



# ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

**KHOREZMSCIENCE.UZ**





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## MODERN PROBLEMS OF PEDAGOGY AND PSYCHOLOGY

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### CREATING A COURSE ON THE GOOGLE CLASSROOM PLATFORM IN THE EDUCATIONAL PROCESS AND ITS ADVANTAGES

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**Annotatsiya:** Ushbu maqolada ta'lim jarayonida bulutli texnologiyalardan biri Google Classroom platformasidan foydalanish holati va olimlarning tadqiqotlari tahlili keltirilgan. Google Classroom platformasining imkoniyatlari, o'quv kursi tashkil etish jarayoni va undan foydalanish haqida batafsil yoritilgan.

**Kalit so'zlar:** bulutli texnologiya, Google, Google Classroom, o'quv kursi.

**Аннотация:** В данной статье представлен анализ использования платформы Google Classroom, одной из облачных технологий в образовательном процессе, и анализ исследований ученых. Подробно освещены возможности платформы Google Classroom, процесс создания курса и его использование.

**Ключевые слова:** облачные технологии, Google, Google Classroom, образовательный курс.

**Abstract:** This article presents an analysis of the use of the Google Classroom platform, one of the cloud technologies in the educational process, and the analysis of scientists' research. The capabilities of the Google Classroom platform, the course creation process and its use are covered in detail.

**Keywords:** cloud technology, Google, Google Classroom, educational course.

**Introduction.** The world has entered the era of globalization, starting competition for the creation and introduction of new technologies in developed countries. Therefore, the most appropriate technology adoption policy for developing countries is to develop the ability to learn, adapt, and absorb existing technologies through technological transformations aimed at gaining competitive advantage. One of the most effective ways to master this technology is to introduce information technology into the world of education.

One of the effective means of organizing self-learning space is to use the possibilities of LMS - Learning Management System. One of the most widely used content among many LMSs is Google Classroom.

One of the innovative applications that unites teachers and students in a virtual classroom is Google Classroom, which "...allows you to easily connect the classroom, monitor the progress of students and achieve more together" [1]. To use Google Classroom applications, students are required to have a laptop, tablet, smartphone, and gadget that supports Google Classroom.

**Review literature.** Cloud technology is a technology of distributed processing of digital data using computer resources, which is provided to the Internet user as an online service [3].



Research on the methodology of teaching using cloud technologies in the educational process, the creation and use of a training course on the Google Classroom platform, and the issues of competence development M.M.Usanov, A.U.Shukurov, Zuhrieh Shana, Tareq Mohamad Alyatim, Mohammad Alkhazaleh, Nahla Alshalab, Mike Okmawati, Herlia Nursyahrina, Lady H. Retami, Rika Pratama, Syahla Putri Salsabi, Muhammad Taufik Ihsan, Chumak L.O. and researched by scientists such as Perunova T.A.

In the above-mentioned studies, there are studies on distance learning technology, cloud technology-based teaching methodology improvement theory and practice, development of logical, cognitive, creative thinking of students regarding distance education, and formation of competence, but lim process does not focus enough on how to create and use a course on the Google Classroom platform. Therefore, the current research is considered important in today's educational process.

**Research Methodology.** Google Classroom is a cloud platform for organizing the educational process. The platform provides an opportunity to effectively organize the educational process based on the cooperation of teachers and pupils (students) [7].

The advantages of using the Google Classroom platform include:

**Easy setup.** Teachers can organize courses and invite students and other teachers. It's easy to print tutorials, announcements, and quizzes on tape.

**Save time and paper.** Planning the learning process, creating courses, assigning assignments, and communicating with students can all be done in one service.

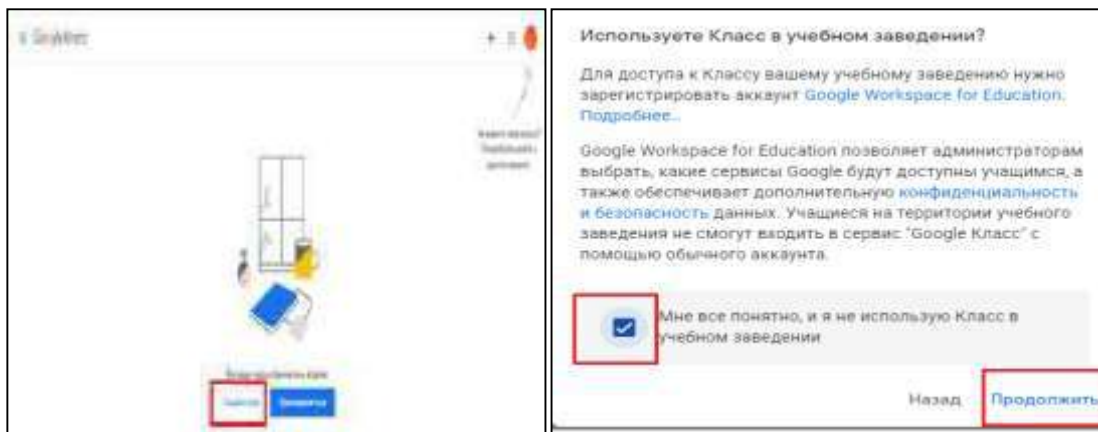
**Let's be comfortable.** Students can view assignments on CDs or in the class calendar or on the assignments page. All content is automatically added to folders in Google Drive.

**Effective communication.** In the classroom, teachers can post assignments, post and start discussions - share materials, add ideas for the course feed and communicate via email. Assignment information is constantly updated, allowing teachers to quickly check assignments, make notes, and add comments.

**Integration with popular services.** In the classroom, you can work with Google Docs, Calendar, Gmail, Drive and Forms.

**Availability and security.** Class Free service. It is ad-free and does not use reader content or information for marketing purposes.

Creating a training course on the GoogleClassroom platform. classroom in the address bar of the browser to create a course in GoogleClassroom. will be entered at the official address google.com. Sign in with your Google account. To create a course, select the "Create a course" item and click the "Prodoljit" button after checking the permission to create a course. (Figure 1).



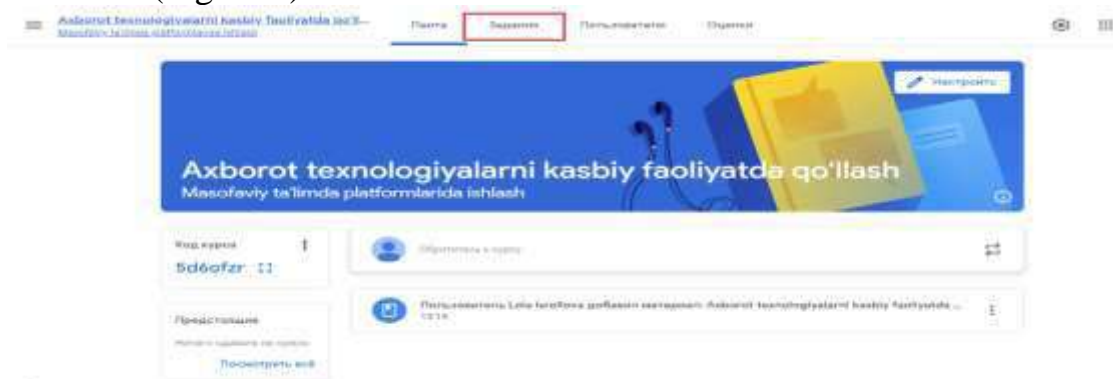
**Figure 1. Course creation window in GoogleClassroom**

After completing the above steps, the following course creation window will appear. Enter the subject, name of the course, department, room where the course will be held, and click the "Create" button (Figure 2).



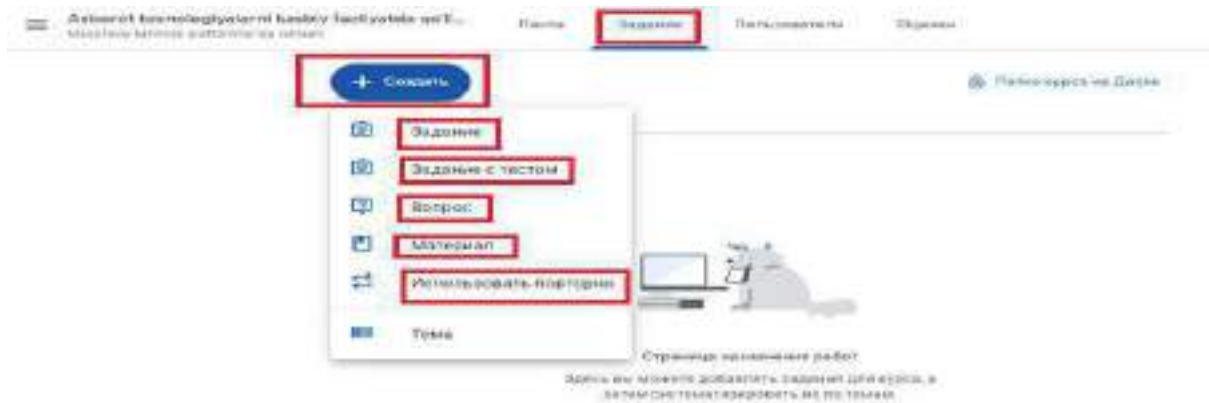
**Figure 2. Course creation window in GoogleClassroom**

A course called "Application of information technologies in professional activity" was created on the Google Classroom platform. To add information to the course, select the "task" section. (Figure 3).



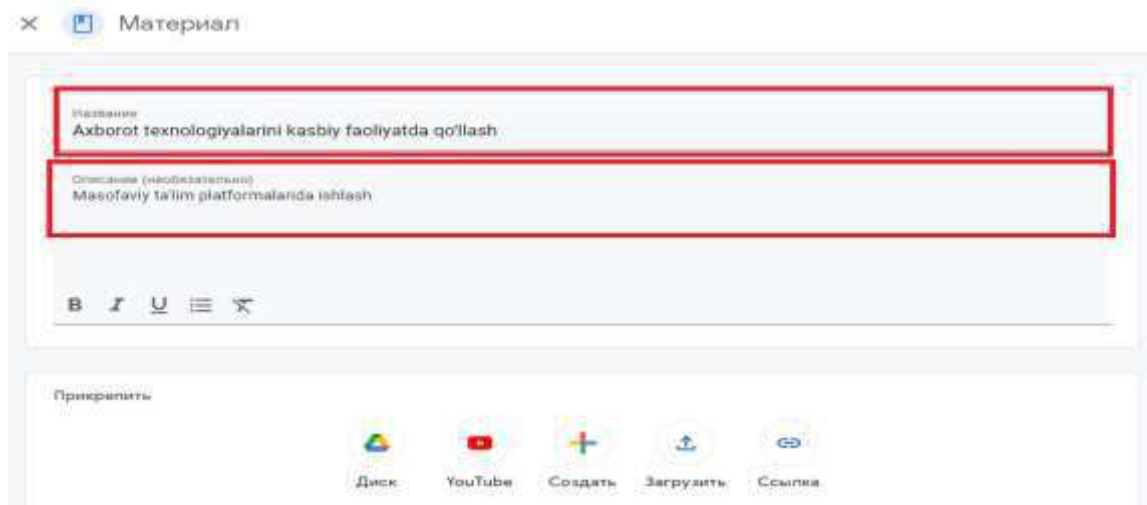
**Figure 3. Course creation window in GoogleClassroom**

"Create" section consists of "Assignment", "Assignment with test", "Question", "Material" and "Reuse" sections. Content is placed through the "Create" section (Figure 4).



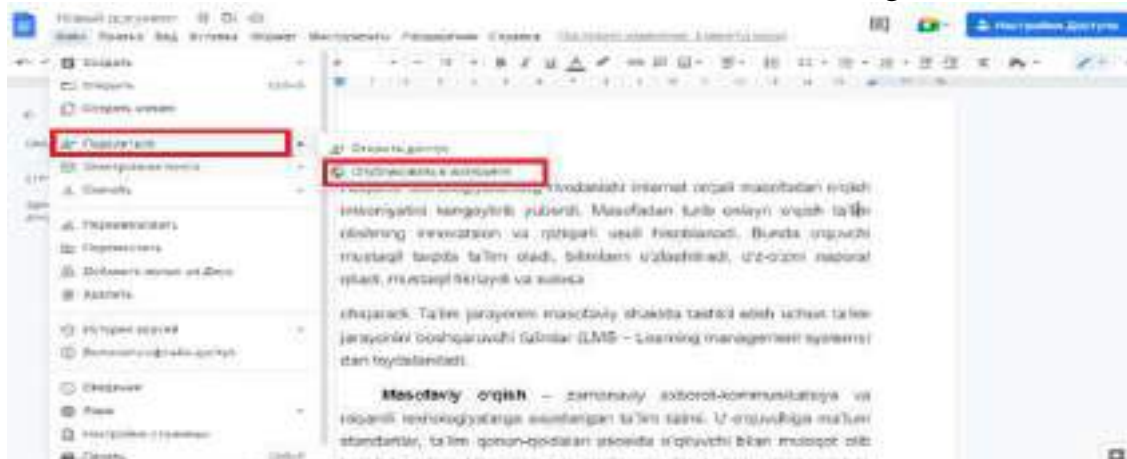
**Figure 4. Create section window**

If the item "Material" is selected from the "Create" section, the following window will appear. The "Name", "Description" items are filled in and "Documents" is selected from the "Create" section (Figure 5).



**Figure 5. "Material" item window**

After the "Documents" item is selected, information is placed in the working window, "Share" and "Publish on the Internet" button is clicked (Figure 6).



**Figure 6. "Material" item window**

After that, the "Done" button is clicked from the following window (Figure 7) and the entered information is displayed in the main window. (Figure 8).



Figure 7. Course creation window on the GoogleClassroom platform



Figure 8. Course creation window on the GoogleClassroom platform

The item "Students" is selected and an invitation to the course is sent to the email address of students on google.com by selecting the "Invite" button (Figure 9).

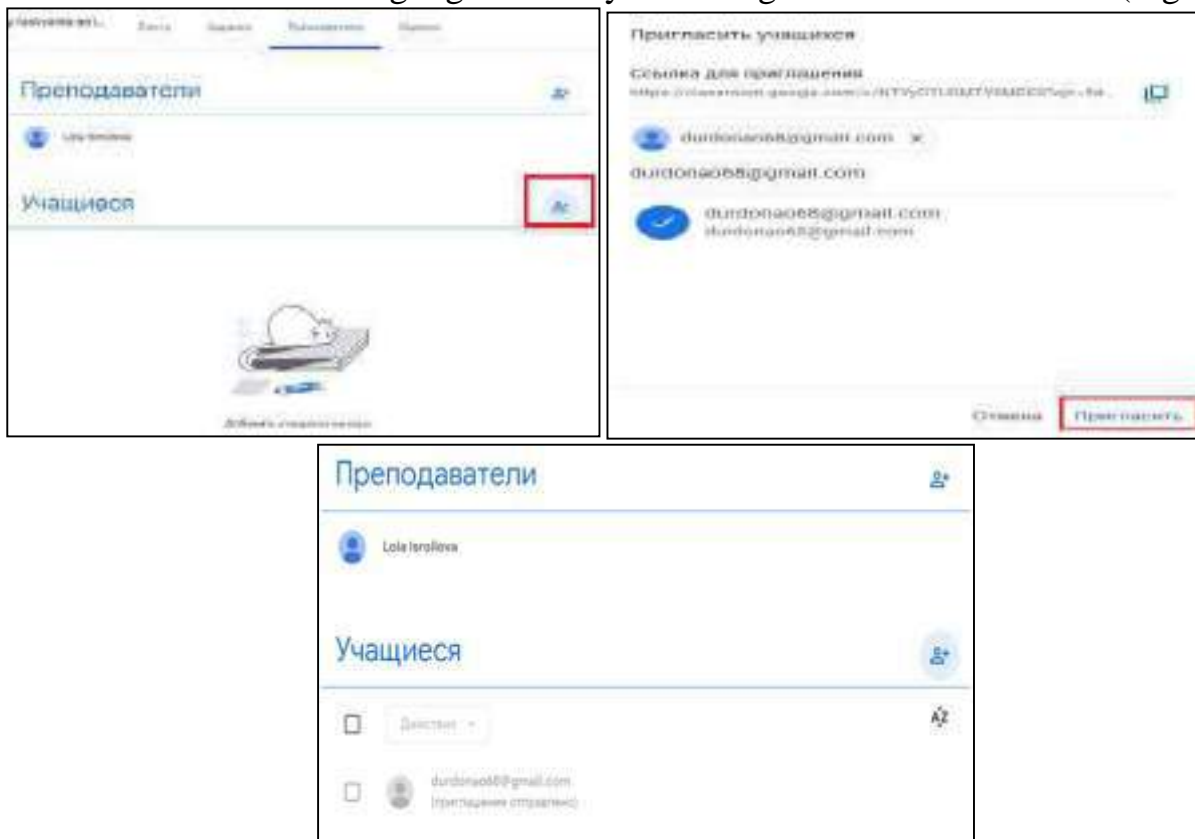


Figure 10. A window for inviting a student to a course





After accepting the invitation, students can enter the course and complete assignments.

**Results and Discussion.** The result of using Google Classroom is a convenient and effective tool for students to complete their assignments and communicate with teachers. Through Google Classroom, teachers can create curricula, prepare and distribute assignments, review student work, and view their grades. Students will be able to receive assignments, complete them, and share information on assessments. Also, Google Classroom is updated frequently and new features are added, which allows users to constantly see what's new.

**Conclusion/Recommendations.** By creating a course on the Google Classroom platform, students and teachers can access the course, complete assignments, and grade it while the course is running. The Google Classroom platform provides exactly the following opportunities:

1. Course Entry: Students can find out how to enter the course.
2. Participation in the course: You can see the list of all students and teachers in the course.
3. Task completed: It is possible to know which tasks students have completed and which tasks have not yet been completed.
4. Grading: Students can view their grading results and also see their current grade.
5. Forums and comments: Students can post and respond to comments and forums in the course.

Such features further increase the effectiveness of educational activities in the Google Classroom system and provide great support to students.

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## METHOD OF ORGANIZING INDEPENDENT EDUCATION OF FUTURE MATHEMATICS AND IT SCIENCE TEACHERS

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**Annotation:** Ushbu maqolada oliy ta'lim muassalarida bo'lajak matematika va informatika fani o'qituvchilarining mustaqil ta'limini tashkil etishning zamonaviy yondashuvlari hamda olimlarning tadqiqotlarining tahlili keltirilgan. "Kompyuter grafikasi va vizuallashtirish" fanidan axborot ta'lim muhitlaridan va ta'lim platformalari yordamida zamonaviy modellar yaratish, taqdim etish usullari keltirilgan. Samaradorlik darajasini aniqlash bo'yicha tajriba-sinov ishlari olib borilgan hamda uning samaradorlik darajasi Styudent-Fisher kriteriyasidan foydalanib isbotlangan.

**Key words:** kompyuter grafikasi, CorelDraw, Adobe Flash, 3D MAX, Blend, Adobe Illustrator, ta'lim platformalari, model, 3ddd.ru, 3D model, kontrast, korrektsiya, render, grafik kompetentligi, Styudent-Fisher.

**Аннотация:** В данной статье представлены современные подходы к организации самостоятельного обучения будущих учителей математики и информатики в высших учебных заведениях, а также проведен анализ исследований ученых Информация из образовательных сред и образовательных платформ по направлению «Компьютерная графика и визуализация» представлены методы создания и представления современных моделей. Проведена экспериментальная работа по определению уровня эффективности и доказан ее уровень эффективности с использованием критерия Стьюдента-Фишера.

**Ключевые слова:** компьютерная графика, CorelDraw, Adobe Flash, 3D MAX, Blend, Adobe Illustrator, образовательные платформы, модель, 3ddd.ru, 3D-модель, контраст, коррекция, рендеринг, графическая компетентность, Студент-Фишер.

**Abstract:** This article presents modern approaches to the organization of independent education of future teachers of mathematics and computer science in higher educational institutions, as well as an analysis of research by scientists. Information from educational environments and educational platforms in the field of "Computer graphics and visualization" methods of creating and presenting modern models are presented. Experimental work was carried out to determine the level of efficiency and its level of efficiency was proved using the Student-Fisher criterion.

**Keywords:** computer graphics, CorelDraw, Adobe Flash, 3D MAX, Blend, Adobe Illustrator, educational platforms, model, 3ddd.ru, 3D model, contrast, correction, rendering, graphic competence, Student-Fisher.

**Introduction:** The State Education Standard for subjects in higher education institutions is aimed at forming and developing the knowledge, skills, qualifications and competencies that students should acquire, and currently, in order to improve the



effectiveness of teaching subjects and adapt them to international requirements, no less hours than classroom activities (lectures, practical and laboratory sessions) are allocated to independent education [1]. That is why it is necessary to design modern teaching tools and teaching technologies to teach students subjects that are allocated to independent education from subjects, including subjects that belong to the computer science group.

It is necessary to introduce modern approaches to the organization of independent education of professional subjects, including the subject of "Computer graphics and visualization" in the training of future teachers of mathematics and informatics in higher education institutions. Because the requirements for the wide use of computer graphics in every field are increasing.

From this come out without computer graphics and professional knowledge in the field of visualization and knowledge of the field of computer graphics present at the time modern to specialists demand is increasing. Therefore, the proposed research is considered one of the urgent issues.

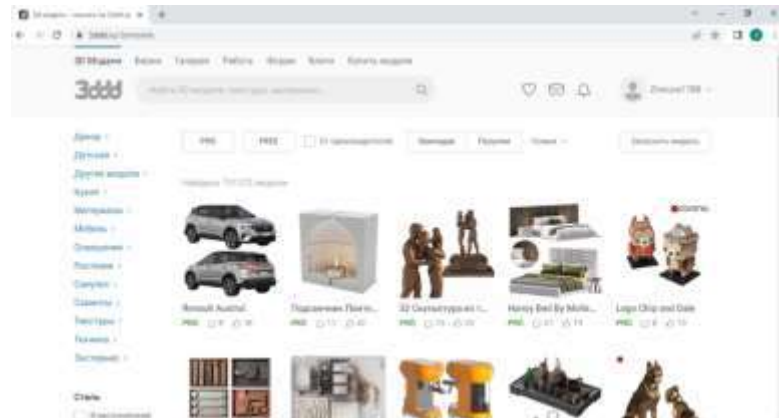
**Literature analysis.** Studies devoted to the teaching methodology of informatics and information technologies in higher education institutions of our country and the countries of the Commonwealth of Independent States, problems and solutions of improving the methodological training of future informatics teachers NITaylakov, FMZakirova, TTKalekeyeva, SSBabadjonov, S. It was researched by such scientists as Khaitullayeva, SQTursunov, BBMo'minov, AIAshirova, MRFayziyeva, ADONGarbayeva, BAKondratenko, LMIVkina, YE.V.Kirgizova, MMAAbdurazakov [2,3,4].

At the same time, research on the problems and solutions of students' competence development related to informatics and information and communication technologies DVLuchaninov, BZTorayev, IAeshmamatov, AG'Eminov, UANAsritdinova, LVBocharova, VVBuchelnikov, LRVotyakova, NAGoncharova, DVDaxin, AAMukasheva, AVOVcharov, YE. Studied by scientists such as A. Kozlova, LNPalamarchuk, TVPankova, AAKuznetsov, VYNikishina, ONGriban, LVOtverchenko [5,6,7]

Also, in the researches of BZTorayev, Sh.D.Dilshodbekov, Sh.N.Muslimov, AG'Eminov, UANAsritdinova, NAUsova, some approaches to the development of computer graphic competence of students in higher educational institutions were put forward, but the pedagogy is higher. The research on the theory and practice of organizing independent education in "Computer graphics and visualization" of future mathematics and informatics teachers in educational institutions is not fully scientifically based. Therefore, the proposed research is one of the urgent problems today.

**Research methodology:** The professor-teacher develops the ability of students to independently work with computer graphics programs to create images that are used in color correction, contrast, cleaning, and printing. It is recommended to use various information educational environments, educational platforms, and educational websites to acquire the results of independent work of the student, publications, books, magazines, advertising materials, and similar resources.

The website <https://3ddd.ru/3dmodels> is an online resource for creating 3D models, animations and renderings, which are designed to provide international models of graphic products using such environments. To use this environment, the following steps must be performed:



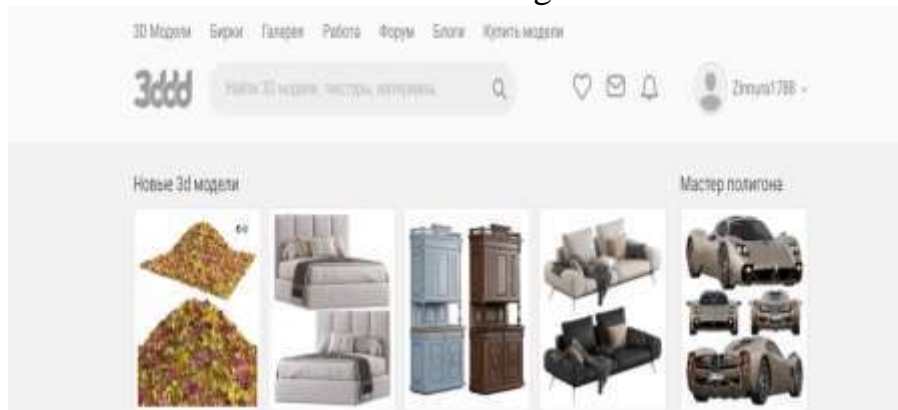
**Figure 1. A window for students to use the <https://3ddd.ru> environment.**

Registers in the recommended environment. For this, the user is required to register at <https://3ddd.ru/3dmodels>.



**Figure 2. The process of using the <https://3ddd.ru> environment by students .**

You can view and download 3D models using the recommended environment.



**Figure 3. The process of using the <https://3ddd.ru> environment by students .**

At the same time , it is possible to present designed graphic models using this environment.



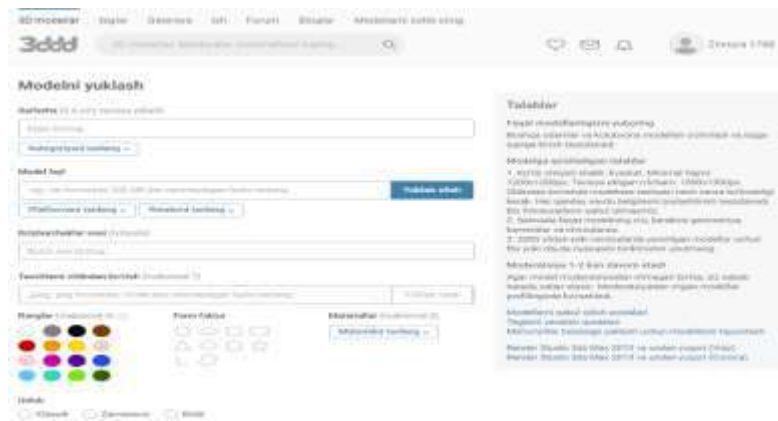


Figure 4. The process of using the <https://3ddd.ru> environment by students .

Also, with the help of this environment, the user can get answers to their questions through the forums section and gain insight into solving problematic tasks.

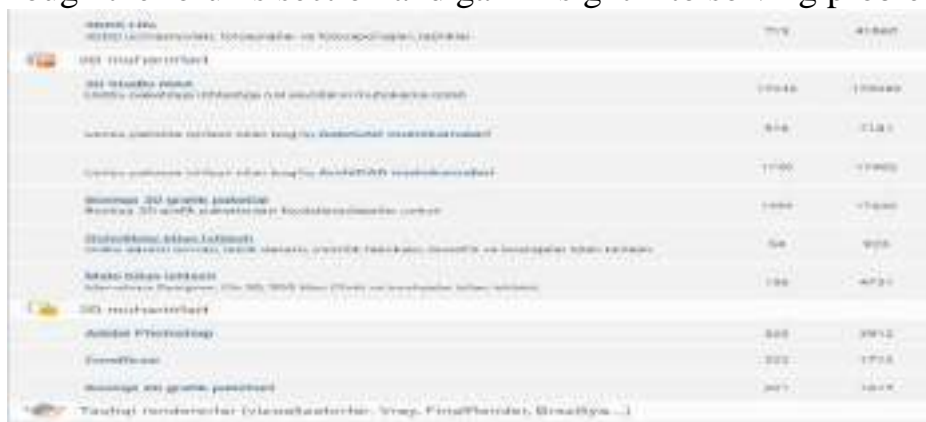


Figure 5. The process of using the <https://3ddd.ru> environment by students .

Another advantage of the recommended environment is that it allows users to listen to video tutorials on graphics and learn to design various graphics models.



Figure 6. The process of using the <https://3ddd.ru> environment by students .

In addition, this environment can provide user-designed graphic products. Thus, with the help of the recommended environment, we recommend the use of future



teachers of mathematics and computer science in the independent education of professional subjects, including the subject of "Computer graphics and visualization".

**Analysis and results. In order to determine the level of effectiveness of using the <https://3ddd.ru> environment**, which is recommended for the development of graphic competence of future mathematics and informatics teachers in pedagogic higher education institutions, experimental tests were conducted. Experimental work of Navoi State Pedagogical Institute "Mathematics and Informatics" was selected. A total of 61 students of "Mathematics and Informatics" were involved, and they were divided into experimental (31) and control (30) groups. The experimental group was given independent educational tasks within the framework of the study using the <https://3ddd.ru> environment. The control group was not given this opportunity. The results of the students of the "Mathematics and Informatics" field of study involved in this experiment were analyzed and mathematical-statistical analysis was performed based on the Student-Fisher criterion in order to check their reliability. When using this

criterion, the appropriate mean values for samples  $\bar{X} = \frac{1}{n} \sum_{i=1}^4 n_i X_i$ , dispersion coefficients, and  $D_n = \sum_{i=1}^4 \frac{n_i (x_i - \bar{X})^2}{n-1}$  the A % formula were used  $= \frac{\bar{X}}{3} \cdot 100\% - \frac{\bar{Y}}{3} \cdot$

100% to determine the mastery indicators. According to the calculation result, it was found that the average mastery rate of the experimental group was higher than that of the control group, that is, it increased by 10.3%.

**Summary.** "Computer graphics and visualization" in the organization of independent education of future mathematics and computer science teachers <https://3ddd.ru> we recommend using the environment. This will help to develop the graphic competence of future teachers of mathematics and computer science in graphic programs such as CorelDraw, Adobe Flash, 3D MAX, Blend, Adobe Illustrator.

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## **THEORETICAL BASIS OF PREPARING STUDENTS FOR PROFESSIONAL ACTIVITY IN MEDICAL EDUCATION**

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**Annotatsiya.** Tibbiy ta'lim maqsad va vazifalari kundan – kunga kengayib tapaqqiy etib bopishi natijacida uning shakl, ucul va vocitalapi ham takomillashib bopmoqda. Bugungi kunda incon faoliyatining acociy yo‘nalishlapi shu faoliyatdan ko‘zda tutilgan maqcadlapni to‘liq amalga oshipish imkoniyatini bepuvchi yaxlit tizimga, ta'limning yangi tupini tabiq etish tibbiy ta'lim, tibbiy ta'limni rivojlantirish masalalari tadqiq etilgan.

**Kalit so‘zlar:** tibbiy ta'lim, tibbiyot pedagogikasi, imidj, konsepsiya, globallashuv, emosional, individual.

**Аннотация.** В результате того, что цели и задачи медицинского образования день ото дня расширяются, совершенствуются также его форма, структура и словарный запас. На сегодняшний день основным направлением деятельности инкона является создание нового типа образования, медицинского образования, развитие медицинского образования в целостную систему, дающую возможность в полной мере реализовать цель этой деятельности.

**Ключевые слова:** медицинское образование, медицинская педагогика, образ, концепт, глобализация, эмоциональный, индивидуальный.



**Abstract.** As a result of the fact that the goals and tasks of medical education are expanding day by day, its form, structure and vocabulary are also improving. Today, the main direction of the activity of incon is to create a new type of education, medical education, development of medical education into an integrated system that provides the opportunity to fully realize the goal of this activity.

**Key words:** medical education, medical pedagogy, image, concept, globalization, emotional, individual.

**Introduction:** In the Uzbek Republic, great attention is being paid to the integration of the system of medical education and training and raising it to the level of world standards as a three-way direction of the state. In medical education, training of personnel based on new ideas is an important factor in innovative development processes based on a new approach as a training system. The progress of science, technology and technology requires a corresponding difference in the field of education. This, in its turn, leads to further improvement of the pedagogue's role, responsibility and tasks. Because in today's environment of mass education, working with the new generation, developing the youth, and preparing it to meet the world's demands requires a high level of technological knowledge, skill and hard work from the modern teacher.

In today's accelerated scientific and technical development and the rapid flow of information, the problem of medical education that appeared in the second half of the 20th century needs to be solved. In the modern educational environment, the educational technology - pill beeper and pill beep element provide the opportunity to create and implement a pedagogical system designed for a guaranteed quality final result. requires.

President of the Uzbek Republic, Sh. M. Mipziyoev, "It is very important to solve another problem: it is the professional level of pedagogy and teacher training, the necessary knowledge of the student. In this regard, it is important to create an environment that actively helps the Japanese to get an education, to develop spiritual and spiritual maturity, and to form a real culture," his opinion is of great importance [1;45 p]

As the content, goals and tasks of medical education are expanding day by day, its form, structure and vocabulary are also improving. Today, the main direction of incon's activity is to create a new type of education, a holistic system that provides the opportunity to fully realize the goal of this activity. From this point of view, in the field of medical education, in the last five years, a new field of pedagogy, i.e. field of specialization, has been emerging in medical education. Realizing that in handing over medical education to the younger generation, the older generation is responsible for teaching new knowledge and passing on their knowledge and skills to the younger generation.

**Literature review:** Addressing the problem of "Personality" as a general scientific problem in medical education fundamentally changes the relationship in the field of medical education, and it is worth emphasizing the medical pedagogy that is coming to medicine today. The content of "Medical pedagogy" in the medical education system was researched by M. Kadirova, and during her research, she gave the following definition of Medical pedagogy.





Medical pedagogy is a field of scientific knowledge and practice that actively develops non-traditional methods through the integration of specialist disciplines in the process of training future doctors.[3; 38 p]

In the process of analyzing the researches, it is possible to restore the inconlap multi-communication network, which has not changed. He is doing psychological and psychotherapeutic exercises with inconlap, which he has a point in his life. In many cases, strong morals also affect the social environment of the family and the educational institution.

**Research Methodology:** It is important to note that, in medical education, education - therapy has not been researched, improvement of the communicative competence of the doctor, doctor - patient relationship has not been studied in the educational system. Therefore, in medical education, it is important to direct the future doctor to the knowledge of pedagogical functions.

In the study of this problem, we are required to analyze, first of all, the question of education. From many analyses, we can say that the ongoing research can have a set of fundamental, comparative, and practical rules. Thus, the university acoc increased the research zapupati of a new system of training in medical education.

We believe that it is important to analyze the research work closely to the studied topic in choosing the method of the conducted research. The object of the study is the evolutionary process in education, and the evolutionary process of education is understood as a gradual change in the quality of a naturally oriented social phenomenon, and a new state is created. Today, the educational system has a complex form, content and structure, and it does not reflect the results determined by the changing environment of modern life. The evolutionary development of education does not shape its history. As in today's society, nothing can be changed or corrected, and the authenticity of the newly emerging typological and pedagogical events and factolap made it possible to understand the truth.

Relying on the above-mentioned agreement, we are of the position that the integration of medical education, modernization of the unique achievement of improving education, and, in addition, the development of the educational process does not shape its nature. The most important aspect of increasing the scope of the research being conducted today, of improving the conceptual depth of the research being conducted, is to understand the origin of the term "medical education". The etymology of the word "Medical education" is formed in a way consistent with the words "development of medical education" and "specific image" and also has a more complex meaning: to develop, to shape, to change, etc. Medical education is filled with the meaning of a wide variety of concepts and encourages the acceptance of individual attitudes and ideas of this or that type.

Medical education is the preparation of students with knowledge, skills and competencies related to medical education. If we pay attention to the process of education of pedagogues in medical education, this chapter can mean such concepts as demonstration of possibilities, formation of existing knowledge. In most cases, the concept of education has the same basic meaning of "enthusiasm", but it is conceptually broad in terms of content and stage. So, in the German language, the conceptual meaning of "education" is explained by concepts such as education, formation,



organization.

**Analysis and results:** The analysis of the research paper, i.e. the pedagogical research paper, shows that it is a system of integration of the research conducted in the past, research activities" [54;32 p ]

Many scholars (M.V. Boguclavckiy, G.B. Kopnetov, V.V. Kpaevckiy) interpret education in science as an object of pedagogy, which calls for the acquisition of systematized knowledge and skills in the field of teaching. While researching the issue of education and training in pedagogy, the researcher closed the issue of education and training as an important part of pedagogy. According to the opinion of scientist L.N. Tolctoy, Tappiya says that the program of pedagogy is emacs, but the program of pedagogy is education. Education in the broadest sense is a tool that prepares the mind, gives it a wide world view, and fills it with new information.[7;530 p]

In his research, K.D. Ushinckiy analyzes the similarities between pedagogy and medical school in the activities of a doctor with a medical condition and a teacher with a medical condition. He states that "in the treatment of a disease, the doctor should be close to nature, in the same way, he should be close to the student to understand the difficulties that he does not face in education, and not to teach, but to learn." [6;15 p]

K. D. Ushinckiy says that "in order to learn the concept of pedagogy from a practical perspective, it is necessary to first know it from a practical perspective."

J. Lokku said that the teaching of pedagogical knowledge in medical education makes it possible to have a proper approach to the education of the young generation and solving the problems of the elderly. His idea increases the generalization of medical-pedagogical knowledge about personality.

It is worth noting that medical pedagogy was not covered in pedagogy, which made it necessary to raise this problem as a scientific problem. Based on the goal of the research, the formation and development of medical pedagogy in the field of medical education of Uzbekistan is required to identify, explain and improve the information of medical pedagogy.

While researching medical education in Japan, we defined the goal of pedagogy in medical education as follows: formation of high moral character in medical students, copy for ethics, morals, life and professional activities - development of ctpategiyalap, globalization and further mobilization of the economy, rapid development of communication, formation of talent attitude, formation of pedagogical and psychological knowledge, skills and competence on independent thinking and anticipating the consequences of personal behavior, correct assessment of the individual's potential, setting goals and achieving them.

As medicine develops in today's globalized Japan, it sets itself the following tasks in the process of developing medicine and formulating medicine in a pill-oriented way:

- a person and his/her activities, individual behavior, cognitive ability, emotional-behavioral diversity, ability to overcome major difficulties, development of communication skills, effective psychotherapy, pedagogic and psychological skills training;

- the scientific-practical, methodological approach of pedagogy taught in medical education, the general law of personal development, knowledge of the



individual, individual-psychological behavior, emotional-behavioral state, communication and communication psychology, the content and essence of teaching, modern educational technology;

- In medical education, the goal-task, object, program, concept and process of pedagogy, scientific research methodology, puzzle, the role it played in the scientific system, its importance in medicine, the scope of the factor affecting the formation and development of personality, personality activity and its individual influence, emotional- behavioral and other aspects, the method of developing the level of knowledge, communication, the pedagogical psychological regulation of the small group and the influence of the group on personal education and training, the ability to take into account the individual quality in the development, the method of the future medical student's training and voice, the training group, the family training program, didactics and the structure of the educational system, the principle of education, the structure, classification and application of the educational (pedagogical) technology in the clinical field, prohibition of non-traditional methods of teaching. [4;10 p]

Based on the task of pedagogy in medical education, we also studied the task of the future doctor.

