



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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**THEORETICAL AND METHODOLOGICAL FOUNDATIONS FOR THE
DEVELOPMENT OF ARTISTIC AND CREATIVE ABILITIES OF
YOUNGER SCHOOLS WITH THE HELP OF A PEDAGOGICAL CLUSTER**

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Annotatsiya. Maqolada klaster o'zaro bog'liq va bir-birini to'ldiruvchi guruhi ekanligi, ilmiy-tadqiqot institutlari jamoaviy, xususiy va yarim jamoaviy shaklda tahlil qilinadi. Bolalar maktabgacha ta'lim muassasalarida tasviriy faoliyat bilan tanishib, ushbu mavzu bo'yicha asosiy bilimlarga ega bo'ladilar. Tasviriy san'atning boshqa turlari singari grafika, rangtasvir va kompozitsiyani ham o'rgatishda evristik o'qitishni tashkil qilish mumkin. Maktab va oliy ta'limi tizimini isloh qilishning hozirgi bosqichida o'qitishning yangi shakllari va usullarini izlash davom etmoqda. Ma'lumki, ushbu ta'lim shaklining asosiy vazifasi mustaqil ishlab chiqarish tafakkurini rivojlantirishda izlanuvchanlik, ijodiy faollikni shakllantirishdir, bu tasviriy san'at bo'yicha ixtisoslashtirilgan fanlarni o'qitish uchun ham zaruriy shartdir.

Kalit so'zlar: pedagogik klaster, effekt, tasviriy san'at, ijodkorlik, kompozitsiya, shakllar, kichik maktab o'quvchisi.

Аннотация: В статье анализируются кластер – группа взаимосвязанных и взаимодополняющих предприятий, научно-исследовательских институтов в форме коллективных, частных и полу коллективных. Поскольку дети знакомятся с изобразительным искусством в дошкольном образовании, они получают базовые знания по предмету. При обучении рисунку, живописи и композиции, как и другим видам изобразительного искусства, возможна и организация эвристического обучения. На современном этапе реформирования системы школьного и высшего профессионального образования ведётся поиск новых форм и методов обучения. Как известно, основная задача этой формы обучения состоит в формировании поисковой, творческой деятельности, в развитии самостоятельного продуктивного мышления, что также является обязательным условием обучения специализированным предметам по изобразительному искусству.

Ключевые слова: педагогической кластер, эффект, изобразительное искусство, творческие способности, композиция, формы, младший школьник.

Abstract. The article analyzes a cluster - a group of interrelated and complementary enterprises, research institutes in the form of collective, private and semi-collective. As children become familiar with the visual arts in preschool education, they gain basic knowledge of the subject. When teaching drawing, painting and composition, as well as other types of fine arts, it is also possible to organize heuristic teaching. At the present stage of reforming the system of school and higher professional education, a search is underway for new forms and methods of teaching.



As you know, the main task of this form of education is the formation of search, creative activity, in the development of independent productive thinking, which is also a prerequisite for teaching specialized subjects in the fine arts.

Key words: pedagogical clutter, effect, fine arts, creativity, composition, forms, junior schoolchild.

Introduction. At the present stage of reforming the system of school and higher professional education, a search is underway for new forms and methods of teaching. It is important to solve these problems in the methods of teaching the visual arts and, especially, at primary school age, when the foundations of the worldview and world outlook of children are laid.

Literature review. It is known that fine art is the dominant art form for junior schoolchildren, bringing the most developmental and educational effect. It is an important link in the system of general and aesthetic education, one of the types and means of developing creative abilities. P.P. Blonsky, L.S. Vygotsky, V.P. Zinchenko, N.S. Leiges, A.N. Leontiev, A.A. Melik-Pashaev, Z.N. Novlyanskaya, B.C. Mukhina, L.P. Pechko, V.A. Sukhomlinsky, E.M. Torshilova, NN Fomina, L.V. Schoolchildren - investigated various psychological and pedagogical aspects of the problem under consideration. They emphasized the importance of the visual arts for the development of the creative activity of students.[1]

To date, a fairly extensive and often contradictory material has been accumulated, which makes it possible to build various concepts of enhancing the creative activity of primary schoolchildren through visual activity. A significant contribution to the study of the development of the creative personality of schoolchildren was made by H.A. Vetlugina, T.S. Komarova, B.C. Kuzin, G.V. Labunskaya, pl. Pidkasisty, I.Ya. Larner, N.P. Sakulsha E.A. Flbrin. They scientifically substantiated certain methodical aspects of guiding the visual activity of a younger student.

In the works of a number of authors, the definition of innovation as a pedagogical category is reduced to the concept of innovation, innovation, innovation, and in a broader sense - any change in the system. According to S.D. Ilyenkova, in practice, the concepts of "innovation", "innovation", "innovation" are often identified, although there are some differences between them. An innovation can be a new order, a new method, an invention. Innovation means that the innovation is being used. From the moment of acceptance for distribution, an innovation acquires a new quality and becomes an innovation.

Research Methodology. Speaking about creative actions, we mean not so much the special abilities of children for drawing and creative transformation of materials, as their temperament, creative play activity in the process of drawing, unlimited imagination.

The child in his drawings, as it were, lives the life of his hero. Hence his enthusiasm for the drawing process, hence the activity of the image process itself. Working more or less for a long time, without stopping, the child rarely corrects his drawing, sometimes only complements it.

A child in primary school age freely displays reality with his original vision, without thinking about the similarity of the image. For him, the emotional essence of the depicted is important, which he shows boldly, with his inner correctness, sometimes



breaking the stereotypes of the perception of this object by adults. For this, the teacher only needs to direct the compositional idea itself, to show the possibilities of the performance technique in a specific material.

Analysis and results. It is known that the source of enhancing the development of creative abilities of primary schoolchildren is their activity. The formation and ways of enhancing creative activity, affecting the general development of the child, actively begins in early childhood and continues at an accelerated pace at school, especially in the lower grades. The initial development of these abilities is facilitated by various games, in the future, educational and work activities begin to exert a great influence on them. If the activity is of a creative, non-routine nature, then it constantly encourages the child to active creative activity. Artistic activity will allow the child to find means of expression in response to impulses coming from the external environment.[2]

In the opinion of G.A. Gorbunov the teacher is called upon to educate and develop the creative abilities of his students. When teaching drawing, painting and composition, as well as other types of fine arts, it is also possible to organize heuristic teaching. As you know, the main task of this form of education is the formation of search, creative activity, in the development of independent productive thinking, which is also a prerequisite for teaching specialized subjects in the fine arts. Teaching drawing, painting should contribute to the implementation of two main goals:

1) develop the ability for a creative attitude to activities based on individual perception;

2) to form the necessary system of knowledge, abilities and skills among students. Moreover, while developing artistic abilities, one should not belittle the role and importance of skills and technical skills of work, but consider them as a necessary condition for development, since skills are included in all types of activity, including creative.[3]

According to Fomin T.N., an important pedagogical condition for productive activity is the child's motivation. The younger student, collectively on the basis of what has already been achieved, constantly strives for further knowledge. To do this, you can use a developed system of competitions, for example, creative olympiads, competitions in fine art techniques, friendship galleries, fairs of tomorrow's masters. The next pedagogical condition is play situations that give the child the opportunity to motivate him to active visual activity. It is in the drawing that he can reveal the emotional essence, mentally participate in the events he depicts, in which, in fact, he cannot participate in life.[2]

Having exhausted his ideas for graphic possibilities, he decisively finishes the drawing, rarely returns to it on his own initiative, and even on assignment cannot repeat it. Since the main motive of visual activity at this stage of the developed visual creativity of children is an imaginary participation in the events they represent, favorite themes are characteristic of this period.

It is the period of primary school age that is rich in creativity, therefore, it is necessary to be careful about teaching visual literacy, without violating the originality of the children's portrayal of the surrounding reality.

Conclusion/Recommendations. In the conclusion, it is emphasized that solving the problem of enhancing the formation of children's creative abilities in the



educational process is of great importance especially now, in conditions of spiritual revival. It is in childhood that either a bright human individuality or a faceless, wingless stereotype is formed.

Based on School problems, you can offer several suggestions:

Firstly, introduce fine arts workbooks in schools.

Secondly, teaching fine arts in primary school in 2 groups.

Thirdly, art classes in preschool education with art classes in schools.

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ORGANIZING FOREIGN LANGUAGE TEACHING THROUGH LEXIC DERIVATIONS

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Annotatsiya: Mazkur maqola derivativ ifodalar yordamida nemis tilini o'rgatish masalasiga bag'ishlangan. Unda nemis tilini ikkinchi xorijiy til sifatida o'qitishda o'zaro derivativ munosabatda bo'lgan lug'aviy birliklar o'zbek va ingliz tilidagi muqobillari asosida ongli qiyoslash metodi asosida qarab chiqilgan.

Калит сўзлар: so'z, so'z birikmasi, lug'aviy birlik, so'z boyligi, leksik derivatsiya, semantik ma'nodoshlik, mantiqiy tafakkur, ongli qiyoslash metodi

Аннотация: Статья посвящена проблеме обучения немецкого языка с помощью деривационных единиц. На ней рассматриваются некоторые деривационные вариации слов и словосочетаний соотношением своими узбекскими и английскими эквивалентами при изучении немецкого языка как второй иностранный язык с помощью метода сознательного сравнения.

Ключевые слова: слова, словосочетание, лексическая единица, словарный запас, лексическая деривация, семантические синонимы, логическое мышление, метод сознательного сравнения

Annotation: This article is dedicated to a problem of German learning with derivation of words and word combinations. It has been shown some variations of word derivations by the German learning as a second foreign language with the method of conscious comparing to their English and Uzbek equivalents there.

Key words: word, word combination, lexical unit, vocabulary, word derivation, semantic synonyms, logical mentality, method of conscious comparing

Introduction. In this article, we have paid special attention to the organization of teaching German as a second foreign language in higher education, and some of our views on the effective use of teaching methods. When it comes to teaching German as a second foreign language, we must first distinguish between the concepts of a second foreign language and a second language.

Literature review. In particular, the Methodist scholar Jamol Jalolov puts it this way about the second language: "Any language that is studied after the mother tongue is considered a second language. There are some difficulties in studying it. There are cases when the first language, which has been mastered before, helps (transposes) or interferes (interferes). On the other hand, a second language has both negative and positive effects on the mother tongue and the foreign language being studied. Therefore, the methodology of teaching a second language, like the mother tongue, should be "passed through" the general theory of linguistics [2, 318]. Based on the above views of the scientist, we can say that for Uzbeks, the study of the languages of neighboring peoples, such as Karakalpak, Kyrgyz, Kazakh, Turkmen, Tajik and



Russian, is considered a second language. After all, the Uzbek people have long been closely linked with these peoples, living in the same area and interacting with them. In turn, foreign languages included in the curricula of educational institutions, including Western European (English, Spanish, German, French) and Eastern (Arabic, Turkish, Urdu, Persian, Chinese) studied in our country. , Hindi) languages are interpreted as foreign languages [2, 4].

Based on the above idea, we can call a second foreign language a second foreign language that is studied in parallel with the main foreign language in higher education institutions that specialize in foreign languages. As the second language methodology is analyzed through the concepts of teaching conditions, purpose, content in language learning, in our opinion, the ability to approach the teaching of a second foreign language correctly, especially in the second foreign language teaching special attention should be paid to the practical application of unit methods. However, many teachers are not able to organize the work on the lexical units specific to the second foreign language, that is, in the process, most teachers rely only on certain lexical units on the topic. are limited by the fact that they do not reveal the use of such lexical units in speech and the compatibility of these units with other synonyms. In this regard, in this article we would like to share our views on the effectiveness of derivational expressions in the teaching of German as a second foreign language. Methodist scholar I.V. Rakhmanov notes that from time immemorial, people have had a strong need to learn foreign languages. In the history of foreign language teaching methods, the natural method, known for centuries as the "governor-educator", has been widely used. Later, other methods began to be used in foreign language teaching, and these methods complemented each other depending on the subject and teaching conditions. [4, 3].

Research Methodology. In general, several methods have been widely used in foreign language teaching since its time. German scholars Gerhard Neuner and Hans Hunfeld have included such methods as grammar-translation method (GTM), direct methods (teaching foreign languages without native language), audiolingual and audiovisual methods, communicative didactics, and intercultural foreign language teaching. [1, 5-7]. Among the factors influencing the change in foreign language teaching methods were:

- 1) changes in education and youth psychology;
- 2) educational methods of teaching the native language;
- 3) the ability to study the individual characteristics of the individual, group-specific abilities;
- 4) specific goals of the study group;
- 5) proposals on pedagogy and lesson theory;
- 6) changes in the field of linguistics;
- 7) impressions of working with texts from fiction;
- 8) ideas about the country where the language is studied;
- 9) experience gained in the process of learning German as an additional foreign language;
- 10) educational traditions of teaching and learning in the country where the language is studied. [1, 10].



In addition to the opinion of German scholars, we believe that the effective use of various methods of learning foreign languages is primarily based on historical conditions. In particular, in the first half of the last century in our country, grammar and translation methods were widely used in teaching foreign languages. At that time, our country, which was part of the former Soviet Union, was completely isolated from many countries in the world, especially capitalist countries. Therefore, the main purpose of this period was to teach reading and writing in a foreign language. In the second half of the twentieth century, science and technology flourished. By this time, due to the increased ability to see and hear foreign language teaching materials with the help of new technical means, audiolingual and audiovisual methods in the teaching of foreign languages have replaced the traditional grammar-translation method. As a result of gaining independence, our country has established political, economic, cultural, educational and diplomatic relations with foreign countries. emphasis was placed on creating speech situations in the study.

By the XXI century, our independent republic has gained its place in the world. Now in our country special attention is paid to innovative technologies, the development of tourism. As a result of the efforts and decisions of the head of state in this regard, in order to attract more tourists to our country, special attention is paid to the ancient values of our people, the priceless blessings of our country. began to demand the need for judicious use of innovative methods in the approach. It is obvious that the main purpose of teaching a foreign language is based on the requirements of the time and situation. In this regard, we believe that the use of methods of conscious comparison and logical thinking, directly linking teaching methods with cognitive linguistics, is very effective in teaching students German as a second foreign language. Because students are young people with independent thinking, the lessons in each lesson should be aimed at developing their logical thinking. In addition, students will be able to compare the material studied not only with their native language, but also with the first foreign language they are learning.

Analysis and results. In order to create problematic situations in the study of German as a second foreign language, to improve logical thinking in students, we think it is expedient to use derivative expressions in German and compare such expressions with lexical units in the language studied as the first foreign language. As a proof of our opinion, a lesson on derivative lexical units on the topic "Verkauf und Einkauf" ("Sales and Purchases"), which is included in the curriculum for students whose main foreign language is English, is German as a second language. We will focus on the effective use of the process

In the experimental group on this topic, it was first mentioned that the word store in German is represented by various derivative units that are synonymous with each other on the basis of internal inflections, and that these units are still used in German literary language. the following examples are given: Kaufhaus, Warenhaus, Laden [3,422]. After that, the group asked the students other derivative expressions on the topic "Verkauf und Einkauf", such as "kaufen, verkaufen, einkaufen, Einkaufe machen, Käufer, Kaufmann, Einkäufer, Verkäufer, Kauf, Einkauf, Verkauf, Kauflust anfeuern," Distinguishing between the semantic meaning of z and compounds was presented as a "problematic situation". Naturally, most students, based on their active vocabulary

richness, said that such words and fixed combinations are mutually synonymous, and what their general meanings are. We then ask students the logical meanings of the “Einkaufe machen” and “Kauflust anfeuern” expressions, the reason why the compounds come with the verbs “machen” and “anfeuern”, and the reason for the derivation of the form. We were encouraged to compare them with alternatives to the first foreign language they were learning, namely English. As we can imagine, most of the students had a hard time here. Then we see that such derivative compounds as "kaufen, einkaufen, Einkaufe machen" do not express the full meaning of each other, but they are semantic synonyms, the verb "kaufen" means "buy" and is the same in all three languages. indicates that it has a different sema.

German	English	Uzbek
kaufen, einkaufen,Einkaufe machen	buy	sotib olmoq
Kauf, Einkauf	shopping, buying	harid
Käufer, Einkäufer	buyer, customer, client	haridor
verkaufen	sell,market	sotmoq
Verkäufer, Kaufmann	seller, tradesman	sotuvchi,savdogar
Kaufhaus, Warenhaus,Laden	shop	magazin, do'kon
Verkauf	sale, selling,marketing	sotish

We believe that by comparing such expressions structurally and semantically in three languages, students' knowledge of cognitive linguistics is replicated and their logical thinking is enhanced. The use of such compounds by students in speech situations in the classroom allows the correct use of synonyms formed by derivation in practice, the correct organization of communication within the studied foreign languages. To reinforce this material during the lesson, students can be divided into small groups, and each group can be given the task of creating a speaking situation based on one of the above expressions. After completing this task, students take turns to study the speech situations created by their classmates and compare them with their own. With this exercise, students will have the opportunity to both interact interactively and think logically.

To reinforce the language material being studied, the following Lückentext exercise can be used: Assignment: Fill in the blanks with the words “einkaufen, Kaufhaus, kaufen, verkaufen, Einkaufe machen, Käufer, Verkäufer”.

Ich gehe gern Am liebsten gehe ich in Ich gern im ein. In der ersten Etage man Damen- und Herrenkleidung. Ich kann in Ruhe machen. Heute ist Samstag, darum sind hier jetzt viele Ich möchte ein neues Kleid Nach meiner Größe fragt mich.

In **conclusion**, derivation expressions can be used effectively in the teaching of German as a second foreign language, not only on the topic of "Verkauf und Einkauf", but also in the coverage of any topic included in the curriculum, using the method of conscious comparison. This requires a German teacher to have a broad outlook,



knowledge of the first and second foreign languages in addition to his / her native language, as well as sufficient vocabulary.

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STAGES OF DEVELOPMENT OF STUDENTS 'PERSONAL AND CREATIVE COMPETENCE ON THE EXAMPLE OF PEDAGOGICAL SCIENCES

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Annotasiya: Maqolada talabalarda shaxsiy-kreativ kompetensiyani rivojlantirish zaruriyati, pedagogik shart-sharoitlari, imkoniyatlari va pedagogik fanlar doirasida talabalarda shaxsiy-kreativ kompetensiyani rivojlantirishning bosqichlari, metodlari xususida fikr yuritiladi.

Kalit so'zlar: kompetensiya, kreativlik, zamonaviy ta'lim, talab, texnologiya.

Аннотация: В статье рассматриваются необходимость развития личностно-творческой компетентности у студентов, педагогические условия,



ВОЗМОЖНОСТИ И этапы, методы развития личностно-творческой компетентности у студентов в области педагогических дисциплин.

Ключевые слова: компетентность, креативность, современное образование, востребованность, технологии.

Abstract: The article discusses the need for the development of personal and creative competence in students, pedagogical conditions, opportunities and stages, methods of development of personal and creative competence in students in the field of pedagogical disciplines.

Key words: competence, creativity, modern education, demand, technology.

Introduction. The main purpose of reforms in the system of continuing education is to implement educational issues based on the principles of activism, to teach the younger generation to respond quickly to innovations, to help them respond to changes in our social life, to achieve high results in all areas of our activities. culture, economics, science and technology, The great thinker and poet Mir Alisher Navoi addressed the youth in his time, saying, "If you want the sun, perfect your profession". Indeed, a person who wants to shine a light on people like the sun, to do good, must strive for perfection and master various sciences and professions." That is, a person faces many difficulties in striving for and achieving perfection. Behind maturity or perfection lies a great deal of hard work. When a person works tirelessly, with his thoughts and ideas in the face of any difficulties, approaches the process of his educational and professional activity with creative, unusual, original actions and deeds, we can believe that the future of the nation will be built by such people.

We are already surrounded by the digital environment and education needs to adapt to it quickly, to take advantage of it. To do this, the society needs to cultivate creative staff with digital skills and the ability to work with advanced technologies.

Literature and review. Creativity is the ability to do work that is unique but also required: an activity that others do not think of, but that benefits everyone (Ochse, 1990; Sternberg, Lyubart, 1999). Creative activity does not follow established rules, but brings together different ideas. In addition, it usually requires continuous work and overcoming any obstacles on the way to the end result (Weisberg, 1993).

H. Gavin (2003) writes that creativity refers to the ability to achieve valuable results in a non-standard way.

The issues of formation and development of personal-creative qualities have been analyzed by representatives of various fields - poets, scientists, artists, writers. Views on creativity have been studied as a major theme by philosophers from the distant past to the present day.

Today, the formation of creative professionals is one of the main tasks of the education system of modern society. The task can be achieved, first of all, by the teacher's purposeful conduct of the educational process, which should allow students to understand new knowledge, create innovations from them and effectively apply them in practice.

We considered that the development of students' personal-creative competence in the process of learning activities leads to an effective result, given that more time is allocated to students in higher education. We focused on the development of students'

personal abilities, only their own creative competencies, in the lessons conducted at the educational institution, especially in the field of pedagogical disciplines.

According to P.Torrens, a researcher who has worked systematically on creativity, creativity involves increasing sensitivity to problems, lack or inconsistency of knowledge, identifying these problems, searching for solutions based on hypotheses, testing and modifying hypotheses, and shaping the result. Creativity can be tested and evaluated through various thinking tests, personality questionnaires, and performance analysis. According to him, in order to develop creativity, it is recommended to create conditions for students to think creatively, to allow them to think freely, as well as to ask them a lot of questions.

Research and methodology. There is a need to develop a methodology for the development of personal and creative competencies of students in the field of pedagogical technology, which is part of the category of pedagogical sciences, and as a result the following methodology was developed (Figure 1):

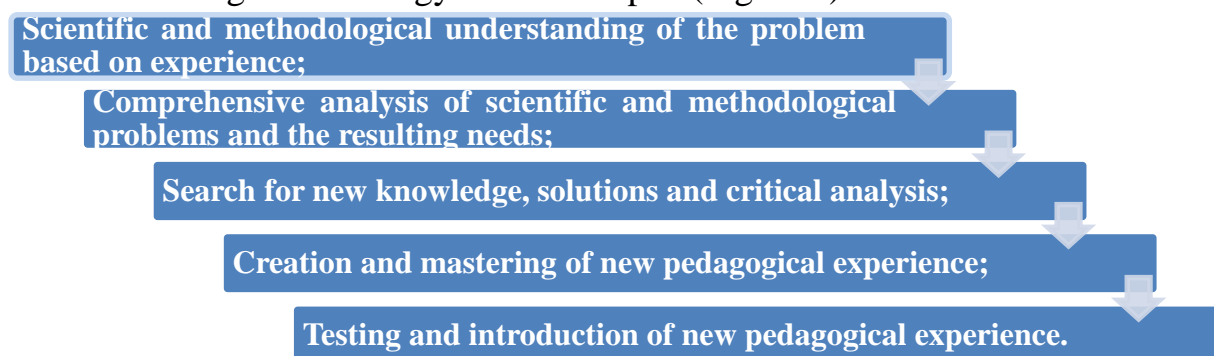


Figure 1. Methods of developing students' personal and creative competencies in the field of pedagogical technologies

On the example of the science of pedagogical technologies, we recommend the following methods based on the method of step-by-step teaching of the development of personal and creative competencies of students.

