



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

KHOREZMSCIENCE.UZ





CONTENTS

Section 1. MODERN PROBLEMS OF PEDAGOGY AND PSYCHOLOGY.....	4
KUYSINOV ODIL ALMURTOVICH /// IMPROVING THE METHODOLOGIES OF RAISING THE EFFECTIVENESS OF CONTINUOUS EDUCATION ON THE BASIS OF ENSURING CONTENT CONSISTENCY.....	4
RAXIMOVA GULBAHOR VALIJONOVNA /// PEDAGOGICAL AND PSYCHOLOGICAL CHARACTERISTICS OF FORMATION OF A CULTURE OF USE OF MEDIA IN ADOLESCENT STUDENTS.....	8
JARQINOVA DILORA ALIYEVNA /// THE PRACTICAL STATUS OF THE SYSTEM OF DEVELOPMENT OF ANTIFRUSTRATION SKILLS FOR TEACHERS OF SPECIFIC SCIENCE THROUGH PERSONALLY EDUCATION.....	12
JARQINOV ZARIFJON UMARALIEVICH /// THE FUTURE OF SCIENCE ON THE BASIS OF INTER-SCIENTIFIC COOPERATION CONTENTS OF THE PEDAGOGICAL PROCESS FOR THE PREPARATION OF TEACHERS FOR INTERNATIONAL COMMUNICATION.....	16
JARKINOV DAVRON UMARALIEVICH /// PROBLEMS OF PROVIDING CREATIVE COOPERATION IN SCIENTIFIC RESEARCH OF STUDENTS OF HIGHER TECHNICAL DIRECTION.....	22
NAZAROVA GULSANAMXON ABDURAHMONOVNA /// THE PRACTICAL STATUS OF THE DEVELOPMENT OF ANALYTICAL THINKING IN FUTURE ECONOMISTS.....	26
ALIMJONOVA GULNOZA /// THE NEED FOR DEVELOPING TECHNOLOGICAL COMPETENCE OF HIGHER TECHNICAL EDUCATION STUDENTS.....	30
RAKHMANOVA YULDUZ KAKHRAMANOVNA /// COOPERATION TECHNOLOGY AS AN IMPORTANT COMPONENT OF EDUCATION....	34
MUTALLIBJONOV MA'RUFJON /// AXIOLOGICAL APPROACH TO THE DEVELOPMENT OF STUDENTS' PROFESSIONAL SPIRITUALITY IN THE PROCESS OF STUDYING GENERAL SCIENCES.....	38
RAXMATULLAeva GULNOZAXON MAVLANJANOVNA /// INNOVATIVE METHODS OF DEVELOPMENT OF SPIRITUAL AND EDUCATIONAL ACTIVITY IN HIGHER EDUCATION SYSTEM.....	41
Section 2. MODERN PROBLEMS OF TOURISM AND ECONOMICS.....	45
UKTAMOV KHUSNIDDIN FAKHRIDDINOVICH /// COMPARATIVE ANALYSIS OF METHODS FOR ASSESSING THE ECONOMIC SUSTAINABILITY OF ENTERPRISES.....	45



Section 3. ACTUAL PROBLEMS OF HISTORY, PHILOSOPHY AND SOCIOLOGY.....51

ISAKOVA ZAMIRAKHON RUKHITDINOVNA /// PHILOSOPHICAL-EPISTEMOLOGICAL INTERPRETATION OF TIME.....51

PARDABOEVA DILFUZA /// THE ROLE OF NATIONAL AND RELIGIOUS VALUES IN THE SYSTEM OF SOCIAL DEVELOPMENT.....55

MIRZARAHIMOV BAKHTIYOR HOSHIMOVICH /// PHILOSOPHICAL ANALYSIS OF THOUGHTS ON TOURISM CULTURE IN THE WORKS OF MEDIEVAL SCIENTISTS.....60

SIDDIKOV ILYOSJON BAKHROMOVICH /// THE PHENOMENON OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY.....64

SIDDIKOV ILYOSJON BAKHROMOVICH /// CRITERIA OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY AND THE FACTORS INFLUENCING IT.....70

KOSIMOV FAYZULLAJON /// THE ROLE OF THE EDUCATION SYSTEM IN THE DEVELOPMENT OF HUMAN CAPITAL.....75

KOSIMOV FAYZULLAJON /// NECESSARY FACTORS OF HUMAN CAPITAL DEVELOPMENT AT A NEW STAGE OF UZBEKISTAN.....81

KHAMAYEV NODIRBEK MOMUNOVICH /// ESSENCE ABOUT THE ARMED MOVEMENT AGAINST THE SOVIET REGIME IN TURKESTAN.....86

Section 4. ACTUAL PROBLEMS OF NATURAL SCIENCES.....91

POLVONOV KHUDAYBERGAN KUZIIYEVICH, ATANIYAZOV OTANIYOZ NURULLAYEVICH, SOBIROV QODIR, YULDASHEV SHOKIR URINOVICH /// BIOLOGICAL ACTIVITY OF 5-EXCHANGED AMINO-1,3,4-THIADIAZOL-2-TIONS AND THEIR DERIVATES.....91

NIYAZMETOV AZAMAT RAXMATJONOVICH, VINOGRADOVA VALENTINA IVANOVNA, ARIPOVA SALIMA FAZILOVNA /// SYNTHESIS OF NEW 2-ARYLQUINOLINE AMIDES.....98

Section 5. ACTUAL PROBLEMS IN MODERN ART AND ARCHITECTURE.....103

YUSUPOV AZAT AMATOVICH /// STANDARDS OF BEAUTY IN MODERN PAINTING.....103



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**IMPROVING THE METHODOLOGIES OF RAISING
THE EFFECTIVENESS OF CONTINUOUS EDUCATION ON THE
BASIS OF ENSURING CONTENT CONSISTENCY**

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Anotasiya: Maqolada uzluksiz ta'lim tizimida o'quv dasturlari mazmuni uzviyligini ta'minlashdagi muammolar va yechimlari bayon qilingan. Jumladan ta'lim tizimida mavjud muammoli savollar va ularning ta'lim sifatiga ta'siri, uzviylikni ta'minlashdagi muammoli vaziyatlar, hamda amalga oshiriladigan vazifalar haqida ma'lumotlar berilgan. Konsepsiya, qiyosiy jadval hamda fan dasturlarini tayyorlashda amalga oshiriladigan ishlar mazmuni keltirildi.

Kalit so'zlar: uzluksiz ta'lim, uzviylik, konsepsiya, qiyosiy jadval, fan dasturlari, uzviylik muhokama platformasi, uzviylik portali, maktabgacha ta'lim, umumiy o'rta ta'lim, professional ta'lim, oliy ta'lim, xalqaro tajribalar, amaliy mashg'ulotlar, xalqaro baholash.

Аннотация: В статье описаны проблемы и пути их решения в обеспечении преемственности содержания учебных программ в системе непрерывного образования. В частности, предоставляется информация о существующих проблемных вопросах в системе образования и их влиянии на качество образования, проблемных ситуациях в обеспечении членства, а также о задачах, которые необходимо выполнить. Приведены понятие, сравнительная таблица и содержание работы, проводимой при составлении научных программ.

Ключевые слова: непрерывное образование, преемственность, концепция, сравнительная таблица, программа предметов, дискуссионная площадка преемственности, портал преемственности, дошкольное образование, среднее образование, профессиональное образование, высшее образование, международный опыт, практические семинары, международная оценка.

Abstract: The article describes the problems and solutions in ensuring the continuity of curriculum content in the system of continuing education. In particular, information is provided on the existing problematic issues in the education system and their impact on the quality of education, problematic situations in ensuring membership, as well as the tasks to be performed. The concept, comparative table and the content of the work carried out in the preparation of science programs are given.

Key words: continuous education, continuity, concept, comparative table, syllabus of subjects, continuity discussion platform, continuity portal, pre-school



education, secondary education, professional education, higher education, international experiences, practical seminars, international assessment.

Introduction. Education is a strategic direction of the county's development. The Law of the Republic of Uzbekistan "On Education" was adopted on September 23, 2020. The Law pays special attention to continuity and ensuring consistency of education content between pre-school, secondary, secondary-specialized, professional and higher education, including retraining and improving the qualification of teaching staff.

The lack of continuity of subject syllabus has negative impact on education quality and effectiveness. This leads to a number of problems, for instance, the repetition of topics, allocation of too much academic hours for certain topics, too much theoretical focus on the subject content and no use of international research results. Analysis shows that 10-15 % of topics are repeated, and in 40-50 % of topics continuity is not provided.

The ministries of Pre-school education, Public education and Higher and secondary special education, being separate ministries use the same legal documents, but continuous education and consistency are not provided between them regulatory documents, don't provide the continuity in the system of continuous education.

Research Methodology. The research analyzes the State Educational Standards of the system of continuous education, the consistency of curricula, prevention of their duplication between the stages of each subject, as well as the coordination of textbooks on the basis of relevant syllabus of subjects.

The problematic issues in the system of education:

- Why is difficult for the first-grade child at school to learn topics given in subject syllabus?
- Why a child, who studied well at primary stage, lacks behind at upper grades?
- Why they are unable to choose profession independently?
- Why graduates of higher education can't quickly adopt to professional activity?
- The project answers these and other questions.

One of the reasons for such problems is a lack of consistency in continuous education.

Following problems should be addressed to solve these problems:

- Repetition of topics – there is specific or contextual repetition of topics at different stages of continuous education.
- Too much academic hours given for some topics and theoretical classes.
- Ineffective use of time – with repetition and extra time the teacher and the student spend their time ineffectively.
- The lack of balance – there is a disbalance in the selection and content of the object and subject within stages of continuous education.

The solution and results:

- -The regulatory documents, prepared to provide the basis of content, logical consistency of the topics and the continuity of subjects' syllabus in the system of continuous education.



- -Concepts are worked out in the system of continuous education within the frame of subjects. They cover the basics of providing the continuity of the content and essence of interdisciplinary education.

- -The subject topics in all stages of education will undergo comparative analysis. It will study the repetition of topics, the number of theoretical topics, the control materials' relation to foreign researches, their conformity to the principle from simple-to-complex. Proposals and recommendations will be worked out for the formation of the subjects' syllabus.

- -The syllabus of subjects for lessons of each stage of continuous education will be prepared. In the preparation of subject syllabus, inseparability, continuity, logical sequence, consistency will be taken into account.

- In cooperation with pre-school, public, higher and secondary special education, the state inspection for controlling the quality of education was established to provide the implementation of tasks and content of subjects' syllabus, logical sequence and continuity of topics in continuous education, and formation of learners' necessary knowledge, skills and competence level.

Analysis and results.

- At organizational level - Interdisciplinary working groups will be formed on all subjects, concepts, comparative tables, syllabus will be developed for all subjects, a method of ensuring the conformity of education results will be developed and trainings will be conducted.

- At content level – in all subjects, topics will be formed based on the principle of from simple to complex, international research will be included in syllabus, repetition of topics will be avoided, volume of practical classes will increase.

- At qualitative level - Logical thinking and interest will grow, competencies will develop, preparation for international research will improve, mutually integrated pedagogical and methodological environment will be formed for learners and teachers.

- At effectiveness level – legal documents between all types of continuous education will be systematized, content of subjects will become consistent, education process will be coordinated using innovation.

- Web portal will be created in the system of continuous education to discuss subjects' syllabus. Consistency of subjects' syllabus will ensure consistency of textbooks.

At the end of every education stage, qualification requirements are formed for graduates with 21st century skills;

Simplified curricula, textbooks, digital resources will focus on logical, critical thinking, practical skills development from preschool to higher education;

Textbooks, teaching methodologies/teacher's books and student books for quality education will be created step by step on the basis of curricula;

A national system for assessing results of students' learning, criteria, assessment methods and a database of control materials will be developed;

Curriculum will include content of international research questions (such as PISA, PIRLS, TIMSS); manuals and textbooks, methods for specific and natural sciences for students, teachers, will gradually improve in line with international requirements;

Curriculum for training and retraining of teachers will be modernized;



As a result of gradual introduction of integrated curriculum, quality of education will improve, with each graduate acquiring 21st century skills.

Conclusion. In global education system, research on ensuring interdisciplinary consistency and continuous education is being held as part of project Carl Wieman Science Education Initiative (CWSEI) (British Columbia); work on improving the effectiveness of education is being carried out at Purdue University (USA) and JCM International Management Engineering Institute (People's Republic of China); research on ensuring interactive education is being conducted in the world's leading higher education institutions and research centers, like the UN International Institute for Sustainable Development (IISD).

Stages of implementation:

The first phase - Systematic organization of the process with the help of officials from the Ministry of Preschool Education, the Republican Education Center, the Ministry of Higher and Secondary Special Education, the Education Inspectorate, the study and analysis of international experience;

Members of the Working Group for each subject will analyze the curriculum and programs currently used and updated in practice, critically analyze and prepare proposals through online surveys among educators and parents;

Preparation of "Subject Concepts" for continuous education on 21 general education disciplines, based on the characteristics of every subject;

The components of the concept will reflect the state of teaching this subject in the Republic, the relevance of the goals and objectives of the subject to the development of society, determine the scope of knowledge, skills, abilities, competencies for each stage of education, including in-depth study of foreign experience;

The second phase – Preparation of comparative tables and subjects' syllabus for preschool and primary education, in general secondary education by grades and disciplines, with academic lyceums and vocational schools, as well as ensure their consistency with 11th grade or AL or Vocational school curriculum and Higher education institutions' general subjects;

The third phase - is the preparation of subjects' syllabus for all subjects continuous education. At the same time, it is necessary to improve the teaching methodologies for each type of education, including preschool, general secondary education, academic lyceums, vocational schools, higher education institutions on the basis of separate but coherent textbooks.

Expected final product: Draft curriculum for continuous education will be prepared in the following order: "Integrated programs in preschool education" (IPIPE) to prepare children aged 6-7 for school; National Curriculum for General Secondary Schools (NCFGs); Consistent programs for academic lyceums (CPFAL); Integrated Curriculum for Vocational Schools (ICGVS); Integrated Curriculum for Higher Education Institutions (ICGHEI). Unique concepts will be created for each subject to ensure the consistency of continuous education.

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PEDAGOGICAL AND PSYCHOLOGICAL CHARACTERISTICS OF FORMATION OF A CULTURE OF USE OF MEDIA IN ADOLESCENT STUDENTS

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Annotasiya: Maqolada o'smir yoshidagi o'quvchilarning axborot vositalaridan foydalanish madaniyatini shakllantirishning pedagogik va psixologik xususiyatlari ilmiy tahlil etilgan. Shuningdek, amonaviy milliy pedagogikamiz oldiga quyilgan dolzarb muammolarni hal qilishda tahlil, tadqiqot vazifalar ko'rsatib berilgan.

Key words: maktab ta'lim tizimi, axborot xafvsizligi, informasion xuruj, estetika nazariyasi, savodxonlik madaniyati, zamonaviy milliy pedagogika, jismoniy va ma'naviy fazilatlar.

Аннотация: В статье проводится научный анализ педагогических и психологических особенностей формирования культуры использования медиа студентами-подростками. Существуют также аналитические и исследовательские задачи в решении актуальных проблем нашей современной отечественной педагогики.

Ключевые слова: система школьного образования, информационная безопасность, информационная чувствительность, эстетическая теория, культура грамотности, современная отечественная педагогика, физические и духовные качества.



Abstract: The article scientifically analyzes the pedagogical and psychological features of the formation of a culture of media use by adolescent students. There are also analytical and research tasks in solving current problems of our modern national pedagogy.

Key words: school education system, information security, information sensitivity, aesthetic theory, literacy culture, modern national pedagogy, physical and spiritual qualities.

Introduction. During the years of independence, the pedagogical approach to the historical and modern analysis and research of life, development, education has changed, the scientific-practical process has changed. In this regard, in recent years, no matter how much the world recognizes the advantages of new information technologies and media, human intelligence, its will, and even the spiritual world has risen to the point where it does not ignore the constantly evolving technical means and information. From this point of view, it should be noted that in today's situation, when the personality of adolescent students is being formed, the formation of a culture of their use of the media is one of the most pressing pedagogical problems.

Literature review. Professor M.Abdullaeva, B.Hodjaev, M.Mahmudova, H.Ismoilov, J.Juyanov, I.Shermuhamedov, A.Ibragimov Q. Zokirova, Sh.Khalilova, K.Juraeva, M.Ganieva, V.Sharipova, N.NShomurotova conducted research.

Research Methodology. Without the widespread means of mass communication in the world today, it would be impossible to imagine the endless communication of people living far away with each other without continuous communication. In addition, the general secondary education intended for him would not have been possible. As a result, the opportunities for students to develop a literacy culture would be in conflict.

For the development trends of pedagogy of the XXI century, the child's personality is becoming the main value, not a set of specific knowledge. For this reason, the demand of society for the youth of our century is not only to be educated, but also to be inquisitive, enterprising, selfless, intellectually gifted and have a universal culture.

In this sense, as reflected in the concept of development of the school education system until 2030, there is an analytical, research task in solving the current problems facing our modern national pedagogy. At the same time, one of these pedagogical problems is the need to form a culture of media use of adolescents and equip them with knowledge, skills and abilities, both pedagogically and psychologically.

Looking at the pages of history, it is no coincidence that the Avesto, the sacred book of Zoroastrianism, states that "your minor child, wife, property, and fire must always be kept under strict control and, above all, protected." That is, young people have always been a stratum of society that requires active constant guidance and support.

Therefore, today our country needs young people with high intellectual potential, who can clearly see the content of their activities and solve any problems independently, who can consciously influence the country and its development through live communication and vigilant thinking.



In this regard, the goals of spiritual, physical, intellectual and spiritual upbringing of the young generation are directly related to the achievements and successes in the field of ensuring the perfection of members of society.

"To strike at the information attacks on our country, some foreign and native language burrows that do not see the noble goals and aspirations we have chosen, pretending to be the wisest, closest helper and adviser to us under various masks, even better than our national traditions and way of life," he said. exposing the false attempts of those who claim to know is another practical manifestation of the protection of the interests of our people "[1]

Analysis and results. As before, schools are not the only factor in the education and upbringing of children, as a place that transmits information about the world and man, nature and upbringing. Factors in this regard are very numerous in our social environment today. One such factor is the media and the information it covers, which is one of the key aspects in shaping a child's personality. For this reason, the use of media by adolescent students is becoming a necessity in shaping the culture.

Nowadays, children and adolescents have a tremendous amount of freedom of information, and at the same time, the poison poisoning that is so popular for them is too great. One of the main problems in students' interaction with the information environment is that they do not realize the good and bad of information; excessive access to information, and the absence of information security. Therefore, the issue of being able to receive information correctly has become the most important issue to date [2].

The personality of the adolescent student is a whole, a whole system that forms a certain unity through colorful qualities, characteristics, abilities. Naturally, there may also be a mismatch between certain characteristics of the adolescent learner. It is not uncommon for mental and emotional, physical and spiritual qualities, social and adolescent student personal aspects to conflict with each other.

In a well-rounded person, a high mental (spiritual) quality, a deep knowledge is manifested in a combination; it balances the national idea, moral highness, high aesthetic culture, the scientific, technical, informational and economic foundations of modern production and labor efficiency, and finally, the appropriate physical maturity.

The media is perfectly formed, that is, in the study of the problem of a well-rounded reader-person, at least three aspects of it should be taken into account: comprehensiveness, integrity and harmony. When analyzing these aspects, some experts believe that each of these aspects reflects different aspects of a complex, holistic process.

Given the opportunity in the existing media in our country, the principle of all-round (ie all-round development) in the personal development of the adolescent student implies that its content is enriched, taking into account his activities and social ties, real life, spiritual world, character, including national the worldview formed in the spirit of the idea plays an important role. Such a worldview can be based on the principle that it determines the social direction of a teenager's consciousness and behavior.

The principle of the integrity of the media in the pedagogical process means the social type of the adolescent student, his unity with the vital activity in society, the



elimination of the distinction between consciousness and behavior. Specific types and relationships of human activity form the basis for the determination of the integrity of his socio-psychological qualities.

Conclusion. The versatility and integrity of the adolescent learner implies harmony in his or her development, but not equal to it. A necessary condition for harmony is, first of all, a special type of interaction and relationship between the personality of the adolescent student and society, the diverse qualities of the adolescent student, as well as the fullest aspects of his existence and development. Harmony (harmony-reciprocity) requires that the qualities of adolescence in the personality of the adolescent student, the rational relationship between them, be a consistent system of internal and external compatibility. Consequently, harmony is not a rigid, unchanging state, but a continuous process. Harmonious development requires the interaction of both biological and social factors in the formation of man, the most important of which is the deepening of social equality, the harmonization of man with society. The role of the media in creating this is immense.

The moral maturity of the adolescent student requires a conscious worldview to be able to fight against any ideological threats and to be active on that basis. Aesthetic maturity requires aesthetic theory, aesthetics of life and behavior, participation in the development of professional and artistic creativity, approach to art as a spiritual factor, and others. Thus, the spiritual wealth of a student in adolescence is formed by a worldview based on the national idea, high morality, aesthetic culture. Based on this, the existing media in the country should further improve and develop both quantitatively and qualitatively the speeches that serve to form the same qualities in adolescents.

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THE PRACTICAL STATUS OF THE SYSTEM OF DEVELOPMENT OF ANTIFRUSTRATION SKILLS FOR TEACHERS OF SPECIFIC SCIENCE THROUGH PERSONALLY EDUCATION

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Annotasiya: Maqolada shaxsga yo'naltirilgan ta'lim orqali bo'lg'usi aniq fan o'qituvchilarini antifrustratsion ko'nikmalarini rivojlantirish tizimining amaliyotdagi holati o'rganilgan. Pedagogika-psixologiyasida stressga chidamlilik va antifrustratsion ko'nikmalarini rivojlantirish uning turli bog'liqlik tomonlari birlashtirilgan holda tahlil qilinadi.

Kalit so'zlar: antifrustratsiya, stressga chidamlilik, ekstremallilik, mustaqil kasbiy faoliyat, "koping-strategiya", kompetentlilik, aniq fan o'qituvchi.

Аннотация: В статье исследуется практическое состояние системы развития антифрикционных навыков будущих учителей естественных наук путем лично-ориентированного обучения. В педагогической психологии развитие стрессоустойчивости и навыков антифриза анализируется путем объединения различных взаимосвязанных аспектов.

Ключевые слова: антифриз, стрессоустойчивость, экстрим, самостоятельная профессиональная деятельность, «стратегия совладания», компетентность, учитель естествознания.

Abstract: The article examines the practical state of the system for developing the antifrustration skills of future science teachers through person-centered learning. In pedagogical psychology, the development of stress tolerance and antifrustration skills is analyzed by combining its various interrelated aspects.

Keywords: antifrustration, stress tolerance, extreme, independent professional activity, "coping strategy", competence, science teacher.



Introduction. The priority task at the current stage of development of the education system in our country is to ensure its quality, to form an active, healthy, competitive personality of professional and future teachers. However, it is not possible to achieve sufficient results in future science teachers without organizing targeted efforts to develop their psychological characteristics in a number of individual professional activities. Although research has been conducted on the development of professional competence in teachers, research on the development of antifrustration skills of future science teachers through person-centered education is one of the least studied topics.

Literature review. Scientific works on the subject we are studying by representatives of various schools of theory of pedagogical scientists [L.I. Antsiferova, L.G.]. Studies on the effect of voluntaristic skills on overcoming difficult situations have been studied in the research of VI Medvedev, VE Milman, VD Nebylitsyn, GS Nikiforov and others [2]. In a number of scientific, pedagogical, psychological sources, such as R. Lazarus, R. Toitsit [3], which focus on the manifestation of human behavior in difficult life situations and the so-called "coping strategy", the fields of philosophy, medicine, physiology, psychology complement each other, proving that they are sciences that do not exist without each other, and have created various laws and theories that serve science and its development. In the works of LI Antsyferova, LG Dikaya, stress stability, the maturity of the individual is associated with the ability of a person to focus on specific goals, the nature of the prospects of time, the organization of their activities. The work of VI Medvedev, VE Milman, VD Nebilittsin, GS Nikiforov and others is devoted to the problem of the influence of the personality factor in overcoming stress. Of particular interest in their work is the problem of an individual's behavior in relation to the difficult life situations that arise in the process of struggle, called behavioral coping strategies.

To date, various studies have been conducted in the field of pedagogy on the development of antifrustration skills of future teachers, but the development of antifrustration skills of future science teachers through person-centered education is a little studied topic. We explored the concepts of antifrustration under the concept of "stress tolerance" closer to the topic of developing the antifrustration skills of future science teachers. In this regard, S.V. Subbotin (1992) explains the specific components such as emotional stability, psychological resistance to stress, stress tolerance, tolerance to despair. This view of the stress tolerance phenomenon is very common. In pedagogical psychology, the problem of stress tolerance is considered as the stability of the human operator in extreme (special) conditions, where its three aspects are analyzed in combination: objective, physiological and psychological. Pedagogical scientist V.A Bodrov argues that if the subjective effective analysis of pedagogical stability reflects the professional component of the parameters that characterize its effectiveness and quality, then physiological and psychological approaches determine the process of supporting and ensuring sustainable activity. Defines stress tolerance as a specific interaction of all components of frustration, including emotional activity. "Coping with stress can be defined as a personal trait that ensures a harmonious relationship between all components of mental activity in the emotional state, and thus contributes to the successful implementation of antifrustration activities" [4].



Results and discussion. Our research has shown that the antifrustration skills of future science teachers need to be developed along with practice during the student period. In this regard, future teachers of science will be affected in any way by the decline in the quality of education, unless the social sciences are taught pedagogy, psychology, philosophy.

The development of antifrustration skills through practical activities in the practice of education management is a pedagogical process that is important in the formation of a mature cadre of future science teachers.

The antifrustration skills of science teachers are evident in the extent to which he has shaped his students culturally, spiritually, morally, and instilled in them an optimistic outlook. This determines their level of antifrustration. Frustration is an expression of a person's theoretical and practical readiness to perform a particular activity. The concept of antifrustration is widely used today in the process of general secondary, secondary special and higher vocational education. The specificity of the activities of science teachers is also reflected in the antifrustration processes. In particular, all aspects of antifrustration in a particular science teacher are embodied in the professional competence itself. At the same time, a teacher's antifrustration skills are an integrated expression of a person's overall competence. There are different approaches to defining the content of the professional competence of science teachers. The composition of his professional competence can be determined through the antifrustration skills of specific science teachers. On the other hand, it is necessary to determine the composition of its competencies in relation to the leading aspects of the exact science teacher profession. The structure of professional competencies of the future science teacher is reflected in the following:

- Antifrustration skills in the field of independent professional activity;
- Competence in the field of science teachers;
- Competence in the field of frustration;
- Competence in scientific and methodological and research areas;
- Competence in the field of social and pedagogical activity;
- Competence in the field of culture and education;
- Competence in the field of correctional and development activities;
- Competence in the field of management.

Conclusion. The antifrustration skills of the science profession combine two main components. These are 1. A system of theoretical knowledge that determines a teacher's level of frustration preparation. 2. A system of practical skills and competencies necessary for the implementation of the professional activity of the teacher, which allows to carry out pedagogical activities. The general requirements for the level of theoretical and practical training of a teacher of a particular subject are reflected in the qualification requirements for graduates. The requirements for teachers of specific subjects are also reflected in the State Educational Standards of Higher Pedagogical Education. One of the most important issues is the requirements for the level of theoretical training of the teacher. The peculiarity of pedagogical activity requires the teacher to master the general cultural, general scientific, special, pedagogical and psychological knowledge of the Uzbek people. A specific science teacher works with age-appropriate groups of students in a general education



institution. In the process, they develop a variety of interests that are unique to their profession. Effective pedagogical cooperation is possible only if the teacher has a broad outlook, knowledge, social, cultural, technical, scientific knowledge, information acquisition competencies. On this basis, they will have the opportunity to form a creative, spiritually rich, student personality who can withstand the onslaught of popular culture. At the same time, a teacher's anthracnose skills and competencies are constantly evolving only when they have in-depth knowledge of their subject. Successful implementation of professional activities requires them to master a certain amount of general knowledge. Such knowledge is extremely necessary for the implementation of pedagogical, scientific-methodological, practical-managerial activities. skills of the science science profession combine two main components. These are 1. A system of theoretical knowledge that determines a teacher's level of frustration preparation. 2. A system of practical skills and competencies necessary for the implementation of the professional activity of the teacher, which allows to carry out pedagogical activities. The general requirements for the level of theoretical and practical training of a teacher of a particular subject are reflected in the qualification requirements for graduates. The requirements for teachers of specific subjects are also reflected in the State Educational Standards of Higher Pedagogical Education. One of the most important issues is the requirements for the level of theoretical training of the teacher. The peculiarity of pedagogical activity requires the teacher to master the general cultural, general scientific, special, pedagogical and psychological knowledge of the Uzbek people. A specific science teacher works with age-appropriate groups of students in a general education institution. In the process, they develop a variety of interests that are unique to their profession. Effective pedagogical cooperation is possible only if the teacher has a broad outlook, knowledge, social, cultural, technical, scientific knowledge, information acquisition competencies. On this basis, they will have the opportunity to form a creative, spiritually rich, student personality who can withstand the onslaught of popular culture. At the same time, a teacher's anthracnose skills and competencies are constantly evolving only when they have in-depth knowledge of their subject. Successful implementation of professional activities requires them to master a certain amount of general knowledge. Such knowledge is extremely necessary for the implementation of pedagogical, scientific-methodological, practical-managerial activities.