**Conclusion:** Today, the duty of a medical worker requires accuracy in many aspects - treating, treating, explaining, proposing and promising. Bupch hicci (with deep knowledge and skills) increases the path of good behavior. E.A. Vagnep, who proved that this is essentially a spiritual phenomenon, defines it as "Medical medicine is not only a physical medicine, but also a spiritual medicine." [2; 34 p]

Based on the tasks defined in the medical education, the future doctor regularly improves his knowledge and learns from the urgent tasks that are being given to the future doctor. In today's medical education, the urgent need for future doctors is to encourage them to engage in relentless research. Because the rapid development of medicine is of particular importance today.

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**LEXICAL FEATURES OF UZBEK KINSHIP TERMS**

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**Annotatsiya:** Har qanday xalq tilida odamlarning qarindosh-urug‘lari o‘rtasidagi munosabatni bildirish uchun xizmat qiluvchi so‘zlar turkumi mavjud. Bular qarindoshlik atamalari. Tilning leksik tarkibining bir qismi sifatida ular lingvistik belgilar majmuasini ifodalaydi va ularning xususiyatlari ichki qonuniyatlar sifatida belgilanadi. Ushbu maqola qarindoshlik atamalarini o‘rganishga bag‘ishlangan.

**Kalit so‘zlar:** qarindoshlik terminlari, til madaniyati, qon qarindoshlik atamalari,.

**Аннотация:** В любом просторечии есть группа слов, служащих для обозначения родства людей между собой. Это так называемые термины родства. Являясь частью лексической структуры языка, они представляют собой набор лингвистических характеристик, а их свойства определяются как внутренние законы. Данная статья посвящена изучению терминов родства.

**Ключевые слова:** термины родства, лингвокультурология, термины кровного родства,

**Abstract:** In any vernacular, there is a group of words that serve to indicate the relationship between people’s relatives. These are so-called kinship terms. As part of the lexical structure of a language, they represent a linguistic array of characteristics and their properties are defined as internal laws. This article is devoted to the study of kinship terms.

**Key words:** kinship terms, linguacultural, blood kinship terms,

**Introduction.** In the study of the terms of kinship, these terms are studied as: kinship and terms formed after marriage. From a logical point of view, such a division of terms seems unreasonable. Because, of course, the question arises as to whether there can be no child without a legal marriage, that is, without a family. Ethnographic scholars point out that blood kinship is the stage at which family formation is the basis for the formation of family relationships in the most ancient times. Morgan argues that the custom of marriage, which has prevailed for thousands of years, has been preserved to show that kinship and family relations preceded each other. Blood relations have belonged to the primitive society system since the earliest times of human history, to a time when the system of private property had not yet taken place. It was a period-specific family system in which the system had several sisters for several brothers and several brothers for several sisters. That is why D.A. Olderogge points out that in this system of kinship only the generations are divided into five types:

- a) me and my brothers and sisters
- b) parents, and their descendants





- c) grandfather and their descendants
- d) children
- e) grandchildren

The remaining generations were not recognized and they were not sexually differentiated.

According to sources, no marriage relationship has been formed during this period, so other types of kinship have not been recognized. Therefore, we have also studied the terms of kinship in two ways, as we have emphasized in our work.

**Research Methodology.** The term *ota* is widely used in Uzbek literary language and its dialects, as well as in other Turkic languages. Because in Azerbaijani, Bashkir, Kazakh, Karakalpak, Kyrgyz, Tatar, Turkmen, Turkish, Uyghur languages, both the first vowel and the last vowel are pronounced with Old Turkic (a). In Altai, Khakas and Tuva, the *td* variant is used as *ada*. The term *ata* of the ancient Turkic languages is both phonetically and semantically compatible with the term *ata* recorded in written monuments. In particular, in Mahmud Kashgari's *Devoni Lugati turk*, in the interpretation of the father, the father-*ota*, and even in the Orkhon-Enasoy inscriptions, the father and his sound variant are used in the sense of the father-*ota*. However, in all Turkic languages, the term *ota* is also phonetically and semantically stable and is used primarily in the sense of a single parent. Only in Turkish dialects it is noted that there are forms of it used in reference to women. In particular, E.V. Sevortyan noted that in Turkish, even in ancient times, both sexes could have complex meanings of kinship. reminds us that there is a related meaning. But in another case it is recognized from the scientific literature that it is used only in relation to ancestors and older husbands.

It should be noted that in the above-mentioned Turkic languages, the term *ata* is used in its original sense, that is, in the sense of both the father and the address.

The differential feature of the term *Ata* in the sense of general kinship and direct reference is also observed in other Turkic languages. Including in dictionaries based on Turkish languages, *V / V?* This phenomenon can be clearly seen in Radlov's dictionary based on Turkic languages and their dialects. According to these dictionaries, there are different variants of the term *ata*: *atta, baba, ada, atiy, ate, tate, tata*.

In some Turkic languages, the term *ata*, which was used in ancient times as a term of direct kinship, is gradually being replaced, and instead its variants are dominating. In particular, in the Turkish language, the word *ata* is preserved only in compound cases, such as the word *atalar, ata yurdi*. The term *ota* used instead of paternal. A similar situation can be seen in the Gagauz language. In it, the term "ota" is used only in conjunction with the term "father-in-law", and instead of the term "father" are used the terms *boba, baqa, tatu*.

In the Turkman language, the *ata* means the father, and the father's descendants, mothers descendants are understood by the term *boba*. In the Kazakh language, *ata* and *baba* are the meanings of father and grandfather in our understanding, and the meaning of father is expressed by the term *ake*. In the Kyrgyz language, *ata-baba* is used only as a compound term and is represented by the term *ata-kae*.

In Uzbek, Azerbaijani, Tatar, Bashkir, Karakalpak, and Uyghur, the father is used only in the sense of father, and the grandfather in the sense of fathers and



mothers. Hence, the position and semantic shifts of the use of the term *ata*, which is the oldest and first term in the system of kinship of Turkic languages, have the above-mentioned appearance.

In the system of kinship of Turkic languages, as well as in all dialects of the Uzbek language, the term "ota" has been used for centuries not only in the sense of ancestry, but also as a term with a single meaning since its inception. It also provides a complete basis for looking at it as an indicative factor. This is because it is a well-known fact that gender relations do not differ when expressing kinship semantic relations through terms such as *aba*, *acha*.

In his etymological dictionary, E.V. Sevortyan summarizes all the forms of the term father in Turkic languages and emphasizes that they have six different meanings. And among the meanings enumerated, the parent meaning emphasizes the primary and leading position.

**Analysis and results.** The analysis of the terms existing in the system of kinship of the Turkic languages shows that all the terms in it are based on these languages. There is no doubt that a number of terms used in the Turkish language system are based on these languages. However, there are a number of terms that are indistinguishable from the phonetic features, morphological structures and semantic features of the terms mentioned in the written sources and existing in modern Turkic languages. For example, the term *ota* is also based on the term *to*. The term underwent a certain phonetic change before reaching the Asian continents, which are thousands of kilometers away from Africa and the Americas, the centers of human creation. In other words, the fact that the term "ota" began with a consonant sound caused discomfort in the pronunciation of the Turkic languages. In words beginning with a consonant sound at the beginning of a word, the barrier is strongly influenced, so a vowel (a) is added to it and pronounced as *ota*. This phenomenon is based on the law of simple analogy. If we consider that the terms *ayi*, *opa*, *ama*, *oba*, *ova*, *amaki*, *aka*, *uka*, begin with a vowel, there is no doubt that this law of analogy will not be an obstacle to the implementation of the Turkic language system.

This means that the term kinship was not originally created on the basis of Turkic language material. Its ability to express semantic and kinship relations cannot be explained by the materials of Turkic languages. The term *Ata* belongs to the language of tribes living in distant Africa and America, and spreads with them to other continents along with them through the migration of intercontinental tribes and clans.

According to D.A Olderdge, the American scientist L.G Morgan found a classic example of the Malay kinship system in the Hawaiian Islands, which is considered to be the oldest and archaic nomenclature in human history. According to this system, the degree of kinship is determined as follows: parents, children, grandparents, grandchildren, brothers and sisters. Other types of kinship are not recognized. Therefore, there can be no doubt that this system of kinship has spread throughout Asia and that it has played a dominant role in Asia as a system of kinship. Because now, if we look at this system from the point of view of proximity to the Turanian system, first of all, in determining the system of kinship and kinship relations of the peoples of African countries, the general similarity between them is obvious. In the system of Turkic languages, in general, in the system of blood relations



in the Uzbek language, the closest blood relatives are: parents, grandparents, children, brothers and sisters.

There are terms used in the language of the tribes living in Southern Nigeria to describe such kinship that they do not differ not only in their random phonetic similarities but also in their lexical-semantic features. In particular, all the older relatives around the grandparents: *iia-ayi* and all the older women around the mother: *dada*-is used in the sense of great-grandfather.

*Doda* as a kinship term is mentioned in the Turkic languages in several variants based on the phonetic laws of each language and its dialects: *dada, doda, dade, dide, tate, atta*.

An important aspect of the issue is to determine whether the term *dada / dodo /* kinship entered the system of kinship of Turkic languages in the form of ready-*dada* or formed on the basis of Turkic languages on the basis of the term meaning ancestor. Material witnesses, Africa, America, Hawaii and the Malay Peninsula language prior *to* the term of kinship given. It was also used in a sense of respect for the father and his father's brothers, who were generally older than the speaker, and for the older husbands in general. For this reason, when it is necessary to name the father, the elder brothers and grandfathers of the father, the word parent is added to the meaning of the great father, and the *tote* means the great father. As noted above, over the centuries, a slang variant has emerged along the *to-ta-da-da* direction. Secondly, one of the facts that proves the validity of the above opinion is that the term *dada* sounded in the database of African languages belonging to the Malay system and expressed the meaning of older fathers in the form of *dada*. This in itself may prove that the assumptions that the term *dada* was ready to enter the system of kinship of the Turkic languages are unfounded.

In an article on prefixes, Ismailov says that the words were introduced into Turkic languages through Chinese. It is understood that the prefixes in Turkish // *da* are not from Chinese, but at the level of words actively used in tribal languages in Africa and America, which retain the most archaic forms of kinship terms, and should be considered as passive words in Turkic languages.

Various opinions have been expressed in specialized scientific literature on the etymology of the terms kinship. In particular, M. Ryasen's terms "ota" are derived from the word "bolalar". K.G. Menges also supports this idea. J. Closson says it's a metaphor. E.V Sevortyan, on the other hand, analyzes that the terms *ata* and *dada* must have been adopted from Persian into Labnor, Uyghur, Turkish, and Azerbaijani, but that their origin and genesis are as vague as those of other kinship terms.

According to A. G. Gulyamov, the term *ada* was formed from the drop of the sound (d) in the term *dada*. However, he does not comment on where the word *dada* came from.

**Conclusion.** Based on the above-mentioned sources and factual materials specific to the languages of the peoples living on the non-Turkic African and American continents, we have found it necessary to state the following conclusions:

- a. The root word, which now means kinship, belongs to the category of quality in the languages of the peoples of Africa, America, Asia, Oceania and Europe, which make



- up a large part of the world map. The Turkic languages began to be pronounced in the form to-ta // to on the basis of the law of pronunciation.
- b. In the Turkic system of languages, after giving the meaning of ta-ota, the older men, such as the father and the older, the father's father and the father's brothers, uncles, when it is time to differentiate from the father (remember that in ancient times they did not differ) your spouse and each of them is required to call their names, units like a great, great meanings of the word was revived and became a father in front of the word, as big the word is added to form a term meaning one great, great / great father;
  - c. In a number of Turkic languages, the term ta has been replaced by the consonant t with the consonant t, at the request of phonetic laws. As a result, he became a grandfather.

When the word Dada took on the meaning of the great-grandfather, it took on the meaning of the second -ata, and a word that grammatically belonged to one category was merged and divided into two categories. That is, the first remained qualitative, the second substantialized and became ota.

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## ILLUMINATING MEN'S AND WOMEN'S STYLE IN FOLKLORE DISCOURSE THROUGH DIFFERENT DISCOURSE ANALYSES

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**Annotatsiya:** Ilgari tilshunoslik tilning muayyan matnlarda qanday namoyon bo'lishidan ko'ra, uni tizim sifatida o'rganishga ko'proq e'tibor qaratgan. Diskurs tahlili (DT) suhbatni fanlararo o'rganish uchun markaz sifatida 60 yildan ortiq vaqtdan beri mavjud bo'lib kelmoqda. Ushbu tadqiqotning maqsadi DTga batafsil kirishni ta'minlashdan iborat bo'lib, lingvistik tahlil bo'yicha ma'lumotga ega bo'lmaganlar uchun mo'ljallangan. Matnni tahlil qilish usullari ushbu maqolada alohida ko'rib chiqilmaydi. Boshqa tomondan, bu yerda tasvirlangan analitik usullardan uslubiy va deyarli mexanik tarzda bo'lsa-da, amalda ishlatilishi kerak. Asosan amaliy xarakterga ega bo'lgan ushbu tadqiqotda asosiy e'tibor ingliz va o'zbek folklor diskursini tahlil qilishga qaratiladi.

**Tayanch so'zlar:** nutq, folklor matnlari, nutq tahlili, nutqiy aktlari, stilistik vositalar.

**Аннотация.** В прошлом лингвистика больше концентрировалась на изучении языка как системы, чем на том, как он проявляется в конкретных текстах. Тем не менее, анализ дискурса (АД) существует уже более 60 лет как центр междисциплинарного изучения дискурса. Цель этой статьи — дать беглое введение в АД и предназначено для тех, у кого практически нет опыта в лингвистическом анализе. Методы анализа текста не будут специально рассматриваться в данной работе. С другой стороны, аналитические методы, описанные здесь, должны использоваться вручную, хотя и методично и почти механически. Акцент этой статьи, которая носит преимущественно практический характер, будет выполняться на основе английского и узбекского фольклорного дискурса.

**Ключевые слова:** дискурс, фольклорные тексты, дискурсивный анализ, речевые акты, стилистические приемы.

**Abstract.** In the past, linguistics has focused more on the study of language as a system than on how it appears in specific texts. Discourse Analysis (DA) has nonetheless existed for more than 60 years as a hub for the interdisciplinary study of conversation. This manuscript's goal is to provide a precise introduction to DA and is intended for those with little to no background in linguistic analysis. The techniques for text analysis will not be specifically covered in this work. On the other hand, the analytical techniques described here must be used practically, albeit in a methodical and nearly mechanical way. The emphasis of this work, which is primarily practical in nature, will be on analyzing an actual English and Uzbek folkloric discourse.

**Key words:** discourse, folkloric texts, discourse analysis, speech acts, stylistic devices.



**Introduction.** Z.Harris' Discourse Analysis, published in 1952, was the first publication that established text linguistics as a field of study [3]. The concepts given in this work are still crucial to contemporary linguistics. Instead of analyzing conversation through words or phrases, this work analyzes discourse as a text. Text linguistics benefited from the excellent contributions of renowned linguist T. van Dijk. According to him, textual theory is an interdisciplinary topic that brings together linguistics, theology, law, and other independent scientific disciplines. The text analyzed from various perspectives and for various objectives serves as the subject of all these disciplines. T. van Dijk separates three elements: syntax, semantics, and pragmatics. He was the pioneer in establishing the idea of semantic macrostructure and demonstrating the semantic content. Later, an Amsterdam scientist examined the pragmatic and cognitive components of discourse using the term "discourse." He highlights the fact that the text can only be understood in a specific context and presents the idea of "situational models," which are thought to be the foundation of cognitive speaking processes [2].

**Literature review.** Although they are linked, the terms "text" and "discourse" are not interchangeable. Text is a component of speech and is produced during speaking. The issue of speech analysis is presently the subject of numerous investigations. To solve this issue, various theories and methods have been proposed. According to M. Stubbs, speech has three basic characteristics [4]:

- it is formally a superlative unit;
- discourse analysis from a semantic point of view concentrates on socio-cultural context;
- it has an interaction structure.

The ideas of text and discourse are distinguished by N.D. Arutyunova, who also notes that discourse is a type of communicative activity that is influenced by culture and social context. A purposeful social activity based on the interaction of language and cognition, discourse is a text in dynamics [5].

Discourse is viewed by V.Karasik as a text in a genuine communication setting. He contends that discourse is examined from various angles, including linguistic, sociolinguistic, and pragmatic ones. The wholeness and logic of speech are examined through linguistic analysis [6]. The subjects of sociolinguistic analysis are taken into account, as well as their social and cultural standing and roles. If something is expressed verbally or in writing, linguopragmatics considers the discourse style, their combination, communication style, and genres. As a result, the foundation of discourse analysis is the interaction between linguistic and extralinguistic elements. Participants in communication, communicative aims and pragmatic intentions, communicative situation (place, time, and circumstances), sociocultural context, encyclopedic knowledge, and speech style are all explored in the discourse analysis.

Discourse Analysis or Discourse Studies is a subfield of linguistics and an interdisciplinary area that examines speech. Despite the fact that rhetoric and rhetoric have studied verbal interaction for centuries, followed by stylistics and literary studies, discourse analysis only became a legitimate academic field in the following decades. The discourse was set against the dominant linguistics trend of the 20th century. The notion that no language phenomenon can be effectively understood outside of its usage,



without taking into account its discursive characteristics, is gaining support in recent years due to a shift in the scientific paradigm. Discourse analysis, like its more well-known branches, has its own unique area of study. For this reason, it has become one of the main disciplines of linguistics.

Discourse analysis is a component of the scientific paradigm, which is the highest linguistic level of speech. Even though it hasn't been acknowledged in all scientific disciplines, discourse analysis will inevitably be included among the primary divisions of linguistics sooner or later. Discourse has an advantage over other language phenomena in that it is not a construction, cannot be investigated by smaller linguistic segments, and is not subject to the constant revisions of linguistic theory's theoretical notions.

Z. Harris coined the phrase "discourse analysis" for the first time (ironically, it was Harris who first suggested N. Chomsky utilize the structure of components for syntactic analysis) [2]. Discourse analysis, however, did not become a science until the 1970s. The exploration highlights the significance of a text's structure while employing this strategy. Because it differs from conventional methods, which require three analytical procedures, this approach later became known as Meyring's content analysis.

**Research methodology.** Classical content analysis is the process's main component. The establishment and organization of coding and evaluation units in a category structure is also used here. As a result, we can observe that content analysis involves 9 steps:

- identify the source;
- analyze the context in which the text emerged;
- determine the direction of the analysis;
- analyze the source material (conclusion, explanation, structure);
- interpret.

Studying the folklore's material helps readers develop the capacity to assess people's qualities since the heroes' appearances in the texts serve as symbols of a particular gender in the reader's imagination. The reader draws on prior knowledge and abilities from diverse books for the assessment, and is aided by artistic competence. Different genders are portrayed in texts differently by male and female "writers"; in masculine discourse, male bourgeois figures are portrayed favorably in great detail. Pejoratives naturally predominate if the character is negative: *An old woman, with wrinkled front, bending on a crutch, entered the ferry-house; and Razay, in the heat of argument, appealed to the old woman* / Унинг пешонаси буришган, худо билан уришган бир кампир онаси бор экан. У макр-ҳийлага жуда уста экан (epithet).

The face characteristics (eyes, brows, beard, nose), height, age, attire, and speech of male characters are all taken into consideration in the writings: Шавкат хўп чиройли, худди осмондаги чўлпон юлдуздай гўзал эди (simile); Бу сафар эшикдан ёши эллик бешларга борган, соқоли мошгуруч, жуда ҳам чиройли, икки юзидан нур томиб турган бир киши чиқиб келиб... (metaphor, personification); семиз кўк отларда бир-биридан чиройли бир хил кийимли ёш йигитчалар, отлиқлар олдидан қип-қизил ипакда камзул ва шим кийган, белига тилла камар боғлаб, бошига тож ўрнатган, ўн саккиз яшар бир йигит турибди. Бу йигит шу қадар хушқомат, **қора кўз, қора қош, қизил юз** йигитки, мисоли икки юзидан қон томгандай кўринади



(simile, alliteration, epithet, cacophony), гўзал йигит!; Шунда олдига шапалоқ-шапалоқ қизил доғлар *теккан*, оқ ола ёпғич *тутган*, *башираси буришган*, *афти хунук* бир киши, ўнг қўлида пичоқ, чап қўлида бояги йигитнинг калласини қулоғидан ушлаб, қонини оқизиб, девордаги каллалар ёнига олиб бориб михлади (epiphora, climax, epithet, assonance).

In the English masculine discourse, in the depiction of male characters, the image of body structure is combined with physical ability: Along with *a constitution of body naturally vigorous and powerful*, he was gifted with all those noble qualities of the mind which a *true hero is supposed to possess*. And what reflected additional lustre on his character was that he never failed to apply his talents and powers to the best uses (simile, epithet). Male discourse "authors" use tropes (metaphor, synecdoche, and exaggeration), phonetic displacements (alliteration, assonance, epiphora, and cacophony), as well as descriptive stylistic devices (simile, epithet, periphrasis, and personification) and catachresis in the depiction of characters of different genders.

Details like appearance (height, athletic prowess), age, the face (beard, hair, eyes), and clothing are highlighted in the writing of female "writers." The representation of male characters in this is unaffected by the constraints of status or age, therefore both middle-class and upper-class stronger sex figures are portrayed in the same manner: She only saw before her a *splendid stalwart man in the prime of life, with magnificent presence, flashing eyes, and raven hair...* he was then *eighty years of age, but tall, erect old man, with flowing white beard and hair fell in long curls over his shoulders, keen eyes, and of most venerable aspect* (epithet, syntactic parallelism); ...and his *beautiful clothes were gone – the velvet suit and cap and feather that he had looked so handsome in at the dance, when all the fine ladies fell in love with him* / – Болам, ўзингиз худди подшонинг ўглидек экансиз (simile).

Age, height (neck, body, waist, arms), face (forehead, eyes, eyebrows, lips, teeth, ears, appearance, voice, speech), hair, attire, and jewelry are considered to be beautiful features of women by male authors: When a neighbouring *maiden found her seated in an old chair, as white as monumental marble; her hair, about which she had always been solicitous, loosened from its curls, and hanging disordered over her neck and bosom, her hands and forehead. The maiden touched the one, and kissed the other; they were as cold as snow* (simile) / Ўтирганлар ширакайф бўлганда бояги уйдан бўй-бастлари бирдек, ёшлари ўн етти-ўн саккизларда, бўйинларига марварид ва гавҳарлар, қулоқларига олтин исирғалар таққан, нозик, ҳарир кўйлақлар кийган, қаламқош, қора кўз, нозик бадан қизлардан (epithet, alliteration); бу хотиннинг ёши йигирма беш-йигирма саккиз ўрталарида, *икки юзи нақш олмадек, бадани оппоқ дурдай. Ўзи тўладан келган* (simile), *икки қоши худди ёйда қайрилган, қараган кишига гўё ўқ отадигандай* (simile and personification), *бўйни илон бўйин, икки кўзи шахло* (эпитет), *икки лаби пиёзнинг пўстидай юпқа ва қип-қизил лабининг бир четида қоп-қора холи бор, бақ-бақаси кумушдай. Соч деган қоп-қора, гўё икки илондек қилиб орқасига ташланган, учи бориб тўпизига тегади* (epithet, simile, irony) / Ундан ёши ўн олтига борган, *икки кўзи чаросдек, икки қалам қоши қулогига етган, хипча бел, лаблари пиёзнинг қобигидек, илон бўйин, лабининг устида қоп-қора холи, оппоқ юзи анордай, бақбақаси момиқдай, тишлари дурдек, ўзи мисоли жаннатдаги ҳурдек, сарви қад, шўх бир қиз қаҳ-қаҳ*





уриб югуриб чиқди, шаҳзодага бир намоёиш бериб, яна кулганича орқасига қайтиб кириб (epithet, simile).

Like all other Scottish beauties, *she was the theme of many a song* (periphrasis); A beautiful little lady, clad in green, drew near, and addressing him in a *silvery voice* (catachresis) / Қараса, бояги уйлардан бирисининг эшиги очилиб, ундан *ёши ўн саккизларга борган, бўй-баста келишган, зағча кўз, қундуз қош* (epiphora, synecdoche, personification, epithet), *оқ бадан*, ипакка ўралган, нозанин бир қиз, кўлида олтин кўза кўтариб секин-секин оёқ босиб ҳовузнинг бўйига келган... (epiphora).

Men's discourse and the use of colorful stylistic devices make the description of female characters more accurate. Also, men's discursive styles and artistic prowess are far superior to women's in terms of color, perfection, and other implications. According to legend, men's discourse offers more scope for describing feminine characters, as well as more verbal freedom, which can only be explained by the physical characteristics of the eyes and eyebrows. For instance, men's eyes – *чанқоқ, шаҳло*; women's eyes – *зағча, қора, чарос, шаҳло*; men's eyebrows – *қалин*, and women's *қора, қундуз, ёй, қалам* drawn in such contours. The sexuality and attractiveness of persons as expressed through their physical parts was not disregarded in this manner of characterization. More precisely, another significant component in the depiction of the female figure was voyeurism (enjoyment through obscene, sensuous settings), which was shown to be indicative of the folklore discourse of English and Uzbek men. Contrary to traditional didactics, this phenomena of qualifying is primarily carried out by luring the pictures of *maidens, қизлар* between the ages of 16 and 18, and *хотинлар* between the ages of 25 and 28.

The language of both sexes adequately defines abnormal situations that run counter to young readers' instruction: *Пари қиз йигит билан биргаликда йўлга чиқиб, равогга келиб, оқ ўтовга кирибди. Улар иккиси эр-хотин бўлиб яшай берибдилар* (men's discourse) / *Айиқ Иқболни уйига бошлаб олиб борибди. Қиз айиқ билан бирга турмуш кечира бошлабди. Кундан-кун, ойдан-ой, йилдан-йил ўтиб, Айиқ билан Иқбол ўғиллик бўлишибди. Туғилган боланинг белидан юқори қисми одам, пастки қисми жунли- айиқсимон экан* (women's discourse) / *Ўғай она Гулнинг ақлли, чиройли бўлганидан уни яхши кўриб қолган экан. Бир куни у Гулни ёнига чақириб, уни яхши кўриб қолганини айтибди / -Бой бувамнинг хотинларининг ўйнаши бор, деяпти,- дебди.*

In turn, this inevitably has a certain detrimental impact on the mentality of young readers, scary and cruel stories are more frequently encountered in the discourse of masculine authors: *Жаллод каллани деворга қоқиб, ичкарига кирди / Қурғур ялмоғиз кампирнинг русуми шундай экан: ҳар куни йигитнинг тиззасига бошини қўйиб, унинг қонини сўриб ётар экан. Ялмоғизт бирор кимсанинг қонини сўрса, беш-ўн кунда уни ўлдирар экан/ Иккаласи маслаҳатни бир қилишиб, кечаси ҳамма ухлаган чоғда, қўлларига ойболта олиб, укаси ётган уйга секин кираётганда...*

Female authors pay attention to the face (*mouth, eyes*), *body, smile, hair* in the expression of female characteristics: The meadows amongst the birds and flowers; and *a lovely lady, bright as an angel*, came up to me... / Эшикни очсам, бир қиз



ўтирибди. *Ой деса, оғзи бор, кун деса кўзи бор*. Шундай келишган чиройли киз оламда шудир, дедим (antithesis, analogy) / Бола бир уйга кирса, *Гулиқаҳқаҳ қулиб юборибди*. *Ҳамма ёқ гул-лола бўлиб кетибди* (antonomasia, irony).

Costumes and often the beautiful faces of the praying women, with their *long dark hair* and *purple Irish eyes*, form a scene of wonderful poetic and dramatic interest (periphrasis) / Then the young man beheld to his astonishment *a beautiful young girl before him with a complexion like the lily and the rose, and soft brown hair falling in showers of curls...*(simile); which one may see many *a long lock of the splendid dark hair of the Irish southern women...*(epithet).

The traits of kindness and cunning are matched in the representation of female characters in discourse between the sexes. The primary protagonists of the discourse about women are *lady, woman, young girls, and қизлар*. The "writers" highlight the physical and emotional traits of the youthful characters in connection to their appearance because they are the "modern age's" accomplishment. In order for the description of the appearance of middle-aged women to not overly surprise the readers, the authors prefer to focus on the personalities and maternal instincts of the characters: *Well! she laid down her little golden head without fear; and whist! down came the axe, and it was off. So the mother wiped the axe and laughed. Then she took the heart and liver of the little girl, and she stewed them and brought them into the house for supper. The husband tasted them and shook his head. He said they tasted very strangely. She gave some to the little boy, but he would not eat* / Бунинг иложи, *ўглингизни сўйиб қонини ичказаман, шу дори бўлади* (paradox (situations contrary to public, generally accepted views)).

It is untrue to assume that descriptions of female traits in male discourse always adhere to social gender norms. After all, male discoursers occasionally paint portrayals of women who stand out for their boldness, tenacity, and determination: *The housekeeper, Sheela-na-Skean, or Sheela of the Knife, as she was called afterwards, was a dark, fierce, powerful woman, noted for her violent and vindictive temper. But her lover was a weak, cowardly fellow...* / Учала қиз йигитлар либосини кийибдилар, *ёнларига қилич, совут-қалқон олишиб, бошларига қундуз телпак кийишиб, сочларини бостириб, этик, шимларни таранг тортиб, бедов отларга минишиб, йигит суратида узоқ сафарга кетибдилар* (climax).

It is feasible to see the use of gender marker terms while discussing individuals from both sexes. Since these units are thought to constitute the linguistic expression of gender (speech) behavior stereotypes, they are gender-marked in languages without a gender category. For instance, *a constitution of body naturally vigorous and powerful; gentle manners; raven hair; stalwart in the prime of life; on fine black steed, with all the gay young huntsmen, who rushed over the field, like a flash of the storm wind/ шароб ичибди, кайфини чоғ қилиб, маст бўлиб йиқилибди; баҳодирликда донг чиқарган экан; от-аслаҳали бошида заррин дастор, белида тилла камар, унга қилич боғлаган; ошиқ-у беқарор бўлиб қолибди; хунарга кўп қизиқибди, устахоналарга бориб, дурадгорлик, милтиқ ясаш, қилич ясаш шилларини ўрганибди; отини ўйнатиб кетибди* It is becoming obvious that men's characteristics can be revealed by syntactical ways.



In the course of discourse analysis, there are sporadic synonyms with gender markers that qualify and define both sexes, for instance: *with courtly demeanour* ≠ *with gentle manners*; *хушсурат* ≠ *соҳибжамол*, *Чўлпон юлдуздай* ≠ *Зухро юлдуздай*, *дурустгина кийинган* ≠ *бежирим оқ харирга ўралган*, *қадди шамшод* ≠ *сарви қад*.

Speech acts, in a way, denote the gender of language tools through their aesthetic coloring and connotation: ..молбоқар боланинг кийимини топиб кийиб, шаҳарга қараб жўнадим. Бу аҳволим билан подшоҳ олдига боришга *номус қилдим* → the speech of the male protagonist, but the discourse as a female author;

агар шуни олиб чиқмаганингда *каллангни сапчадай узардим! Бўлди, тур йўқол!*- деб йигитни ҳайдаб жўнатибди → men's speech rich in dysphemism (expression of concepts in a rough and rude way);

бу қизнинг *чиройини кўриб, хуснига маст бўлиб, ҳушимдан кетиб йиқилибман* → men's speech (men's discourse).

*жоним жонингга тасаддуқ бўлсин, товушларингиздан ўрғилай* → Caressing women's speech (men's discourse).

*кўчага гап ташийдиган одам эмасман, дебди* → women's discourse.

Сандикни очиб қараса, ичида *пахтадаккина* тилла кокилли бир бола ётган эмиш → women's discourse.

Men often refer to **hypersemes of nature and environment** in their texts: *Princess sang wonderful songs about the lake in the royal garden, on weeping willows staring to the fixed surface, on goldfish moving in the water between the branches reflections. To sing, I have to see the trees, the lake, and the green shoots of rice in the fields.*

In men's folklore discourse, naturalistic expressions are enigmatically and miraculously described: *Кунларнинг бирида бу қизлар отасининг давлатини томоша қилиб, боғи Эрамда сайрибоғ айлашиб, гулҳовуз бўйича келиб ўтирибдилар. Гул ишиқида сайраб турган булбуллар, бутоқлардан бутоқларга сакраб учаётган қушлар, кўкларда парвоз қилаётган каптарлар, уя гамларини чекаётган майналарни кўришиб, ўзаро суҳбат бошлабдилар / Ўнг томонга юрсанг, борса келмас, ўрта йўлга юрсанг, борса даргумон, чап томонга юрсанг, борса келар”, деб ёзиб қўйилган экан. Шу жойга келганда қизлар тошдаги хатни ўқибдилар ва ўзаро маслаҳат қилибдилар.*

It should be noted here that toponyms are active in masculine discourse: *Cantire, Greenock, Telltown, Oriel, Glenbroun, Abernethy, Kintraw, Lochgilphead; Канъон шаҳри, Авзон боғ, Кустонтония ва Балх шаҳри, Тугдоқ, Эрон, Турон, Фаранг, Афзон, Сирдарё, Кўқон, Ўратена, Қорачириқ, Ажам, Урганч, Кўҳиқоф, Эрам, Кўқон, Марғилон, Наманган.*

**Analysis and results.** Men's speech is ethical and political-economic in nature in both linguistic cultures. To be more exact, paremia and clichés actively employ apagogesis (counsel, guidance) in the psycholinguistic interiorization of men's speaking behavior: *-Гар саломинг бўлмаганда каллангни сапчадай узардим. Ётиб есанг бу дунё ҳеч нарса бўлмайди. Аёллар ёш китобхонларни бироз соддароқ ҳолатда контекстуал тарбиялайдилар: Улар ҳам отаси сингари хасис экан. Мол-дунё топишда ҳар қандай разилликдан қайтмас, борган сари бойишни истар экан...*



*Шундай қилиб, очкўз бойнинг тарбиясини олган болалар ҳам мол-дунё, давлат деб жонларидан ажралибди.*

A lot of the incidents that are mirrored in men's conversation also have tragic endings. Nonetheless, there are folkloric discourse starts with many problematic issues in women's discourse: Улар ҳалол меҳнат билан, деҳқончилик қилиб кун кечирар экан. Чол-кампирининг фарзанди йўқ экан. Шу сабабдан улар қаттиқ қайғулар экан/ Аммо савдогар етмиш ёшга кирганида ҳам фарзанд кўрмабди/

The text is made more realistic by Uzbek feminist debate. To put it another way, although feminine texts employ the I conjugation form of the future tense verb to convey an action in the past tense (*Эркажон чидай олмасдан тез чопиб уйга келибди*) ҳамда узоқ ўтган замондан фойдаланилса (*Бухоро элатида бир подшо бўлган экан, унинг Эркажон деган ўғли ҳам бўлган экан*), the action is understood as if it were actually accomplished in Uzbek masculine texts, which utilize the past tense narrative verb and the long past tense (*Эркажон ўн беш-ўн олти ёшга кирганда онаси ўлади, подшо бошқа хотин олади*).

**Conclusions and suggestions.** The following was discovered during the process of evaluating the stylistic elements of the discourse of representatives of various sexes:

1) Men frequently employ exaggerated metaphors to call the reader's attention to reality, the experiences of the characters, and to assure the emotional expressiveness of the speech, according to studies.

2) It has been established that male discourses more actively employ phonetic transitions to communicate inner psyche enthusiasm, to improve the melodic quality, and to raise the effectiveness of the speech.

3) It was discovered that women frequently employ sarcasm and rhetorical questions in their language to convey the unfavorable irony of persons or circumstances.

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## **THE ISSUE OF LANGUAGE PERCEPTION IN COGNITIVE LINGUISTICS**

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**Annotatsiya:** Kognitiv tilshunoslikda olib borilgan tadqiqotlar inson psixologiyasi va aqli haqida yangi fikrlash usullariga yo'l ochdi. Til va idrok o'rtasidagi munosabat tilshunoslik va psixologiya sohasidagi eng munozarali masalalardan biri bo'lib kelgan. Ushbu maqola mana shu munosabatlar va til funktsiyalarining umumiy ko'rinishini yoritib beradi.

**Kalit so'zlar:** kognitiv lingvistika, tilni idrok etish, til funktsiyasi, kontseptualizatsiya

**Аннотация:** Исследования, проведённые в области когнитивной лингвистики, проложили путь к новым способам осмысления человеческой психологии и разума. Отношения между языком и познанием были одним из самых спорных вопросов в области лингвистики и психологии. В данной статье представлен обзор этих отношений и языковых функций.

**Ключевые слова:** когнитивная лингвистика, языковое восприятие, функция языка, концептуализация

**Abstract** The studies made in cognitive linguistics paved the way for new ways of thinking about human psychology and the mind. The relationship between language and cognition has been one of the most controversial issues in the field of linguistics and psychology. This paper presents an overview of this relationship and language functions.

**Key words:** cognitive linguistics, language perception, function of language, conceptualization

**Introduction.** The field of cognitive science is interdisciplinary and has roots in many fields, including computer science, neurology, philosophy, linguistics, sociology, anthropology, and psychology. The study of the mind, cognitive processes, and information representation, processing, and transformation systems are all included in the scope of cognitive science, as are issues relating to perception, memory, attention, reasoning, language, and emotion.

Early in the 1970s, in response to growing discontent with formal approaches to language, the current school of linguistic thinking known as cognitive linguistics was born. The development of contemporary cognitive science in the 1960s and 1970s, especially in the study of human cognition, is another source of strong inspiration for cognitive linguistics. Both in older psychological disciplines like Gestalt psychology and categorization. Early in the 1970s and 1980s, a relatively small group of researchers held sway over the field.



Early in the 1990s, there was an increasing amount of research in this field, as well as scholars who referred to themselves as "cognitive linguists."

Ch. Fillmore, G. Lakoff, R. Langacker, L. Talmy, E.S. Kubryakova, N.N. Boldirev, and V.Z. Demyankov are the most well-known linguists in the field of cognitive linguistics. Although these researchers come from various schools and approaches within cognitive linguistics, they all share two key tenets: 1) meaning is at the heart of language, so studying it should be a top priority; and 2) linguistic units are used to express meaning, so they are closely related to the semantic structures they represent.

Although it lacks a specific theory, cognitive linguistics is referred to as a "movement" or a "enterprise". Instead, it is a method that has accepted a similar set of guiding principles, assumptions, and viewpoints that have produced a wide variety of complementing, overlapping, and (at times) conflicting ideas.