Grow technology. This technology helps students set clear goals for growth and move forward. To do this, students were given a sheet of paper and each of them in the process of studying the subject of pedagogical technology to set a clear goal (Goal) to develop personal and creative qualities, how to act now (Reality), what obstacles they may face in achieving the goal (Obstacles) and achieve the goal they are asked to state the direction they know is right. Where possible, the views of each student will be heard.

“Creators”. In the implementation of this game, the student group was divided into 2, the 2 most important concepts of the subject area were written on 2 watt paper and one was distributed to the first group and the other to the second group.

In the course of this game, students are given 2 concepts that are important in the development of their creative competencies in the field of pedagogical technology:

- Game technology for group 1.
- Problem-based learning technology for group 2.

Team members are given the task of writing a group description and drawing a logo on these given technologies.



Thus there will be various debates in the groups regarding description and photography. This assignment encourages students to work on new ideas and develop creative skills in them. At the end of the lesson, the teacher listens to the descriptions of the groups, comments on the drawn logos, discusses the results and draws conclusions.

The **“10 Discoveries”** method. The purpose of using this method is to find out for ourselves how creative students are and at the same time speed up their activities and increase their interest in science. Students are required to work hard on themselves for 10 days and make 10 discoveries (in terms of scientific activity), demonstrating the talent they have. In order to achieve this result, it is noted that they can already mark 10 issues in their notebooks. Students can set the following tasks for themselves:

- Because I am interested in art, I want to make a picture that suits science;
- I study additional resources on the subject on the Internet;
- I make 10 tests on the topic for my peers;
- I prepare independently for the next practical lesson;

At the end of the allotted time, the content, reasons, and evidence of the work they have done for 10 days will be analyzed. Students who complete 10 discoveries are awarded the title of “inventor,” and students who do not complete the tasks are given advice.

“Soft Skills”. The use of Soft Skills in the classroom has helped students not only to acquire knowledge in science, but also to achieve high results in their activities based on the knowledge they have acquired. This technology has convinced students that along with learning activities, it is important to develop qualities such as speed, creativity, thought management, self-control, leadership.

Discussion. Students were given a real-life example: “Every team has an employee with a sense of humor and the ability to negotiate. However, he may not be a technical expert in his field. But, one way or another, this employee confidently steps up the career ladder. Why? It’s all very simple because he knows the “soft” skill well. Soft skills are a set of special skills that people need to communicate with, which will help the person not only to grow a career, but also in a normal life. Be creative so that you can achieve great success in your ordinary life and in your future career”.

The search for effective approaches, technologies and methodologies to address the most important tasks of education is very relevant. These should include quality assurance mechanisms to further develop educational practices and policies.

Conclusion. In conclusion, in order to build a “New Uzbekistan”, first of all, it is necessary to raise the youth, especially students, to the level required by the times. To achieve this goal, it is necessary to develop an updated model for the development of personal and creative competence of students for higher education, based on the study of ancestral heritage, observation of foreign experiences, systematic analysis and analysis of their positive aspects.

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THE ISSUE OF INTEGRATION OF SCIENCE IN EDUCATIONAL LESSONS

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Annotatsiya. Mazkur maqolada Tarbiya darslarida fanlararo integratsiyaning ayrim jihatlari, Tarbiya fanining joriy etilishi, integratsiya tushunchasi, mohiyati, shuningdek, Tarbiya darslarida fanlararo integratsiyaning ahamiyati bayon qilinadi.

Kalit soʻzlar: tarbiya fani, konsepsiya, integratsiya, fanlararo integratsiya, fan, oʻquv jarayoni, tushuncha, tasavvur, koʻnikma, fazilat.

Аннотация. В статье описаны некоторые аспекты интеграции на уроках воспитание, введение предмета воспитание, понятие и сущность интеграции, а также важность интеграции на уроках воспитание.

Ключевые слова: воспитание, концепция, интеграция, межпредметная интеграция, предмет, процесс изучения, понимание, воображение, навык, добродетель.

Annotation. This article describes some aspects of interdisciplinary integration in educational lessons, the introduction of educational science, the concept and essence of integration, as well as the importance of interdisciplinary integration in educational lessons.

Key words: educational science, concept, integration, interdisciplinary integration, science, learning process, understanding, imagination, skill, virtue.

Introduction. Thanks to the reforms carried out in our country, a number of innovations and changes are taking place in the education system as in all spheres. These changes are carried out in order to raise the spheres of Science and education to a new level. In particular, it is clear that the reforms carried out in the education system in the next three years are ultimately aimed at improving its quality and effectiveness.



Here is one of the normative-legal bases established by such reforms, the decision of the government of June 6, 2020 "on measures for the gradual implementation of the science of "Education" in general secondary educational institutions" adopted by the government, № 422.

According to this decision, the science of "education", combining the subjects "Odobnoma", Vatan tuyg'usi", "the idea of national independence and the foundations of spirituality" and "the history of World Religions" in general secondary educational institutions, was introduced in 1st — 9th grades-from the 2020/2021 academic year. In the 10th — 11th grades-starting from the 2021/2022 academic year, the introduction into practice was determined step by step within the General hours allocated to the subjects. According to this decision, a "training" Science Consortium was also developed for students of general secondary educational institutions.[1]

Main part. This concept sets out the priority tasks, the main goals and directions aimed at bringing the work in the education of the younger generation to a new level. Dear President Sh. Mirziyoyev on the importance of education: "it is known that the education of the younger generation has become important and important in all times. But in the XXI century in which we live, this issue is really becoming a matter of life-mammoth. "The more perfect the upbringing, the happier the people live," says the wise. And in order for the upbringing to be perfect, it is absolutely impossible to allow the appearance of emptiness in this matter."they said[1].

The program, which was created on the basis of the concept, combines several optional training courses programs, such as the basics of the current healthy generation, Health, traffic rules, the basics of life safety, health classes, Legal Education, Environmental Education, Media culture, economics and tax lessons. Therefore, special attention should be paid to the integration of Science in the teaching of Educational Science.

Research Methodology. Integration (lot. Integrio-recovery, replenishment, integer — derived from the whole so-called) — represents the convergence of Sciences and the process of interaction. In the analysis of literature on this issue, the following integrated definition can be formulated: integration is the natural interdependence of disciplines, academic disciplines, sections and topics of academic disciplines based on the leading idea and leading positions with a deep, consistent, multifaceted disclosure of the processes and phenomena under study[2].

Therefore, without combining different lessons, it is necessary to combine the selected parts into one whole and supplement the material of one predicate with the material of another. In addition, with any combination of material, the idea of the topic devoted to the lesson should remain the leader, the main.

This means that integration is the state of connecting individual differentiated parts and functions of the system as a whole, as well as the process that leads to this. Integration as a learning objective should give the student the knowledge that reflects the interconnectedness of parts of the world as a system, it is intended to teach the child to imagine the whole world from the early stages of learning, in which all elements are interconnected. Integration as a learning tool is aimed at improving the student's knowledge, updating the narrow specialization that exists in teaching. At the same



time, integration should not replace the teaching of academic subjects, it should only combine the acquired knowledge into a single system[7].

Integration is regarded as the process of establishing direct relationships between objects and creating a new integrated system in accordance with the intended result.

We propose to implement the integration process and its design in two stages::

The first stage is to prepare for the integration process, which includes:

- determine the direction (purpose) of integration;
- selection of integration objects and their analysis;
- selection of the form of the integration process with its significant and formal-logical features.

The result of the preparatory stage should be that is, the model of the integrated learning process should be developed.

The second stage of integration is the direct development of the chosen form of integration, that is:

- choice of trunk factor;
- creating a new structure of the subject under study;
- establish links and linkages of integration components;
- application of integration methods.

So, integration means unification in general, interpenetration - the unification of different elements or parts into a single "whole". Now let's dwell on the integration processes in the lessons of Education[3].

Analysis and results. Through educational classes, skills are formed, in addition to providing knowledge to students. Practice-oriented training and topics in the new science textbooks are aimed at evoking motivation for success in students. The essence of educational science is 50% theoretical, 50% is built on a practical basis, in textbooks the modern pedagogical method "role-model", that is, "sampling", was used productively. It analyzes the achievements of people who achieved high results both nationally and internationally[4].

In the lessons of education, we can see the mutual integration of such disciplines as history, law, economics, the basics of Health, Informatics, traffic rules, Natural Science. For example, in the 8th grade education textbook, the transition of the theme "each child is a homeland defender" to the theme "education of armed forces and young people in the spirit of military patriotism" in the subject of the 8th grade Uzbekistan state and the basics of law, education of young people in the spirit of military patriotism, pride of the motherland.[9]

After all, the interconnection of these two disciplines between them complements each other, paving the way for students to understand and express their views on the subject, the formation of virtues on the basis of the subject, the perfection in the spirit of patriotism in life[8].

Hence the integration of Science in the lessons of Education:

Integration refers to the convergence, connection and unification of different components of the composition in one subject or process, the intersection, the different components make up the whole, that is, the integral part and the specific, that is, the non-intersecting zones. 10]



Educational classes the construction of the educational process on an integral basis leads to the formation of a higher level of knowledge, increases the indicative basis of the action, contributes to the overall intellectual development of students. In the border areas, such situations arise, through which students can distinguish the meaning of what they are learning, and this situation should motivate the teacher to develop and add "meaningful tasks" to the educational process.[6]

Integration of Science in the lessons of education, the means of formation of thinking at the same time in the students serve as a lesson. [4].

An important component of integration is the unifying networking factor that unites content around itself. The factor of integrating between science can be meta-knowledge, IE. knowledge without an object, without an object. As a rule, within the framework of a particular subject, it is peculiar, and in the conditions of teaching science, when combined with knowledge of another subject, it loses a part of its originality in greater knowledge, but is partially colored by the fact that it itself knows this other subject.

Technology can act as a unifying factor. The above unifying factors have a more meaningful character, now we emphasize the role of technologies in inter-topic interaction, that is, the sequence of processes of content implementation. These factors, in particular, include the game, which, as a rule, combine the composition of the most diverse plans without self-sufficiency. If we add the theatrical composition in the lessons of Education to the game and take into account the fact that the game in school still continues as a leading activity, then its integral significance in education will be obvious. [5].

Conclusion. In conclusion, it should be said that the organization of educational science classes on an integral basis of the educational process leads to the formation of a high level of knowledge in the students, increasing the radius of the indicative basis of the actions, contributing to their overall intellectual development. Along with the fact that between science integration serves as a means of simultaneously forming thinking in students, it also serves to develop socially active vital skills and qualities in them.

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EDUCATIONAL CLUSTER IS AN EFFECTIVE TOOL FOR CLASS-TEACHER ACTIVITY DEVELOPMENT

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Annotatsiya. Ushbu maqolada umumta'lim maktablarida sinf murabbiyi faoliyatining mazmun-mohiyati, ota-onalarning ta'lim tizimida subyektiv rolini oshirishdagi muommolar, O'zbekiston ta'lim tizimiga kirib kelgan ta'lim klasterining jozibador jihatlari va sinf murabbiyining faoliyati samaradorligini oshirishdagi ahamiyati haqida mulohaza qilingan.

Kalit so'zlar: globallashuv jarayoni, hamkorlik, ta'lim klasteri, sinf murabbiylari, samaradorlik, ta'lim imkoniyati, ta'lim subyektlari, zamonaviy ta'lim.

Аннотация. В статье рассматривается содержание работы классных руководителей общеобразовательных школ, проблемы повышения субъективной роли родителей в системе образования, привлекательность образовательного кластера в системе образования Узбекистана и важность повышения эффективности занятий учителя.

Ключевые слова: процесс глобализации, сотрудничество, образовательный кластер, классные тренеры, эффективность, образовательные возможности, субъекты образования, современное образование.

Annotation. This article discusses the essence of the work of a classroom teacher in secondary schools, the problems of increasing the subjective role of parents in the education system, the attractiveness of the education cluster in the education system of Uzbekistan and the effectiveness of the role of the teacher.



Key words: The process of globalization, cooperation, educational cluster, classroom educators, efficiency, educational opportunities, subjects of education, modern education.

Introduction. Radical reform of the education system in the age of globalization, the formation of an effective system of cooperation between the subjects of education, the strengthening of the subjective role of parents, the recognition of their educational potential and the spiritual upbringing of the child as a teacher and mentor and researching the study and application of effective world best practices is one of the main tasks of our state. In order to protect the future generation from various spiritual threats, it is necessary for the subjects of education to act responsibly and in accordance with the spirit of the times.

In this regard, in recent years, the introduction of innovative advanced and international educational standards in the educational process in our country, capacity building and appropriate incentives for the work of professors and teachers, as well as strengthening the material and technical base of educational institutions had been implemented. Globalization, which is now becoming an influential force in terms of its content strategies and trends, has a negative impact on the development of society as a whole, approaches and methods of development [1].

In the process of existing and developing market relations in Uzbekistan, high demands are placed on the quality of education [2]

The so-called modern education system is a training cluster that has recently entered the experience of Uzbekistan. Given the important social significance of pedagogical education for the sustainable development of society, the modern requirements, the problems in the system and the gap between science and education in solving them today is a model for the continuous development of cluster pedagogical education. The Decree of the President of the Republic of Uzbekistan No. PF-5987 of April 29, 2020 identifies the creation of educational clusters as a factor in ensuring efficiency in the field. [3].

In recent years, a lot of work is being done in our country to develop cooperation in the education system. The head teacher is directly responsible for organizing the educational process. The head teacher is the central figure in the educational process. Teacher sets the same educational goals as all subjects. Teacher is a person who is able to help and guide a person to build a decent life. Unlike others, the head teacher is a subject of education who cares about spiritual enrichment and personal development.

One of the most important issues in improving the upbringing of children is the study of the capabilities of the classroom tutor, the analysis of scientific approaches to the development of mechanisms to increase the effectiveness of tutoring.

Literature review. If we analyze the role of head teachers in the educational process and effective methods of their work, we can see that in Uzbekistan, almost no research has been conducted on the activities of class teachers.

Russian researchers N. I. Derekleeva, M. Y. Sevchenko, I. S. Artnokhova [4], OA Vedenova, L.I Savva, N.Y. Saigushev on the tasks of teachers, classes, methods of working with students [5], SE Karklina [6], O.Yu. Kozhurova [7], Sh. M. Borisovna [8], I. A. Khomenko [9], on the role and place of classroom teachers in improving the family education competence gives recommendations in their work. Especially N. E.

Shurkova's research work is noteworthy [10]. She provides valuable information on the methods and technologies of class teachers in their work with students. Methods of analysis, synthesis, comparative analysis, mathematical analysis were used in the study of the topic.

Research Methodology. When studying and analyzing the activities of the class teacher, methods such as analysis, mathematical analysis, generalization, comparison are used.

Analysis and results. The educational work of a class teacher is a creative work, and success depends on his pedagogical skills and knowledge. The work of a class teacher is purposeful, systematic, and planned based on the curriculum. The class teacher's activities are complemented by the organization of student life, the constant solution of human life and students' personal problems.

The role of the class teacher is defined in order to create conditions for students, to promote their comprehensive development, to ensure their spiritual development as follows:

1. Analyst:

- The study of the individual characteristics of the student, formed under the influence of the family (with or without influence)
- to determine the peculiarities of the class and the dynamics of the development of the class community
- Study and analysis of the educational situation and conditions in the family of each student (based on interviews or questionnaires)
- creation of pedagogical educational opportunities for students on the basis of study and analysis of educational opportunities of the environment

2. Prophecy:

- Predicting the level of individual development of students at the stage of class community formation;
- anticipation of the results of the planned educational work;
- Development of an appropriate model of the pedagogical system;
- to determine the prospects of life and activity of students and the united class community;
- Anticipate the consequences of developing relationships in the community.

In an educational institution, the class teacher is a subject of education that interacts with all specialists. [5.14-15]

Unlike other teachers, the development of the spirituality of the class leader is a subject of education that cares about the development of the individual [11.32].

Conclusion/Recommendations. The following recommendations have been developed to increase the effectiveness of the classroom teacher:

1. In order for a classroom teacher to be highly effective in his or her work, he or she must be able to establish mutually beneficial cooperation with the subjects of education. Cooperation between the school and the family allows to increase the effectiveness of the tutor, to set a clear goal to improve the educational situation of the child.

2. It is important to consider whether the individual characteristics of the educator assigned to the lower or upper grade as a classroom teacher are appropriate.



3. At the same time, secondary schools need methodological assistance from higher education institutions to increase the effectiveness of classroom tutoring.

4. Classroom teachers should be provided with methodological and instructional materials when working with students. An education cluster can eliminate the fragmentation between subjects. In the world practice, an effective cluster of education has such a feature that the desired result can not be achieved if one of the subjects of education (family, preschool, school, higher education, etc.) does not work.

Parents have a right to be involved in the class teacher's adjustment of the educational work schedule. [4.16-17]

From the above, we can conclude that at a dangerous time, when the process of globalization poses a serious threat to the foundations of national education, it is very important to look at the improvement of the educational process at the state policy level. In achieving such an important task as educating a mature, patriotic, mature generation, we can achieve the desired result only when parents, community, school, higher education and other subjects of education feel equally responsible and accountable. In this case, the introduction of an innovative cluster of pedagogical education in the field of education can give the desired result.

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FORMATION OF PROFESSIONAL COMPETENCIES IN PRIMARY CLASS TEACHERS AS A PEDAGOGICAL PROBLEM

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Annotatsiya. Ushbu maqolada ixtisoslashtirilgan ta'lim tizimida pedagogik kompetentsiyalarni shakllantirish jarayonini kuzatishning pedagogik shartlari va vositalari haqida fikrlar berilgan.

Kalit so'zlar: kompetentsiya, o'qituvchi, rivojlanish, zamonaviy jamiyat, professional samaradorlik.

Аннотации. В данной статье даны мнения о педагогических условиях и инструментарий мониторинга процесса формирования педагогических компетенций в системе профильного образования

Ключевые слова: компетентность, педагог, развитие, современное общество, профессиональная эффективность.

Annotation. This article provides opinions on the pedagogical conditions and tools for monitoring the process of formation of pedagogical competencies in the system of specialized education.

Key words: competent, pedagog, development, modern society, professional efficiency.

Introduction. The transformations taking place over the past few decades in Uzbekistan could not but affect education. Back in the late XX early XXI centuries, the change in value orientations entailed significant changes in intercultural and social relations, the most serious and global reforms were in the field of national education, affecting the interests of all segments of the population. The goals of modern vocational education are increasingly correlated with the development of professional and personal qualities of school graduates. In the context of the new educational paradigm, modern educational institutions need a teacher who, firstly, knows his subject perfectly, and secondly, who is able to create all the necessary psychological and pedagogical conditions for the development and self-development of a child's personality in a multicultural environment. In turn, the ability to manage the process of forming a child's personality presupposes the ability of the teacher himself to build constructive relationships with all participants in the educational process in a situation of multi-confessional and multiculturalism. That is, in essence, the teacher must be a "man of the world" in the changing educational space.[2]

Literature review. In modern psychological and pedagogical research, much attention is paid to the characteristics of the teacher's personality, which acts as an integral structure formed in the process of learning and work experience. Thus, according to Professor N.V.Kuzmina, who studied the problem of the professionalism of a teacher from kindergarten to higher education, it is in the personality of the teacher that the most important psychological prerequisites for the success of pedagogical

activity are contained. A special mission in the educational process is prepared for the primary school teacher, since it is at the elementary school age that the "foundation" of the personality of a growing person is being built. Research by domestic scientists confirms that the level of development of general professional competencies depends on the quality of mastering the basic types of training in obtaining a teaching profession. In their works, various types of teacher professional competencies are considered. [9] However, pedagogical practice requires a larger number of developed activities, training programs for high school students with confirmed results of the effectiveness of their implementation in practical activities for the formation of competencies. The presence of contradictions in the modern educational environment requires a change in approaches to the process of profile training of students and makes it relevant to study the process of forming professional competencies of high school students.[7]

Research Methodology. Currently, one of the important areas in the formation of professional competencies of primary school teachers is to increase readiness for the implementation of state educational standards. It is the teachers who must ensure the solution of such an important task of the educational institution when introduced as improving the pedagogical process and increasing the developmental effect of educational work. Competence is the result of education, expressed in a person's readiness to solve certain problems of professional and non-professional activities based on the use of internal and external resources.[10]

Analysis and results. Assessment of the professional activity of an elementary school teacher is ambiguous, for example, it can be assessed from the standpoint of various approaches: 1. The teacher is a modern specialist in the field of education. Seen from this point of view, the personality of the teacher includes two components - competence. [8] Primary school teacher - teacher and educator of primary school children. A teacher is a carrier of professional pedagogical culture as an integrative personal professionally significant education, which includes five components, presented in Table 1:

Table 1 - Components of the system of pedagogical culture of the future primary school teacher

Components of pedagogical culture	Characteristics of the teacher's activity
Communicative component	Openness to communication and cooperation with students in the classroom and outside of class
Constructive component	Organization of the activities of schoolchildren and their own professional activities
Perceptual component	The ability to understand the emotional state and motives of the pupil's behavior, the ability to empathize (empathy)
Innovative component	The need for innovation, updating professional experience, pedagogical search
Reflective component	Awareness of their professional activities as the main sphere of their personal self-determination, self-assessment of their professional development

After analyzing the quality of the implementation of the function of managing the educational process by future primary school teachers, one can come to the conclusion that some successfully cope with this function and many of them switch to the regime of self-government (self-control). Others experience significant difficulties: It should be noted that the managerial function of the teacher is so important in the teacher's awareness of it (which, we repeat, is not yet available in reality at a sufficient level) that without this the priority goal of his professional activity - the organization of the life of the student collective, the organization of the educational activity of each child, loses its meaning. Restraining some motives of activity and activating others (aiming at overcoming contradictions and difficulties) is the moment of controlling the will of the pupil, his emotional state.[1]

At the same time, the teacher himself is in a situation of constant stress (a huge set of volitional efforts), and therefore he must be able to remove it in his own way and in children (to control the states of the muscular system of the body). The ability to self-control, for example, mental states and behavior, which allows one to act optimally in complex pedagogical situations (simple situations need to be controlled to a lesser extent), in psychology is called the teacher's ability to self-regulation. A teacher working with a team of students should have a good idea of the formative role of the family and the dependence of this role on the value orientations of its members.[3] Possession of such information allows you to predict how family relationships can affect the personal development of the child, his character, and behavioral reactions. The interaction of the teacher with the parents has a serious impact on the younger student during the adaptation period. The interaction is also conditioned by the social requirements of society, which increasingly require full-fledged cooperation between the teacher and the family. For the formation of cooperation between adults and children, it is important to represent the team as a single whole, as a large family that rallies and lives interestingly if the joint activities of teachers, parents, and children are organized. [5]

Psychological-pedagogical, normative-legal and reflective competences are general professional, i.e. essential for all educators. Subject and methodological competencies belong to the category of special competencies, it is they that ensure the implementation of specific professional duties that are characteristic of a primary school teacher and that make it possible to distinguish him from other teachers. The listed competences are closely interrelated, forming a complex structure, and their content is the requirements for the professional activity of an elementary school teacher.[6]

Table 2 - The main professional pedagogical competencies of the future primary school teacher

Competencies	Characteristics of competencies
Personal	<ul style="list-style-type: none">➤ - active in protecting the interests of students;➤ - commitment to the profession;➤ - the ability to independently make decisions;➤ - focus on goal setting and goal achievement;➤ - mental balance;➤ - humanity;



	<ul style="list-style-type: none"> ➤ - versatility of personality; ➤ - pedagogical reflection; ➤ - pedagogical culture
Psychological and pedagogical	<ul style="list-style-type: none"> ➤ - knowledge: methodological, theoretical, methodological, technological; ➤ - skills: informational, organizational, communicative, pedagogical technique, applied; ➤ - subject competences
Subject-creative	<ul style="list-style-type: none"> ➤ - independent comprehension and creative approach in solving pedagogical problems; ➤ - creating situations that contribute to the motivation of students; ➤ - encouraging students to be creative; ➤ - the use of non-traditional ways, methods and techniques in teaching; ➤ - conducting experimental work; ➤ - research activities
Methodical	<ul style="list-style-type: none"> ➤ - goal setting and planning of teaching activities; ➤ - self-control; ➤ - self-regulation of moral-volitional and other mental states; ➤ - effective management of your own time; ➤ - independent and timely decision-making; ➤ - construction, design and implementation of an effective teaching and educational process; ➤ - techniques of hidden mind control of students

Conclusion. Thus, a professional as an integral personality must have a set of significant professional and pedagogical qualities that allow him to most effectively implement the goals and objectives of his professional activity.