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THE FUTURE OF SCIENCE ON THE BASIS OF INTER-SCIENTIFIC COOPERATION CONTENTS OF THE PEDAGOGICAL PROCESS FOR THE PREPARATION OF TEACHERS FOR INTERNATIONAL COMMUNICATION

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Annotatsiya: Maqolada bo'lajak fan o'qituvchilarini fanlararo hamkorlik asosida millatlararo muloqotga tayyorlashga qaratilgan pedagogik jarayonning mazmuni va uni ishlab chiqish bo'yicha taklif va tavsiyalar ishlab chiqilgan. Fanlararo hamkorlik asosida bo'lajak fan o'qituvchilarini millatlararo muloqotga tayyorlashga qaratilgan pedagogik jarayonning mazmuni yoritilgan.

Kalit so'zlar: yangilik, integratsiya, millatlararo muloqot, bag'rikenglik, pedagogika, millatlararo muloqot, diniy bilim.

Аннотация: В статье раскрывается содержание педагогического процесса и предложения и рекомендации по его развитию, направленные на подготовку будущих учителей естественных наук к межнациональному диалогу на основе междисциплинарного сотрудничества. Освещено содержание педагогического процесса, направленного на подготовку будущих учителей естественных наук к межнациональному диалогу на основе междисциплинарного сотрудничества.

Ключевые слова: инновации, интеграция, межэтническое общение, толерантность, педагогика, межэтническое общение, религиозные знания.

Abstract: The article develops the content of the pedagogical process and proposals and recommendations for its development, aimed at preparing future science teachers for interethnic dialogue on the basis of interdisciplinary cooperation. The



content of the pedagogical process aimed at preparing future science teachers for interethnic dialogue on the basis of interdisciplinary cooperation is covered.

Keywords: innovation, integration, interethnic communication, tolerance, pedagogy, interethnic communication, religious knowledge.

Introduction. Respect for universal values, appreciation and respect for the traditions, customs, religious beliefs of other nations and peoples in a world of integrated relations is a characteristic that must be mastered by a science teacher today. Creating methodological aspects of inculcating this spirit of tolerance in students, especially in future teachers of specific disciplines, is one of the urgent problems of today. Because today's pedagogue is seen as a key figure in the educational process, uniting, generalizing, directing, mobilizing forces. However, in the process of education in our country, there is no tolerance in interethnic relations and dialogue. Deciding on tolerance in students has not yet become the main goal of teachers. In particular, the low level of knowledge and outlook of teachers of science and natural sciences in the social sciences and humanities also affects the educational process. It is becoming increasingly important for a future science teacher to make decisions in students, in the classroom, in the educational environment, without being ready for interethnic dialogue and without understanding national and religious tolerance. In fact, tolerance should be formed in young people precisely through the content of school education, on the other hand, with the help of the teacher. The formation of interpersonal tolerance leads to a decrease in various psychological pressures and tensions among members of society. Tolerance manifests itself as one of the opportunities to change one's point of view with the role of the student's personality, and in it is a factor that allows for the decision of a socio-ethically stable opinion [1]. Therefore, tolerance in students develops the ability to freely receive and objectively absorb a variety of information.

Materials and Methods. In the context of building a civil society in our country, there is a need for a socio-pedagogical study of the specifics of increasing the social activity and tolerance of graduates. In this regard, the First President Islam Karimov said: "Our centuries-old history has shown that the role of enlightenment, especially the social sciences, in the formation of the human worldview is invaluable. Whether it is sociology, history, philosophy, political science, psychology or economics, they all have a great influence on the achievement of human intellectual maturity. The events demonstrate the effectiveness of the knowledge and skills imparted by the social sciences and humanities, especially in the preparation of students for the social sciences, the establishment of interethnic relations, an objective approach to religious conflicts.

Before covering the content of the pedagogical process aimed at preparing future science teachers for interethnic dialogue on the basis of interdisciplinary cooperation, it is advisable to know what the purpose of the pedagogical process is.

Until the twentieth century, education and upbringing were opposed as a contradictory process, with the view that the educator educates and the teacher teaches. But by the next century, education and upbringing had become a holistic phenomenon. The famous scientist I. Gerbart emphasizes that education and upbringing are inextricably linked, and writes that without education there is a means in education,



but there is no purpose, and without education there is a goal, there is no means. Today, it is becoming clear how true this idea is in the context of socio-political processes, interethnic relations, and religious conflicts. Because even if a future specialist has moral, cultural and religious knowledge and does not have faith and trust in him, he will not benefit the society. Moral and religious knowledge should penetrate not only the mind and heart of the student. Only then will its social significance be high.

Results and discussion. The pedagogical process encompasses features, aspects, tools, and situations, such as teaching, teaching, learning, discipline, instruction, instruction. Its goal is a meaningful, organized effort to change the learner. It is science-based and is an evolving, growing, evolving education. "The pedagogical process takes into account the laws of education, the creativity of the teacher and the process of growth of learners" [3]. The pedagogical process is also related to social processes, the state of relations. The system of training future science teachers for interethnic communication also includes the laws of teaching, learning and education on the basis of interdisciplinary cooperation, technology of creative education and mechanisms of teaching.

Ensuring the unity of education, upbringing and individual personal development is the essence of the pedagogical process. Thus, the pedagogical system of preparing students of specific disciplines for interethnic communication combines several processes, namely, education, teaching, upbringing, student formation and development. The principle of generality and unity subordinates the pedagogical process to a single goal. The complex internal relations of the pedagogical process, aimed at preparing future teachers of science on the basis of interdisciplinary cooperation, include: unity and independence of the circumstances that make up the pedagogical process; integrity and equality; manifests itself in the preservation of general existence and originality.

The content of the pedagogical process aimed at preparing future science teachers for interethnic dialogue on the basis of interdisciplinary cooperation is its goals, objectives, methods, teaching technology and analysis of the achieved results. Teachers, students and educational conditions are involved in this process.

The purpose of the pedagogical process aimed at inter-ethnic communication of future science teachers is as follows.

- To determine the effectiveness of interdisciplinary cooperation in the preparation of students of higher education institutions, especially graduates of specific disciplines for interethnic dialogue;
- History, philosophy, religion, culture, law, civil society and the national idea on the basis of interdisciplinary cooperation: to highlight the role and importance of the disciplines of the development strategy of Uzbekistan;
 - Analysis of the science of religion and the effectiveness of the pedagogical process based on it in the formation of religious tolerance in future teachers of science;
 - training of future staff to understand the legal aspects of interethnic dialogue by improving the technology of teaching law;



- Analysis of ways for future professionals to understand intercultural relations through the study of cultural studies, to study the conflict of cultures in today's globalization and the formation of skills of intercultural harmony against it;

- to identify ways to form a tolerant and resilient behavior and feelings in the future teachers of science in the field of philosophy, the formation of a spirit of moral and aesthetic tolerance, as well as the development of a philosophical worldview and deep thinking;

- The national idea in preparing future science teachers for interethnic dialogue: to show the role of the ideas of interethnic tolerance, interethnic harmony, interethnic equality, solidarity, as well as the importance of national pride, national conscience, freedom of conscience, formed through the science of Uzbekistan development strategy;

- to demonstrate the importance of dialogue, equality and solidarity-based attitudes and activities of nations and peoples living in this country in ensuring the rule of law, justice, freedom and prosperity in society through the education of civil society.

In the implementation of these goals, the pedagogical process aimed at future interethnic communication of science teachers has identified the following tasks.

- The current state of the social sciences and humanities in higher education institutions, the mechanisms and organizational methods of interdisciplinary cooperation in solving social problems;

- Systematic analysis of the interconnectedness, interdependence, complementarity, similarity of methods and balanced educational value of social sciences and humanities in the pedagogical practice of preparing students of specific sciences for interethnic communication;

- to study the state of teaching theology in non-specialist areas, in particular in specific disciplines, the teacher's approach to teaching and the ability to teach on the basis of a neutral religious attitude and to propose new educational technologies;

- To study the relationship between jurisprudence and religion in preparing students for interethnic dialogue, to analyze the relationship between the interpretation of legal equality and freedom in interethnic relations in religious sources and the justification of religious tolerance in the field of religion;

- to help to understand the structure, origin, development and crisis of cultures, the content and significance of cultural relations, the clash of cultures and the decline of one culture on its basis, as well as the philosophical essence and future development of intercultural communication;

- national idea: based on the development strategy of Uzbekistan and the general goal of civil society sciences, by connecting the best foreign experience of building civil society to interethnic harmony and solidarity, encouraging students to understand their national identity and believe in the path of national development. the tasks of analyzing the explanation that the main goal is to build a prosperous society on the basis of sincere interethnic dialogue in a multinational and free environment of conscience in the cooperation of the two sciences.

Based on these goals and objectives, technologies and educational models will be developed to create a scientific and pedagogical system for preparing future science teachers for interethnic communication. Prior to this work, the current state, level,



effectiveness of the transition of social sciences and humanities to students of specific disciplines in higher education institutions, the current state of interdisciplinary cooperation was studied. According to the hypothesis of the scientific work, the teaching of social sciences and humanities in the higher education institutions located in the Fergana Valley is in good condition, scientific research is conducted between the teacher and the student. However, there is no interdisciplinary cooperation between the social sciences and humanities, social problems are not studied on the basis of an interdisciplinary approach, and as a result, students do not sufficiently form an attitude to social processes, in particular, are not ready for interethnic dialogue.

In pedagogy, higher education institutions are divided into sections of general, special and specific methods of teaching social sciences and humanities, designed to prepare students for interethnic dialogue. It is planned to set the necessary qualification requirements for students, in particular, future teachers of specific sciences, aimed at the formation of a culture of interethnic communication, for which the implementation, development and improvement of interdisciplinary cooperation.

In the pedagogical process of preparing future science teachers for interethnic dialogue on the basis of interdisciplinary cooperation, it is important to address the following:

a) pedagogical conditions for the preparation of future teachers of specific sciences for interethnic dialogue;

b) positive aspects of the theory and practice of modern pedagogy in the methodological training of future teachers of specific sciences in interdisciplinary cooperation;

c) the role and ways of using innovative pedagogical and information and communication technologies in the methodological system of preparation for interethnic dialogue;

g) methodical system of teaching on the basis of interdisciplinary cooperation: purpose, content, form, means and methods and technologies.

In the course of the theoretical study of the effectiveness of interdisciplinary cooperation in preparation for interethnic dialogue, foreign higher education institutions and local experience were studied and compared. These studies have also highlighted the complexities of the interdisciplinary approach. Through interdisciplinary collaboration and a well-chosen comparative-complementary methodology, it has become effective to prepare future science teachers for interethnic communication. When a problem is analyzed through the sciences of philosophy and theology, they respond to the problem through their own approach. But if the problem is addressed together, in cooperation, students will not have confusion, abstract questions, objections. This means that knowledge is formed in the student on the basis of an interdisciplinary approach to this issue. "While the formulation and solution of problems are compared in philosophy and religion, religious issues take precedence over the spiritual-divine basis, while the philosopher focuses on the role of human thinking. The priest always puts the issues of God first, then man and his personality, and the philosopher puts the issues of man and his place in the universe first." [4]

It would be expedient to consider one by one the importance of social sciences and humanities in the development of a culture of interethnic communication and



education in the spirit of tolerance in future science teachers, and what are the tasks of these sciences in this regard.

Conclusion. The role of jurisprudence in the preparation of students of specific disciplines for interethnic dialogue, in the spirit of religious tolerance is high. Jurisprudence serves students to justify the national and universal principles of interethnic dialogue, the legal basis, the attitude of foreign organizations. Special attention is paid to the study of articles of the Constitution of the Republic of Uzbekistan, which reflect the relationship between the state and religion. leads to deepening. The role of jurisprudence in the study of the Universal Declaration of Human Rights, the UN Declaration of Principles of Tolerance, and the legalization of interethnic relations is also high.

It is possible to explain to students of the exact sciences the impact of religious tolerance on world civilization through the study of religion. It is also possible to explain from the point of view of theology and the development of freedom of conscience, the perfection of the right of every person to believe in any religion in social development. The role and importance of this science in educating students of specific sciences in the spirit of religious tolerance is incomparable. This is because the essence, origin, development and role of religious teachings in the life of society are revealed in the science of religion. [5]. The study of the connection between the religion of Islam and other religions, customs, traditions and rituals with religious teachings leads to the improvement of relations between people, the strengthening of their sense of humanity.

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PROBLEMS OF PROVIDING CREATIVE COOPERATION IN SCIENTIFIC RESEARCH OF STUDENTS OF HIGHER TECHNICAL DIRECTION

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Annotasiya: Maqolada oliy texnik ta'lim tizimida tayyorlanadigan mutaxassislar bilim va malakasini jahon standartlari darajasiga yetkazish, imiy-pedagogik kadrlarni tayyorlashga alohida e'tibor berish, talabalarni ilmiy-tadqiqot ishiga yo'naltirishda professor-o'qituvchilar va talabalar o'rtasida ijodiy hamkorlikni ta'minlashning zamonaviy pedagogik muammolari tahlil qilingan.

Kalit so'zlar: talaba, o'qituvchi, ilmiy tadqiqot, ijodiy hamkorlik, texnik ta'lim, ustoz-shogird.

Аннотация: В статье анализируются современные педагогические проблемы приведения знаний и навыков специалистов высшей школы к мировым стандартам, особое внимание уделяется подготовке педагогических кадров, обеспечению творческого сотрудничества преподавателей и студентов в направлении студентов к исследовательской работе.

Ключевые слова: студент, учитель, исследование, творческое сотрудничество, техническое образование, учитель-ученик.

Abstract: The article analyzes the current pedagogical problems of bringing the knowledge and skills of specialists in the system of higher technical education to the level of world standards, paying special attention to the training of intellectual and pedagogical staff, ensuring creative cooperation between teachers and students.

Keywords: student, teacher, research, creative collaboration, technical education, teacher-student.

Introduction. Revealing the talent of each student means that it is necessary not only for the individual, but also for society and its development. One of the main requirements for educators is to identify talented students, to take a creative approach to the development of talent in the desired direction and to create the necessary conditions for its manifestation, to understand the psyche of students and be able to provide qualified assistance. Talent is a lifelong systemically evolving quality of the human psyche that is determined by a person's ability to achieve higher results in one or more areas than other people. Talented students are also distinguished by their perseverance in achieving results in an area of interest to them. However, the diversity



of interest inherent in most of them sometimes leads to the initiation of several tasks at the same time [1].

It is necessary to create certain conditions for the transition of students to education on the basis of creative cooperation:

The first condition is related to the tendency of teachers to organize this system of education.

The second condition is to ensure that students are ready to carry out their learning activities independently. This requires the formation of a certain level of knowledge and general learning skills.

The third condition is the creation of a favorable technical base in the educational institution for the implementation of joint activities.

The fourth condition is that the material and technical basis will have its place in the joint learning process only if each student is provided with a specific program of action.

Literature review. Among the scientists of the CIS countries EA Mikhalychev, O.A.Abdulina [2], S.Ya.Batyshev [3], V.S.Bezrukova [4], A on the problems of ensuring creative cooperation in directing students of higher technical direction to research work. .P.Belyaeva, M.N.Berulova, E.F.Zeer, Yu.M.Izmaylova, P.F.Kubrushko, V.P.Kosyrev, N.V.Kuzmina, V.S.Lednev, O.D. .Listunov, V.A. Slastenin, V.T.Sopegina, N.K.Chapaev and others.

In foreign countries, the integration processes in education in the research of scientists such as G. Spencer BFs Skinner, A. Blum, J. Gilbert, J. Fernandez-Balvoa, S. Merriam, S. Wilson, RMGagne, DEBerlen, S. Jones, P. Black, issues of interdisciplinary integration and diagnostics of the results of integrative education are scientifically and pedagogically substantiated.

Results and discussion. It was found that students and masters who want to do research work in the higher education system have the following important problems. These problems are:

1. Inability to choose the right research topic.
2. Research methods and inability to use them.
3. Inability to prepare a statement of research work.
4. Unable to find and work with the necessary resources.
5. Inability to statistically analyze experimental work, etc.

Orientation of students to research work can be done in two directions.

-first, to organize problem-solving lessons directly in the classroom, in seminars, practical classes, to set problem-solving tasks and encourage students to solve them, to create educational projects (lesson plans, technological maps, electronic manuals) in the field of study or in a discipline;

-Second, it is a logical continuation of the lesson, to conduct teaching and research work outside the classroom, to present their speeches at Olympiads and exhibitions and scientific articles at conferences.

In teaching future professionals to do research work, they can independently perform the tasks given by higher education professors using scientific literature in libraries and present it in the form of independent work, abstracts, term papers. participation in various projects). Professors and teachers of higher technical education



institutions should teach students to solve existing problems in order to start research work.

First of all, we need to teach them how to choose the right research topic. This is a very complex process and the progress and positive outcome of the research work will depend on the choice of topic. The topic reflects the specifics of the research work and is chosen in collaboration with the student and his / her supervisor. When choosing a research topic:

- Possibility to discuss in the pages of scientific research, to express their personal views, to conduct research;
- the lack of a wide range of research topics, taking into account the scientific knowledge of the researcher, the adequacy of skills;
- availability of materials for research, in some cases, the topic is interesting, but there are not enough materials to do it.

Teaching research methods and their use also plays a special role in directing students to research work. We all know that any scientific research is conducted using certain scientific interpretation methods. Research methods are a way to achieve a goal in scientific work [5.95]. The science that studies methods is called Methodology. Methodology (Greek-methodology) as a creative process is based on the ways and means of scientific knowledge, the laws of scientific research, their comparison and systematization. Hence, the methodology studies the essence of scientific cognitive activity, the theoretical problems of the ways and means, as well as the laws of scientific research as a social process. The concept of methodology is complex and not always interpreted uniformly. First of all, it is used in a broad sense - as a methodology of science, and is the philosophical basis of scientific knowledge for all scientific disciplines. In other words, methodology as a science is a doctrine (theory) of knowing an objective being. In the top sense, it refers to the theory of scientific knowledge for specific scientific disciplines (including pedagogy). Hence, there is a need to determine the place of methodology in the general system of methodological knowledge.

In pedagogy, along with other advanced disciplines, it has its own subject, theoretical principles, and a separate research methodology is applied taking into account the specific features and laws of the objective reality involved. Despite the existence of shifts in the development of methodological problems, a number of theoretical and methodological problems remain unresolved. Not sufficiently researched. In our opinion, the development of methodological problems requires consideration of at least two conditions.

The first condition is to strengthen the connection between the current problems of pedagogy and the practical tasks of schools, academic lyceums, higher and secondary special education institutions.

The second condition is the involvement of highly qualified and experienced teachers working in scientifically mature universities, institutes and research institutions in the development of problems of methodology and pedagogical theory.

The process of selecting and justifying a topic is the first stage of scientific research work. The main thing is to choose the field, direction and topic. In choosing the topic, the researcher's interest in the field, direction and scientific potential in this area are taken into account. In doing so, the researcher will be able to choose a topic



through an independent study of the strengths and weaknesses of the field in which he or she intends to engage. Good results are obtained if the advice of mature experts in the field, which should be engaged in the selection of the topic, is followed. In substantiating the topic, the work done on the chosen topic is studied in detail, the achievements and shortcomings in the field are analyzed, and the ground for the problem is prepared. The problem statement is a continuation of the direct justification of the topicality of the topic and is expressed on the basis of the results of the analysis of achievements and shortcomings in the field. This includes not only the search for the problem to be studied, but also a clear and fluent representation of the tasks (problems to be solved) of the scientific research. In problem statement, great emphasis is placed on data collection and processing. The collection of theoretical methods and technical solutions, means of finding solutions to similar problems, information on the results of research in the field close to the research, and other special data is carried out throughout the research, not before the start of the research.

First of all, the following issues related to the theoretical and practical significance of pedagogical research, their logic, methodological description should be clarified:

- increase the effectiveness of theoretical research in pedagogy;
- study of pedagogical experience and use of results;
- Clarification of pedagogical experiment, its essence, methods;
- Problems of application of scientific achievements in the process of education and upbringing;
- An integrated approach to education, the importance of ideological education;
- Methodological aspects of the development of pedagogy on the basis of national and universal experience, etc. It is clear from these questions that it is impossible to live with existing knowledge and be indifferent to modern requirements and needs. In such circumstances, of course, the “base” point must be practice, i.e., the state of modern education is the criterion of true reality. Under the influence of practice, theory becomes a key factor in scientific discoveries. Only a broad and well-organized practice serves to know the shortcomings and shortcomings of the activity, as well as the pedagogical reality. [6.47]

In the process of doing research work, the teacher is the main advisor, giving the research student freedom. a high degree of independence must be granted. As a researcher, the student is required to do the work independently based on the content of the topic, the teacher is asked a variety of guiding, problem-solving questions. It is at this stage that the student uses research methods and has a personal opinion on their research work, makes decisions, learns to make conclusions and suggestions, completes the work.

Conclusion. In short, with the development of science and technology, it is necessary to update, deepen and strengthen the acquired knowledge, to direct students to scientific research, to shape their scientific activity, to allow the next generation to engage in scientific activity, to solve problems in a timely manner. identification in place, attention should be paid to their elimination. Involvement of students in research work has an educational, pedagogical nature, which helps to form a scientific



worldview, to teach students to think independently, so that they believe in their own strength in achieving their goals.

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THE PRACTICAL STATUS OF THE DEVELOPMENT OF ANALYTICAL THINKING IN FUTURE ECONOMISTS

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Annotatsiya: Maqolada tafakkur turlaridan analitik tafakkurning mazmun mohiyati yoritilib, bo‘lg‘usi iqtisodchilarda voqelikni analiz, sintez qilish, ma'lumotlar tuplash, umumlashtirish va yangi qirralarini topishga intilish, o‘z qarashlarini dalillash kabi faoliyatga yo‘llash ko‘nikmasini shakllantirish zarurati ilmiy asoslangan.

Kalit so‘zlar: ta'lim va tarbiya, innovatsiya, texnologiya, metodik talablar, iqtisodchi, baxs-munozara, analitika.

Аннотация: В статье освещается сущность аналитического мышления от типов мышления, а также необходимость развития у будущих экономистов

способности анализировать, синтезировать, собирать данные, обобщать и искать новые аспекты, доказывать свои взгляды.

Ключевые слова: образование и обучение, инновации, технологии, методологические требования, экономист, дебаты, аналитика.

Abstract: The article highlights the essence of analytical thinking from the types of thinking, and the need for future economists to develop the ability to analyze, synthesize, collect data, generalize and seek new aspects, to prove their views.

Keywords: education and training, innovation, technology, methodological requirements, economist, debate, analytics

Introduction. Thinking as a scientific problem has long been studied not only by philosophers but also by pedagogy. According to the philosopher Rene Descartes, thinking is a sign of man's existence in this universe. "I think, so I exist," he wrote. Psychologists point out that thinking usually begins with a problem, a question, a misunderstanding, or an attempt to resolve a conflict. In other words, thinking comes into play in such situations.

Literature review. In a problematic situation. it becomes more active when the desire to know increases. For this reason, scientists study thinking as a thought in action. Already action is a living form of thinking. This movement manifests itself in the form of striving from individuality to generality, and from generality to individuality. Psychologist AV Petrovsky: "Thinking is a mental and socio-causal process closely related to speech, which is the search and discovery of an important innovation. Thinking is the process of directly generalizing and reflecting reality in the analysis and synthesis"(1:14). E. Ghaziev explains that thinking has become the object of research not only in psychology but also in logic, philosophy and even cybernetics. stressed that it will be studied. (2:13.) According to the scholar, contemplation occurs in harmony with other mental processes, such as memory, attention, imagination, and perception, which are closely intertwined. Psychologists divide thinking operations into types such as analysis and synthesis, comparison, abstraction, generalization, concretization, classification, systematization. Analytical thinking is a type of thinking that is distinguished by its effectiveness in enhancing a person's erudition and intelligence. Analytical thinking requires a different approach to the object of study, the ability to comprehensively examine its internal and external relations, as well as to come to an agreement. People with such thinking potential were called analysts in ancient Greece. In "Philosophy. Encyclopedic Dictionary" the term "analytics" is interpreted as the art of analysis, discussion, proof. The term analytics was first used by Aristotle as the name given to the technique of logical analysis. His work, Analytics, focuses on two aspects of this way of thinking: the initial division of an object with a complex whole into simple parts and the complexity of thinking as they are examined. The German philosopher Immanuel Kant called analytics the ability of man to comprehend, and in his Pure Critique of Pure Consciousness he was the first to divide the process of cognition into two stages, analytical and synergetic thinking. and is not only a means of expressing its results, but also the subject of philosophical analysis. (144.) Analytical philosophy differs from other philosophical styles in that it expresses its ideas in a separate sentence rather than in a general text. The philosopher-analyst



pays great attention to the accuracy and precision of the logical connection of the thought and the statements in it to the exact meaning.

Results and discussion. That is why it is always important for future economists to develop their thinking skills, to educate them as independent thinkers, to develop their speech, to teach them language. directing future economists to analytical activity and forming the skills of logical, critical and analytical thinking in the development of this activity form the dynamic basis of their development as individuals. Indeed, analytical thinking differs in that the conclusions reached, along with deep, comprehensively logical reasoning on any issue, are proven. Therefore, it is important to teach future economists a specific approach, clear, logical, expressive and justified approach to analytical work. The level of thinking of future economists also allows analytical thinking to emerge as a result of the diversity of knowledge. Therefore, from the middle of the twentieth century, special attention was paid to the development of analytical thinking in the pedagogical practice of Western countries. Analytical thinking also prioritizes aspects such as logical thinking, speed of thinking, requiring a different approach to the problem, comprehensiveness, finding a reasonable solution to the problem. The owner of such thinking will also have the ability to understand the essence of the problem, to understand its causes and consequences, to come to the right decision. Analytical thinking allows you to search for new information, study it, systematize it, compare, evaluate, think logically, rely on evidence, be critical of existing information, draw the right conclusions based on the information obtained. Consequently, the current level of development requires any professional to plan their activities through simulation, comparison, fragmentation, generalization, systematization, modeling, classification, targeting. The determination of these qualities will play a key role in the formation of a unified information culture and a modern, humanistic worldview in future economists. So, how will the work be done to form and develop analytical thinking in future economists?

- The formation of analytical thinking is aimed at solving common problems in professional practice on the basis of interdisciplinary integration, directly related to the practical activities of students;

- Through the use of advanced teaching methods, techniques and tools, innovative technologies that ensure the effective completion of this process; 3. Organization of professional debates, analytical trainings, involvement in research projects;

Creating a pedagogical environment for future economists to master the mechanism of analytical thinking, effective use of a variety of learning tasks and case studies. future economists will have the opportunity to assess their abilities on the basis of the development of analytical activity, to strive to analyze their achievements, to increase the level of competence in science. This allows for the prediction of learning outcomes. We recommend that future economists prioritize the following practical components in preparing for analytical activities: valuable motivational, reflexive-evaluative, activity-oriented, cognitive components. The value-motivational component involves the formation of students' ability to clearly define tasks, effectively use the collected materials and information.



Conclusion. The reflexive-evaluative component influences the development of emotional-intelligence and evaluative-axiological abilities in future economists. The activity-oriented component involves the formation of operational competencies from simple views to the creation of a scientific concept by systematizing, rounding data, finding their specific aspects, and proving one's point of view. The cognitive component includes the formation of the ability to draw vital, scientific, pedagogical conclusions, to develop thinking, to develop practical skills. The formation of skills and competencies of the future specialist to analyze the results of world events and interpersonal relationships from a professional and scientific point of view has a positive impact not only on the rise of the scientific status of each university, but also on the development of society.