To do this, we map out the cognitive linguistics enterprise from many angles, starting with the broadest angle and subsequently focusing in on more specialized problems and topics.

**Literature review.** Cognitive Linguistics emerged in the 1970s and 1980s, and since then, many studies have been conducted by Ch. Fillmore, G. Lakoff, R. Langacker, L. Talmy, and Russian scientists E.S. Kubryakova, N.N. Boldirev, V.Z. Demjankov, V.I. Karasik, D.U. Ashurova, Sh. Safarov, and others.

Frame Semantics is based on Ch. Fillmore's theories about classifying lexical and syntactic meanings through scene shematization (Fillmore, 1988). Conceptual Metaphor Theory is a result of G. Lakoff's research on the use of metaphor and metonymy in conceptualization and classification (Lakoff 1981,1987). The theory of Space Grammar and then Cognitive Grammar were first developed as a result of R. Langacker's theories regarding the cognitive aspect of syntactical constructions (Langacker 1987) A number of significant articles by L. Talmy on linguistic imaging systems and the cognitive nature of grammar have previously been published (Talmy 1985, 1988). The theory of Mental Spaces, which eventually evolved into the theory of Conceptual Blending, was created by G. Fauconnier's studies of dynamic meaning construction (Fauconnier, Turner, 1988).

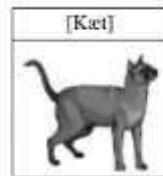
**What is language for?** We take language for granted, despite the fact that we use it constantly to carry out a variety of tasks. You could buy something in a store, give or receive information, pass the time, express an opinion, declare your undying love, agree or disagree, show your happiness or displeasure, and many other things without using any language at all.

Language offers a well-developed mechanism of encoding and transferring sensitive and complicated concepts in practically all of the contexts in which we find ourselves. In reality, these ideas of encoding and transmitting prove to be crucial because they pertain to two of language's most significant functions: the symbolic function and the interactive function.

**The symbolic function of language.** In almost every situation we find ourselves in, language provides a highly evolved mechanism for encoding and communicating delicate and difficult thoughts. . "Symbols are 'bits of language'. These might be meaningful subparts of words (for example, dis- as in distaste), whole words (for example, cat, run, tomorrow), or 'strings' of words (for example, He could not write a

pop jingle let alone a whole musical). These symbols consist of forms, which may be spoken, written or signed, and meanings with which the forms are conventionally paired.”

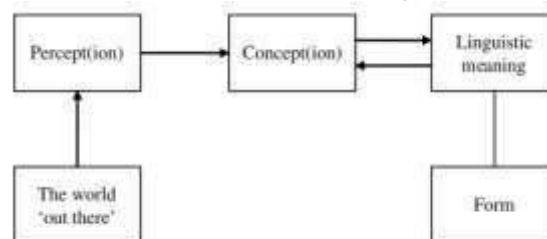
A sound, like [kat], can be a shape. A form could be a sign language gesture or the orthographic representation of the word cat that appears on the written page. A symbol's traditional ideational or semantic content is known as its meaning. A symbolic assembly of form and meaning is represented in Figure 1.1.



**Figure 1.1 A symbolic assembly of form and meaning**

It is crucial to emphasise that the cat in Figure 1.1 is meant to symbolise the concept of a cat rather than a specific object in the real world. In other words, the image symbolises the concept often associated with the form that is pronounced [kat] in English.

The meaning of a linguistic symbol is connected to a specific mental image known as a concept. Percepts in turn come from concepts. Take a pear, for instance, as an illustration. Its form, colour, texture, taste, smell, and other properties are perceived by various brain regions. This wide variety of perceptual data originating from the "out there" world is combined into a single mental image (a representation accessible to consciousness), giving rise to the idea of PEAR. When we use language and say the word "pear," it has a common meaning and thus "connects" to a concept rather than a specific physical thing in the outside world (see Figure 1.2).



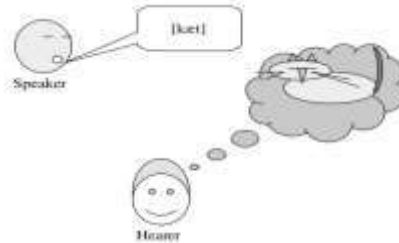
**Figure 1.2 Levels of representation**

To create a cohesive and well defined mental image, our cognitive processes combine raw perceptual data. Thus, the meanings encoded by language symbols pertain to our projected reality, which is a mental representation of reality that is created by the human mind and is mediated by our particular perceptual and conceptual systems

As we mentioned earlier, language has a symbolic role that encodes and externalises our thoughts. We can now add some qualifications to this viewpoint. We've all felt the frustration of not being able to "put an idea into words," despite the seemingly limitless extent of our conceptualizations. Language is a restricted and, in fact, limiting framework for the communication of cognition. After all, there are only a finite number of words with a finite number of accepted meanings.

Therefore, language does not encode thinking in its full totality, but rather provides the conceptual system with basic instructions on how to access or generate complicated and rich concepts.

**The interactive function of language.** Language performs an interactive function in our regular social interactions. Language cannot only put forms and meanings together. These form-meaning relationships must be understood by people in our community and made available to them. After all, language is the tool we use to "get our thoughts through," or to communicate. This includes the speaker transmitting information, the hearer processing and interpreting it, and both of these processes need the creation of complex conceptualizations. ( see Figure 1.4)



**Figure 1.4 The interactive function**

Various interactive and social functions can be accomplished by the messages we choose to transmit. As an example, language may be used to influence events or change the way of the world.

- (2) a. I now pronounce you man and wife.  
b. Shut the door on your way out!

Expressivity is a concept that has to do with how language performs the interactive function. Language is "loaded," allowing us to convey our ideas and emotions about the world; think about the many mental pictures created by the following terms, which may be used by different speakers to refer to the same person:

- (3) a. the eminent linguist  
b. the blonde bombshell

The way we use language and the emotions we arouse in others affects how we influence others in the world. In other words, language can provide details about affect (an emotional response)

- (4) a. Shut up!  
b. I'm terribly sorry to interrupt you, but . . .

Language is a powerful tool for establishing specific contexts, categorising scenes or frames of experience, and even inventing scenes . In other words, the use of language can activate frames that bring up rich knowledge structures that act as a call to and a filler for background information.

- (5) a. How do you do?  
b. Once upon a time . . .

**Conclusion.** We have seen that language not only encodes specific meanings but also that language can serve an interactive function, facilitating and enriching communication in a variety of ways because these meanings and the forms used to symbolise them are part of the shared knowledge in a particular speech community. According to cognitive linguists, language reflects thinking patterns; hence, to study language is to analyse conceptualization patterns. We first looked more closely at the purposes of language in order to investigate these concepts in more depth. Language offers a mechanism of encoding and communicating ideas; it serves both an interactive and symbolic purpose. By using symbols, language encodes and externalises our





thoughts. Language symbols are collections of form-meaning combinations known as symbolic assemblages. A linguistic symbol's meaning is connected to a notion, which is a type of mental image. Concepts are derived from perceptions, and a mental image is formed by integrating the variety of perception-based information from the outside world. Language-based symbols have meanings that are related to our projected reality, or how the human mind perceives reality. Language just serves as a tool for the formation of conceptualizations; our conceptualizations are limitless in extent. We use language to communicate; it also has an interactive purpose. We can communicate ourselves and our emotions through language by performing speech acts. Language can evoke sensory frames because it can be used to set up situations or contexts.

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### THE CATEGORY OF POLITENESS IN UZBEK LANGUAGE.

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**Annotatsiya.** Ushbu maqolani yozishdan maqsad o'zbekona odob-axloqni yanada aniqroq ko'rib chiqish, uni turli tomonlardan o'rganishdir. Maqolada o'zbek tilidagi kundalik muloqotdan olingan kuzatuvlar o'rin olgan bo'lib, nutq davomida tez-tez qo'llaniladigan odobli so'z va iboralarni topishga bag'ishlangan. Ushbu ilmiy ishning asosiy maqsadi o'zbek tilidagi odob kategoriyasini o'rganish, uning yozuvchilar ijodida qanday aks etishini o'rganishdan iborat.

**Kalit so'zlar:** odob, til, madaniyat, muloqot, so'z, suhbatdosh, muomala, suhbat, nutq.



**Аннотация.** Цель написания этой статьи - более точно разобраться с узбекской вежливостью, и изучить ее с разных сторон. Статья включает в себя наблюдения из повседневного общения узбеков и посвящена поиску вежливых слов и выражений, часто употребляемых в речи. Основная цель данной научной работы состоит в том, чтобы предложить изучить категорию вежливости в узбекском языке и то, как ее выражение отражено в произведениях писателей.

**Ключевые слова:** вежливость, язык, культура, общение, высказывание, собеседник, поведение, разговор, речь.

**Abstract.** The purpose of writing this article is to deal with Uzbek politeness more precisely, and learn it from different angles. The article includes observations from Uzbek everyday communication, and is devoted to find polite words and expressions that are used frequently during the speech. The main aim of this scientific paper is to put forward to learning the category of politeness in Uzbek language, and how its expression is reflected in the writers' works.

**Keywords:** politeness, language, culture, communication, utterance, interlocutor, behavior, conversation, speech.

**Introduction.** Human activity is based on the speech act without which, we cannot build any relationship. The main thing that with which we can exchange information, opinions, ideas is the language. Using language in order to convey our feelings, opinions, reflection creates speech act. Conducting the speech act without any conflicts and under the influence of sympathy, requires the participation of the element of the politeness in communication, which is considered to be one of the basic elements of intercultural communication. The problem of politeness category is always actual.

**Literature review.** Not few scholars worked on it. The amount of the scholars who is working on this problem is getting more and more. They are researching the problem from the cognitive, sociocultural, and linguocultural perspective. Among the foreign linguists, we can count the names of R.Lakoff, P.Brown and S.Levinson, Erwing Goffmann, T. Larina, I.A.Romanov, and many others. In this article, we gaze at the problem of politeness category from the perspective of Uzbek culture. With the help of this work, We can realize in what ways we can express the politeness in Uzbek language, and will be able to look through lexical means of politeness in Uzbek. Every culture sees the politeness in different prisms. Uzbek nation has also their unique interpretation of politeness that is formed on the basis of their historical, traditional customs, and somehow, religious factors. The materials of Uzbek writers help us to explore some true interpretation of politeness in the language.

**Materials and Methods.** Researching the category of politeness in Uzbek language, made us learning and working with the works of Uzbek writers. We know that the works of writers in any language are the reflection of that nation's beliefs, traditions, understandings. Relying on these factors, I chose the works of writers in the process of analyzing the problem. I looked through several authors' works and made conclusions. This research is based on the qualitative method in which we mainly focus on words, expressions, not the numbers. With the help of analyzing the novels of some authors, I managed to collect some data, that gave results of my research. In my research,



I chose to analyze, the works of Odil Yoqubov, Abdulla Qodiriy, O'tkir Hoshimov and other distinguished writers.

**Analysis and Results.** Observing some fictional works of several writers gave me the results of reflection of real Uzbek politeness. Uzbek nation is so polite and mild people than any other culture, nation among eastern countries. They like to contact with everybody friendly, and they respect courteous behavior in people, we can see smile on their face in any situation, they hide their negative feelings and displeasures that can occur in their life and will be in good communication with their surroundings. Even if the phenomenon of Politeness is considered to be universal, we can find several peculiarities of this notion in different cultures and nations. Uzbek people are also very polite, they express it with their both verbal and nonverbal behavior. The place of parents in the Uzbek society is glorified, in contrast with other cultures and nations. Without the permission of parents, especially, father, children don't do anything. For example, everything at home should be consulted with the head of the family. If the father wants something, children obey and agree. Uzbek nation like using poems and proverbs, even, riddles during their conversation. They make polite conversation by adding these kind of decorations to their speech. Furthermore, nonverbal behavior of Uzbek people are also good illustrations of politeness. Because, along with using mild and polite words, Uzbek nation use skillfully mimics, movements, that harmonize their words with their actions.

**Discussion.** Uzbek politeness can be observed in everyday communication, and with every person, because politeness is used in the utterance of both elder and young people. Young children are taught politeness from their early ages by their parents, teachers and older people. Especially teachers are the best educators in children's both school and life lessons. If we analyze the behavior of an Uzbek teacher at school, we respect them for their self-sacrificing sense. They are so mild and polite with their learners, as a result they can achieve students' eternal love. We can see their politeness in their conveying the life themes during the lessons, being very understandable, and respectful with each learners, even with the bad-behaved ones, and they always smile even if they have quarreled with their husbands, before coming school, or when they have problems with their health, they never show it to students, and try to be good hearted with them in any life conditions. Teachers are not only the teachers at school, but they are the life teachers of any person that are studying at school, because, the things that we learn from them will influence our life success, development, and throughout our life we will use their valuable lessons. In Uzbek we have several proverbs and sayings that express teacher's polite attitude and reflect them as the best illustration of humanity. One of the popular proverbs, are "*Ustoz otangdek ulug'*", "*Ustoz-oy, shogird-chiroy*", "*Yoshlikda olingan ilm, toshga o'yilgan naqsh kabidir*", the saying of Alisher Navoi about teachers is the most suitable illustration of how Uzbek nation value and respect the owners of this job.

*"Haq yo'lida kim senga bir harf o'qutmish ranj ila,  
Aylamak bo'lmas ado oning haqin yuz ganj ila"*

Uzbek nation love being polite, using mild words and expressions during the conversations, even the educated ones keen on using proverbs, poems according to the



topic during the hot communication. It can be the evidence of their eagerness to lead an unforgettable, interesting and super polite conversation with their interlocutors.

“-Iya, nega axir? Persanal’niy pensiya olsangiz yomonmi?(-Oh, Why?, For what reason? Don’t you want to take personal allowance?)

-Xo’p deng jon uka. *Och qornim, tinch qulog’im.* Shu ishni tinchitib yuboring....” (-Please, brother, agree with me. *Let sleeping dogs lie.*)(O’.Hoshimov, “Dunyoning ishlari”)

Politeness flows in the blood of Uzbek nation, Uzbeks understand politeness, as saying tranquilly words, being respective to each other, and avoiding bad habits, behaviors like boosting and praising themselves, as the illustration of my words, I can come up with the poem of *Erkin Vokhidov*,

“*Garchi shuncha mag’rur tursa ham, piyolaga egilar choynak,  
Shunday ekan manmanlik nechun, Kibr-u havo nimaga kerak?  
Kamtarin bo’l, hatto bir qadam o’tma g’urur ostonasidan.  
Piyolani inson shuning-chun o’par doim peshonasidan.*”

Another illustration of polite conversation:

*Normurod Shomurodov xuddi aziz mehmonini qayoqqa o’tqazishni bilmagan odamday:* (Normurod Shamurodov felt somehow uncomfortable as the person who doesn’t know ,where he can place the valuable guest.)

- *Qani, marhamat, o’rtoq Shukurov,-dedi, kuymalanib. -Yuqori o’tsinlar, bemalol...*(so, come, my friend Shukurov,- said restlessly.- Sit forward please,) (Odil Yoqubov, “Diyonat”)

From the extract given above we can analyze, that, politeness can be seen not only in the words or expressions, but also their nonverbal behavior. As, the host of the family is feeling somehow uncomfortable in order to show courtesy to the guest, his actions demonstrates that he is trying to be polite, and want to show special respect. Moreover, our attention is caught by the usage of “*yuqori o’tsinlar*”, that express the highest place of Uzbek home can be owned by their respectable friends, guests. Another example of politeness can be seen in the usage of *3<sup>rd</sup> personal pronoun in the form of plural*. Even if the speaker is addressing to his partner personally, he is not using, *2<sup>nd</sup> personal pronoun in the form of singular*, even if the listener is alone. It is also unusual expression of politeness in Uzbek , compared to another languages.

**Conclusion.** Every culture is valued for their peculiarities such as hospitality, friendliness, politeness and other mankind senses. Uzbek culture stands apart with its polite manners, hospitality and has good relationship with their neighbor countries. Politeness passes from generation to generation in uzbek families, because every parent, who is rising young generation begin teaching polite words, such as “rahmat,” (thank you), “assalomu aleykum”(good morning), “sog’ bo’ling”(be healthy) and other expressions to their children from the early ages, that will absorb the education and behavior of a person.

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## **TRANSPPOSITION AT THE LEVEL OF LEXICO-GRAMMATICAL CATEGORIES OF NOUNS**

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**Annotatsiya:** Maqolada zamonaviy rus tilidagi otlarning leksik va grammatik toifalari darajasidagi transpozitsiya modellariga e'tibor qaratilgan.

**Tayanch soʻzlar:** ot, leksik va grammatik kategoriyalar, tahlil, koʻchirish, oʻzlik otlar, umumiy otlar, aniq otlar, moddiy otlar, jonli otlar, jonsiz otlar, onomastika.

**Аннотация:** В статье рассматриваются модели транспозиции на уровне лексико-грамматических категорий имен существительных в современном русском языке.

**Ключевые слова:** имя существительное, лексико-грамматические категории, анализ, транспозиция, имена собственные, имена нарицательные, имена конкретные, имена вещественные, имена существительные одушевленные, имена существительные неодушевленные, ономастика.

**Abstract:** The article focuses on the models of transposition at the level of lexical and grammatical categories of nouns in the modern Russian language.

**Key words:** noun, lexical and grammatical categories, analysis, transposition, proper nouns, common nouns, concrete nouns, material nouns, animate nouns, inanimate nouns, onomastics.

**Introduction:** Lexico-grammatical categories are the groupings of words that are joined on the ground of common semantic and grammatical features. Nouns are divided into the following lexical and grammatical categories:

- 1) proper and common nouns;
- 2) animate and inanimate nouns;
- 3) personal and non-personal nouns;



4) concrete, abstract, collective, material and singular nouns.

### Literature review

When studying the problem of the transition of parts of speech, we faced for example, the following terms: transposition, transformation, transformatiology, conversion (A.I. Smirnitsky), functional homonyms, the morphological-syntactic method of formation (V.V. Vinogradov) etc.

A special linguistic discipline called onomastics deals with the analysis of proper nouns. The boundary between the proper nouns and common nouns is mobile. Proper nouns can be used as a symbolic notation for a whole class of homogeneous objects: e.g., *Молчалины блаженствуют на свете*.

**Analysis and results.** Below let us examine the models of transposition at the level of lexico-grammatical categories of nouns.

Model 1: Any common noun or a combination of words used to denote names turns to a proper noun, i.e. becomes the name of a single object.

**Table 1.**

#### Model 1.

#### Common nouns → proper nouns

Common nouns	Proper nouns
шарик	собачка Шарик (name of the puppy)
орёл (a bird)	город Орёл (name of the city)
орешек	озеро Орешек (name of the lake)
победа	площадь Победы (name of the square)
медведица	созвездие Большая Медведица (name of the constellation)

In Table 2, let us look through model 2, where proper nouns change to common nouns.

**Table 2.**

#### Model 2.

#### Proper nouns → common nouns

Proper nouns	Common nouns
Ампер – это фамилия французского физика (Ampère is the surname of French physicist)	ампер – единица измерения силы тока, названная именем физика (ampere is the unit for measuring electric current named after the physicist)
Геркулес – имя древнегреческого мифического героя, обладающего невероятной силой (Hercules is the name of a divine hero in ancient Greek mythology who was famous for his strength)	геркулес – (oat-flakes, oatmeal)
Кольт – фамилия изобретателя (Colt is the surname of an American inventor)	кольт – вид оружия, названный его именем (colt - a type of weapon named after the inventor)
Рентген – немецкий физик, открывший невидимые лучи (Roentgen is the name of German physicist who discovered invisible rays)	рентген – невидимые лучи, которые названы в честь первооткрывателя (Roentgen – X-rays named after the scientist)

Some nouns, depending on various spoken situations, can be both common nouns and proper nouns, for instance: “солнце” (*sun*), “земля” (*Earth*), “луна” (*moon*), “родина” (*motherland*) (Table 3).

**Table 3.**

Proper nouns	Common nouns
Впрочем, крупнейшие мыслители древности понимали, что звездное небо, Солнце и Луна – это	Краешек солнца еще светился над лесом, но в кустах уже густели сумерки (Н. Сладков).



нечто большее, чем увеличенное подобие планетария (Х. Хабер).	...была осень, <b>луна</b> над головой, и еще оттого, наверное, что во мне звучала музыка о неистребимой любви к родине (В. Астафьев).
Выяснилось, что большинство звезд небосвода оказались во много раз больше <b>Земли</b> (Х. Хабер).	Руки человека, подчиняясь его воле и разуму, превратили дикие <b>земли</b> в богатые поля, заставили яблоню-дикарку приносить сладкие плоды (В. Катаев).

Table 4.

Common nouns can possess both singular and plural forms (*семья – семьи, дом – дома* (family - families, house - houses). However, proper nouns, as a rule, have either only the singular form or the plural, for example: *Орел* (singular), *Афины* (plural).

### Model 3.

#### Material nouns → collective nouns

Material nouns	Collective nouns
Хворост: продукт питания (food product)	Хворост: сухие отпавшие ветки – в значении собирательного существительного (dry fallen branches - in the meaning of a collective noun)
Изюм: продукт питания (food product)	Изюм: высушенные ягоды винограда – собирательное (dried grapes – a collective noun).
Замша, вельвет, войлок, шелк: существительные вещественные, обозначающее ткань (ботинки из замши) (material nouns denoting types of fabric)	Замша, вельвет, войлок, шелк: существительное собирательное, обозначающее изделия из этой ткани. (В магазине новое поступление замши) (collective nouns denoting products made from these fabrics.)

Table 5.

### Model 4.

#### Animate nouns → inanimate nouns

Animate nouns	Inanimate nouns
Ампер (учёный) (scientist)	ампер (единица измерения силы тока) (the unit for measuring electric current)
Бонапарт Наполеон	торт Наполеон (the name of the cake)
Венгерка: одушевленное в значении «женщина венгерской национальности». Мимо прошла молодая венгерка с ребенком (a noun used in the meaning of a Hungarian woman)	Венгерка: неодушевленное в значении «предмет одежды». На нем была серая венгерка (an item of clothing)
Лайка: одушевленное в значении «собака охотничьей породы» Лайка незаменима на охоте (the name of a hunting dog)	Лайка: неодушевленное в значении «мягкая кожа». Перчатки из лайки (the noun used in the meaning of soft leather)
Матроска: одушевленное в значении «жена матроса». Молодая матроска (a wife of a sailor)	Матроска: неодушевленное в значении «матросская блуза» (a sailor blouse) Матроска – неперемный атрибут оммуниции матросов.
Босоножка: одушевленное в значении «человек без обуви», прилагательное –босоногий (a barefoot man)	Босоножка: неодушевленное в значении «обувь». Самое обидное – порвать новые босоножки (a type of shoes)
Баба: одушевленное в значении «женщина». (a woman) «Баба бежит, разметалися косоньки». Некрасов.	Баба: неодушевленное в значении «кондитерское изделие» (a type of pastry). Испечь бабу, ромовая баба.
Лезгинка:	Лезгинка:



одушевленное в значении «женщина, принадлежащая кавказской национальности». (a Caucasian woman) Гордая лезгинка.	неодушевленное в значении «танец» (a type of a national dance). Станцевать задорную лезгинку.
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**Conclusion.** Having analyzed the models of transposition at the level of lexical and grammatical categories of nouns, we convinced ourselves that there are no clear boundaries between personal - impersonal, animate - inanimate nouns, so they can easily move from one category to another. During the transposition process at the level of lexico-grammatical categories of nouns, there might be different changes not only in semantics, but also in the grammatical features of the original word.

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**UDK:811.11**

**CLASSIFICATION OF ILLOCUTIONARY SPEECH ACTS**

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**Annotatsiya.** Maqolada kommunikativ tilshunoslikning eng ko'p bahsmunozaralarga sabab bo'lgan tadqiqot mavzularidan biri illokutsiya akti tiplari xususida gap boradi. Shuningdek, J.L.Ostin nutq akti nazariyasi, Robert Harmish illokutsiya akti sxemasi va Kent Bachning ushbu mavzudagi qarashlariga to'xtalamiz.





**Kalit so'zlar.** Illokutsiya, nutq akti, darak gap, buyruq gap, taklif va e'tirof gaplar.

**Annotation.** The article deals with the types of illocutionary acts, one of the most controversial research topics of communicative linguistics. We will also touch upon J.L. Austin's speech act theory, Robert Harmish's illocutionary act scheme, and Kent Bach's views on this topic.

**Key words.** Illocution, speech acts, constatives, directives, commissives, acknowledgments.

**Аннотация.** В статье рассматриваются виды иллокутивных актов, одна из самых дискуссионных тем исследований коммуникативной лингвистики. Мы также обсудим теорию речевого акта Дж. Л. Остина, схему иллокутивного акта Роберта Хармиша и взгляды Кента Баха на эту тему.

**Ключевые слова.** Иллокуция, речевые акты, констативы, директивы, комиссивы, подтверждения.

**Introduction.** As the famous Canadian poet and writer Catherine Pulsifer said, "Communication is one of the most important skills that are the foundation of a successful life."<sup>1</sup>. In fact, communication is considered an integral part of human life. While communicating with family members, friends, in conversations between colleagues, in contracts with partners, generally speaking, one feels the need to communicate in the process of performing all his social duties.

"Communication" is the main research object not only of linguistics, but also of sociology, psychology, philosophy, sociolinguistics, psycholinguistics. Communication is the main tool to convey the information, exchange the ideas, and expression of human feelings and experiences between people.

The communication process requires the participation of several components to be perfect:

- *so'zlovchi (speaker)*
- *tinglovchi (listener)*
- *axborot yoki xabar (message)*
- *muloqot vositasi va turi (channel)*
- *muloqotga bildirilgan fikr-mulohaza (feedback)*
- *muloqot joyi, vaqti va vaziyati (place, time, position of communication)*

The full-fledged communication process will be effective, when these components are fully embodied.

**Analysis and results.** In the process of speech activity, people express the information they intend to convey through indicative sentences, commands, suggestions, and acknowledgment sentences. Based on the theory of the speech act created by the famous English philosopher J.L. Austin, according to the scheme of the illocutionary act put forward by Robert Harmish, it can be seen that the information or message that the speaker aims to convey to the listener can be expressed through language units belonging to four groups:

The four types of speech acts shown above are also divided into subgroups:

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<sup>1</sup> <https://www.indeed.com/career-advice/career-development/team-communication-quotes#:~:text=>



**Constatives-** ta'kid, bashorat, hisobot, tasvirlash, tavsiflash, ma'lumot, tasdiq, tan olmoq, iqror, rozilik, norozilik, munozara, javob, taklif, mulohaza.

**Directives-**ehtiyoj, savol, talab, taqiqlovchi, ijozat beruvchi, maslahat bermoq

**Commissives-** va'da, taklif.

**Acknowledgments-** kechirim so'ramoq, ta'ziya bildirmoq, tabriklamoq, salomlashmoq, minnatdorchilik bildirmoq, tilamoq, qabul qilmoq, rad etmoq<sup>2</sup>.

**CONSTATIVES:**It is necessary to use appropriate words and phrases to the content when expressing statements in the content of emphasis, prediction, report, description, description, information, confirmation, recognition, confession, agreement, protest, debate, answer, suggestion, opinion that the speaker wants to convey to the listener.

**Ta'kid-** affirm, allege, assert, aver, avow, claim, declare, deny, indicate, maintain, propound, say, state, submit.

**Bashorat-** forecast, predict, prophesy.

**Hisobot-**recount, report.

**Tasvirlash-** appraise, assess, call, categorize, characterize, classify, date, describe, diagnose, evaluate, grade, identity, portray, rank.

**Tavsiflar-** ascribe, attribute, predicate.

**Ma'lumot** –advise, announce, appraise, disclose, inform, insist, notify, point out, report, reveal, tell, testify.

**Tasdiq** – appraise, assess, bear witness, certify, conclude, confirm, corroborate, diagnose, find, judge, substantiate, testify, validate, verify, vouch for.

**DIRECTIVES:**The requirement, question, demand, prohibiting, permissive, advice that the speaker wants to convey to the listener is expressed in the form of a command sentence.

**Ehtiyoj-** ask, beg, beseech, implore, insist, invite, petition, plead, pray, request, solicit, summon, supplicate, tell, urge.

**Savol-** ask, inquire, interrogate, query, question, quiz.

**Talab-** bid, charge, command, demand, dictate, direct, enjoin, instruct, order

**Taqiqlovchi-** enjoin, forbid, prohibit, proscribe, restrict

**Ijozat beruvchi-** agree to, allow, authorize, bless, consent to, dismiss, excuse, exempt, forgive, grant.

**Maslahat bermoq-** admonish, advise, caution, counsel, propose, recommend, suggest, urge.

**COMMISSIVES:** An illocutionary act in the form of a promise or offer given to the listener by the interlocutor is conveyed by propositional sentences. And it is expressed using the following verbs:

**Va'da bermoq-** promise, swear, vow.

**Offer-** offer, propose.

**ACKNOWLEDGMENTS:** Acknowledgments are used by the speaker to express apologies, condolences, congratulations, greetings, thanks, offers, acceptances, rejections:

**Kechirim so'ramoq-** apologize

<sup>2</sup> K.Bach, R.M.Harnish.Linguistic communication and speech acts.MIT press, London 1979, P-40-51.



- Ta'ziya bildirmoq-** commiserate, condole  
**Tabriklamoq-** compliment, congratulate, felicitate  
**Salomlashmoq-** greet  
**Minnatdorchilik bildirmoq-** gratitude, thank  
**Tilamoq-** bid, wish  
**Qabul qilmoq-** accept, acknowledge  
**Rad etmoq-** refuse, reject, spurn

According to Kent Bach, the types of illocutionary speech acts represent the speaker's confidence in the dictum of communication, his desire, and the same confidence appears in the listener.

Directive illocution type of speech act expresses the speaker's attitude towards a prospective plan and encourages the listener to do the same.

Commissive persuasive illocutionary speech act types, means the speaker's wish or desire to do something.

Acknowledgment illocutionary speech act types express formal or informal speech in relation to the listener, expressing the purpose of the speaker's communication focused on feelings, and these feelings and trust are the communicational expression of the thought expected in the listener's mind.<sup>3</sup>

**Conclusion/recommendation.** In conclusion, the meaning of the types of illocutionary acts not only ensures the effective, precise and clear delivery of the target address by the speaker to the listener, but also helps to enhance the color and effectiveness of the content of the message.

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**GIVING AN EXPLANATION ABOUT HISTORY OF CREATION OF ORGAN TO STUDENTS OF HIGHER EDUCATION IN THE FORTEPIANO LESSONS**

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**Annotatsiya.** Bartolomeo Kristofori di Franchesko 1655 yil 4 mayda Italiyaning Padua shahrida tug'ilgan. U shahzoda Ferdinand de Medici saroyida klaviaturali cholg'u asboblari tayyorlash va sozlash ustasi bo'lib xizmat qilgan.

Shunday qilib, musiqa asbobi - pianino paydo bo'ldi. Bartolomeo Kristofori pianino musiqa asbobining ixtirochisi hisoblanadi. 1698 yilda u o'zining yangi turdagi asbobini "gravicembalo col piano e forte" deb nomladi, bu "past va baland ovozli klavesin" degan ma'noni anglatadi. Taxminan 1709 yilda italyan pianino ishlab chiqaruvchisi torlar ostiga bolg'a qo'ydi.

1716 yilda Frantsiyada xuddi shunday yangilik Jan Marius tomonidan va 1717 yilda nemis musiqa nazariyotchisi, bastakor va organist Kristofer Gotlib Shreter tomonidan ishlab chiqilgan.

Klaviaturali cholg'u asboblari tarixini o'rganmoqchi bo'lgan talaba, avvalo, organning eng qadimgi ajdodi, birinchi avlod Iskandariyada suv organi deb atalganini, qadimgi klaviaturali musiqa asbobi yunon muhandisi Ktesibi tomonidan yaratilganligini bilishi kerak. miloddan avvalgi 3-asrda yashagan, gidravlik asbobdir, chunki uning tarixi qayerdan boshlanganini, tuzilishi va tarixini bilish kerak.

Ushbu maqolada o'quvchi bilishi kerak bo'lgan musiqa asbobi - organ va uning pianino cholg'usiga boradigan tarixiy yo'li tasvirlangan.

**Kalit so'zlar:** musiqa san'ati, musiqa, cholg'u nervi, cholg'u asboblari, gidravlika, ijro amaliyoti, klavir, monokord, klavikord, spinet, klavesin, bokira, muzalar, klavitsimbal, pianino.

**Аннотация.** Бартоломео Кристофори ди Франческо родился 4 мая 1655 года в Падуе, Италия. Он служил мастером по подготовке и настройке клавишных музыкальных инструментов при дворе принца Фердинанда Медичи.

Так появился музыкальный инструмент – фортепиано. Бартоломео Кристофори считается изобретателем фортепианного музыкального инструмента. В 1698 году он назвал свой новый тип инструмента «gravicembalo col piano e forte», что означает «клавесин с низким и высоким звучанием». Примерно в 1709 году итальянский производитель пианино поместил молоточки под струны.





Во Франции в 1716 году аналогичное новшество разработал Жан Мариус, а в 1717 году немецкий теоретик музыки, композитор и органист Кристофер Готлиб Шретер.

Учащийся, желающий изучить историю клавишных инструментов, должен прежде всего знать, что древнейшим предком Органа, первого поколения, в Александрии назывался водяной орган, что древний клавишный музыкальный инструмент, созданный греческим инженером Ктесибидом, который жил в 3 веке до нашей эры, является гидравлическим инструментом, потому что необходимо знать, с чего началась его история, его устройство и история.

В данной статье описывается музыкальный инструмент – орган и его исторический путь к фортепианному музыкальному инструменту, о котором должен знать студент.

**Ключевые слова:** музыкальное искусство, музыка, инструментальный нерв, музыкальные инструменты, гидравлика, исполнительская практика, клавиры, монохорд, клавикорд, спинет, клавесин, виргиналь, муз, клавицимбал, фортепиано.

**.Annotation.** Bartolomeo Cristofori di Francesco was born on May 4, 1655 in Padua, Italy. He served as a master of preparation and tuning of keyboard musical instruments in the court of Prince Ferdinand de' Medici.

This is how the musical instrument – piano appeared. Bartolomeo Cristofori is considered as the inventor of the piano musical instrument. In 1698, he named his new type of instrument "gravicembalo col piano e forte", which means "low and high sounding harpsichord". Around 1709, an Italian piano manufacturer placed hammers under the strings.

In France in 1716, a similar innovation was developed by Jean Marius and in 1717 by the German music theorist, composer and organist Christopher Gottlieb Schroeter.

A student who wants to learn the history of keyboard instruments should first of all know that the oldest ancestor of the Organ, the first generation, was called a water organ in Alexandria, that the ancient keyboard musical instrument created by the Greek engineer Ctesibius, who lived in the 3rd century BC, is a hydraulic instrument because, it is necessary to know where its history began and its structure and history.

In this article, a musical instrument – organ and its historical path to the piano musical instrument is described which a student should know about.

**Key words:** the art of music, music, instrument nerve, musical instruments, hydraulics, performance practice, clavir, monochord, clavichord, spinet, harpsichord, virginal, muses, clavitsymbol, piano.

### **Introduction**

Instrument performance is one of the most popular types in the field of music. Among them, the fortepiano takes a special place due to its convenience, suitability and popularity.

The fortepiano can be used as a leading and helper, in other words, as an additional instrument in any conditions of musical events. That's why there are more learners taking piano lessons than other instruments.

The practical use of the fortepiano in the process of training at all levels of the higher education institutions in the improvement of the performer's knowledge and the role of this subject in his further professional activity indicate the importance of this subject. The tasks, arising from mastering the subject of an additional musical instrument, are students' demonstration of knowledge in various areas.

Students of additional instrumental science study polyphonic<sup>4</sup> works, polyphonic and architectural<sup>5</sup> (from ancient Greek. Architektonik – head structure) education, sense of form in large-scale works, understanding of spaciousness and contrast of musical images and have imaginations.

In the process of teaching the piano the teacher teaches students how to play the piano correctly, required to use manuals covering musical and general pedagogical and psychological issues, regularly published periodicals, collections and textbooks.

Of course, theoretical instruction is necessary for students to learn to play the piano. It is very important for students to pay great attention to independent activities.

Pupils especially pay attention to the analysis of the works, listen to each other and discuss them will lead to good results. A number of musical works are included in the teaching of piano science considering these actions in mind. Complementing these sources with practical examples of theoretical analysis gives the reader the opportunity to choose a work from the point of view of methodology.

### Main part

When talking about the history of the fortepiano, it is appropriate to know the period before the piano was created.

### Organ

The most ancient ancestor of the organ was called the water organ in Alexandria, an ancient keyboard musical instrument created by the Greek engineer Ctesibi who lived in the 3<sup>rd</sup> century BC – hydravlos<sup>6</sup> (Greek hydr – water, avlos – pipe, Greek – ὑδραυλις, ὑδραύλος, Latin – hydraulos, hydraulis) – is considered a musical instrument. [1]



The instrument got its name because the flow of water is used to hold the pressure of the air driven into the pipes by the pump. The hydraulic valve did not have keys and consisted of a device that opens the air flow to the pipes (pipe) – lever – sliding covers (zadvizhka). In the picture, you can see the structure of Hydravlos Ctesibia – the first water body. [2]

The first descriptions of hydraulic mechanics are from ancient writers of the time – Heron of Alexandria "Pneumatica I, 42", Vitruvia "De archit. X, 8", Athenaeus "Athen Deipnosoph. 174b-e", Vitruvius

<sup>4</sup><https://uz.wikipedia.org/wiki/Polifoniya>

<sup>5</sup>[https://dic.academic.ru/dic.nsf/enc\\_literature/397/Архитектоника](https://dic.academic.ru/dic.nsf/enc_literature/397/Архитектоника)

<sup>6</sup><https://ru.wikipedia.org/wiki/Гидравлос>

"De archit. IX, 8.4", Pliny the Elder "Natur. Historia VII, 125". In the data, the invention of hydraulics is attributed to Ctesibi. [3]

The Roman engineer Mark Vetruius (the 1<sup>st</sup> century BC) invented the key mechanism that connects to the hydraulic valves.

In 1931, in the excavations of the ancient Roman city of Aquincum (near Budapest, Hungary), the remains of a hydraulic instrument, similar to a four-pipe pipe, dated to 228 BC were found. They had 3-4 registers, each of which had 7 to 18 diatonically tuned pipes. [4]

Organ Hydravlos was common in the Roman Empire and Byzantium. Hydravlos was used as a secular musical instrument in Ancient Rome.

It sounded at various palace ceremonies and circus arenas. Competitions are held to determine the best performers of hydraulics. Even Roman emperors participated in it. [5]

*(You can see a picture of the Vitruvian organ made in the 1<sup>st</sup> century BC)*

Roman nobles bought these musical instruments for their castles and palaces.

The hydraulic system, which was used until the 5<sup>th</sup> century AD, gradually began to be compressed by a pneumatic device driven by a mechanical means of the air stream transmitted to the pipes.