Being practice-oriented, the preparation of primary school teachers is complete. Thus, a graduate of a teacher training college or university must carry out his professional functions at the master's level.[4]

In the analysis, three indicators of the teacher's professional competence should be distinguished according to the general cultural criterion:

- 1) general education and erudition;
- 2) updating awareness in the field of cultural novelties;
- 3) formed culture of speech.

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POSSIBILITIES OF USING THE PSYCHOLOGICAL VIEWS OF AL-HAKIM AT-TERMIZI IN THE EDUCATIONAL PROCESS.

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Annotatsiya. Al-Hakim at-Termiziy asarlarida inson psixikasiga ta'sir ko'rsatuvchi voqea va hodisalarning ijobiy tomonini, qolaversa islom dini yozma manbalarining, aniqrog'i ahkomlarning didaktik jihatlarini yoritishga harakat qilgan mutafakkirdir. Hakim Termiziyning donishmandligi shundaki, u muchaldagi 12 yil samoviy 12 burj ta'siru tasarrufida bo'lishini, yer hayoti ana shu burj tomonidan boshqarilishini aniqlagan.

Kalit so'zlar: Ilm, nur, tasavvuf, hakimiya tariqati, hadisshunoslik, inson aqlining kuchi, munozara va bahs, odoq-ahloq qoidalari, nafsni jilovlash, ruhni tarbiyalash masalalari.

Аннотация. Аль-Хаким ат-Термизи - мыслитель, пытавшийся пролить свет на положительные стороны событий и явлений, влияющих на психику человека, а также на дидактические аспекты письменных источников ислама, точнее на правила. Мудрость Хакима Термези заключается в том, что он решил, что 12 лет мухала будут находиться под влиянием 12 небесных созвездий, и что земная жизнь будет управляться этим созвездием.

Ключевые слова: учение, луч-свет, суфийское учение, пути исповедания, хадисоведения, сила человеческого ума, вероучение Ал Хакима Термезий, дискуссия и обсуждение, этические правила, обузданная страсть, вопросы психического воспитания.

Abstract. Al-Hakim at-Termizi is a thinker who tried to shed light on the positive aspects of events and phenomena that affect the human psyche, as well as the

didactic aspects of the written sources of Islam, more precisely the rules. The wisdom of Hakim Termezi is that he determined that the 12 years of the muchal would be under the influence of the 12 celestial constellations, and that earthly life would be governed by this constellation.

Keywords: Enlightenment, mysticism, theology 'Hakimiya', hadith studies, the power of the human mind, discussion and debate, the rules of etiquette, will control, soul nurture.

Introduction. Al-Hakim at-Termizi goes on to say: “Knowing or observing any real spiritual world, or more precisely the inner worldview, is seen as light by nature. This light is, of course, a slave who seeks fidelity, who seeks fidelity, who enjoys the light of Allah alone, or most Sufis want to see and understand Allah through light, through light or in light (knowledge). The subject of light is so ancient that it is embodied in the second name of the Qur'an, Furqan (differences, distinguishing good from evil, good from evil). The meaning of Furqan is that the purpose of sending light to the human heart is to separate truth from injustice.

In Sufism, the light of enlightenment and the inner light (an-nur al-botin) are interpreted as one inner light, the inner knowledge, that is, the light of enlightenment is the light of perception, the inner light is the science of the teachings. [5:53]

In Sufism, concepts such as knowledge and faith, faith is the knowledge of Allah, and even in the early days, the word “Islam” meant science, and gradually the word affirmation was added to these words. It is understood that if knowledge and affirmation embody faith, knowledge and faith find enlightenment through affirmation, but from these the word of faith begins to manifest itself deeply. Faith is the light that enters the heart, the light of knowledge, and in fact, faith is the light, that is, the light itself, so light is absorbed into the human heart to distinguish truth from injustice. [4: 226-227]

The wisdom of Hakim Termezi is that he determined that the 12 years of the muchal would be under the influence of the 12 celestial constellations, and that earthly life would be governed by this constellation. In fact, as long as a person is born under a zodiac sign and lives under its influence, the gene (seed, sperm, sperm) is circulated and formed in this environment. This has a negative or positive effect on his client, intelligence, viability, and so on. In fact, the scientist points out that what a person looks like depends on whether he is born at the beginning, middle and end of the year under the zodiac.

This teaching of Hakim Termezi about the control of earthly life by the celestial universe is now in line with the opinion of our scientists about the impact of space on the earth, the deterioration of the atmosphere (climate), the human clientele.

Literature review. Professor J. Omonturdiev gives the following description of the subject and the psychological solution of dreams in the works of Al-Hakim at-Termiziy: consists of the soul (divine, merciful greedness) and greedness (nafsulammora - satanic greedness), stated that in sleep the spirit temporarily leaves the body (cage) and travels, witnessing good and bad events. It should be noted that Hakim Termezi analyzed how a person dreams based on the structural elements of his body (soil) - soil, water, air, fire (grass) and related physiological, psychological characteristics and client types.

In other words, the scientist divided dreams into four categories according to the four elements of man, and concluded that good dreaming depends on the level of purity, cleanliness, purity (which also means spiritual purification) of these four elements. "[2:71]

Al-Hakim at-Termizi's second work in the field of hadith is called Kitab al-manhiyyatwa ash mawaradamin (The Book of Forbidden Deeds), which lists things that are forbidden in the Koran, and gives reasons why they are forbidden, if the forbidden things are denied. , in which case it discloses the damage resulting from it.

Once upon a time, when a scholar returned to his homeland, he would, in his own words, sometimes spend the whole night reciting the Koran incessantly. During this period, he was greatly influenced by the famous Sufi AkhmadibnAsim al-Antaki (d. 850) on his book on piety and ruqaah, The Healing of Hearts.

At first, al-Khakim at-Termizi research turns out to be fruitless, and as a result, he engages in dubious religious rites, plunging himself into solitude. During this period, his life is limited to home loneliness and a lonely trip to the desert. Al-Khakim at-Termizi did not despair of his condition, but considered it an important step on the path to purification.

"At first," says al-Khakim at-Termizi in his autobiography, "I humiliated myself in the way of purification. Because of this, I rode a donkey to the market, walked barefoot and in rags, and walked in the clothes of the poor and slaves. "[5: 24-25]

The scholar usually supports his views on science with the hadiths of Mohammad (saas) and seeks to deepen the power of reasoning, observation, and discussion. Note one of the hadiths of the Prophet Mohammad (peace and blessings of Allah be upon him):

(The Problem of Interpretations) contains a number of wonderful sayings about science: "A man of knowledge is one who is close to God," "Knowledge is a friend in solitude," "Knowledge is salvation in difficult times," "Science is a guiding star," "Science is friends." "Knowledge is the beacon that leads to Paradise," and so on. [4: 227]

Research Methodology. Hakim Termizi states: "The heart and the soul are partners in the body. The heart is powered by enlightenment, intellect, knowledge, understanding, intellect, insight, memorization and the life force given by Allah. The pleasure of these things gives him strength and gives him life. The nafs, on the other hand, draws its strength from lust, desires, fame, glory, obedience to pleasures, and pleasures. These are the things that give him strength.

These are all his armies. Air is the king of lust, and enlightenment is the king of the soul. We have mentioned his armies above. If the armies of the nafs come into force and give their lives to it, then the nafs will triumph over the soul. The armies that give life to the heart leave him. Now the source of pleasure of the soul becomes worldly. When lust is prevented from lust, it withers, weakens, weakens, and becomes exhausted. Clouds of sorrow and grief will gather over him.

When the sources of power of the nafs are blocked, its power is lost. Then the soul enters the soul, and these things give it life. The pleasure of Allah is manifested in the heart. "[3:26]

Manazilul-ibad min al-iboda deals with the seven spiritual destinations of the servants of Allah. The original characteristics of each address, their requirements, status and position are described and unique conclusions are drawn.

In order to occupy all positions, it is necessary to overcome the domination of the nafs, because the plague of the nafs blinds the eyes, deafens the ears, and jihad against the nafs brightens the eyes of the heart. Apparently, the work does not leave anyone indifferent to the fact that it speaks on a lifelong topic, but leads to a deeper observation. The value of the work is that it first promotes devotion to God, faith, obedience, faith, and then the application of knowledge. This book encourages us to understand the deep roots of our centuries-old Islamic spirituality, encourages us to understand them, and leads the younger generation to perfection. [4:99]

The second half of the 1960s was a productive period for the publication of al-Hakim at-Termizi's works. For example, the Turkish scientist A.S. Furat's "Complex of the East" (1965), published in Turkey, includes "Al-Aqlwa-l-Hawa" ("Mind and Pride"), "Ar-raddala-ar-Rafiza" ("Denial of the Rafidis"), a well-known Lebanese. The scholar 'UthmanYahya wrote the Hatm al-Awliya in Beirut and the Badwush-Sha'n Abu Abdullah (Abu Abdullah's Way of Life), which contains a biography of the scholar, and the Algerian scholar Hosni Nasr Zaudan in Cairo.

Analysis and results. "Kitab as-salatwa-maqozidiho" ("The Book of the Rules of Prayer"), "TahsilNazair al-Qur'an" ("Guide for the Study of the Qur'an"), "Kitab al-Hajj and Asrarihi" ("The Book of Hajj and its Secrets") Worked hard to publish his works. [5:19]

Hakim-Termizi's contribution to the development of hadith science is invaluable. After all, his largest masterpiece in terms of volume, "Navodir al-usul" is a work dedicated to the hadiths, which is the core of the author's views. The issues briefly described in Navadir al-Usul are covered in detail in his later books.

Unlike traditional collections of hadiths, Hakim Termizi's aim was not only to summarize and narrate hadiths, but also to interpret each hadith in detail in his work, showing its apparent and hidden wisdom, and to analyze the content of the hadith in depth. Each of his commentaries contains a mystical interpretation and shows how to apply the hadiths in the psyche and in everyday life. [1:43]

In fact, Abu 'Uthman al-Hiri, one of the three sheikhs who founded the leech of malamatiya, which had a great influence on the environment in which he lived, openly wrote in his letter in response to the shortcomings of his path, giving him the necessary advice, as well as another powerful mystic in the country. his opposition to the teachings of the current-karma confirms that al-Hakim at-Termizi had his own independent direction and profession. Al-Hakim at-Termizi's sphere of influence was not limited to the period and region in which he lived.

He is one of the scholars who left a deep mark on mysticism with his works and treatises. We observe that his works influenced the works of Imam al-Ghazali (1058-1111), Ibn al-Arabi (1165-1240), IbnQayyim al-Jawziyya (1116-1201), Khoja Muhammad Porso (1345-1419) and other great Sufis. possible. [3: 21-22]

According to Professor U.Uvatov, the words science and wisdom are used as meanings in the works of Hakim Termezi: "Islam - science, faith - knowledge, monotheism (oneness of God) - science, enlightenment - the science of God."

If knowledge is formed during reading, enlightenment is a great blessing given by Allah to His servants. In the pages of Hakim Termizi's works, the wise sayings and the ideas they convey, the intended intentions themselves, are the leading theme, because these examples of wisdom always call people to goodness. The meaning and content of the proverbs, which are the product of the miraculous pen of the scholar, are incomparable, in which the sufferings of the world and the wrongdoings of His slaves are targeted. The slave sometimes feels helpless and helpless, he feels humiliated, and it is said in Navadir al-Usul, "Man's despair is because he does not know Allah."

A servant who knows Allah will never be in a depressed mood, and complaining about destiny is alien to the servant of Allah. "A slave should be resentful of his own evil desires, not of fate."

In Al-Hakim at-Termizi's psychological views, the rules of Islam emphasize the study of man, understanding of the world, philosophical worldview, religious rules, expression of the people, moral and ethnic concepts, the development of social life.

It clearly shows the problems of human behavior, manners, life, marriage, tries to explain the possible problems and seek solutions to them. He gives his opinion on the evaluation of the works of previous scholars on Islam, explains how other scholars have evaluated the situation or issue, what to rely on, what work or the rules of Sharia to determine its correctness, and gives specific recommendations in this regard. .

Conclusion/Recommendations. Al-Hakim at-Termizi's works cover a wide range of psychological aspects, factors and approaches to Islam. In al-Hakim at-Termizi's works, he pays special attention not only to the narration of the narrations from the Islamic point of view, but also to the social significance of the narrated events in the Islamic world, the Shari'ah and the formation of relations between them.

If we take into account the scientific orientation of the content of Al-Hakim at-Termizi's work "Navodir al-usul", we can learn the psychological description, methods of comparison and observation. This situation, say, corresponds to the level of knowledge, concepts, interesting, the transition from the unknown to the known, from simple to complex, serves to develop activities aimed at organizing the process of independent learning.

Al-Hakim at-Termizi is a thinker who tried to shed light on the positive aspects of events and phenomena that affect the human psyche, as well as the didactic aspects of the written sources of Islam, more precisely the rules.

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REPEATABLE IMAGES IN OGAHI'S POEMS ABOUT SPRING

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Annotatsiya – Muhammad Rizo Ogahiy ijodida peyzaj lirikasining alohida o'rni bor. Ushbu maqolada shoirning bahor haqidagi she'rlari tahlilga tortilgan. Ogahiy ijodida ko'klam tasvirini berishda takrorlanib turuvchi bir qancha obrazlar mavjud bo'lib, maqolada ularning o'ziga xos ma'no qirralari haqida so'z boradi.

Kalit so'zlar: Ogahiy, bahor, jannat, Iso Masih, obraz.

Аннотация: Пейзажная лирика занимает особое место в творчестве Мухаммеда Ризы Огахи. В статье анализируются стихи поэта о весне. В работе Огахи в изображении весны присутствует ряд повторяющихся образов, и в статье обсуждаются их специфические смысловые аспекты.

Ключевые слова: Осознание, весна, небо, Иисус Христос, образ.

Abstract – Landscape lyricism has a special place in the work of Muhammad Riza Ogahi. This article analyzes the poet's poems about spring. In Ogahi's work, there are a number of repetitive images in the depiction of spring, and the article discusses their specific semantic aspects.

Key words: Awareness, spring, heaven, Jesus Christ, image.

Introduction. In the history of Uzbek classical literature, Ogahi's work has a special place with its weight, deep content, colorful themes, and unique meanings. The closeness of Ogahi's lyrics to the heart is due to the fact that the image of nature is given a special place in its vitality and poems. There are many poems about the seasons of nature in the poet's work, the study and analysis of which play an important role in revealing the creative personality.

Literature review. The following views of the literary scholar Ibrahim Haqqul in this regard confirm our views: "Ogahi made a worthy contribution to the enrichment of the realistic principle in poetry with the expression of various natural phenomena, individual landscapes from early spring to harsh winter, and, accordingly, with images of uplifting and sometimes sad human moods. [1, 12]".

When we get acquainted with Ogahi's lyrics, the poet's poems about the seasons not only reflect the traditions of classical lyric poetry of the East, but also adorn it with beautiful artistic findings and bring poetry closer to the life of the people of his time. Spring and winter are especially addressed in his work.

Analysis. In Ogahi's poems about spring, the heart shines brightly, with a thirst for life and beauty. As the poet writes about spring, he quotes several images to give the image of spring complete. The first of these is to make the spring landscape look like heaven, that is, the image of heaven:

O'yla yetkurdi jahong'a ziynati oro bahor

Kim, bori yer yuzin yetti jannatul ma'vo bahor [3,177]

It was a beautiful spring

Who, in the spring of the seven heavens of the earth.

Spring adorns the world with its splendor so that with its arrival the earth becomes like paradise. In another ghazal, the same meaning is given in a different way:

Keldi yuz fayzu tarovat birla ayyomi bahor,

Ayladi ro'yi zamin safosin oshkor[3,200]

[Spring has come with a hundred interest and bewitchment,

His face revealed the purity of heaven on earth].

Or in the ghazal "Navro'z" (the poet has several ghazals with the line "Navro'z") the beauty of spring is compared to heaven:

Jahon sarto qadam fayzu safoda,

Bo'lub jannatga ta'n andoz navro'z [3,222]

There is no limit to the beauty and freshness of the Earth in this season. The beauty of the earth in the spring is the envy of the people of Paradise:

Ro'yi zamin sarto qadam andoq tarovatlar topib –

Kim, rashk o'ti tobi behisht ahlig'a toqat so'z erur [3,175].

If we look closely at Ogahi's poems about spring, the poet does not simply compare the beauty of spring to heaven. He substantiates his ideas, introduces in his poems the most important aspects and places of paradise mentioned in the divine books. It connects them with the spring. In this regard, the following points in the poet's ghazal "Mujda keldi (The Gospel has come)" are noteworthy:

Mujdakim keldi bo'lub haq lutfig'a mazhar bahor,

Yer yuzin qildi bihisht oso safo parvar bahor[3,180].

[The good news is that spring has come,

The earth was made into a paradise spring]

Bo'stonlar ichra aylab har taraf suvlar ravon,

Ravzai jannat aro ul nav'kim kavsar bahor[3,180].

The news has come that spring has been blessed and has turned the face of the universe into a paradise-like place of bliss. The rains he brought are as lively and pleasant as the waters of the Kavsar spring in paradise. In the verses, such as "Haq lutfi", "mazhar", "Kavsar" are similar to the word paradise. These concepts were the most widely used themes in classical poetry, and Ogahi was able to infuse them with new meanings related to spring [6]. Elsewhere, the spring rains are likened to the Kavsar spring in heaven:

Rayohin uzara suvlar oqibon kavsar kibi har yon,

Emas firdavsdin fayzu tarovat ichra kam sahro[3,84].

Or the incomparable Garden of Eden in Paradise will not be left out of the poet's view:

Bahor ayyomi bo'lmish o'ylakim bog'i eram sahro,

Yeridur sayr uchun, ey guljabin, qo'ysang qadam sahro[3,84].

In Ogahi, the resemblance of spring to heaven goes in two different directions. The first is to liken the earth to paradise, and the second is to liken the desert and the city to heaven. Apparently, in the latter, the scale is reduced, but the content is retained.

It should be noted that one of the most widely used concepts in the embodiment of the spring landscape is the image of "desert", which is addressed in a number of poems by Ogahi about spring. The poet remembers this motif not only in the form of ghazals, but also in a special ghazal with the radif "Sahro", which is one of the best poems about spring in his work. In the following verse, the poet describes the concepts of spring, heaven, and desert in a semantic line:

Shahr ila sahroni purfayz ayladi firdavsdek,
Qilg'oli mahzun ko'ngillarni farah gustar bahor[3,180].
He made the city and the desert pure,
Spring is a time of great joy for sad hearts [3,180].

In linking religious ideas and concepts with spring, the poet also refers to the images of Jesus Christ and Hizr.

In doing so, he emphasizes the vitality of spring to inanimate beings and the greenery of spring. The use of these images in poetry as a tradition is common in the works of poets before Ogahi. Ogahi, on the other hand, ties them to spring and enriches them with new artistic meanings:

Esib har soridin bo'stonlar ichra ruhparvar yel,
Masiho mo''jizidin har nafas urg'usi dam sahero[3,84].

Or:

Toza jon yetkurdi sar-tosar rayohin jismig'a,
Jonfizo yel esturub har yon Masih oso bahor.

Apparently, both bytes have the soulful scent of spring and the motif of Christ. Using the art of talmeh appropriately, the poet refers to a popular narration among the people about the virtue of vitality bestowed on Jesus by Allah [7].

In the first two verses, the "spiritual hand" of spring gives life to the desert, while in the next verse it "breathes pure life" into the being attributed to man. Elsewhere, the poet puts the vitality of spring above the prophecy of Jesus Christ:

Esti ofoq ichra har sori havoyi ruh baxsh,
Jonfizolig'da dami Isoni aylab sharmsor[3,200].

[The air in the sky is breathtaking,

In Christianity, the taste of Jesus is a shame].

Or in another poem, the poet writes that the spring, which gave life even to the martyrs, "embarrassed Jesus" with his miracle:

Zindalik berdi shahidlar xokida fayzu safo,
Mo'jiza aylab Isoni sharmsor, keldi bahor[5,132].