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THE NEED FOR DEVELOPING TECHNOLOGICAL COMPETENCE OF HIGHER TECHNICAL EDUCATION STUDENTS

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Annotasiya: Maqolada oliy texnik ta'lim muasasalari talabalarining texnoetikaviy kompetensiyalarini rivojlantirishning zamonaviy pedagogik shart-sharoitlari, omillari, bosqichlari, komponentlari, usullari tahlil qilingan. Shuningdek, maqolada talabalarning texnik ijodkorlik faoliyatini olib borishda aksiologik munosabatni shakllantirishda ijtimoiy va texnik bilimlar integratsiyasini ta'minlashning pedagogik mexanizmlari tadqiq qilingan.

Kalit soʻzlar: ta'lim, oliy ta'lim, oliy texnik ta'lim, texnika, etika, texnoetika, texnik ijodkorlik, aksiologik munosabat, gumanitar bilim, texnik bilim, integratsiya.

Аннотация: В статье анализируются современные педагогические условия, факторы, этапы, компоненты, методы развития технико-этических компетенций студентов высших технических учебных заведений. В статье также исследуются педагогические механизмы обеспечения интеграции социально-технических знаний в формировании ценностных установок при ведении технической творческой деятельности студентов.

Ключевые слова: образование, высшее образование, высшее техническое образование, технология, этика, техноэтика, техническое творчество, аксиологическая установка, гуманитарные знания, технические знания, интеграция.

Abstract: The article analyzes the modern pedagogical conditions, factors, stages, components, methods of developing techno-ethical competencies of students of higher technical education institutions. The article also examines the pedagogical mechanisms of ensuring the integration of social and technical knowledge in the formation of axiological attitudes in the conduct of technical creative activities of students.

Keywords: education, higher education, higher technical education, technology, ethics, techno-ethics, technical creativity, axiological attitude, humanitarian knowledge, technical knowledge, integration.

Introduction. The ethics of an engineer should not be a "humanitarian appendage" to the main subjects, but a necessary part of professional training. This is how it is taught in the United States, where there are both independent courses in engineering ethics, and the inclusion of "ethical modules" in the courses of engineering disciplines [1]. Meanwhile, serious ethical education in our country exists as a part of philosophical education and, by virtue of this, is metaphysical. And the emerging so-called applied ethics, including the ethics of the engineer, should be based on empirical material. There are certain difficulties associated with this. Overcoming such difficulties requires specific methodological solutions and understanding the situation



in a broad cultural context. Of particular importance here is the understanding of the role and meaning of the "example" - a specific, single (and typical) case.

The so-called applied ethics - bioethics (and ethics of biomedical research), environmental, business, management, "computer", engineering and others - are recognized today as an important section of ethical education and research. These areas focus on issues of behavior and moral choice generated by the intensive development of the relevant areas of science, technology, economics, professional and business activity. In textbooks devoted to such sections of ethical knowledge and practice, an application is often made to cover relevant topics and situations from the standpoint of so-called ethical theories. In this case, the category of "theories" actually includes not so much the teachings of certain thinkers as general views, principles, positions and approaches.

In the "theoretical" sections of foreign manuals on applied ethics, an idea is given of what consequentialism and deontology, utilitarianism and altruism, ethics of virtues, etc. are. However, examples of the consistent application of "theories" in the study of empirical material are rare. This circumstance is associated, to a large extent, with the skeptical attitude of a number of scientists to the use of the expression "applied ethics" to characterize such areas.

Literature review. This state of affairs is not typical even for Germany, where there is such an influential organization as the Union of German Engineers (which, by the way, played a significant role in the formation of the philosophy of technology). In the mid-90s of the XX century, the German philosopher H. Lenk wrote about the American approach to the ethical aspects of the development of technology as a kind of model for Germany, reproaching compatriots for not conforming to this model. "There [in the US] educational institutions include in their curricula a subject (course) on the obligations of engineers, where ethical and professional codes are intensively discussed and developed, congresses on general and topical problems of engineering ethics are convened, individual ("exemplary") Cases related to ethical issues and conflicts among engineers. In this regard, practically nothing happens in Germany and this is hardly the highest form of manifestation of our wisdom"[3].

Materials and methods. It should be noted that in our country, the emerging applied ethics initially have a solid theoretical component, however, empirical material in the available literature is presented relatively poorly, fragmentarily, retellings of situations described in English-language works (as a rule, by North American authors) prevail. The last circumstance is easily explained. Historically, associations of engineers (who, unlike workers, are not members of trade unions) have played a significant role in setting standards of professional conduct. As a rule, ideas about the standards of behavior of an engineer are formalized in the corresponding codes adopted by the associations. Cases of violation of ethical norms become the subject of discussion in the association, and such discussion is fraught with social sanctions, for example, expulsion from the association. The formation of engineering ethics as an academic subject in the United States, which took place in the middle of the 20th century, was based on the then half-century tradition of understanding the problems of professional behavior within the framework of engineering societies, in which special



attention was always paid to the analysis of specific situations characterized by the complexity of the implementation of ethical prescriptions [2].

Results and discussion. Are such reproaches fair? And no, and yes. First of all, the current state of affairs can be explained by cultural differences. It is common knowledge that the history of German thought has given the world many outstanding achievements. Among such achievements, however, there is no psychological (and, more broadly, anthropological) behaviorism or philosophical pragmatism. Both are products of the North American civilization. The nature of uzbek culture, its strengths and weaknesses are often associated with Platonism, the decisive role in the assimilation of which was played by the religion that came from the Greeks. In the context of Plato's ideas about the real world as a world of ideas, and about things as pale, distorted shadows of ideas, the high destiny of a person is thought more to contemplate beautiful ideas than to create useful things. The famous aesthetic hierarchy sets the path for the movement of cognition: from beautiful bodies to beautiful deeds, then to beautiful concepts, and from them to the idea of the beautiful in itself. Neglect of singularity and concreteness does not follow from this, however, the particular and singular are not endowed with the status of a high goal. Without going into a discussion of the worldview foundations of German culture, we only recall that I. Kant in the preface to "Critique of Pure Reason" wrote that the original text of the book contained examples and explanations, but he decided to remove them, since he addresses his work to a real connoisseur of science ... Incidentally, the Critique of Practical Reason (Kant's main ethical work) is by no means overloaded with examples. The foregoing explains partly the situation, but is in no way intended to be an argument in favor of mothballing it. Today there is an urgent need to include case study in applied ethics courses. And not only because examples are needed for methodological purposes - for students who have not yet become "real experts in science." Attention, for example, to the technologies of studying examples is important both in theoretical terms and for the development of what can be called the ideological support of technological development.

A technical system, according to V.N. Ivanovsky, is one that brings to the fore the considerations of expediency, efficiency, practicality, and suitability. Similar considerations determine the choice of theoretical positions that can be used for the "goals set by life" [4].

B. G. Yudin, characterizing the phenomenon of humanitarian technologies, draws attention to the fact that the adjective "humanitarian" can express both the relevance to the humanities and focus on the person. Traditionally, technology was understood as "a set of methods of processing, manufacturing, changing states, properties, form of raw materials, materials and semi-finished products used in the production process to obtain finished products" [5]. Examples of technological operations and processes - machining, pressure treatment, heat treatment, assembly, etc. Technology in the traditional sense - as a set of operations and processes - is different from technology as a set of technical devices. Today the concept of technology (even if we are talking about the technology of production of material things) has changed: technology is thought of as including technology. And yet, trying to get a broad idea of humanitarian - including educational - technologies, comprehending their nature and capabilities, it



is useful from time to time to correlate humanitarian technology with "conventional" technology, which ensures the production of finished products from raw materials and semi-finished products.

Of course, what has been said here about Rozanov in no way should be understood as a call for the implementation of social projects of this author: among the latter there are very bizarre and in many respects dubious. Moreover, the very idea of using the ideas of this philosopher in the modern worldview context has the status of only some consideration, an invitation to reflection, but not a final decision. One should agree with V.I.Bakshtanovskiy, who asserts that “. Uzbek modernization produces a situation of moral choice that requires active and systematic reflection on the potential of various value systems” [6].

One way or another, the urgency of the tasks of technological development actualizes the questions of cultures about creative activity, not least in the field of professional ethics.

Conclusion. The actual practice of technologically advanced countries goes further and imposes new requirements for engineering activities. Exit of engineering activity beyond the design of only a person about machine complexes into the sphere of socio-economic and socio-cultural contexts of ensuring the functioning and development of these complexes leads to the formation of a new stage in the engineering of socio-technical design [7].

Accordingly, the ethical environment for discussing technical projects should be transformed. In an innovative society, it is extremely difficult to predict the consequences of the implementation of a particular project, because any innovation is fraught with risk, with unpredictable consequences. This is especially evident in the development of nanotechnology [8].

Without appropriate personal competencies, it is impossible to talk about the current level of professionalism [9]. Moral competences seem to be the most important of personal ones, because all the others (leadership, team, etc.) are additional to the worldview and practical-behavioral. At the university, it is necessary to recreate the educational link in the formation of the personality on a new, modern, technological basis. “The emphasis in the educational process should be shifted from teaching to upbringing, from knowledge to values, from natural science to the humanitarian component of scientific knowledge, from specific information in private disciplines to a holistic scientific picture of the world” [10].

Considering the problem of forming a course in engineering ethics from an educational and technological standpoint, we note that the selection of examples for analysis in such a course is not as simple as it might seem at first glance. The position “the more examples, the better” is unacceptable in this case. The time allotted for the course is limited, and it should be filled with precisely those examples that illustrate the most important types of ethical problems that a person who creates a technique and ensures its application faces in his professional activity. In American courses, traditionally, a significant place is given to the issues of the responsibility of an engineer in the context of environmental issues, the need to prevent accidents and man-made disasters, etc. The difficulties associated with the observance of intellectual



property rights are certainly considered. Of course, examples of this kind should also be studied in Uzbek courses in engineering ethics.

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COOPERATION TECHNOLOGY AS AN IMPORTANT COMPONENT OF EDUCATION

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Annotatsiya. Ta'lim texnologiyalarini takomillashtirish ta'limning ustuvor yo'nalishlaridan biridir. Maqolada rus tilini tez va samarali o'rganish uchun innovatsion ta'lim texnologiyalarini joriy etish, xususan, dars jarayonida hamkorlik texnologiyalardan foydalanish, shuningdek talabalarning ijodiy faoliyatini tashkil etish uchun ta'lim vaziyatidan foydalanish masalalari yoritilgan.

Kalit so'zlar: ta'lim, ilg'or pedagogik tajriba, til o'qitish, hamkorlik texnologiyasi, ijodiy faoliyat, ta'lim vaziyati, ta'lim jarayoni

Аннотация. Совершенствование образовательных технологий - один из приоритетов образования. В статье рассматривается внедрение инновационных



образовательных технологий для быстрого и эффективного изучения русского языка, в частности, использование технологии сотрудничества на занятиях, а также использование учебной ситуации для организации творческой деятельности студентов.

Ключевые слова: образование, передовой педагогический опыт, обучение языкам, технология сотрудничества, творческая деятельность, образовательная ситуация, образовательный процесс.

Abstract. Improving teaching technologies is one of the priority areas of education. The article highlights the issues of introducing innovative educational technologies for the rapid and effective study of the Russian language, in particular, the use of collaborative technologies in the classroom, as well as the use of the emerging educational situation for organizing the creative activity of students.

Key words: education, advanced pedagogical experience, language teaching, collaborative technology, creative activity, educational situation, educational process

Introduction. Social and economic reform in the republic requires changes in the structure and content of education. One of the priority direction of education is the improvement of teaching technologies. Educational innovations can be understood as such phenomena as the scientific search for advanced pedagogical experience [2]. New conditions of the labor market demanded a revision of such an important document as the Law of the Republic of Uzbekistan "On Education", which was adopted in a new edition on September 23, 2020 [1]. The document aims to regulate relations in the field of education, the formation of highly qualified, competitive specialists for all spheres of the republican economy and society. These tasks closely linked with the educational impact of teachers on the formation of a specialist's personality and the need for masterful teaching of academic disciplines at all stages of lifelong education. [3]

With the development of the modern information society, the requirements for its participants are becoming higher every year. These requirements relate not only to the high economic requirements of the geopolitical level for a modern specialist, but also to the comprehensive training and development of the individual for participation in all sectors of social and political life. Therefore, the need to study Russian, as well as foreign languages, becomes an objective reality. The introduction of innovative educational technologies for the rapid and effective study of Russian and foreign languages is the key to the authority of the Republic of Uzbekistan in the international arena, strengthening economic ties by integrating Uzbek entrepreneurship into world financial structures, developing friendly relations of citizens of the Republic of Uzbekistan, both with the Russian Federation and foreign countries.

Materials and methods. Teaching languages at a university should be structured in such a way that the teaching mechanisms fully coincide with the mechanisms of cognition of the surrounding world that are natural for any student. Learning should be based on collaboration between teacher and student. The teacher should leave aside the team style and move to cooperation with students. Such relationship building changes the student's thinking - it acquires an orientation towards achieving a result, and not an attempt to simply "sit out" in the classroom for the allotted time and go home. The very atmosphere of the lesson changes dramatically - it becomes much more relaxed, friendly, creatively active.



To organize the creative activity of students, the teacher can use the educational situation that has arisen. So, when studying spatial meanings, students answer questions about situations: 1. You decided to take a break. On your way: river, lake, forest, meadow, grove, park. Where will you stop? 2. You are walking. On your way there are squares, streets, shops, squares, parks. How would you describe your whereabouts? 3. A passer-by asked you how to get to the cinema, hotel, institute. Explain the way to him.

In order for a person to create his own version of motivation from various theories of motivation, he must be interested in this problem. Any positive manifestation of the student's creativity must find the support of the teacher. The meaning of constructing situations in which a student can show independence is to ensure his educational movement. To do this, the teacher must analyze the possibilities and features of the emerging educational process in order to act on the basis of the current situation.

Depending on the didactic goals and characteristics of the content of the material, various types of situations can be used in the educational process.[4]

1. *Situation-an illustration.* Using a concrete example from practice, the regularity or mechanism of social phenomena, actions, actions of officials is demonstrated, the effectiveness of the use of certain techniques, methods, methods of leadership, training, education is assessed.

2. *Situation-assessment.* Students are offered a description of the specific event and the action taken. Their task is to assess the sources, mechanisms, significance and consequences of the situation and the measures taken or actions of an official, a team. For example, students are asked to analyze a specific case and indicate the appropriate actions taken by officials. Students should, on the basis of a comprehensive study of the situation, assess the correctness (incorrectness) of their actions, offer their own version.

3. *Situation-exercise.* In this case, the analysis of the situation requires the listeners to turn to special sources of information, literature, reference books, and conduct research work. Students are divided into groups of 3-5 people and study the situation. They prepare a list of questions related to it and pass them on to the teacher. Having received the answers, having studied the information, the students develop an action plan, draft decisions, and make predictions of the final result.

4. *Situation-a problem.* With the appropriate selection of material and the correct formulation of classes, the situation-problem can serve as both an illustration, and an exercise, and a means of transferring translation experience. It is presented to students in the form of a problematic task that actually faced or is facing practice.

Results and discussion. When presenting situations to students, it is advisable to vary the degree of their problematic and cognitive difficulties through the nature of the information provided. So, the following options can take place:

1. Students receive all the necessary information - as a rule, such cases do not occur in practice.

2. Students do not receive all the information, it is necessary to analyze a specific situation and collect additional information - such cases occur quite often in practice.

3. Students are briefly outlined a specific situation without giving all the necessary information, which corresponds to the conditions of practical activity.



Examples of such situations are role-playing games (competition games):

- *Who he is by profession?* - Students should know the names of some professions in Russian. Tasks for the game: a) Using characteristic movements, show how a representative of a profession works; b) Guess what profession A.

- *Who knows the profession better?* - Each student in turn names a profession. The one who calls the profession last wins.

- *Where do you work?* Questions for the game: - Where do you work? - What is your occupation? - What do you do? The answers to the questions form a dialogue. Possible extensions: Students conduct a full self-introduction, starting with the words "*Let me introduce myself*" or "*Let's get to know each other*," then ask questions of the interlocutor and answer his questions.

- *We meet a colleague* (role-playing game, micro-sketch). **The task.** a) You have been instructed to meet a colleague who comes from another city (from abroad). Meet him at the train station (at the airport); b) You are on a business trip. Your colleague meets you. Get to know him, talk.

Conclusion. Such situations are designed for a different level of formed professional thinking. To ensure the effectiveness and efficiency of training, the teacher simply needs to recognize the uniqueness of each student, to understand that his own role is not only in the transfer of knowledge, skills and abilities, but also in the organization of such an educational environment that allows the individual (student) to rely on his potential and appropriate teaching technology. Awareness of the unique value of a person is the key to an effective educational process.

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AXIOLOGICAL APPROACH TO THE DEVELOPMENT OF STUDENTS' PROFESSIONAL SPIRITUALITY IN THE PROCESS OF STUDYING GENERAL SCIENCES

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Annotatsiya: Ushbu maqolada bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyatning kreativ yondashuvlari usullar va tavsiyalardan o'rinli foydalanish bo'yicha ma'lumotlar berib o'tilgan. Shuningdek, bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyat tizimini shakllantirishning samarali usullari ochib berilgan.

Kalit so'zlar: Ijtimoiy tarmoq, ommaviy madaniyat, korruptsiya, madaniyat, ma'rifat, Innovatsiya, kreativlik

Аннотация: В статье представлена информация о подходах к творческим подходам к духовно-воспитательной деятельности будущих учителей. Выявлены эффективные способы формирования системы духовно-воспитательной деятельности будущих учителей.

Ключевые слова: Социальная сеть, массовая культура, коррупция, культура, просвещение, инновации, творчество.

Abstract: This article provides information on the appropriate approaches to creative approaches to spiritual and educational activities for future teachers. It also reveals effective ways to form a system of spiritual and educational activities for future teachers.

Keywords: Social network, popular culture, corruption, culture, enlightenment, innovation, creativity

Introduction. Today, one of the main tasks of the Ministry of Higher and Secondary Special Education at the state level is to train young people in the profession of modern education, to choose a profession according to their wishes and desires, throughout their lives. is to form a sense of devotion to one's profession. Accordingly, the main task of the state is to organize a high and effective educational process through the "study of general sciences" and to train qualified and competitive personnel. The axiological (value) approach should separate the human sphere, which can be called the world of values. It works as a generality of material and spiritual values, a complex hierarchy of meanings and meanings for a particular social organism. The basis of the axiological approach is the concept of interconnected and interdependent world. According to this concept, our place of residence is a unified world, which unites humanity and it is very important to describe everyone.

Literature and review. The direction of humanistic value is a specific axiological tool that provides the remaining values of the remaining value system. As the President Sh. M. Mirziyoyev said in his speech on the occasion of the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan, Speaking about the upbringing of the younger generation, I would like very much that each of us, especially our sons and daughters, who are now coming to life, would follow these



ideas of our grandfather Abdurauf Fitrat. Here is what our great ancestor wrote: "People strive for a specific goal, to become rich, to be happy and honored, to be brave or weak, to be humiliated, to bear the burden of unhappiness, to be neglected, to be enslaved and enslaved. it depends on the upbringing they received from their parents as children." In fact, the culture, intelligence, behavior, and qualities of young people in academia are an expression of their upbringing in the family. Spiritual and moral factors play a decisive role in the development of economy, science and technology. Although man is not able to know all the secrets of the world, he is able to live in the way of Truth by discovering the truth.

Research and methodology. A person's need for self-awareness and self-knowledge builds self-confidence. He is always accountable to his conscience, family and community. Spiritual and moral purity is the main criterion for determining a person's level of education. Ignorance, rudeness, intolerance, illiteracy, arrogance, greed, malice, stinginess, lying, sedition, enmity, gossip, arrogance, and jealousy are all unforgivable human traits in human relations. There are many examples of spiritual and moral maturity as a characteristic feature of the glory of our national values. The only Sufi sage, patriotic poet Hoja Ahmad Yassavi is known as the founder of the first mystical sect in Central Asia - "Yassaviya", a mature man who made a great contribution not only to the spiritual and moral values of Khorasan and Movarounahr, but also the Turkic-speaking peoples. Our great compatriots, Uzbek children - Shirak, Tomaris, Mahmud Torobi, Spitamen, Jaloliddin Manguberdi, Najmiddin Qabroi, Dukchi Eshon, Dukchi Eshon, Dukchi Eshoni, who set an example of selflessness in the way of freedom and patriotism, respected not only their people, but also universal and universal values The great courage of Avloni, Fitrat, Cholpon, Osman Nasir in the path of independence, freedom and liberty, enlightenment, is the highest example of our national and spiritual-moral values. The spiritual and moral basis for improving the preparation of students for professional education is in this mobilization, self-sacrifice, not in their own worries, but in the pain of others, the people and the homeland. It is absolutely impossible for pedagogical activity to be limited by its active movement and organization. If a teacher's professional dedication, that is, if he can direct his knowledge and experience to the well-being of young people, he will have the status of a true teacher, in Ghazali's words. A teacher is a person who is truly wise. This means that no knowledgeable, experienced person can be wise. It should be noted that our scholars and thinkers, who have lived in our land since ancient times, also paid special attention to the education of a harmoniously developed generation.

Analysis and results. Farobi's spiritual and moral views in The City of Noble People play an important role in the development of the spiritual life of society, as well as in the moral upbringing of leaders and the younger generation. It is well-known that perfection cannot be achieved by man alone. He needs the love and support of others. According to Farobi, "Man matures with virtues, and he who matures is considered happy." The scholar also says that the mind is the most important means of attaining spiritual and moral perfection. "Everyone is imperfect from the beginning, but with an innate instinct, they strive for perfection step by step. It is well known that patriotism is the spiritual basis of the life of every state and is the most important



mobilizing force for the comprehensive development of society. In order to form a strong position in the hearts of the younger generation and a high sense of responsibility for the fate of our country, a unique system of patriotic education has been created, which now covers a wide range of the population [5- 421]. The following words of our great ancestor, thinker and scholar Abu Nasr al-Farabi are proof of this. People who are intelligent are those who are virtuous, sharp-witted, dedicated to useful work, and have a great talent for discovering what is necessary [6-182]. Spiritual perfection means, first of all, the intellect of a person's culture of thinking. Spiritual perfection includes mental capacity. The human way of thinking is reflected in the concept of intellect. An intellectual person is a person who lives with spiritual needs and is mentally mature [7-216]. Therefore, it is necessary to develop the intellectual potential of young people. Intellect, intelligence is manifested in the activities of the individual. Needs and interests underlie a person's activities. Spiritual need is an important factor in the spiritual image of a person, the formation and development of his intellectual abilities. Intellectuality is manifested in personal abilities. An important aspect of the educational process is the development of human intellectual abilities. Therefore, raising the level of education in our country to the level of modern requirements is a priority of our policy. "Intelligence and spiritual potential are the two wings of an enlightened person" [8-46]. An educated person, the upbringing of a harmoniously developed generation is a guarantee of our great future. In many ways, the education of the younger generation in our country depends on raising the intellectual potential of the individual. Therefore, special attention should be paid to the upbringing of a harmoniously developed generation, the identification of talented and potential young people, their full support. The rapidly growing intellectual capacity and competition among young people determine their level of knowledge.

Conclusion. Based on the axiological approach, the achievement of high professional results in the field of spirituality is determined by the strengthening of professional motivation, development of professional abilities, formation of professional competence, stimulation of creative potential, professional axiological orientation, identification and effective use of personal opportunities for success.

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INNOVATIVE METHODS OF DEVELOPMENT OF SPIRITUAL AND EDUCATIONAL ACTIVITY IN HIGHER EDUCATION SYSTEM

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Annotatsiya: Ushbu maqolada bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyatning kreativ yondashuvlari usullar va tavsiyalardan o'rinli foydalanish bo'yicha ma'lumotlar berib o'tilgan. Shuningdek, bo'lajak o'qituvchilarda ma'naviy-ma'rifiy faoliyat tizimini shakllantirishning samarali usullari ochib berilgan.

Kalit so'zlar: Ijtimoiy tarmoq, ommaviy madaniyat, korruptsiya, madaniyat, ma'rifat, Innovatsiya, kreativlik

Аннотация: В статье представлена информация о правильном использовании творческих подходов и рекомендаций в духовно-воспитательной деятельности будущих учителей. Выявлены эффективные способы формирования системы духовно-воспитательной деятельности будущих учителей.

Ключевые слова: Социальная сеть, массовая культура, коррупция, культура, просвещение, инновации, творчество.

Abstract: This article provides information on the appropriate approaches to creative approaches to spiritual and educational activities for future teachers. It also reveals effective ways to form a system of spiritual and educational activities for future teachers.

Keywords: Social network, popular culture, corruption, culture, enlightenment, innovation, creativity.

Introduction. Creativity is the driving force behind the fourth largest industrial civilization in the world today. If you look around, you will see unique and amazing examples of human creativity everywhere: e-services, virtual reality, rectangular watermelons, soilless harvesting... All this is the product of human imagination, thinking.

The main cause of all kinds of calamities and calamities is the indifference of people to their own lives and destinies. To study the relationship between the development of



society and human interests, the spiritual, educational and moral factors of the realization of needs and interests, to study and analyze the specifics of interests, goals and views in the relationship between the individual and society, to awaken national spirit in youth education is an essential condition of social development.

Literature and review. A thorough study of the rich spiritual and cultural heritage of our great ancestors in the upbringing of today's young generation, who think independently and deeply, and emerge as a force capable of taking responsibility for the fate and future of the country, develops an axiological approach to the harmony of human needs and interests. . Today, one of the urgent tasks is to increase the role of national and universal values in the lives of young people, to bring them up with modern knowledge and professions, thorough knowledge of foreign languages, loyalty to the motherland and the people. In our country, the main task of education is to properly educate the younger generation, to bring them up in the spirit of national values and to take care of their spiritual development. It should be noted that it is important to preserve and value our unique history, language, religion and spiritual heritage, and to use them effectively in determining the future and destiny of young people. As the President of the Republic of Uzbekistan said: "All of us - citizens, society and the state - are equally responsible for the development of our country, strengthening peace and stability in our country, preserving, enriching and transmitting our historical, spiritual and cultural heritage to future generations" [1-37].

Research and methodology. Creative approaches and achievements have promoted human civilization around the world in a variety of fields, from science and technology to philosophy, art, and the social sciences. Creative thinking is more than just giving random ideas. It is a real skill based on knowledge and experience that allows a person to achieve better results, sometimes in difficult situations. Societies and organizations around the world are increasingly aware of the need for innovative knowledge and creativity in problem solving, which in turn increases the importance of innovation and creative thinking. It is true that the influence of creative thinking lags behind significant innovations in society as a whole, but it is also a universal and equalizing phenomenon, meaning that any person, to one degree or another, has the ability to think creatively. We know that the more talented, dedicated and creative young people are in a country, the more socio-economic development there will be. A forward-thinking state opens the door to creative activity in all spheres of social life. In order to gain a better understanding of creative activity and the creative process, it is useful to study the psychological and spiritual aspects of this issue. Creativity is a Latin word that means to create, to organize, and it means an extraordinary innate ability of an individual or a person based on creativity, a high level of intellectual potential as an initiator of amazing innovations [2.]. Creativity as a category that develops the individual is an integral part of human thinking, spirituality, not in the diversity of knowledge acquired, but in the pursuit of new ideas and reforming and changing stereotypes, making unexpected and unusual decisions in solving life problems. That is, creativity cannot be achieved by repeating the given knowledge, the main condition for the emergence of a new thought, a new idea in the process of creative thinking. For example, even if you memorize words in English and "drink" grammar rules, you will not be able to write an essay. Therefore, imagination plays an



important role in the process of creative thinking. This is exactly what Albert Einstein meant when he said that "imagination is more important than knowledge." Often, unusual ideas and solutions come to mind unexpectedly. To do this, first of all, the homogeneity and habit in the process of human thinking must be eliminated. Spiritual and educational activities require many personal qualities from the teacher (patience, organization, communication with people, ability to convince people of their ideas). The range of spiritual and educational activities includes sports events, cultural and educational events, events organized by the Youth Union. Despite the important work being done in this area, a number of systemic problems remain that hinder the effectiveness of spiritual and educational reforms in the process of social, economic and political renewal. In particular, there is no integrated system of spiritual and educational processes, insufficient organizational, practical and research work is carried out to protect our people, especially young people, from spiritual threats. social partnership has not been established effectively. [2]

Analysis and results. The Republican Center for Spirituality and Enlightenment organized educational activities in educational institutions, mahallas, villages and regional centers under the motto "Let's live freely and prosperously in the new Uzbekistan!" Cultural and educational events under the motto "New Uzbek youth, let's unite!" propaganda events, spiritual events under the motto "New Uzbekistan, a new worldview" and the festival "Youth Forum" are in full swing. Spiritual and educational activities affect the lives of young people and require a great deal of responsibility from the future teacher. The teacher has a legal and moral responsibility to work with students. Cooperation is also a priority in developing such relationships. It is important to establish cooperation and dialogue with people of different ages, professions and nationalities. The dignity of every human being is to do his job with admiration.