The first information about such organs belongs to the II-IV centuries of our century. The organ is quickly used in the works of early Middle Ages scientists, Roman philosopher Cassiodorus (Flavius Magnus Aurelius Cassiodorus Senator, ca. 490-595) "Tractat o naukaxiiskusvax", Spanish Isidore of Seville (500-640) "Etilogy" and others is quickly mentioned.



The organ became the main secular instrument in Byzantium from the 4<sup>th</sup> century. [6]

*(In this picture: a woman plays a portable organ)*

Organs decorated with golden water, ivory and precious stones gave signals at banquets and hippodromes that accompanied various ceremonies of the emperors. [7]

According to the information written down in the 9<sup>th</sup>-10<sup>th</sup> centuries, the Byzantine organs were distinguished by their melodiousness and gave brightness and a festive mood to the ceremonies. It was not allowed to use the organ in prayers in Byzantine churches.

By the order of the Pope, it is forbidden to use the organ in churches. In 660, the Western Church allowed the organ to be used in the church. There is information about the appearance of the organ in England since the 7<sup>th</sup> century. The powerful sound of the organ is mentioned in the manuscripts of Bishop Aldheim (circa 640 - 704). In the 8<sup>th</sup>-9<sup>th</sup> centuries, organs began to be taken away from Byzantium as gifts to wealthy people.





In 980, Winchester (eng. *Winchester Cathedral*<sup>7</sup>) Cathedral has 400 pipes and 26 pipes, and a large body is built, which is managed by kalkants (suppliers). The organ has two manuals (keyboards) with 20 keys each. By the end of the 11<sup>th</sup> century, organs had spread in Western Europe and had already become part of the church service<sup>8</sup>.

Since the 14<sup>th</sup> century, an independent pedal keyboard appeared in organs. It is believed to have been invented by Louis Van Walbeke (died in 1301). In the Middle Ages, at the same time as large organs, a small, portable (lat. – carry, eltaman – easy to carry and with one keyboard with a range of up to two octaves) (compact, easily moved from one place to another) organs also appeared. These metal (sometimes wooden) pipe organs are held on the knee while playing or slung over the shoulder by a strap and the right hand is played on the keyboard with the right hand and it was possible to move the baskan (mech) with the left hand. [8]

Another type of portable organ was a regal, inside its pipes there were air-oscillating blades. It was widely used in the 8<sup>th</sup> century. Portable organs are among the main instruments of many itinerant musicians: histrions, jugglers, minstrelsy. Early organ keyboards were diatonic, starting with the note C (do) and having a single chromatic note B (c – flat).



*(In the picture: A woman playing a portable organ. You can see a hydraulic hose in the mosaic. The end of the 4<sup>th</sup> century BC, the village of Marmarin near the city of Hama. Mosaic in a Byzantine villa in the Archaeological Museum of Hama)*

The range of keyboards did not exceed three octaves until the 19<sup>th</sup> century. In the 13<sup>th</sup>-14<sup>th</sup> centuries, the size of the keys of large organs reached 8-9 cm in width and 30 cm in length. That is why they required great strength to perform (there is information that they were performed with fists and wrists). On the other hand, the keyboard of portable devices is so small that in practice it is not allowed to use the thumb while playing. [9]

The first pianos are the heirs of such keyboards. The principles of the structure of the organ are quite complex. It consists of several main parts: pipes (there are more than 30 thousand of them), air drive mechanism (baskan (mech) and air ducts), a control table or manuals (lat. manus – hand) where the organist and keyboard are located, and pedals (lat. pes, peolus - foot). On the right and left sides of the organ, there are levers and buttons that turn on and off the registers (the same set of timbre pipes), open the air collected in special boxes. As a result of pressing the keys – transmissions – traction – mechanical system consisting of rails, wheels, levers is activated.

The last link in this system is the valve that sends air to this register pipe. There were also organs with a tube (conductor) system - pneumatic tract that sends air under pressure. The pneumatic traktur was created in the 19<sup>th</sup> century, and its main drawback is that the sound is heard long after the keys are pressed. Keys in organs with electrical

<sup>7</sup>[https://ru.wikipedia.org/wiki/Уинчестерский\\_собор](https://ru.wikipedia.org/wiki/Уинчестерский_собор)

<sup>8</sup>[https://en.wikipedia.org/wiki/Winchester\\_Cathedral](https://en.wikipedia.org/wiki/Winchester_Cathedral)



tracts are connected with the electrical wiring system of pipes. In organs with a pneumatic tract, the chair is installed in the body of the organ and it is immovable. [10]

In organs with electric traction, the chair can be placed anywhere and it is connected to the organ through electric wires. Such organ keys are pressed very lightly and the organist cannot communicate live with the pipes. Therefore, the most successful option in modern organ construction is the addition of electronic connection of mechanical traktur and registers for playing on the keyboard<sup>9</sup>.

Keys do not affect the sound power in the tubes formed by the folding steps (mech) under a certain pressure.

Until the middle of the 19<sup>th</sup> century, air was sent to the baskan (mech) manually –through pumps. Modern organs use electric motors for this purpose. The air coming from the vents passes through the wooden air ducts to the wooden boxes with holes in the upper cover– to the vinlads – to the distributor - partition system. The "legs" of the organ pipes are placed in the holes of the wooden box<sup>10</sup>.



Air is kept under pressure in Vinlads. Depending on the material of preparation, pipes are divided into metal and wood, and according to the method of sound generation, they are divided into labial and tongue types. [11]

Labial pipes (Latin labialis, from labium "lip", German - sound in the lip) are quite numerous, and in modern organs they are made of lead, tin alloy, pure tin, sometimes wood. These pipes have places called "feet" through which the air flow passes through the lower end and on the outside of the pipe there is a slot called "mouth" in which two upper and lower "lips" are clearly

visible.

*(In the picture: Reconstructed Hydravlos. Swiss Organ Museum)*

The air stream first blows down and then passes through a narrow space on the upper lip at the height of the "mouthpiece", forcing the air in the pipe to vibrate and as a result, sound is created. Labial tubes can be open and closed, wide and narrow, cylindrical, conical and square, and their timbre depends on this. In reed pipes, the sound-generating device is a soft and elastic copper reed that vibrates under the influence of air pressure. The upper (removable) part of the tongue pipe and one side widening – the rast rub is a sound amplifying resonator. The longer the tube, the lower the sound. A register is a set of pipes of the same timbre, made of the same material. Its tube has the same shape and measurement – the ratio of tube diameter and length. Pipe length is measured in feet (approx. 30 cm) and ranges from a few mm to 10-11 meters. The registers with the longest tube of 8 meters sound according to the notation.

4-foot registers sound one octave higher, 2-foot registers two octaves higher, 16-foot and 32-foot registers one and two octaves lower. Basically, it is accepted to get 8 registers in manuals, 16 registers in the pedal. Pipes are usually located vertically but

<sup>9</sup><https://w.histrf.ru/articles/article/show/gidravlos>

<sup>10</sup><https://de.wikipedia.org/wiki/Labial>

there are also organs with pipes located horizontally, with the expanded side facing the listeners and they are more common in Spain. Registers are divided into families. [12]

Pipes with open labial, narrow scales, made of more metal, sound particularly bright and sonorous, they are called principals and form the foundation of the organ tone. Depending on the structure of some registers (for example, "high flute" – Hohflote), others are distinguished by the timbre reminiscent of musical instruments (trumpet, cornet) or even human voice (voxnuma). Most of the names of the registers date back to the 14th century. In addition to the main registers, the organs have families of mixtures and aliquots, which are used with the main registers and enrich the overtone spectrum of the instrument.



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Aliquots<sup>11</sup> (Lat. – several) give one of the overtones, for example, a quinta. Mixture<sup>12</sup> (lat. - joining, mixing) gives overtones of one basic sound or chord consisting of several sounds and in large mixtures there are up to 7 overtones.

*(In the picture: Portable organ)*

Organs have from 1 to 7 manuals arranged one above the other like a terrace (organ in Atlantic City, USA). They have 60-62 keys (octave C to C4 is 5 octaves) and the pedal keyboard (C to D2 is 2, 2/3 octaves) has 32 keys. Certain groups of registers are assigned to each pedal and manual.

In the main manual (usually the lowest manual) – Hauptwerke, the brightest and most powerful registers sound when played. The manuals located above sound lower. The size of the register and the organ are dependent on each other. A small organ has up to 10 registers and a large organ has several hundred registers. The organist has the opportunity to connect the registers to each other using various combinations by starting the mechanism of copulation (lat. addition) with the help of various manuals and pedals. This mechanism was created in France in the 14<sup>th</sup> century. [14]

In many organs, the shutter is a device called a schweller, which serves to open and close the shutters, and behind them are the pipes of some registers, which give the effect of increasing or decreasing the sound. This mechanism was created in England in 1670. In the 19<sup>th</sup> century, the Walze (cylinder) mechanism was created (to start it,

<sup>11</sup><https://ru.wikipedia.org/wiki/Аликвота>

<sup>12</sup><https://ru.wikipedia.org/wiki/Микстура>

the organist turned a special axis with his foot). This mechanism forced the second group to play at full volume after a certain group.

Turning the axis to the other side would erase all the registers and create a diminuendo. Each body had its own voting registers. That is why the organist himself chose the addition of registers (the composer usually did not indicate registers) and made a register plan. During execution, one or two assistants, one of which was changing registers and the other was performing other auxiliary operations.

Starting from the 16<sup>th</sup> century, three notes were used to write organ music. In that period, the lower 3<sup>rd</sup> note track was used to write a pedal part. [15]

**The student should know:**

**Types of keyboard instruments.** Today, not everyone knows the path of the keyboard instrument to the piano. Therefore, I will briefly write about these musical instruments.

**Pianos.** Pianos are a family of stringed and keyboard instruments based on different principles of sound generation. Percussion musical instruments include: clavichord and piano, percussion instruments: - clavichord, cembalo, harpsichord, virginal and other instruments.

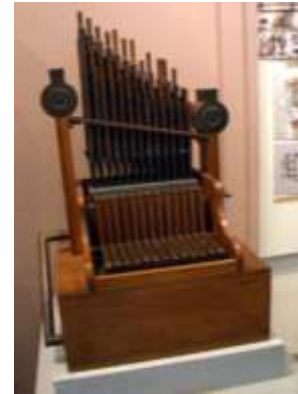
The history of the development of stringed and keyboard instruments begins with the monochord called psaltery (Greek – to scratch the strings, to strike). These instruments have a flat body with strings strung on wooden or iron pegs and they have been known since ancient times. Ancient Greece – Hellas (Ancient Greek: Hellás – the general name of the city-state regions inhabited mainly by ancient Greek tribes: Aeolians, Achaeans, Ionians and Medes.) the appearance of the monochord, a musical instrument created for the study of music theory, is associated with the name of Pythagoras (about 580 BC, Samos – 500, Metapontus). [16] Under the tensioned strings of the monochord, there was a movable base that divided the strings in the middle and by moving it from side to side and scratching the strings with a special plate plectrum, it was possible to create sounds of different pitches.

Monochord (Greek – monochordon, lat. monochordum, one string, musical) – widely used by folk musicians of the Middle Ages to accompany songs and dances. It was used for teaching music in church schools. Later, it was developed in the direction of increasing monochord strings and improving the base. Guido Aritinsky (around 991 – after 1033) inventor of notation and system of solmization).

Clavichord - Clavichord (Latin – clavis – key and Dr. Greek – chordé – sound) is the most ancient musical instrument with keys and strings.

The word clavichord is mentioned for the first time in the sources of 1396, and later in 1440 in the treatises of Eberhardt Cersne "Praviliminne-zingera" and the Dutch court physician (astrologer, astronomer) Henri Anro (died 1466).

In the manuscript of Philippe le Bon (fr. Philippe le Bon; 1396-1467), the prince of the Kingdom of Burgundy, there is a description of the three-octave clavichord. (manuscripts of this source are stored in the National Library in Paris.) The clavichord





is the simplest musical instrument with strings and keys. At the back end of the key, a tangent (lat. touch) – a flat metal rod is fixed. [17]

Spinet (in French – epinette, in Italian – spinetta) musical instrument is a one-voice musical instrument with a keyboard intended for playing at home. Unlike other generations of harpsichords, the spinet pitch changes diagonally from left to right. The origin of the oldest spinets can be traced back to Italy at the beginning of the 17<sup>th</sup> century. Among them, there are many copies of 5 or 6-corner (with the keyboard on the longest side). Wing-shaped types that can be placed in the corner of the house, especially popular in Italy at that time, became the most common musical instrument for home music in England by the end of the 17<sup>th</sup> century. A. Dolmech was the initiator of the revival of the spinet musical instrument. In 1896, he built his first workshop in London and soon opened workshops in Boston, Paris and Halesmerka. [18]

Harpsichord (fr. clavecin; ital. cembalo, clavicembalo) is a musical instrument with keys that uses the method of sound production. At that time, the musicians who performed works on the harpsichord and its musical instruments and those who invented the harpsichord instrument, were called harpsichordists. The soft sound of the harpsichord gives a unique color to the music.

People who are far from music know very little about the harpsichord. However, the harpsichord is a wonderful musical instrument with an interesting history. A harpsichord is a musical instrument played with a keyboard. [19]

The earliest information about the harpsichord is in the "Decameron" published in 1354 by Giovanni Boccaccio<sup>13</sup> (1313-1375), in a source from Padua (Italy) in 1397, in images on an altarpiece from Mindin<sup>14</sup> (1425), Prince of the Kingdom of Burgundy Philippe Bon (fr. Philippe Le Bon; 1396-1467), personal physician, astronomer, astrologer and organist Henri Arnaud de Zwolle (1400-1466), known for his Treatise on Musical Instruments, depicted the harpsichord with the first pictorial depictions in 1436<sup>15</sup>. The oldest harpsichord musical instrument continued to be produced in Italy until 1521.

Virginal (Young lady) is a small table-shaped keyboard musical instrument<sup>16</sup>. In terms of structure, unlike harpsichords and muses musical instruments, the keys are shifted from the center. In the sources of the third quarter of the 15<sup>th</sup> century, it was recorded that the Victorian musical instrument has metal strings like the clavichord and the rectangular harpsichord<sup>17</sup>.

There are speculations that its name is probably related to the popularity of this musical instrument, especially among women - music lovers (virgin, virgin, young, elegant, attractive). In England, until the 17<sup>th</sup> century, it was commonly called a plectrum, but in the traditional sense, a harpsichord is a musical instrument with keys that are horizontally oriented perpendicular to the strings, unlike the spinet. [20]

**Muses** (in French – muses, in the Netherlands – muselaar) is a small musical instrument, similar to small tables, placed on a table and designed for the creation of

<sup>13</sup> [https://en.wikipedia.org/wiki/Giovanni\\_Boccaccio](https://en.wikipedia.org/wiki/Giovanni_Boccaccio)

<sup>14</sup> [https://ru.wikipedia.org/wiki/Гентский\\_алтарь](https://ru.wikipedia.org/wiki/Гентский_алтарь)

<sup>15</sup> [https://en.wikipedia.org/wiki/Henri\\_Arnaut\\_de\\_Zwolle](https://en.wikipedia.org/wiki/Henri_Arnaut_de_Zwolle)

<sup>16</sup> <https://en.wikipedia.org/wiki/Virginals>

<sup>17</sup> <https://ru.wikipedia.org/wiki/Вёрджинел>





small keyboards<sup>18</sup>. This musical instrument was created in Northern Europe in the 16<sup>th</sup> and 17<sup>th</sup> centuries and was widely distributed. Unlike Virginal, muses' keyboard is shifted from the center to the right, and the internal resonance device is shifted. In museums, there is usually a keyboard. They fired at a place close to the third part of its length. For this reason, the muses have a sound that is not very loud but very harmonious, rich in colors and resonant. It should be noted that placing the use of the keyboard mechanism on the lower floor increased the melodic vibration and disturbed the correctness of the low strings, which often confused the voices and mixed with complex tones, not pleasant tones.

According to some sources, museums were also very popular in the 16<sup>th</sup> and 17<sup>th</sup> centuries, but it is written that musical instruments, which were considered miracles of the time, were expelled from the houses of the nobles in the 18<sup>th</sup> century. Each of them saw a repetition of the similarity in the modern era, compared to the spread of piano mirrors at the beginning of the 20<sup>th</sup> century. [21]

Harpsichord. Scratched piano – harpsichord is mentioned for the first time at the end of the 14<sup>th</sup> century (Padua source 1397). Detailed information about such instruments is given in the treatises published in Basel by the aforementioned Henri Henrio (1440) and the German theoretician and composer Sebastian Wirdung (after 1511 around 1465). It is the first printed manual about them and even now it has not lost its value as a document of musical practice of the 16<sup>th</sup> century.[22] The mechanism of clavicimbalo (clavicembalo, cembalo, lat. clavicymbalum, ital. clavicembalo, cembalo, harpsichord, one of the names of keying<sup>19</sup>) differs from clavichord in that it is played by plucking with a plectrum – a bird's feather (later skin) and not by means of tangents<sup>20</sup>. Over time, such instruments became in Italy Spinet (Spina – "thorn, needle"), Italian: spinetta, French: epinette, Spanish: espinetta, English: virginal - "stick", "column", in Germany – schachtbrett (Schacht – "par", brett – "board") was called<sup>21</sup>.

### Summary

All the above-mentioned piano instruments gave way to the piano in the second half of the 18<sup>th</sup> century and came to the beginning of the 19<sup>th</sup> century. In the 19<sup>th</sup> century, the interest in the piano increased and soon it began to rapidly enter the performance practice.

After studying the above information in full, the student will have enough knowledge to conduct classes without any mistakes in the future.

I hope that in order to further expand his knowledge, he will get more information from the Internet today and revise them in his mind and he will realize that his main task is to easily deliver the acquired knowledge to the youth of the future generation.

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<sup>18</sup> <https://ru.wikipedia.org/wiki/Музейлар>

<sup>19</sup> <https://rus-music-enc.slovaronline.com/3716-Клавицимбал>

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<sup>21</sup> <https://propianino.ru/spinet>



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## PROBLEMS OF NATIONAL MUSIC IN THE 20<sup>TH</sup> CENTURY

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**Annotatsiya:** Maqolada XX asr musiqasi muammolari qisman yoritilgan va tahlil qilingan. Xususan, maqolada 20-asrda yashab ijod qilgan musiqashunos olimning g'oyalari tahlil qilinib, tadqiqotlar natijalari keltirilgan.

**Kalit so'zlar:** milliy musiqa, mafkura, mumtoz, grammofon, fonograf.

**Аннотация:** Статья частично освещает и анализирует проблемы музыки XX века. В частности, в статье анализируются идеи музыковеда, жившего и работавшего в XX веке, и представлены результаты исследований.

**Ключевые слова:** национальная музыка, идеология, классика, патефон, фонограф.

**Abstract:** The article partially covers and analyzes the problems of 20th century music. In particular, the article analyzes the ideas of a musicologist who lived and worked in the 20th century and presented the results of studies.

**Key words:** national music, ideology, classical, gramophone, phonograph.

**Introduction.** Creation is a phenomenon directly related to the supreme power, theology. And for the creator, one of the highest honors is inner freedom, free from all conditions. Taking into account the creativity of scientists, the ideology that has been ruling for many years has hindered the objective assessment of events in our social, economic and cultural life and free scientific research. During the Soviet era, art and culture, like all spheres, were strictly controlled.

In all printed sources related to the coverage of the music culture of Uzbekistan, intentionally or unintentionally, the authors have limited themselves (to a certain extent) for objective and subjective reasons in the interpretation of art and cultural events. Confusion in the coverage of cultural-historical processes, the presence of "closed topics", incorrect evaluation of artistic events, cases of belittling someone and excessively glorifying someone in the study of the work of individual people became a habit.

The representatives of the modernist movement, who directly participated in the study of the heritage of Uzbek classical music and its preservation for the future, in the establishment of a special education system in the field of music, in the creation of the Uzbek national musical theater and laid the foundations and their outstanding contributions to the field of musical arts, were either not mentioned at all or was wrongly evaluated in Uzbek historical musicology recently.

**Literature review.** Music is the most beautiful of all the arts, and it is an art that can deeply affect the most delicate strings of a person's heart and can cause rebellion in his body. All modern intellectuals are very well aware that the Uzbek people have a huge musical heritage and how important the art of music is in the life of our people.



If we get acquainted with the life and activities of any enlightened person of this period, we will find information about the fact that art, especially music, occupied a very important and significant place in his work. You can see in them a deep understanding of music and an attitude of reverence and respect for our great musical heritage. Avloni, Ibrat, Fitrat, Elbek, Botu, Cholpon, Ramzi, Hamza and Zafari, the heroes of our nation, went into decline several centuries ago. They looked with great sadness at the Eastern culture and the fact that by the time they lived, our national tunes and songs, our national instruments were being lost and forgotten. In this regard, they are eager to collect, study and organize our musical heritage as best they can.

**Analysis and results.** As a result of a one-sided study of history, we have belittled the personality of all people of our nation and imagined them as ignorant people who cannot deviate from narrow national stereotypes and are far from universal human values. But when we get acquainted with their life and work only on the surface, we notice that this understanding is wrong. Based on the situation, in fact, they set the most necessary and concrete goals and began to implement them at a rapid pace.

1. Raising the general culture of the people.
2. Establishing musical education: music lessons in schools, various clubs, organizing a school choir.
3. Creating a special musical education system. Organization of music schools, Eastern music school in Bukhara, musical technical school in Tashkent, institute of music and choreography in Samarkand, conservatory as a higher institution of music education.
4. Collecting, study and preserve for the future as much as possible our musical heritage, gramophone, phonograph, notation, shashmakom recording.
5. Creating a national musical theater. (Establishing studios in Moscow and Baku for the purpose of training talented Uzbek youth).

One of Jadeed's greatest goals was to preserve and pass on our rich, multi-layered music to future generations. In this way, among the actions they aimed at, was to educate the connoisseurs of the Uzbek folk music heritage, to open new pages (varieties) of the national music art. Fitrat writes in the last words of his book "I hope that these points would be taken into account in order to continue to serve the world of international art, since it is our own music, to suppress our music earlier, to spread it out after examining its foundations in a scientific way:

If we cannot increase the number of our national music schools today (not even think about decreasing it), let's start our work by giving them material and moral support.

Let's send our first students from these schools to music technical schools in Russia and then to music institutes. (B.M. Intellectuals understood. In order to raise the level of the nation in the current conditions, they dreamed that our youth would learn the Russian language and culture, as well as the great achievements of world art and bring our country to the ranks of the most developed countries). Because it will be possible only with the services of these students in order our music find its place in today's world of culture".

The famous scientist B Kasimov in his book entitled "Maslakdoshlar" quotes the following lines about Fitrat: "He takes an active part in all issues of social and cultural





life of the republic. In particular, with his enthusiasm and initiative, the School of Oriental Music was opened in Bukhara in 1921. The school gathers famous scholars such as Domla Halim Ibodov, Shohnazar Shahobov, Bobogul Fayzullaev. He will give the 8<sup>th</sup> house on Derzhinsky Street to this school and he will be in charge of it". One can learn about the importance of Bukhara East School from a number of articles published in the press of that time. For example, in the 2<sup>nd</sup> issue of 1930 of the journal "Alanga", Professor V. Belyaev's article titled "About the Bukhara Music School" praised the good work of studying shashmakom, which is huge for our history, to be done in this great school. Belyaev concludes the article as follows: "I (again) note with satisfaction that the Bukhara music school is a great treasure of the people and a very valuable treasure for the world of science".

The idea of establishing special education is popular among Uzbek intellectuals. In order to preserve the national musical heritage and pass it on to the next generations, it was necessary to train talented young specialists. For this, European music connoisseurs were recruited from the center and armed with technical equipment.

Looking at the press of the 20s and 30s, we come across a series of articles written on various topics and genres related to musicology on the pages of each journals or newspaper. Their authors are famous statesmen, scientists, poets, journalists and writers.

Writer, dramatist, connoisseur of Uzbek folk music, Ghulam Zafari, writes meaningful articles based on the demands of the times. Among them the following articles were enthusiastically written by a nationalist scholar: "Eastern melodies and musical instruments" published in the 3<sup>rd</sup> issue of the journal "Inqilob" in 1922, "Let's save our musical instruments from death" in the 1<sup>st</sup> issue of "Maarif va o'qituvchi" in 1925, "How to save Uzbek melodies" in the 8<sup>th</sup>-9<sup>th</sup> issues of "Yer yuzi" magazine in 1926, "The problem of our music" in the March 20, 1930 issue of "Qizil O'zbekiston" newspaper, "About Uzbek music" in the 1st issue of "Alanga" magazine, 1931. Many problems raised in them and awaiting their solution are focused on the attention of specialists and the general public.

It is known that in the life and work of the great enlightened poet Cholpon, art and especially music have a very important place, and in his life full of suffering, our melodies and songs find a place that determines the temperature of the soul. Literary-critical articles and reviews of the poet's prolific work are mainly devoted to issues of musical theater, famous and young artists of music art. The poet, who enlightened the cultural life of the time, comprehensively studies each chosen topic, understanding its essence, and gives his assessment. No matter what layer of brilliant Uzbek art is being talked about, whether it is classical musical heritage, new musical works, compositional art, the goal is to see its level and future place.

Among the many articles of Cholpon, we chose the article "Father-child artists" dedicated to the life and work of Matyakub Kharratov and Matyusuf Kharratov. The article was printed in a large volume in 1935 in the first issue of Gulistan magazine. He begins his article with the following words: "Matyusuf Kharratov, the oldest singer and instrumentalist of Khorezm, came to Tashkent. (At the age of 70) He knows all the classical statuses and folk instruments of Khorezm. His songs are going to be taken to Grammofon lappaks in Tashkent".



This article is related to the fact that in the summer of 1935, along with the most talented master artists of our country, Mulla Toychi Toshmuhamedov, Domla Halim Ibodov, Haji Abdulaziz Rasulov, Mikhail and Jabroil Mullakandov, father and son from Khorezm, Matyokub and Matyusuf Kharratov, were invited to Tashkent to record their art on a plate.

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It is known from the article that Cholpon had a direct communication with the 70-year-old artist, recorded his biography from himself and left extremely valuable information: "... this man knows Khorezm classic makams (the Khorezmian variant of Shashmakam) together with Khorezmian notes known as the "Khorezm line" perfectly well. He is also well aware of Khorezm folk songs. He has a tune called "Kharraty" that is added to shashmakam".

Cholpon said talks about artist's excellent knowledge of tambur and his great interest in the instrument "chang".

The continuation of the article is dedicated to the creative path of Matyusuf Kharratov, and the information contained in Mominjon Muhammadjanov's book "Turmush urinishlari", published in 1926, is not left out of Cholpon's attention. Cholpon has worked closely with Matyusuf Kharratov at the Institute of Music and Choreography in Samarkand, so he covers the artist's active career in detail. The poet describes the difference between Kharratov and other old singers and instrumentalists as follows: "...he tries to work on scientific works as much as he can in the field of music, not just composing folk tunes and notating them himself".

When bad days for Matyusuf Kharratov starts, Cholpon emphasizes in detail his great contribution to the art of Uzbek classical music and how many services he would do in the development of the rich aspects of modern art. Cholpon seems to justify a diligent and inquisitive person in covering the biography of the artist.

Under the pretext of highlighting the works of Matyakub and Matyusuf Kharratov, the poet laments about the future of Uzbek music. Cholpon, like all modern intellectuals, advocated the future of Uzbek music, while preserving our rich musical heritage, enriching it with new meaningful and brilliant world artistic movements.

The great efforts envisioned and initiated by the Jadeeds later turned into "accomplishments awarded" by the Soviet government and led to false and confusing paths to the original goal.

**Conclusion.** One of the main factors of the aesthetics of the ancients is to look after the interests of the people, spiritual purification through enlightenment, patriotism. Studying the history, way of life and culture of other peoples and using them for the benefit of their people. They have deeply realized that intellectual wealth, which brings all people close to each other, knows no barriers, borders, is free from time, and is free from nationality, occupies the main place in the development of humanity. Studying, knowing and respecting the culture of other nations helps to



understand the uniqueness and value of each nation's art. Just these characteristics of Jadeed intellectuals have a very advanced and modern tone even today.

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## FORMING THE CONCEPT OF RHYTHM IN STUDENTS' MINDS THROUGH MUSIC CULTURE LESSONS

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**Annotatsiya.** Mustaqil O'zbekistonning kelajagi va ertasini yoshlarsiz tasavvur etib bo'lmaydi. Musiqa san'ati insonga yoshligidanoq bevosita va kuchli ta'sir ko'rsatadi va uning umumiy madaniy rivojlanishida katta o'rin tutadi. Demokratik jamiyat madaniy hayotida yanada kengroq o'rin egallagan musiqa insonning butun umri davomida doimiy hamrohidir. Musiqa inson qalbiga chuqur kirib boradigan va bu qalbni yorqin ifoda etish qudratiga ega bo'lgan yagona san'atdir.

Maqolada musiqa madaniyati darslari orqali o'quvchilar ongida ritm tushunchasini shakllantirish mavzusi yoritilgan.

**Kalit so'zlar:** vatanparvarlik tuyg'usi, ma'naviy madaniyat, badiiy madaniyat, axloqiy madaniyat, janr, tinglash qoidalari, ritm, musiqiy savodxonlik, musiqa madaniyati, musiqa metodologiyasi, musiqa asari.

**Аннотация.** Будущее и завтрашний день независимого Узбекистана невозможно представить без молодежи. Музыкальное искусство оказывает непосредственное и сильное влияние на человека с юности и занимает большое место в его общем культурном развитии. Музыка, занимающая более широкое место в культурной жизни демократического общества, является постоянным спутником человека на протяжении всей его жизни. Музыка – единственное искусство, которое глубоко проникает в сердце человека и в силах ярко выразить эту душу.

В статье затрагивается тема формирования представления о ритме в сознании учащихся на уроках музыкальной культуры.

**Ключевые слова:** патриотическое чувство, духовная культура, художественная культура, нравственная культура, жанр, правила аудирования, ритм, музыкальная грамотность, музыкальная культура, музыкальная методика, музыкальное произведение.



**Abstract.** The future and tomorrow of independent Uzbekistan cannot be imagined without the youth. The art of music has a direct and strong influence on a person from his youth and occupies a great place in his general cultural development. Music, which occupies a wider place in the cultural life of a democratic society, is a constant companion of a person throughout his life. Music is the only art that penetrates deeply into the human heart and has the power to vividly express this soul.

The article covers the topic of forming the concept of rhythm in the minds of students through music culture lessons.

**Key words:** patriotic feeling, spiritual culture, artistic culture, moral culture, genre, listening rules, rhythm, musical literacy, musical culture, musical methodology, musical work.

**Introduction.** The main goal of teaching the science of music culture in general education schools is to form the spiritual, artistic and moral culture of schoolchildren, to develop a sense of national pride and patriotism, to expand their thinking, to develop creative skills, sophistication and artistic taste in children. It consists of education of motivation and initiative.

Listening to music is one of the important tools of artistic education, which is carried out during all activities of the lesson. Listening develops children's ability to understand and know life, existence. It is important to study musical language, means of expression, genres and forms. It allows for aesthetic enjoyment by correctly perceiving music from an artistic and ideological point of view. Listening rules ensure silence in the classroom, teach students to listen carefully to music, develop awareness and activity and form a musical culture. [1]

During the lessons, it is explained to schoolchildren that each piece of music has a certain reality, emotion and meaning, in a way that is appropriate to their worldview. Through this, children develop musical impressions and listening skills. Carrying out listening activities during the whole lesson helps the student to understand and consciously perceive the work, acquire certain knowledge about the musical features of the work (genre, structure, means of expression, performance) and artistic content and forms a culture of listening.

It is recommended to use the exercise "Ingenuity" to increase schoolchildren's activity and build listening skills. In this case, the tunes listened to in the previous lessons are placed under the speakers (box, images). Children choose any trumpet and say the name and author of the melody that sounds from it. Such assignments teach students to focus quickly and strengthen their memory. [2]

In terms of the structure, artistic and ideological content of the musical work to be listened to, it should be suitable for the age characteristics of the students and the educational program, and the playing time should not exceed 1-1.5 minutes.

In addition, in music culture classes, the lesson is demonstrated through various exercises and new examples to make the students feel the rhythm. [3]

**Main part.** Melodic structure in music is largely dependent on rhythm. According to this sign, we usually need a good mood sometimes if you want to play your strong part in your favorite song. It can be difficult to explain what a ritual is in music, it requires special knowledge, at least a basic musical education. However, if you define your purpose and desire, you can explain the issue to the general public



using public concepts and expanded definitions. In turn, the word “rhythm” is a broad concept that is strictly accepted not only in music. [4]

### **Definition of rhythm according to the scientific novelty of the concept:**

If we are carried away by the melody, we can start to stop to tap with your fingers or foot. It is like a pulsation that guides us almost imperceptibly. Thus, the rhythm of the music is a combination of the duration of the sounds and the pause time with a certain tempo.

Perhaps this is the definition of musical rhythm, which can be considered one of the most complex formulas, because it is simple, difficult to explain with the simplest concepts. [5]

### **How to explain the concept of rhythm to a pupil?**

In musical education, the concept “rhythm” is not even explained, because the concept “rhythm” is instilled in primary classes without understanding the rhythm. There can appear a question like “How to explain the concept “motion” to a person without the slightest musical education?”

Almost everything in our life depends on the pulsation, which is measured by a certain time. The heart beats at almost equal times, the waves of the sea also have their own period. Rhythm can be sped up, slowed down, lost and restored, but it's definitely there, so the concept is taken for granted in most situations. [6]

Therefore, the rhythm of music is a combination of time and accents, a complex combination of sounds of different pitches, pauses in a separate time mode. In general, any musical rhythm can be transferred to a mathematical system and even draw a graph. However, most people do not need mathematical logic, they have an innate rhythm. [7]



### **How to determine the rhythm according to the scientific novelty of the concept?**

Rhythm in music is a combination of size and tempo. If the tempo is specific, it is the “tempo” of the music, then the measure is the number of notes or stops of the main length in a measure. How do we usually consider the rhythm of music? For example, take the 2<sup>nd</sup> tune in the picture above: the waltz often repeats the word “one-two-three, one-two-three” – this is the rhythm of the waltz, each number represents a part, that is, an integral part of one measure is a part of In every third part of this sentence, only two quarters are seen. [8]

### **Influence of rhythm on the musical work according to the scientific innovation of the concept.**

Rhythm has been found to have such an effect on how we perceive musical pieces. In addition, a change of rhythm can radically change the direction of the style and is sometimes used for stylistic regulation. If you change the musical rhythmic pulsation, you will turn the waltz into a jazz composition, leaving the well-known



music of the works. If you find out which rhythm can be found in music, it is safe to say that this is one of the factors that determine the direction of stylistics and genre. [9]

Different rhythms were in fashion in different eras, but the music mode was periodic and no one canceled the classics. Classical works are called timeless, because this music is not really young. The importance of ceremony in music is incomparable. [10]

**There may appear a question in your brain like “Is there wrong rhythm of music?”**

Sometimes you can criticize this work: “This is absolutely non-rhythmic music”. Is this really possible? First of all, music itself is a combination of sounds of pitch, scale and duration, pauses and accents. If you look closely at a complex piece of music, then the tempo and size may vary depending on the tasks set by the composer. [11]

What will be the rhythm of the music – a constant or flexible parameter that can be changed? Of course, the rhythm can be changed, which gives the composition a wonderful dress, a unique mood. If the rhythm of some music is incorrect, then, perhaps, it is decorated with uneven syncopations and expressive accents with different rhythms. divided into parts. [12]

**The relationship between music and rhythm.** In music, a certain rhythm is often associated with assumed actions. An example of this is the perfect rhythm of marching music. Perhaps this is one of the most rhythmic tunes, where every part contains a step. Tone and rhythm in music determine the movements and genres that do this well. [13] Dances and music are always closely connected, and the coordination of this combination falls into a clear rhythm when the movements are the same as the musical parts and accents. The music should be associated with the song and the size should be appropriate so that the listeners do not feel uncomfortable. [14]

**Conclusion.** Since many processes in and around life undergo regular changes, we can safely say that the expression “rhythm of life” is not a metaphor. Rhythm makes life easier; we enter into a type of resonance with repetitive cycles associated with development. Therefore, rhythmic life should not become a closed circle. It is a higher spiral that symbolizes the development of personality and is very similar to a musical rhythm. In music, you can find similar processes – development, climax and ending. [15]

The phrase “getting into a working routine” is also common, changing routine activities and rest. The parallels can be completely transparent, so the concept must be broader than just a musical term.

For successful meditation, it is necessary to connect with the rhythm. It remains only to choose which one is more comfortable to resonate with the surrounding world. Someone is like the rhythm of the waves and the second is the beat of the human heart. Rhythm itself is essential to achieving harmony and music helps achieve this goal.

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**ON THE ISSUE OF THE CONNECTION OF MAKAMS AND SUVVARAS  
WITH THE BOOK OF “AVESTO”**

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**Annotatsiya:** Maqolada qadimiy kitob AVESTOda maqom va suvoralar to'g'ridan-to'g'ri olingan bitiklar taxlil qilingan va bu borada olib borilgan ishlar aniqlangan taxliy ma'lumotlar taqdim etilgan.

**Kalit so'zlar:** AVESTO, zardushtiylik, maqom, suvora.



**Аннотация:** В статье проанализированы записи, написанные в древней книге АВЕСТО о статусе и суворах, и представлена аналитическая информация о проведенной в связи с этим работе.

**Ключевые слова:** АВЕСТО, зороастризм, статус, сувора.

**Abstract:** In the article, the writings written in the ancient book AVESTO about status and sūvoras were analyzed and analytical information was presented on the work carried out in this regard.

**Key words:** AVESTO, Zoroastrianism, status, suvora.

**Introduction.** The professional music of the peoples of the Muslim East of the 12<sup>th</sup>-18<sup>th</sup> centuries was formed based on the systems of doston (music theory) or parda (poetry and music practice). As a result of continuous interactions and communication processes in the music of Central Asian, Iranian and Arab peoples, some kinds of vocal (savt, ghino, amal, mulamma, qawl, etc.) and musical (such as ravoshin, peshrav) instruments common to these peoples have emerged.

First of all, it should be noted that every social, political or legal doctrine in the East is based on science and experience. These teachings, regardless of where they are located in the East, have had a beneficial effect on each other and have been enriched with new philosophical ideas. Only teachings based on universalism and humanism were adopted by the advanced societies of the ancient world. The greatest states of the ancient East ultimately implemented the greatest teachings as state programs. There is no doubt that these teachings made a great contribution to the development of universal thinking.

**Literature review.** Examples of such teachings include Confucianism, Buddhism, Zoroastrianism, Monism and Mazdakism. As it is seen from the names of these teachings, they are associated with the name of a specific person. They are thinkers who lived in history and mobilized their philosophical thoughts for the welfare of people.