[Fayzu Safa, who was imprisoned,

The miracle of Jesus' disgrace came in the spring].

It is clear from the content of the examples that in the poet's views, the vitality of spring is higher than the miracle of Jesus. These lines of Ogahi are reminiscent not only of classical traditions, but also of twentieth-century poetry. For example, in Tora Sulayman there are lines "Giyoh bilan qoplanmish ko'hna qabr boshlari (Ancient tombstones covered with coca) [8]". Abdulla Aripov, in his poem "Ibtido (Genesis)", echoes the above verses of Ogahi, such as "Bahor ayyomida qazo nojoiz (It is not permissible to die in the spring)." Many such examples can be found in modern Uzbek poetry.

Discussion. There are a number of commonalities in Ogahi's spring poems that we have analyzed [9].

1. The grace, beauty, splendor of nature that stands out with the arrival of spring. This idea is expressed in the first and second bytes of the gazelles [10].

2. In poems about spring, the beauty that envelops the Earth is compared to heaven.

3. The vitality of spring is explained on the basis of a reference to the myth of Jesus Christ, a talmeh commonly used in classical poetry.

4. In the gazelles depicting spring, the spring rain and it's pleasant, vitality is emphasized.

5. Desert and steppe, they have the image of traveling with a beautiful companion.

6. The transience of spring is indicated by the spoils of life and opportunity, of youth.

A careful study of Ogahi's work shows that he had his own views on the seasons, especially spring, and that the poet had created a well-known and artistic system in this regard [11]. This is seen in the concepts close to the content used in his poems and in the common artistic findings. The intellectual harmony in the analyzed gazelles strengthens our thinking.

Conclusion. In conclusion, there are a number of repetitive images in Ogahi's poems about spring. Of these, the images most often addressed by the poet are the images of heaven and Jesus Christ. These images are a peculiar aspect of giving the image of spring in the poet's poetry. In addition, Ogahi's lyrics contain a number of recurring detailed images of the spring landscape, such as deserts, tulips, may, birds, and unusual flowers, which also require special research and analysis.

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PRINCIPLES OF THE CLASSIFICATION OF ILLOCUTIONARY ACTS IN COMMUNICATION

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Annotatsiya. Ushbu maqolada jahon tilshunosligida ko'plab munozaralarga sabab bo'lgan muloqot tili, xususan o'zbek va jahon tilshunosligida mavjud tushuncha va fikrlar atroflicha o'rganilgan. Xususan, muloqot diktumida illokutsiya aktining tasnifi va mazmun mohiyati muhokama qilingan va mulohazalar bildirilgan.

Kalit so'zlar: muloqot diktumi, nutq akti, lokutsiya, illokutsiya, so'zlovchi, tinglovchi

Abstract. This article is devoted to the peculiarities of the language of communication, which has caused a lot of controversy in world linguistics. In particular, the existing concepts and ideas in Uzbek and world linguistics have been studied in detail. In particular, the dialogue dictation discusses the classification and content of the act of illusion and makes comments.

Key words: communication dictum, speech act, locution, illocution, speaker, interlocutor

Аннотация. Данная статья посвящена особенностям языка общения, вызвавшим много споров в мировой лингвистике. В частности, подробно изучены существующие концепции и идеи в узбекском и мировом языкознании. В частности, диалогический диктант обсуждает классификацию и содержание акта иллюзии и дает комментарии.

Ключевые слова: коммуникативный диктум, речевой акт, локуция, иллокуция, адресат, адресант.

Introduction. It is well known that the first notions of the desires, intentions and attitude of the speaker and listener in world linguistics were first introduced to science by Aristotle, and the scientist in his works "Analytics" and "Metaphysics" used the term modality in the sense of inclination. That is, it means that the speaker tends to consider how true his opinion is.

Literature review: The term modality has also entered linguistics and has become the basis for verb tenses. According to J. G. Testelest, modality refers to inconsistent meanings that represent different relationships between speaker and listener. To the development of linguistic theories of modality, several scholars made investigation such as V.G. Gak, V.Z.Panfilov, I.P.Raspopov, T.P.Lomtev, N.YU.Shvedova, V.V.Vinogradov, T.B. Alisova, G.A. Zolotova, Uzbek linguists Abdulhamid Nurmonov, Nizomiddin Mahmudov, Sh. Safarov and etc.

Abdulhamid Nurmonov, in his book "Selected Works" discusses the communicative aspect of speech communicative intention, the determination of the level of importance of the objective content elements expressed in this sentence (division into actual parts) and the expression of information, interrogation, command, and secondly, presupposition information. Thus, as a unit of language, only the

nominative plan - the plan of proposition - belongs to the semantics of speech. The communicative plan is the subject of sentence semantics, and the semantics of speech.

In this book, the scholar also refers to the dictum of communication and explains his opinion by quoting the opinions of several foreign linguists. According to him, the proponents of the nominative aspect of the sentence divide the sentence into two parts - dictum and modus. Dictum is the objective content represented by a syntactic device, that is, it is a proposition. It is not enough to express a dictation (proposition) in order for a certain syntactic device to form a speech. According to Sh. Bally, it becomes a sentence only when the mode is added. So the modus is the most important part of speech, which speech cannot form because it cannot reflect modality. It modifies all the features of the sentence except the dictum. Therefore, Fillmore presents the sentence formula as $S = M + R$ (S - sentence, M - modality, R - proposition (dictum)). Modality was modified in the same way in V.V. Vinogradov's article (1950) "The categories of modality and modal words in the Russian Language" and this concept greatly influenced further research on the problem of modality in Russian linguistics.

In particular, the idea of classifying acts of illusion and their types has been advanced as the object of pragmalinguistic research in linguistics, but we do not discuss them all or compare them all. J. Austin's original scheme contained many different acts of illusion, but J. Searle pointed out that there is no clear principle in the division of J. Austin's acts of illusion into five groups. All subsequent classifications were based on J. Austin's grouping and attempts were made to correct it, but only the classification proposed by J. Searle was linked to the general theory of illusion.

Research methodology: Language and speech are the main social signs of a person. This study is based on an anthropocentric paradigm and a method of synergetic analysis that serves to reveal the individual characteristics of man as a social object.

Analysis and results: English linguists Kent Bach and Robert M. Harmish have also conducted scientific research on speech acts. Robert M. Harmish, in his book "Linguistic Communication and Speech acts" argues that the acts of illusion differ in their purpose. If the listener understands the speaker's attitude, the purpose of the illusion is fully understood only if the delivery of the intended idea corresponds to the type of attitude expressed. Accordingly, we divide them into groups according to the types of attitudes expressed in the acts of illusion. This makes it possible to harmonize the classification of speech acts in linguistics with the scheme of speech acts.

According to the concept of Kent Bach, expression is the speaker's reaction to a dictum uttered in a conversation, his or her point of view on an elevated idea, or the reasoning of an opinion in order to form an understanding or persuade the listener. An opinion expressed in an oral conversation does not always have to reflect the attitude of the speaker or listener, and it can sometimes be conveyed simply for information or communication. The speaker expresses his sincerity through the attitude he expresses in his speech but does not require sincerity for the effectiveness of the placement or communication. If the listener accepts the idea that the speaker is trying to convey in this way, then the speaker has achieved the power of perlocution along with the illusion.

Sentences used in oral communication vary according to the speaker's speech habits. In many cases, the speaker not only expresses his (approximate) attitude, but

also tries to persuade the listener having the same point of view. For example, when we tell someone something, we do not just deliver the message; we try to convince the listener. In addition, these acts differ in the reason for the communication and the seriousness of the attitude to it. For example, in a speech, sentences that affirm the speaker's attitude toward reality are different from sentences that affirm. This is almost different from the speaker's confidence in the truth. In affirmative sentences, the listener usually chooses an opinion that suits him and reacts to it in relation to the sentences that represent the advice. And we see the difference between the act of "advisories" and the urge to do something, or just to do something, by the power of the speaker or the desire of the listener to do it.

Finally, some types of acts are also categorized according to the context or situation of the speech: the question that is raised is answered, and an apology arises as a result of the speaker doing something embarrassing to the listener. If we define classification more, different relationships make the act of illusion more clear and understandable.

The English linguist R. Harmish argued that there should be a general principle in grouping in support of J. Searle's view. He argued that its categories should not be the same, at least the nature of the basis should be different, and that the basic language units in each category should meet the criteria relevant to that category. He also argued that in order to have a theoretical basis, the classification factors of a scheme must be linked to acts of systemic illusion. R. Harmish's taxonomy of speech act is based on the fundamental idea that while the illusion acts representing the purpose of the illusion or the speaker's communication relationship differ from each other, they are similar to the speech act scheme.

Importantly, the scheme of the speech act represents the general form of the purpose of communication, the conclusion being that the basis of the classification clearly shows the method of expressing the content of the speech. These types of illusions differ in the meanings they express, each act of illusion has its own character through the listener's understanding of the idea expressed by the speaker, resulting in the concept formed in the listener's mind at the end of the conversation appeared. The main advantage of the classification proposed by Robert Harmish is its comprehensiveness and accuracy. It covers many types of illocutionary acts in detail, not only mentioning them, but also clearly explaining the reasons for their separation. The scholar has divided the acts of communication into six general categories. Two of these are effectives and verdictives, and they are mandatory and not communicative. The other four main types of illocutionary acts are communicative types, which include constatives, directives, commissives, and acknowledgment. This roughly corresponds to Austin's classification of communicative acts of illocution.

The communicative illocutionary act scheme proposed by Robert Harmish is as follows:

Constatives	Directives	Commissives	Acknowledgments
Assertives	Advisories	Promises	Condole
Suppositives	Permissives	Offers	Congratulate
Suggestives	Prohibitives		Greet
Responsives	Questions		Thank



Disputatives	Requirements		Bid
Dissentives	Requestives		Accept
Assentives			Reject
Retractivess			Apologize
Concessives			
Confirmatives			
Informatives			
Ascriptives			
Descriptives			
Retrodictives			
Predictives			

While positives, exercitives, commissives, and acknowledgment illocutionary acts are similar to J. Searle's representatives, directives, commissives, expressives, Kent Bach and R. Harmish's classification differs from J. Searle's classification.

According to Kent Bach, constatives is that the types of illocutionary speech act express the trust of the speaker in the dictum of communication, his desire, and that the listener will have the same confidence.

The type of directives is the act of expressing the speaker's attitude toward a prospective plan and encouraging the listener to do so.

Commissives - a persuasive illusion - is a type of speech act that expresses the speaker's desire or desire to do something.

Acknowledgement illocutionary speech acts are expressive expressions of the expected thought in the listener's mind, expressing the purpose of the speaker's communication, which is rooted in formal or informal speech emotions towards the listener.

Conclusion/recommendations: as an analytical reflection of these ideas, it can be concluded that the act of illocutionary speech acts reflected in the sentences used in oral communication can be classified according to the following three basic principles.

- 1) According to the speech habits of the speaker;
- 2) Depending on the context and speech situation;
- 3) Depending on the content expressed in the speaker's speech and the listener's willingness to do so.

In general, the study of the types of illocution speech acts as the basis of the communication dictum serves to reveal the specific structure and essence of the language of communication and can be the basis for further investigation.

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MODAL CATEGORY AND MODALITY UNITS

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Annotatsiya. Maqolada modallik haqida fikr yuritilib, dunyo tilshunos olimlari tomonidan modallik kategoriyasi haqida bildirilgan fikrlar, modallik kategoriyasining turli ma'no guruhlarga ajratilishi, modallik ma'nosini anglatuvchi birliklar, modallik hodisasining fanning turli sohalarida, xususan, falsafa, mantiq yo'nalishlari tadqiqot obyekti ekanligi haqida ma'lumotlar keltirilgan.

Kalit so'zlar: modallik hodisasi, subyektiv va obyektiv modallik, semantik kategoriya, falsafiy-mantiqiy kategoriya.

Abstract. The article discusses about the issue of modality, and there are given the views expressed by world linguists on the category of modality, the division of the category of modality into various notion groups, the units of sentence which can convey modal meaning, the fact that the phenomenon of modality is the subject of research in various fields of science, especially philosophy and logics.

Key words: modality, subjective and objective modality, semantic category, philosophical-logical category.

Аннотация. В статье обсуждается модальность, высказанные мировыми лингвистами взгляды на категорию модальности, разделение категории модальности на разные смысловые группы, значение модальности, то, что феномен модальности является предметом исследования в различных областях науки, особенно философии и логики.

Ключевые слова: феномен модальности, субъективная и объективная модальность, смысловая категория, философско-логическая категория.

Introduction. Modality is the basic unit of speech, the most important component of sentence semantics. In linguistics, modality is generally understood as the relation of the content of a sentence to an objective being and the relation of the speaker to the content of the sentence. The category of modality includes a variety of tools that serve to ensure speech modality.

Literature review: As V. Panfilov noted, many authors classified category of modality accordingly: by various notions, that are different in their essence; functional usage belonging to the structure of language, as a result of which this category loses a certain clarity. This even casts doubt on the existence of modality as a separate language category. For example, the Russian linguist I.P. Raspopov investigated on the topic of modality, and he noted that as grammatical sense, it is not real modality category. T.P. Lomtev has the same opinion about this category, and wrote that the

grammatical category of modal character is not the grammatical modal category. In fact, it is very difficult to describe the phenomenon of modality. Modality means language observed at different levels of the system. The means of expressing modality are also miscellaneous. There is not only one methodology to identify these tools in linguistics. Therefore, the means of modality are distinguished on different bases in different languages. An example of this is the opinion of N.Yu. Shvedova, according to which modal means include inclination, individual constructions of a sentence, intonation, word structure, repetition, loading, exclamation, introductory (modal) words and sentences.

As it can be seen, different tools fall under this category: morphological (inclined, tense, person affixes), lexical (different groups of words), syntactic (separate sentence, devices, word order, repetition) and phonetic means (intonation) are included. The combination of such a variety of units under one category naturally has been risen objection among linguists.

V.V. Vinogradov and his followers classified the modality:

- 1) communicative meaning types: by word, interrogation, command different types of speech;
- 2) different types of speech in terms of affirmation and denial;
- 3) the emotional attitude of the speaker to the content of the speech.

Another Russian scholar, T.B. Alisova, studied Sh. Ball's views on dictum and mode, and continued Sh. Ball's opinion: "The predicative nature of any sentence is two fold consists of levels: the first is the subject-predicate relationship of the dictum, another one, the latter represents the speaker's attitude toward that relationship.

The first type of attitude (objective modality) is the sentence of reality-unreality, conformity or inconsistency to the existence of the content. The second type of attitude (subjective modality) is such as trust, suspicion, clarity-uncertainty, consent to the content of the speaker's sentence. The main means of expression of the first type of modality is the category of inclination, the second type - introductory (modal) words. The first type is modality a necessary sign of a sentence, while the remaining types of modality are an optional sign of a sentence. Thus, the content plan of modality is also a general one, the absence of a sign undermines its internal integrity. Categorizing modality into subdivisions causes to give less attention to the subjective side. And this subjective side can act as a unifying character.

As R.G. Sibagatov claimed modality is a reflection of the speaker's attitude toward reality. In his view, modality as a basis for a content plan as a unifying feature of the speaker's relationship maintains the integrity of the category. Everyone agrees that modality is an expression of attitude. Attitude, on the other hand, requires the presence of certain elements that enter into that relationship.

Research methodology: The investigation of the modality issue is based on an anthropocentric paradigm and a method of synergetic analysis.

Analysis and results: If we look at modality in terms of semantic categories, we can divide it into several groups. These are, according to the subjective expression of reality: probability, necessity, desire; according to the approach to reality: affirmation and denial; according to the speaker's level of confidence in reality: confidence, hesitation, insecurity; according to the expression of the speaker's feelings: joy, sorrow,

wonder, anxiety, shame, fear, sorrow, curiosity; according to connotative modal meanings: love, caress, respect, diminish, discriminate; according to the reaction of the subject: reprimand, demand, permission (permission), offer (advice), satisfaction.

In any text, modal words are very important in spoken communication. Because modality is a grammatical category that forms the cut of a sentence. Some linguists even equate modality with cut. When a speaker reports something or an event, he or she also expresses his or her attitude toward it, which may or may not be neutral.

Uzbek linguist Prof. A.Nurmonov also thinks about the semantic structure of the sentence and analyzes its modal aspect, emphasizing that modality should be divided into objective and subjective types according to the meanings of the sentence in relation to the subject. In his view, objective modality is the act of knowing a particular event reflects the nature of existing relationships (possibility, reality, necessity) and it finds expression in the syntactic division of the sentence. Its formal features: verb tenses, modal verbs (such as would, will) and lexical tools. Subjective modality, on the other hand, expresses the speaker's attitude to the objective content expressed in the sentence, using a special modal or other words in the modal function that come in the introductory word function. Subjective modality is optional.

In our further investigation, we pay attention modality as a philosophical-logical category, we can find out that its theoretical basis is reflected in formal axiology. Because in later years philosophers, logicians are also paying great attention to the issue of modality. The problem of modality in philosophy studied from a socio-historical, economic point of view, man all kinds of activities, social relations and assessment of the modal relationship of natural conditions that are part of it, modality constitutes the subject, which is good and evil, truth and grace, beauty and abomination, affirmation and denial, right and wrong. Logicians claim that it represents one of the values of logical thinking, forming conclusion. Modality is important theme not only for linguistics but also for logics. Because the category of modality is the logical construction of thought, is one of the linguistic phenomena closely related to modality, too.

Conclusion / recommendations: modality is the object of study of both linguistics and logics, in the first modality is seen as the most important feature of speech, in the latter as an important sign of judgment as a form of thinking. Just as language and thought cannot be imagined separately, linguistic modality and logical modality can not be studied respectively.

In conclusion, it should be noted that objective and subjective modality differ in their role in the formation of a sentence and in the expression of the speaker's attitude to the content of the sentence. The first one is a necessary part of speech, which is an element of predicative. Subjective modality is an additional component placed on objective modality and does not play an important role in sentence structure.

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SOURCES OF ETHNO LEXICOGRAPHY OF UZBEK WEDDING CEREMONY IN NORTHERN AFGHANISTAN

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Annotatsiya: Ushbu maqolada Afg'oniston shimolidagi o'zbeklarning to'y marosimlari bilan bog'liq etnografiyalarning izohli lug'atini tuzish masalalari va bu lug'atga asoslangan manbalar muhokama qilinadi. Sharq leksikografiyasi tarixidagi etnografik birliklar haqidagi ma'lumotlarga asoslanib, hozirgi Shimoliy Afg'oniston o'zbeklarining to'y marosimlarida faol qo'llaniladigan etnografiyalar haqida ham fikrlar bildirilgan.

Kalit so'zlar: Shimoliy Afg'oniston o'zbeklari, etnografiya, Devonu lug'otit-turk, etnografik lug'at.

Аннотация: В статье рассматриваются вопросы составления аннотированного этнографического словаря, относящегося к свадебным обрядам узбеков в северном Афганистане, и источники, на которых основан этот словарь. Основываясь на информации об этнографических единицах в истории восточной лексикографии, высказываются мнения и об этнографиях, которые сегодня активно используются в свадебных обрядах узбеков Северного Афганистана.

Abstract: This article discusses the issues of compiling an annotated dictionary of ethnographies related to wedding ceremonies of Uzbeks in northern Afghanistan and the sources on which this dictionary is based. Based on the information provided on ethnographic units in the history of Eastern lexicography, opinions are also expressed on the ethnographies that are actively used in the wedding ceremonies of the Uzbeks of Northern Afghanistan today.

Keywords: Uzbeks of Northern Afghanistan, ethnography, Devonu lug'otit-turk, ethnographic vocabulary.

Introduction: Every ceremony associated with the centuries-old life, culture, way of life, social and spiritual life of the Uzbek people, and created in this process, contains words and terms related to traditions, customs, which forms a certain lexical group in the dictionary of the Uzbek language. Such a group of words in Uzbek linguistics is

called by such terms as “ethnographic lexicon”, “ethnographic dialectisms”, “and ethnographisms”.

Literature review: History has shown that the ancient East was one of the hotbeds of world civilization. We can refer and cite as an example the rich spiritual resources written by our great ancestors. S.U.Gafurova, who conducted research on Uzbek lexicography, in particular, the dictionary “Lughati salos”, interprets the history of the development of Uzbek lexicography in three periods. These are:

1. The oldest dictionaries.
2. Dictionary of the first half of the XV-XIX centuries.
3. Dictionary after the second half of the XIX century. [1, -b.13]

In addition to the above classification, in our work we will focus on the ethnographic description of the wedding, which is expressed in the rare work of our historical dictionary “Devonu-lug'ati-t-turk”. The history and development of Uzbek lexicography cannot be imagined without Mahmud Kashgari's Devonu-lug'ati-t-turk. Mahmud Kashgari divides the Turkic language into two: a written literary language that is understandable by all peoples, and the second into the dialects of the Turkic peoples. The written literary language is called “xoqoniy language, xoqoniya Turkic” or “Turkish language”, and dialects call it by its name. If the Turkish word in the dictionary does not have an equivalent in Arabic, that is, it means only a concept related to the way of life, worldview, culture, ethnography of the Turks, then this word is explained in a broader form. More importantly, in order to reveal the meaning of the Turkish word, it is explained by Turkish sentences, proverbs, folk songs, quatrains from epics, ethnographic rituals and views related to this concept. Accordingly, “Devoni lug'at-t-turk” provides rich material not only for linguistic works, but also for ancient Turkish folklore, ethnography, history, cultural studies and dozens of other ancient sciences [2,-p.14]. Some of the words related to ethnographic lexicon and its various branches are formed on the basis of the use of common words in a different sense than the original meaning, and the addition of new additional meanings. For example: **tovoq**, **uloq**, **chilla**, **sovin**, **tugun**, **aytimchi**, **yetti**, **qirq**, **yil**, etc. are ordinary words that have a special meaning as a lexicon of ethnography (such meanings are in the dictionary explained). Of course, the meaning of such words as above, in addition to its permanent meaning, or for what purpose it is intended. Ethnographies, customs, beliefs, traditions of the wedding ceremony, which are found in the speech of the Uzbeks of Northern Afghanistan, which are ethnically diverse, are in many respects close to each other, with some peculiarities. , differs from each other by its diversity. This diversity is also reflected in the ethnographic lexicon. As mentioned above, the ethnography of the Uzbeks of northern Afghanistan has not been fully studied.

Discussion and Results. Let's continue our opinion about some ethnographic lexicons used in Mahmud Kashgari's “Devonu lug'otit-t-turk”. **Didim** - is the crown worn by the bride on her wedding night [I. 87]. (Examples taken in our work are taken from the publication “Devonu lug'otit-t-turk” in the link, only the page is shown).