Conclusion. The great thinker Hussein Waz Kashifi's statement that "Man's dignity is measured not by his wealth or social origin, but by his spiritual image and moral qualities" is a proof of our opinion. We believe that the creative approaches to spiritual and educational work of future teachers should be based on the following methods and recommendations:

- Transformation of a healthy worldview and creativity in society into a nationwide movement through the widespread promotion of the idea of "From national revival to national progress" based on the principles of goodness and humanity;
- Extensive use of popular scientific reports that reveal the essence of the existing artistic and moral problems;
- Organize regular discussions of new literature in order to encourage participants to be active, to develop critical thinking skills;
- effective use of the activities and opportunities of film lectures and cinemas in the organization of spiritual and educational activities;
- Ensuring the continuity of spiritual education in the family, educational institutions and communities.
- Appropriate use of modern information and computer technologies in the delivery of spiritual and educational messages to young people and their education.



It is necessary for future teachers to organize exhibitions in various areas in the field of spiritual and educational activities on a creative basis, to use new innovative technologies in the organization of these exhibitions.

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COMPARATIVE ANALYSIS OF METHODS FOR ASSESSING THE ECONOMIC SUSTAINABILITY OF ENTERPRISES

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Annotasiya. Ushbu maqolada korxonalarining iqtisodiy barqarorligini baholash usullari qiyosiy tahlil qilingan. Shuningdek, korxonalarining iqtisodiy barqarorligini baholash usullari va ko'rsatkichlarini tavsiflangan. Bundan tashqari, korxonaning iqtisodiy barqarorligi elementlarining tuzilishi va xususiyatlari tavsiflangan. Qolaversa, maqolada korxonalarining iqtisodiy barqarorligini baholash usullarining qiyosiy tahlilini takomillashtirish bo'yicha xulosalar va tavsiyalar ishlab chiqilgan.

Kalit so'zlar: iqtisodiy barqarorlik, korxonalarining iqtisodiy barqarorligi, barqarorlik, iqtisodiy barqarorlik yelementlari, baholash metodologiyasi.

Аннотация. В статье дается сравнительный анализ методов оценки экономической устойчивости предприятий. Также описаны методы и показатели оценки экономической устойчивости предприятий. Кроме того, описаны структура и характеристика элементов экономической устойчивости предприятия. Кроме того, в статье делаются выводы и рекомендации по совершенствованию сравнительного анализа методов оценки экономической устойчивости предприятий.

Ключевые слова: экономическая устойчивость, экономическая устойчивость предприятий, устойчивость, элементы экономической устойчивости, методология оценки.

Abstract. This article provides a comparative analysis of the methods of assessing the economic stability of enterprises. It also describes the methods and indicators for assessing the economic stability of enterprises. In addition, the structure and characteristics of the elements of economic stability of the enterprise are described. In addition, the article draws conclusions and recommendations for improving the comparative analysis of methods for assessing the economic stability of enterprises.

Keywords: economic sustainability, economic sustainability of enterprises, sustainability, elements of economic sustainability, valuation methodology.

Introduction. In his report on ensuring economic stability, President of the Republic of Uzbekistan Shavkat Mirziyoyev said: "Analyzing the steady progress of our country on the path of sustainable development, we have every reason to say that last year significant steps were taken to implement fundamental reforms. The main goal of these reforms is to ensure a decent standard of living and quality of life for the population. This policy, aimed at rapid and sustainable development, will continue unconditionally." [1] In particular, the President touched upon the following important issues in the report: "I propose to identify eleven key priorities of the economic and social program for 2017, taking into account the proposals received during the



discussion of the draft Action Strategy for further development of Uzbekistan in 2017-2021. It is known from world practice that any state seeks to ensure sustainable economic growth in the country by ensuring the economic stability of enterprises in its economy and improving the living standards of the population.

In the context of the development of the digital economy in the world, we believe that a number of principles should be relied on to ensure the economic stability of domestic enterprises. Some literature has commented on this. But many of these views are aimed at ensuring the economic stability of subjects such as the country, the region. In these cases, issues directly related to the economic security of enterprises are not fully and clearly reflected. At the current stage of development, ensuring the economic security of industrial enterprises is an important task [2]. However, at present, it is theoretically difficult to imagine the possibility of changing the habitat, since this is associated not only with high costs, but also with the ability of a person to overcome huge distances and the ability of the human body to adapt to a new environment. And we are not talking about the survival of the entire population of the earth, but only the human race as such. The second, most likely, course of survival of the future generation is a change of thinking and a transition to a new course of development (towards "sustainable development") [3]. In our country, the modernization of the economy is considered not only to ensure macroeconomic stability and sustainable economic growth, but also to increase the variety of sources of income, employment, localization, filling the domestic market with goods, increasing the country's export potential.

Literature review. The category of "economic stability" has been studied by many economists. In particular, modern approaches to enterprise sustainability A. Vald, L. Valras, P. Samuelson, A.A. Bogdanov, A.I. Romanova, S.V. Sokolov, V.S. Rappoport, Savitskaya G.V., Makkarov M.A., Sheremet A.D. and based on the scientific work of other scientists [4]. The literature also defines the concept of "sustainable economic growth". In particular, the concept of "sustainable economic growth" should reflect a state of the national economy in which the real variable criteria and indicators, which may be negative or equal to zero, must grow at a continuous proportional rate.

Local scientists T.S. Malikov, O.O. Olimjonov, M.K. Pardaev, B.I. Isroilov, H. Hasanovs conducted research on the economic sustainability of the enterprise [5].

It is known that the assessment can be made on the basis of both static (for the reporting period) and dynamic indicators (growth rate, absolute growth, etc.). In this regard, M.N., who proposed indicators that characterize one or another aspect of the economic stability of the enterprise. Kozin, S.Yu. Pleshkov, G.R. It is worthwhile to look at Yarullina's scientific work [6]. In this regard, Uzbek scientists have focused on the financial aspects of assessing the sustainability of enterprises. Methods of calculating and evaluating the economic stability of enterprises on the basis of dynamic norms were among the first to be developed by economist I.M. Carried out by Syroejin, later N.N.Zakharchenko, N.N. Pogostinskaya, A.V. Zavgorodnyaya, R.L.Jambekova and N.A. Improved in Savinskaya's research [7]. We will briefly describe this method. It is possible to reflect the activities of any enterprise with the dynamics of certain economic indicators, in which the interdependence and interdependence can change with the transition of the enterprise from one state to another. Despite the widespread

use of dynamic criteria in the assessment of economic activity, it is advisable to adapt such an approach based on the specifics of the system and development of each sector, and pay attention to the following aspects [8]:

- substantiation of the structure of indicators of economic stability;
- determination of the dynamic norm on the basis of the average value of the analyzed indicators for the network;
- interpretation of the results of the assessment.

Research methodology. Theoretical and methodological basis of this article is general economic literature and scientific articles, research of economists on strategic management of enterprises, interviews with scientists and industry representatives, analysis of their written and oral opinions, expert evaluation, process observation, systematic analysis of economic events and processes. The approach provides conclusions, suggestions and recommendations in relevant areas through a comparative analysis of the author's experiences. In the process of studying the topic, in addition to general economic methods, special approaches to data structuring were used, such as comparison, aggregation of theoretical and practical materials, and systematic analysis.

Analysis and results. Based on the analysis of the above methods and approaches, it is expedient to develop a method of assessing economic priority, which can set certain limits on dynamic changes, as well as assess changes in the actual performance of industrial enterprises.

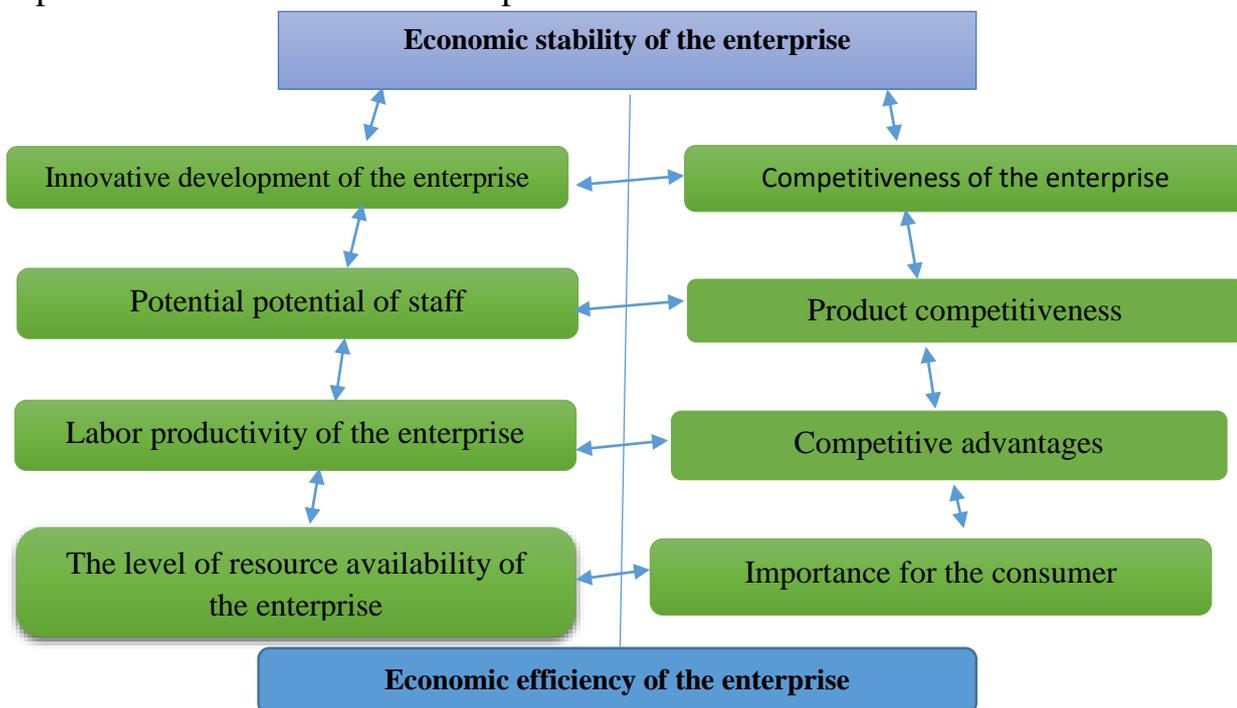


Figure 1 The structure of the elements of economic stability of the enterprise

Source: Developed by the author.

Sustainability of an enterprise is a complex economic category that characterizes its long-term effective operation (Figure 1) and is based on three elements: enterprise competitiveness, economic security, and economic efficiency. It should be noted that

these elements are closely interrelated and work together, but have different functional functions.

Competitiveness determines the development potential of the enterprise, and sustainability determines the long-term prospects of the enterprise. The sustainability of an enterprise can be said to be competitive over time. At smaller intervals of time, these two concepts have equal power. The need to assess the cost-effectiveness of investments arises in all cases, such as new construction, expansion of existing production, rehabilitation and technical re-equipment, modernization of production and development of organizational and technical measures, which require additional capital investment. Sometimes the production of a new type of product also requires the introduction of investment and other investments, and hence a preliminary assessment of the cost-benefit ratio [9]. In assessing the cost-effectiveness of investments, enterprises must address two tasks: the first - to assess the effectiveness of the investment project, which allows you to choose the most optimal option in terms of payback period and profitability of capital investments; the second is to evaluate the effectiveness of investments in existing production (production of additional products, reduction of costs, increase in profits, etc.). SWOT-analysis is a method of strategic planning aimed at identifying existing factors in the internal and external environment of the organization. They fall into four categories, namely Strengths, Weaknesses, Opportunities, and Threats (1-table).

Table 1

SWOT analysis

The infographic is titled "Company SWOT Analysis" and is divided into four vertical columns: Strengths (yellow background), Weaknesses (blue background), Opportunities (yellow background), and Threats (blue background). Each column features a large letter icon, a descriptive title, an icon, and a list of bullet points.

S	W	O	T
Strengths	Weaknesses	Opportunities	Threats
<ul style="list-style-type: none">• Same Day Delivery within the city• Urban core has under 1 hr delivery expectancy• High-quality foods• 200+ Drivers• Trusted and high product sales exposure	<ul style="list-style-type: none">• Costly• No monthly subscription options or scaled payment arrangement• Inaccessible to a larger consumer audience• Poorly optimized SEO	<ul style="list-style-type: none">• Optimize current mobile app for responsiveness and built-in feedback• Attract a larger, wider target consumer audience• SEO focus can help drive a great amount of online traffic and improve online product sales ranking / metrics	<ul style="list-style-type: none">• Can operate at a loss to drive away competition• Costly state laws to oversee grocery delivery and accountability under review/evaluation

In our opinion, the main indicators for assessing the economic stability of enterprises are:

1. Current liquidity ratio. This ratio represents current assets (less overdue receivables) per sum of current liabilities. The fact that the coefficient is higher than 2 and has an upward trend is positively assessed.

$$K_j = \text{JA-MUDM} / \text{JM} \quad (1)$$



2. Intermediate liquidity ratio. In calculating this ratio, the amount of current assets is deducted from the amount of inventories and overdue receivables. A coefficient greater than 1 is considered a negative condition.

$$KO = PM + MK + DM - MUDM / JM \quad (2)$$

3. The absolute liquidity ratio represents the degree to which cash and short-term investments can cover current liabilities with assets. A coefficient greater than 0.2 has a positive characteristic. That is, the company must have at least 20% of the total current liabilities.

$$Km = PM + MK / JM \quad (3)$$

4. One of the important indicators of economic security of enterprises is the return on assets (Ar), which is not less than the level provided for in the plan (norm). This indicator is represented by the usual formula:

$$Ar = (Cf: A * 100) > Arm; \quad (4)$$

Here: Sf is the net profit of the enterprise;

A is the average annual value of the assets.

5. In this way other indicators are also determined. In order to properly assess the situation studied in practice, it is necessary to identify a single, complex indicator from the system of indicators, which represents the economic security of enterprises. To do this, we recommend using the following formula:

$$Kxkk = Ar + Xr + O'zr + Smr; \quad (5)$$

In this case: Kxkk is a complex indicator of enterprise safety.

Conclusion. Given the role and importance of economic stability in this system of problems related to the economic stability of enterprises in the context of the COVID-19 pandemic, we have proposed new conceptual directions for ensuring the economic stability of enterprises:

- Improving the security system of the enterprise and providing them with modern technical means;
- creation and continuous improvement of the system of protection of enterprise property (fixed assets, inventories, raw materials and supplies, semi-finished products, finished products, etc.);
- Improving the security of enterprises in the transportation of property in accordance with modern requirements;
- Improving the information and scientific and technical security of enterprises;

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PHILOSOPHICAL-EPISTEMOLOGICAL INTERPRETATION OF TIME

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Annotasiya. Maqolada borliqda sodir bo'ladigan hodisa va jarayonlarning ketma-ket ro'y berishi va davomiyligini ifodalaydigan vaqt tushunchasining tabiati, vaqtning makon va zamondagi o'rni, vaqtning inson ongi, tafakkuri va ruhiyatiga ta'siri, shuningdek, vaqtning mohiyati Qur'on, hadis va tasavvuf ilmiga doir adabiyotlar asosida tadqiq etilib, falsafiy-irfoniy tahlil qilingan.

Kalit so'zlar: borliq, Qur'on, vaqt, nisbiylik nazariyasi, o'tkinchilik, abadiylik, orif, makon, zamon, o'tmish, kelajak, bugun, fursat, lahza, g'aflat, ogohlik.

Аннотация. В статье исследуется природа понятия времени, место времени в пространстве и времени, влияние времени на разум, мышление и психику человека, а также сделана философско-эпистемологический анализ сущность времени на основе Корану, хадисы и литературы по суфизму.

Ключевые слова: бытие, Коран, время, теория относительности, быстротечность, вечность, ариф, пространство, время, прошлое, будущее, сегодня, возможность, момент, незнание, осознание.

Abstract. The article examines the nature of the concept of time, the place of time in space and time, the influence of time on the mind, thinking and psyche of a person, as well as a philosophical and epistemological analysis of the essence of time based on the Koran, hadith and literature on Sufism.

Key words: being, the Koran, time, theory of relativity, transience, eternity, arif, space, time, past, future, today, opportunity, moment, ignorance, awareness.

Introduction. Since the phenomenon of time in existence it is directly related to each process, studied as a necessary ingredient in various aspects within the sciences. From the transcendental attribute of time its relation to space and motion of matter, length in the material system, asymmetry, irreversibility, nocylicity, unity of continuity, connection, dependence on structural relations, progress, that is, forward. The continuity of time is relative, and absolute. In the twentieth century, the theory of relativity and the universal idea of quantum mechanics about space and time led to a great discovery, that instead of three-dimensional space, the category of four – imensional space (the fourth dimension – time) rose to the forefront: now only their delicate “accumulation” needs to maintain its independence” [1.4.].

The theory of relativity strengthened the connection between space and time. The simplest element of the universe is the “event”, which is like a momentary flash of a light, that is, space-time is a set of all events in the universe, in which the ratio of one event to another is given special attention. Events occur in sequence, time moves

forward relentlessly [2.120., 133.]. Physics works on the basis of a clear scientific basis and evidence. This is understandable: “Time goes beyond the boundaries of three-dimensional space. The time a person feels is the fourth dimension” [3.239.].

All the scientists who created the new foundations of physics in terms of eternity, that is, the fifth dimension, have inwardly acknowledged the Creator of all the worlds. Time travels out of space, affecting space in isolation from it. Space lives in time, in the body of time through time: “If time is imagined as a line, it intersects with the line of eternity (vertical) at each point of this line. Eternity is more than a dimension of time. Therefore, if time is the fourth dimension, then eternity is the fifth dimension” [4.6-7.]. Eternity is the footsteps of Almighty Allah and the mystery in His presence.

The one-sided direction of time shows that it only moves from the past to the future, that is, time does not return, but rather always moves forward. Time is antinomic, meaning it is impossible to look back. The infinity of time is an indication that the existence and development of the material world has no beginning and no end, and the mystery of time necessitates an understanding of its true nature and a mystical analysis.

Literature review. In mystical sources, time is considered to be “the time between the present and the future”, and the question of time is analyzed in terms of the “state”. In particular, Sheikh Najmiddin Kubro described time as a time of divine arrival and merciful manifestation, a spiritual state, which enters the heart of the servant [5.215.]. Sheikh Kolobodi acknowledged that “cases” do not leave a legacy, that there is knowledge for every status, that there is a sign for every case, that there is time for every sign [6.72.]. In al-Hujwiri’s interpretation, time is a state that frees man from the past and the future, that is, when the heart is bound by a divine bond, there is no memory of the past, and no thoughts of the future [7.368.]. Abu Abdullah al-Maghribi considered the most virtuous work to be the proper use of time [8.85.]. Abu Said Kharroz says that one should not spend precious time on anything other than something that is priceless for a person, being between the past and the future that possesses it [7.369.]. For Junaid Baghdadi, mysticism is about saving time [6.75.].

Research Methodology. Objectivity (scientific objectivity), historical, logical, systematic, comparative analysis, inheritance, hermeneutics, methods of interpretation of scientific knowledge.

Analysis and results. The Qur’an says, “Indeed, Allah has set a measure for all things” [9.17.]. Time is a unit of time between the past (future) and the future, and the difference between the time of Allah and the time of man is great [9.47.]. The thousand years in man’s reckoning are one day with God’s time, that is, the fifty thousand days in the verse are not according to man’s time, but according to God’s time: “The angels and the Spirit ascend to Him in fifty thousand years” [9.4.]. It is clear from the verse that if a person lives for fifty thousand years, his life will be one day in the sight of Allah. If a person lives a hundred years, his life will be one and a half seconds before Allah. If one-third of the average hundred-year life is spent in sleep, infancy, childhood, the rest of life will be half a second in the sight of Allah.

In cognitive cognition, the concept of time represents interdependence, interaction. The term “time” does not mean the passage of time, but the time has come for the seeker (murid): “The times of the people of Tawheed are two. One is only in



the state of faqâ (need) and the other is in the state of vajd. One of them is the time of Wasl, and the other is the time of Firaq and Hijran” [7.66.]

Through the spiritual movement and enlightenment activity of time, “opportunity”, “time”, “moment” and “rest”. The meaning of “moment” is deeply understood. “Time” means a measured, fixed time, while “opportunity” indicates a set time for an action. “Time” defines the time interval associated with an event. “Moment”, “rest” reflect the shortest level of time, at which point the goal is manifested in the rank of the manifestation of Truth, the name of Allah “Zahir”.

In order to discover the secret, meaning, and power of the “rest” and the “moment”, Arif ponders the essence of the “state”: human life is transitory, man is born, lives, and leaves this world, and every human being is on the verge of eternity at every second. .

While Irfan claims to be the “real” source of knowledge, the present part of time cannot accept the truth that is now considered “logical” if it is looked at from within. In this regard, Sheikh Najmiddin Kubro emphasized the point of time that corresponds to the “breath”, “moment”: “Time is a sharp sword. If it weren’t for the sharpness, it would have been waiting for you until you passed the case. However, “time” moves like a sharp sword and executes its judgment. The Sufi “ibn ul-waqt”, the son of time, walks with him and does not look at the past or the future. Because to look at the past or the future means to waste time in the present moment, thinking of the past or the future. And repeating this will waste a lot of time. A prerequisite for a healthy relationship is a safe time” [5.157-158.].

So, time cuts the roots of the future and the past and removes the grief of yesterday and tomorrow from the heart. A person who wastes his time is completely cut off from his Creator (to measure the value of a moment, there are less scales than gold, less stones than diamonds). In Arif’s view, the most virtuous job is to spend time on purpose.

In mystical-mystical terms, ignorance is the loss and defeat that the world consists of three days: one day has passed (the past), and Allah knows (the future) whether another day will come or not. One should not stop moving (today) knowing that the present is a spoil. What is important for Arif is vigilance, booty. Not to miss the opportunity is to fulfill the requirements of the same time, the same rest, so that the enlightened person who understands the enlightenment of the situation does not suffer in vain, does not spend his life in useless work, appreciates every breath, does not forget the responsibility for every breath. Arif differs from others in that he has an inexhaustible power that purifies the human mind, that is, frees the mind and perception from unnecessary “burdens”. When the time comes, the arif lives in that moment, without thinking about the past or the future, that is, in the case of the state, the meaning of both the past life and the future life disappears for the arif.

If there is a blessing that fills the free time and enters the body as a soul, then time needs a state, that is, the state gives life to time and adorns it. The sage who finds time also finds the “state” and becomes direct and stable [7.67.].

Arif cannot be seen in the same position at two times. Arif does not look at the past or the future, he is looking at the present or the future, as if he is wasting his time. On the contrary, the time of the Arif is darkness [5.117.], which never ceases to be



enlightened: “We always turn to Allah with our hearts and souls, claiming that we have received our knowledge from Allah [10.27.], the Immortal, the Ever-Living” [11.63.].

Just as the soul is important to the body, so is the state of time. Time needs an absolute state, because the purity of time is fixed with the state, and when the state merges into time, the times become time, and it is not permissible for it to collapse [7.67.].

Arif is busy with his time. Therefore, Arif is the owner of time. Time is the attribute of the owner of that time (Allah), and whoever rests with his attribute is not knowledgeable. Time is a space in which the Arif rests from his hardships [6.117.]. A person’s life is prolonged according to the time saved, and Arif is a child of his time.

Conclusion. It is the sages who have risen above the sphere of the individual “I” to the level of the inevitable cosmic “I”, as E. Bertels in his article “Navoi and Attor” stated that the main idea of mysticism is “the intermingling of the individual” I “with the cosmic” I. Hassan al-Basri said, “Avoid procrastination, because you are living with today, not tomorrow. If tomorrow is definitely yours, then be what you are today, otherwise (if you can’t get there tomorrow) you won’t regret what you did today!” His wise words have not lost their value over the centuries. The attitude of the enlightened people to the time, which is a statue for every “moment” of their lives, is important in the education of today’s young generation. They value the taste and use it for enlightenment and profession, morality, good deeds, and prepare the ground for their future.

Conclusion/Recommendations. The people of enlightenment were alert and vigilant in spending their time on useful deeds, attaining good moral and scientific degrees. Their today was better than yesterday, tomorrow will be better than today. In this regard, the exemplary events from the lives of great scientists and thinkers, methodological guidelines expressing the value of time, filmmaking will be the basis for young people to appreciate their time and use it effectively.

The essence of human life is revealed today through how he can live, how he spends his time: whoever wastes his time, time becomes his enemy. Living time, the instantaneous moment, is equal to a hundred years of the past, the elapsed time. The important thing is that the past is now, that is, subject to the “moment”, more precious than the time that has now passed, that has become the past, and at the same time, without control, it cannot be controlled or stopped.

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THE ROLE OF NATIONAL AND RELIGIOUS VALUES IN THE SYSTEM OF SOCIAL DEVELOPMENT

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Annotasiya: Maqolada ijtimoiy taraqqiyot tizimida milliy va diniy qadriyatlarni ahamiyati O‘zbekiston misolida tahlil etilgan. Shuningdek, O‘zbekistonda diniy qadriyatlarni sohasida amalga oshirilayotgan islohotlar tahlil qilinib xulosalar chiqarilgan.

Kalit so‘zlar: ijtimoiy taraqqiyot, din, jamiyat, davlat, diniy qadriyatlar, inson huquqlari, inqiroz, millat, konfessiya

Аннотация: В статье анализируется значение национальных и религиозных ценностей в системе общественного развития на примере Узбекистана. Он также проанализировал проводимые реформы в сфере религиозных ценностей в Узбекистане и сделал выводы.

Ключевые слова: социальное развитие, религия, общество, государство, религиозные ценности, права человека, кризис, нация, конфессия.

Abstract. The article analyzes the importance of national and religious values in the system of social development on the example of Uzbekistan. He also analyzed



the ongoing reforms in the field of religious values in Uzbekistan and drew conclusions.

Keywords: social development, religion, society, state, religious values, human rights, crisis, nation, denomination

Introduction. At the heart of the large-scale reforms being carried out in our country is, first of all, the goal of ensuring the interests of man, his rights and freedoms. The interests of citizens can only be ensured through the creation of an atmosphere of peace and tranquility, mutual respect, kindness and solidarity.

Today, as the world faces a crisis related to the coronavirus pandemic, we are witnessing an escalation of inter-ethnic and inter-religious tensions in many regions. Therefore, it is important to maintain solidarity in order to continue the reforms that have been initiated.

The experience of developed countries in the world shows that the social development of society is closely linked with the factor of national and religious values. But with social development, national and religious values have not always developed in harmony with each other. At a time when the social life of some countries is highly developed, national and religious values are relatively backward. This situation, on the one hand, leads to mutual alienation between man and society, and on the other hand, to a moral crisis. Prevention of this negative process is becoming a global problem.

The social experience of developed countries, the causes and roots of the spiritual crisis caused by "mass culture" in research centers, and its transformation into a global problem confirm that a highly enlightened society cannot be built without preventing this problem in the world. The human factor interacts with social development. Only their harmonious development on the basis of strong ties can ensure the sustainable development of countries. Therefore, just as it is important to raise the social development of this or that country to a higher level, it is becoming increasingly important to strengthen the individual's commitment to national and religious values and to harmonize it with secularism.

Literature Review. One of the priorities of the Action Strategy for the further development of the Republic of Uzbekistan, implemented in our country, is "Ensuring security, interethnic harmony and religious tolerance, as well as a well-thought-out, mutually beneficial and practical foreign policy". In the period of democratic reforms, the essence of the concept of national and religious values, the forms of manifestation, the role of society in social development play an important role in protecting the country from the influence of negative ideas that threaten its social and spiritual stability. Also, the idea that "only enlightenment leads a person to perfection, society to development" is becoming increasingly important. In this regard, the role of national and religious values in social development, the identification of factors determining its essence, the development of scientifically and practical conclusions to find optimal solutions to problems related to the processes of ensuring harmony in social and spiritual development remains an urgent task.