Alqovs (praises) performed in religious ceremonies of peoples with the people educated in monotheism – are related with the text and its structural components (zam-zama, recitation, rhythm) in terms of form and with the relationship between sound and tone in terms of performance.

It is known that a large part of “Avesto”, which is the holy book of Zoroastrianism – praises, is called “gahs”.

The word “gah” means place, location, time in the Khorezmian language. This is related, firstly, to the time of playing gahs, and secondly, to the nature of playing gahs through music and voice. Gah is also called “madhiya” in Persian. The original root is “dah” -<sup>^</sup>o, i.e. it is a modified version of gah. All these are modified variants of the “jah” component characteristic of the ancient Khorezmian language. “Jah” – place, world places, etc. “Daho” is the head, the owner of a certain place, formed from the component “dah” in Persian. “Madfhiya” is a text that glorifies a genius through music and words. This word was later adopted into the Arabic language. The meaning of the word “gah” in Arabic means space, status. The Arabs understood this word according to its meaning. “Gah” passed into the Greek language with a phonetic change in the form of “gat”, “gata”. But the above points confirm that the history of music and vocabulary of Khorezm is more than 2-3 thousand years old.





Zoroaster collected the Avesto and turned it into a book form and he did an important job of preserving this spiritual treasure.

The “Avesto” text, especially those that are of interest to us, i.e., the texts of religious content, which have been called “maqams” since the 8<sup>th</sup> century – texts that praise God, were performed in certain syllables and word measures, in quantitative measurement units. These sciences were mastered by Greek scientists and they divided them by names such as rhythmic, rhymes and rhythms.

After the Arab conquest, rules related to philological fields such as the structure, grammar, and phonetics of the Khorezm language, treatises aimed at the performance of the “Avesto”, that is, knowledge of sound and word science, were burned and destroyed along with other sciences.

In “Avesto”, there is an internal rhythm (such as aruz, barmoq), which was first of all sharply different from the criteria of Arabic “aruz”. The rhythm in the Avesto text was similar to the rhythm in the Rigveda.

Therefore, since the 8<sup>th</sup> century, the texts named “maqam” were originally religious, later mystical, romantic, and educational, and adapted to internal Arabic rhymes, and were performed by musicians, poets, and singers.

The Khorezm language, which began to be Turkified in the 10<sup>th</sup> century and was completely defeated by the 15<sup>th</sup> century, also left the stage of history. The development of the current status also begins from the same period. It was not so difficult to put the new texts subordinated to Aruz to the old gah tunes.

**Analysis and results.** Examples such as the phenomenon of inflection in the Khorezmian language, the existence of the article and gender, and most importantly, the fact that this language is based on the Aramaic script, confirm the connection between the Khorezmian and Semitic languages. A.A. Freiman says that the Khorezmian language is not a pure language either. It contains a lot of words borrowed from the Tajik, Persian, Arabic and Turkish languages, which have taken a strong place in the vocabulary. Factors such as foreign consonants and vowels system in the Khorezmian language, the introduction of language phenomena specific to some Semitic languages, the expansion of ethnic Hebrew, that is, Jewish communities to Khorezm, gave us more facts and opportunities for comparison (in the examples of the stories as “Juhud o’g’lon”, “Bobo Ravshan”, “The Story of Shaykh Najmuddin Kubro and the Forty Saints”).

We are not at all surprised by the presence of elements of the Semitic language in the lexicon of the Khorezm language even before the 8<sup>th</sup> century. It is not for nothing that Muhammad Khorezmi speaks and writes fluently in Arabic, that Beruni wrote several works in Arabic, and that Mahmud Zamakhshari teaches Arabic grammar to the representatives of the Semitic people.

Therefore, it is appropriate to look at statuses and tunes on the way to status as a series of musical works that glorify theology in terms of content.

The same can be said about Khorezm suvories. The component “khvar” (chorus) comes across in “Avesto”. “Khvar” means “sun” in Iranian languages. “Khvar” also has the forms like “khsura” and “khvura”.

Example:



khs—> khsura-> sur^> Syria (the name of the earliest country in the Middle East)—> sun;

khv—> khvara-> khur—> khurrit (name of an ancient people in the Near East)-> sun;

khsuara-^ khsuari-> suvora, became suvori. The word “sura” in the Koran also has the same meaning as the component we are thinking about. So, suvoras are included in the series of prayers dedicated to the sun.

When Islam came to Central Asia, culture, art and science began to develop in the Islamic spirit. In particular, the study of the science of music and words from an external point of view within the framework of concrete sciences, that is, educational mathematics, and from an internal point of view within the framework of theological sciences, has been preserved to this day.

History of education – the Greeks themselves call texts of this category “hymns” in terms of content.

It is assumed that this part was written much earlier than other parts of “Avesto”. The fact that gahs were created in order to praise the god Ahuramazda, who is reflected in the image of the Sun, and, in turn, the fact that it was performed, shows how high the culture of that time was (remember that according to Islamic Sufism literature, Allah is likened to the sun, and similarly, rulers are likened to the sun in classic literature. “Ey shah karam aylar chog‘i...”).

Gahs were originally performed orally by priests. This situation can be explained as follows:

- the oral text of the gahs existed even before the birth of Zoroaster;
- these texts were performed by all peoples living in Khorezm land in a certain language, for example, Khorezmian language;
- the structural structure of the phonetics, vocalism and consonantism of the Khorezmian language is close to the Iranian character. However, it was always different from them. The similarity is that the consonants in these languages have a leading function in a word. The Khorezmian language is different in terms of vowel phonemes and pronunciation.

If we talk about the performance of gahs in this period, they were similar to the tone of khalfa women in Khorezm region, who read religious books with zamzama or recitation during religious ceremonies.

The development of Khorezm music art and music science has a centuries-old history. The discovery of a statuette of a woman playing a harp and a picture of three women playing a tune on a stringed musical instrument, found in Tuprok-kala, clearly proves our point. Musicologist Sadokov, a member of the Khorezm archeology and ethnography expedition, wrote that he carefully studied the photo of three women performing. Sadokov pays special attention to the stringed musical instrument, its structure, and the position of the female performer's fingers, on which string. One day he watched an old artist from Beruniy performing one of Khorezm's old tunes. The melody enchants the scientist. At the climax of the melody, the scientist watched every movement of the old artist without taking a glance, and at the peak of the climax, he froze in amazement... Because, in that one-second moment, the fingers of the old singer



were exactly like the fingers of the female performer found in the Earthen Palace and the pressed curtains on the stringed musical instrument were exactly the same. ..

**Conclusion.** By the time of Zoroastrianism, the gahs performed in religious ceremonies were being performed by each tribe with different phonetic variations (for example, the phonetic distortion of the Koranic verses by Khorezm elders, or the emergence of several variants of Koran during the reign of Hazrat Usmon). Zoroastrian saw this situation and began to collect them in order to preserve them, and he himself created a number of them (remember the hadiths of Muhammad alaihissalam. Author).

Zoroastrian preaches a religion of fire worship that existed long before him. It enriches the religion with new archons. Demonstrating that he has mature knowledge in the social sphere as well, he puts the principles of ethics in one collection and includes them in the book “Avesto” in the form of a codex. As a philologist, Zoroaster is considered the founder of the Avesto language. This language is considered a book language (remember that Holy Koran was created in a special Quraysh dialect. Author).

First of all, the “Avesto” language had to eliminate the shortcomings such as the wrong reading of the previous tenses. And so it happened. “Avesto” script consists of 48 letters and 3 symbols. First of all, it allows you to read the texts correctly. Such a large number of phonemes is found only in the Indian Vedas. Even “Avesto” and “Rigveda” have similarities.

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### **THE FIRST UZBEK WOMAN THEATER ARTIST**

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**Abstract.** The article presents valuable thoughts about the life and complex creative path of Uzbek theater artist Lola Abdullaeva.

**Аннотация.** Мақолада Ўзбекистон театр rassomi Лола Абдуллаеванинг ҳаёти ва театрдаги мураккабжодий йўли ҳақида қимматли фикрлар баён қилинади.

**Key words:** Lola Abdullaeva, theater artist, sketch, set design, decoration, oil painting, layout, composition, gouache, watercolor, tempera, lamp.



**Калит сўзлар:** Лола Абдуллаева, театр рассоми, эскиз, сахнабезак, декорация, мой бўёк, макет, композиция, гуаш, акварел, темпера, чирок.

**Introduction.** Khorezm Regional Musical Drama and Comedy Theater named after Agahi is one of the oldest theaters in Uzbekistan.

It was founded in Khiva in 1922 under the leadership of Hamza. M. Yaqubov (Sheroziy), Safo Mughanniy, Q. Qutliev, M. Kharratov, R. Omonov, etc. made an important contribution to the establishment of the theater. Hamza Hakimzada Niyaziy's works such as "Tuhmatchilar jazosi (The Punishment of Slanderers)", "Farg'ona fojeasi (The Tragedy of Fergana)", "Nomus qurbonlari (Victims of Honor)" were among the first plays performed on the theater stage. In 1933, the theater was moved to Urgench. Since 1934, it has been operated as the regional theater of musical drama and comedy. The first official chief director and artistic director of the theater was Zukhur Qabulov, the first ballet master was Tamarakhonim and the chief conductor was Sharif Ramazonov. Okhunjon qiziq Huzurjonov, V. Fayozov, S. Kamolov are the first artists of the art theater.

"Portana" (S. Abdullah and T. Jalilov, R. Rahimov, T. Sodikov, N. Mironov), "Ikki kommunist (Two Communists)" (K. Yashin), "Cunning and love (Makr va Muhabbat)", (F. Schiller), "Revisor", (N. Gogol) and other plays were staged in the theater in the 1930s.

**Literature review.** Such plays as "Captain Pakhmetov", "Front", "Frontiers", "Death to the invaders!" which evoke feelings of patriotism, heroism and hatred for the enemy during the years of the Great Patriotic War took place in the theater repertoire of the 1930s.

From the second half of the 50s, the theater paid special attention to working with local authors. "Ma'rifat qurbonlari (Victims of Enlightenment)" (E. Rahim), "Ikki o't orasida (Between Two Fires)" (R. Bekniyoz), "Oshiq Gharib and Shahsanam" (Y. Yusupov), "To'g'on (Dam)" (O. Matjon) are examples of this. In the following years, the creative team of the theater expanded to include young people who graduated from the Tashkent Institute of Theater and Fine Arts. People's artists of the USSR M.Rahimov, S.Rahimova, honored artists of the USSR M.Safoev, O.Goyipova, R.Boyjonova are considered the leading artists of the theater.

On March 23, 1976, the theater moved to a new building with 701 seats equipped with modern equipment and technology. At that time, the chief director of the theater was I. Niyozmatov, the chief artist – Honored Artist of the Uzbek SSR – L. Abdullaeva and the chief conductor – Kh. Bobojonov [4].

Famous theater critic D. Rahmattullaeva's book titled "Life dedicated to the Stage" aimed at illuminating the life and creative path of National Academic Theater actress Yaira Abdullaeva is intended for readers who want to learn about the actress [9].

Before Lola Abdullaeva came to this theater as an artist, she has come a long way to acquire a diverse and unique school of life.

Future theater artist L. Abdullaeva, decided to master the art of painting and aspired to become an artist in the 30s of the 20<sup>th</sup> century, at a time when it was difficult for even men to get an art education. Such an intention appeared when she was studying at school. Despite the opposition of family members, she studied at School of Art. Here





she learned the secrets of visual art from experienced teachers such as Pavel Gan, Alexander Volkov, Bahrom Khadamiy, Nikolai Karakhan.

At that time, her constant participation in the preparation of decorations for performances in the theater named after Khamza, her interest in decorations, increasing the sphere of influence of the theater environment encouraged her to further expand her worldviews [1].

That is probably why L. Abdullaeva became a theater artist. At first, she worked at the Kazakh Drama Theater in Alma-Ata, where she learned the rules and requirements of the theater stage. She studied the experiences of directors. Then she continued her creative pursuits with a theater group in Bishkek. The war years and the difficult years that followed could not bend her will.

**Analysis and results.** Since 1948, Lola Abdullaeva started working as a main artist in Khorezm Regional State Musical Drama Theater named after Agahi.

From the 1970s, L. Abdullaeva, along with the preparation of theater decorations, also carried out fruitful creative works in the field of easel painting. She participated in many Republican art exhibitions. In her paintings, she paid great attention to the depiction of the ancient architectural monuments of Khiva, the interior decoration of the rooms in them. She participated in her personal exhibition at Urgench Art Gallery with the works she worked on with her students. She was able to skillfully work with clothes and fabrics and used them widely to create decorations for well-made stage scenes. All these paintings came from her experience working with theater decorations.

“L. Abdullaeva, a well-known and famous artist of Uzbekistan, would have been 90 years old if she were alive,” begins the article dedicated to the memory of this artist by art critic Ozod Sultanov, who described many portraits of women.

The works of theater artist Lola Abdullaeva and her students attracted the attention of our compatriots and left a deep impression on them at the exhibition organized in Urgench Photo Gallery on the occasion of the Day of Remembrance and Appreciation. Among the many paintings presented at the exhibition, a work on a historical theme called “Onabibi Khalifa” was also presented. In the background of the work, the architectural monuments of ancient Khiva were represented in a unique unexpected design solution against the background of the rays of the setting sun. In it, Onabibi Safarova is riding on a white horse, playing the harmonica and singing. She wears a red round cap (toyha) on her head. And a white scarf is wrapped over it. Women wearing lachak<sup>22</sup> are looking at him with great attention. The author of this painting is Lola Abdullaeva, the first female artist of the Uzbek National Theater.

It’ is not difficult to notice that in the painting the artistic image of Onabibi, one of the female khalfas who called people to be kind, considerate and live in harmony with each other during the era of the former Soviet system, and at the same time, the reality of a brave people. The men and women in Khorezm national costumes who were watching it, matching the song to the sound coming from the harmonica, froze as if they were enchanted statues.

The artist managed to describe that the hero of the work is in a state suitable for his serious face, his eyes looking into the distance and the song he is singing. It can be

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<sup>22</sup> A type women’s traditional headwear of Khorezm.



felt that the horse he is sitting on, is listening to his song even when the reined head of it is turned towards the audience, as if listening to the melody of the owner. It is clear and correct that the characters selected in the work have been used in their place, in a perfect pictorial solution. At the first glance of the work, any viewer feels as if he has fallen into that environment. This shows that the artist has mastered the skills she received from his teachers.

With her creative activity, Lola Abdullaeva made a great contribution to the development of the theater “decoration”, which is an integral part of the visual art of Uzbekistan and is among the professional artists who brought the first artistic education in this direction to Khorezm oasis.

L.Abdullaeva has been active for more than half a century, from the time she worked as a chief artist in the Khorezm Regional Musical Drama and Comedy Theater named after Agahi. Her later life was inextricably linked with this theater. For many years, the artist worked on decorations for a number of performances. “Farhad and Shirin”, “Layli and Majnun”, “Oq nilufar (White Lily)”, “Spring in the Garden (Bog‘da bahor)”, “Mountain Girl (Tog‘ qizi)”, “Voctims of Enlightenment-2 (Marifat Qqurbanlari-2)”, “Navoi”, “Hamlet”, “Muxabbat qo‘shig‘i (Love Song)”, “The Last Khan (So‘nggi xon)”, “Oy tutilgan tunda (On the eclipsed night)”, “Shohsanam and Gharib”, “Ravshan and Zulhumor”, “Dilorom”, “Navbahor” and the decorations and costumes were the reason for the audience's high appreciation and appreciation.

The reason for the success of the stage decorations made by the artist is that before starting work on a piece, she always tried to study the culture, art and lifestyle of the time in which the period was reflected, in order to make the views reflect the era of all the events. She approached the work creatively and rethought the content of the play. As a result, she found interesting new national elements.

L.Abdullaeva worked effectively in the field of easel painting during the preparation of theater decorations in the 70s.

Her qualifications and achievements during her active participation in many national and regional art exhibitions gave him more strength and inspiration.

The work “So‘qir ayol (Blind woman)” created by the author in 1972 is now kept in the National Gallery of Fine Arts of Uzbekistan.

Also, the artist managed to create portraits of a number of historical figures.

Among them, the images of our great ancestors such as Al-Khorazmi, Al-Beruni, Agahi, Avaz Otari, Najmuddin Kubro are noteworthy.

The works of theater artist Lola Abdullaeva are stored in Urganch Gallery of Paintings. For example: the painting “Portrait of L.Abdullaeva” created by Errkaboy Masharipov was accepted for permanent storage from this gallery. In this portrait, the artist is depicted in his workshop in the theater where she worked, representing the sketches of the stage work to be created. In the portrait, the hero of the work has managed to skillfully portray the artistic image of the creator, immersed in deep thought, with her left hand resting under her chin. The woman's hair is white.

She is wearing a thin floral dress. The collar of the dress is large and white. It showed that the woman was an open hearted, soft-spoken woman and it matched her white hair. So, the stage decorator is demanding and serious about himself. In the second plan of his portrait, several sketches of scenes created by the artist decorate the



wall. The image of a creative artist dedicated to his work is clearly visible in the eyes of the viewer who sees this portrait.

Among these works, there is also a portrait of her written in easel painting of the great writer and poet Agahi of Khorezm. The work is made in a vertical compositional solution in an ocean of blue sky colors. In the first plan, Agahi is shown in the process of creation in his study room, in front of a six-sided engraver's chair, where he is sitting on creating some kind of poetic verse, his body is slightly leaning towards the viewer. A lighted candle on a chair in front of Agahi, several books and an ink pen in his right hand, as he contemplates the verses he is about to write, is vividly recorded. He was holding a book in his right hand, which he was trying to write down on a blank piece of paper, and in his left hand, he was pressing some kind of book to his chest. The light radiating from the candle falls on Agahi's face, on the oriental clothes he wears, and on the white sheet on the chair, clearly showing the artist's expression. At the beginning of Agahi, a winter hat typical of Khorezm people. In its back plan, a general view of the memorial complex of the entire ancient city of Khiva is depicted from the gracious degra of the room where the writer is sitting. In the light of the night moon shining outside, the shadows of Khiva's minarets, madrassas and mausoleums and simple houses with clay roofs, and the pale yellow color of the ground, also corresponded to the content of the work.

In the portrait of Agahi, the artist expressed the thoughts of the serious-looking artist, who is immersed in deep dreams, swimming in the knots, as if he were a theater artist.

Every item, object, or element that surrounded the poet served to reveal the meaningful meaning of the ideological solution of this work. Even the poet's dutor<sup>23</sup> hanging on the back wall shows the poet's ability to create songs by putting his own poems to music.

The next depiction work drawn by the artist is dedicated to the portrait of one of the famous female singers known as “Khalfa” in Khorezm at that time. In the first plan of this century, the figure of a half-woman standing on a white horse, holding a harmonica in both hands and staring into the distance, is clearly visible. In the second and third plans of the painting, standing and sitting bodies of people gathered in a wide area are depicted in national costumes. It is depicted in the background of the palace of the ruler in Khiva against the background of pale purple memorial devices. The sky in the distance, that is, in the third plane, in a bright color where sharply contrasting colors are mixed with each other, is given a style suitable for this Khorezm climate.

As a teacher, Lola Abdullaeva taught young future theater artists the first complex ways of artistic decoration, and taught them her knowledge and skills according to the tradition of teacher-student.

Currently, most of these students are contributing to the development of visual art of Uzbekistan.

Tojiboy Jumaniozov, Safo Doschanov, Erkaboy Masharipov, Bakhtiyor Rozmetov, Otakhon Ollaberganov became well-known artists among them, and they are worthy students of the artist.

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<sup>23</sup> A musical instrument.



With the great advice of my teacher, I am currently teaching the secrets of painting to future artist students at the National Institute of Painting and Design named after Kamoliddin Bekhzod, – she recalls those days as follows.

“They took a young man like me, originally from Khorezm, as her apprentice so that he could become an artist. Because Erkaboy Masharipov, seeing that he was determined to become an artist in those young years, my teacher L. Abdullaeva took me as her apprentice as an assistant artist. Later, in order to increase their experience and skills, a group of young theater artists was sent to train in the art theater in Moscow.

From there, after my skills improved, she decided that it was the first necessity for me to enter and study at the P.P. Benkov Republican Institute of Education in Tashkent in order to develop my artistic knowledge and skills.

After that, I was able to study at the Tashkent Institute of Theater and Writing named after N. Ostrovsky. My teacher gave the right advice at the right time. Erkaboy Masharipov says that he was currently teaching future students as a teacher pedagogue at the National Institute of Art and Design named after Kamoliddin Bekhzod [7].

“Birinci qaldirg‘och (The First Swallow)”

Art critic Ozod Sultanov and Ilya Nodirov co-authored an article about L. Abdullaeva, the chief artist of the Agahi drama theater in Khorezm, called “Birinci qaldirg‘och” in the “Culture and Life” section of one of Khorezm newspapers [2; 6].

About this first young female artist taking lessons from him in this course, this is what Nikolay Karakhan, a well-known painter and portraitist, who teaches at the State School of Art named after P.P. Benkov, calls her. Before giving this name, he called L. Abdullaeva – the first successful female artist of Uzbekistan at that time as “The First Swallow”.

Years have passed. A great artist, a meritorious artist of the Republic, passed away.

Her name is remembered in theater and painting canvases and portraits through the wonderful (decoration) decorative sketch images created by her.

Currently, they remember the lessons she taught her students, and the fact that she had a real creative mentorship from young artists.

They remember that her husband, the actor Salohuddin Kamolov – an actor of the theatre named after Agahi, greeted the guests who came to her house with a sincere cheerfulness, with a smile, conscious and now responsive. They especially remember that they had a hearty tea with them and held discussions with artists, at the same time with interesting talks and, above all, meaningful discussions for young people.

After all, those who came to see the “Personal Exposition” organized by her husband – well-acquired theater critic and local historian, on the occasion of his 60<sup>th</sup> birthday of Lolakhan Abdullaeva, were attracted attention by the following speech of this person about L. Abdullaeva: he says, “As soon as L. Abdullaeva came to Khorezm, she immediately linked her life and creativity with it forever”. He remembers about her work as the main artist of the theater named after Agahi, her wonderful plays as “Farkhod and Shirin”, “Layli and Majnun”, “Hamlet”, “Alisher Navoi”, “Ashiq Gharib and Shahsanam”, “Rovshan and Zulhumor”, “Brides' Rebellion”, “The Last Khan”.

“She was a historian!... This word is also said by the theatrical replica hanging from the hall, that is, the words of the visitor to the exhibition in the gallery.





In fact, “Sister Lola Abdullaeva” knew perfectly well the “old days gone by”. Yunus Yusupov (Ayyomi), Egam Rahimov and her cooperation with dramatists who addressed the historical past of our country are proof of this.

Well, if only people who knew national clothes perfectly, or people's gifts such as Khalfa, or wonderful dancer Robiyakhan Otajonova, Zoya Gofforova, or Bikajon Rahimova, a great master of folk styles and an authoritative connoisseur of Khorezm stage costumes, were alive now!

They were remembered, they cried. L. Abdullaeva has a fine artistic taste for the ethnos of such a people and she gave the following advice to the stage setters and performers of the roles: what color range of colors should be used in the clothes of the specific characters, the exact place and period, depending on which character, at the same time, her age and social origin (if she is a woman). Depending on the role of the appearance of the actress, she decided how to decorate, what kind of dish and with what shape and patterns), the mise-en-scene was carefully executed.

Another surprising thing is that L. Abdullaeva knew Khiva perfectly, as well as art historians! After all, in the theatrical scenes created by her, in her unique decorative compositional solutions, the appearance of ancient city paintings was certainly present.

And this is what she herself (in her rough images, (sketches), (at the same time preserved in many galleries) they are the spirit of Khiva, her simplicity and expressiveness, the mutual harmony of opposite beginnings (there are works on original colored cloth dedicated to this “theme”) – flat roofs of houses with domes, smooth surfaces, closed surfaces of walls illuminated by the sun and ledges of gables in shadows are expressed in conspicuous works.

Her works are in the gallery – here they are. Visitors to the gallery. You can see her sketches, decorative works and clean paintings, such as the portrait of Agahi and the images of Onabibi Khalfa.

In the process of writing the article, art critic T. Ahmedov published his article “Images of Khorezm” about the fireplace in the 6<sup>th</sup> issue of Gulistan magazine in 1995, so it was considered necessary to include it in the list of literature [3].

**Conclusion:** Even today, the name of the teacher is mentioned with respect among our art-loving people. The rich spiritual heritage left by her serves as a school of skills for every young person entering the world of art.

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## METHODS OF ORGANIZING FOLKLORE ENSEMBLES

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**Annotatsiya:** Ushbu maqolada folklor-etnografik ansambllari tarixi haqida qisqacha ma'lumot berilib, folklor ansambl mashg'ulotlarini tashkil qilish va sozandalar ansambli bilan ishlash uslubiyati yoritilgan.

**Аннотация:** В данной статье дана краткая информация об истории возникновения фольклорно-этнографических ансамблей, методике организации обучения фольклорного ансамбля и работе с ансамблем музыкантов.

**Abstract:** This article provides brief information about the history of folk-ethnographic ensembles, the method of organizing folklore ensemble training and working with an ensemble of musicians.

**Keywords:** folklore-ethnographic ensembles, history of ensemble, organization of ensemble training, working with an ensemble of musicians.

**Introduction.** Folk music art, traditions of collective performance of folk songs go back to a long history. The creative teams of folk entertainers, puppeteers, porters, dancers and singers who performed in groups at public elections and public holidays in ancient times can be called the first examples of folklore-ethnographic ensembles. Because most of the public performers of folklore works are amateur performers, and their repertoires are purely folk.

**Literature review.** In the 20s of the 20th century, the "Uzbek Ethnographic Ensemble" and the famous "Blue Shirt" ensembles were formed for the first time in Uzbekistan under the initiative and leadership of Muhyiddin Qoriyakubov and Tamara Khanim. The folklore ensembles formed during this period and the "Besh Karsak" men's folklore ensemble established in Urgut, Samarkand region in 1950 officially took the form of current folklore-ethnographic ensembles according to the composition of its participants and the songs in its repertoire.

By the 1980s and 1990s, the revival of folklore-ethnographic ensembles became a commendable social phenomenon. Conditions have been created for folklore-ethnographic ensembles, which were established earlier and were later suppressed by the ideology of the time, to resume their activities. With the honor of independence, the number of folklore-ethnographic ensembles in our republic has exceeded 200. The resulting creative freedom and the process of spiritual renewal made it possible to widely promote folklore works. Special attention was paid to the restoration of ritual folklore, epics, folk traditions.

Up to now, the following ensembles in our republic have taken the place of Uzbek folk art in the lives of young people: from Surkhandarya region – "Baysun" folklore-ethnographic folk ensemble, children's folklore-ethnographic exemplary folk ensemble "Kuralay", folklore-ethnographic folk ensemble "Bulbuligoyo", "Bo'ston" from Namangan region, "Yor-Yor", "Omonyar" from Fergana region, "Chodirjamol", from Andijan region - "Bedana", "Zilol", from Tashkent region - "Gulyor", "Torghai",



"Zarrin yaproqlar", from Bukhara region - "Nozanin", "Mohi sitora", "Afshona", "Mardona", "Kasri Orifon", from Samarkand region - "Chavqi", "Besh Karsak", "Sarbozi", from Jizzakh region - "Gashtak", "Zeboyikhon", "Zomin Saykali", from Khorezm region - "Orazibon", "Khorezm", "Doston", from Kashkadarya region - "Momogul", "Hilola", from Navoi region - "Keskan terak", from Syrdaryo region - "Saikhun boys", from Karakalpakstan - "Jaykhun wave", "Besperde" folklore. Ethnographic folk ensembles have been doing a good job in educating universal values, compassion, and in bringing a perfect person to adulthood.

**Analysis and results.** The detailed study of folk music art in Uzbekistan began in the 19th century. No matter how the form and content of folklore music changes due to word of mouth, this does not reduce its artistic value. Because it reflects the creative people's attitude to reality. This is the main reason why folklore works have reached us.

In the 1920s and 1930s, folklorists organized creative trips to the Fergana Valley and Tashkent regions for the first time, recording various folk songs, lapars, and oral drama works. Collected folk music works were published by Ghulam Zafari and Elbeklar in 1925 in "Ashular collection". Thus, since the 20s of the 20th century, Uzbek folklore has had its own scientific direction in Uzbekistan.

In the second half of the 1930s, Mansur Afzalov, Sharifa Abdullaeva, and Sharif Rajabi entered Uzbek folklore. After them, Gafur Ghulam, Hamid Olimjon, Maqsud Shaikhzada, Shakir Sulaymons also engaged in folklore.

At the end of the 1950s, there were studies investigating some genres of folklore, the work of its representatives, some periods. Muzayyana Alaviya, a folklorist scholar, who started collecting folk songs and fairy tales since 1926, made a great contribution to this. His work "Uzbek folk songs" published in 1958 analyzed the song, which is one of the most widespread and oldest genres of folklore. Alaviya's monograph "Uzbek Folk Ritual Songs" published in 1974 occupies a special place in the study of folk songs. The author analyzes the ritual songs in connection with the life of our people, traditions, customs, traditions and rituals with rich ethnography. By studying the historical roots and main characteristics of folk songs, the scientist analyzed them for the first time and specially researched wedding-ceremony songs in a separate chapter.

In 1960-1980, a lot of work was done in the field of scientific and theoretical study of Uzbek folklore. Professor Malik Murodov has made a great contribution to this. During this period, a number of scientific studies such as "Labor songs", "Lyric songs", "Historical songs", "Terms" were created. Works analyzing the art of Uzbek folk music from a pedagogical point of view have also appeared. Shoyusupov's "Ideas in Uzbek folk oral art", Mirtursunov's "Pedagogy of Uzbek folk oral art", Turdimov's "Importance of folk oral art in educating the young generation" are among them. Uzbek folk music is distinguished from the folklore of other nations by its diversity and artistic richness.

At the heart of national songs of our people, there are feelings that call the young generation to bravery, honesty and purity, and arouse a sense of respect for spiritual values. Of course, in order to carry out such a creative and responsible task, first of all, it is necessary to have qualified experts who have a good knowledge of folk music. The content of music lessons largely depends on factors such as the teacher's level of



knowledge and knowledge of national tunes, ability to perform them in an artistically mature manner, and the level of culture in general. But at the same time, instilling the creativity of music in the young generation, one should not be satisfied with only music lessons. Therefore, it is permissible to use music as an active form of education. Outside of class, especially in music clubs, the creation of a folklore club or ensemble of students is of such importance. Accordingly, deepening of stage knowledge and strengthening of skills of students in class, i.e., during music lessons, is largely carried out through music lessons that can be performed outside of class.

The folklore ensemble is effective in the same way. Therefore, the goals and tasks aimed at him are to form a perfect team. At the core of such activities there are also specific complexities. They range from the programs and manuals necessary for the ensemble to the preparation of instruments, clothes and stage costumes for the performers-ensemble participants. Currently, certain works aimed at the implementation of this task have been carried out. Special programs have been prepared and published as initial support and guidance for the leaders of folklore ensembles. These methodological instructions are one of the attempts to realize good intentions, and they describe the methods that help the leader of the folklore ensemble being organized. Folk tunes published in sheet music collected thanks to the good work of experts and scientific research published on their basis, as well as personal, practical and theoretical observations of the authors, serve as an important source.

To create a folklore ensemble in general education schools, lyceums and higher educational institutions, first of all, an artistic director is appointed for the ensemble, and then the necessary conditions and opportunities are created. A special room will be set aside for ensemble training and national instruments: doyra, flute, gijjak, khan, chang, rubob, dutor, Afghan rubob, ensemble of musicians will be gathered. In the next stages, stage costumes, stage attributes, sound amplification equipment - amplifier, minidisk, tape recorder, microphone and recorders will be prepared for the ensemble participants. The artistic director announces the admission for participation in the ensemble. Among other things, it will inform about the available instruments, sayings and dance performances of the students who can participate in the club or ensemble, as well as when and where the training day will be.

The folklore ensemble operates in various forms in accordance with the working hours and other conditions set for the artistic director. For example: In schools where the working hours of the artistic director are small, the ensemble consists of elementary and middle or middle and high school students.

In large schools with enough working hours for the leader or a large number of students, it can consist of three groups, that is, groups of elementary, middle and high school students. The dance team is led by an artistic director and a dance teacher.

The folklore ensemble consists of three interrelated groups: musicians, singers and dancers. Pupils with musical abilities are attracted to these groups. In turn, it is desirable for the leader to know the characteristics of each group of performers and to use the advice of experts in this field.

In the formation of the ensemble of musicians, the following students are selected who are interested in music performance or have certain qualifications:

Doira - 1 or 2.





- Flute - 1 piece.
- Gijjak - 1 piece.
- Kanun - 1.
- Chang - 1 piece.
- Kashkar rubob - 1 or 2.
- Afghan rubob - 1 piece.
- Dutor - 1 or 2.

These instruments are selected based on the local conditions and take place in the composition of the ensemble. In addition, national traditional musical instruments: chankovuz, sibizga, shupullak, trumpet, dombira, kayrok, spoon, shigildoks are used effectively. In places where there is an opportunity, it is possible to form ensembles of the same instrument, for example, dutor players, chankovuz players.

When the competition for the group of singers is held, special attention is paid to the quality of the students' voices, i.e., the range of the volume of the voice. As a result of this process, 10-15 or 15-20 students are accepted. In turn, solo singers are selected from this group. Factors such as students' good sense of pitches and rhythm movements, having a broad and free voice are of crucial importance in this regard.

In the matter of dance, it is necessary to use the help of experts in this field. It is appropriate to pay special attention to local dance styles and their costumes. Thus, a folklore ensemble can have from 10-15 to 20-25 and even more participants. It is also necessary to pay attention to the location of ensemble groups: instrumentalists, singers, dancers on the stage.

Organization of ensemble training. The training room of a folklore group or ensemble is adapted for collective activities, and should be pleasant and tidy. It is planned to have a special program, methodical manuals, sheet music, gramophone records and musical instruments, audio-video tools necessary for the work of the ensemble. Also, the stage costumes and jewelry of the ensemble participants are kept in the wardrobes. At the same time, the room can be equipped with various accessories and decorations suitable for the purpose, for example, photos of famous artists, exhibitions on folk music art, manuals, and posters. It is necessary to ensure the active participation of ensemble participants in the practical implementation of such events. After all, this is of great educational value for uniting students into a single goal and a friendly creative team. Benevolent parents can also be involved in this work.

Classes are held twice a week for two hours. But in the initial period, it is advisable to conduct training 3-4 times a week. This, in turn, is important for the ensemble participants to quickly unite and achieve the initial creative result.

Study hours are divided into individual, group and full ensemble classes. Depending on the level of preparation of the participants, the leader should allocate the first hour for individual and group training, and the second hour for team training. It is recommended to allocate additional training time for the participants who are new to the ensemble.

In the first days of the ensemble's activity, it is also effective to divide the group of musicians into groups and conduct individual training once a week for 2, 3 or more hours according to the number of musicians. For example, on the designated day of the week, one hour of practice is held with percussion words: doyra, spoon, shigildok, and



kayraks, and for the second hour, work is carried out on stringed words: rubob, dutor, oud, and Afghan rubobs. And the practice of stringed instruments is the third hour.

The training of the group of singers and dancers is held separately on other days of the week. After achieving the expected results from the initial training, all the groups will be combined into a general ensemble, thus moving to two-hour training sessions per week.

While conducting classes with a group or an ensemble, the artistic director should try to provide students with comprehensive knowledge and develop performance skills. In doing so, he tries to use the simplest methods, clearly defining the educational significance and tasks of the musical works to be taught. Also, in the course of training, information is regularly given about musical literacy: notation, placement of notes in lines, prolongation of sounds, adequate grouping of rhythms, registers, signs of alteration, pauses. At the same time, there are specific features of training with each group in the ensemble.

Working with an ensemble of musicians. The order of structure and tuning of the instrument selected for each performer is followed. It is known that the instruments are alternately tuned to the sound of Lya based on the sound of the flute or a special "tuning". After that, all of them are harmonized with each other by simultaneously sounding the sound of Lya.

Usually, all the strings of stringed and stringed instruments are tuned in fourths and fifths relative to the first Lya string. In order for the musicians to be able to listen to each other well and play in harmony with each other, the instruments are arranged from left to right: circle, flute, gizjak, koshnay, khan, chang, rubob, Afghan rubobi, oud, should be placed in the same order as dutor, tanbur. It is advisable to start the lessons with the performance of simple folk songs, as well as learning the decorative methods such as kochirim, pirrang, nola. After that, the process of learning songs from the repertoire of the ensemble will begin.

**Conclusion.** When working with a large ensemble of folk instruments, previous experience and skills in the group are taken into account, as well as a group ensemble prepares to perform relatively complex works. In this case, it is necessary to continue the practices of conducting individual and primary training with the musicians of the ensemble. It should be noted that in the process of learning new works, it is important for the first conductor to simplify them with his performance or to broadcast them through sound broadcasting means. Because this kind of practice creates a good impression on students about the studied music sample. Students also try to learn this pattern faster.

After that, the work will be discussed in detail, and the necessary theoretical information and practical instructions will be given. In the course of training, it is advisable to use the "oral method", that is, listening and notation. Sometimes it is recommended to play previously learned light tunes as an exercise.

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## ACTUAL PROBLEMS IN MODERN AGRICULTURE

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### THE ROLE AND SIGNIFICANCE OF AGRICULTURE IN THE COUNTRY'S ECONOMY

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**Annotasiya:** Ushbu maqolada qishloq xo'jaligining respublika xalq xo'jaligida tutgan o'rnini, o'ziga xos xususiyatlari, sohaning iqtisodiy-ijtimoiy ahamiyati, erkin bozor iqtisodiyotini shakllantirishda qishloq xo'jaligini rivojlantirishga qaratilgan muhim yo'nalishlar haqida ma'lumotlar keltirilgan.

**Kalit so'z va iboralar:** Qishloq xo'jaligi, diversifikatsiya, oziq-ovqat, infratuzilma, sanoat, mexanizatsiya.

**Аннотация:** В данной статье содержится информация о месте сельского хозяйства в народном хозяйстве республики, его характеристиках, экономическом и социальном значении отрасли, важных направлениях развития сельского хозяйства в условиях формирования рыночной экономики.

**Ключевые слова и фразы:** Сельское хозяйство, диверсификация, продовольствие, инфраструктура, промышленность, механизация.

**Abstract:** This article contains information about the place of agriculture in the national economy of the republic, its characteristics, economic and social importance of the sector, important directions for the development of agriculture in the formation of a free market economy.

**Key words and phrases:** Agriculture, diversification, food, infrastructure, industry, mechanization.

**Introduction.** In the following years, the reform of our country's agriculture, in particular, the improvement of the state management system in the field, the wide introduction of market relations, the strengthening of the legal basis of relations



between the entities that grow, process and sell agricultural products, attract investments to the sector, use resource-efficient technologies certain works are being carried out in terms of introduction and providing producers of agricultural products with modern techniques.

**Literature review.** At the same time, the lack of a long-term strategy for the development of agriculture hinders the effective use of land and water resources, the widespread attraction of investments in the sector, the high income of producers and the increase of competitiveness of products.