Jaziqti –sovchi (Courtship)[III. 63]; **Savchi I** – payg'ambar (Courtship/messenger) [III. 445]; **Savchi II** – sovchi (o`g`uz qabilarida/ in the Oghuz tribes) [III. 445]; **Ton I** – to`n (kiyiladigan chopon/ a coat to be worn)[III. 151]; **Ton II** – kiyim (cloth)[I. 167]; **Ton III** – to`ng`ich farzand(eldest child) [III. 294]; **Mamu**

– yanga/ sister in law [III. 254]; **Bichim** – ziyofatga kelganlarga taqdim qilinuvchi shoyi gazlama. (silk fabric for guests) [I. 348]; **Ko`den** – ziyofat, bazm(banquet, feast) [I. 348]; **Beg** – oilali erkak.(married man) [III. 169]; **Beg** – er(husband) [III. 170]; **Mendiri** – nikoh to`yi kechasi(wedding night).[I. 454]

Researcher Shabnam Hasanli-Garibova commented on the relationship of ethnographies and dialects, in particular, the manifestation of ethnography of the XI-XII centuries in modern Turkish dialects emphasizes that there will be changes. [3, - p.311] The researcher noted that the word “ayron”, which means “cool drink” (non-alcoholic beverage) in “Devonu lug‘otit-t-turk”, is still used in the same sense today, and some Turkish dialects, including Sivas, Tokat In dialects such as Balikesir, Mugla, Aydin, Denizli, the word is actively used in the sense of paint color or liquid used in agriculture. From this we can understand that historical ethnographies may, over time, deviate from the meaning they express, or give a completely different meaning. A number of dictionaries on the language of the Uzbek people in northern Afghanistan have been created and work in this area is still ongoing. However, it should be noted that a comprehensive dictionary of ethnographic lexicon of the region has not been created. Therefore, in our work, that is, in the creation of the “Short Dictionary of Ethnography of Wedding Ceremonies of the Uzbeks of Northern Afghanistan” we used resources. In addition, the following works related to the language and literature of the Uzbeks of Northern Afghanistan have to some extent served as a source for the study of ethnography of the region. These are:

1. Aymoq Fayzulloh. Afg`oniston o`zbeklari xalq qo`shiqlari. – Kabul, 1393.
2. Aymoq Fayzulloh. Xalq durdonalari. – Kabul, Davlat matbuoti, 1359.
3. Hassos Solih Muhammad. Ulusimiz farhangidan (qo`shiqlar va o`yinlar). – Mazori Sharif, 1388
5. Hassos Soli Muhammad. Sabzavon qo`shiqlar. Fahod bosmaxonasi, – Mazori Sharif, 1385
6. Hassos Soli Muhammad. Ochil Qamish. – Kabul, Xurason nashri. 1397
7. Hassos Solih Muhammad. Qizlar va qo`shiqlar. – Mazori Sharif, Mirzo Ulug`bek bosmaxonasi, 1387.
8. Hassos Soli Muhammad.To`yga borsang to`yib bor. – Mazori sharif, 1397
9. Yorqin Muhammad Halim. O`zbek tili frazeologik so`zligi (Afg`oniston o`zbek tilidagi). –Tehron, 2013
10. Oltay Nurrulloh. O`zbek tili so`zligi. Malayziya. Global partners. 1386
11. Ibrohim Rahim Farhang o`zbeki – Dari Saqofat nashri. Kabul

There is no separate dictionary on the ethnography of Uzbeks in northern Afghanistan. For this reason, we used in our work as a source information from dictionaries, works of folklore, as well as data collected from the dissertation's own observations. The following is a summary of works by Afghan Uzbeks on wedding ceremonies and the ethnographies they represent. It should be noted that in these literatures there is information about the ethnology, ethnography, folklore, language and literature and ethnography of the region, but among them ethnography is not complete. We have already mentioned the reasons for this. Proverbs that have been collected over the centuries in the life of the people and are still active or forgotten today are also considered to be important in ethnographic lexicon. Hassos Salih

Muhammad, a collection of Uzbek Uzbek proverbs, also wrote that ethnographic units had a unique meaning in proverbs. To prove our point, let us quote the following articles:

- O'likka o'zing bor, **to'yga** to'ning bilan sallangni yubor;
- **To'yga** borsang, to'yib chiq;
- To'ydan, **to'biqcha**;
- **Chimildiq**ti chet dema, boshqa kimni o't dema;
- **Chimildiqqa** kirsang **chilla** tut.

In the above examples of folklore, we can see that ethnographies such as **kuyov**, **qalliq**, **chimildiq**, **to'biqcha** are actively used in everyday life and folklore.

We also come across a lot of folklore ethnographies in the book "Qizlar va qo'shiqlar", "Noy -noyi qo'shiqlari [4] by Muhammad Salih Hassos, a scholar who has been collecting samples of Uzbek Uzbek folklore. For example, the son "Yor-Yor" performed by Uzbeks in Afghanistan and sung when the bride falls.

Ko'shish qiling javjilar, to'y ortilsin yor-yor.

Og'ajonim baxtlari, tez ochilsin yor-yor

Oltin kumush ko'rastib, **qo'shant** qo'shing yor-yor.

Ko'chamizni boylari **qo'noq** olar yor-yor

In another work by Muhammad Salih Hassos, "Do'mbira kuylarida qo'shiqlar va o'yinlar"[1] we can find ethnographic units:

Do'mburasini chaldi, ikki qo'llari toldi

Bugungi **oxir uloq** yana ertaga qoldi.

Bolaxona o'yildi, qaro xo'kiz so'yildi,

Ollayor **sarpoy** oldi, chorim tavoq qo'yildi.

Another dictionary created for Uzbeks in northern Afghanistan is the Uzbek Language Dictionary by Nurullah Altai[2]. The basis of this dictionary is the "Explanatory Dictionary of the Uzbek language" published in Uzbekistan.[3]. This dictionary contains explanations of wedding names, which can be found as follows:

To'y –The common name for some of the ceremonies that are held with entertainment and feasting, such as marriage. **To'yxona** – House, place of wedding. **To'ychilik** – The specific order of the wedding, the things that can happen at the wedding. **To'yona** – A gift made or to be made by relatives to the owners of the wedding on the occasion of the wedding. **To'yboshi** – The person in charge of the wedding. **Nikoh** - The ceremony of legalizing a couple according to the Shari'a. Izdivoj aqdi. **Nikohsiz** – Unmarried, unmarried. **Nikohlamoq** – formalize the couple to be married. **Nikohli** – Married, marriage ceremony

Another translation dictionary for Uzbeks in Afghanistan is Farhangi Uzbeki-Dari, created by Rahim Ibrahim.[4]. This dictionary is a translation dictionary with linguodidactic features. It contains explanations of Uzbek and Dari words. Another such dictionary, Farhange Uzbeki ba Farsiy[5], prepared by Muhammad Halim Yorqin and Shafiqa Yorqin, lists the names of weddings and ceremonies associated with them. We have quoted the words in the Persian version and the Uzbek translation.

To'y – A ceremony with instruments and songs and dances to celebrate real events such as celebrations, weddings, circumcisions, cradles, engagements, and so on.

To`yboshi – The person who conducts the celebration and manages the process توى

Chimildiq – The curtain, a special curtain drawn in one corner of the room on the wedding night, is reserved for the bride and groom and sets them apart from the others.

Another dictionary is Latayif al-Lughat by Mawlawi Abdul Latif Abbas Gujrati Hindi (1014-1037). Abdul Latif Abbas Gujrati (1014-1037), one of the scholars and secretaries of the Jahangir period, was born in Gujarat, India. Latayif al-Lughat (Gift and Blessing) is one of the works written in the 11th century AH on the words and terms of Rumi's Masnavi. He used various books such as Qomus, Sara, Kanzullugat, Farhangi Jahangir in compiling this work. It also has the roots of all Persian, Arabic, Turkish and Syrian words. In this dictionary, for example, the ethnography "sep" occurs in the form "saib". The dictionary explains that "Saib is an Arabic word for the bride's sebi, a beautiful, graceful and eye-catching item."

Conclusion. Summarizing our views on the sources of the "Explanatory dictionary of ethnography of wedding ceremonies of the Uzbeks of northern Afghanistan", The units included in this dictionary include wedding ethnography found in the speech of Uzbeks in northern Afghanistan. These ethnographies come in two forms:

1. On the basis of selection and interpretation of ethnographic units in the annotated dictionaries of Uzbek and Persian languages;
2. Ethnographies are based on the dissertation of the Uzbek people living in Faryab, Javzijan, Sarpul, Balkh, Samangon, Takhor, Badakhshan, Kunduz regions of northern Afghanistan.

Some of them have become obsolete and have survived only in the desert and mountainous areas far from the city. The definition of a group of words that the Uzbeks of northern Afghanistan can be called "ethnographies" and its thematic content deserves special study in the monographic plan. In this regard, the lexical, phonetic and morphological features of the Uzbek dialects of northern Afghanistan require a more in-depth scientific analysis by Uzbek linguists.

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COMPARATIVE ANALYSIS OF ADJECTIVES IN OLD TURKIC AND MODERN UZBEK

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Annotatsiya. Mazkur maqolada, asosan turkiy tillarda sifatlarning ifodalanishi, qadimgi turkiy til va hozirgi turkiy tillar orasidagi o'xshash va farqli jihatlar, turkologiyada sifat mavzusi bo'yicha bildirilgan fikrlar hamda ularning tahlili, umumiy xulosalar bildirilgan.

Kalit so'zlar: sifat, qadimgi turkiy til, turkiy tillar, turkiyshunoslik, bitiktoshlar.

Annotation. This article mainly deals with the expression of adjectives in Turkic languages, similarities and differences between ancient Turkic and modern Turkic languages, opinions on the subject of adjective in Turkology and their analysis, general conclusions.

Key words: adjective, ancient Turkic language, Turkic languages, Turkic studies, inscriptions.

Аннотация. В статье в основном рассматриваются выражение прилагательных в тюркских языках, сходства и различия между древнетюркскими и современными тюркскими языками, мнения на тему прилагательных в тюркологии и их анализ, общие выводы.

Ключевые слова: прилагательное, древнетюркский язык, тюркские языки, тюркология, надписи.

Introduction. The lexical level of a language is the most variable level after the phonetic level. We find out how the group of adjectives, which is the object of study of morphology, has changed over the course of historical development, which languages have caused these changes, as well as how Uzbek differs from other Turkic languages in Turkic languages. Let us consider Many scholars have expressed similar views on the historical chronology of the Uzbek language, according to which the Uzbek language

- The oldest Turkic language (from the earliest period to about the beginning of the century AD),
- Ancient Turkic language (about III-IV centuries to IX centuries),
- Old Turkic language (X century to XIV centuries),
- Old Uzbek literary language (XV-early XX centuries),
- Periodized in the form of modern Uzbek literary language (from the 1920s to the present).

Literature review. In Turkic studies, the study of words related to the category of adjectives has a unique history. Turkic scholars such as N.K.Dmitriyev, A.P.Yakubinsky, L.N.Kharitonov, N.F.Katanov, P.M.Melioransky, M.A.Kazembek, A.N.Kononov, A.M.Shcherbak, S.N.Ivanov, P.I.Kuznesov, T.I.Grunin,

Ye.D.Polivanov have a unique semantic category of qualities, made important comments on the syntactic function of the construction and shooting feature.

M.M.Fakhriddinov's «Turkcha qoida» (1913), Elbek's «Bitik yo'llari» (1919), «Yozuv yo'llari» (1921), Shorasul Zunnun's o published a number of textbooks and manuals, such as «O'zbekcha qoidalar» (1925), Munavvar Qori, Qayum Ramazan, Shorasul Zunnun's «O'zbekcha til saboqligi» (1925), Ye.D. Polivanov's "Short grammar of the Uzbek language" (1926) in which, among other words, ideas about the semantic features of words belonging to the category of adjectives were expressed.

Research Methodology. Fitrat was one of the first scholars to create Uzbek grammar. His book "Sarf" (1925-1930) discusses the morphology of the Uzbek language, including adjectives. In this play, the adjectives are initially divided into two groups according to the degree of primitive and artificial, the construction of the adjectives, and a number of adjectives that make up the adjectives. Fitrat mainly emphasizes the following adjectives: *-li* (bilimli), *-gi* (qishgi), *-imtil* (sarg'imtil), *-ish* (sarg'ish), *-iy* (tarixiy), *-ma* (yozma), *-roq* (yaxshiroq), *-g'on* (bilag'on), *-g'in* (ozg'in), *-(a)r* (oqar suv), *-gan*, *-kan*, *-qan* (o'qigan yigit), *-lik* (o'qurlik kitob) and so on. It seems that Fitrat understood the scope of quality construction in a very broad sense at that time, that is, along with direct quality construction (such as *-li*, *-ma*, *-iy*), quality levels, reduced quality forms, adjective forms also included.

Analysis and results. O. Madrahimov's article "On the issue of quality and newly created adjectives in the Uzbek language" provides a more thorough analysis of a number of grammatical and semantic features of quality, especially of newly created adjectives. However, some of the points in the article are controversial and do not seem to correspond to the facts of the Uzbek language. For example, the author writes: "... the affix *-li* is not found in ancient Turkish written monuments and in the old Uzbek language. Its function was performed by the affix *-lik* (*-lig*, *-liq*, *-lug*, *-luk*). "[4] Citing these thoughts, docent T.Khojayev said: with *-li* occurring in the affix function, *-lik*, which is characteristic of the next period, is not a separate affix, but a single affix with two phonetic complexes. Because they do not differ from each other in terms of lexical meaning and grammatical meaning. The difference between them is in the phonetic structure. " [5]

According to some Turkologists, especially Shcherbak, adjectives did not exist at the level of a separate word group in the oldest and most ancient Turkic languages. That is, they are said to be the result of the semantic-functional development of the horse or of some other morphological structure. This view, which is widely acknowledged, is in fact incorrect, as adjectives are a lexical-functional type based on the distinction between the signs and properties of objects in the human mind, and are present in all the languages of the world.

If we look at the expression of the adjective in the language of monuments, the use of adjectives in most modern Turkic languages, and compare the composition of modern adjectives with the language of runic monuments, it is not difficult to see that most of them are almost completely or partially preserved. With the exception of some phonetic differences, most Turkic languages have similarities. Let us now compare some of the features of the Orkhon-Enasay monuments with modern languages:

In the language of Orhon-Enasay monuments	In the Uzbek language	In the Karakalpak language	In the Kyrgyz language	In the Kazakh language	In the Uyghur language	In the Turkmen language
<i>kalm</i>	<i>qalin</i>	<i>qalm</i>	<i>qalın</i>	<i>qalın</i>	<i>qəlin</i>	<i>galın</i>
<i>kichig</i>	<i>kichik</i>	<i>kishi</i>	<i>kuchuu</i>	<i>kishkene</i>	<i>kichik</i>	<i>kichi</i>
<i>ulug</i>	<i>ulug'</i>	<i>ullı</i>	<i>uluu</i>	<i>ulı</i>	<i>uluq</i>	<i>ulı</i>
<i>tok</i>	<i>to'q</i>	<i>toq</i>	<i>toq</i>	<i>toq</i>	<i>toq</i>	<i>dok</i>
<i>ach</i>	<i>och</i>	<i>ash</i>	<i>ach</i>	<i>ash</i>	<i>ach</i>	<i>ach</i>
<i>isig</i>	<i>issiq</i>	<i>issi</i>	<i>isiq</i>	<i>istiq</i>	<i>issiq</i>	<i>g'izg'in</i>
<i>kisga</i>	<i>qisqa</i>	<i>qisqa</i>	<i>qisqa</i>	<i>qisqa</i>	<i>qisqa</i>	<i>g'isg'a</i>
<i>kuchlug</i>	<i>kuchli</i>	<i>kushli</i>	<i>kushtuu</i>	<i>kushti</i>	<i>kuchluk</i>	<i>guychli</i>
<i>yanı</i>	<i>yangi</i>	<i>jana</i>	<i>janı</i>	<i>jana</i>	<i>yeñi</i>	<i>yanı</i>
<i>yig</i>	<i>yaxshi</i>	<i>jaqsı</i>	<i>jaqshi</i>	<i>jaqsı</i>	<i>yaxshi</i>	<i>yagshi</i>
<i>arıq</i>	<i>oriq</i>	<i>arıq</i>	<i>arıq</i>	<i>arıq</i>	<i>oruq</i>	<i>arriq</i>
<i>bosh</i>	<i>bo'sh</i>	<i>bos</i>	<i>bosh</i>	<i>bos</i>	<i>bosh</i>	<i>bosh</i>
<i>səmiş</i>	<i>semiz</i>	<i>semiz</i>	<i>semiz</i>	<i>semiz</i>	<i>semiz</i>	<i>semiz</i>
<i>ak</i>	<i>oq</i>	<i>aq</i>	<i>aq</i>	<i>aq</i>	<i>aq</i>	<i>aq</i>
<i>ko'k</i>	<i>ko'k</i>	<i>ko'k</i>	<i>ko'k</i>	<i>ko'k</i>	<i>ko'k</i>	<i>go'k</i>
<i>beduk</i>	<i>baland</i>	<i>biyik</i>	<i>biyik</i>	<i>biyk</i>	<i>buyuk</i>	<i>beyik</i>
<i>yimshaq</i>	<i>yumshoq</i>	<i>jumsaq</i>	<i>jumshaq</i>	<i>jumsaq</i>	<i>jumshaq</i>	<i>yumshak</i>
<i>qatig'dı</i>	<i>qattiq</i>	<i>qattı</i>	<i>qatuu</i>	<i>qattı</i>	<i>qattiq</i>	<i>gati</i>

Table: Adjectives in ancient and modern Turkic languages.

In modern Turkic languages, adjectives have largely retained their old form - lexical and grammatical structure. At the same time, they have undergone certain phonetic or lexical changes according to the characteristics of each language. (While in the Orkhon-Enasoy script there is *kuchluk*, in modern languages there are *kuchli*, *ku'shli*, *ku'shti*, *kushtuu*, *guychli*) Lexical differences also occur. In the language of monuments it is used in the form of *beduk*, in modern Turkic languages it is used as *biyik*, *biyk*, *beyik*, *buyuk* . The Uzbek language uses the word *baland* (borrowed from Persian-Tajik). If we pay attention to this aspect, we can see that the Uzbek language was influenced by the Persian-Tajik language more than other Turkic languages. The word *yig* in the language of such monuments is given in most Turkic languages as *yaxshi*, *jaqsi*, *jaxshi*, *yagshi*. In fact, the word *iygi* has survived in modern Kipchak languages. (Karakalpak is *iygilikli* – good). In the Kazakh dictionary, the word *iygi* is given as an adjective, and the words *iygi niyetti*, *iygilikti* are given as an example.

In the ancient Turkic language, adjectives can be divided into two types: original and relative adjectives: 1. The original adjectives represent the a) color of the thing and the object: **ala**, **aq**, **qara**, **yashıl**. For example, " *qızıl qan*, *qara ter*, *sarıg' altun*, *aq ku'mu'sh*, *yag'ız (kulrang) yer*, *torıg' at*, *kök tənri* etc. b) represents the shape and size: *səmiş buqa*, *torıq buqa*, *az bodun*, *öküş bodun*, *egri to'be* ; c) represents a trait: *arıg'* (clean), *sog'ug'* (cold), *ədgu* (good), *kisi*, *yablag'* (bad) *kisi*, *ayyig' kisi*, *chig'an bodun*; *yablaq ag'ı bərir*, *yag'uq ərsər ədgu ag'ı bərir*; d) means taste: *suchug sab* (sweet word);

2. Relative adjectives. In the Old Turkic language, relative adjectives are formed by the method of affixation and composition. The following affixes make adjectives from adjectives and other word groups: a) **-lig', -lig, -lug', -lu'g**. These additions create quality from the horse and signify ownership and proportion. *Ekin* – *ekinlig* (*ekinli*); b) **-siz, -siz, -suz, -su'z**. These additions make the horse a sign of ownership and absence. *Bilig* (*bilim*) – *biligsiz* (*bilimsiz*); c) **-saq, -sək**. This desire is formed from the combination of the verb *-sa, -sə* and the adjective *-q, -k*. *Bag'ir* (*jigar*) – *bag'irsaq* (*ko'ngilchan*); d) **-sig', -sig**. This adds quality to the horse and means similarity. *Qul* – *qulsig'* (*quldek*), *bəg* (*bek*) – *bəgsig* (*beklarcha*); e) **-qı, -ki, (-g'ı, -gi)**. This creates a relative quality from the extra horse, form and rhyme. *-qı*, to a thick base ending in a consonant, *-ki* to a thin base; *-g'ı* is added to the thick base ending in a consonant, and *-gi* is added to the thin base: *ay* (*oy*) – *ayqı* (*oyga xos*), *yay* (*yoz*) – *yayg'ı* (*yozgi*), *ichrə* (*ichda*) – *ichrəki* (*ichidagi*); f) The suffix *-z*. This adjective creates an adjective. *U* (to be able to) – *uz* (skillful); g) The suffix *-l*. This suffix is found in words such as *yashıl, qızıl, tu'kəl*.

Conclusion. Some Turkic languages have more adjectives than other languages. It later became part of their vocabulary. It should be noted that these words are borrowed from other languages, because a word encountered in one of the Turkic languages is considered to belong to the real Turkic layer only if it occurs in another sister language in the same or modified form. This process has existed since time immemorial, proving once again that language is a social phenomenon. As for the adjectives in the ancient Turkic language, it should be noted that in the language of this period, along with the adjectives, all other words retained their pure Turkishness. In later times, Arabic, Persian, and many other languages were introduced.

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PROSPECTS FOR IMPLEMENTATION OF PROJECT MANAGEMENT PRINCIPLES IN THE DIGITAL ECONOMY

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Annotatsiya. Ushbu maqolada raqamli iqtisodiyotda loyihalarni boshqarish tamoyillarini amalga oshirish istiqbollari haqida soʻz yuritilgan. Loyihalarni boshqarish boshqaruv orqali amalga oshiriladi. Shunga koʻra, aytish mumkinki, boshqaruv – bu maʼlum bir ijobiy natijaga erishish uchun, uslublar va tamoyillar yigʻindisi orqali biror obyektga maqsadga muvofiq taʼsir etishdir.

Kalit soʻzlar: loyihalarni boshqarish, raqamli transformatsiya, raqamlashtirish, metodologiya, iqtisodiyot, loyiha.

Аннотация. В статье рассматриваются перспективы реализации принципов проектного управления в цифровой экономике. Управление проектом осуществляется через менеджмент. Таким образом, можно сказать, что управление - это целенаправленное воздействие на объект посредством набора методов и принципов с целью достижения определенного положительного результата.