In Uzbekistan, the multi-ethnic nature of the population is considered a favorable factor for socio-economic development. Uzbekistan's prestige in the international arena is growing due to the preservation of social and economic stability, the harmonization of inter-religious and inter-ethnic relations.



In particular, teaching in public educational institutions of the country is conducted in seven languages. The National Television and Radio Company of Uzbekistan broadcasts in twelve languages, and newspapers and magazines are published in more than a dozen languages. The Committee on Interethnic Relations and Friendship with Foreign Countries has 138 national cultural centers, as well as about 2,300 religious organizations of 16 denominations.

Research Methodology. Our research focuses on the importance of national and religious values in the social development system. In addition, the composition, goals and objectives of national and religious values are described on the basis of descriptive, structural analysis, statistical and comparative analysis methods.

Analysis And Results. Resolution of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 "On the Action Strategy for further development of the Republic of Uzbekistan", No. PF-5046 of May 19, 2017 "On measures to further improve interethnic relations and friendly relations with foreign countries", PF-5416 of April 16, 2018 "On measures to radically improve the activities of the religious and enlightenment sphere", PF-5667 of February 22, 2019 "On measures of state support of sociological research", Resolution No. PQ-3160 of July 28, 2017 "On increasing the effectiveness of spiritual and educational work and raising the development of the industry to a new level", April 8, 2019 No. F-5465 "Measures to develop the concept of national idea at a new stage of development of Uzbekistan" In the implementation of the tasks set out in the Decree "On measures" and other relevant regulations serves to a certain extent in research.

In this regard, a holistic, well-thought-out policy and practical measures aimed at its implementation are being implemented, with a focus on maintaining inter-ethnic and inter-religious harmony. It should be noted that these reforms and changes are based on constitutional rights and guarantees. therefore, the following arguments should be made in this regard.

First, there are constitutional guarantees for the full realization of the potential of representatives of different nationalities and religions, the protection of their rights and interests. In this regard, special attention is paid to ensuring equal rights and freedoms of citizens, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status, their equality before the law.

The main principles of the state policy of the Republic of Uzbekistan in this area include equality of citizens, social justice, the rule of law, mutual respect for cultural, linguistic and religious values, traditions and customs of nations and peoples.

It should be noted that the policy of the Republic of Uzbekistan to establish interethnic and interfaith harmony is fully consistent with the Universal Declaration of Human Rights and other international legal instruments.

Second, ensuring interethnic harmony and religious tolerance is an integral part of Uzbekistan's development strategy as a modern state. In our country 2017-2021 In accordance with the Action Strategy for the five priority areas of development of the Republic of Uzbekistan, special attention is paid to this area.

In the last four years, more than 50 pieces of legislation and about 40 resolutions have been passed in the field of interethnic relations and religion. Most of these legal documents are aimed at expanding the rights and freedoms of citizens, regardless of



religion or nationality, including increasing their ability to participate in the management of public and state affairs.

For example, the power to decide on the termination of a religious organization has been transferred from the executive to the judiciary, and the legal guarantees of their freedom of action have been strengthened. The state fee for the registration of a religious organization has been reduced fivefold, and the frequency of reporting has been reduced. From now on, religious organizations will report only once a year.

Also, the concept of state policy of the Republic of Uzbekistan in the field of interethnic relations in 2019 was approved. At the same time, a number of decisions have been made to improve the activities of the religious and educational sphere, according to which a new state policy in this area, the protection of guarantees of freedom of conscience, the formation of constructive and mutually respectful relations between different nationalities and ethnic groups. the system was introduced. In particular, the Committee on Interethnic Relations and Friendship with Foreign Countries has been established under the Cabinet of Ministers, and the Committee on Religious Affairs has been improved.

Third, within the framework of the Action Strategy, an institutional approach to the development of interethnic and interfaith dialogue has been established in our country.

In particular, in accordance with the Decree of the President of the Republic of Uzbekistan dated April 16, 2018 "On measures to improve the activities of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan", the new composition of the Council on Confessional Affairs under the Committee on Religious Affairs was approved.

Among the main tasks of the Committee on Interethnic Relations and Friendship with Foreign Countries is to ensure and further develop the interaction and cooperation of government agencies with national cultural centers and friendship societies located in the territory of the republic. A Public Council has been set up under the Committee to study, identify and satisfy the ethnocultural needs of citizens, to strengthen inter-ethnic relations, and to prevent possible conflicts for national reasons.

The work on in-depth study of the traditions of the nations living in the territory of our country and the cultural and civilizational heritage, spiritual and philosophical significance of Islam has reached a qualitatively new level. The main purpose of this is to study in depth the historical roots of religious tolerance, interethnic relations and its development in today's conditions, based on the results of fundamental scientific research. In this regard, the Center for Islamic Civilization, the International Research Centers named after Imam Bukhari, Imam Termezi and Imam Moturidi were established.

At the same time, access to quality religious education in relevant higher education institutions is expanding. A five-tier system of religious education has been formed, including secondary, higher religious education, master's, primary doctoral and doctoral studies. The quota for admission of students to Islamic educational institutions has been doubled. The Tashkent Orthodox Seminary and the Tashkent Christian Seminary also continue their activities.



Fourth, ensuring interethnic harmony and religious tolerance has begun to play an important role in the foreign policy of the Republic of Uzbekistan. The government pays special attention to establishing constructive dialogue and cooperation with international organizations and experts in this field.

During the visit of UN High Commissioner for Human Rights Zaid Raad Al-Hussein and High Commissioner for National Minorities of the Organization for Security and Cooperation in Europe Lamberto Zannier, reforms in this area were discussed and international experts praised the changes.

It is noteworthy that in 2017, for the first time in the history of independent Uzbekistan, the Special Rapporteur of the UN Human Rights Council on Freedom of Religion or Belief Ahmad Shahid visited our country. On the basis of his recommendations, on May 4, 2018, the Oliy Majlis of the Republic of Uzbekistan approved the "Road Map" to ensure freedom of religion and belief.

In general, the international community appreciates the work of our country to ensure interethnic harmony and religious tolerance, and is interested in the experience of Uzbekistan. In particular, the President of the Republic of Uzbekistan Shavkat Mirziyoyev on September 19, 2017 at the 72nd session of the UN General Assembly adopted a resolution "Enlightenment and religious tolerance aimed at promoting tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers and preventing discrimination." An example of this is the proposed adoption of a special resolution entitled "The adoption of this document on December 12, 2018."

One of the important results of the reforms in this area is that in 2018, the US State Department removed Uzbekistan from the list of "countries of particular concern" for religious freedom.

It is noteworthy that in the elections to the UN General Assembly on October 13, 2020, for the first time in the history of our national statehood, Uzbekistan was elected a member of the UN Human Rights Council for a three-year term - 2021-2023. 169 out of 193 member states of the United Nations voted for our country. Uzbekistan received the most votes in this election. It is no exaggeration to say that this is a recognition of the policy pursued in our country, regardless of nationality and religion, aimed at ensuring human rights, including in the field of interethnic harmony and religious tolerance. All this indicates the strengthening of the role of Uzbekistan in international relations as a reliable and responsible entity.

Conclusion. In conclusion, a new model of interethnic and interreligious relations has been created in our country as a result of reforms aimed at strengthening the environment based on positive and mutual respect in the field of interethnic harmony and religious tolerance. This model is based on interethnic and interreligious dialogue between different nationalities and religions, a constructive approach and equality of all citizens before the law.

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PHILOSOPHICAL ANALYSIS OF THOUGHTS ON TOURISM CULTURE IN THE WORKS OF MEDIEVAL SCIENTISTS

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Annotatsiya: Maqolada bugungi kun zamonaviy turizm madaniyatini rivojlantirishda tarixiy taraqqiyot jarayonidagi munosabatlar, mutafakkir olimlarning baholarini tadqiq etilgan. Inson dunyoqarashining o'zgarishi sayohat jarayonida turli madaniy-intellektual jarayonlarni vujudga keltiradi. O'rta asr musulmon madaniyatiga oid adabiyotlarda sayyohlikning bugungi kun talablariga mos keluvchi nazariyalar islom dini urf-odatlariga asosida yozib qoldirilgan.

Key words: estetik, turizm, safar, turizm madaniyati, musofir, renessans.



Аннотация: В статье исследуются взаимосвязи в процессе исторического развития в развитии современной туристической культуры сегодня, оценки мыслителей и ученых. Изменение мировоззрения человека порождает различные культурные и интеллектуальные процессы в процессе путешествия. В литературе по средневековой мусульманской культуре теории, отвечающие современным требованиям туризма, написаны на основе исламских религиозных традиций.

Ключевые слова: эстетика, туризм, путешествия, туристическая культура, инопланетянин, ренессанс.

Abstract. The article examines the relationship in the process of historical development in the development of modern tourism culture today, the assessments of thinkers and scientists. The change in the human worldview creates various cultural and intellectual processes in the process of travel. In the literature of medieval Muslim culture, theories that meet the modern requirements of tourism are written on the basis of Islamic traditions.

Key words: aesthetics, tourism, travel, tourism culture, alien, renaissance

Introduction. Tourism research emphasizes the role of pilgrimage tourism in the spiritual and aesthetic education of man. Pilgrimage is the journey of a person to various holy places, which is performed along with the performance of religious rites. It is a visit to a religious or secular sanctuary based on worship while away from one's permanent place of residence. Pilgrimage helps a person to reach spiritual and physical maturity through aesthetic feeling. People get acquainted with sacred places and things, receive spiritual nourishment from them, witness various events. Such processes broaden the worldview of pilgrims and contribute to perfection.

Materilas and methods. In the framework of this research, it is expedient to study the relationship of the concept of tourism culture in the process of historical development, the assessments of thinkers and scientists. In particular, the information of the Eastern thinker Abu Ali ibn Sina in his book "Laws of Medicine" about travel and the treatments used during the journey is noteworthy. For example, advice on how to avoid the heat, especially those who travel and travel in the heat, the treatment of the person who travels in the cold and the person who is hit by the cold, how to keep the color on the trip (bet), how to protect the traveler from various water damage. The thinker says the following about a person who travels in the heat: "People who travel in the heat sometimes need barley powder, fruit juice before traveling, so it is imperative to carry these things. The traveler left valuable information that he should protect his chest from the sun and apply herbs such as ispagul seed juice and semizoot to his chest. "[1] The ideas expressed by the scholar have not lost their relevance even today. Today it serves as a guide in the development of tourism culture.

In the cultural field formed on the basis of Islam, the approach to tourism culture has been expressed in a slightly different way. In Muslim nations, during tourist trips, they often see themselves as strangers rather than as tourists. Achieving new life experiences changes a person's outlook on life, thinking. The change in the human worldview creates various cultural and intellectual processes in the process of travel. In the literature of medieval Muslim culture, theories that meet the modern requirements of tourism are written on the basis of Islamic traditions. In this regard,



Abu Hamid al-Ghazali states the following. "The first journey is to travel in search of knowledge. This time is obligatory. Thus, learning knowledge is fard and sunnah. So there are three ways to travel in search of knowledge. The former way is to learn science. According to the report, if a person leaves his home to seek knowledge, he will continue to seek knowledge until he wakes up. It is narrated that the angels spread their wings on the path of knowledge. "[2] It is clear from this view that travel, an activity now known as tourism, is obligatory in the Islamic world, and that one should first aim to acquire knowledge through travel. Another medieval scholar, Hussein Waz Kashifi, wrote to us about the social rules and ethics of travel, which meet today's requirements. In his Futuvatnomai sultani, the scholar said, "If they ask you how many rules of travel you have, answer twenty-six: two are wajib, ten are sunnah, six are adab, three are meruvvat, three are virtue and two are rukn. The first of these is to aim for a good journey first, and the second is the purity of intention. The ten sunnahs are: first, to choose a good companion, second, to follow the right of the companion, third, to show due kindness, fourth, not to be arrogant when riding a horse, chariot, or camel, and not to be arrogant if they are caught in a similar net. and carrying ink with him, thirdly, not forgetting the comb, carrying a jug or teapot in his left hand, and fifthly, holding a stick in his right hand and carrying a bowl. "[3] In this regard, the scholar's views on the nature of medieval society and Islamic traditions serve as a basis for defining the culture of modern tourism. The famous Traveler Mary Brady writes, "The change that the journey creates in you will remain in your soul forever, and after each journey your lifestyle will change" [4]. Abdurauf Fitrat, a Jadid thinker, states that travel is a practical activity that forms a system of scientific knowledge in man: "Some Islamic scholars traveled from Baghdad to Chin for the development and advancement of geography and enriched this knowledge. We mention some such scholars. The scholar Abu Ishaq Istakhri traveled around the world in 340 and wrote a book on geography called Kitabul-Aqalim (The Book of Climates). Farang scholars translated this work on ancient geography into their own language. Ibn Hawqal al-Masuli traveled for 28 years and in 350 wrote a work on private geography, the Arabian continent, entitled Al-Masalik and al-Mamalik (Roads and Countries). In short, Islamic scholars have made a great contribution to the development of geography, and many Islamic scholars have been engaged in this science. It is important that the ideas expressed by the scholar Abdurauf Fitrat serve the development of various knowledge in the individual through the acquisition of the science of geography.

Results and discussion. Abdullah Avloni's views on travel and its benefits are also valid: He is aware of the situation and the box, the value of dignity, trade and commerce, and he receives a lot of contributions and information that will benefit others and his nation. "[6]

Since the revival of European civilization, the axiology of intellectual tourism is based on the principle of aesthetic perception of all the beauties of modern life and the world [7]. Modern tourism culture is a multidisciplinary field, which in the broadest sense has become a process of empirical assimilation of the world [8]. Tourism culture is an intellectual strategy that is becoming an activity aimed at increasing human knowledge as a practical activity of cultural consumption. In this regard, it should be noted that tourism is a factor in the "Strategy for the development of reading."



Tourism is a complex system that includes human emotional and intellectual abilities, his perceptions of life, not only natural necessity, but also forms of behavior combined with real things-phenomena created on the basis of the laws of beauty. Nowadays, tourism is a form of reflection of the results of the development of the human worldview, but also a unique unchanging model of reflecting the relationship between society and nature, the universal ideas about their importance.

Today, the notion of the modern person and the idea of the individual's activity in society are becoming a controversial topic. The restriction of individual freedom in socio-cultural processes rejects the modern notion of man, who cannot imagine himself as a "changing individual of the time" "if he does not experience the processes of travel" [9]. This is a basis that is completely incompatible with the concept of the modern person. The fact that a person leaves his place as a tourist for a certain period of time, a person's practical activity around the world ensures a change in his consciousness, intellectual, aesthetic, socio-cultural views.

Factors such as the fulfillment of the duties and responsibilities of the individual, his intellectual potential, meaningful leisure time were important for the sustainable development of socio-economic life in different periods of governance. Areas related to ensuring a high quality of life of the state and society are beginning to play a key role in this regard. In this regard, B. Fouller explains one of the important factors of tourism culture - the meaningful organization of leisure time and the organization of modern activities with the following factors [10]:

- As a result of globalization, the world has become an eclectic space;
- The scientific and technological revolution has developed the means of communication, which have reduced the socio-cultural, political boundaries between people and regions, and these processes have increased the need for information culture.
- The concept of "cultural consumption", new directions of leisure and ethics of its use is formed;
- The transformation of tourism into a wide range of activities has created a habit of spending free time abroad.

Conclusion. In the culture of tourism, the social system, the media, the development of new technologies is a concept that is explained by the content of leisure, mobility, practice, activity. In addition, the factors of internal development of the individual and interpersonal interactions in society, intercultural communication, is a complex economic and sociocultural phenomenon [11]. As a result of the change in society, we can say that a person with a new type of tourism culture has begun to form, aimed at developing intellectual and creative potential. The priority of economic activity has shifted from the production of goods to the field of tourism, which is a sector of services, which is reflected in the accumulation of sources of efficiency and growth, information and knowledge. Tourism - the exchange of cultures is an epistemological direction aimed at the development and improvement of human knowledge. The collection and enjoyment of information and knowledge about the countries of the world and other ethnic groups reflects the epistemological function of tourism culture.



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THE PHENOMENON OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY

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Annotasiya: Maqolada islom falsafasining vujudga kelishi, bosqichlari, undagi gnoseologik muammolarining rasional yechimlariga doir qarashlar, ilmiy va intellektual faoliyat mezonlari, uning aksiologik va gumanistik mohiyati tahlil qilingan.

Kalit soʻzlar. islom, islom falsafasi, islom madaniyati, din, fan, falsafa, ilm, intellekt, ilmiy faoliyat, intellektual qadriyat.

Аннотация: В статье анализируется становление исламской философии, ее этапы, взгляды на рациональные решения в ней гносеологических проблем, критерии научной и интеллектуальной деятельности, ее аксиологическое и гуманистическое значение.

Ключевые слова: ислам, исламская философия, исламская культура,



религия, наука, философия, наука, интеллект, научная деятельность, интеллектуальная ценность.

Annotation: The article analyzes the emergence of Islamic philosophy, its stages, views on rational solutions to epistemological problems in it, the criteria of scientific and intellectual activity, its axiological and humanistic significance.

Keywords: Islam, Islamic philosophy, Islamic culture, religion, science, philosophy, science, intellect, scientific activity, intellectual value.

Introduction. The modern Iranian philosopher Muhammad Khatami, in his History of Islamic Thought, states that Islamic philosophy includes five areas:

- mysticism, theology, mashshoiyun (peripatetics or philosophy), Ismailis and Ishraqis. He describes them as follows:

“In practice, by discussing the rational issues of Muslim society and the relationship between Kalamullah (Revelation) and reason, philosophy and religion, we can see four principles, each of which has left its mark on the history of Islam and the fate of Muslims:

1. A current called Islamic philosophy, which puts the harmonious relationship between religion and philosophy at the highest level.

2. Mental and logical discussions of religion, a current that leads to a situation in which the thinking person leaves no chance for its acceptance in comparison with the evidence.

3. The stream of gnosis and mysticism that says that the hand of reason and philosophy is short-handed, the leg is lame, and it cannot lead to truth and truthfulness. Sufis say that the truth can be reached with the wings of the heart, and that "the feet of those who prove the evidence are made of wood," and that they are incapable of reaching the truth.

4. The current that emphasizes the weakness of the human mind in the face of the grandeur and splendor of religion and the Shari'a. ”[1] So, from his definition, we can understand that Islamic philosophy is the golden mean and commonality of religion and philosophy.

In the development of theology and mysticism, which are the foundations of Islamic philosophy, a specific intellectual step was of great importance, and its use led to the emergence of various currents in Muslim culture and ideological and political struggles between them. It is well known that the spread of Islam necessitated the Islamization of pre-existing legal norms in large areas. With the spread of Islam to new territories, in one way or another, new religious beliefs, new cultures, customs were encountered. The spread of Islam led it to clash with other religions. This, in turn, has created new issues and demands. As Muslims spread their power based on the new political system, they entered into complex relationships with peoples with different customs and traditions. In the face of them, the problems that arose through the conversion of new peoples to Islam began to cross. Finding satisfactory answers to the logical questions of peoples with higher cultures, not only with the holy books to show the superiority of their religion over other religions, but also to prove it logically, has become a matter of life and death. It was clear that this, in turn, would lead to the emergence of new ideas and paths. On the other hand, the need to eliminate instability within the existing political system, to prevent Muslims from being divided into different sects, forced scholars to do new research. These factors paved the way for the emergence of kalam debates in Islamic thought circles. There were specific procedures for arguing. This method of debate in the form of ‘offensive-defensive’ was the most popular of the long-running debates between Jews, Christians and Monks. In Islam, the



term "mutakallimin," meaning "speakers," began to be applied to those who conducted such debates, which formed the basis of the "Word" direction. These debates were to move from the form of jizzakh and chapani exchanges of various groups to cultural debate, in many cases in the form of written debates (pamphlets), to serve the protection of the Shari'a.

The "pure" philosophy that emerged later in the Muslim culture was based on reason, personal thinking, independent thinking, logic and intellectual activity. The science of philosophy, which emerged within the framework of Muslim culture, was the knowledge acquired through rationalism, philosophical observation, the main source of which was formed on the basis of newly understood and interpreted Ancient Greek philosophy. Philosophers, especially in the philosophical system of Abu Nasr al-Farabi, sought to create a harmony, a synthesis of religion and philosophy, knowledge and faith. In fact, this issue has been the subject of much debate among Eastern (especially Arab) and Western orientalist and philosophers. Although they were in different positions, Muslim philosophy sought to "reconcile faith and reason" (O.Amin), "reconciliation of faith and reason" (A.Arberi), or "to create a rational picture of being based on the structure of the religious worldview" (M. Fakhri), came to almost the same conclusion. This process was later observed in Western Europe in the Middle Ages. Thus, a philosophy formed in a society based on Islam, or Muslim philosophy, can include all the sciences based on rationalism to one degree or another. So we think it would be right to include kalam, philosophy and mysticism as the basis of Muslim philosophy. In the IX-XI centuries, the process of interpretation of the Qur'an, collection of hadiths, development of Sharia law is carried out in cities (in Iran - Hamadan, Nishapur, Mashhad, in Afghanistan - Balkh, Herat, in Central Asia - in Bukhara, Samarkand, Termez, Merv) "[3] . At the same time, "in the newly converted regions of Islam, including Movarounnahr, issues related to theology have become acute. Because the Turkic or Sogdian peoples in the region were not ready to follow the rules and requirements of Islam. This eventually led to a series of uprisings. They laid the groundwork for the emergence of independent theological traditions in Movarounnahr. "[4] Central Asian thinkers and scholars took an active part in and contributed to the creation of Muslim philosophy. Ismail Bukhari and al-Termizi created famous collections of hadith and were considered the most influential hadith scholars of their time. The contributions of Khorezmi, Fergana, Farobi, Beruni, Ibn Sino to the development of philosophy and science are invaluable. This information is known to all in our country and to foreign scholars studying Muslim culture, and they are amazed at the depth of Muslim thinkers' insights into the issues under consideration in their research and the breadth of their views.

Materils and methods. Islamic philosophy divides the stages of development of scientific and intellectual development into the following periods:

1. The stage of formation of philosophical science in the Abbasid period (second half of the VIII century and the first half of the IX century). Especially during the reign of Ma'mun, the translation movement in Baghdad and the work of translators such as Hunayn bin Ishaq, Khubash bin al-Hasan, Thabit bin Kurra, Kusta bin Luka in Baitul Hikma. During the Abbasid period, the city of Baghdad was founded and became not



only the political center of the caliphate, but also the economic, spiritual, educational and scientific center of the kingdom. During the time of the Abbasid caliphs Mansur (754-776), Harun al-Rashid (786-809) and Ma'mun (813-833), great attention was paid to knowledge and enlightenment. For example, the Bayt al-Hikma, which became a major scientific center, was founded, where famous scientists and philosophers, doctors, astrologers, musicians, architects and engineers of his time gathered. During this period, cultural, scientific and philosophical works on mathematics, astronomy, logic, alchemy, handasa, history, medicine were translated into Arabic by Jews, Greeks, Syrians, Persians, Indians and others. made. A number of works by the ancient Greek philosophers Ptolemy, Almagest, Euclid's Handasa (geometry), Plato and Aristotle were translated into Arabic. In particular, the translation of Aristotle's works on logic led to a complete change in the worldview of the Baghdad intelligentsia. Since the IX-XI centuries were a period of great achievements and important scientific discoveries in the history of Muslim science and culture, some researchers recognize this period as the "golden age" of Eastern science and culture.

2. The first stage of scientific development "Philosophy" (IX-XI centuries). At this stage, the thinkers who worked mainly in the eastern regions of the Caliphate were: Abu Yusuf Yaqub bin Ishaq al-Kindi (d. 866), Ahmad at-Tayyib as-Sarhsi (d. 899), Ibn Ravandi (d. 910). , Abu Bakr Muhammad Zakariyya ar-Razi (d. 934), Abu Nasr al-Farabi (d. 950), Abu Ali Ibn Sina (d. 1037) paid attention to the science of philosophy and they themselves as philosophers. winners. Although the science of philosophy was initially rejected by Islam because it was a purely intellectual activity, the need for philosophical science arose later with the growth of intellectual and logical observation and the development of scientific debates. It is not difficult, in fact, to understand that the emergence of the medieval Islamic Awakening was the product of a synthesis of Islamic teaching and philosophy. These representatives of the Arab-Muslim philosophy, formed under the influence of Greek philosophy, influenced the rise of the scientific and intellectual worldview, way of thinking and culture in Islam to a new height.

3. In the second stage of development of scientific outlook and intellectual activity (XII-XIII centuries). This period covers the activities of philosophers who lived and worked in Muslim Spain. During this period, Andalusian philosophers such as Ibn Boja, Ibn Tufayl, Ibn Rushd raised the development of Islamic philosophical thought to a new level. Thanks to the philosophical heritage of these thinkers, tolerance, communication and attitude were established between Christian civilization and Islamic culture. There was a need to understand, comprehend and learn from each other. From the works and views of these scholars, one can see the emergence of new teachings in the context of the Western worldview and Islamic rules.

4. Scientific and intellectual activity, the third stage of development of social thought (XIV-XVII centuries). During this period, al-Iji, al-Jurjani, al-Taftazani, al-Dawani, and Ibn Khaldun functioned, and it was during this period that philosophy merged with the direction of the word. As a result, a field of debate emerged to understand the essence of Islam, to strengthen the faith, and Islamic philosophy became a real scientific field and a field of intellectual activity.

5. New, most recent and modern Islamic philosophy (XVIII-XX centuries). During this period, thinkers such as Muhammad Abdo, Abdullah Nadim, Jamoliddin Afghani, Shah Ahmad Valiullah were recognized as Muslim philosophers in the Near and Middle East, and the ideas of reform and enlightenment played an important role in their views.

Results and discussion. The scientific and intellectual activity that has taken place in the Islamic world is a unique phenomenon, characterized by the existence of specific criteria for presenting the scope of problems, based on the boundaries and correctness of their methods and solutions. This formed a set of problems that were common to all areas of Muslim philosophy and were the subject of debate. It includes metaphysics (the first, primordial basis and its relation to many worlds, modes of existence and non-existence and the relationship between them, causality), the theory of cognition (forms of cognition, emotional, mental and intuitive cognition), the doctrine of man (human action and cognition) as a possessive being, man's practical-cognitive approach to the world and the first foundation (primary foundation), and so on. covers issues. Within the framework of these problems, we can list five main directions and schools of Muslim philosophy that functioned in these periods: theology, Muslim philosophy based on peripateticism, mysticism, Ismailiism, and Ishrakism "[6]. Through their research and efforts, a beautiful Islamic science was born and scientific traditions were formed, and an Arab-Muslim methodology was created in intellectual activity.

However, there are approaches that can help shed light on the issue in the works of foreign researchers on the subject. For example, S.M. Khatami: "The ideological and intellectual development of Islamic civilization continues under the influence of three important alternating currents, which are conventionally called" tosharo "(from the word" sharia ") , mysticism and rationalism. possible. It should be noted, - the author writes, - the term "tosharo" in our context means adherence to the apparent (ie original, but at the same time superficial understanding of religion) and secondary beliefs, and mysticism refers to the science of gnosis, which " murshid and murid "refers to the relationship between intellectual activity, which is the knowledge of the world through philosophical observations, and was formed in the Islamic world mainly through the treatises of Greek and Alexandrian scholars" [7]. Hence, the intellectual awakening and development of Islam is a product of the science of gnosis and the creation of a wide range of possibilities for knowledge, as well as the removal of all restrictions.

Abdurauf Fitrat, in his book *The Way of Salvation*, states in this regard that until the year 100 AH, the theory of the Mu'tazilites was based on logical proofs and detailed explanations of problems, that is, they employed reason. Later, in the year 300 AH, Sheikh Abulhasan al-Ash'ari laid the foundations of the science of kalam to defend and protect the tenets of the Sunnah and put it into scientific circulation. Subsequent Islamic scholars introduced the methods and concepts of Greek philosophy to theology. It was in this regard that the science of theology later became controversial. Indeed, the debate between the theologians and the Mu'tazilites has become a debate of clarity and authenticity on the one hand, and a debate of those who demand perfection on the other. That is, the mutual struggles between them raised and perfected Islamic philosophy.