Diversification of production, improvement of land and water relations, creation of a favorable agribusiness environment and high added value chain, support for the development of cooperative relations, wide introduction of market mechanisms, information and communication technologies in the field, as well as scientific achievements in order to effectively use and increase the potential of personnel: the strategy for the development of agriculture of the Republic of Uzbekistan for 2020-2030, developed with the participation of international organizations and experts, in the strategy for the development of agriculture of the Republic of Uzbekistan for 2020-2030 A "Road Map" was developed for the implementation of the specified tasks.

**Analysis and results:** We know that the agricultural sector is important in the economy of our country. Because 53.4 percent of the population of our republic lives in rural areas and their well-being is inextricably linked with the development of this sector. In addition, the agricultural sector has a significant weight in the structure of the gross domestic product of our country. The agricultural network is an important link of the agro-industrial complex of our country, and it has the following importance: Ensuring the safety of food products and improving the consumption ration, which implies the production of the required amount of food products providing the population with food products in the direction of developing the state policy of food security, purchasing and selling agricultural products, taking into account that the food products consumed by the population are mainly grown in the agricultural sector by promoting market principles, developing quality control infrastructure, promoting exports, and creating an enabling agribusiness environment and value chain for the production of competitive, high-value-added agricultural and food commodities in targeted international markets the main part of raw materials for agriculture and food industry delivery was considered important [4, 67].

The level of development of the agricultural sector has a direct impact on the production volume and efficiency of these industries. According to the calculations of experts, if agricultural raw materials make up 53% of all material costs in the textile industry, this indicator makes up 73% in the sugar industry, and about 89% in the production of milk and fat products. With the agricultural sector consuming a large amount of means of production, manufacturers of agricultural machinery and land reclamation machines, as well as agricultural machinery, chemical industry, especially mineral fertilizers, are actively involved in production. secret shows [5, 43]. At present, the main part of the material costs for the production of agricultural products is the means of production supplied by the industrial sector (machinery, spare parts, mineral fertilizers, fodder, etc.). The agricultural network is also of great importance in providing employment to labor resources. Taking into account that more than 50





percent of the population of our country lives in rural areas, providing employment to the population and improving their well-being depends to a large extent on the results of the economic reforms implemented in this sector. If we pay attention to the historical numbers, in 2000 there were 3.7 million people in this network. 38% of the economically active population was employed [3, 11].

**Discussion.** Although the share of the total labor resources employed in agriculture has decreased in recent years, this sector is gaining importance in providing employment to the rural population and ensuring the well-being of the community. The role of agriculture in the country's economy is determined by the fact that it has a significant weight in the macroeconomic indicators that determine the country's economic potential. A significant part of the country's gross domestic product is created in this sector. In 2010, 17.5 percent of the gross domestic product of our country was created in the agricultural sector, and the products received at the expense of processing are agricultural products [6, 93]; occupies a significant part of the total export of our country. In 2009, 8.6 percent of our country's exports were accounted for by cotton fiber alone. In the agriculture of our country, measures have been developed and consistently implemented, which will form an economic relationship in accordance with the requirements of the market economy, and provide an opportunity to ensure the gradual implementation of legal, organizational, economic and social reforms. In this regard, the adoption and implementation of various programs related to the field is of great importance. As a result, it is possible to ensure the rapid development of agriculture and thereby increase the economy of the republic [8, 74].

Given the following specific characteristics of the agricultural sector, it is envisaged to increase the flow of private investment capital to support the modernization, diversification and sustainable growth of the agricultural and food sector; the introduction of mechanisms to reduce state participation in the mining industry and increase investment attractiveness is the most important priority today [6, 109].

The influence of natural factors is strong in agriculture. Temperature, precipitation, wind and other natural factors affect the production process in the network, rational use of natural resources, which implies the rational use of land and water resources, forest fund, and improvement of the environmental protection system land is the main means of production. Land is very important in agricultural production compared to other sectors, because the production process in this sector takes place directly on land. A seed is sown on the ground and a crop is grown on the ground. There are specific characteristics of land use, the denial or insufficient attention to which will lead to negative consequences, as it can be seen that agricultural production is carried out on very large areas [7, 67].

**Conclusion.** The role and importance of agriculture in the economy of the republic, the laws of its gradual development, the state leadership of twelve branches, the content and nature of the agrarian economic reforms implemented in it, the ways of their development, working in agriculture types of entrepreneurship, ways to evaluate and improve their activities, to understand the procedure of economic evaluation to the level of limited land and water, labor resources, investments and their effective use by entrepreneurship, to substantiate the areas of improvement and



development, continuous work in agriculture and variable, average costs, their composition and ways to reduce them, the volume, quality, and efficient distribution of the produced products, as well as convenient and effective teaching of income, determining income and profit in the implementation of economic relations in the network, their rational distribution it is important to show ways, to study the degree of specialization, location, internal and external integration and other issues of agricultural production.

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**ANALYSIS OF THE CHEMICAL COMPOSITION OF MONGOLIAN  
CISTANCHE - *CISTANCHE MONGOLIKA* (G. BECK)**

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**Annotasiya:** *Cistanche* (*Orobanchaceae*) turkumiga mansub turlar ko'p yillik parazit o'tlar bo'lib, asosan qurg'oqchil va issiq cho'llarda tarqalgan. *Cistanche* o'simliklari "*Cho'l jensheni*" nomi bilan yuritiladi.

*Cistanche* o'simliklarining kimyoviy tarkibiy qismlariga asosan uchuvchi yog'lar va uchuvchan bo'lmagan feniletanoid glikozidlar, iridoidlar, lignanlar, alditollar, oligosaxaridlar va polisaxaridlar kiradi. Farmakologik tadqiqotlar shuni ko'rsatadiki, *Cistanche* buyrak yetishmovchiligi, antioksidant va neyroproteksiyani davolash uchun asosiy faol komponentlardir, galaktitol va oligosaxaridlar qarilik ich qotishini davolash uchun, polisaxaridlar esa tananing immunitetini yaxshilash uchun javobgardir.

Ushbu maqolada *Cistanche mongolika* (G. Beck) o'simligi o'sib turgan tuproqning kimyoviy tarkibini o'rganish, o'simlik xom-ashyosidan flavonoidlar miqdorini spektroskopik usulda aniqlash va qiyosiy tahlil qilish usullari ishlab chiqilgan.

**Kalit (tayanch) so'zlar:** *Cistanche mongolika*, flavonoidlar, spektroskopik, farmakopiya, SPECORD 50, alangali fotometr BWB XP, pH metr, LMZ-1M, UB spektr.

**Аннотация:** Цистанхе (*Orobanchaceae*) – это виды, принадлежащие к роду многолетних паразитических растений, которые распространены в основном в засушливых и жарких степях и пустынях. Цистанхе называют «пустынным женьшенем».

Химический состав растения цистанхе включает в себе в основном летучие (эфирные) масла и нелетучие фенилэтаноидные гликозиды, иридоиды, лигнаны, альдитоллы, олигосахариды и полисахариды.

Фармакологические исследования показывают, что цистанхе является основным активным компонентом для лечения почечной недостаточности,



антиоксидантным и нейропротекторным действием, галактитол и олигосахариды отвечают за лечение запоров, а полисахариды – за повышение иммунитета организма.

В данной статье разработаны методы сравнительного анализа по изучению химического состава почвы, в которой произрастает цистанхе (*Cistanche mongolica* G. Beck), а также, определение спектроскопическим методом количества флавоноидов из растительного сырья и сравнительным анализом.

**Ключевые слова:** цистанхе – *Cistanche mongolica* G. Beck, флавоноиды, спектроскопия, фармакопея, SPECORD 50, пламенный фотометр BWB XP, рН-метр, ЛМЗ-1М, УФ-спектр.

**Abstract.** *Cistanche* (*Orobanchaceae*) species are perennial parasitic plants, mainly distributed in arid and hot deserts. *Cistanche* plants are called “*Desert ginseng*”.

The chemical composition of *Cistanche* plants mainly include volatile oils and non-volatile phenylethanoid glycosides, iridoids, lignans, alditols, oligosaccharides and polysaccharides. Pharmacological studies show that *Cistanche* is the active healer for the treatment of kidney failure, antioxidant and neuroprotection, galactitol and oligosaccharides are responsible for treating constipation in old age, and polysaccharides are responsible for improving the body’s immunity.

In this article, the methods of studying the chemical composition of the soil in which *Cistanche mongolica* (G. Beck) plant grows, determining the amount of flavonoids from plant raw materials by spectroscopic method have been developed and comparative analysis have been conducted.

**Key words.** *Cistanche mongolica*, flavonoids, spectroscopic, pharmacopoeia, SPECORD 50, flame photometer BWB XP, pH meter, LMZ-1M, UV spectrum.

**Introduction.** Today, the medicinal plant species growing naturally in the territory of the Republic of Uzbekistan stands out for their biodiversity. Nowadays, 4,500 types of plants grow here, and about 1,200 of them have medicinal properties. Currently, in our republic, special attention is being paid to the cultivation of medicinal plants, the reproduction of their species, and the production of natural medicines based on local plants.

Phytochemical study of parasitic plants adapting to host plants is of great interest to scientists today. The first steps in the study of parasitic plants appeared in I.G.Beilin’s works [1].

*Cistanche mongolica* (G. Beck) - Mongolian cistanche is found in saline sands, riverside plains, and mountain foothills. It is parasitic on tamarisk (*dzhengil* or *yulgun*) species. It blooms in April-May, bears fruit in June-July. It grows in Kyzylkum, Syrdarya and Amudarya coasts, Fergana valley, Tashkent desert, Mirzachol, Karshi steppes [2].

*Cistanche mongolica* (G. Beck) is a perennial herb, 30-40 cm tall. The stem grows upright, cylindrical, fleshy. The inflorescences is cylindrical, 20-50 cm. Its corolla is rose or violet-white in color, tubular-funnelform. Filaments are densely yellow-white villous, reaching up to 3.8 cm. The anthers are attached to the bottom of the petal. It blooms and seeds in April-June. It parasitizes the roots of weeds growing



on the banks of the river [3]. *Sistanche Cistanche mongolica* (G. Beck) - (Sistanxe-Russian, Shumgiyoh-Uzb. Fig. 1)

There are 27 species of plants in the world belonging to the *Cistanche* (*Orobanchaceae*) family, which are mainly distributed in the arid lands and deserts of the Northern Hemisphere, for example, in the autonomous republic of Karakalpakstan, Khorezm and Bukhara regions of Uzbekistan. Their growth environment is very harsh: extremely arid climate, sudden changes in temperature, intense sunlight, annual precipitation should not be less than 250 mm [4,5].

*Cistanche* species are perennial parasitic plants that often grow by clinging to the roots of sand-growing plants such as *Haloxylon ammodendron*, *H.persicum*, *Kalidium foliatum* and *Tamarix plants*, etc. [5].

Valuable parasitic plants include Mongolian *cistanche* (*Cistanche mongolica*), whose activity is related to polyphenolic compounds with antioxidant activity, as well as polysaccharides, iridoids and other biologically active substances. Today, a lot of research is being done in the field of standardization of the studied plant [6-8].

It is known that the world of folk medicine has rich resources, experiences of treatment of various diseases have been preserved for future generations. One of such important medicinal plants is *Cistanche mongolica* (G.Beck.), known among local people as golden vein. 6 species of the *Cistanche* L. order grow in Uzbekistan [9].

In Khorezm, this plant grows naturally as a medicinal plant. Also, it is spread in the Amudarya delta of the Khanka district of the region and grows parasitically by clinging to the trunk of tamarisk. The biologically active substances in its composition accumulate in its surface and underground parts. When the above-ground part of *sistanche* is in bloom, the stem is cut lengthwise, cleaned of sand, collected and dried in an open and shaded place. The biologically active substances contained in the plant have the properties of strengthening the immune system, enhancing memory, treating liver cirrhosis and infertility. *Cistanche* plant has the properties of curing many diseases and prolonging life. *Cistanche* is an incomparable drug for the treatment of joint pains, kidney diseases, as well as calming the nerves, especially for the prevention of brain tumors [9; 10].

In addition, it is widely used in Central Asian folk medicine for general weakness, sexual diseases, infertility, skin-genital and kidney stone diseases, nephritis, polynephritis, cystitis, and urinary stone diseases. Tincture of *sistanche* also has the property of leaving pain.



### **Figure 1. The Cistanche plant growing naturally in the Amudarya delta of Khanka district.**

The underground part, that is, the snake-shaped strong roots, contain alkaloids (nicotine, choline), sterols, fatty acids, mannitol, anthocyanins, phenols, carbohydrates, and are used in folk medicine and cosmetology industry. The healing properties of this plant are concentrated in its biologically active substances, i.e. above-ground and underground parts. [9; 10].

**The aim of the research.** Based on the results of the analysis, for the first time, a high-performance liquid chromatographic method for determining the amount of flavonoids in the root of *Cistanche mongolica* growing in Khanka district of Khorezm region was developed. It was found that the underground part contains flavonoids and it is much more than other plants.

As a result of research conducted by scientists of the world on plants belonging to the *Cistanche* family, a number of its pharmacological activities have been determined. In particular, its tonic, anti-lipidemic, anti-oxidant, estrogenic, immunomodulatory, anti-cancer and anti-inflammatory effects have been proven through various experiments.

Phytochemical study of Mongolian *cistanche*, development of medicines from it in the future is one of the urgent issues. The root of *Cistanche mongolica* collected in May 2022 from Khanka district of Khorezm region was used for the research.

It consists of studying the soil conditions of the place where *Cistanche mongolica* grows and spectroscopic determination and comparative analysis of the amount of flavonoids from plant raw materials.

**Materials.** The root part of the excavated plant was first washed 3 times in cold water. Then it was divided into 2-3 cm pieces. At the next stage, the material was dried, which was carried out in a shaded place at ambient temperature. Then the dried pieces were crushed in a mill and made into powder. Soil samples of *Cistanche mongolica* growing in different regions, powdered root and used standard samples meet the requirements of pharmacopoeia.

**Preparation of allocation for analysis.** *Cistanche mongolica* root extract.

1) 5 g of root was taken out, put in a mortar and ground until it turns into a powder. Then 70 ml of methanol was added to it, and it was left in a UZ-bath for 60 minutes. The resulting mixture was first passed through a four-layer gauze, and then through a 0.22  $\mu\text{m}$  millipore filter. The resulting filtrate was stirred in a water bath with a rotor at 65-75°C and the dark extract was separated.

2) 30 g of roots were weighed, placed in a mortar and ground to a powder. Then it was added 70 ml of methanol and left at room temperature for 78 hours. The resulting mixture was first passed through a four-layer gauze, and then through a 0.22  $\mu\text{m}$  millipore filter. The resulting filtrate was stirred in a water bath with a rotor at 65-75°C and the dark extract was separated.

**Methods of detection.** Detection was performed on a SPECORD 50 UV absorption spectrophotometer. Soil composition was studied with a flame photometer and a pH meter device.

*Test solution* (a). The stem of *Cistanche mongolica* was dried at room temperature, the raw material was prepared using a LMZ-1M grinder, and 1 g was

weighed on an analytical balance. The sample prepared for analysis was prepared with 30 ml of 96% alcohol in a water bath for 1 hour using a reflux condenser. The obtained extract was cooled and filtered using gauze. The separated extract was placed in a 100 ml volumetric flask and the volume of the solution was brought to 100 ml with the same solvent.

*Test solution (b)* is newly prepared for analysis. 2 g of  $AlCl_3$  was diluted to 25 ml with 85 ml of 96% alcohol.

*Test solution (c)*. 1.0 ml of the test solution (a) and 2.0 ml of the newly prepared test solution (b) are taken and put into a 25 ml volumetric flask and filled with alcohol to the mark.

*Compensation solution*. 1 drop of diluted acetic acid was added to 1.0 ml of test solution (a) and the volume of the solution was diluted to 25 ml with 96% alcohol.

*Comparison solution (a)*. 0.5 g of rutin is heated until dissolved in a water bath with 85 ml of 96% alcohol and cooled to room temperature. The volume of the solution was brought up to 100 ml with the same solvent.

*Comparison solution (b)*. 2.0 ml of test solution (b) was added to 1.0 ml of reference solution (a) and the volume of the solution was brought to 25 ml with 96% alcohol. The optical density of the prepared samples was measured in a spectrophotometer.

**Discussion of results.** We found out that the absorption zone appeared at  $\lambda_{max} = (334 \pm 2 \text{ nm})$  in the ultraviolet spectrum of flavonoids (Fig. 2).



*Figure 2. UV spectrum of the tested solution*

**Table 1**

**Chemical composition of the soil growing *Cistanche mongolica* and the amount of total flavonoids in the plant**

Name of the plant	pH	Na <sup>+</sup> ppm	K <sup>+</sup> ppm	Ca <sup>2+</sup> ppm	Ba <sup>2+</sup> ppm	Total flavonoid content %
<i>Cistanche mongolica</i>	5,7-6,55	8,2	21,9	11,4	4,5	2,7-2,9 %

### Conclusion

The amount of flavonoids in the material of the *Cistanche mongolica* plant growing in Khorezm was analyzed by spectrophotometric method and it was found to be around 2.7-2.9%. It was determined that *Cistanche mongolica* grows well in an environment with a pH of 5.7-6.55.

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**UDC: 681.5.03****VIRTUAL ASSESSMENT OF THE QUALITY INDICATOR OF EXTRACTION PRODUCTS.**

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**Annotatsiya.** O'simlik xomashyosidan yog' ajratib olish mahsulotlarining sifat indeksini virtual baholash keltirilgan. Tarkibida yog' mavjud bo'lgan xom ashyolardan o'simlik moylarini olishning asosiy va yordamchi jarayonlarini real vaqt rejimida nazorat qilish va boshqarish tizimi ifodalangan bo'lib, bu tizim texnologik va yordamchi uskunalari (nozik filtrlar, quvurlar, namuna olish moslamasi orqali yakuniy mahsulot namunalarini olish uchun nasoslar, avtomatik namuna oluvchi, o'chirish va nazorat qilish klapanlari va boshqalar) va o'lchash asboblari - massa oqimi, zichlik, namlikni o'zgartiruvchi vositalar to'plamini o'z ichiga oladi. Bunda ushbu vositalar yordamida, harorat, bosim kabi o'lchov natijalarini qayta ishlash (yoki massa o'lchagichlar yordamida dinamik o'lchovlarning to'g'ridan-to'g'ri olish usuli), saqlash, ko'rsatish va ro'yxatga olish mumkin. Kalit so'zlar: virtual analizator, yakuniy mahsulot sifati, o'simlik xom ashyosidan ekstraksiya.

**Kalit so'zlar:** virtual analizator, yakuniy mahsulot sifati, o'simlik xom ashyosidan ajratib olish.

**Аннотация.** Проведена виртуальная оценка показателя качества продуктов экстракции масла из растительного сырья. Система контроля и управления в режиме реального времени основными и вспомогательными процессами извлечения растительных масел из маслосодержащего сырья описана и представляет собой комплекс технологического и вспомогательного оборудования (фильтры тонкой очистки, трубопроводы, насосы, насосы для отбора проб готовой продукции через пробоотборник, автоматический пробоотборник, запорно–регулирующую арматуру и др.) и средств измерений – преобразователей массового расхода, плотности, влажности, температура, давление, обработка, хранение, отображение и регистрация результатов измерений. В качестве основной схемы измерения массы конечного продукта производства определены: косвенный метод динамических измерений с использованием преобразователей объёмного расхода, внутритрубных



преобразователей плотности, датчиков температуры и давления (или прямой метод динамических измерений с помощью массометров).

**Ключевые слова:** виртуальной анализатор, качество конечной продукции, экстрагирование из растительного сырья.

**Annotation.** A virtual evaluation of the quality index of oil extraction products from vegetable raw materials was carried out. The system of control and management in real time of the main and auxiliary processes of extraction of vegetable oils from oil-containing raw materials is described and represents a set of technological and auxiliary equipment (fine filters, pipelines, pumping pumps for sampling of final products through a sampling device, an automatic sampler, shut-off and control valves, etc.) and measuring instruments – converters of mass flow, density, moisture content, temperature, pressure, processing, storage, display and registration of measurement results. As the main scheme for measuring the mass of the final product of production, the following are defined: indirect method of dynamic measurements using volume flow converters, in-line density converters, temperature and pressure transducers (or direct method of dynamic measurements using mass meters).

**Key words:** virtual analyzer, quality of end products, extraction from vegetable raw materials.

**Introduction.** The work is building a model of an analyzer that can virtually evaluate the quality, namely, the calculation of one of the main indicators of vegetable oil - density, which is essential both as a physical characteristic, and in some cases as the main indicator of the quality of the final product of oil extraction production.

**Mainpart.** According to the recommendations [1-3], as the main scheme for measuring the mass of the final liquid product of production, an indirect method of dynamic measurements using volume flow transducers, flow density transducers, temperature and pressure transducers or a direct method of dynamic measurements using mass meters is used.

The mass of products per shift ( $M_{CM}$ ,  $T$ ) according to [4] is calculated by the formula:

$$M_{CM} = V_{CM} \cdot \rho_{расч} \cdot 10^{-3}, \quad (1)$$

where  $V_{CM}$  is the volume of vegetable oil measured per shift under working conditions, or the same volume reduced to standard conditions according to GOST;  $\rho_{расч}$  - the calculated value of the density of vegetable oil, which is used to calculate the mass of products per shift,  $кг/м^3$ .

It is proposed to calculate the calculated density value using a virtual quality analyzer. The model of a virtual analyzer with an automatic volume flow control system developed in the MATLAB Simulink software product is shown in Fig.1.

In case of failure of the density converter (PP) in the quality measurement unit (NIR), according to the model algorithm, the analyzer will calculate the density of vegetable oil [5-7]:

1) With a uniform mode of pumping (pumping out) of oil during a shift, the calculated density value is ( $\rho_{расч}$ ,  $кг/м^3$ ) calculated by the formula:

$$\rho_{расч} = \frac{\sum_{i=1}^n \rho_i}{n} \tag{2}$$

where  $\rho_i$  is the density value of the  $i$ -th point sample during the shift,  $\kappa\text{z}/\text{M}^3$ ;  $n$  – the number of spot oil samples during the shift.

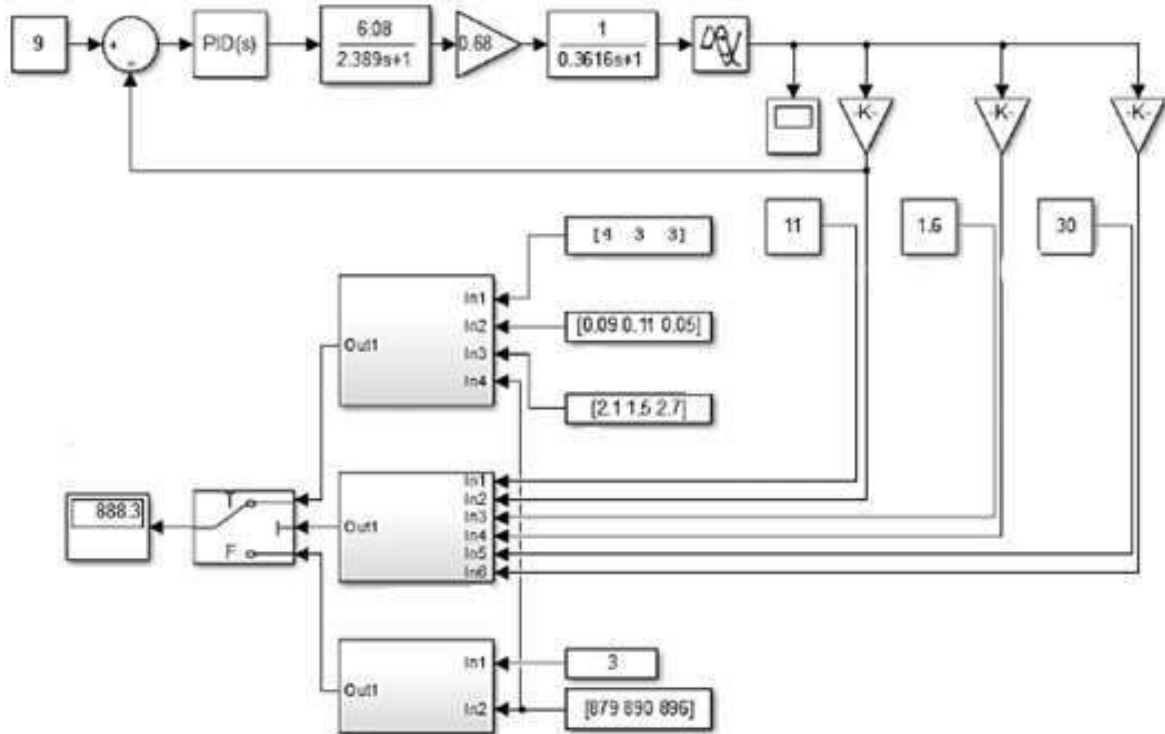


Fig. 1. System's model.

2) In case of uneven pumping (pumping) of vegetable oil during the shift, the calculated density value is  $\rho_{расч}$ ,  $\kappa\text{z}/\text{M}^3$  calculated by the formula:

$$\rho_{расч} = \frac{\sum_{i=1}^n \Delta V_i \cdot \Delta P_i \cdot \Delta T_i \cdot \rho_i}{\sum_{i=1}^n \Delta V_i \cdot \Delta P_i \cdot \Delta T_i} \tag{3}$$

where  $\Delta V_i \cdot \Delta P_i \cdot \Delta T_i$  is the increase in volume, pressure, temperature of the pumped over (pumped out) oil, respectively, for the period between two successive sampling of point samples;  $\rho_i$  is the value of the density of the  $i$ -th point sample during the shift,  $\kappa\text{z}/\text{M}^3$ .

At the same time, operators need to know the values of laboratory data on density ( $\rho_i$ ), volume flow ( $V_i$ ) at each moment of time, i.e. during a shift every two hours, they must record the values of indicators, and enter these data from the keyboard of the operator's workstation when calculation.

The pumping mode during the shift is considered uneven if the pumping volume measured by the volume flow measuring transducer differs by 10% or more over two consecutive periods. To increase the reliability and reliability of information when building a virtual analyzer a (VA), it is proposed to add a pressure and temperature sensor to the control loop, which will be used similarly to a volume flow sensor. Using the data coming from these sensors, it is possible to construct a majority voting

algorithm. And in their words, with the help of the majority element (ME), which performs the functions of voting, it is possible to determine the pumping mode.

A majority element is a logical element (switch) that operates on the principle of a majority vote. The majority principle is that if most of the inputs are 1 or 0, then the output will be 1 and 0, respectively. There is always an odd number of inputs. The ME algorithm for constructing a virtual analyzer is shown in fig. 2.

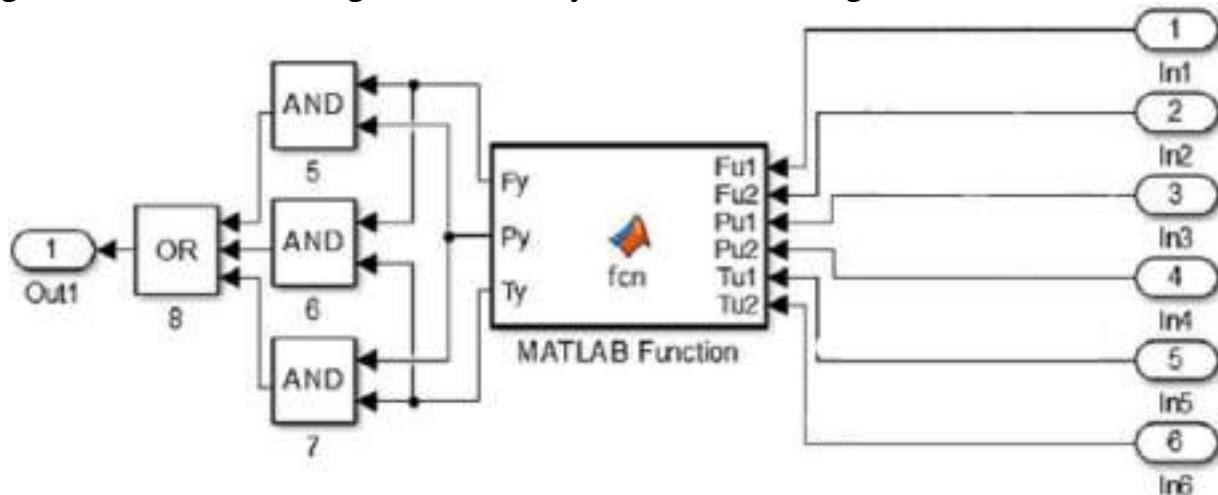


Fig.2. – The structure of the majority voting element

The majority element consists of logical elements "AND", "OR" and the block "MATLAB Function", which defines an expression in the style of the MATLAB programming language. The mismatch error signal, formed by the difference between the set and current values at the output of the sensors, is fed to the input of the "MATLAB Function" block.  $e(t)$  This block, in turn, processes the received error signals as follows:

- if the input value of the signal is  $\geq \pm 10\%$ , then the block outputs - 1;
- if the signal value applied to the input is  $\leq \pm 10\%$ , then the block outputs - 0.

Accordingly, according to the boolean value (0 or 1) obtained at the output of the majority element, the VA calculates the density of the vegetable oil.

**Conclusion.** One of the most important tasks of industrial production is to manage the quality of the final product. In order to ensure the required quality of the finished product, it is necessary to maintain the main technological parameters of the processes for extracting the target product from plant materials, such as temperature, pressure, flow rate, etc. The values of these parameters enter the monitoring and control system from the sensors of the primary measuring transducers located at the technological facility[8-9].

The task of maintaining the required parameters for the extraction of target components from plant raw materials is complicated by high sensitivity to violation of the specified regime, a large number of monitoring and control points, the presence of impurities in the raw materials, systematic errors in the readings of flow meters, density meters and other control and measuring instruments and automation due to the action external and internal disturbing influences.

The purpose of this work is to automatically determine the quality index of products of extraction from solid plant materials using one of the modern methods for determining the quality of industrial products - virtual analysis.





The automated control system is designed to monitor and control in real time the main and auxiliary technological processes for extracting target products from plant materials.

The object of management is a system for measuring the quantity and quality indicators of products extracted from raw materials of plant origin. It is designed to carry out automatic accounting of final products, namely to measure the main technological parameters and determine the quantitative and qualitative indicators of the target product.

The system being developed is a combination of process and auxiliary equipment (fine filters, pipelines, pumping pumps for sampling the final product through a sampling device, an automatic sampler, shut-off and control valves, etc.) and measuring instruments (SI) - mass flow, density converters, moisture content, temperature, pressure, devices for processing, storing, indicating and recording measurement results of information designed to generate signals in a convenient form for the purpose of automatic and manual processing and transmission of primary measurement information to an automated control system.

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UDC:94.1

**SOME VIEWS ABOUT THE SARTULS, WHO WERE CAPTURED BY  
THE MONGOLS FROM CENTRAL ASIA.**

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**Annotasiya:** Ushbu maqolada Mo'g'uliston, Rossiya hududlarida istiqomat qiladigan sartuul nomli etnik guruhlarining aslida kimligi haqidagi gipotezalar muhokama qilinadi. Ularning aslida Chingizxon tomomnidan O'rta Osiyo shahar va qishloqlarining bosib olinganidan so'ng asir qilib olib ketilganlarning avlodlari ekanligi ilgari suriladi. Shuningdek, sart so'zining etimologiyasi haqida ma'lumotlar keltiriladi.

**Kalit so'zlar:** Chingizxon, Sartuul, Xoy-xe, Xorazmshohlar davlati, Jaloliddin Manguberdi, Gurganch, Buxoro, Samarqand, Maxmud Yalavoch.

**Аннотация:** В данной статье рассматриваются гипотезы об идентичности сартуульских этносов, проживающих в Монголии и России. Предполагается, что они на самом деле являются потомками тех, кто попал в плен после завоевания городов и селений Средней Азии Чингисханом. Статья также предоставляет информацию об этимологии слова сарт.

**Ключевые слова:** Чингисхан, Сартуул, Хой-Хе, Государство Хорезмшахов, Джалалиддин Мангуберди, Гургандж, Бухара, Самарканд, Махмуд Ялавач.

**Abstract:** This article discusses the hypotheses about the identity of Sartuul ethnic groups living in Mongolia and Russia. It is suggested that they are actually the descendants of those who were taken to captive after the conquest of Central Asian cities and villages by Genghis Khan. It also provides information about the etymology of the word sart.

**Key words:** Genghis Khan, Sartuul, Khoi-Khe, State of Khorezmshahs, Jaloliddin Manguberdi, Gurganch, Bukhara, Samarkand, Mahmud Yalavoch.

**Introduction.** It is known that ethnic groups named Sartul live in the territories of Mongolia and Russia today. According to this, there have some unanswered questions, such as who they really are, whose descendants they are, why this clan name is not mentioned in Mongolian or Chinese sources. There are also two different theories about their origin. The first is that the Sartuls were a Mongolian people from the beginning, and the second is the view that the Sartuls are actually the descendants of those who were taken to captive after the conquest of the cities and villages of Central Asia by Genghis Khan. First of all, it is important to look at the views on the term Sartuul.

**About the term "Sartuul".** The question of the identity of the Sarts is a topic that has been widely discussed by the world of scientists for more than a century. We



rely on the conclusions of Ahmadali Askarov and Shamsiddin Kamoliddin, who dealt with this issue from our country without going into this issue in depth. According to them, the term sart is not an ethnic name. There are different opinions about it in science, but it is not known that it belongs to a certain ethnic group. In the historiography of the Soviet era, V.V. Bartold's views on this issue have been in the spotlight. According to him, the term sart gives the Tajik meaning. However, it is a historical fact that they were turkicized Surdians in origin, and it meant the collective name of the Tajik and Uzbek residents, tradesmen and artisans. In his research, Shamsiddin Kamoliddin emphasizes that it is correct to use the term Sarts to people who live in the Khorezm, Tashkent and Fergana regions, which are not divided into clans and regions, and have been engaged in farming, crafts and trade since ancient times[1].

There are also different opinions on the origin of Sart ethnonym. Including a group of scientists – Ostraumov[2], Shishov[2] and Mallitsky[3]. According to their opinion, the ancient name of Syrdarya is related to the hydronym "Yaksart". The etymology of "Sart" means sārtha-vāha in Sanskrit - "merchant", "caravan leader" and also "caravan leader" in Tohar, "interpreter", "caravan" in Sogdian. For example, in Mahmud Kashgari's "Devoni Lugatit Turk", an important book and source in the Turkish language dating back to the 11th century, this word appears in the meaning of merchant[4].

The importance of the Silk Road increased during the period of the Somonites and the Karakhanids' states, which were established in Central Asia. Central Asian traders penetrated as far as China and the steppes of the northeast, and they were called traders - Sarts by local settlers. And by them, Turan was called the land of the Sarts - Sartaul. So, the term "sart" is used by the steppe people not in relation to any ethnic group in Turan, but in relation to the people. A. Askarov said that "saying that the term sart belongs to one nation leads to wrong conclusions"[5]. expresses the opinions. At the same time, for Kazakhs and Kyrgyz, any sedentary Muslims are called sart. Especially for the nomadic Kazakh, every city dweller and village farmer was sart. In the language of the official court, the word sart meant not Tajiks, but Turkicized settled population[6].

### **The issue of the Mongols calling Central Asia the land of Sartuls including the country of Khorezmshahs.**

One of the important sources with the name Sartauls is the stone inscription which is famous as a "Genghis Khan stone" (in Mongolian – *Чингисийн чулууны бичиг*) which was found in XIX century near the Baykal lake . This inscription was written in the old Mongolian language in 1224-1225. It contains the following inscriptions: "After the conquest of the people of Sartuul, Genghis Khan gathered all the Mongols in Bukha-Suzhikhai..[7]. This stone inscription has been kept in the Hermitage since 1936.

In 1219, before Genghis Khan marched to the Sartuul ulus, he addressed to the Tangut ruler through his ambassador, "*My golden robe from the Sartuul was cut off, I rode on them to battle, be my right hand and walk with me*".

One of the sources in which the word "Sart" is used in reference to the Muslims of Central Asia is the work of Rashididdin, Jome al-Tawarih (13th century). According



to him, Arslan Khan (muslim) the ruler of the Qarluqs who were subject to the Mongols, was called "sartaktoy" by Genghis Khan. In one story of Rashididdin, the minister of one of the Muslim countries, Abu Bakr, is called by Kublai Khan (13th century) that meant "a man of sartaul".

The term Sartaul appears 18 times in the book of "The Secret History of the Mongols". For example, "In the land of the Sartauls, information is given about the enemies of Genghis Khan who fled to the Karakhitai Gorkhan on the banks of the Chui River. At the same time, Genghis Khan writes about "the people of Sartaul killing Genghis Khan's ambassador Ukhino and going to war against the people of Sartaul." This was the ancestor of the Mongolian caravan leader who was killed in the city of Otrar. In addition, it is mentioned that Genghis Khan marched to the land of Sartauls in 1219 (the year of the rabbit). In this work, the merchant Mahmud Yalovach, who was an ambassador between Genghis Khan and Khorezmshah Aloududdin Muhammad, is mentioned as "Khurumshiy Yalavach". Based on the above sources, the country of Sartaul should be understood as the country of the Anushtegin Khorezmshahs, and the inhabitants of this country should be understood as the people of Sartaul.

The 17th-century Mongolian source "Altan Tobchi" refers to the state of Khorezmshahs as the country of Sartaul.

In the diaries of the ambassadors of Pope Innocent IV, Giovanni Plano Carpini and Benedict Polak, who visited the Mongol Empire, Sart is mentioned among the countries occupied by the Mongols.. At the same time, Alisher Navoi, Zahiriddin Muhammad Babur also focused on the subject in their works. Khan of Khiva khaganate, Abulghazi Bahadirkhan (1603-1664) in his work entitled "Shajarai Turk" calls the inhabitants of Khiva, Urgench and Khazorasp as Sarts. We can see that Sarts refer to the sedentary Turkic population engaged in agriculture, crafts, and trade. The debate on the identity of the Sarts as a nation continues in the 19th and 20th centuries and even today. The most important thing for us is who exactly the Mongols meant by sartaul in the 13th century.

In short, the people of East Asia and Altai called the Muslim population of Central Asia Sartaul, regardless of their nationality, ethnicity, and language.