Ключевые слова: управление проектами, цифровая трансформация, цифровизация, методология, экономика, проект.

Annotation. This article discusses the prospects for implementing the principles of project management in the digital economy. Project management is done through management. Therefore, it can be said that management is the purposeful influence on an object through a set of methods and principles in order to achieve a certain positive result.

Key words: project management, digital transformation, digitization, methodology, economics, project.

Introduction. Today, the digital economy is seen as a driving force for economic growth, capable of driving huge economic shifts and impacting entire areas of business, the labor market and people's lifestyles.

Along with new open opportunities, the digital economy also poses threats. These are the difficulties arising from the use of new opportunities, the low level of digital skills and the insufficient level of technology adoption both within and between countries. [8]

In order to define the concept of "digital economy" and assess its scale, a three-tier approach is applied, which includes the digital sector, the digital economy and the digitalized economy. The backbone of the digital economy is the "digital sector": information and communication technology (ICT) organizations that produce basic

digital goods and services. The “digital economy” is that part of the economy that is represented by primarily digital enterprises, whose business model is focused on digital products and services, consists of the digital sector and digital platform services. “Digitalized economy” is the broadest concept of the use of ICT in all areas of the economy.[6]

Digital transformation (DT), being the latest trend for business transformation and organizational change, synchronizes business processes and integrates information technology, leading to operational efficiency and innovation, which contributes to the overall business strategy. However, linking technology and processes to the organization's people and customers is still challenging.

From year to year, there is an increasingly rapid penetration of various digital platforms in the life of the population.

Literature review. In theoretical terms, there is also a double approach proposed by professor R.M.Mesheryakov for the concept of the essence of the digital economy:

1. Classic - where the digital economy is based on digital technologies in the field of electronic products and services (distance learning, telemedicine, sale of media content, etc.);

2. Advanced - economic production using digital technologies, including a chain of products and services (Internet of Things, Industry 4.0, logistics, smart factory, engineering services, fifth generation communication networks, etc.).[9]

Since digitalization is a relatively new area of research, there is limited research specifically dedicated to digital transformation (DT) project management.

The Project Management Institute (PMI) describes a project as "an effort taken over a period of time to create a unique product, service, or outcome." Project management, on the other hand, is defined as "the application of knowledge, skills, tools and techniques to project activities to meet project requirements."

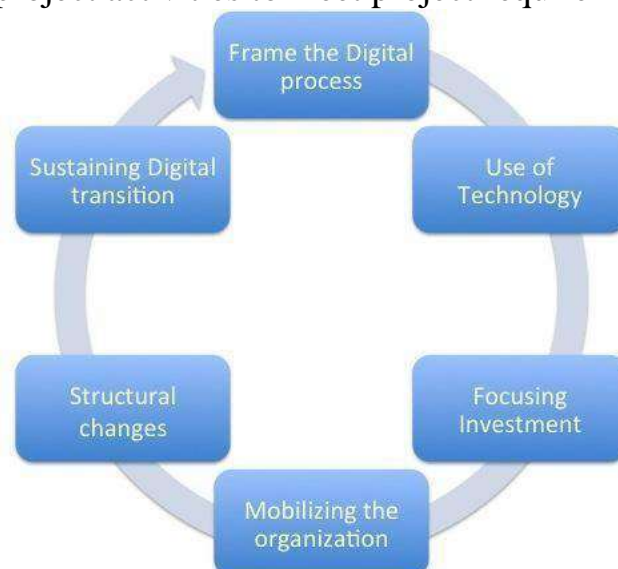


Figure 1. An integrated 6-step approach to managing digital transformation

Digital project managers need a solid structure with a holistic, integrated approach to project management, change management principles and processes to coordinate and manage both the technological and human side of the project during the implementation of a digital project.

The system is a wheel that defines the main stages, tools and methods of integrated project management and change management. Thus, it can serve as a guide for firms on how to integrate project management and change management tools in order to successfully formulate and implement digital transformation in an organization. The Implementation Phase is divided into five main phases.[10]

Research Methodology. It should be emphasized that there is no single universal method of project management, but rather an attempt was made to link the research question and the chosen methods together. The integration of project management and change management has been adopted to gain a deep understanding of digital transformation as a phenomenon, as well as the tools, methods and procedures used in the real world to further develop the standard, as a result of ongoing research.[3]

In modern conditions of digitalization of society, digital competencies are represented by a large set of knowledge and skills. The use of one method in different types of activity solves a different set of problems, and competence presupposes the ability of the subject to solve a contour problem using digital technologies. The multitude of competencies will constantly grow as the digital economy develops. Limiting it to a list of universal competencies will lead to a rapid loss of its relevance for the economy.

The developed method allows conducting research on the provision of economic entities with the necessary competencies, identifying areas in which the formation of new competencies or their adaptation from other types of economic activity is necessary.[2]

Throughout history, mankind has accumulated an impressive list of successfully implemented complex projects. From building the Pyramids at Giza to sending a man to the moon, all of this required the coordinated work of thousands of people and implies a complex project management system.

In simple terms, Project Management is the management and organization of all the processes necessary to achieve a goal - within time and budget.

All projects are different from each other. There is no perfect project management method that is right for every type of project. There is also no single system that fits all managers and is convenient for all team members. During the entire existence of project management, many effective approaches, standards and techniques have been created that can be used.

The developed methods differ from each other in areas of application, project implementation and formalization.

Analysis and results. This approach is focused on projects with strict restrictions on the sequence of task execution. Ideally, there are 5 stages of traditional project management, but you can add additional stages if the project requires it.

Agile. In this approach, the project is not divided into sequential phases, but into small sub-projects, which at the end are assembled into a finished product.

And so, the initiation and planning of the highest level is carried out for the entire project, and the subsequent phases: development, testing and others are carried out for each subproject separately. This makes it possible to transfer the results of these subprojects faster and when starting a new mini-project, you can make changes without unnecessary costs and impact on the rest of the project.[5]



But Agile can hardly be called a project management method. It is more of a set of principles and ideas on how to implement projects. Based on these principles and practices, new agile methods or frameworks were created: Scrum, Lean, Kanban and others. Following the same principles, these methods can vary greatly from each other.

Scrum. This framework, from the Agile family, is considered the most structured. It includes elements of the classical method and ideas of an agile project management approach. The result is a balanced combination of structure and flexibility. According to Agile's precepts, Scrum divides the project into parts that can be immediately used by the customer.

Lean. Agile talks about the need to break a project into small manageable subprojects, but how to manage the development of these packages is not said. In turn, Scrum offers its own methods and processes. To the principles of Agile Lean adds a workflow scheme, so that each of the subprojects performed equally well.

Just like Scrum, Lean breaks a project into small subtasks that run separately and independently. But in Lean, there is a workflow with stages in the development of each subtask.[1]

Kanban. Lean looks a little abstract, but when combined with Kanban it becomes easier to use it in building your own project management system. By itself, Kanban is similar to an industrial production scheme. In Kanban, the product increment is also passed forward from stage to stage, ultimately resulting in the item being shipped.

In Kanban, compared to Scrum, there are no restrictions during sprints, no roles except for the product owner, which makes him less strict. Kanban empowers team members to conduct multiple tasks at the same time, which Scrum does not. It does not regulate meetings by the status of the project, which makes it possible to carry out them as conveniently, or not at all.

6 sigma (Six Sigma). This is a more structured version of Lean than Kanban, with more scheduling added to save resources, improve quality, and reduce scrap and failure.

The ultimate goal of this method is to meet the customer's needs with the quality of the product, which can be achieved through a continuous process of improving all points of the project, based on a detailed analysis of indicators. 6 Sigma focuses on troubleshooting when problems arise.

PRINCE2. The name is from the acronym "Projects IN Controlled Environments, version 2", translated as "Projects in a controlled environment, version 2". PRINCE2, unlike agile approaches, does not use an iterative method. If you compare PRINCE2 with other methods, you can compare it with a hybrid of the Waterfall method and a concentration based on 6 sigma.[4]

Conclusion. As mentioned earlier, there is no universal project management method that can be used in the implementation of all types of projects. Each of the considered methods has both its advantages and disadvantages.

This framework serves to integrate project management and change management, and to facilitate the digital transformation process during the project implementation phase.



Results of digital transformation: leadership and strategy, technology and management, financial aspect, organizational mobilization, structural change, sustainability.

From a review of the literature, it became apparent that digital transformation is a type of organizational change that is not only aimed at introducing new technologies, but also at transforming the way businesses and organizations operate.

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THE IMPACT OF INVESTMENTS ON THE BALANCE OF PAYMENTS OF THE REPUBLIC OF UZBEKISTAN

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Annotasiya: Ushbu maqolada O‘zbekiston Respublikasi to‘lov balansi tarkibi va unga ta'sir etuvchi omillar nazariy va tahliliy ma'lumotlari yuzasidan ko'rsatkichlar aniqlangan. Shuningdek, to‘lov balans tarkibiga investisiyalarni ta'siri ko‘rib chiqilgan.

Kalit so‘zlar: to‘lov balansi, investison pozisiya, xalqaro standart, jahon xo‘jaligiga integratsiyalashuvi, global biznes faoliyati, tashqi savdo, umumiy savdo balansi.

Аннотация: В статье определены показатели структуры платежного баланса Республики Узбекистан и теоретические и аналитические данные факторов, влияющих на нее. Также рассматривается влияние инвестиций на структуру платежного баланса.

Ключевые слова: платежный баланс, инвестиционная позиция, международный стандарт, интеграция в мировую экономику, глобальная деловая активность, внешняя торговля, общий торговый баланс.

Abstract: This article identifies indicators on the structure of the balance of payments of the Republic of Uzbekistan and the theoretical and analytical data of the influencing factors. The impact of investments on the balance of payments structure was analyzed as well.

Keywords: balance of payments, investment position, international standard, integration into the world economy, global business activity, foreign trade, overall trade balance.

Introduction. Recent reports on the balance of payments and the international investment position of our country have been prepared and published in accordance with the requirements of international standards. The balance of payments reflects on the level of the country's foreign economic relations and integration into the world economy. At present, the balance of payments will have individual characteristics for each country, and this situation is explained through the economic policy, economic development and economic security of the country, resource supply, and so on. The balance of payments is also significantly affected by the international environment and conditions.

Since the balance of payments is the object of state regulation, a number of theoretical approaches have been formed in this regard. The main goal of balance of payments theories is to develop methods of regulating international settlements. The formation of balance of payments indicators of the Republic of Uzbekistan in 2020 was influenced by factors such as changes in the domestic and foreign markets due to the onset of the global coronary crisis, declining foreign trade, slowing global business and increasing financial risks [1, p. 3].

The analysis of the theories of the balance of payments shows that the main factors of the balance of payments crisis are changing. If macroeconomic indicators have served as a key factor in the 80s of the last century, they are now strongly influenced by the external environment and the countries considered as the main trading partner [7, p.48].

Some economists argue that the distribution of retained earnings to foreign shareholders may change the dynamics of the current account [4, p.247]. Although these measures mainly affect the stock market in developed financial centers, the amount of income received from investments in shares does not change significantly, however, its level can vary dramatically for several countries over a period of time.

Literature Review. The emergence of the concept of "balance of payments" is inextricably linked with the term "trade balance". The term "trade balance" was first used in E. Misselden's "Circle of Trade" (1923), which provides the first calculations of the British trade balance [13, p. 35].

The concept of "trade balance" was developed in the works of T. Mann. He introduced the concept of "general trade balance" in *The Wealth of England in Foreign Trade* (1664) and thereby tried to express the country's relations with all other countries as a whole [6, p. 78]. Mann noted that the deficit in foreign trade with certain countries can be covered by a positive balance with other countries, so foreign trade activities should be assessed based on the overall trade balance. The term "balance of payments" was first used in D. Steward's *"Studies on the Principles of Political Economy"* (1767), which showed the relationship between foreign trade and capital movements [8, p. 134].

According to D. Steward, the balance of payments is an independent concept and consists of: 1) expenses of citizens abroad; 2) payments on debts, payments to foreigners on principal and interest; 3) lending money to other countries.

Also, while the Austro-Hungarian balance of payments analysis was conducted by M.T. Guber [12, p. 34], the balance of payments of Switzerland and Hungary were studied by V. Tsollinger and U. Felner, respectively [15, p. 45; 5, p.67].

In particular, the UK became the first country to establish a balance of payments and set up publishing. The British Ministry of Commerce presented the first annual balance of payments in 1919. Following the UK, the U.S. also set up a balance of payments compilation and publication. The U.S. Department of Commerce began publishing balance of payments information in 1922. According to the International Monetary Fund's (IMF) initial understanding of the balance of payments, the balance of payments represents a systematic report on all economic transactions between the population of a particular country and the population of other countries over a period of time. Thus, the term "balance of payments" has become a statistical report that reflects on all foreign economic transactions.

Research methodology. The method of analysis and synthesis was used in the study of problems in this research work. Induction and deduction methods were also widely used in the analysis of views and opinions related to the research work. In the analysis of data of the Statistics Committee of the Republic of Uzbekistan used the methods of grouping, comparative analysis, sample observation of statistical data. Scientific abstraction and other methods were used to enrich the content of the work and made a conclusion.

Analysis and results. At the end of 2020, the current account deficit was negative and amounted to 3.1 billion soums. (\$ 3.4 billion in 2019). The improvement of the current account deficit is explained by a decrease in imports and exports under the influence of the pandemic, a decrease in primary income, the volume of cross-border remittances remained at the same level in previous year (Figure 1).

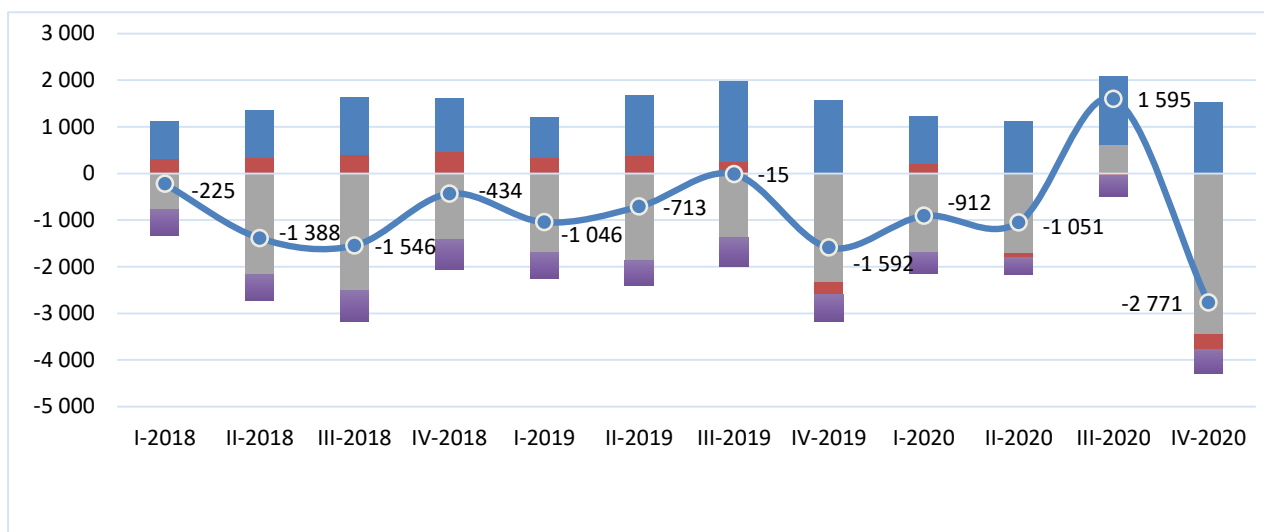


Figure 1. Balance of current account for components (million dollars).

In 2020, in the income and expenditure part of the current account, there was a decrease compared to 2019 in all components. (Table 1).

Table 1

Current Revenue and Expenditure Structure (\$ million)

Indicators	2018	2019	2020	Change (Compared to 2019)
Current income	22 163,2	25 991,0	21 765,8	-16,3%
Export	14 135,1	16 993,4	14 522,7	-14,5%
Goods	11 385,6	13 898,6	12 823,2*	-7,7%
Non-monetary, no gold	8 476,1	8 980,4	6 974,8	-22,3%
Services	2 749,5	3 094,8	1 699,5	-45,1%
Accrued primary income	3 205,2	2 957,3	1 658,3	-43,9%
Accrued secondary income	4 822,9	6 040,3	5 584,8	-7,5%
Current expenses	25 756,4	29 356,6	24 904,3	-15,2%
Import	23 443,5	26 550,8	22 559,6	-15,0%
Goods	18 252,4	21 190,0	19 048,3	-10,1%
Services	5 191,1	5 360,9	3 511,3	-34,5%
Accrued primary income	1 697,6	2 220,1	1 899,4	-14,4%
Accrued secondary income	615,2	585,7	445,3	-24,0%
Current account balance	-3 593,2	-3 365,6	-3 138,4	-6,8%

At the end of 2020, the negative balance of foreign trade, taking into account international services and primary income, amounted to 8.3 billion soum dollars, according to the methodology of Balance of Payments and International Investment Position Guide (BPIIPG No. 6, IMF, 2009). At the same time, the positive balance of secondary revenues amounted to 5.1 billion soum dollars.

Capital transactions account. The positive balance of capital transactions amounted to 25.2 million in 2020, mainly due to large inflows. dollars (\$ 254.0 million in 2019).

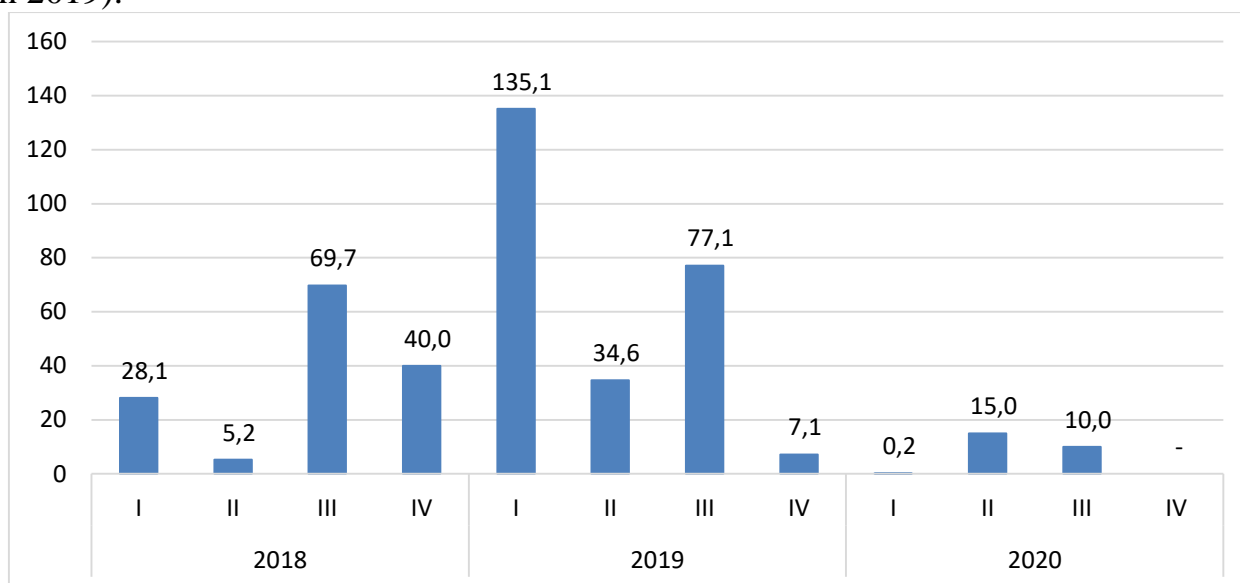


Figure 2. Revenues from capital operations (million dollars)

Financial accounting. The negative balance of the financial account amounted to 4.0 billion soums at the end of 2020 (a decrease of \$ 1.0 billion compared to 2019). The main reason for the persistence of the financial account deficit is the increase in liabilities to non-residents on loans and borrowings by 7.1 billion soums. (of which \$ 3.3 billion is in the public sector), \$ 1.7 billion in direct investment. USD and 1.4 bln. dollars. This year, due to the sale of non-monetary gold on international reserve assets operations, the foreign exchange component amounted to 1.8 billion soums. a significant increase in the amount of US dollars was observed (Table 2).

Direct and portfolio investments. Net inflow of foreign direct investment was 1.7 billion dollars during 2020 [18, p. 8] The volume of foreign direct investment in the country was partially offset by an increase in the repatriation of investments under production sharing agreements (PSAs).

Table 2

Indicators	2018	2019	2020
Financial accounting	-2879,9	-5065,1	-4014,6
Net acquisition of financial assets	-13,4	4 036,9	7 038,2
Foreign direct investment	1,9	3,1	1,7
Portfolio investments	-	-	-0,1
Other investments	1 548,4	2 627,2	5 265,2
Here			
currency and deposits	842,8	591,0	3 149,4
trade credits and loans	702,7	2 037,2	2 112,8
Reserve assets	-1 563,7	1 406,6	1 771,4
Net receipt of financial liabilities	2866,5	9102,0	11052,8
Foreign direct investment	624,7	2 316,5	1 725,7
Portfolio investments	13,0	1 345,7	1 389,4
Financial derivatives	-1,3	-4,3	-6,4
Other investments	2 230,1	5 444,0	7 944,1

Here			
loans and borrowings	2 050,7	5 866,9	7 081,2
trade credits i paints	331,0	-560,8	568,5
other creditor debts	-148,7	80,4	93,4

Structure of Financial Revenues and Expenditures (\$ million)

Against the background of the crisis in the world economy, net foreign investment in capital decreased by 1.6 times to 1.3 billion soums. The volume of reinvestment of income by foreign investors decreased by 1.3 times. Direct investment in debt instruments remained at the level of the corresponding period last year. The loans of parent companies amounted to 153 mln. dollars, as well as net payments on PSAs in exchange for a decrease in natural gas production was 276 mln. dollars [17, p. 11]; (Figure 3).

There was a significant net increase in portfolio investment liabilities in 2020. This situation is exacerbated by the Republic of Uzbekistan 555 mln. doll. and 2 billion soums. The issuance of international bonds in the amount of 600 million soums, as well as the issuance by the National Bank and Ipoteka Bank to the international capital market totaling 600 million sum dollars is explained by the placement of Eurobonds [8, p. 19].