Gustave Lebon, a well-known philosopher, traveler, archaeologist, physician and founder of social psychology, wrote in his book Arab Culture: After the conquest of Spain, he wanted to subjugate the whole of the Ancient World (Europe) to the Qur'an. During this event, the caliph, who had ordered him to return to Damascus, interfered. Everything could have been different: the whole of Europe would have embraced the religion of Muhammad, and the religious unity of all civilized nations would have been formed. This would probably have allowed the whole of Europe to bypass the medieval period, which was unknown to some countries because of the Arabs. "[9] Hence, Islam's interest in science and its humane foundation are still important and highly valued today.

Conclusion. Due to the emergence of a philosophy based on peripateticism in Muslim culture, serious attention was paid to the intellect. At the same time, there is a strong contradiction between Sharia and philosophy and mysticism and philosophy. The struggle of mysticism against philosophy led to the creation of "theoretical gnosis" and the great religious and philosophical teachings of Ibn al-'Arabi within mysticism. It should be noted that in the early Muslim culture, intellectual activity existed in a specific form even before the emergence of "pure" philosophy. However, as a result of the "tashara", that is, the conflict between the people of the Shari'ah and mysticism and philosophy, the intellectual activity in both the Shari'ah and the fields of mysticism rises to a new, higher level.

In short, there are three important currents in the spiritual realm of Muslim culture: the traditional Shari'a or traditionalists - who, while relying on Islamic beliefs and intellectual power, at the same time opposed the transformation of Islamic teaching into an absolute intellectual activity; mysticism - at first opposed intellectual activity, but as a result became itself an intellectual science; and, finally, it can be said that "pure" intellectual activity, that is, philosophy, was the highest stage of mental activity.

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CRITERIA OF SCIENTIFIC AND INTELLECTUAL ACTIVITY IN ISLAMIC PHILOSOPHY AND THE FACTORS INFLUENCING IT

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Annotasiya: Maqolada islom falsafasida aql muammosi, ilmiy faoliyatning aksiologik mezonlari, din va fan, din va falsafa oʻrtasidagi munosabatlar tizimlashuvining deterministik, dialektik bogʻliqligi, intellektual faoliyatga qoʻyiladigan axloqiy talablar, musulmon madaniyatida fanga munosabatning islomiy asoslari tahlil qilingan.

Kalit soʻzlar: islom, aql, ijod, faylasuf, olim, intellekt, determinizm, vorisiylik, aksiologiya, gumanizm.

Аннотация: В статье анализируются проблема разума в исламской философии, аксиологические критерии научной деятельности, детерминистическая, диалектическая связь систематизации отношений между религией и наукой, религией и философией, этические требования к интеллектуальной деятельности, исламские основы отношения к науке в России. Мусульманская культура.

Ключевые слова и фразы: ислам, разум, творение, философ, ученый, интеллект, детерминизм, наследование, аксиология, гуманизм.

Abstract: The article analyzes the problem of reason in Islamic philosophy, axiological criteria of scientific activity, deterministic, dialectical connection of the systematization of relations between religion and science, religion and philosophy, ethical requirements for intellectual activity, Islamic foundations of attitude to science in Muslim culture.

Keywords and phrases: Islam, reason, creation, philosopher, scientist, intellect, determinism, inheritance, axiology, humanism.

Introduction. Today in Uzbekistan, great importance is attached to the study of the formation and development of Islamic philosophy, the comprehensive study and promotion of the true human nature of Islam, which encourages people to live in peace and respect for other peoples. It is unfortunate to note that “some forces in the world are trying to link Islam with the ideology of terrorism, intensifying anti-Islamic sentiment. The fact that this factor calls for the further unification of the Islamic world”[1] also requires a deeper study of its essence and philosophical basis. An in-depth



study of the conceptual foundations of Islamic philosophy, an in-depth analysis of its philosophical essence, serves to prevent various misunderstandings, contradictions and misunderstandings.

At the new stage of development of society, the tasks of studying the formation and development trends of Islamic philosophy, the formation of knowledge, education, attitudes to science and humanity, the establishment and development of values in terms of the development of philosophical thinking are gaining urgency. According to the head of our state, "the Muslim Renaissance, a unique event in the history of mankind, was steeped in the noble ideas of our great ancestors on religious tolerance and humanity. These ideas have a special, deeper meaning in our time, in the years of independence of Uzbekistan." Therefore, it is important to continue and improve these studies, as well as to study the approaches of Islam to the appreciation of science and intellectual values.

Materials and methods. With the emergence of Islam and its dominance, a new culture based on Islam began to develop, and the beliefs, teachings, and moral norms that conformed to its beliefs were completely destroyed by the Arabs. The formation of Islamic philosophy lasted for four centuries, and this process was accompanied by the development of a Muslim culture, a Muslim civilization, composed of different nations and their specific cultures. A civilization was created that embraced the good aspects of different cultures and was nourished by their enlightenment foundations. "It is clear that Islam is not a rigid religion that does not accept change," he said. On the contrary, he has always taken into account the needs of the people. Ignoring reality in the application of religious precepts, exaggeration can lead to great mistakes and lead to the escalation of various conflicts in society. As a result, the roads leading to the goal of the Shari'a will be closed and the people will suffer. Therefore, in solving new problems, it is necessary to study the reality in depth and apply the Shari'a instructions accordingly. "[2] This requires a deep knowledge of Islam, knowledge of Islamic philosophy and an understanding of its essence. Therefore, one of the important social tasks is to shed light on the unexplored aspects of Islamic philosophy, to explain it to the general public from the point of view of philosophical science.

The attitude to knowledge in Muslim culture, in contrast to Greco-Roman philosophy, was characterized by a clear goal-oriented, consistent approach. F. Rosenthal, "the content of the concept of knowledge formed in pre-Islamic Arab culture was free from doubts about religion and was ready to play an important role in the new religious (i.e. Islamic) movement" [3]. However, this researcher does not deny that external (e.g., gnostic views in Christian doctrine) factors influenced the formation of the concept of knowledge in Islam, but no evidence has yet been found to prove this, and it is currently only a scientific hypothesis [4]. In Islamic culture, Muslim theologians have made a significant contribution to the search for a definition that corresponds to the concept of "knowledge." Each book on theology had a section called the Book of Knowledge, which discussed the definition of "science." This tradition, according to F. Rosenthal, was started by Ismail al-Bukhari. Al-Bukhari's "Book of Knowledge" is devoted to the "methodology of higher education", that is, in his time, the discussion of the methodology of "knowledge" was an integral part of hadith studies. Later, in hadith studies, the discussion of the problem of



"knowledge" in theology serves another important purpose - to show that knowledge is related to faith in the true religion.

Results and discussion. In the research, the processes related to Islamic philosophy are explained with different concepts. The concepts used in the research are causing controversy among western and eastern scholars. The influence of Islam (as an ideology) and Arabic (as a language of science) was strong in such areas of the new culture as theology, philosophy, literature, architecture. Therefore, in the scientific literature (mostly by western orientalists) the concepts of "Arabic", "Arabic language", "Arab-Muslim", "Islamic" philosophy, science, literature are used. Today, in Central Asia, concepts such as "Muslim culture" ("Islamic culture") and the like - "Muslim philosophy" ("Islamic philosophy") or "Muslim literature" are used in relation to the medieval and Islamic culture. The question of how accurately these concepts reflect their content is debatable and has been reflected to some extent in the literature on the history of philosophy. But orientalists have not come to a consensus on how to solve this problem. According to Sheikh Muhammad Sadiq Muhammad Yusuf, Europeans use the word "Arabic" instead of the words "Islam" and "Muslim" based on their situation, mind and understanding. For example, instead of saying "Islamic culture", they say "Arab culture". There are good reasons for this. Over the years, Europeans, who have seen unprecedented atrocities in Christianity, which has completely lost its originality, have become disillusioned with religion. According to their understanding, virtues such as science, progress, a happy life, and freedom cannot come from religion, from believers. That is why they do not know how to attribute this goodness to Islam and Muslims. All the good deeds done by Islam are attributed to the Arabs." [5] Sheikh Muhammad Sadiq Muhammad Yusuf, the Prophet of Islam, points out that almost all the Companions and all scientific works were conducted in Arabic, so that the term "Arab philosophy" was used by the West instead of "Islamic philosophy". Therefore, there is a growing need to show the role of Islam in the development of science, the role of medieval Islamic philosophy in the formation, development of intellectual values and the emergence of scientific revolutions with concrete examples and evidence.

In other studies, the emergence of Islamic philosophy is associated not only with the processes of Islamization, but also with the formation of intellectual and scientific activity, the development of logical observation, the beginning of reliance on reason in practice. For example, according to the analysis of the philosopher-scientist M. Kadyrov, the history of the emergence of philosophical thought in the Muslim East dates back to the VIII century and is associated with the activities of the Mu'tazilites, who were the first representatives of the word. The Mu'tazilites, a group of theologians distinguished by their firm reliance on theology, gained great prestige at the Caliph Ma'mun's palace in Baghdad. The Mu'tazilites, who began their work by discussing the issue of free will and the divine qualities of man, developed a doctrine that not only deviated from the religious subject, but even violated some doctrines of the Muslim faith from within. For example, they argued that man could perform any action of his own free will, as opposed to God, who could only act in accordance with the laws of nature. For him, his mind had to serve as the sole criterion of good and evil. They were the first to oppose the imagining of the Creator in human form, as opposed to the



ignorant divine idea, which, by its very nature, was devoid of will, power, knowledge, and other qualities. In particular, they denied the existence of speech in God and rejected the doctrine of the eternity of the Qur'an. Such an interpretation of the Qur'an allowed the Mu'tazilites and later scholars to understand it symbolically and to harmonize their views with it. Therefore, the priority of the mind in Islamic culture, the beginning to appreciate the rational-scientific activity of man, took place in parallel with other processes, and as a result, Islamic civilization emerged.

The Dictionary of the Islamic Encyclopedia states that one of the most important features of Islam is that it allows the representatives of the nations that have adopted it to participate in the development of Islamic beliefs. Also, according to the encyclopedia, Islam goes through three distinct stages or periods of development. The first, conditionally, can be called the Qur'anic period. The religious-political and social views, legal and moral criteria that reflect the level of religious consciousness of the people of Arabia, reflected in the Qur'an, are undoubtedly a common value for the entire Muslim world. The second period, which lasted almost four centuries, is characterized by the fact that different opinions were allowed in Islam under the rule of all-Islamic rules. Sects, sects and sects in Islam emerged during this period. The religious unity of Muslims remained a problem. In the tenth and eleventh centuries, relations between traditional Sunnis and Imam Shia, Mu'tazilites, and Ash'aris became particularly strained. The third stage of development in Islam is associated with the growing importance and place of the "peripheral" countries of the Muslim world. When peoples with completely different cultural traditions joined the spiritual life of the Muslim world, they introduced their own religious and moral ideas, legal norms and customs to Islam. "[7] Hence, in the three stages of development of Islam, its ideological, moral, jurisprudential and intellectual foundations were refined and rose to its highest point.

According to the booklet "Islamic Enlightenment and the Present", "Islam is a religion that is suitable for all times. The essence of this idea is that Islam has supported science, development, and the factors that make people's lives easier in all times and spaces. However, there are those who try to dogmatize religion and interpret the teachings of Islam as strict and unchangeable. "[8] In the formation of the Islamic religion and at the peak of its development, such dogmatic ideas were replaced by views based on the original Islamic enlightenment. The correct development of Islam and its means of influence played an important role in the formation of Islamic culture. In the early days of Islamic culture, it was accepted to rely on the revelations and explanations of the Prophet Muhammad, and later on the Qur'an, the hadiths, and the authority of the Companions and followers in solving all problems and issues. Therefore, in early Islam, reliance on tradition, that is, the Qur'an, the Sunnah, and imitation, prevailed. At the same time, the Shari'a develops first during this period. The meaning of the Shari'ah is the right path, the divine path, the law. "Less than 60 years after the rise of Islam, the language, culture and architecture of the Islamic State spread over a vast area from Persia to North Africa. Now the rulers of the Umayyad dynasty have built a huge mosque, an absolute symbol of their power. "[9] For the new Muslim community, the issue of regulating relations in society was relevant. So, the first Muslim society first of all develops the rules based on Islam, the Sharia. In this process,



the field of jurisprudence of Islamic theology (Muslim jurisprudence) emerges. In the process of development of the science of jurisprudence, Shari'a (fiqh) schools (Hanafi, Maliki, Shafi'i, Hanbali and Jafariyya) are formed. They differ from each other in that they make lighter or more serious judgments in matters of Sharia without going beyond the scope of orthodox law. The perfect development of the Muslim legal system by jurists has been recognized by modern scholars (for example, Burhanuddin Marghinani's *Hidaya fi furu al-fiqh*). The process of developing such a complex system is itself. Therefore, legal sects considered it acceptable to rely on reason, personal independent thinking, while relying on the Qur'an and the hadiths, tradition, and the principles of the Shari'a in their activities, that is, in resolving legal issues and implementing the Shari'ah. It can be noted that they used the methods of consensus, comparison, and opinion as a pretext.

According to Sheikh Muhammad Sadiq Muhammad Yusuf, "There is a sundial on the roof of the minaret of the Damascus Mosque, which was built by Ibn Shatir in the 13th century. This sundial adorns the courtyard and walls of the mosque, because in Islam, the five prayer times a day depend on the location of the sun in the sky. It was not possible to determine the time without the sundial. This sundial not only shows the time distribution that is still in use today - 24 hours a day, but also the prayer times. In addition to the exact time, it is also important for Muslims to know where they stand on the globe. Because Muslims need to know which side of the planet Makkah is in relation to that place, because the Qibla of prayer is the city of Makkah. This means that Muslims must be able to determine the exact time and location based on the movement of the sun, moon and other planets. Belief in the Creator did not hinder the aspirations of the people who taught this sundial to science, but rather encouraged them to study and know the essence of existence and its mysteries and laws. These scientific researches were carried out not only to determine the times of prayer and the qibla, but also to the desire to know the world, to understand it.

Conclusion. In short, the Qur'an enables man to look at his surroundings, his being, his perfection and beauty with infinite wisdom, to observe the precise movements of celestial bodies, to reason, to solve riddles, to solve problems, and to discover the laws of causation in the universe. the verses are many "[10]. In general, many changes in the socio-economic, political spheres have created important objective and subjective conditions for the development of philosophy, natural sciences. In turn, the land of Movarounnahr has created favorable conditions for the development of science. It can be said that such opportunities never existed until the beginning of the twentieth century. This problem is specific to the entire Middle East, even China and India. Probably for this reason, the countries of the East lagged behind Europe. According to modern British and Russian scholars, this is due to the lack of a national innovation system in the East so far.

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THE ROLE OF THE EDUCATION SYSTEM IN THE DEVELOPMENT OF HUMAN CAPITAL

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Annotasiya. Bugungi kunda bilim inson hayoti va faoliyatini tartibga soluvchi va belgilovchi omil sifatida insonning zaruriy komponentiga aylanmoqda. Shu sababli inson kapitalini rivojlantirish har bir davlatning zaruriy va muhim yo‘nalishiga aylandi. Ya'ni, inson kapitalini rivojlantirish XXI asrning ikkinchi yarmida jamiyat rivojlanishida hal qiluvchi kuchga aylanmoqda. Ushbu maqolada ta'lim inson kapitalini rivojlantirishda muhim omil ekanligi falsafiy tahlil etilgan.

Kalit so‘zlar: inson, inson kapitali, ta'lim, bilim, rivojlanish, jamiyat, davlat, ta'lim jarayoni.

Аннотация: Сегодня знания становятся необходимой составляющей человека как фактор, регулирующий и определяющий жизнь и деятельность человека. Поэтому развитие человеческого капитала стало необходимым и важным направлением каждого государства. То есть развитие человеческого капитала становится решающей силой развития общества во второй половине XXI века. В статье дается философский анализ того факта, что образование является важным фактором развития человеческого капитала.

Ключевые слова: человек, человеческий капитал, образование, знания, развитие, общество, государство, образовательный процесс.



Abstract: Today, knowledge is becoming a necessary component of man as a factor that regulates and determines human life and activity. Therefore, the development of human capital has become a necessary and important direction of every state. That is, the development of human capital is becoming a decisive force in the development of society in the second half of the XXI century. This article provides a philosophical analysis of the fact that education is an important factor in the development of human capital.

Keywords: man, human capital, education, knowledge, development, society, state, educational process.

Introduction. Today, human capital is the main wealth and the most valuable source of any society, the main criterion of socio-economic development. In particular, the formation and development of human capital, its creative qualities and abilities, the problem of investing in human capital is one of the main and central problems of world science. Therefore, in the XXI century, it is important to study the problems of formation and effective use of human capital, to expand opportunities for its further development. In particular, the main goal of the Strategy of Innovative Development of the Republic of Uzbekistan for 2019-2021 is "the development of human capital as a key factor in determining the level of competitiveness and innovative development of the country in the international arena" [3].

It should be noted that in our country the issues of "development of human capital and the mobilization of all opportunities for this" [2], in particular, the development of continuing education, strengthening the health of the population and creating decent working conditions are important. In particular, to reach the top 50 countries in the world by 2030 in the Global Innovation Index, improve the quality and coverage of education at all levels, develop a system of continuing education, ensure the flexibility of the training system to meet economic needs, as well as create conditions for widespread innovation. [3]. In order to effectively fulfill these tasks, it is important to improve the system of assessment of human capital and its components, to study the scientific and methodological basis of the impact of human capital on the formation of an innovative economy, to identify and improve opportunities for human capital development.

It is known that today humanity is entering a new stage of development - the information society and the process of digitization, in which the main factor of production is information, knowledge, interactive communications. Their realization, application in human life and activity determines the development of the country both socially and politically. It is also planned to improve the living standards of the population, develop the socio-economic aspects of life and activity, improve public administration, etc. in the process of formation of an informed society. At the same time, knowledge is becoming a driving force of development.

The tasks and problems put forward at the stage of human development are solved primarily by human capital, which plays a decisive role in the development of modern society in relation to physical capital. The high intellectual level and quality of human capital, acquired and enriched in the process of quality education, transforms knowledge (intangible object) into an innovative product, a material object, which



operates under certain conditions. For example, in developed countries, national human capital is 70-80%, and in developing countries it is 5% [1].

Today, the state and society pay special attention to the knowledge and skills acquired by man in the educational process. Therefore, the network of educational institutions that promote the development and enrichment of human capital in the field of knowledge, skills acquisition, social adaptation to the environment is expanding.

Materials and methods. There is no single, universally accepted definition of human capital in the modern literature. "Human capital is a measure of a person's ability to make a profit. Human capital includes innate abilities and talents, as well as education and acquired skills" [8, 98]. At present, this definition can also be considered as a definition of human capital in the narrow sense.

In a broad sense, human capital is a specific form of capital that is reflected in the person himself, it is a reserve of his health, knowledge, skills, abilities, motivation, which helps to increase his labor productivity and bring him income. Its structure is usually distinguished by: natural abilities; general culture; general and special knowledge; acquired ability, skill, experience; the ability to apply them in a timely and appropriate manner. So, human capital is the knowledge, skills and health that people have accumulated throughout their lives, which allows them to realize their potential as useful members of society. At the same time, investing in people through improved nutrition, health, quality education, job creation and skills development contributes to the development of human capital, which is crucial to ending extreme poverty and building socially cohesive societies. But the main components of a person's ability to take a worthy place in the social environment, to meet their diverse needs are knowledge, skills, abilities, and so on. In addition to the components listed above, which enrich human capital, intellectual capital also plays an important role in achieving this goal.

Results and discussion. It should be noted that in the era of global development of modernization of information technologies, communications and equipment, the need for trained professionals and opportunities for rapid acquisition of new knowledge is growing. In the modern world, education is often a guarantee of success not only for the individual, but for the whole country, resulting in its economic growth and increase in scientific and technological potential. That is, "Education is an acquired capital that responds to the expenditure of time and labor and the accumulation of human wisdom ... Find a place for a truly educated person ... when his independent judgments are needed by the government or an educated society ..." [6, 36]. Indeed, today, truly educated people are the guarantor of the economic, political and spiritual development of the state. The development of human capital means the mobilization of public and private resources - from parents to lifelong learning.

Nowadays, "society relies more on knowledge, so higher education and scientific research are now represented as the most important component in the cultural, socio-economic and ecologically sustainable development of man, society and nations" [3]. Of course, education and culture shape the quality of human capital, defining its values and competencies. At the same time, the knowledge acquired in the process of education is realized in the spectrum of certain moral and ethical values. This raises



the question of the interdependence of the acquisition of knowledge and the formation of moral, ethical human qualities.

G. Becker defined the human capital of an enterprise as a set of human skills, knowledge and abilities. As an investment in them, he mainly took into account the cost of education and training, that is, first of all, assessed the economic efficiency of education for the worker himself. He identified additional income from higher education as follows. From the income of college graduates, he deducted the income of workers with secondary education. Tuition costs were perceived as direct costs and opportunity costs - income lost during training. G. Becker estimated the return on investment in education as the ratio of income to expenditure, taking about 12-14 percent of annual income.

In general, in his works, G. Becker considered the employee as a unit of ordinary labor and a combination of a certain amount of human capital embodied in it. His salary (income) is a combination of the market price of his ordinary labor and the return on investment. In addition, the bulk of employee income, as well as the calculations of other researchers, this leads to human capital [9, 61]. Indeed, the development of science, a complex intensive factor of development - the formation of the information society as components of human capital - promoted knowledge, education, health, creativity and innovation of the national economy, quality of life and leading professionals themselves.

It should be noted that a person's acquired abilities and qualities are conditioned by innovations, certain physical, material and financial costs incurred in it. The unit of synergy of innate abilities and acquired qualities forms the basis of human capital development. The development of human abilities, the formation of a competent specialist who is in good health and adaptable to the socio-cultural environment, which in some way affects the development of human capital, is associated with investments in it. That is why in the process of quality education it is necessary to take into account the formation of ethical norms, "higher education and research institutions create a critical mass of qualified and educated people" [2], which together with certain values form the integrity of the individual.

A.V. Komarov emphasizes the importance of education as a key factor influencing the formation and accumulation of human capital [5, 83-88]. That is, in his research, education appears to be the main object of investment in human capital. It also describes the impact of education on the level of success in human professional activity, the sources of human capital formation, and the impact of human capital on the development process. Of course, the development of human capital today means the mobilization of public and private resources - from parents to lifelong learning. Also, in the modern world, theoretical knowledge alone is not enough for a good specialist. The rapidly evolving science leads to their rapid obsolescence. At the same time, competitiveness in the labor market depends on a person's activity, his flexibility of thinking, his ability to increase knowledge and experience.

It should be noted that the complexity, versatility of the concept of human capital has many interpretations of it today, which can be conditionally combined into two main groups. The first accepts human capital in the context of knowledge, skills and competencies acquired in the process of education, training and practical work



experience, i.e. “people with knowledge and skills, valuable effective services that people acquire through education, training or practical experience »[7, 574].

Proponents of the second approach highlight among the key features of human capital not only the knowledge acquired in the educational process, but also the motivation, energy, and values that increase labor productivity and income. Thus, human capital should be seen as a cumulative result obtained on the basis of long-term investments and the necessary motives, knowledge and skills accumulated by the person for whom it is expedient to use in a particular field of social production. This helps to increase labor productivity, increase its efficiency and ultimately affect the income of the individual.

T. Schultz calls investment in human capital as the cost of education, acquisition of practical skills and skills development of workers in both secondary and higher education institutions, as well as self-development and self-education [10]. Therefore, as the most important element of public policy in the social sphere, he considered increasing public and business investment in science and health and education. In our opinion, these investments are necessary in the current economic situation, because in the end, the state will solve the problem of its own well-being and development in solving the problems of the welfare of the whole society.

Indeed, education plays an important role in the formation of human capital, and its importance in the context of the information technology society will increase. Thus, “The most valuable asset of any company in the twentieth century was the production of this equipment. The most valuable asset of any organization in the 21st century will be its knowledgeable workers and their productivity.”[4]

The last few years can be described as the heyday of the republic's education system. Radical changes in the field initiated by the President are bearing fruit: the potential of educational institutions of the country has significantly increased, their material and technical base has been strengthened and modern information technologies have been introduced. In short, education in Uzbekistan has reached a new stage of development.

Conclusion. In short, the formation of a transcendental worldview in students is a necessary component of human capital. Thus, the synthesis of the acquired knowledge, carried out through various educational processes, gives integrity to the position of man in the worldview, fills man with capital. It should be noted that the development of high quality human capital contributes to the effective development of society. Therefore, the task is to make our country one of the top 50 countries in the world by 2030 in the Global Innovation Index, to improve the quality and coverage of education at all levels, to develop a system of continuing education, to ensure flexibility of the training system. In addressing these challenges, it will be necessary to create effective mechanisms for the integration of education, science and entrepreneurship to strengthen the scientific potential and increase the efficiency of research and development, the widespread introduction of research, development and technological results. It is also necessary to strengthen the introduction of innovations in education, public and private funding for research, development and technology, the introduction of modern and effective forms of financing activities in these areas.

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NECESSARY FACTORS OF HUMAN CAPITAL DEVELOPMENT AT A NEW STAGE OF UZBEKISTAN

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Annotasiya. Hozirgi kunda inson kapitali insoniyatning va har bir davlatning taqdirini belgilaydigan asosiy mezoniga aylandi. Inson kapitali - inson va umuman jamiyatning xilma-xil ehtiyojlarini qondirish uchun foydalaniladigan bilimlar, malakalar va ko'nikmalar to'plamidir. Shu vaqtga qadar adabiyotlarda inson kapitali tushunchasi asosan biryoqlama, ya'ni inson kapitali insonning o'ziga bevosita keladigan foyda yoki shaxsni ijtimoiy himoyalash imkoniyati sifatida tushinib kelindi. Ushbu maqolada Yangi O'zbekistonda inson kapitalini rivojlantirishga ta'sir qiluvchi omillar tahlil etilgan.

Kalit so'zlar: inson, kapital, inson kapitali, ta'lim, qadriyat, milliy qadriyat, rivojlanish, o'zgarish.

Аннотация: Сегодня человеческий капитал стал главным критерием, определяющим судьбу человечества и каждого государства. Человеческий капитал - это набор знаний, навыков и способностей, используемых для удовлетворения разнообразных потребностей человека и общества в целом. До сих пор концепция человеческого капитала в литературе понималась в основном как односторонняя, то есть человеческий капитал как прямая выгода для человека или возможность социальной защиты личности. В статье анализируются факторы, влияющие на развитие человеческого капитала в Новом Узбекистане.

Ключевые слова: человек, капитал, человеческий капитал, образование, ценность, национальная ценность, развитие, изменение.

Abstract: Today, human capital has become the main criterion that determines the fate of humanity and every state. Human capital is a set of knowledge, skills, and abilities used to meet the diverse needs of man and society as a whole. Until now, the concept of human capital in the literature has been understood mainly as one-sided, that is, human capital as a direct benefit to man or an opportunity for social protection of the individual. This article analyzes the factors influencing the development of human capital in New Uzbekistan.

Keywords: human, capital, human capital, education, value, national value, development, change.

Introduction. It is known that the dynamics of development of the modern world today is mainly determined by the innovative, creative activity of man, the development of science, engineering and technology. At the same time, in the ongoing reforms, the growth of human capital, especially the creation of high technologies that develop the human potential of science, education and health, is a priority. Indeed, the rapid introduction of modern innovative technologies in the economy, social and other



spheres with the widespread use of scientific and technical achievements is an important condition for the rapid development of the Republic of Uzbekistan. For this reason, 2020 has been named the Year of Science, Enlightenment and Digital Economy in our country [1, 12]. is doing.

So what is human capital? Why develop human capital? What are the factors that develop human capital in the new Uzbekistan?

Materials and methods. The concept of human capital was first used in 1958 by the American economist Jacob Minser in his article “Investment in Human Capital and the Distribution of Personal Income” [13, 18]. The concepts of human capital were later developed in 1961 by Theodore Schultz [14] and in 1964 by Harry Beckers [11].

In 1979, Theodore Schultz and later his student Gary Becker were awarded the 1992 Nobel Prize in Economics for laying the foundations for the theory of human capital. Semyon Kuznets, who won the Nobel Prize in Economics in 1971, made a significant contribution to the development of the theory of human capital.

Initially, human capital was understood only as the sum of investments that increase a person’s ability to work - education and professional skills. Human capital in the broadest sense is a factor of intensive production of economic development, the development of society and family, knowledge, intellectual and managerial tools, public health and living environment, high potential of modern qualified personnel [9, 19]. In particular, as an effective factor of development, human capital ensures that labor resources, knowledge, intellectual and managerial tools, living environment and the educated part of the means of labor activity are effective and efficient.