**Sartaul people in Mongolia.** Today, more than 50,000 people use the name Sartaul as a surname, first name, or clan. Most of them live in Mongolia. There are not many studies about their origin and ancestors. If we rely on existing research and sources, we will see that they are descendants of captives who were taken from Central Asia during Genghis Khan's march to Central Asia. Banzarov, who conducted research on this, Buraev emphasize that the origin of Sartaul ethnonym is connected with "Bukhara", "Khorezm", and "Central Asian" merchants. The fact that in the 13th century Central Asia was considered by the Mongols as the land of Sartaul, and that they were taken to Mongolia and other eastern countries, it is stated by several Mongolian, Chinese and Muslim sources. However, it should be noted that some studies suggest that the origin of the ethnonym sartaul is Mongolian "Sar uula" meaning sar - moon, uul - mountain", meaning "mountain of the moon" and the name of the same mountain in Western Mongolia. This is a new claim and some Mongolian historians who put forward this theory cannot point to any source as a basis. It is known





that today Mongolians honor their ancestor Genghis Khan and count him as their great ancestor and a national hero who built a great empire in history. They built a statue of Genghis Khan sitting on a 45-meter-high horse in the steppe. In some special temples, they pray to his spirit. It is clear, from this point of view that all Mongolians want to see their ancestral quality. In our opinion, when writing the history of the origin of the Mongols, including the Sartuls, from the point of view of their nationality, they have lived in these lands for a long time, they are real Mongols, they are nothing more than an unfounded claim that they are the real descendants of Genghis Khan. It should also be noted that captives brought from conquered lands are usually looked down upon as slaves. It is from this point of view that we can understand why some nationalist Mongolian historians did not want to see the Sartuls as descendants of slaves. On top of that, the fact that the Sartuul people have characteristics such as being different from other Mongols in terms of their intellect and intelligence is nothing more than a falsification of history in order to consider them as the original Mongols. There are many cases that toponyms does not pass to ethnonyms, oppositely, ethnonyms passes to toponyms. There are many examples of this situation, especially among the Turkic Mongols in our Central Asia. Because "Dashti Kipchak" is a steppe inhabited by Kipchaks, Dahistan is the land of the Dakh tribes, Sakistan (Seyistan) is the land of Saks and there are many examples of this. In this regard, some Mongolian scientists claim that the mountain "Sar-ull" is not a mountain of the moon, it is possible that this name was changed to the name of the mountain because the Sartuls lived here for a certain period of time. Bair Nanzatov, who analyzed the above two different hypotheses about the origin of the Sartuuls, also concludes that the Sartuuls are the descendants of those who came from Central Asia[9]. If the Sartul people were among the Mongols since ancient times, why is this clan name not found in Mongolian sources or in the important source about the clans of the ancient Turkic clans - Kashgari's "Devoni Lugatiti Turk"? or in Rashididdin's "Jome' at-Tawarih", which tells about Genghis Khan's ancestors and descendants, big and small clans of Mongols, there is no information about this. This factor also shows that the Sartuls are not an ancient Mongolian people.

Also, the Sartuls differ from other Mongolian tribes and clans in terms of ethnicity, race, and food habits. This further strengthens our views that the Sartuls were not Mongolian people from long ago, but they are the descendants of Central Asians who were taken to the east as a result of Genghis Khan's marches to the west - to the territories of Central Asia.

**Taking captives to Mongolia.** Most of the cities between the two rivers - Movorunnahr and Khorezm - were occupied by the Mongols with fierce battles. Cities that strongly resisted to Mongols were punished mercilessly. Residents of cities and fortresses who did not resist were not given full protection either. Mongol rule began in these regions by appointing darugas to the conquered cities. The last Khorezmshah Jaloliddin Manguberdi fought for 10 years in Iran and the South Caucasus for the liberation of the country that was lost during the reign of his father. Even after his assassination, military units led by generals such as Kayirkhan, Sarukhan, Berkakhan, Kuchlukhan spread to the Middle East. They were now putting an end to their rule in this region by fighting valiantly against other invaders coming from the west - the

Crusaders. Surprisingly, in 1244, the Turks under the name of the Khorezms, whose country was conquered by the Mongols and whose governor Jaloliddin Manguberdi was killed, captured Jerusalem and defeated the last and largest army of the crusaders in the Battle of La Forbi. After that, the Crusaders lose their power in this region.

According to information, after severe destruction, the cities of Movoraunnahr and Khorezm deserted for a long time. Life regenerates very slowly. In some cities, especially in Gurganj, life develops rapidly. After a few decades, the western tourists Wilhelm Gubruk, the Carpinis, who passed through these areas writes that the bones of those killed by the Mongols are buried in these lands.

We mentioned above that after the occupation of cities such as Samarkand and Gurganch, artisans, merchants, gardeners and other professions were taken as captives to the eastern lands. It is natural that the reader will be interested in their further fate. The fact that no scientific work was done in our country or neighboring countries on the further fate of the captives taken from here, and only very brief information was given in medieval sources, caused difficulties in research. But by studying and analyzing these data, we tried to study the further fate of those who were taken from our country.

Chan Chun (1148-1227), a Chinese monk of Daoism, came to our country at the request of Genghis Khan and told what he had seen and experienced during his journey. His work "*Chanchun si-yu tzi*" has reached to these days. In this work he reports that "Sartuul" ethnic group appeared among the Mongols, and some of them settled in the Altai Mountains for farming near Chingay castle. When we look for information about the initial fate of the captured prisoners, it is possible to read in "Altan Tobchi" that after Genghis Khan's return to Mongolia conquering the Sartuul land, in the place called Khara Zair, it is reported that all valuable things taken from the Sartuul land divided into parts and the Sartuul princes also shared the cattle - and that these things mostly given to Hubilay. At the same time, Genghis Khan named the people he brought from other countries as "Kharanut-Kharachinlar".

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## **THE HISTORICAL SIGNIFICANCE OF INCREASING SOCIO-POLITICAL ACTIVITY OF THE YOUTH**

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**Annotasiya.** So'nggi yillarda yoshlarning ijtimoiy-siyosiy faolligi, ularning boshqaruv institutlari faoliyatida ishtiroki, ta'lim, madaniyat va boshqa sohalardagi o'rniga bag'ishlangan ko'plab tadqiqotlar olib borilmoqda. Mamlakatimizda ko'p yillardan buyon pishib yetilgan hamda yoshlarning qimmatbaho inson kapitaliga aylanishiga to'sqinlik qilayotgan kompleks muammolar mavjud. Maqolada konseptual va uslubiy-metodologik jihatdan yoshlarning davlat va jamiyat faoliyatini liberallashtirishda, mamlakat boshqaruvu va qarorlar qabul qilinishidagi ijtimoiy-siyosiy faolligi tahlil qilingan.

**Kalit so'zlar:** ijtimoiy-siyosiy ishtirok, yoshlar parlamenti, attestasional institut, ijtimoiy inersiya.

**Аннотация.** В последние годы проведено множество исследований общественно-политической активности молодежи, ее участия в деятельности органов управления, ее места в образовании, культуре и других сферах. В нашей стране существуют сложные проблемы, которые назревают уже много лет и мешают молодежи стать ценным человеческим капиталом. В статье концептуально и методически анализируется общественно-политическая активность молодежи в либерализации деятельности государства и общества, в управлении страной и в принятии решений.

**Ключевые слова:** общественно-политическое участие, молодежный парламент, институт аттестации, социальная инерция.

**Abstract.** In recent years, many studies have been conducted on the socio-political activity of young people, their participation in the activities of management institutions, their place in education, culture and other fields. There are complex



problems in our country that have been brewing for many years and prevent young people from becoming valuable human capital. Conceptually and methodically, the article analyzes the socio-political activity of young people in the liberalization of state and society activities, in the management of the country and in decision-making.

**Key words:** socio-political participation, youth parliament, attestation institute, social inertia.

**Introduction.** The category of socio-political participation is not only a theoretical concept, it is also important for historical trends in practice. Without historical knowledge and legal literacy, neither the legislative power, nor the executive power, nor the judicial power can be expected to establish the principle of justice, civil society can only be established through historical, political, legal and spiritual knowledge, literacy of the members of the state and society.

**Literature review.** The article analyzes the researches of J. Nagel, R. Hitkins, I. Solovyov, J.M. Ilinsky on the issue of socio-political participation, including J. Nagel's views on socio-political participation, R. Hitkins' views on “social inertia”, Russian political scientist I Solovev's views on the nature, scientific nature of socio-political participation and management decisions, the character of the state and its institutions (democratic, despotic, totalitarian, etc.), J.M. Ilinsky's opinions about the need to recognize this as the basis of state policy regarding youth, were analyzed.

**Research Methodology.** Using the methods of objectivity, chronological analysis, consistency, comparison, logical conclusion and generalization, the historical data recorded in the publications related to the topic were concluded based on the theoretical and comparative analysis.

**Analysis and Results.** Conceptually and methodologically, it is impossible to implement the socio-political participation of young people in the liberalization of state and society activities, in the management and decision-making of the country, that is, without their activity. Socio-political participation means activity, without social participation, feelings of infantilism, indifference to society and state affairs, indifference, carelessness are formed. This is called “absenteeism” in science. J. Nagel, a well-known American scientist, defines socio-political participation as “the means by which the members of any political system influence the results of this political system” [5]. In this sense, citizen activity and participation can be understood as one of the means of consciously achieving one's own needs and interests. When approached theoretically and conceptually, socio-political participation means that only an individual, a person, enters into certain social processes, participates in these processes, and can influence the adoption of certain management decisions.

For example, participation of citizens in the elections in name only, support of the candidate who is being elected “along with the majority” without being interested in his identity, without imagining and realizing how much the person voting for him will influence his fate, does not implement socio-political participation in the literal sense. In this sense, the researcher R. Hitkins evaluates voting such passive forms only in name, without realizing him, as “social inertia” [7]. Based on this definition, socio-political participation should be understood as the practical life action and behavior of a person, a citizen, aimed only at specific, specific goals. So, social participation should be understood only as concrete, practical actions by a person. Other actions are not





included in socio-political participation. For example, according to this approach, if a person consciously goes to a demonstration or meeting and participates in, it is considered as political participation, then his accidental presence at the meeting or demonstration cannot be considered as political participation. Also, if a citizen informs administrative bodies about an event organized at a certain time in a public place, it is considered as socio-political participation. However, if he accidentally meets the representatives of this office in the organization where management decisions are made and conveys this information to them, this is not considered political participation.

Also, an individual's participation in various social processes may or may not be effective in nature. Such classification and differentiation of socio-political participation of the youth has practical significance. This is confirmed by our country, its historical steps towards independence and the long years of gaining national independence. Before the national independence, many young people were subjected to repression, harassment and violence. The administrative-command system cost the lives of many young people, who fell victim to the influence of illusory ideals (socialism, communism).

Even in the years of national independence, many injustices were committed as a result of legal illiteracy and ignorance of the meaning of social and political participation. For example, as a result of punishing a teenager, who has entered the path of religious extremism and terrorism, his relatives, classmates and acquaintances were also punished and citizens felt discontented with such injustices. In recent years, as a result of the reforms led by President Sh. Mirziyoev, such injustices have been eliminated – citizens who inadvertently and accidentally got involved in various illegal activities with terrorists who deliberately attacked the constitutional order were legally separated. Many of our young people have been given a new chance. In history, for the first time in the national legislation, along with the institution of “amnesty”, the institution of “pardon” was used in prisons. As a result, thousands of misguided youths who had been punished were released.

The problem of socio-political participation is also closely related to the problem of making management decisions – they serve the reputation of the state and society, philanthropy through the existing policy. The theoretical and conceptual aspect of this problem is that participation is seen at the level of formation of citizen's knowledge of modern historical reforms, political consciousness and legal culture. Based on this, the Russian political scientist I. Solovyov defines the nature and scientific nature of socio-political participation and management decisions as related to the character of the state and its institutions (democratic, despotic, totalitarian, etc.) and its social certification [7]. The attestation institute is used not only for citizens, but also for the state and its official employees. This requires the use of public control and its effective mechanisms.

There is an important historical-political program for this, that is, it is based on the principle that “the people should not serve the state agencies, but the state agencies should serve our people”. Such an algorithm was presented to our people by the President of New Uzbekistan, Sh. Mirziyoev and it is based on the scientific platform “We will create New Uzbekistan together”. In this process, that is, involving young people in the process of creating New Uzbekistan, ensuring its creativity is not an easy



task. For this, it is necessary to eliminate the moods of discontent among the youth, the mood of dissatisfaction with the existing social reality. Already, people, especially young people, dream and strive for a prosperous, free life. According to the sociologist J.M. Ilinsky, for this, it is necessary to approach the youth not as an object, but first of all as a subject and recognize this as the basis of the state policy on youth” [1]. In the opinion of this author, such a vision and approach should be the main feature of the concept of public policy on youth. In our opinion, it is also important to take into account the attitude and opinion of young people in relation to this historical trend in the state policy on youth.

From a theoretical point of view, the category “youth” is synonymous with the categories “newness”, “modernity”. In fact, young people quickly catch up with the news, follow it and imitate it. This factor is sociologically and psychologically in conflict with the views, strategies and attitudes of the older generation. Therefore, conflict-causing situations are formed between generations in society. Young people are especially intolerant of injustices and various social defects; they cannot admit them. This aspect makes it possible to evaluate the youth as a healthy social force. The development of the principle “Youth are our future!” in the first years of national independence, also shaped the view of young people as a healthy social force free from the complications of the old administrative-command system and politics. The role and position of youth in social and political life has increased unprecedentedly, even reaching the level of the Youth Parliament Institute, which provides social and political participation in legislative affairs. The social participation and position of young people in the provision of legislation through their parliaments and the formation of civil society has been strengthened. Now it's a matter of knowing how to use these positions and powers effectively. For this, it is necessary to theoretically and conceptually solve the problem of formation of civic consciousness and socio-political participation of young people.

In the social and humanitarian sciences of our country, little fundamental research has been conducted on the problem of forming the civic consciousness of young people. Scientists from the CIS countries are somewhat leading in this problem. A number of dissertation studies dedicated to the issues of improvement of the state policy on youth have also been carried out [2]. In particular, in Russia, researches is being conducted on the contribution of the clergy to the policy of youth, which is a factor and subject of national independence, integrity and sustainable development of the Orthodox Church and its improvement. In fact, in a democratic society, both a religious citizen and a citizen who is neutral or in favor of consistent secular development have equal rights. In the conditions of the society dominated by the former Shura system and atheistic ideology, the socio-political participation of religion, religious priests and people in state affairs was limited. The policy of dogmatic secularism prevailed in society and efforts were made to destroy the place and role of religion in the development of society.

The transition to the path of independent development also gave freedom to religion. In our opinion, the various bad things that hinder the development of society today – corruption, betrayal of the rights of people and society, committing sins, not



understanding the difference between the concepts of haram<sup>24</sup> and halal<sup>25</sup> – are the result of the weak religious faith of some citizens. In the history of mankind, especially in the history of our nation, religion has taken a high place, religious values are so connected with worldly life and its values that they are like flesh and nails on a human finger. As the First President I.A. Karimov noted, religion is one of the great and sacred values of our nation and the spiritual heritage of our nation. However, political vigilance is needed here – it is necessary to distinguish between excessive devotion to religion, religious bigotry, fanaticism and its use for harmful purposes from the right and healthy worship.

For this, it is necessary to allocate a place for religious education and upbringing. He has carried out many studies on the role and place of religion in the formation of patriotism in young people. Researchers place great value on the role of religious instruction and instruction in shaping citizenship and patriotism. For example, the opinion of the religious enlightener Philofet (19<sup>th</sup> century) that it is possible to entrust the education of youth not to foreign teachers and mentors, but to an educator who instills the national spirit of love for the motherland and pure conscientiousness, has not lost its importance even today. For this, he puts forward the instructive remarks that the educator himself should be educated in the national spirit.

**Conclusion/Recommendations.** Today, our country recognizes the superiority of Western science and technology, imitation of the West in all spheres, western lifestyle is widely promoted and the vector of youth education is also oriented towards the West. What do these words have to do with the environment of Uzbekistan, the problem of strengthening the participation of young people in society and state life? A reasonable question arises. The fact is that, as noted above, social and political participation means that the citizen is not indifferent to the fate of the society and the state, it is manifested in the feeling of bravery and patriotism. This feeling is formed only on the basis and under the influence of national education. Perhaps the following comments and thoughts are controversial. However, for the purpose of this topic, we consider it appropriate to state them:

1) Of course, it is ignorance to deny the achievements of nations that are more advanced than us. However, it is worrying that our educated and intelligent compatriots turn their backs on today's urgent and painful social problems, turn to the West, to an easy life and go to advanced countries. Methodologically, socio-political participation does not correspond to lack of evidence, to follow whoever has the upper hand, to support the ruling policy, which is against the will of the people, to praise, they do not agree with such a position.

2) Social participation can be direct in the form of participation in this or that political process and indirect through any work, poem, song, artwork. For example, the Russian nationalist writer Alexander Solzhenitsyn created the work “Gulag”, which served to expose the despotic Soviet system and the “people's prison”. For this work, he was awarded the international Nobel Prize. The author was first censored, then persecuted by the state for his work based on artistic and historical facts and was forced

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<sup>24</sup> Anything that is forbidden by Islamic law.

<sup>25</sup> Anything that is not forbidden by Islamic law.



to live abroad for a long time. Today, A. Solzhenitsyn is a national hero. Historical museums dedicated to him, statues were erected, streets and avenues were named after him and his memory was immortalized. There are reasons to say that socio-political participation is related to the historical memory of a person and society.

3) Therefore the First President of Uzbekistan, I. Karimov, said the following that “there is no future without historical memory”. History, historical memory is the teacher of people. Every young person needs to understand this. In 1991, the historical dream of our people came true – the long-awaited national independence of our ancestors and nation was achieved. However, the achievement of national independence is only one stage, an achievement from the point of view of science and this development. Today's practical task is not to lose the achieved national independence, to strengthen and perpetuate it. For this, it is important to increase the socio-political literacy of our people, strengthen their legal culture, and ensure their activeness in state and community affairs.

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## EXPERIENCES OF FOREIGN COUNTRIES IN PREVENTING EARLY MARRIAGE AND EARLY BIRTH

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**Annotatsiya.** Ushbu maqolada xorijiy mamlakatlarda erta tug‘ruqning kelib chiqishining asosiy sabablari va muammolari, uning oldini olish bo‘yicha xorijiy mamlakatlar tomonidan amalga oshirilgan tadbirlar va tajribalarni umumlashtirgan holda takliflar keltirilgan.

**Kalit o‘zlar:** erta turmush, erta tug‘ruq, o‘smir yoshdagi homiladorlik, o‘qitish, faollikni oshirish.

**Аннотация.** В данной статье обобщены основные причины и проблемы возникновения преждевременных родов в зарубежных странах, а также обобщены меры и опыт, применяемые зарубежными странами для их предотвращения.

**Ключевые слова:** ранний брак, ранние роды, подростковая беременность, воспитание, повышенная активность.

**Abstract.** In this article summarizes the main causes and problems of preterm birth in foreign countries, as well as summarizes the measures and experience used by foreign countries to prevent them.

**Key words:** early marriage, early birth, teenage pregnancy, education, increased activity.

**Introduction.** The problem of early marriage and early childbirth is inextricably linked with issues of human rights. From a human rights point of view, the pregnancy of a teenage girl limits her rights, regardless of the circumstances or reasons. Considering that today the family is the primary and most important source of education, which ensures the sustainability of life, the continuity of generations, preserves our sacred traditions, and at the same time, it directly affects the future generations, it is worth saying that ensuring its strength and stability is of great importance. .

The age at which young men and women get married is one of the main factors affecting family stability. The mental readiness of girls to fully develop sexual organs and start a family is at the age of 19-20. Marrying girls at the age of 15-18, starting sexual life early, causes serious harm to their health and causes the fetus to be born with birth defects. Deaths among children born to underage mothers are 50-90% higher than those born to mothers aged 20-29.

In Uzbekistan, the state and society are interested in the strength of the family, and the tasks in this regard have risen to the level of national interests of the country. As a result of preventive measures, the situation regarding early marriage of girls has

changed positively in recent years. But the analysis of premature birth cases based on the data of the State Statistics Committee showed that it has increased. In particular, in 2021, 1,496 cases of childbirth among girls under the age of 18 were recorded, which increased by 537 compared to 2020.

Adoption of the resolution of the Council of the Senate of the Oliy Majlis of the Republic of Uzbekistan No. KQ-105-IV dated July 13, 2020 “On measures to eliminate problems associated with early marriages and early births and family divorces” and comprehensive measures was approved with the annex The need to conduct research on early life problems , early birth and other negative demographic trends within the program indicates the relevance of this topic.[1]

**Methodology And Literature Review.** The purpose of the study in the article is to collect and analyze reliable data on early marriages and early births through sociological research, the development of scientific proposals and recommendations based on the study of foreign experience in the elimination of early marriages and early births.

Research methods:

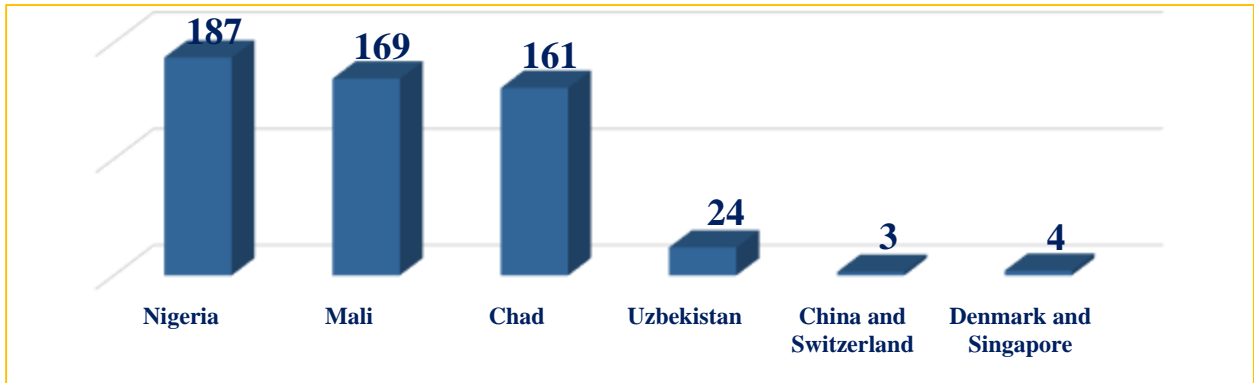
- review and analysis of literature on the problems of early marriages and early childbirth;
- collection and analysis of statistical data on cases of preterm birth in foreign countries;
- analysis of normative legal documents and statistical data;
- generalization and analysis of foreign experience;

With regard to the problem of early marriages and early childbirth and their prevention, the national legislation of the Republic of Uzbekistan is being improved in accordance with the requirements of international law and generally recognized principles. In particular, the 1948 Universal Declaration of Human Rights of the Republic of Uzbekistan, the 1966 Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights, the 1962 Convention on Consent to Marriage, Age of Marriage and Registration of Marriages and the Convention on Consent on Marriage 1965, Minimum Age Recommendations for Marriage and Registration of Marriages, Convention on the Elimination of All Forms of Discrimination against Women 1979, European Convention on Human Rights and Fundamental Freedoms 1950, Convention 1989 Convention on the Rights of the Child , as well as the Beijing Declaration and Actions of 1995, have ratified such instruments as a platform and are implementing measures in accordance with their requirements.

Over the past 5 years, the Republic of Uzbekistan has adopted 4 Laws, more than 20 decrees and resolutions of the President, more than 40 resolutions of the Cabinet of Ministers aimed at ensuring gender, family and women's rights, providing them with comprehensive support, providing them with various privileges and ensuring their active participation in life society.

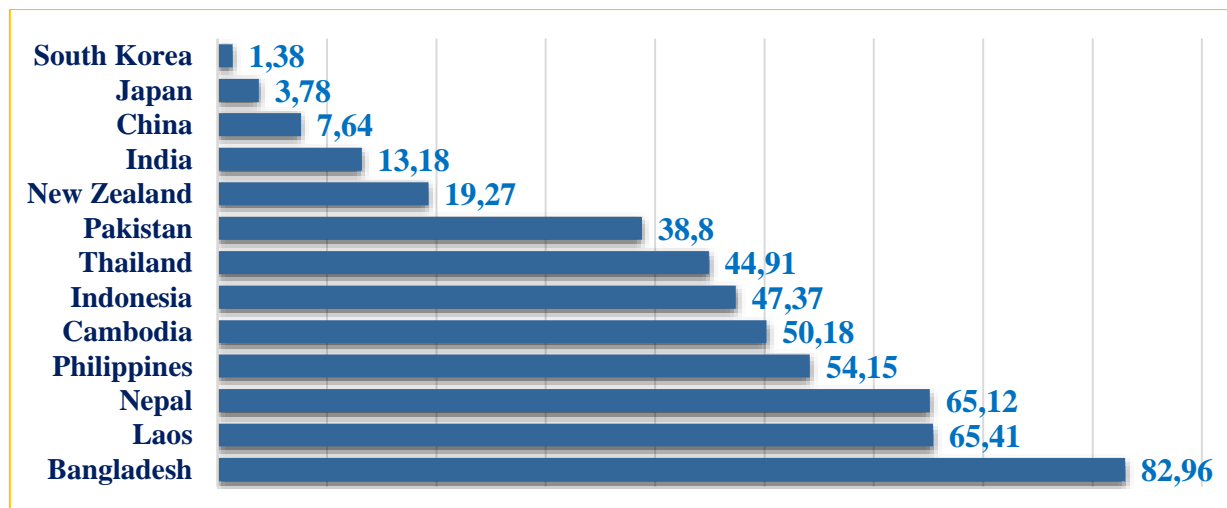
**Analysis And Results.** Today, the problem of early marriage and teenage pregnancy worries many. Because early childbirth increases the risk of death for a woman, and also causes problems related to the health of the mother and child.

According to the UN and the World Bank:



**Figure 1. Pregnancy among teenagers (per 1000 girls)**

According to statista.com, Bangladesh has the highest birth rate per 1,000 women aged 15–19, with approximately 82.96 births per 1,000 adolescent women in 2020. South Korea has the lowest rate, at 1.38 births per 1,000 women aged 15–19 (Figure 2).



**Figure 2. Adolescent pregnancy rate in selected countries of the world in 2021 (per 1000 women)[2]**

As teenagers enter adulthood, they are surrounded by ambiguous, negative, and confusing messages about sexuality. They can get information on a topic that interests them only from pages on the Internet or from acquaintances. This makes it difficult to understand that differences between the sexes are a normal physiological state. In addition, adolescents know little about family life, birth planning, and the correct use of contraceptives.

Statistics from the UNESCO Global Education Monitoring Report show that the level of education of mothers ensures children's health, proper nutrition and timely vaccination. At the same time, medical knowledge of young mothers is important in reducing maternal and child mortality and AIDS incidence [3].

Studies show that in countries such as the Netherlands, Germany and France, due to the fact that the subject of sex education has taken a special place in the school



curriculum, there are almost no cases of teenage pregnancy. Sweden, Denmark and Belgium are also taking this issue seriously. In these countries, regular positive indicators are noted due to the correct attitude towards the issue of sex education, gender roles in society, gender equality.

Today, countries such as Japan, Singapore, Taiwan, South Korea and Hong Kong have the lowest rates of teenage pregnancy among countries in the world, and China has joined the ranks of these countries, even ahead of European countries.

**Studies have shown that the main causes of early pregnancy in foreign countries are:**

- lack of information on sexual and reproductive health and gender rights, as well as the lack of services for the protection of sexual and reproductive health in the country;

- large number of cases of impossibility of entering education among young people in society, a high probability of not attending schools and colleges or dropping out, high cost of education, high unemployment among youth;

- forced premature transfer of parents, limited opportunities for girls to make decisions, the presence of harmful traditional customs, lack of access to adequate services adapted for young people;

- the prevalence of alcohol and drugs among young people in society, the frequent use of alcohol with friends at social events or parties, experimentation with drugs. Alcohol and drug use can lead to unwanted or unexpected pregnancies. These substances greatly affect the logical thinking and general thought processes of adolescents, thereby increasing their likelihood of engaging in unprotected and risky sexual activities[4];

- widespread poverty, a high level of dissatisfaction with the spiritual needs of adolescents, pregnancy among adolescents most often occurs from families with low socioeconomic status, often from families suffering from poverty and not having all the necessary means to raise a child;[5]

Husband schools have been established **in Niger**, where men are trained in girls' education, women's and children's health, and family planning [6]. In addition, in 2016, the Ministry of Women's Affairs and Social Development adopted the National Strategy to End Child Marriage. The strategy aims to reduce child marriage by 40 percent by 2020 and end it completely by 2030. The national strategy includes support for programs such as changing bad habits, expanding educational opportunities for girls, and creating economic opportunities for young women. In 2015, the Technical Working Group on Ending Child Marriage, a group of representatives from UN agencies and more than 30 women, was established to raise awareness, change people's behavior, and monitor and evaluate laws and regulations.

**India** is included in the UNICEF-UNFPA Global Agenda to Accelerate Action to End Child Marriage and in 2018, 2.3 million girls were involved in this program by providing them with education, health and life skills. Opportunities were created to improve their skills.

**In Afghanistan**, World Vision has trained more than 4,000 imams on gender issues, including gender equality, the right to education, and the prevention of violence against women. As a result, Afghan religious leaders have worked with community





groups, schools, the army and the police to fight child marriage and advocate for social justice.[7]

**Bangladesh** is one of the countries participating in the UNFPA-UNICEF Global Program to Accelerate Action to End Child Marriage. The goal of the program is to change existing social norms and address the structural causes of gender inequality, that is, to save girls from the risk of early marriage and give them more choices in life.

The program contributes to the National Plan of Action to End Child Marriage and is aligned with its **five pillars**:

As we move into the second phase, the program will expand and improve its activities to reach the most marginalized and hard-to-reach girls. The focus is on strengthening systems for translating policies and laws to the subnational level and increasing government accountability, monitoring progress and ensuring accountability, and building strong partnerships with civil society and non-governmental organizations.

**Promoting the role of adolescent girls.** State youth clubs are the main platforms for communication with girls. Club members, which include teenage girls and boys, receive leadership and life skills training, as well as education on child marriage prevention and other issues including health, water, sanitation and hygiene, HIV/AIDS and nutrition. Sports activities for girls help break down gender stereotypes and welcome girls into the community who associate with boys. Girls receive training in communication and working with the media so that their voices are heard nationally through the media and social networks. Research shows that empowering girls through youth clubs increased their knowledge of rights and discriminatory social norms. It also allowed them to raise their voice about their choices and connect with their peers, parents, and community influencers.

**Investing in and supporting adolescent girls through community participation.** Families, communities, local and religious leaders are mobilized through public dialogue to act as allies in the fight to end child marriage. Positive gender norms and key behavioral issues are also promoted through household-level communication, social mobilization among local/high-profile groups, parent surveys, etc. In addition, messages about the negative effects of child marriage and measures to end the practice are reaching more than 150 million people through multimedia and social networks.

**Increasing resources and opportunities for adolescent girls.** The focus of the program is on building the capacity of systems to deliver comprehensive, coordinated and quality programs and services for adolescent girls. The focus is on education and healthcare. Activities in the field of education are aimed at improving and developing access to education and skills based on gender equality. Many of these measures aim to remove the barriers faced by girls and boys, but they have a greater impact on girls' education and training. Competence-based accelerated learning is used to provide non-formal primary education to out-of-school girls between the ages of 8 and 14. The most marginalized out-of-school youth receive informal on-the-job training that is complemented by theoretical and practical skills. Improving health and well-being through gender- and age-appropriate adolescent health services is another important



step in the fight against gender-based violence, sexual and reproductive health and rights, nutrition and mental health.

**Strengthen the legislative and policy framework to protect and promote the rights of adolescent girls.** The program's main strategy is to advocate for the government, especially the Ministry of Women and Children's Affairs, to create an enabling legal and policy framework to end child marriage. The Advisory Group on Women's Rights and Gender Equality, which includes representatives from the government, UN agencies and donors, is an important platform for further coordination and intersectoral collaboration between line ministries. To this end, a monitoring and evaluation system and a budget are being developed to implement and monitor the National Plan of Action to End Child Marriage at the subnational level. A National Adolescent Strategy is also being developed, with child marriage as one of its main objectives.

**Obtaining and using reliable information and evidence.** Evidence-based advocacy activities and programs guide the development and implementation of measures to end child marriage in Bangladesh. Critical research is being done to better understand why the number of young marriages is not declining, in particular in some areas. It also focuses on evaluating models that have worked and how they can be scaled up and institutionalized. Qualitative analysis of social norms and social networks helps to understand the main actors that perpetuate or challenge the social and gender norms associated with child marriage. The study also looks at ways to keep girls in school and thereby reduce child marriage in rural Bangladesh, and assesses the needs of teenage girls (married, divorced and widowed) in urban areas. The study provides a baseline estimate of government spending related to child marriage at the subnational level.

**Conclusions.** Summarizing the experience of the above and other countries in preventing early marriages and early births, the following proposals have been developed:

**1. Education for women and girls.** According to UNICEF, one in three girls in low- and middle-income countries are married before the age of 18. Many studies have shown that a girl who marries as a child may come from a community where a girl's education is not valued. Perhaps he is illiterate and poorly versed in human rights. Girls who have completed both primary and secondary education are expanding their employment opportunities and the means to provide for themselves and, in turn, their families. It is important to reach out to communities and help fight traditional and discriminatory views on education. *For example, the Senegal-based women's rights charity Tostan has developed programs to educate community elders, leaders and parents about the importance of educating young women.*[8]

**2. Upgrading the dignity of women and girls.** In countries where child marriage is common, girls are often seen as an economic burden. Girls in families that prefer boys often have low self-esteem and self-doubt. Dr. Ashok Gyalchand of **the Pachoda Institute of Health Management (IHMP)**[9] conducted a study of adolescent girls in rural India. They measured the self-esteem of young girls using **the Rosenberg Scale**[10] and found that the lower the self-esteem of girls, the higher the risk of child marriage. Dr. Gyalchan said young girls' empowerment programs are important to



prevent child or early marriage, increase self-awareness and self-efficacy by educating educational programs about girls' basic human rights, the right to refuse marriage, health and sexuality education. definite.

**3. Financial support for women.** Intergenerational poverty is often cited as one of the most common reasons girls are forced into early marriage. This is due to the fact that in families the marriage dowry of the older sister is considered the basis for the survival of younger children. Providing economic support to families can be a way to help parents who don't want their daughters to marry early.

**4. Raising awareness at the national level:** One of the first important steps for society is to learn more about this problem and educate people about the painful consequences of this harmful practice at an early age. Protecting the rights of girls should never be seen as a negative step. The media, social media and the general public must work together to end the problems of early life.

**5. Education of fathers in society.** It is very important for men to know the rights of girls and how early marriage can damage her health and happiness and destroy her family. Educated men are needed everywhere to speak out against discrimination and violence against women and girls.

In conclusion, the task of preventing early marriage should be approached based on a variety of factors such as the geographical location of each country, culture, traditions, religion, educational level and poverty of the population. Because the reasons depend on the above factors. Therefore, problem-oriented solutions should take into account the above factors.

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## TASKS OF ATTRACTING YOUNG PEOPLE TO ENTREPRENEURSHIP

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**Annotatsiya:** Ushbu maqolada yoshlar tadbirkorligini ularning ijtimoiy mehnat jarayolariga qo'llanilishi, ijtimoiy-iqtisodiy munosabatlar yoshlarning intilishlari, mobilligi va differensial xususiyatlariga mos kelishi, ularni axloqiy-madaniy boyliklar yaratishiga imkon berishi masalalari tahlil etiladi.

**Kalit so'zlar:** yoshlar tadbirkorligi, ijtimoiy determinantlar, yoshlarning ijtimoiy differensial jihatlari, ekzistentsial ehtiyojlar, bazaviy ehtiyojlar, boshqaruvda boshboshdoqlik, noaniqlik va tartibsizlik, yoshlarning intilishlari

**Аннотация:** В данной статье анализируются вопросы применения молодежного предпринимательства к их общественно-трудовым процессам, социально-экономическим отношениям, соответствующим устремлениям, мобильности и отличительным особенностям молодежи, позволяющим им создавать нравственные и культурные ценности.

**Ключевые слова:** молодежное предпринимательство, социальные детерминанты, социально-дифференциальные аспекты молодежи, экзистенциальные потребности, базовые потребности, лидерство в управлении, неопределенность и неустроенность, устремления молодежи.

**Abstract:** This article analyzes the issues of youth entrepreneurship being applied to their social labor processes, social-economic relations matching the aspirations, mobility and differential characteristics of young people, allowing them to create moral and cultural wealth.

**Key words:** youth entrepreneurship, social determinants, social differential aspects of youth, existential needs, basic needs, leadership in management, uncertainty and disorder, aspirations of youth

**Introduction.** The connection of entrepreneurship with territorial problems encourages it to work together with local authorities and institutions of self-governance. Thus, two institutional systems in the region were formed: *local government* (the department of the Ministry of Justice under it, businessmen's and farmers' associations, business centers, public service centers, banking and financial system) and *self-management* (citizens' assemblies, domkoms, non-governmental institutions, creative associations, parents' councils at educational and training institutions, public control institutions, mass media). Each of them operates in the municipal management system. They directly (local government) and indirectly (self-governing institutions) intervene in the activities of entrepreneurs or support them. The right to directly intervene in the activities of entrepreneurs is only the local government, its departments that are called to regulate business activities and provide them with various assistance. The scope, mechanisms and procedures of these interventions are expressed in special laws and regulatory documents. They are revealed in many literatures on entrepreneurial rights [1;2;3;4;5;6;7]. The local authority performs a





regulatory function as a state institution that supports entrepreneurs and directs their activities to solving regional socio-economic and cultural problems. They can help entrepreneurs to use natural resources, start one or another type of work, market their goods, purchase necessary products and re-produce them, control compliance with the procedures for using hired labor.

**Analysis and results.** The social labor activity of young people depends on the acceptance by the enterprise, firm, association team. This determinant of acceptance can determine the fate of a young employee, his labor activity. Competition between labor resources, diligence is a guarantee that a young employee will get along with the work team, integrate, bring something to it, enrich it. It's not just that a young employee is being hired, he needs to change something, enrich it. It is necessary that his diligence, special knowledge, practical experience please the labor team, complement its traditions. Learning, knowledge and continuous acquisition of knowledge related to the field is the need of the hour. Being an educated person and an expert of an entrepreneur is half of the success of his activity, the other half he gains during his research and work. An entrepreneur who has made knowledge his life's goal, especially when he is just starting out, when he is forming as a young leader and organizer, learns a lot from experienced specialists and the work team. Learning and acquiring from a low-ranking, but qualified, ordinary employee never harmed a young entrepreneur, did not reduce his reputation, but increased the trust and respect of the working community. The spiritual, existential need for knowledge helps to establish a creative dialogue between the young leader, entrepreneur and the labor team. In this sense, the desire to know, gaining experience comes as a social determinant and helps the formation of a young entrepreneur as a great organizer, skilled leader, and innovator.