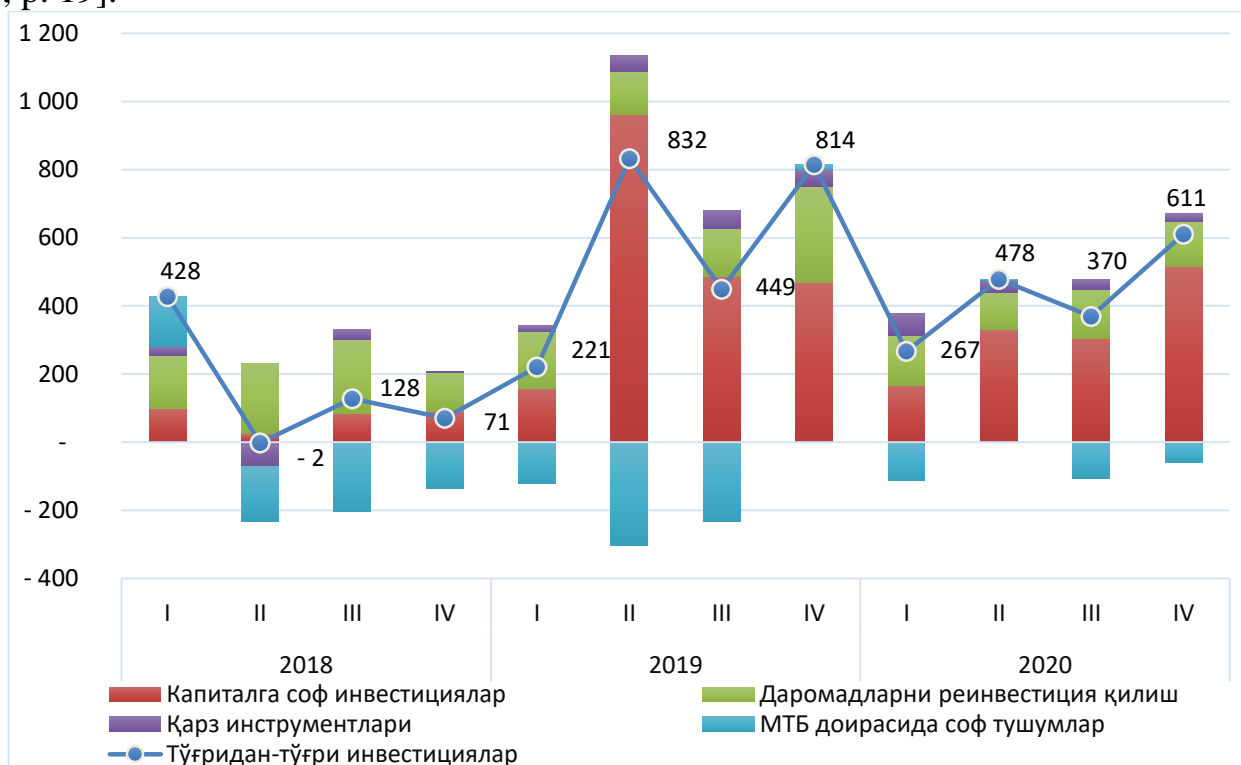


Figure 3. Changes in the components of direct investment (million dollars)

At the end of 2020, the balance of portfolio investment operations was negative and amounted to 1.4 billion sum dollars.

The net growth of assets under the component "Other investments" in 2020 will reach 5.3 billion. dollars. The main component of the "Other investments" component is the currency and deposits of residents, as well as trade loans and receivables (receivables), which amounted to 3.2 billion soums USD and 2.1 bln. dollars.

The volume of foreign direct investments in the Republic of Uzbekistan amounted to 1.7 billion soums. (\$ 2.3 billion in 2019). The net investments (excluding operations



on product sharing agreements) amounted to 1.8 billion soum dollars borrowed instruments from the head office - 153.2 mln dollars, decreased in investments of enterprises operating based on production sharing agreements was 276.1 mln. Economic uncertainty has negatively affected the rate of attraction of foreign investment due to the continuing coronavirus pandemic [7, p. 45].

The volume of transactions on foreign exchange assets related to reserve assets in foreign currency amounted to 1.7 billion soum dollars. Due to the increase in the price of gold in international markets (25.1%, from 1511.5 to 1891.1 dollars), Uzbekistan's gold reserves increased to 34.9 billion dollars on January 1, 2021.

Conclusion/ Recommendations. Although there are currently differing views on the formation of a completely new international financial system that would automatically eliminate balance of payments imbalances, reduce the risk of financial crises, and promote the effective establishment of financial and economic relations between countries, developed countries have maintained their post-World War II position and to reform the international financial architecture. Each country will have to adjust its balance of payments using domestic monetary and fiscal policy levers under these circumstances.

As we noted above, approaches to balance of payments regulation do not have an absolute advantage, and each has a number of advantages, depending on the current situation. Nevertheless, government intervention is effective in regulating the balance of payments in crisis situations.

According to our view-of points, a special attention should be paid to the fair and complete reflection of settlements between countries in line with the growth of the digital economy. Transactions through block chain technologies should also be taken into account when creating a balance of payments. The measures should be taken into account in this process to digitize information, make wider use of huge data and artificial intelligence capabilities.

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THE ROLE OF UZBEKISTAN'S EXPORT POTENTIAL IN THE WORLD'S GLOBALIZATION

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Annotatsiya. Ushbu maqolada O'zbekistonning jahon globallashuv jarayonidagi o'rni, uning eksport salohiyatining samaradorligi va samaradorligini shakllantirish, rivojlantirish sohasidagi mavjud muammolar, ularning yechimlari va tavsiyalari tahlili haqida qisqacha ma'lumot berilgan.

Аннотация. В данной статье представлен краткий обзор роли экспортного потенциала Узбекистана в глобализации, формирование и развитие его эффективности, анализ государственной политики и реформ в этой сфере, выявление существующих проблем, их решения и рекомендации.

Annotation. This article provides a brief overview of the role of Uzbekistan's export potential in globalization, the formation and development of its efficiency, the analysis of state policies and reforms in this area, the identification of existing problems, their solutions and recommendations.

Kalit so'zlar: eksport salohiyati, iqtisodiy rivojlanish, globallashuv, modernizatsiya, diversifikatsiya, tadbirkorlik sub'yektlari, imtiyoz va preferensiya, marketing kommunikatsiyasi, faol investitsiya, liberallashtirish.

Ключевые слова: экспортный потенциал, экономическое развитие, глобализация, модернизация, диверсификация, субъекты хозяйствования,



льготы и преференции, маркетинговые коммуникации, активные инвестиции, либерализация.

Key words: export potential, economic development, globalization, modernization, diversification, business entities, privileges and preferences, marketing communications, active investment, liberalization.

Introduction. The decrees and decisions adopted by the President to support entrepreneurship now open wide opportunities for small business and private entrepreneurship to further expand their activities and effectively organize production. Also, products made in Uzbekistan are widely used in the world market and have their own supply and demand. Particular attention is paid to supporting the export of products produced by private businesses, providing them with all possible assistance. Objectives of the existing literature on the strategy of sustainable development of Uzbekistan:

- Healthy and productive life for every citizen through progressive and sustainable socio-economic growth and spiritual renewal of the nation;
- Overcoming the consequences of the environmental crisis in the Aral Sea region and improving the environmental situation in the country;
- The main conditions for ensuring social and political independence and laying the foundation for sustainable development of the country;
- Abolish the command-and-control system of administrative management and eliminate the role of Uzbekistan as a source of raw materials for exploitation by other countries;
- Creating a constitutional and legal framework for democracy based on free market economic principles;
- Establish new institutional and administrative systems of governance throughout the state and community;
- formation of foreign policy and foreign economic relations in support of national interests, improvement of the country's prestige and position in the world community [1].

Literature review. Uzbekistan has a huge production potential due to the economic situation and the development of foreign economic relations. This is the basis for sustainable economic development and security of energy and food supply.

The main principles in this regard are:

- development of trade and economic relations independent of ideological views;
- bilateral and multilateral equal and mutually beneficial cooperation;
- recognition of international law and norms in relation to national norms and rules; Recognition of GATT / WTO principles and statements [2]. More than 160 states have recognized Uzbekistan, and about 380 foreign companies, firms and banks have accredited their representative offices in Uzbekistan. Our country is a full member of many international organizations. There are thousands of companies with foreign capital. Mutually beneficial and long-term relations have been established with the United States, Japan, Germany, Great Britain, France, the Republic of Korea, China and others. The common natural and geographical area of the Central Asian countries creates an agenda for a coordinated economic policy that will ensure the environmental security of the entire region. Uzbekistan has developed a comprehensive system of tax

exemptions and incentives for enterprises with foreign capital. The volume of foreign trade turnover in 1991 amounted to 500 mln. \$ 6.3 billion in 2001. the share of foreign countries in foreign trade increased to 64.3% of the total [4].

Research Methodology. A comprehensive ranking method is needed to assess the nation's comparative advantages. Comparative advantages can be assessed in a simpler way in terms of production costs or the price ratio of the same or similar product in world markets. According to the standard methods and expert assessments conducted by world authors, when comparing Uzbekistan in terms of competitiveness (regardless of product quality), its advantages can be divided into different groups of goods: competitive, almost competitive and currently non-competitive products. At the same time, the creation of a competitive atmosphere is an important condition for increasing the country's export potential and further development. A number of local and foreign economists believe that in order to increase the competitiveness of their domestic producers, it is necessary to:

- creation of equal opportunities for all business entities, ie all benefits should cover the whole industry;
- large resource mobility, primarily to increase the efficiency of the banking system, as well as to ensure the free flow of capital through the liberalization of commodity markets, administrative regulation and refusal to distribute raw materials for production and export;
- Demonopolization of the system of concerns, associations, holdings and national companies, where elements of high monopoly price support remain, leads to an increase in prices along the technological chain of limited access to imports;
- Improving and managing the tax system;
- liberalization of foreign trade [5].

Analysis and results. Non-commodity exports are largely dependent on the processing industry's access to foreign markets. While there are almost no barriers to exporting raw materials to foreign markets, non-raw material exports often have various tariff and non-tariff barriers abroad. The geographical distribution of exports can be divided into:

- Exports to foreign countries;
- Exports to CIS countries;

"Exports to foreign countries, in turn, can be divided into the following three regional markets:

1) Western markets are exports to EU countries, which account for 25.6% of exports to foreign countries and 17.8% of the republic's exports.

2) Asian markets, including Southeast Asian countries, namely Japan, South Korea, China, India, Vietnam, Malaysia, Singapore, their share is 10% of exports to foreign countries and 6.8% of the total. export republic. This group of countries represents fast-growing economies that seek to take a worthy place in the world commodity market.

3) Southern markets, including the Middle East, Iran, Israel, Turkey, Afghanistan, the United Arab Emirates, Saudi Arabia and Egypt, account for the largest share of Uzbek exports - 21.6% of exports. 16.1% of the country's exports to foreign countries and the republic" [6].

In addition, foreign trade between the CIS countries is carried out in a free trade regime, if goods originating in the CIS and delivered to them do not comply with the tariff policy, goods produced by domestic producers will also face stiff competition with foreign analogues. In some cases they fall into a competitive environment in terms of packaging, labeling and regularity of delivery. Not only brand news, but also effective marketing is important for bringing local brands to market and promoting it, in addition to maintaining local brands.

"In order to increase the effectiveness of the marketing communications complex, the following basic conditions must be met:

1) Purpose of communication: The transmitter must know exactly what audience he is reaching and how he wants to receive a response.

2) Data preparation: It is necessary to take into account the experience of the customer and the method of decoding the data of the intended audience.

3) Channel planning: The transmitter should transmit its data through the channels that can best deliver it to the target audience.

4) Data efficiency - the transmitter must be able to evaluate the response of the intended audience to the transmitted data on the feedback signals.

Communication process management in the marketing system includes:

1. Development of communication and product promotion strategies, substantiation of effective communication algorithm.

2. Develop an effective system of cooperation, interaction with consumers and competitors.

3. Multimedia - the development of optimal decisions of the company: approval of advertising goals, decision-making on the advertising budget, the choice of advertising tools, evaluation of the effectiveness of advertising.

4. Development of direct marketing program, sales optimization. Use 4P - Product, Place, Price, Promotion.

5. Advertising is a modern form of marketing. Promotion is the exchange of information between a seller and a buyer that influences the buyer's behavior and thinking. The main task of marketing managers here is to inform customers and their group exactly where the product is needed and the price they want" [7].

"Decree of the President of the Republic of Uzbekistan No. PF-5647 of February 1, 2019 "On measures to radically improve the system of public administration in the field of transport" and the Decree of the President of the Republic of Uzbekistan "On radical improvement of the system of freight and passenger transportation" In accordance with the Resolution of the Government of the Republic of Uzbekistan dated March 6, 2019 No. PQ-4230, high tariffs for rail transit, high transport costs due to the need for transit through third countries serves as an additional factor in reducing potential competitive advantages over time" [8].

Conclusion/Recommendations. There is ample evidence that Uzbekistan has many advantages:

1. Wider use of rich deposits of many types of minerals and identification of reserves;



2. Create a favorable environment for in-depth analysis and practical application of climate, energy and heat saving issues for the cultivation of various agricultural crops;
3. Rich cultural and historical heritage in creating a favorable environment for business development and tourism;
4. relatively cheap and highly skilled workforce, significant applied research and scientific potential;
5. developed infrastructure and others.

It should be noted that in 2020, the number of exporters in the country amounted to 6,109, which amounted to 9323.3 million. Exports of goods and services in the amount of USD (excluding exports of precious metals) were provided (decreased by 25.7% compared to the corresponding period of 2019) [9]. Exports of the Republic of Uzbekistan in December amounted to 930.4 mln. USD, which is 673.5 mln. The U.S. dollar fell more than the same month last year. By regions, the city of Tashkent accounted for 2,954.7 million soums with a 19.5% share in the country's exports. Jizzakh region with a share of 0.8% to 124.1 million. It has the lowest share of the country's exports in U.S. dollars. The long-term economic prospects of Uzbekistan will depend on how well President Mirziyoyev and his government can fulfill the election call for a "transition from a strong state to a strong civil society" and the priorities set in this regard. However, it is a known fact that legal and judicial reforms take time.

The government has expressed interest in public-private partnerships with local and foreign investors and has allocated plots of land for the development of hotels in major tourist attractions, including Bukhara. Steps are also being taken to simplify the processes that investors want to buy. Land, as well as for the development of architectural projects related to tourism - As President Mirziyoyev noted on February 22, 2018, "Uzbekistan's huge potential in the field of tourism has not been used effectively and fully for many years. In addition to inexperience, the initial "restoration" of many historical monuments poses great challenges. However, with the right approach and the involvement of relevant international experts, this sector promises to be an important driver of economic development of Uzbekistan. will give".

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ORGANIC AGRICULTURAL ECONOMY DEVELOPMENT

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Annotatsiya. Ushbu maqolada iqtisodiyotimiz rivojlantirish uchun zaruriy organik maxsulotlar yetishtirish yo'llari va samarasi, jahon tajribasi, mamlakatimiz sistetik va ximik vositalar yordamida mahsulot yetishtirishdan voz kechish iqtisodiy yo'nalishlarini yoritib berishga qaratiladi.

Аннотация. В статье рассматриваются способы и эффективность производства экологически чистых продуктов, необходимых для развития нашей экономики, мировой опыт, экономические направления отказа страны от производства синтетическими и химическими средствами.

Abstract. The article discusses the methods and efficiency of the production of environmentally friendly products necessary for the development of our economy, world experience, economic directions of the country's refusal to produce synthetic and chemical means.

Kalit so'zlar: organik-ekologik, cheklangan, sifatli ekologik toza, biogumus, vermikompost, chirindi, siderat o'g'itlari, effluent, izlanishlar, tajribalar.

Ключевые слова: орғано-экологический, ограниченный, качественно экологически чистый, биогумус, вермикомпост, гумус, сидератные удобрения, сточные воды, исследования, эксперименты.

Key words: organic-ecological, limited, qualitatively environmentally friendly, biohumus, vermicompost, humus, green manure fertilizers, effluent, research, experiments.

Introduction. A high quality product is a scientific synonym for an organic product. By organic products, the word organic means "limited" and means products grown without additional mineral fertilizers, toxic chemicals and other man-made influences, or from pure natural raw materials, grown on the basis of modern technologies.

Today, in the developed countries of the world, such as the United States, Germany, Japan and other developing countries, the production and demand for organic and environmentally friendly products is growing.

The volume of environmentally friendly, high-quality products in European markets was \$ 8 billion in 2019, \$ 12.5 billion in 2020, and more than 14% of the food produced in the European region in the first quarter of 2021.

The annual increase in demand for environmentally friendly products in European countries has increased by 5-15% in Germany, and by 25-30% in Denmark, Sweden and Switzerland, indicating the high importance of high-quality environmentally friendly products in these countries.

Literature review. Many scientists around the world are working on the cultivation of high quality organic products. They are mainly engaged in scientific research on environmental, agro-technological and economic problems of quality production.[4]

Naturally, the question arises as to the importance of quality organic products in Uzbekistan. Based on the facts, most of the food we grow is grown in a quality and natural way, which means that it is an organic product, as it is called by the world community today. From cotton and wheat to fruits and vegetables, 80-90% of our products are grown without toxic chemicals, herbicides and stimulants.

Below are the growth rates of agricultural production in 2000-2021.

Growth rates of agricultural production

Table 1

Table 1

<i>(as a percentage of the previous year)</i>				
Years	Including:			All categories of farms
	Farmer farms	Peasant (personal assistant) farms	Organizations engaged in agricultural activities	
2000	111,3	113	94,4	103
2001	119,4	105,5	104,8	101,9
2002	154,4	106,7	99,6	102,1
2003	141,9	106,1	84,8	111,3
2004	141	109,9	91,1	105,9
2005	132,6	108,9	79,1	103,6
2006	147,8	101,6	38,8	105,9
2007	117,8	109,7	21,8	104,6
2008	99,3	109,8	78,2	105,8
2009	111,9	94,3	111,2	108,1
2010	104,7	108,1	101,6	106,9
2011	102,9	107,9	105,0	108,0
2012	106,0	108,4	113,7	107,4
2013	104,2	108,9	101,5	107,3
2014	102,8	109,4	118,4	106,7
2015	103,3	108,2	103,6	106,9
2016	102,3	110,2	90,8	107,0
2017	92,2	104,6	110,2	104,1



2018	90,5	99,8	135,5	105,7
2019	110,2	97,6	159,6	101,6
January-December 2020	103,0	101,2	133,1	102,1
January-June 2021	94,7	101,8	84,0	104,2

Research Methodology. Among the types of organic products used in the cultivation of organic products are:

Biohumus (vermicompost) is an organic fertilizer obtained from the processing of organic waste from earthworms, a high-molecular weight formed by the processing of organic matter (manure from cattle, pigs and other animals) in the life activities of worms. organic compounds (excluding fermented rabbit, bird droppings, hay, tree leaves, food industry and household waste).[3]

Manure is a mixture of solid and liquid waste from livestock and poultry;

Analysis and results. When using the manure juice-juice method, the local fertilizer acts as a mulch along with feeding grain crops, reducing water evaporation and improving its absorption into the soil.

Compost is an organic fertilizer produced by the decomposition of organic waste from plants or animals;

Organic-mineral fertilizer - a fertilizer obtained by mixing organic and mineral fertilizers and (or) chemical compounds with nutrients of organic or inorganic origin;

Organic fertilizer - a fertilizer consisting of substances of plant or animal origin;

Dung - litter of birds, rabbits with or without bedding;

Soil enhancer - a material of organic and (or) inorganic origin added to the soil to improve its physical, chemical properties and (or) biological activity;

Bedding manure - manure containing bedding and fodder residues;

Bedding is a moisture-absorbing material that is applied to farm animals to absorb waste and create a warm, dry place;

Humus is a homogeneous soil mass formed during the decomposition of organic wastes of plants (peat, tree leaves, algae, straw) and animal wastes;

Effluent - an organic fertilizer obtained by anaerobic processing of organic waste in methane tank fermenters;

Green manure is an organic fertilizer obtained by growing and cultivating green mass of plants.

Mud is a fertilizer formed from silt and various plant sediments.

Siderate fertilizers - in which legumes are specially planted, cultivated and plowed as green manure. These include:



Alfalfa



Soy



Mosh



Peas



Donnik



Shabdar



Vika



Bean

For example, the quality of our cotton has been studied by the world community, and there is a growing interest in popularizing its varieties. Or a simple example, put a cucumber in one room and an imported hybrid cucumber in another room, the smell of the cucumber we grow will fill the room, and the hybrid cucumber will taste and taste good even if it is stored for a long time.[7]

Countries that are in favor of ecologically balanced economic development will be in favor of growing such organic products. It is necessary to pursue a balanced economic policy aimed at ensuring rapid development based on environmentally friendly technologies.

The implementation of measures to increase soil fertility, the implementation of all agro-technical measures, the introduction of modern agricultural technologies, the development of seed and selection work, the effective organization and promotion of labor will determine the future of our society. Because people consume quality, chemical-free organic products to ensure a healthy lifestyle.



Despite the fact that our country has always had organic farming, there are not enough scientific criteria for the classification of products grown under such conditions. Simply put, other countries in the world are more advanced than we are in conducting scientifically based research on the specifics of caring for the soil, from preparing it for such a crop to how to plant it. Only in recent years, Uzbekistan has been conducting preliminary research and experiments on the cultivation of high quality products.[6]

Our country still does not have enough information about the concept of organic agriculture or organic farming. There are no standards for organic clean products and no legal framework for regulating and labeling such products. It is our achievement to increase the export of our products abroad. At the same time, it is important to convince foreign consumers about the quality of our products.

If you go to stores in developed countries like Germany, England, France, USA, Canada and Japan, you can see that any food product is certified. This means that the consumer knows that the product he is buying is not really harmful to his health.

The buyer knows that the specially certified meat product is that of a sheep or cow fed with natural nutrients, that it is milked, slaughtered and stored in a state of proper hygiene. In the production of quality clean products in European countries, all processes from the field to the store counter are certified. Only when the same system is in place will it be possible to deliver organic, high-quality products to consumers.

Lands where quality food and fruits and vegetables are grown must first be cleaned within 3 years. Only then will the land be inspected and a certificate issued for the cultivation of organic and environmentally friendly products. The use of various chemicals, mineral fertilizers and the cultivation of genetically modified crops is strictly prohibited. In this case, the main agro-technical measures are performed by manual labor. Products grown in this way are called organic or environmentally friendly products and contain up to 95% organic matter.

Conclusion. It should be noted that in order to organize the cultivation of organic products, it is not necessary to completely change the farming system. All you have to do is follow the above requirements and conditions.[5]

If we talk about the increase in the price of products, in fact, the cost of quality environmentally friendly products in foreign countries is 3-5 times more expensive than ordinary products. But anyone who thinks about today and tomorrow should not waste money and energy on their health.