According to G. Becker, “Human capital is a reserve of knowledge, skills and motivation that is present in every human being. It is formed through human investment (long-term capital investment) in the form of spending on education, production training, health care, migration, price and income data collection ”[4]. Indeed, education, accumulation of industrial experience, healthcare, education means investment in human capital. That is why today man and his abilities, knowledge, skills have become a key factor in the development of any society and the economic development of the state.

It is known that today man and his abilities, knowledge, skills have become a key factor in the development of any society and the economic development of the state. Therefore, the essence of “human capital”, which is an important factor in the development of society, is interpreted by some economists as “a reserve of knowledge, skills and motivation that everyone possesses”. In fact, it manifests itself as capital because it is a source of future income. It is human capital because it is inherent in man and is an integral part of it.

The concept of human capital has a much broader meaning - it is the main force that intensively develops the economy, society and its primary mobile family, the educated part of the workforce, the ability to manage intelligently throughout life and work. In this regard, "human capital is a set of accumulated abilities, skills and goals that ensure the competitiveness of any country and state economy in the world market, a strong influence on the activities of government, legislative and executive authorities" [6, 6].



In the economic literature, human capital is formed as a result of investments as a certain reserve of health, knowledge, skills, abilities, motivations, which a person uses in a certain area of social production in accordance with the purpose. The most common concepts in the definition of the term "human capital" are knowledge, skill, ability.

Results and discussion. It should be noted that education and vocational training increase the level of human knowledge, i.e. increase the amount of human capital. Health reduces morbidity and mortality, prolongs human life. Migration and information retrieval lead to labor migration to high-wage areas and industries, where human capital costs are high.

Of course, at the heart of the concept of human capital lies a complex of man and his abilities. The idea of human capital shows that increasing the productivity of useful work is primarily associated with increasing the productivity and skills of the individual, as well as improving machinery and equipment. In the works of SA Kurgansky, human capital is described as "a set of knowledge, skills and other qualities formed by individuals as a result of investment and accumulation, if they are used properly, bring new value and income flows" [7].

All the reforms currently underway under the Action Strategy are aimed at developing human capital. In accordance with the strategy of action, digitization processes are being carried out on a large scale in our country. Digitization processes are also taking place in all spheres of society. In particular, the most important areas for a person are economics, education and medicine.

It should be noted that the main goal of the Strategy of Innovative Development of the Republic of Uzbekistan for 2019-2021 is "the development of human capital as a key factor determining the level of competitiveness and innovative development of the country in the international arena" [3]. In particular, to become one of the top 50 countries in the world by 2030, to improve the quality and coverage of education at all levels, to develop a system of continuing education, to adapt the training system to the needs of the economy, as well as to create conditions for widespread innovation. [3]. In order to effectively fulfill these tasks, it is important to improve the system of assessment of human capital and its components, to study the scientific and methodological basis of the impact of human capital on the formation of an innovative economy, to identify and improve opportunities for human capital development.

It is known that in our country the issues of "development of human capital and mobilization of all opportunities for this purpose" [2], in particular, the development of the system of continuing education, strengthening the health of the population and creating decent working conditions are important. Indeed, innovative development is impossible without the development of human capital. Well-known economists believe that negligence in investing in human capital can drastically reduce a country's competitiveness. The economic development of the country requires the education of talented people [10].

It should be noted that the following factors are important in the formation of human capital: science, education, innovation, motivation, creative approach, civil society and economic freedom, information services, culture and art, innate abilities and talents, acquired skills.



In particular, science creates a new environment for human life. “Like art, science is not just a cultural activity of man. Science is a way of deciding how everything is visible to us. Therefore, we must say that the truth that today's man moves and strives to stay is increasingly determined by what is called science” [8, 239].

It is known that the head of our state has previously put forward five important initiatives for the organization of social, spiritual and educational work on the basis of the new system. In the framework of five important initiatives, it focuses on strengthening the attention of young people, their involvement in culture, arts and sports, the formation of skills in the use of information technology, promoting reading among the younger generation, employment of women. Of course, such work will help to further develop human capital.

It should be noted that human capital, including health, knowledge and skills, is one of the key factors in economic growth and poverty reduction in many countries around the world, especially in Asia, in the twentieth century. That is why our country is one of the first in Central Asia to support the project of human capital development [10].

It should be noted that the following factors are important in the development of human capital: social, macroeconomic, economic production, innovation, national statehood, demographic, environmental, institutional, international, ideological or ideological.

Nowadays, “society relies more on knowledge, so higher education and scientific research are now represented as the most important component in the cultural, socio-economic and ecologically sustainable development of man, society and nations” [3]. Of course, education and culture shape the quality of human capital, defining its values and competencies. At the same time, the knowledge acquired in the process of education is realized in the spectrum of certain moral and ethical values. This raises the question of the interdependence of the acquisition of knowledge and the formation of moral, ethical human qualities.

It should be noted that a person's acquired abilities and qualities are conditioned by innovations, certain physical, material and financial costs incurred in it. The unit of synergy of innate abilities and acquired qualities forms the basis of human capital development. The development of human abilities, the formation of a competent specialist who is in good health and adaptable to the socio-cultural environment, which in some way affects the development of human capital, is associated with investments in it.

The tasks and problems put forward at the stage of human development are solved primarily by human capital, which plays a decisive role in the development of modern society in relation to physical capital. That is, “at present, human capital takes the form of intellectual capital, which is related to the heuristic nature of new knowledge” [5, 785].

That is why the value of knowledge and education is now called "human capital". Until now, the concept of human capital in the literature has been understood mainly as one-sided, that is, human capital as a direct benefit to man or an opportunity for social protection of the individual. Through human capital, one can benefit not only oneself but also others.



Indeed, a person who realizes his position in society and adopts a new style of behavior pays special attention to the accumulation of his personal human capital. In the accumulation of human capital, human potential and relevant capital are highlighted; human potential exists as a reserve and only works as a type of human capital opportunity that manifests itself in the process of economic activity.

In our opinion, these investments are necessary in the current economic situation, because in the end, the state will solve the problem of its own well-being and development in solving the problems of the welfare of the whole society. Of course, today “investment in human capital becomes an important asset and provides a high income flow throughout human life” [12, 457].

Conclusion. Thus, the future development of Uzbekistan will be based on science, scientific, social and humanitarian technologies. In the last two or three years, more and more attention has been paid to the development of human capital, which is an integral part of national wealth. These include social protection, human health, improvement of family relations, radical changes in the education system. Hence, human capital today takes the form of intellectual capital, which is related to the heuristic nature of new knowledge. And the younger generation is becoming a carrier of modern intellectual capital, in which unique values, new types of motivation, new types of communication and new skills (including digital) are actively formed. In general, all the reforms currently underway under the Action Strategy are aimed at developing human capital. This is due to the fact that not only in our country but also in the world, in the last two or three years, attention has been paid to the development of human capital, which is an integral part of national wealth. For this reason, the dynamics of development of the modern world today is mainly determined by the innovative, creative activity of man, the development of science, engineering and technology.

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**ESSENCE ABOUT THE ARMED MOVEMENT AGAINST THE SOVIET
REGIME IN TURKESTAN
(based on periodic materials)**

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Annotatsiya: Maqolada Turkistonda sovet hokimiyatiga qarshi qurolli harakat tarixining mohiyati o‘sha davrda faoliyat olib borgan jurnalistlar tomonidan qanday talqin etilganligi yoritib berilgan.

Kalit soʻzlar: davriy matbuot, gazeta, jurnal, qoʻrboshi, “bosmachi”, “bosmachilik”, “Qizil bayroq”, “Qizil Oʻzbekiston”, Turkiston, Fargʻona vodiysi, sovet rejimiga qarshi qurolli kurash

Аннотация: В статье освещается интерпретация сущности вооруженного движения против советской власти в Туркестане журналистами той эпохи

Ключевые слова: периодический печать, газета, журнал, курбаши, “басмач”, “басмаческое движение”, “Кизил байрок”, “Кизил Узбекистан”, Туркестон, Ферганская долина, вооруженное движение против советского режима

Annotation: The article highlights the interpretation of the essence of the armed movement against the Soviet power in Turkestan by journalists of that period.

Keywords: periodical press, newspaper, magazine, kurbashi, “basmachies”, “basmachies movement”, “Qizil bayroq”, “Qizil Uzbekistan”, Turkestan, Ferghana valley, armed struggle against the Soviet power

Introduction. The media, especially the newspapers and magazines, play a crucial role in covering important political, economic, social, and cultural events of their time. Periodical press has a considerable place with the emergence, development and movement of the independence movement. During the period of the armed movement against the Soviet regime in Turkestan (1917–1935), it attracted the attention of all Turkestan and the metropolitan. It is no secret that the Bolshevik government used the press as a key tool in its fight against it. That's why today, the media has become an important part of the history of armed struggle against the Soviet rule, particularly newspapers and magazines. Journalists from those times also regularly expressed their attitude to this movement through periodicals. All the ideas expressed through the press really give us valuable information on the subject we are studying today. At the same time, with the articles of those journalists, we get interesting facts about the true children of our people who have fought for independence, how they behave in the way of their freedom and their destiny.

Research and methodology. The theoretical and methodological basis of the study is a synchronous analysis from the theoretical and methodological point of view of social processes and the new political thinking that has emerged in world science. Also, the study used methods of comparative and historical analysis, a civilizational approach to the problem serves as its leading scientific concept.

Analysis and results. The way that the armed movement against the Soviet rule was reflected in the media in the 20th century was primarily dependent on the social background and political position of journalists. Historical analysis of the ongoing movement shows that the timely published press was mainly related to Soviet rule. In the early years of the movement (1917–1918), local ideas in the Turkestan newspapers such as “Ulug Turkestan” (“Great Turkestan”), “Najot” (“Salvation”), “Kengash” (“Council”), “Nasha Gazeta” (“Our newspaper”) and many others did not seem to be considered. Unfortunately, we are not aware of this, although there are such thoughts. In contrast to local publications, Soviet newspapers have a very serious view of this issue. The main reasons for the fact that the movement for independence was paid so much attention, it can be noted that colonial Turkestan was:

- the most important strategic part of the Bolsheviks' state;



- an endless raw material base in the construction of a future non-monetary (communist) society;
- a region of free labor for Russia in extreme conditions. Russia's policy toward Turkestan has been proven in the early decades of the 20th century.

Therefore, in the periodical press published in the 20s, it was necessary to cover any political and social events in Turkestan. Ruling of the VKP (b) on June 4, 1931, with the father of proletarian writers M.Gorky's initiative on setting up a History of Civil War in Central Asia and the Kurbanjon Beregin's speech on "History of the Civil War" on the 2nd Plenum of the Writers' Union in 1935 [9] can be examples of our thought. As you can see, the Soviet authorities took a serious look at every event in the country. The Bolsheviks' policy on independence movement is no exception.

The views expressed by journalists from the 20s on the nature of the struggle against the Soviet power are of different appearance. Some of them say that the origins and essence of the movement are the wealth of the Turkestan population, and that the squads of Kurbashi have come to rob the wealth. In particular, the newspapers say that Turkestan's main wealth is farming and craftsmanship [14]. That is, the people have gained their wealth through farming and handicrafts. The "basmachies" are taking away the oxen, the horses, and all their possessions of the peasants. The craftsmen are forced to make free weapons and clothes [3; 10].

It's hard to say how accurate these ideas are. Because the author does not say who has raised the abortion, but accuses all the independence strugglers of doing so. Information that Turkestan and its people was wealthy is right. It is worth noting one thing: if we objectively approach the relationship between independence strugglers and the people, we will find evidence that these ideas are wrong. The Soviet-era treason was so extensive that ordinary people and political figures expressed their own attitude towards this kind of robbery. If ordinary people resisted with force, state officials publicly expressed their dissatisfaction with the Soviet Union by their speeches. This is what we have to do with the words of T.Ryskulov, Head of the Turkestan Government: "If we, Muslims, were treated in the days of Nikolai as creatures, then during the period of the Soviets this also remained... We are now living in darkness, hungry, naked, and dying as a dog. Who is responsible for that? I do not want to take sides with the rich. However, I want to talk about a poor person who has only a horse, and that he is feeding his family with this horse. There is a Red Army soldier coming to this pitiful man, taking the horse who cares for the family, and does not even ask due to what the family will be fed now. Does such practice really exist in the party program? In fact, they have been plundering a wealthy of the city with 84,000 people. What does this mean? In Namangan, all products from precious items to locks were listed. Some people were arrested suspect in the possession of weapons, and when they were unable to obtain weapons, they were conditionally released and paid a fine of 5-10 thousand soums. Where did these money go – to the cashbox of Soviets or to the pocket? If in a pocket, then how it should be regarded? Or did they build this government to rule themselves? They (bolsheviks) decorate their houses with other spinning and precious things. What they gave to Muslims? Have we been fed? No! Were the poor people going to bed in good clothes? Do thousands of people die of



hunger if they feed our bellies? What's in our house? It's just rusty beds and nothing else" [8: pp. 331-332].

Firstly, accusing of plundering the country kurbashi, journalists of those days, in the first place, concealed the Soviet-era policies such as military communism, New Economic Policy (NEP), national state border, and land reform, and secondly, charged with this robbery of the people themselves, to make the population more vulnerable to exploitation.

It can be said that in the first phase of the armed movement against the Soviet power (1918–1924), the whole nation was standing on the side of the independence. All people supported the Movement financially and morally. We can find enough information about this in the press of that period. For example, the man named Komiljon dwells on the relationship between Bukhara and Muslim immigrants in Afghanistan and Turkmenistan, which he maintains, in his article, "What Do the Magi Thinking?" This article refers to the efforts of the Bukhara emigrants to support the Ibrakhimbek in his struggle against the Soviet government, their interconnections, and the unification of Ibrakhimbek with such people like Saidbek and Niyazbek kurbashi. Fattakhbek udaychi in his letter to Ibrakhimbek writes: «...Russia is afraid of uniting of Mujahideen. If they will unite, Russia will end» [5; 13]. And kurbashi Saidbek said «the hour is near when all the goals of the Mujahideen will be achieved, inshaallah. Therefore, leaders and fighters must do their best. This is the will of all emigrants of Bukhara, of all muslims. You need to say it to the fighters themselves and lift their spirits. If you will do this, in our opinion, their struggle will be even stronger» [4].

Such materials can be found in many ways. However, it is only appropriate to critically analyze them. In the 1920s, when the soviet government strengthened its position in Turkestan, the condemnation of the strugglers for independence, the dissolution of the people and the massacre were exacerbated. Articles about “basmachies” in the newspapers and magazines have become more and more as rainfall mushrooms.

As the movement continued, the Soviet government used all the means to combat it. At the same time, the Independents also took all measures to free our country from the soviet government. There were cases when the the journalists supported the actions of strugglers for independence of the country, and gave the facts about their strength and power. In one of his letters to the Ibragimbek, former emir of Bukhara Sayid Alimkhan, who supported the nationalists from abroad, he said that if the enemy does not act seriously, it will show the movement on the other hand, for example, to create a variety of disorders among the people, carry out various propagandistic activities, that it is a revolution in Muslim countries [16]. "As it is evident," the author writes, "the basmachies accepted every aspect of the soviet power in the country - gaining public confidence, the foundation of the soviet courts in the localities, the every step taken to improve the situation – as the “attack of the enemy”. Actually it was. Because, the Soviets planned their every step in the country and planned to destroy the supporters of the people of the present nation, the lovers of liberty. The same was true of the policies that they had taken [12; 6].

If in the first period of the movement the Soviet government applied the forces of the Red Army to suppress it, then in the second period (1925–1935) it tried to put

spiritual pressure on the people and for this purpose relied on the press. And this method justified itself. Various promises made to the public through the press showed its power. Additional repressions (1929), political games (land reform, state restrictions, liquidation of vacufs and educational institutions under their jurisdiction) exhausted the strength of the people.

Conclusion. In short, the press of the 20s remained in a left position on the issue of independence movement. It struggled against movement, based on its own position. The worst thing of this ideological struggle was that most of the people who spoke in the press were indigenous peoples. Their message to their people, their nationality, was accepted. The reason is that as the number of swords of kurbashi in the country increases, they have changed their course of struggle. They strived to be the only dominating force in their respective territories, drifting away from the idea of the main struggle and began to physically eliminate the weaker kurbashi detachments. Such small units of kurbashi led the fight against Soviet power blindly. They murdered their fellow villagers, and even their relatives for the slightest support of the Soviet government. Such ignorant acts were greatly embellished by local Soviet people in the press. At the same time, the people believed in Soviet-era seemingly insecure, and they were helping to fight against the Independence movement.

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ACTUAL PROBLEMS OF NATURAL SCIENCES

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BIOLOGICAL ACTIVITY OF 5-EXCHANGED AMINO-1,3,4-THIADIAZOL-2-TIONS AND THEIR DERIVATES

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Annotasiya: Maqolada 5-morfolino (fenilamino-, p-toluidino-)-1,3,4-tiadiazolin-2-tionlarni ba'zi alkilgalogenidlar bilan (allilbromid, benzilxlorid) hamda fenoksimetiloksiranlar bilan alkillash reaksiya mahsulotlarini va ushbu tionlarning kaliyli tuzlari orasidan yangi biologik faol moddalarni izlash hamda sintez qilingan birikmalar asosida tayyorlangan preparatlarning o'simliklarni o'sishini boshqaruvchi, gerbitsidlik, defoliantlik xossalarini o'rganish natijalari keltirilgan. Ushbu alkillash reaksiyalari mahsulotlari orasidan gerbitsidlik xususiyatini namoyon qiladigan preparatlar mavjudligi aniqlandi va kelgusida ulardan begona o'tlarga qarshi kurashda foydalanish mumkin.

Kalit so'zlar: Biologik faollik, fungitsid, insektitsid, gerbitsid, mahsulot, begona o'tlar.

Аннотация: В статье описан поиск новых биологически активных веществ в среды продуктах алкилирования 5-морфолино (фениламино-, п-толуидино-)-1,3,4-тиадиазолин-2-тионов некоторыми алкилгалогенидами (аллилбромид, бензилхлорид), феноксиметилоксиранов и калийных солей этих соединений. Приведены результаты изучения контролирующих рост растений, гербицидных, дефолиантных свойств препаратов, приготовленных на основе полученных соединений. Среди продуктов этих реакций алкилирования было обнаружено,



что есть препараты, проявляющие гербицидные свойства, и в будущем их можно будет использовать в борьбе с сорняками.

Ключевые слова: Биологическая активность, фунгицид, инсектицид, гербицид, продукт, сорняки.

Annotation: The article deals with the search for new products of alkylation of 5-morpholino (phenylamino-, p-toluidino-)-1,3,4-thiadiazoline-2-tions with some alkyl halides (allyl bromide, benzyl chloride) and phenoxy methoxyranes and their potassium salts. The results of the study of plant growth control, herbicide, defoliant properties of drugs prepared based on synthesized compounds are presented. Among the products of these alkylation reactions, it was found that there are drugs that exhibit herbicidal properties and can be used in the future to control weeds.

Key words: Biological activity, fungicide, insecticide, herbicide, product, weeds.

Introduction. An analysis of the literature shows that the reactions of 5-exchange amino-1,3,4-thiadiazoline-2-tions with different alkylating agents often lead to the sulfur atom, and in some reactions, depending on the conditions, a mixture of S-, N-isomers is formed. Due to the presence of a thioamide (-NH-CO-) ambifunctional group in the molecule of 5-substituted amino-1,3,4-thiadiazoline-2-tions, it is theoretically interesting that it can react bilaterally depending on the conditions. The presence of active substances, including fungicides [1-4], herbicides, presence of substances with properties requires further study of these types of compounds.

In addition, the presence of protective substances against radiation [14,15] indicates that the properties of the products of these heterocyclic compounds are unique.

Literature review. Since most derivatives of 5-substituted amino-1,3,4-thiadiazoline-2-tions have biological activity, many studies have not aimed to determine the ambivalent properties of 5-substituted amino-1,3,4-thiadiazoline-2-tions. It is made only for the synthesis of new biologically active substances.

As a result, scientists have carried out many syntheses based on 1,3,4-thiadiazoline-2-tions and found that several new biologically active substances are among the synthesized compounds.

In particular, substances with insecticidal [7,8,9] and bactericidal [10-13] properties were found among the derivatives of 5-exchanged amino-1,3,4-thiadiazole-2-tions. In addition, the presence of substances that protect against radiation [14] indicates that the properties of the products of these heterocyclic compounds are unique.

According to the preliminary results of our study of the biological activity of different alkylation reaction products of 5-exchange amino-1,3,4-thiadiazole-2-tions, it was found that among them there are substances that exhibit different biological activities [15].

In short, the synthesis of different derivatives of 5-exchange amino-1,3,4-thiadiazole-2-tions is interesting not only in terms of determining the direction of the reaction but also in terms of identifying different biologically active substances among the synthesized chemical compounds. Therefore, we continue our research by showing that the products of alkylation of 5-morpholino (phenylamino-, p-toluidino-)-1,3,4-thiadiazoline-2-tions with some alkyl halides (allyl bromide, benzyl chloride) and phenoxy methoxyranes and potassium salts of these tions we set ourselves the goal of finding new biologically active substances among them. Accordingly, in order to



search for new biologically active substances among the alkylated agents and derivatives of 5-substituted amino-1,3,4-thiadiazole-2-tions, as well as to study the growth-regulating, herbicide, defoliant properties of drugs based on synthesized compounds. In the laboratory of phytotoxicology of the Institute of Plant Chemistry of the Academy of Sciences of the Republic of Uzbekistan together with specialists conducted relevant experiments.

Some of the derivatives of 5-exchange amino-1,3,4-thiadiazole-2-tions whose biological activity was tested showed that there are many compounds that control plant growth and herbicide properties among these selected substances that exhibit herbicide properties.

Research Methodology. The experiments were carried out on seeds of wheat varieties “Bezostaya” and mung bean “Yulduzcha”. Seedlings of wheat and mung bean plants are grown to 2-4 mm in root length were kept for 120 minutes in $1 \cdot 10^{-3}$, $1 \cdot 10^{-6}$ % concentrated solutions of the synthesized drugs. As a standard, permethrin herbicide was used at the same concentrations.

The plants in the control variant were kept in distilled water. After 120 minutes, the roots of the treated seedlings were washed with water, each variant seedling was wrapped in 20 pieces of 10x75 cm filter paper and placed in 50 ml beakers and grown in a thermostat at 28°C for 3 days. The length of the stems and roots of the seedlings was then measured. The herbicidal effect of the studied substances, the change in the ratio of rod and root lengths of seedlings in the variants to the standard were determined according to the following formula [16].

$$A_G = G/E$$

Here is the effect of herbicide (%) of A_G ; The length of the stem and root in G-substances (mm); Steam lengths and root lengths, (standard, mm) in E-ethalon.

Analysis and results. The test results for the herbicidal activity of potassium salts of 5-substituted amino-1,3,4-thiadiazoline-2-tions and related S- and N-alkyl derivatives with allyl bromide, benzyl chloride, as well as phenoxymethoxyranes are given in Table 1.

According to the results of the study, drugs based on the results of the tested 5-exchange amino-1,3,4-thiadiazoline-2-tions slow down plant root development compared to the control solution. This indicates that these drugs have herbicidal activity. This indicates that these drugs have herbicidal activity. It can be seen from the table that the relatively high herbicide activity in the seeds of the experimental wheat variety “Bezostaya” was 5-p-toluidino-1,3,4-thiadiazole among the salts of 5-exchange amino-1,3,4-thiadiazoline-2-tions. The potassium salt of 2-tion is 45,2% at the rate of 60 mg/l, and among the products of tion allelization is 3-allyl-5-morpholino-1,3,4-thiadiazoline-2-tion at the rate of 33,1% at the rate of 30 mg/l relative to the control solution.

Table 1



Herbicide activity in 5-substituted amino-1,3,4-thiadiazoline-2-tions and some of their derivatives in wheat biotest

№	Variant (compound)	Compound concentration, %	growth, %	Root length		Stem length	
				mm	%	mm	%
1	2-Benzylthio-5-morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	68,2	79,2	88,1	79,3	80,70
		$1 \cdot 10^{-6}$	70,1	78,4	87,2	87,0	88,5
2	2-Alliltio-5- morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	59,3	77,5	86,2	90,4	92,0
		$1 \cdot 10^{-6}$	60,1	74,1	82,2	92,1	93,7
3	2- (3-phenoxy-2-hydroxypropyl) thio-5-morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	70,2	77,1	85,8	94,1	95,7
		$1 \cdot 10^{-6}$	75,7	67,0	74,5	91,1	92,7
4	2-Alliltio-5- p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	90,1	69,4	77,2	82,3	83,7
		$1 \cdot 10^{-6}$	92,4	75,1	83,5	70,4	71,6
5	2-(3-phenoxy-2-hydroxy-propyl) thio-5-phenylamino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	74,7	80,3	89,3	73,5	74,8
		$1 \cdot 10^{-6}$	74,4	80,2	89,2	97,6	99,3
6	2- (3-phenoxy-2-hydroxy-propyl) thio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	80,3	69,5	77,31	92,0	93,6
		$1 \cdot 10^{-6}$	73,5	79,4	88,3	96,1	97,8
7	2-Alliltio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	80,1	70,7	78,6	85,5	87
		$1 \cdot 10^{-6}$	89,2	68,8	76,5	90,0	91,6
8	3-Allil-5-p-toluidino-1,3,4-thiadiazoline-2-tion	$1 \cdot 10^{-3}$	63,2	87,2	97,2	92,3	93,9
		$1 \cdot 10^{-6}$	68,2	81,2	90,3	99,4	101,4
9	2-Benzyltio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	20,2	90,4	100,6	90,7	92,3
		$1 \cdot 10^{-6}$	94,4	90,5	100,7	70,9	72,1
10	2-Potassium-p-toluidino-1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	74,2	49,3	54,8	72,4	73,7
		$1 \cdot 10^{-6}$	78,3	68,3	76,0	79,5	80,9
11	2-Potassium-5-p-toluidino-1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	90,4	70,4	78,3	71,6	72,8
		$1 \cdot 10^{-6}$	100,0	67,4	75,0	92,4	94,0
12	2-Potassium-5-morpholino-1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	89,1	82,2	91,4	72,2	73,5
		$1 \cdot 10^{-6}$	95,2	71,2	79,1	80,1	81,5
13	3-Allil-5-morpholino-1,3,4-thiadiazoline-2-tion	$1 \cdot 10^{-3}$	78,3	78,3	87,1	68,0	69,1
		$1 \cdot 10^{-6}$	90,1	61,0	67,9	75,4	76,7
14	Prometrine	$1 \cdot 10^{-3}$	79,1	75,4	83,9	73,0	74,3
		$1 \cdot 10^{-6}$	87,2	52,2	58,1	84,4	85,9
15	Control	H ₂ O	100,0	89,9	100	98,3	100

Similar tests (at a dose of 30 mg/l) were performed on mung bean's "Yulduzcha" variety 2-alliltio-5-morpholino-1,3,4-thiadiazole, 2-alliltio-5-p-toluidino-1,3,4-thiadiazole, and 2-(3-phenoxy-2-hydroxypropyl) thio-5-phenylamino-1,3,4-thiadiazole was found to have a herbicide activity of 42,6%, 42,2%, and 40,3%,



respectively, relative to the control solution (Table 2).