Any social activity requires order. Systematicity, order, compliance with existing rules is also the duty of an entrepreneur. For example, if the working hours start at 09:00, all the workers are weak and the entrepreneur, the owner of the property does not come at the appointed time. The procedure applies to everyone, as well as to the owner of the property and the employer. Discipline is a guarantee of a person being responsible, willing and aware of the work process and the mood of employees, their attitude to their duties. Being a property owner and employer does not solve all problems, always being aware of the work process requires order, without which it is impossible to manage the team. Order is a social determinant, because it is first of all established through the labor code, state laws. Legal and moral norms that apply in society, obeying them means being orderly. There is an inextricable connection between order and character, violation of the established order, disregard indicates a lack of will and responsibility in the character, it is difficult to work with such a leader, achieve success, and get satisfaction from work. To the question "Which traits in an entrepreneur annoy you the most?", 38% of our respondents answered "arbitrariness" and "irresponsibility". True, this answer comes in the second place. The first place is "insolence", "arrogance" (57 %). In the next places are "immorality" (31%), "lack of culture" (30%), "incompetence" (29%), "lack of organization" (28%), "legal illiteracy" (21%), "financial illiteracy" (19 %), "greed" (12%), "not a democrat" (11%), "dislike of news" (7%), "dislike of criticism" (6%), "indifference to the needs of employees" (3%). We can show them in the diagram below. Different opinions can be expressed



about these answers. For example, in the opinion of respondents (57%), arrogance and arbitrariness in entrepreneurs are negative traits that prevent them from establishing close relations with the work team. The work team is not a brotherhood relationship, each of them has its own tasks, functions and hierarchy. Their existential needs are not exact, but they are close to each other in general purpose. But this proximity does not mean absolute unity of needs. An entrepreneur sees far, has plans aimed at long-term goals. And the work team is often the executive, implementing these plans in their daily activities, bringing income and profit to the developer. An entrepreneur can abandon a team that has not fulfilled this task sufficiently. Experience shows that many young entrepreneurs lack experience in harmonizing their existential needs with the work community. This causes various conflicts, often a good employee, executive leaves. 31% of our respondents note immorality in businessmen, 30% lack of culture as bad qualities. Yes, morals and culture are highly valued in our society, the lack of these qualities can aggravate the relationship between the entrepreneur and the workers-servants, cause dislike for each other. When moral-cultural qualities are a social determinant in our society, their lack in entrepreneurs is perceived as immorality, uncivilization, they are condemned by people.

Control is divided into internal and external types. Internal control is reflected in the preservation of work order, establishment of corporate management, employee relations, timely payment of wages, provision of social protection. Internal control expresses how the entrepreneur organized the work, the state of relations between him and the labor team. There is a harmony between internal control and corporate governance, democracy, and it is in this process that the democratic rights of the labor community have their effect. External control is carried out by tax and legal authorities, competent departments of local government, and judicial institutions.

This control, as a social determinant, observes the observance of labor rights in the labor team, the social protection of workers is legally implemented, the relationship between the entrepreneur and the population, ecology, sanitation, and fire safety agencies, and helps to establish them legally.

The activity of regional entrepreneurs, organizational and legal aspects of its organization and conduct depend on the local government, its relations with entrepreneurs within the framework of state laws. In order to direct this regulatory mechanism to support entrepreneurship, for example, in 2018, special groups were established to help local entrepreneurs and strengthen relations between them and local authorities. They were entrusted with the tasks of solving regional problems by making wide use of the opportunities of entrepreneurs, attracting young people to small business and entrepreneurship. In accordance with the Resolution of the President of September 11, 2018 “On measures to organize the rapid implementation of entrepreneurial initiatives and projects in the regions”, if innovative changes and progress are achieved in the socio-economic and cultural spheres with the help of local entrepreneurs, the members of regional groups will receive up to 30 times the minimum wage every quarter, and a one-time bonus of up to 50 times the minimum wage is given to their leaders, and if these tasks are not achieved, regional socio-economic and cultural development is not ensured, a procedure was established to deduct up to 30% of the salary of group members and up to 50% of the salary of group leaders. Such



measures are aimed at increasing the activity of entrepreneurs, increasing their and investors' activity in solving the socio-economic and cultural problems of the region. It is necessary for them to organize small business and entrepreneurship, especially employment of young people, modern communication technologies, leasing and export services, intellectual development of young people in cultural fields, organization of special "smart spaces" [7]. In the Decree of the President "On the Development Strategy of New Uzbekistan for 2022-2026", it is emphasized that one of the main tasks is to increase the role of the neighborhood in the comprehensive development of regions, in which the introduction of new institutions such as governor's assistants and youth leaders on the issues of developing entrepreneurship, ensuring employment and reducing poverty recommended [8]. This new institution is entrusted with the tasks of attracting young people to entrepreneurship in the regions.

Local government is a special administrative body that implements the central state administration locally. The tasks set by the central administration are carried out through this body, subordinate relations make the local body responsible to the higher bodies. If there are no such subordinate relations and levels of responsibility, the influence of the central management system on localities will weaken, organizational work will not be carried out as expected, and unpleasant situations such as leadership, uncertainty and disorder will occur in management [9; 10]. In short, the regional society's support for entrepreneurs, teaching young people about business and innovative research depends to a large extent on local authorities and local administrative bodies. If we determine the aspects of the regional society related to entrepreneurship, including youth entrepreneurship, the following diagram will clarify our opinion. It is socio-economic relations that correspond to the aspirations, mobility and differential characteristics of young people, allowing them to create moral and cultural wealth. Youth entrepreneurship manifests itself in connection with social determinants on the one hand, and social differential aspects of youth on the other. Among the social determinants, existential needs take the leading place. As important as basic needs are, existential needs are relevant to the aspirations and mobility of young people. Existential needs include the recognition of young people by the social environment, the work team, the situation in the area, the desire to engage in social relations, acceptance into the social circle, interest in understanding the characteristics of work and management technology, that is, the need for knowledge, the need for order, the need for control. The relationship between the entrepreneur and the social environment plays a decisive role in them. Existential needs essentially require extroversion, young people enter into relations with the social environment and contribute to the socio-economic and cultural development of the region.

**Conclusion.** The study of socio-psychological and differential characteristics of young people made it possible to determine the following aspects related to entrepreneurship. They include the desire to work and research (mobility), boldness sometimes reaching an irrational level, hard work, lack of life experience and skills, susceptibility to sensitive emotional influences, lack of experience in strategic business planning. Each of these is important for young people to be skilled, mature and experienced entrepreneurs. One cannot forget the connection of youth entrepreneurship with regional society. In this society, local authorities, regulatory mechanisms and



bodies have great influence. The contacts and relations conducted with them are of a formal nature, the problem is that this formality often becomes a human psychological reality.

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## **INTERNATIONAL CULTURAL AND RELIGIOUS TOLERANCE: THE SPIRITUAL BASIS OF A SUCCESSFUL SOCIETY**

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**Annotasiya:** Barkamol ijtimoiy taraqqiyot asos va kafolat sifatida barkamol ijtimoiy axloq tizimiga ega bo'lishi kerak. Madaniyat sifatida bag'rikenglik, avvalambor, inson manaviy olamiga ma'no va maqsad berishdir. Millatlararo bag'rikenglik nafaqat inson hayotiga ma'naviy oziqa beradi, balki odamlarning xulq-atvori va manaviy-axloqiy bag'rikenglik, ijtimoiy hissiyotlarni mustahkamlashda,





ijtimoiy o'zlikni tarbiyalashda muhim ro'l o'ynaydi. Bag'rikenglik, tenglik, birodarlik kabi asosiy tamoyillarga asoslangan diniy e'tiqod inson va tabiat o'rtasidagi, inson va inson o'rtasidagi uyg'un yashashning asosiy tamoyili bo'lib, insoniyat minglab yillar davomida izlab kelgan.

**Аннотация:** Совершенное общественное развитие должно иметь в качестве основы и гарантии совершенную общественно-нравственную систему. Толерантность как культура заключается, прежде всего, в придании смысла и цели духовному миру человека. Международная толерантность не только дает духовную пищу человеческой жизни, но и играет важную роль в укреплении поведения людей и нравственной толерантности, социальных чувств, воспитании социальной идентичности. Религиозная вера, основанная на таких основных принципах, как терпимость, равенство и братство, является основным принципом гармоничного проживания между человеком и природой, между человеком и человеком, который человечество искало тысячи лет.

**Annotation:** Perfect social development should have a perfect social moral system as a basis and guarantee. Tolerance as a culture is, first of all, to give meaning and purpose to the human spiritual world. International tolerance not only gives spiritual nourishment to human life, but also plays an important role in strengthening people's behavior and moral tolerance, social feelings, and education of social identity. Religious faith based on basic principles such as tolerance, equality, and brotherhood is the main principle of harmonious living between man and nature, between man and man, which humanity has been searching for for thousands of years.

**Kalit so'zlar:** diniy bag'rikenglik diniy madaniyat qadriyat axloqi barkamol jamiyat ma'naviy resurslari

insoniylik, rivojlantirish, ilm, ma'rifat, o'zlikni anglash, mehr-oqibat, or-nomus, andisha, sog'lom ijtimoiy muhit, xulq-atvor, ma'naviy, axloqiy, estetik, diniy, shukronalik, sabr-qanoat, kechirimlilik, munosabat, do'stlik, birdamlik, ahillik.

**Ключевые слова:** веротерпимость, религиозная культура, ценности, нравственность, нравственные ресурсы всесторонне развитого общества. человечность, развитие, наука, просвещение, самосознание, доброта, честь, отношение, здоровая социальная среда, поведение, духовное, нравственное, эстетическое, религиозное, благодарность, терпение, прощение, отношения, дружба, солидарность, гармония.

**Key words:** religious tolerance, religious culture, values, morals, moral resources of a well-rounded society humanity, development, science, enlightenment, self-awareness, kindness, honor, attitude, healthy social environment, behavior, spiritual, moral, aesthetic, religious, gratitude, patience, forgiveness, relationship, friendship, solidarity, harmony.

**Introduction.** In the era of globalization and integration of the 21st century, international harmony is the basis of human social existence and the ultimate goal envisaged by social development. The society based on international tolerance that we need to build is not to hide the contradictions, but to cooperate with each other, coordinate with each other, and eliminate the contradictions. means that it can reduce conflicts and create a joint structure. promoting the overall healthy functioning of society.in good condition.



**Analysis of literature on the topic:** The culture of inter-ethnic tolerance is a part of the general culture and has its own characteristics. Philosophers dealing with issues of culture of tolerance in society have tried to illuminate its place in the construction of civil society from a historical point of view. In particular, Aristotle, Plato, and Confucius emphasized the need for a culture of tolerance to ensure the stability of the state and society. D. Locke, R. Muellerson, K. Popper, B. Spinoza, D. Turiman among the well-known foreign scientists who worked on this issue opened a liberal approach to the interpretation of tolerance. As the American researcher D. Truman wrote in his treatise "On Tolerance", he explained that maintaining society from decline, maintaining stability, and tolerance is the only criterion of an open society.

**Research methodology:** The methods of comparative analysis, analysis and synthesis, comparison of conceptual theories, historicity, logic, succession, and systematicity were used in this study.

**Analysis and results:** To build a perfect social system, there should be a perfect social moral system as a basis and guarantee. Therefore, building a perfect culture corresponding to a perfect society is the demand of the time.

"The positive changes that took place during this regime are the legitimate result of the efforts and aspirations of the peoples, nations, including the people of Uzbekistan and the Uzbek nation, to create, live, strive for innovation, integration"[1].

In many cultures, the concept of "tolerance" is a specific synonym of "tolerance": Latin - tolerance; English - Tolerance; German - tolerance; French - tolerance. In addition, all dictionaries of the 20th century indicate that tolerance is interpreted directly as tolerance. The word "tolerance" is found in almost all dictionaries of the Russian language. In particular, in V. I. Dal's dictionary, the concept of "tolerance" means the ability to tolerate something due to pity or discrimination. The concept of "tolerance" was introduced into scientific circulation in the 18th century. In Russia, the concept of tolerance began to be used in the liberal press from the mid-19th century, but disappeared from the political vocabulary from the mid-1930s until it reappeared in the 1990s. it reappears in the early days. In contrast to "tolerance" (tolerance - "to endure without protest, without complaint, relaxed, destructive, difficult, unpleasant"), tolerance (in modern language, this word is taken from English. tolerance) – Willingness to adapt. Accept other people's views, beliefs, and opinions that differ from your own. Furthermore, even if these beliefs or views are not shared or endorsed by you. Tatyana Margolina, human rights ombudsman in the Perm region, also distinguishes between the concepts of "tolerance" and "tolerance": Of course, there is a certain tradition of understanding the word "tolerance". Until the middle of the last century, it was interpreted as a passive position: to overcome oneself to obey someone means to endure. Although the word "tolerance" is used as a synonym for the word "tolerance", it also has other meanings. "Tolerance" is an active social behavior of a person voluntarily and consciously. In the preamble of the United Nations Charter, the concept of tolerance is defined as follows: "... tolerance and living together, living in peace with each other, as good neighbors." Here lekme not only has an effective, socially active color, but is considered a necessary condition for successful socialization (integration into the system of social relations), which consists of the



ability to live in harmony with oneself and with people. world (micro and macro environment) [2].

The concept of tolerance *Tolerantnost* (lat. *tolerantia* - patience) is a sociological term that means tolerance for other lifestyles, behavior, customs, feelings, thoughts, ideas, and beliefs. Thus, it is not established in the political sphere, which is closer to the notions of mercy and indulgence, but is associated with the freedom of dissent in the broadest sense of the word. In addition, we can see that in today's integrated society, a perfect society is focused on the spiritual foundations of inter-ethnic tolerance.

President of Uzbekistan Shavkat Mirziyoev said, "In the years of independence, a new stage has begun in the development of inter-ethnic relations in our country. Developing the culture of tolerance and humanity, strengthening inter-national and inter-civilian harmony and harmony, educating the young generation on this basis, in the spirit of love and loyalty to the Motherland, has been defined as one of the most important priorities of the state policy in Uzbekistan. "All this found its full expression in life"[3].

In the last few decades, the topic of peace and development has become a common goal of mankind. However, in today's world, uncoordinated development, inter-ethnic intolerant environment, regional instability and conflict of religious beliefs pose problems to the global peace process and sustainable development. In today's era of globalization, building a harmonious society based on international tolerance is focused on the relations between man and society, man and the world, and man and nations. In such a relationship, improving the dilemma that people face in their relationship with the world is of vital secular importance. On the planet we live in, religion and faith traditions help us overcome various challenges or add more challenges depending on how we understand the true meaning of our beliefs and how we put them into practice. "Among the representatives of other nationalities living in Uzbekistan, processes of integration on ethnic and cultural grounds are actively taking place"[4].

A process that took thousands of years. When we realize that man is a whole, this marks the beginning of the era of human perfection. Humans, despite many external differences, are actually one and the same species. We can see more and more clearly what this principle implies in many areas of life. Likewise, it calls for the abandonment of superstition of every kind and form. There is a concerted and urgent need to rethink common practices, attitudes and habits so that sustainable development can be promoted globally. "Since the first days of independence in our country, ensuring interethnic harmony and stability has been one of the main issues. At such a time, the state policy should be consistent and truthful"[5].

International tolerance includes principles that can be used to solve the problems facing humanity and achieve new goals, and harmony between nations and peoples.

The Millennium is the much-needed sustainable development. We can see that they have created a new concept of stability in which everyone can participate, based on the concepts of international dialogue and religious tolerance. Within this broader framework, one of the most important aspects of the principles and practice of religious tolerance is the goal of serving the public good. It is becoming one of the main concepts



of a successful modern society. Religious tolerance focuses people to understand the limitations and to develop a culture of inter-ethnic tolerance not only for themselves, but also for the benefit of the whole society. It is necessary to pay special attention to the development of a harmonious society of people, the interdependence between people and religious tolerance.

The First President of the Republic of Uzbekistan, Islam Karimov, said that the idea of interreligious tolerance as a high moral value has been formed and improved in the mindset of our people since ancient times, and it is very important in our society as one of the main principles of building a strong democratic state and civil society in our country. expressed an opinion about the importance of the country: "Over the centuries, our people have made a great contribution to the improvement of universal, universal human values. Respect for representatives of different nationalities, living in harmony with them, religious tolerance, striving for worldly knowledge, and studying the best practices and culture of other nations have been inherent in our people since time immemorial[6].

In this world, people live in a culture of international tolerance, people's ideas cannot escape the influence of traditions, and the culture of international tolerance cannot be separated from specific people, and specific people from traditions. Therefore, we know very well that it is impossible to build a perfect society in any country without developing the culture of inter-ethnic tolerance. Abandoning one's traditions and culture causes any nation to lag behind in development. The culture of each nation living in Uzbekistan has a long history, is extensive and deep, is based on the structure of the life of each nation and people, and has a deep influence on the way of thinking and behavior of each nation living in Uzbekistan. makes a secret.

As the metropolitan of Tashkent and Uzbekistan VIKENTI said, "Uzbekistan, where the environment of peace and tranquility, national unity and religious tolerance has settled for many centuries, can be called the cradle of tolerance"[7].

Article 4 of the Constitution of Uzbekistan states that "Uzbek is the state language of the Republic of Uzbekistan. The Republic of Uzbekistan ensures respect for the languages, customs and traditions of all nations and peoples living in its territory, and creates conditions for their development[8]. Also, Article 8 of this law stipulates that "the people of Uzbekistan are made up of citizens of the Republic of Uzbekistan, regardless of their nationality"[9]. Today's globalization process has its influence on issues of inter-ethnic harmony and religious tolerance, as well as in various fields. From this point of view, this issue plays a role in determining the future and development of the country for Uzbekistan as well as for the multinational countries of the world.

The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the United Nations General Assembly is distinguished by its content and importance, covering the most urgent topics of the complex era in which we live. In particular, in his speech, the President says, "I would like to propose the adoption of a special resolution of the UN General Assembly called "Enlightenment and religious tolerance"[10]. The purpose of adopting this resolution is to develop religious tolerance among all nations and peoples living in the world, to strengthen their mutual respect for each other, especially to achieve freedom in the field of





religion, not to allow discrimination of anyone, human issues such as permanent protection of their rights are given priority.

**Conclusions and suggestions:** In conclusion, we must ensure that the ideas of moral tolerance formed in the minds of the young generation are developed in harmony with our national mentality. In addition, we need to prevent intolerant ideas aimed at instilling in the minds of young people through mass media or other social networks. In this, first of all, our elders should rely on their experience and knowledge, enrich the moral thinking of every young man and woman with a sense of national identity.

As a result of the study and analysis of the formation and development of the culture of tolerance in society from a philosophical point of view, the following conclusions were reached:

1. In the process of globalization of the world community, the culture of tolerance objectively becomes a necessary basis for the development of the processes of modernization of society.

2. The culture of tolerance includes the active development and implementation of the principles of tolerance, peace and harmony in a modern multicultural society.

3. Globalization is the driving force of the modernization of the 20th - 21st centuries. As a result of globalization, there is multiculturalism, but also attempts to preserve national cultures. The solution to this contradiction is also reflected in the general trends of universal culture.

4. It is necessary to create opportunities for the creation of works of art, works of art and works of artists that show the nature of the culture of tolerance and their wide dissemination among the people.

5. It is necessary to activate the process of creating national "websites", mobile programs promoting the culture of tolerance in society.

6. It is necessary to raise the solution of the issue of forming a culture of tolerance in the youth to the level of state policy, because it is closely related to ensuring the stability of peace in the state and society.

7. It is necessary to increase the number of short films and advertising videos that show that the culture of tolerance is a characteristic of a person, and reflect the content and essence of the culture of tolerance of the people of Uzbekistan.

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## **EVOLUTIONARY CHANGES, DYNAMICS AND TERRITORIAL DIFFERENCES IN CRIME**

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**Annotatsiya:** Ushbu maqola jinoyatchilikning dinamikasi va hududiy tafovutlarini o'rgangan olimlarning tadqiqotlari tahlili hamda muallif tomonidan olib borilgan ayrim izlanishlarni o'z ichiga olgan. Bunda asosiy e'tibor O'zbekiston Respublikasi va Farg'ona viloyatiga qaratilib, bu yerda statistik tahlil va guruhlashtirish usullari qo'llanildi. Statistik tahlilda so'nggi 10 yil (2012-2021) ma'lumotlaridan foydalanilgan.

**Kalit so'zlar:** jinoyatchilik, jinoyatchilik geografiyasi, jinoyatchilik dinamikasi, kriminogen vaziyat.

**Аннотация:** Данная статья содержит анализ работ, проведенных учеными по изучению динамики и территориальной структуры преступности, а также некоторых исследований, проведенных автором. Основное внимание уделялось Узбекистану и Ферганской области, использовались методы статистического анализа и группировки. В статистическом анализе использовались данные за последние 10 лет (2012-2021 гг.).

**Ключевые слова:** преступность, география преступности, динамика преступности, криминогенная ситуация.

**Annotation:** This article contains an analysis of the work carried out by scientists to study the dynamics and territorial composition of crime, as well as some studies conducted by the author. At the same time, the main focus was on Uzbekistan and the Fergana region, where statistical analysis and grouping methods were used. The statistical analysis used data for the last 10 years (2012-2021).

**Key words:** crime, geography of crime, dynamics of crime, criminal situation.

**Introduction.** Crime has always been considered as the main problem of the state at all stages of the development of society. In the changes that occur in the life of society, they manifest themselves as a kind of social phenomenon that acquires new properties and qualities.

In the historical and geographical study of crimes committed in the Republic of Uzbekistan, first of all, it is important to pay attention to its quantitative and qualitative indicators. In the geography of crime in general, there are several methodological



aspects to the consideration of crime dynamics. Firstly, this approach makes it possible to determine the inextricable link between crime and the previous political period, secondly, to analyze the change in crime under the influence of new political, economic, social and spiritual factors, and thirdly, to assess the impact of external factors (economic crisis, pandemics). during a certain period about the dynamics of crime. This approach helps us understand the sources and causes of the ever-increasing crime.

**Literature review.** In the formation and development of the geography of crime in the world became the merits of such scientists as A.Quetelet, A.M.Gerry, E.Burgess, K. Show, McKay, G.Y. Schneider, J.Wilks, K.Gerald. In particular, the French criminologist A.M. Gerry (1833, 1864) and the Belgian sociologist A.Quetelet (1833) conducted early criminological and geographical studies [7].

From the CIS countries A.Gabiani, R.Gachechilidze, A.V.Kulagin, S.V.Artemenko, K.T.Rostov, R.M.Skabara, A.D.Badov, K.Y. Sikach in whose cases there are also dynamics of crime, territorial differences. In particular, A.D. Badov described the evolutionary change in crime in Russia from 1990 to 2003 and the factors influencing it [1]. K.Y.Sikach, on the other hand, studied crime in Ukraine from 1990 to 2012 and the influence of geographical factors affecting it, on crime[5].

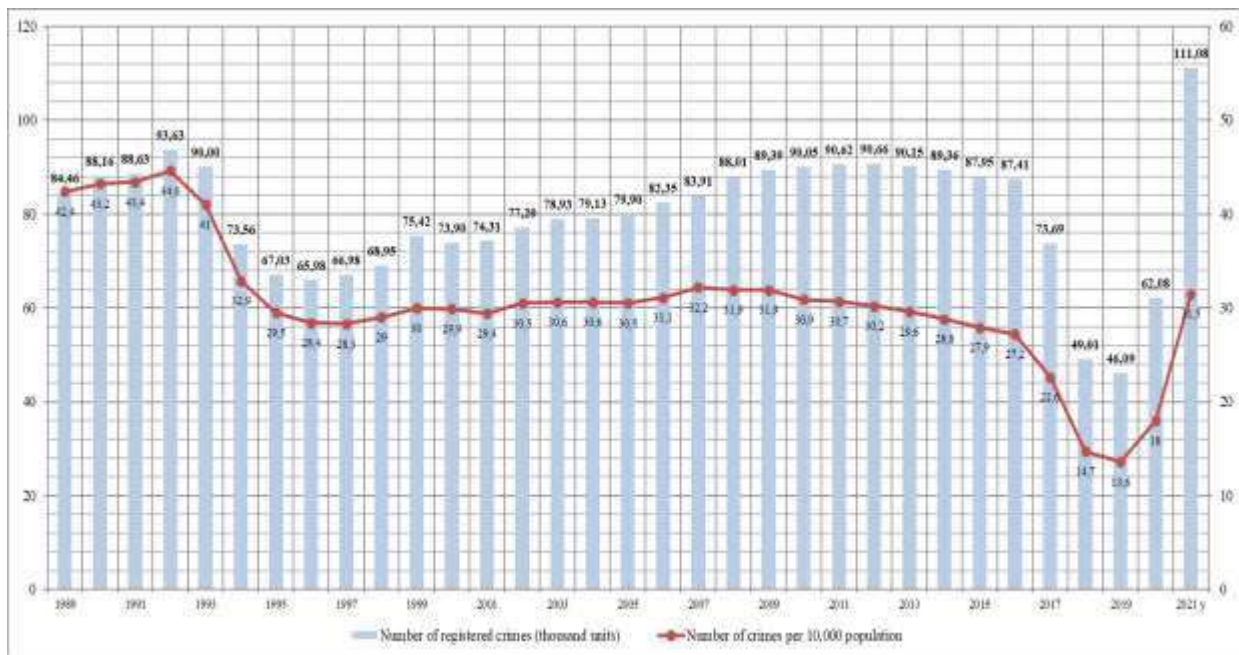
The first scientific articles on the geography of crime, the geocriminogenic situation in our republic were announced by professor A.S. Soliev and his students [6]. In 2006, under the scientific supervision of A.S.Soliev, A.A.Kayumov defended his thesis on the topic "Socio-geographical aspects of crime in Uzbekistan". In this work, crime in the period from independence to 2004 was investigated on the scale of Uzbekistan [8].

In such large cities of the Fergana region as Kokand, Fergana, drug trafficking, their "center", the features of its location, influencing factors, issues related to crime are found in the social research of M.I. Nazarov [4].

In 19 administrative-territorial units of the Fergana region, professor N.K.Komilova and the author conducted a study on 17 types of crime in 5 regions and their territorial differences [2].

Also in the works of such scientists as I.R. Turdimambetov, who in recent years has been engaged in socio-geographical research, there are works related to the geography of crime.

**Analysis and results.** An analysis of the collected statistical data on crimes committed in the Republic of Uzbekistan showed that the number and level of crime increased and decreased over a certain period of time over the past 32 years (Fig. 1).



**Fig.1. The dynamics of change in the level and number of crimes in the Republic of Uzbekistan**

At the same time, several distinct periods are clearly visible: the first includes the achievement of independence and its first years (1989-1993). The number and level of crimes increased in the conditions of political, economic and social independence of the country, a kind of "economic tension" arose. The peak was in 1992. Since 1993, there has been a decline: 44.6 per 10,000 inhabitants (1992) to 28.3 (1997), while the number of crimes has decreased by 28.5 per cent.

From 1998 to 2008, the crime rate and number gradually increased in parallel with population growth. During this period, the population increased by 18.6%, the number of crimes committed by 27.6%, and the number of crimes per thousand inhabitants increased by 2.9 (from 29 to 31.9).

From 1998 to 2008, crime rates and numbers were characterized by a gradual, sequential increase in population in the same pattern. During this period, the population increased by 18.6%, the number of crimes committed by 27.6%, and the number of crimes per thousand inhabitants increased by 2.9 (from 29 to 31.9).

The global financial and economic crisis, which began in 2008, caused a sharp decline in production and economic growth of countries, unemployment and similar negative social consequences. During this period, in Uzbekistan, as in other countries of the world, the number of crimes increased. In 2009-2012, the number of crimes increased by 8% (from 83.91 thousand to 90.66 thousand), but the number of crimes per thousand population decreased by 1.7 due to population growth (the population increased by 10.8% during this period). In 2013-2016, both the number (3%) and the level (2.4) of crimes were slow, and in 2017-2019, both indicators were very fast: the number of crimes decreased by 37.5%, and the crime rate decreased by 9.

End of 2019 During the Covid-19 pandemic, which began in 2020, there was an increase in crime on earth. In particular, the crime rate in our country increased from 13.9 to 31.5 (2.2 times) in the period from 2020 to 2021 and continues to grow.





According to the analysis of the geocriminal situation in Uzbekistan and neighboring countries, the number of crimes per 10,000 inhabitants in 2020 is 87 in Kazakhstan, 47.8 in Kyrgyzstan, and 24.7 in Tajikistan. This figure corresponds to 140 in Russia, 101.8 in Belarus, 80.3 in Ukraine and 25.8 in Azerbaijan.

The analytical service "Numbeo" annually publishes a rating of countries on the crime and safety index in the world since 2012 [9]. The ranking is based on surveys, and in 2022, the worst indicators of the "triple" are Venezuela (1), Papua New Guinea (2), Afghanistan (3), and the best indicators are Qatar (142), the UAE (141). According to the ranking, Uzbekistan is the best in Central Asia, ranking 105th out of 142 countries. As can be seen from the above analysis, the geocriminal situation in our country is better than in neighboring republics.

The issues studied by the geography of crime are relevant for the modern Republic of Uzbekistan. The aggravation of the criminal situation in our country (especially in the context of the pandemic), the rapid development of new types of crime, the change in the geography of criminal activity require geocriminological research. In recent years, the Republic of Uzbekistan has carried out work on a large scale aimed at preventing offenses and preventing offenses. However, despite such efforts, crime rates are high in some regions of our country. The total number of registered crimes in the republic in 2020 amounted to 62,081, which is 15,992 or 35% more than in 2019. 43 percent of these crimes fall on the Fergana region, the city of Tashkent and the Tashkent region, which make up the top three regions with a severe criminal situation. Although the total number of crimes in the Syrdarya and Navoi regions is small, it ranks high in the number of crimes per 10,000 inhabitants. In this regard, it is necessary to highlight the southern regions: Kashkadarya and Surkhandarya. Because the population in these regions is high, and the overall crime rate per 10,000 inhabitants is low.

Among the above regions, the territorial differences in the types of crime in the Fergana region, the geocrymogenic situation are unique. In particular, crime in the region is characterized by a large-scale geography, that is, each city and district is characterized by crime indicators (Table 1).

Table 1

### Dynamics and territorial composition of crimes registered in Fergana region

№	Region	Years									
		2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
	<b>Fergana region</b>	9539	9516	9506	9498	9483	8126	5362	5079	10952	19903
		28,9	28,3	27,8	27,3	27,0	22,4	14,6	13,5	28,7	51,1
	<b>Cities</b>										
1	Fergana	2181	2059	1929	1887	1965	1536	1022	996	2188	4727
		84,7	78,2	72,4	70,0	72,4	55,2	36,0	34,5	74,5	158,0
2	Kokand	1459	1453	1428	1398	1395	1227	771	761	1872	2993
		63,7	62,6	60,7	58,7	58,1	50,0	31,0	30,1	73,0	115,2
3	Margilan	629	627	619	604	601	530	349	342	725	1523
		29,8	29,3	28,5	27,4	27,0	23,2	15,1	14,6	30,4	62,8
4	Kuvasoy	260	323	317	290	376	318	170	137	280	587
		31,6	38,6	37,2	33,4	42,9	35,3	18,5	14,7	29,5	60,6
	<b>Districts</b>										
5	Oltiariq	530	529	517	539	547	477	353	300	728	1099
		28,2	27,8	26,8	27,5	27,6	23,5	17,1	14,3	34,0	50,2



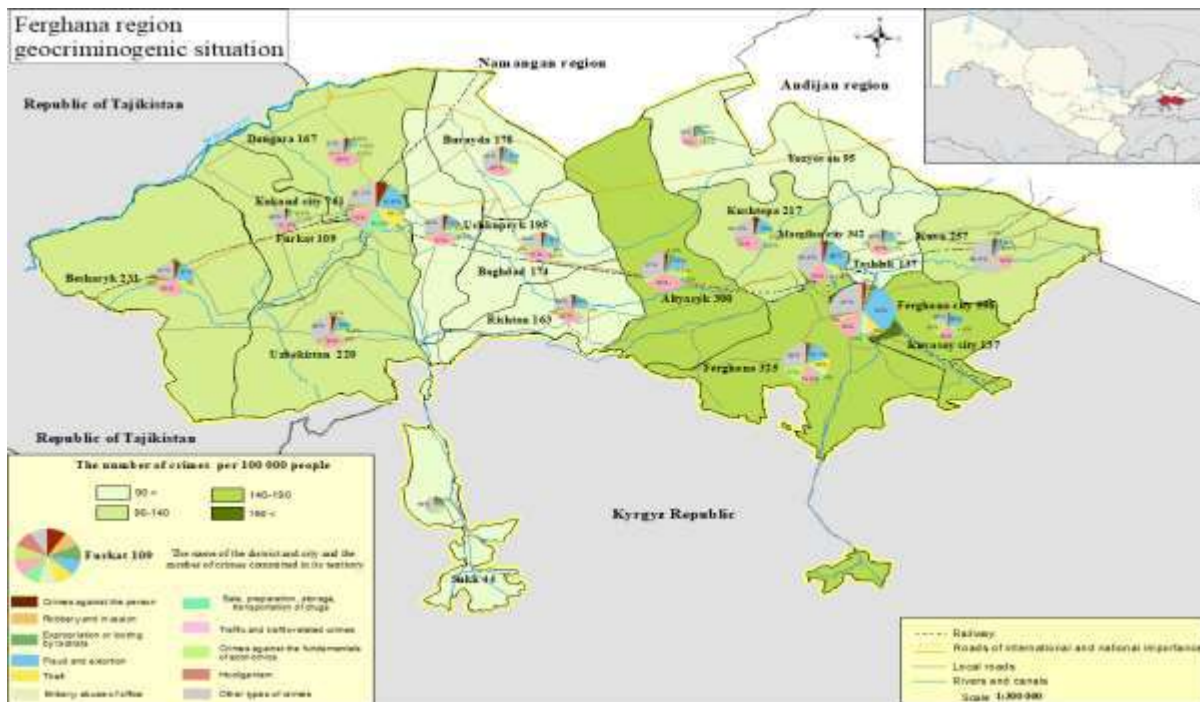
6	Koshtepa	303	302	290	287	284	278	218	217	462	611
		18,3	17,9	16,9	16,5	16,1	15,3	11,7	11,5	23,9	30,8
7	Besharyk	350	347	334	329	357	329	254	231	392	603
		17,6	17,1	16,2	15,7	16,9	15,0	11,4	10,2	17,0	25,7
8	Kuva	406	440	423	433	433	377	258	257	385	829
		17,9	19,1	18,1	18,2	18,0	15,2	10,2	10,0	14,7	31,2
9	Uchkoprik	343	340	326	315	343	339	234	195	438	849
		17,3	16,9	15,9	15,1	16,2	15,5	10,5	8,6	18,9	35,8
10	Uzbekistan	362	361	373	405	405	334	231	220	541	852
		17,6	17,1	17,3	18,5	18,3	14,6	9,9	9,3	22,4	34,6
11	Fergana	728	723	992	1122	859	648	360	325	529	1000
		37,9	37,6	50,9	56,8	43,1	31,7	17,3	15,3	24,5	45,3
12	Baghdad	264	262	256	250	256	227	177	174	331	625
		14,3	13,9	13,3	12,8	12,9	11,0	8,4	8,1	15,1	28,0
13	Rishton	394	370	359	349	346	279	168	163	421	763
		22,4	20,7	19,7	18,8	18,4	14,4	8,5	8,1	20,6	36,6
14	Dangara	301	331	322	305	301	291	167	167	373	616
		19,9	21,5	20,6	19,1	18,7	17,5	9,9	9,7	21,1	34,1
15	Tashlak	263	261	289	279	314	214	138	137	363	667
		15,0	14,6	15,9	15,1	16,8	11,1	7,0	6,8	17,7	31,8
16	Buvayda	278	278	261	254	253	234	204	178	355	627
		14,1	13,8	12,8	12,2	11,9	10,7	9,2	7,8	15,4	26,5
17	Yozyovon	164	164	160	151	150	138	97	95	224	351
		17,2	16,8	16,1	14,9	14,6	13,0	9,0	8,6	20,0	30,6
18	Sokh	62	100	84	81	79	74	41	44	49	77
		9,3	14,7	12,1	11,4	10,9	9,9	5,4	5,7	6,2	9,6
19	Furkat	262	246	227	220	219	199	108	109	296	504
		25,4	23,5	21,3	20,2	19,9	17,5	9,3	9,3	24,8	41,4

**Note:** at the top is number of registered crimes, at the bottom is the number of crimes per thousand population

Analysis of the dynamics of the criminal situation and the level indicators of the administrative-territorial units of the Fergana region formed the following groups:

The first group (very high) includes the cities of Kokand and Fergana, where the crime rate is always 2.2-2.7 times higher than the average for the region. Every third crime committed in the region falls on these two cities, and the geo-criminal situation is difficult. Between 2019 and 2021, the crime rate increased 4.6 times in Fergana and 3.8 times in Kokand. In general, the potential danger is higher in cities, where the concentration of the population in a small area makes crime specific to small settlements. Crime in cities is 3-4 times higher than in rural areas. Because in the social environment of the village, where everyone knows each other, it is more difficult to commit a crime, hide or sell stolen goods. The standard of living of people living in rural areas is in many ways similar. Also, crimes committed in villages are an occasion for discussion in the district community and surrounding people.

In cities, as a rule, there is a very dense population, representatives of different nationalities live. In most cases, they live in high-rise buildings, where traditional good-neighborly relations are not developed. Sometimes people live in the same house and don't know each other. Also, many people from different regions live in the cities. In addition, the presence of separate work or student campuses creates a unique social environment and a geocriminogenic situation (Fig.2). In cities, this situation is more acute around markets, streets, train stations, parks, bars and nightclubs and other similar places.



**Fig 2. Geocriminogenic situation in Ferghana region (2019)**

Fergana, Oltiariq districts, Margilan and Kuvasoy urban districts, bordering each other, form the second group (1.1-1.3 times higher). The crime rate in them is higher than the average for the region, but not stable, fluctuating. For example, the crime rate in 2012-2017 was high, and since 2018 it has decreased. And in the city of Oltiariq district and Margilan in the period from 2012 to 2021, changes and dynamics of the crime rate slightly exceed the region, but have increased significantly since 2020. Fergana district and Kuvasoy border neighboring countries on the territory of the city, and recently there have been cases of economic crimes, corruption and illegal border crossing for the purpose of carrying out illegal activities [3].

The third group (0.6-0.9 times lower): Koshtepa, Uzbekistan, Rishton, Dangara, Furkat, Besharyk, Kuva, Uchkoprik, Tashlak, Yozyovon. In the areas of Furkat, Dangara, Rishton, the crime rate was initially high, but in subsequent periods there was a downward trend in the crime rate. The crime rate in Koshtepa, Uzbekistan, Besharyk, Kuva, Uchkoprik, Tashlak, Yozyovon districts is characterized by the same indicator 0.6-0.7 times lower than the average for the region.

The fourth group (0.5 and below): the districts of Sokh, Baghdad, Buvayda are included in this group and are characterized by a constant (2 times and below) low crime rate.

**Conclusion and recommendations.** In short, one of the methods of scientific knowledge of the formation of crime is the analysis of its regional classification and dynamics, as well as grouping by its indicators. Having studied the territorial differences in crime, we grouped 19 administrative-territorial units of the Ferghana region according to the indicators characterizing the criminal situation in 2012 and 2021: the level and dynamics of crime.

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