Table 2

Herbicide activity of 5-substituted amino-1,3,4-thiadiazole-2-tions and some of their derivatives in the biotest of mung bean

№	Variant (compound)	Compound concentration, %	growth %	Root length		Stem length	
				mm	%	mm	%
1	2-Benzylthio-5-morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	75,2	32,3	61,6	70,3	70,5
		$1 \cdot 10^{-6}$	80,4	36,4	69,5	69,7	69,9
2	2-Alliltio-5- morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	82,3	38,1	72,7	59,2	59,4
		$1 \cdot 10^{-6}$	78,0	30,1	57,4	68,1	68,3
3	2-(3-phenoxy-2-hydroxypropyl) thio-5-morpholino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	40,0	41,2	78,6	72,1	72,3
		$1 \cdot 10^{-6}$	100,0	45,2	86,3	70,6	70,8
4	2-Alliltio-5- p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	100,0	36,4	69,5	78,7	78,9
		$1 \cdot 10^{-6}$	100,0	34,4	65,7	86,1	86,3
5	2-(3-phenoxy-2-hydroxy-propyl) thio-5-phenylamino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	100,0	92,1	175,8	71,2	71,5
		$1 \cdot 10^{-6}$	80,4	31,3	59,7	75,3	75,5
6	2- (3-phenoxy-2-hydroxy-propyl) thio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	80,5	32,2	61,5	90,4	90,6
		$1 \cdot 10^{-6}$	80,7	37,2	71,0	77,1	77,3
7	2-Alliltio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	80,7	37,4	71,4	81,1	81,3
		$1 \cdot 10^{-6}$	40,3	30,3	57,8	88,3	88,5
8	3-Allil-5-p-toluidino- 1,3,4-thiadiazoline-2-tion	$1 \cdot 10^{-3}$	100,0	39,1	74,6	79,7	79,9
		$1 \cdot 10^{-6}$	70,2	40,1	76,5	82,1	82,3
9	2-Benzyltio-5-p-toluidino-1,3,4-thiadiazole	$1 \cdot 10^{-3}$	80,4	38,5	73,5	73,2	73,4
		$1 \cdot 10^{-6}$	72,5	44,4	84,7	96,5	96,7
10	2-Potassium-p-toluidino-1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	74,0	54,1	103,2	62,7	62,9
		$1 \cdot 10^{-6}$	70,4	60,2	114,9	71,6	71,8
11	2-Potassium-5-p-toluidino-1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	69,5	48,4	92,4	69,4	69,6
		$1 \cdot 10^{-6}$	74,6	42,5	81,1	68,2	68,4
12	2-Potassium-5- morpholino - 1,3,4-thiadiazole salt	$1 \cdot 10^{-3}$	70,2	39,6	75,6	90,1	90,3
		$1 \cdot 10^{-6}$	71,3	40,7	77,7	93,3	93,5
13	3-Allil-5-morpholino-1,3,4-thiadiazoline-2-tion	$1 \cdot 10^{-3}$	70,3	44,8	85,5	82,4	82,6
		$1 \cdot 10^{-6}$	64,2	50,4	96,2	89,5	89,7
14	Prometrine	$1 \cdot 10^{-3}$	69,1	58,5	111,6	80,2	80,4
		$1 \cdot 10^{-6}$	68,1	52,6	100,4	96,1	96,3
15	Control	H ₂ O	100,0	52,4	100	99,7	100

Conclusion. Based on the results obtained from the initial experiments, we came to the



following conclusions.

1. According to the results obtained, a solution of potassium salt of 5-p-toluidino-1,3,4-thiadiazole-2-thion with a concentration of $1 \cdot 10^{-6}\%$ of the herbicide activity increased by 45,2%, 3-allyl-5-morpholino-1,3,4-thiadiazoline-2-thion at a concentration of $1 \cdot 10^{-3}\%$ was found to be 33,1%.
2. Also, in the seeds of the "Yulduzcha" variety of mosh, a $1 \cdot 10^{-6}\%$ solution of 2-alliltio-5-morpholino-1,3,4-thiadiazole with a concentration of 42,6%, 2-alliltio-5-p-toluidino-1,3,4-thiadiazole was compared with the control solution was found to have 42,2% and 2-(3-phenoxy-2-hydroxypropyl) thio-5-phenylamino-1,3,4-thiadiazole had 40,3% higher herbicidal activity.
3. Potassium salt of 5-p-toluidino-1,3,4-thiadiazole-2-thion, 3-allyl-5-morpholino-1,3,4-thiadiazoline-2-thion, 2-alliltio-5-morpholino-1,3,4-thiadiazole, Further study of the herbicidal properties of samples based on 2-alliltio-5-p-toluidino-1,3,4-thiadiazole and 2-(3-phenoxy-2-hydroxypropyl) thio-5-phenylamino-1,3,4-thiadiazoles allows the identification of samples.

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SYNTHESIS OF NEW 2-ARYLQUINOLINE AMIDES

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Annotatsiya: 6'-aminodubamin va turli alifatik kislotalarga asoslangan xinolin amidlari sintez qilingan. Sintezlangan birikmalarning tuzilishi IR, massa, ^1H va ^{13}C NMR spektrlari bilan isbotlangan. Amidlar sintezi ikki xil usulda amalga oshirilgan.

Kalit so'zlar: xinolin alkaloidlari, 6'-aminodubamin, amidlar, alifatik kislotalar.

Аннотация: Синтезированы хинолиновые амиды на основе 6'-аминодубамина и различных алифатических кислот. Строение синтезированных соединений подтверждено данными ИК, масс, ЯМР ^1H и ^{13}C спектров. Синтез амидов проводили двумя разными методами.

Ключевые слова: хинолиновые алкалоиды, 6'-аминодубамин, амиды, алифатические кислоты.

Abstract: Quinoline amides based on 6'-aminodubamine and various aliphatic acids were synthesized. The structure of the synthesized compounds was proved by IR, mass, ^1H and ^{13}C NMR spectra. The synthesis of amides was carried out using two different methods.

Keywords: quinoline alkaloids, 6'-aminodubamine, amides, aliphatic acids.

Introduction. It is important to note that one of the tasks of modern organic and bioorganic chemistry is the creation of low-toxic compounds with high biological activity and another one is the study of their physicochemical and pharmacological properties. Today, there are more than 100 drugs based on quinoline used in practical medicine, while more than 400 drugs in which quinoline derivatives are used as dietary supplements (biologically active additives) [1].

2- Substituted quinoline alkaloids have antitumor [2], wound healing [3], antibacterial [4] and other types of activity.

It is given in this work that the alkaloid dubamine, known as one of the 2-arylquinoline alkaloids, was isolated from the plants *Dictamnus angustifolius*, *Haplophyllum latifolium*, *Haplophyllum dubium* and *Haplophyllum griffithianum* [5-6]. In our previous works, we reported on the nitration of dubamine, the reduction of



the obtained nitro derivative to the amine, on the interaction of 6'-aminodubamine with various aromatic aldehydes, as well as information on the cytotoxic activity of the synthesized compounds [7 - 8].

According to the data from the literature amides of some 2-arylquinoline alkaloids, representing a new class of tubulin polymerization inhibitors, also exhibit anti-inflammatory, analgesic, antimalarial, anticancer, and antimicrobial activity [9-11]. An example is the drug Saquinavir, which is currently used in practical medicine [1].

Materials and method. In this regard, IR spectra were recorded on a System 2000 Fourier spectrometer (Perkin-Elmer) in KBr tablets. ^1H and ^{13}C NMR spectra were recorded on Unity-400 + Varian spectrometers (400 MHz, TMS internal standard, δ -scale). High-resolution mass spectra were recorded on an Agilent Technologies 6420 Triplequad LC / MS instrument. The progress of the reaction and the purity of the obtained compounds were monitored by TLC on Sigma-Aldrich, Silufol L/W 10 \times 20 cm plates (Germany) in a solvent system: hexane: chloroform: methanol, (5:5:0.2).

General Method for synthesizing 3a-c.

Method A. To a solution of 6'-aminodubamine (0.38 mmol) in 3 ml of chloroform was added the corresponding acid (0.45 mmol) to form an alkaloid salt. The chloroform was removed in vacuum and then the alkaloid salt was heated in an oil bath for 2-4 hours at different temperatures. After cooling, the reaction mixture was dissolved in 100 ml of chloroform, washed with 2% NaOH solution, then with water until neutral. The chloroform extract was dried over anhydrous Na_2SO_4 , and the solvent was distilled off in vacuum. All obtained products was crystallized from ethanol.

Method B. A solution of 0.45 mmol of acid chloride in 1 ml of chloroform was added drop by drop to the reaction mixture of 0.1 g (0.38 mmol) of 6'-aminodubamine and 0.157 g (1.14 mmol) of K_2CO_3 in 3 ml of chloroform and stirred on a magnetic stirrer for 3-5 minutes at room temperature. After the completion of the reaction (TLC), the solution was alkalized with NaOH to pH 9-10 and extracted with chloroform (3 \times 15 ml). After the solvent was removed, the reaction products were crystallized from ethanol.

2-[4',5'-Methylenedioxy-2'-(*N*-monochloroethanamido)phenyl]quinoline

(3a). $\text{C}_{18}\text{H}_{13}\text{N}_2\text{O}_3\text{Cl}$. Prepared from 0.100 g (0.38 mmol) amine **1** and 0.45 mmol monochloroethanoic acid or chloroanhydride (**2a**). Yield **3a** according to the method A - 0.019 g (15.0%), according to the method B - 0.120 g (93.1%), mp 170 $^\circ\text{C}$ (dec.) ($\text{C}_2\text{H}_5\text{OH}$), R_f 0.70.

IR spectrum (KBr, ν , cm^{-1}): 2885, 1671 (C=O), 1630, 1598, 1530, 1497, 1478, 1431, 1363, 1256, 1228, 1101, 1038, 971, 930, 870, 842.

^1H NMR spectrum (400 MHz, CDCl_3 , δ , ppm, J/Hz): 4.18 (2H, s, H-2''), 6.04 (2H, s, 4'-OCH $_2$ O-5'), 7.22 (1H, s, H-6'), 7.55 (1H, td, J = 7.5, 1.2, H-6), 7.69 (1H, d, J = 8.8, H-3), 7.74 (1H, td, J = 7.7, 1.5, H-7), 7.83 (1H, dd, J = 8.1, 1.2, H-5), 8.14 (1H, s, H-3'), 8.16 (1H, d, J = 8.5, H-8), 8.26 (1H, d, J = 8.8, H-4), 13.15 (1H, s, NH).

^{13}C NMR spectrum (100 MHz, CDCl_3 , δ , ppm): 43.5 (C-2''), 101.8 (C-3'), 103.9 (4'-OCH $_2$ O-5'), 108.8 (C-6'), 120.7 (C-3), 120.9 (C-2'), 126.5 (C-10), 126.8 (C-6),



127.7 (C-5), 128.7 (C-8), 130.4 (C-7), 132.2 (C-1'), 137.9 (C-4), 144.6 (C-5'), 146.4 (C-4'), 148.7 (C-9), 157.5 (C-2), 165.1 (C-1'').

HR-MS m/z ^{35}Cl – 341.0755 $[\text{M}+\text{H}]^+$, ^{37}Cl – 343.0755 $[\text{M}+\text{H}]^+$, calcd for $\text{C}_{18}\text{H}_{14}\text{N}_2\text{O}_3\text{Cl}$: ^{35}Cl -341.3220, ^{37}Cl -343.3220.

2-[4',5'-Methylenedioxy-2'-(*N*-pentanamido)phenyl]quinoline (3b).

$\text{C}_{21}\text{H}_{20}\text{N}_2\text{O}_3$. Prepared from 0.100 g (0.38 mmol) amine **1** and 0.45 mmol pentanic acid or chloroanhydride (**2b**). Yield **3b** according to the method A - 0.030 g (22.9%), according to the method B - 0.122 g (92.7%), mp 133-135°C ($\text{C}_2\text{H}_5\text{OH}$), R_f 0.7.

IR spectrum (KBr, ν , cm^{-1}): 2947, 2867, 1676 (C=O), 1626, 1613, 1597, 1542, 1507, 1480, 1432, 1395, 1353, 1249, 1225, 1210, 1094, 1033, 961, 921, 871, 819.

^1H NMR spectrum (400 MHz, CDCl_3 , δ , ppm, J/Hz): 0.89 (3H, t, $J = 7.5$, H-5''), 1.33-1.43 (2H, m, H-4''), 1.69-1.77 (2H, m, H-3''), 2.44 (2H, t, $J = 7.6$, H-2''), 6.01 (2H, s, 4'-OCH₂O-5'), 7.26 (1H, s, H-6'), 7.56 (1H, td, $J = 7.6$, 1.3, H-6), 7.74 (1H, d, $J = 9.1$, H-3), 7.76 (1H, td, $J = 7.7$, 1.5, H-7), 7.84 (1H, dd, $J = 8.4$, 1.4, H-5), 8.00 (1H, d, $J = 8.9$, H-8), 8.24 (1H, d, $J = 9.2$, H-4), 8.28 (1H, s, H-3'), 13.03 (1H, s, NH).

^{13}C NMR spectrum (100 MHz, CDCl_3 , δ , ppm): 13.9 (C-5''), 22.5 (C-4''), 27.9 (C-3''), 38.6 (C-2''), 101.7 (C-3'), 103.4 (4'-OCH₂O-5'), 108.3 (C-6'), 118.3 (C-2'), 120.7 (C-3), 126.3 (C-10), 126.8 (C-6), 127.7 (C-5), 128.1 (C-8), 130.4 (C-7), 134.4 (C-1'), 137.6 (C-4), 143.7 (C-5'), 146.1 (C-4'), 149.0 (C-9), 158.0 (C-2), 171.9 (C-1'').

HR-MS m/z 349.1599 $[\text{M}+\text{H}]^+$, calcd for $\text{C}_{21}\text{H}_{21}\text{N}_2\text{O}_3$: 349.4106.

2-[4',5'-Methylenedioxy-2'-(*N*-octadecanamido)phenyl]quinoline (3c).

$\text{C}_{34}\text{H}_{46}\text{N}_2\text{O}_3$. Prepared from 0.100 g (0.38 mmol) amine **1** and 0.45 mmol octadecanoic acid or chloroanhydride (**2c**). Yield **3c** according to the method A - 0.101 g (50%), method B - 0.176 g (87.4%), mp 95-96°C ($\text{C}_2\text{H}_5\text{OH}$), R_f 0.75, mp 95-96°C ($\text{C}_2\text{H}_5\text{OH}$), R_f 0.75.

IR spectrum (KBr, ν , cm^{-1}): 2918, 2848, 1673 (C=O), 1626, 1615, 1598, 1536, 1505, 1480, 1471, 1428, 1397, 1355, 1221, 1205, 1095, 1033, 960, 922, 874, 819.

^1H NMR spectrum (400 MHz, CDCl_3 , δ , ppm, J/Hz): 0.85 (3H, t, $J = 6.7$, H-18''), 0.84-1.29 (28H, m, H-4''-17''), 1.69-1.76 (2H, m, H-3''), 2.32 (2H, t, $J = 7.5$, H-2''), 6.00 (2H, s, 4'-OCH₂O-5'), 7.25 (1H, s, H-6'), 7.54 (1H, td, $J = 7.5$, 1.1, H-6), 7.72 (1H, d, $J = 8.8$, H-3), 7.74 (1H, td, $J = 7.7$, 1.4, H-7), 7.82 (1H, dd, $J = 8.2$, 1.1, H-5), 7.98 (1H, d, $J = 8.9$, H-8), 8.23 (1H, d, $J = 8.7$, H-4), 8.25 (1H, s, H-3'), 12.9 (1H, s, NH).

^{13}C NMR spectrum (100 MHz, CDCl_3 , δ , ppm): 14.3 (C-18''), 22.5 (C-17''), 24.8-34.1 (C-3''-16''), 38.9 (C-2''), 101.7 (C-3'), 103.5 (4'-OCH₂O-5'), 108.3 (C-6'), 118.5 (C-2'), 120.7 (C-3), 126.4 (C-10), 126.8 (C-6), 127.8 (C-5), 128.2 (C-8), 130.4 (C-7), 134.4 (C-1'), 137.7 (C-4), 143.7 (C-5'), 146.1 (C-4'), 149.0 (C-9), 158.0 (C-2), 172.1 (C-1'').

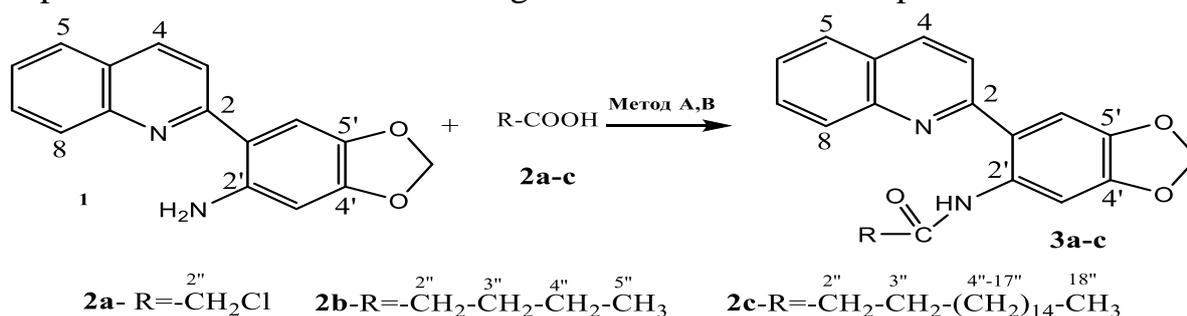
HR-MS m/z 531.4030 $[\text{M}+\text{H}]^+$, calcd for $\text{C}_{34}\text{H}_{47}\text{N}_2\text{O}_3$: 531.7603.

Results and its discussion. In order to obtain target amides of 6'-aminoduabamine (**1**), we used two methods of its interaction with aliphatic acids **2a-c**. (**Scheme 1**)

The first method (method A) differs from generally accepted by the fact that it is not a mixture of substances, but a pre-obtained salt from the acid taken in equivalent amounts of acid and 6'-aminoduabamine. The reaction is carried out "one pot".

When using the traditional method (method B) of the interaction of amine 1 with chloride hydrhydrides, amides outputs were relatively higher (**Table 1**).

The structure of the synthesized compounds is proved with the help of physicochemical spectral methods. In NMR, the spectrum of ^1H compounds **3a-b** besides the signals of protons of the original 6'-aminodubamin molecule, there is a presence of signals of aliphatic protons - a two-terminal singlet at 4.18 md ($-\text{CH}_2-$, 3a), a triplet at 0.83-0.92 ppm (CH_3 , 3b, 3c), multiplets of the group CH_2 1.34-1.78 ppm (3b, 3c), and a triplet of groups CH_2-2'' at 2.30-2.46 ppm. It should also be noted that the presence of a hydrogen bond between the N-1 atom and the proton NH amide leads to a proton shift NH into a weak field (δ 12.99-13.15 ppm) and the absence of the absorption band NH amides in the region $3460-3420\text{ cm}^{-1}$ IR spectra of **3a-3c** bonds.



Scheme 1. Reactions of 6'-aminodubamine with various aliphatic acids

Table 1. Products of the reaction of 6'-aminodubamine with **2a-c** acid, obtained by methods A, B.

Product	Method A			Method B		T. pl., °C
	T.reac, °C	Time, h.	Yield, %	Time, h.	Yield, %	
3a	130-140	2	15	5	93.1	170(dec.)
3b	160-170	4	22.9	5	92.7	133-135
3c	170-180	3	60	5	87.4	95-96

Conclusion. To sum up, the synthesis of 3 new quinoline amides based on 6'-aminodubamine and various aliphatic acids was carried out. The structure of synthesized compounds was proved by the data of physicochemical methods of research (IR, masses, ^1H and ^{13}C NMR spectra). Synthesized amides were obtained using two different methods (A and B). When using the method, the yield of finite reaction products was 15-50%. And with the method B it was 84.7–93.1%.

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ACTUAL PROBLEMS IN MODERN ART AND ARCHITECTURE

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STANDARDS OF BEAUTY IN MODERN PAINTING

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Annotasiya. Ushbu maqolada XX asr zamonaviy o‘zbek rangtasvir san’atining go‘zallik mezonlari, badiiy-estetik xususiyatlari, unda go‘zallik tushunchasining ifodalanishi haqida bayon etilgan. Maqola rangtasvir san’atidagi uslubiy o‘ziga xoslik va talqindagi uyg‘unlikka bag‘ishlanadi.

Kalit so‘zlar: dastgohli rangtasvir, “klassika” tushunchasi, ifodaviy vosita, “stil” tushunchasi, kompozisiya, janr.

Аннотация. В данной статье описываются критерии современной узбекской живописи, художественные и эстетические особенности, выражение понятия красоты в XX веке, Статья посвящена методологическому своеобразию живописного искусства и гармонии в интерпретации.

Ключевые слова: станковая живопись, понятие «классика», средства выражения, понятие «стиль», композиция, жанр.

Abstract. This article describes the development trends of Uzbek painting in the 20th century, the criteria of modern Uzbek painting, artistic and aesthetic features, the expression of the concept of beauty. The article is dedicated to the methodological originality in the art of painting and the harmony in interpretation.

Key words: easel painting, the concept of "classic", means of expression, the concept of "style", composition, genre.

Introduction. In the early 1990s, the development of culture and the arts was “determined by a number of important socio-political and economic changes”. The acquisition of national sovereignty by the Republic of Uzbekistan in 1991 was associated with these processes, which were of a transformational nature for the art of the region, and as a result of large-scale political and social changes in society. Uzbekistan's membership in international organizations and the establishment of diplomatic relations with many countries around the world have opened the “iron curtain” in the field of culture and art, which existed in the former Soviet Union. The country's creative intelligence had the opportunity to study the world's artistic processes in depth, as well as to promote the achievements of national art to the world. Uzbekistan's membership in the United Nations, UNESCO and other international organizations has laid the foundation for the implementation of major projects in the fields of education, culture and arts.

Literature review. The process of reforms that began in all spheres of society has spread to the fields of culture and the arts. Their implementation has been identified as one of the tasks at the level of public policy. “The exchange of economic models and leading ideological tasks has led to significant changes in the arts. A clear example of

this can be seen in the development of national painting, as the philosophy of this art form has been radically renewed” [4, 349]. The result was a new era of independence.

The achievement of national sovereignty allowed to achieve a certain “independence” in the field of painting. It is known that the School of Painting of Uzbekistan until the 90s was an integral part of the painting of the former Soviet Union. This factor did not allow for a long time to form an independent school with its own place in the world of fine arts. Although the formation of the National School of Painting of Uzbekistan was achieved in the 1960s, in the broadest sense, regional painting continued to operate in the general system of Soviet art. The painter of Uzbekistan, with its rich history and many talented artists, was accepted as one of the many tributaries of the great river known as the “Painter of the Soviet Union”.

By the 1990s, the situation had changed dramatically. Over the years, the pressure of communist ideology, which did not allow for a broad appeal to national traditions and rich historical heritage, has disappeared. In the ideology of the new independence period, the re-understanding of national and universal values was identified as one of the main tasks. “The process of 'self-realization' in this art form began to form ideas of a systematic re-understanding of historical-philosophical and artistic heritage with the help of acquired professional skills” [1, 125]. The transformation of the Uzbek school of painting into an independent subject of world fine arts, in turn, ushered in a new era in the development of classical traditions.

Research methodology. According to experts, during the years of independence, “along with national values, rich cultural heritage of our people, Uzbek artists have creatively accepted the achievements of modern European and world fine arts. This is especially evident in the national painting” [4, 351].

Contrary to the isolation and ideological limitations of previous years, in the new historical and cultural context, the processes that are close to universal art began to manifest gradually [1, 125]. Along with all kinds of fine arts, new artistic and ideological tasks arose before painting.

Analysis and results. The development of the country's fine arts, raising the status of the Uzbek school of painting in the international arena, creating conditions for the development of new artistic traditions have been identified as one of the main directions of state policy. The Decree of the President of the Republic of Uzbekistan dated January 23, 1997 “On the establishment of the Academy of Arts of Uzbekistan” and the resolution of the Cabinet of Ministers of March 11, 1997 “On the organization of the Academy of Arts of Uzbekistan” served as the legal basis for a new creative system. The creative study of world art, the rich artistic heritage of the Uzbek people, its place in the history of world art, the stages of development and modern trends, the world's leading art academies, educational institutions, organizations, world culture and the development of comprehensive contacts in order to share best practices with masters of the arts has been identified as a key goal and task in this resolution and decree.

In particular, the fact that the Tashkent International Biennale of Arts has been traditionally organized in Uzbekistan since 2001 has created favorable conditions for regular creative dialogue, especially with European painters [2, 4].



The ancient history of Uzbek art, the re-examination of its stages of development, confirmed that the large-scale development of the types of art typical of European classical art also took place in Central Asia. As a result, the re-understanding of the concept of “classic” has become one of the most pressing issues. Indeed, European classics have long been accepted by Uzbek artists as a high artistic and ideological criterion. By the time of independence, as a result of increasing attention to the cultural heritage of the people, which combines national traditions and ancient customs, a new concept of “national classics” began to form. For example, the period of the Timurids was recognized by experts as a classical period of Uzbek national painting. Although there was no sign of rejection of European classics in the painting, the status of national traditions began to grow in line with these traditions.

The growing importance of national values has to some extent weakened the focus on European classics. This trend is particularly evident in the 1990s. Communication with national traditions, historical heritage in the works of the new generation of artists (A. Nuriddinov, G. Kadirov, J. Usmanov, A. Isaev, F. Ahmadaliev, M. Isanov, H. Ziyokhonov, Sh. Abdullaeva, etc.) appeal issues are of primary importance.

In the painting of Uzbekistan, attention is paid to the national cultural heritage, in particular, to the classical literature of the Middle Ages, Eastern philosophy, the teachings of Sufism and folk arts. The change in creative orientations also had a significant impact on the work of artists who focused extensively on classical traditions. For example, the work of J. Umarbekov, who experienced the strong influence of classical traditions in the 70s and 80s, changed radically in the 90s and acquired a decorative feature of folk art.

The issue of “style”, which plays an important role in the analysis of new creative processes, should also be noted here. This problem is directly related to the appeal to classical traditions. After all, the concept of “canon” has always been a priority in classical art. Adherence to the style and traditions of artists of different generations is one of the important conditions in the work of classical artists. However, the concept of “style” began to lose its significance in the 70-80s. As experts have noted, the dominance of a single direction or style is not observed during this period. It is noteworthy that by the time of independence, this process will intensify. The diversity of means and methods of expression “exacerbates the problem of style analysis and casts doubt on the applicability of this category to contemporary art. For this reason, in the theory of modern art criticism there is a search for a special way to explain the relationship between individuality and style, to find new methods of style analysis” [8, 66].

Despite the changes in the art of the 90s, which radically renewed the concept of traditional painting, its compositional, genre features, the classical traditions in Uzbek painting have not completely lost their significance. It is true that in the early 1990s, the appeal to these traditions was not as widespread as it was observed in the 70s and 80s, but the development of the traditions of realism in national painting continued. This process is also noted in the research of A. Hakimov. As the scholar noted, “modern Uzbek art has undergone methodological changes, ranging from a deep emphasis on the traditions of oriental miniature to the development of new modernist projects. At



this time, works based on the traditions of world and national schools of realistic art have not lost their value” [4, 352].

The development of classical traditions was observed in the historical and patriotic direction, which became relevant in the first years of independence. Although this process arose as a result of ideological, social necessity, it was rich in weighty research. There was a great need for time-tested experiences of realism in the creation of true, impressive images of the heroes of national history. The creative experience of European classical art in the field of historical painting and historical portraiture has become a unique example for Uzbek artists.

Since the 2000s, it can be observed that the focus on classical traditions in national painting has been gradually increasing. The historical-patriotic orientation, which was widespread in the early years of independence, is replaced by new creative trends. In painting, the historical theme began to lose its relevance, and the need to reflect the hero of the time, the topics that interest him, increases. This factor has led to a growing focus on realistic art in the first place. Artists such as S. Rakhmetov and A. Ikromjanov, who were active in this direction in the 70s and 80s, strive to redefine the concept of realism on the basis of the criteria of national and world art in accordance with the requirements of the new era.

The scope of the research is not limited to reference to realistic traditions. Artists such as S. Rakhmetov, A. Ikromjanov, B. Jalolov also joined the ranks of artists such as A. Alikulov, H. Ziyokhonov, B. Ismoilov, S. Alibekov. Although the creators conducted research in a variety of areas, the issue of appealing to classical traditions was important to all of them. While the Renaissance and realistic art traditions took precedence in the 70s and 80s, by the 2000s the geography of general research was expanding. For example, while B. Jalolov's work is still dominated by the traditions of the Italian Renaissance, a new generation of artists seeks to use the experience of various art schools. The process of research gives a unique result in the work of each artist. The synthesis of various art systems, which took place in the 70s and 80s, and the issues of Western-Eastern dialogue become relevant.

Conclusion. Based on the above processes, it can be concluded that in the 21st century, a new stage in the of European classical traditions in the painting of Uzbekistan has begun. Its common feature is determined by the breadth and variety of creative research circles. However, it is not yet possible to draw a final conclusion about the importance of the new stage in the national art of painting. The development of classical traditions in the new era is actively continuing, reflecting the complex creative pursuits in terms of artistic-ideological, stylistic-formal features. After all, the development of classical traditions goes hand in hand with the general processes of painting in Uzbekistan. The fact that European classics are also relevant in the work of young artists confirms that these traditions will become one of the important factors in the further development of the national school of painting.

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