Young scientists like us are doing our research to prove that environmentally friendly products do not harm human health, do not adversely affect the health of future generations, and have high socio-economic benefits, and bring great benefits to our economy. Studies have shown that the consumption of organic products has led to an increase in life expectancy, a decrease in the prevalence of various diseases among the population and a decrease in child mortality, among other important positive indicators.

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**THE NECESSITY OF FORMING ENVIRONMENT OF INTELLECTUAL
AND CULTURAL ACTIVITY IN THE MEDIEVAL ISLAMIC AND
MODERN WORLD**

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Annotasiya: Maqolada Zamonaviy islom dunyosida o'rta asrlarning bag'rikeng madaniy-ma'rifiy va intellektual faoliyat muhitini shakllantirish, O'rta asrlarga xos bag'rikenglik muhitini ilmiy faoliyatga olib kirish, islom dunyosining ham yuksak taraqqiy etgan jamiyatlardan biriga aylantiruvchi omillar tahlil qilingan.

Kalit so'zlar: tolerant, ilmiy munozara, musulmon dunyosi, diniy mutaassiblik; diniy bag'rikenglik, dunyoviylik, dahriylik.

Аннотация: В статье анализируется формирование средневековой среды толерантной культурной, просветительской и интеллектуальной деятельности в современном исламском мире, внедрение средневековой среды толерантности в научную деятельность, факторы, делающие исламский мир одним из самых развитых обществ. .

Ключевые слова: толерантность, научная дискуссия, мусульманский мир, религиозный фанатизм; религиозная терпимость, секуляризм, атеизм

Annotation: The article analyzes the formation of a medieval environment of tolerant cultural, enlightenment and intellectual activity in the modern Islamic world, the introduction of a medieval environment of tolerance into scientific activity, the factors that make the Islamic world one of the most developed societies.

Keywords: tolerance, scientific debate, Muslim world, religious bigotry; religious tolerance, secularism. atheism

Introduction. One of the urgent tasks in today's Islamic world is the creation of freedom of scientific and intellectual activity, the formation of an environment of tolerant scientific debate, as well as the development of methodology for the study and teaching of religious and secular sciences. Indeed, "the mentality of our people, which has played a huge role in the development of the Muslim world, is based on such qualities as tolerance, nobility and kindness"[1]. One of the important tasks in the modern Islamic world is the formation of tolerance in the scientific environment in the context of increasing appreciation of religious sciences, denial of secular sciences, as well as scientific innovations. Bringing the medieval atmosphere of tolerance into scientific activity is a factor that makes the Islamic world one of the most developed societies in the world.

Materials and Methods. According to researcher T.Karim, people's attitudes to the world are manifested in four ways: 1) religious bigotry; 2) religious tolerance; 3)



secularism; 4) Atheism[2]. It should be noted that, given that secularism also includes the concept of tolerance, in our view, people's attitudes to the world can be divided into three. These are secularism, religious bigotry and atheism. Which one of them takes the leading position in the society plays an important role in deciding the relationship between religiosity and secularism. For example, when religious bigotry prevails in a society, any secular principles are denied. At the same time, we have experienced that atheism also sees religion as an opium for society. In societies based on secular democratic values and principles, any form of tolerance, including religious tolerance, is ensured as an important value.

Results and Discussion. In the countries where Islam was introduced, it can be seen that human qualities such as simplicity, gentleness, patriotism, respect for the great and the small have risen to the highest level, and on this basis science has developed, human life has prospered and peace and stability have prevailed in society. Because the teachings of Islam are strong in making people's lives easier, helping the needy, not betraying anyone's rights, and promoting honesty and purity. For example, when Mu'adh ibn Jabal was sent to Yemen, he exhorted him, "Make it easy, do not make it difficult. Give the gospel, don't hate. Help each other and do not disagree." (Reported by al-Bukhari). Another similar opinion is expressed by Abu Hamid al-Ghazali. According to him, "science is like the state of the body. There are situations in the body that are more or less beneficial, such as health and beauty. There are those who are more or less content, such as ugliness and bad behavior. Again, there are cases where it is considered mahmud when it is economized, as in the case of spending on goods. This is because it is not permissible to waste money in spending, it is permissible to spend in moderation with the economy, and it is permissible to spend more. Science is similar. There is a type of it that is more or less reprimanded. Examples of such sciences are religion and such sciences as magic and sorcery. It is a waste to spend precious human life on such useless activities. Waste is reprimanded. However, there are sciences that are multiplied to meet worldly needs, which in turn leads to harm." [4] It is also clear that one of the goals of Islam is to make people's lives easier and to save them from various hardships and to encourage them to live in harmony.

Today, however, there are attempts by some individuals to make religion difficult for themselves and to make it difficult for others. In particular, the issuance of fatwas that make life difficult for Muslims is in fact permissible, that is, what is considered halal is makruh or haram. Also, some Muslims are fanatical in their understanding of the rules of Islam, disagree on the understanding and application of religious precepts, and consider their views to be the most correct and unique Islamic view in the religion, and have a harsh attitude towards people with different worldviews. As a result, mutual discord among people, enmity towards each other, making small issues a global religious problem, resulting in the escalation of internal conflicts, disunity, division and instability in Muslim societies.

In fact, such cases are condemned in Islamic teachings and call for non-division, non-aggravation of religion and mutual harmony. Exaggeration in religious matters warns of death. Al-Ghazali's opinion on this is as follows: Less study of these sciences is average, but it does not deter one from striving for the rest of one's life to delve deeper into it. So choose one of two things: either keep busy with yourself, or put

yourself out there and keep busy for others. But don't try to do things that reform others without reforming yourself. If you want to be engaged in yourself, then engage in the knowledge that your condition obliges you to do." [5] Hence, it is important not only to deal with the fard sufficiently, but also to study other reform sciences in depth.

According to religious scholars, 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. The whole world knows that Islam has already stated in the Kur'an and the Sunnah of the Prophet (peace and blessings of Allah be upon him) the results of the great scholars who regulated human life and studied human nature and tried to guide it to the path of individual and social happiness. Nevertheless, there are categories that seek to dogmatize religion, interpreting Islamic teachings as drastic and unalterable. It is true that some of the teachings of Islam do not accept any change, even if they change in time and space.

Unfortunately, some fanatics today are accustomed to treating any new work as a superstition and reacting sharply to change. They make their claim, "Whoever invents something new in our work that is not in it, it will be rejected." Indeed, the best word is the Book of Allah, and the best way is the way of Mukhammad (peace be upon him). The worst thing is that they are new, and every innovation is a misguidance." [7] Attempts by fanatics to take a literal, apparent approach to religious issues and apply them directly to the Kur'an and the hadiths are causing many problems in people's lives.

It is clear from this that Islam is not a rigid religion that does not accept any change. On the contrary, he always took 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.

Conclusion. The study of the state of expression of modern Islamic philosophical thought, the process of change and the qualities of its transition from medieval Islamic culture to inheritance is also becoming one of the urgent tasks. Indeed, "it is expedient for us to study the Shari'ah rules in the Book of Allah and the Sunnah of the Prophet, as well as how the ummah was first punished, as well as the experiences of others beyond our own history. Some of our sages are opposed to studying the Western experience because they are anxious to distance themselves from their influence. Of course, this is reasonable. But it does not hurt to study the experience of humanity without giving up our own values." [8] One of the urgent tasks is to educate such scientists and scholars, to cultivate scientists who can form the right balance. Sahl ibn Abdullah said: "All people are dead except the scholars. Everyone is drunk except following the science of scientists. Except for the fans of the performers, everyone is probably proud. Those who act sincerely are in danger." [9] It was then that the education of those who were responsible and applied to science, rather than drunken scientists, was made possible by educating scientists who could distinguish the useful from the Western scientific environment. Therefore, it is important to thoroughly study Islamic scientific activity, to compare Islamic traditions with Western traditions, to draw conclusions from its important aspects in its development in modern conditions.



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THE HISTORY OF THE FORMATION OF WOMEN AND MEN

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Annotatsiya. Maqolada erkak va ayol o'rtasidagi farqlar va o'xshashliklarning tarixiy asoslari tushuniladi. Qizlar va ayollarning iqtisodiy, madaniy va ijtimoiy rivojlanishiga to'sqinlik qiladigan gender stereotiplari. Gender tengligini o'rnatish uchun jamiyatda olib borilgan islohotlarga misollar keltirilgan. Ayollarni ijtimoiy faoliyat va mamlakatning iqtisodiy hayotiga jalb qilish, oilani davlat tomonidan tartibga solishning rasmiy kontseptsiyalarini shakllantirish va o'zgartirish maqsadlari o'rganilgan. Hozirgi vaqtda gender tengligiga erishish uchun davlat siyosati shakllantirgan gender tartibining asoslari.

Kalit so'zlar: jins, gender tengligi, konstitutsiya, kodeks, huquq, iqtisod, tarix, oila, fuqaro, qonun, davlat, shaxs, tadbirkorlik.

Аннотация. Статья рассматривает исторически сложившиеся понятия о различии и сходствах в мужчине и женщине. Гендерные стереотипы, которые мешают экономическому, культурному, социальному развитию девушек и женщин. Приводятся примеры реформ проводимых в обществе для установления гендерного равенства. Исследуются цели вовлечения женщин в общественные деятельности и экономическую жизнь страны, формирование и изменения официальных понятий государственного регулирования семьи. Основы гендерного порядка сформированного государственной политикой для достижения гендерного равенства в нынешнее время.

Abstract. The article considers the historical concepts of the difference and similarities in man and woman. Gender stereotypes that interfere with the economic, cultural, social development of girls and women. Examples of reforms carried out in society to establish gender equality are given. The goals of involving women in social activities and the economic life of the country, the formation and change of official



concepts of state regulation of the family are investigated. Fundamentals of gender order formed by state policy to achieve gender equality at the present time.

Key words: gender, gender equality, constitution, code, law, economics, history, family, citizen, law, state, personality, entrepreneurship.

Ключевые слова: гендер, гендерное равенство, конституция, кодекс, закон, экономика, история, семья, гражданин, право, государство, личность, предпринимательство.

Introduction. Initially, in the development of human history, if a man was considered a man, then a woman accordingly carried a different concept. The division into male and female sex has become a biological fact. In the history of mankind, there is no event or phenomenon, after which, a man had privileges. A man has always perceived himself as something normal, original, natural. Whereas a woman is mainly seen as a kind of deviation, incorrectness. Until now, no woman can define herself outside of her gender. A man constantly sees himself as stronger than a woman; a woman cannot imagine existence without a man. If history does not know the moment of the "fall" of a woman, the question arises, where did these regularities come from, what caused the woman to be considered lower than the man.

In the history of mankind there are many examples of how over a long time one category of masses ruled over another. An example of this is the innumerable wars between peoples and tribes, colonial conquests, the introduction of slavery. As a result of these hostile events, the minority obeyed the majority. The weaker party passed the laws and the advantages of the strong party. This again leads to the question: Why women, having almost equal numbers, have not been able to establish their dominance over the centuries?

Literature Review. Issues of Gender Equality Western thinkers - T.Parsons, P.Berger, T.Luckman, I.Hoffman, K.Rogers, A.Maslow, Z.Freud, S.Tobias, I.S.Kon, J.Mani, R.Stoller, A.de Tokvil, J.Mill. Scientists such as M.A.Bakunin, P.A.Kropotkin, I.E.Kalabikhina, A.Posternak, N.L.Pushkareva, T.B.Ryabova, A.Kurileva began to consider the problems of development of gender equality in modern times. At the time of the formation of the Soviet Union, scientists V.Bilipay, T.A.Klimenkova, Ye.I.Martinov, A.Maslova, A.P.Kalashnikov, L.A.Kiseleva, Z.A.Yankova, V.V.Solodnikov, V.N.Pushina considered the idea of achieving gender equality in a socialist society.

In the works of Oriental scholars, from the beginning of the Middle Ages, gender equality was considered in the context of raising the status of women in general. Examples of praise and improvement of women can be found in the oral and folklore of different periods. Examples of this are the works of Ibn Rushid, Nizami, Al-Hamadani, Caliph Al-Muizz, poet Abu-l-Ata, Haqqani, Abdurahman Jami, Alisher Navoi, Muhammad Fuzuli, Waqif, Vidad, Ogahi, Makhtumkuli. She is revered not as a slave or a maid, but as a full-fledged representative of the progressive ideas of her time.

The study of the scientific, philosophical and political-legal aspects of the problems of formation and development of gender policy has become more active, especially in the years of independence. In this regard, the works of academicians RA.Ubaydullaeva, M.Sukhomlinova, S.T.Inamova and other scientists are of special

importance. However, no special research has been conducted on gender policy and gender equality reforms in New Uzbekistan during the period of democratic change.

The principles of scientific knowledge, systematic approach, methods of analysis were used in the preparation of the article.

Materials and Methods. The issue of gender equality is one of the important research topics of international scholars. The first socio-political studies on sex began to appear in the late 1960s and early 1970s. That is, this period of history, with its feminist, feminist, and youthful ideas, began to engage society in the study of gender equality. In a number of countries, sociologists, sociopsychologists, linguists, and political scientists have begun to conduct research in the field of “gender” and its impact on the individual and the individual. The emergence of a free woman has caused controversy among anthropologists, geneticists, historians, psychologists, sociologists, philosophers, philologists, and ethnologists. Basically, the scientific lectures explored the hierarchical sexual structure of society’s culture and religious beliefs as individual characteristics of the community. Early ideas about the equality of men and women can be found in the works of ancient Greek philosophers such as Plato and Aristotle. If Aristotle believed that society could not be happy if women were unhappy, then Plato was the first thinker to begin to see women as human beings, arguing that women should be as educated as men.

Results and Discussion. Any work devoted to women implies the benefits and interests of this society. The peculiarity of a woman's position arises in the way she cognizes and chooses herself in the world. In most cases, a woman disowns herself for the sake of procreation. If a man, having satisfied his natural needs, becomes an individual, then a woman acquires this individuality after the appearance of offspring. But even then, the instincts of self-preservation do not allow her to leave the offspring and live willfully, which in turn leads the woman to perform household duties.

Merleau-Ponty, speaking about man, preferred to consider him not a natural species, but as a historical idea. Against the background of this concept, we can say that the concept and essence of a woman is not predetermined by nature, but renewed by herself. Comparisons between men and women cannot be facts in comparison. It is important to determine their capabilities and abilities. Realization of a woman's capabilities and abilities will be able to predetermine her status in modern society.

A woman is not only as a certain sex or just a living organism. Sex is her biological data, which have a specific value. The biological activity of a woman reflects her position in society, which expresses the level of technical development and economic structure. Depending on her power over reality and subordination to the laws of the species, her role in society changes.

Human history shows that man has always had means of protection and tools. Various equipment for hunting and work required a certain amount of physical strength. A man is biologically slightly more physically capable than a woman. The primitive period used the woman's abilities mainly in the organization of life and home. Historical facts indicate that here, too, it was not easy for her: at first, the woman was engaged in gathering and then in gardening, cultivated the land around the dwelling, carried weights and participated in military campaigns. Of course, at a time when man was required to resist nature and wild animals, the advantage in physical strength



prevailed. With the conquest of the world, the conquest of nature, the consequences that previously provided the woman with privileges further began to enslave her, giving advantages to the man. If earlier hunting and commercial labor of a man was equated with the domestic work of a woman, then over time the expansion of his labor activity did not become objectively compared with the household chores of a woman. So a man becomes the master of the house. But the further development and capabilities of technology almost equalized the abilities of both, which significantly influenced the status of women in society. The revolution caused by machine production is the result of the economic development of mankind. At this time, the "women's question" begins to come into contact with the problem of her ability to work in production. Thanks to economic progress, a woman begins to gain equality with a man, proving that her work and mental abilities are not at all lower than masculine qualities.

If in primitive society a woman was equal to a man, then the capitalist system helped to reduce the status of women. Further, the socialist society elevated the woman, but used her in its own interests. The emergence of the concept of private property is also trying to use its opportunities for profit, while creating minimum conditions for the woman herself.

But thanks to the dominance of morals and morals in the modern world, a woman began to acquire a more stable position in society.

All existing ideas, religions and systems were invented by men to govern and direct society. Since a man by nature began to feel like the master of everything, the interpretation of his ideas was used mainly in his favor. Even if the foundations of religion and social classes carried the idea of equality between men and women, naturally they were never interpreted in favor of women.

At the beginning of human history, people had no concept of procreation and preservation of offspring. The nature of a woman is incomparable with any living creature in the world. If female mammals have a certain period of infertility, then the woman does not lose reproductive function all year round. As a result, burdensome pregnancy and painful childbirth, as well as monotonous years of motherhood, reduced the woman's ability to work. The function of childbearing women has never been compared to any of the labor activity of men. This function simply never entered into account, but was considered the natural biological destiny of women. Then, when fulfilling it, a woman invests in motherhood and upbringing not only physical strength, practical time, but also all the values, sacrificing which she finds her current position. Knowing the world and conquering nature, a man feels pride, seeing how his works give, successes that have no boundaries. While the woman does not yet realize that thanks to her painful agony, the human race continues in childbirth.

Later, when a person began to realize his existence, when the concept of property and inheritance rights began to acquire more vivid expressions, when a child and offspring generally become a value in a primitive society, a woman gains authority. The transfer of communal property takes place along the female line, often children belong to the mother's family and bear his name. During this period, women, engaged in domestic industry, produce goods exchange. The goods of their labor - household utensils, pottery, various bedspreads and fabrics, crops help the tribe to survive. All this gives a mystical power to a woman, respect for which is also shown by a man. And

again here the authoritative status of a woman enslaves her. Here, when the concepts of family and matrimony begin to emerge, bonds based on living together and common work for the good of the family appear, a woman gains value. To create a new family, one clan exchanges a woman for the offered wealth of another clan. Over time, society begins to see economic benefits in women. The development of economic relations leads to exchange to the redemption or theft of wealth. As a result of economic disagreements, abduction, appropriation, and violence of a woman is again becoming the norm. But a man begins to understand that the satisfaction of his desires and existence itself is impossible without a woman. The community needs a woman both for everyday life and public order, and for its existence as a whole. But the problem of men will consist in one thing, how to raise a woman, so that she does not take away his power and restrain her fall, so that she does not end up in the series of things of necessary needs.

The women's question largely intersects with the formation of the history of inheritance. In the heyday of patriarchy, a man restricts a woman's share of inheritance and power over children. The moment a man deprives a woman of the right to children, children begin to lose touch with the mother's pedigree. As a result, the man's property remains for his offspring, and he does not lose it. If earlier one clan, entering into marriage, had the right to inheritance, then, not having it, it rejects the woman as well. The woman completely passes into the spouse's clan and accepts all its conditions. Since a woman essentially has nothing of value with her, and is treated properly. This trend continues to this day.

Since a man is domineering and sees property in a woman, he begins to make his demands. Almost all religions are very strict with women and have some leniency towards men. The laws of morals and morality do not allow a woman to be unchaste before marriage, to have children outside of marriage, and to lead a polygamous lifestyle. Almost always, these circumstances are severely punished and not properly perceived by society. The position of widows in various sectors of society has almost always been onerous. The same cannot be said about men. For economic reasons, a man may have or support several wives, have several children from different marriages; adultery of a man is not always punishable.

Therefore, it can be concluded that although men enjoy significant privileges in society, not all of them are completely guilty of the humiliated position of women. There are different personalities among men as well as among women. And it is not always correct to accuse every man of discrimination against women. Of course, at all times, most men were supporters of the systems and socio-political institutions that enslaved women, but there were also defenders of women's freedom of rights. Although the main factors of influence were most of all long-term cultural and historical traditions.

Throughout the history of mankind, there have always been names of women who, defending the right of freedom, suffered, and sometimes died heroically, leaving a glorious name in history. Not always and everywhere the right of a woman was equated with the right of men to work, rest, in some cases just live and enjoy the benefits of society. The social status of women of various social strata, their daily life and problems of existence have formed the concept of gender.

The concept of gender of foreign origin with a Latin root. The psychologist, psychiatrist and psychoanalyst Stoller introduced "gender" from English into everyday life, using it in 1968 in the book "Gender and sex".

The concept of gender has been spreading since the late 1970s. The life concepts and spheres of women, discrimination in professional activities, at home, in sexual relations, the role in marriage and family, in the upbringing of children entailed a number of studies that formed a special direction of humanitarian character - gender studies. Basically, gender studies are carried out in the field of gender psychology, gender political science, gender sociology, philosophical anthropology. Gender research studies the concepts of gender identity, gender role, gender stratification, system, contact, conflict and display. Gender relations associated with the spread of power in society are revealed.

The separation of the sexes is presented as a natural process, but the social role in each person is determined by society and social conditions. The Law of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for men and women" helps to eliminate discrimination not only for women, but also for men. Since gender equality is established by ensuring the protection of both women and men at the same time. In turn, this is evidence that gender is a concept of social sex, regardless of the biological concept of "sex".

Before independence, a social system of patriarchy existed on the territory of Uzbekistan. The formulation of the main social problem in Turkestan was the activity of women and women's education. The government of the councils proclaimed the legal equality of women through their involvement in social production, creating conditions for the compatibility of the professional, family and reproductive functions of women. The social protection system was defined in the form of benefits, allowances, leave in connection with the birth and care of a child, etc. The constitutions of that time noted the equal rights of women and men to work and wages. The policy aimed at eliminating discrimination against women established regulations on the status of women through a system of benefits, incentives, and compensation. For example, women who gave birth, more than ten children were given medals "Mother of the Hero", not caring about the health, postpartum state and psychological stress of the woman. Without quality health care and insurance, and in unsanitary conditions, women often gave birth at home and sometimes in the field at the workplace.

Basically, the socialist restructuring of society tried to involve women in social and industrial activities. The ideas of communism demanded from women more active participation in building society, regardless of her social conditions. For many years, an Eastern woman lived in obedience to the canons and traditions of a society that required humility and enslavement from her. The feudal period was characterized by the subordination of women. Without the knowledgeable consent of the male side, the fate of the woman was not decided. From the beginning of her birth, her father, in family and household matters, a brother, an uncle, after marriage, mainly a spouse, if those were not determined by living conditions, again there were people who encroached on a woman's freedom. For example, in the main cases of resolving rights, the kazi (legal judge) usually resolved the problem in the male direction.



Although if we consider from a religious point of view, any prohibitions of the Sharia were still aimed at preserving the rights and honor of women. According to Islamic canons, the material and housing support of a woman, the creation of favorable conditions for the family, prosperity in the house was a required obligation for an Eastern man. The woman did not bother going to the market for groceries, in heavy field work, working at a mill, oil mills, etc. An oriental woman was mainly engaged in domestic life, raising children and self-education. Women did not live in seclusion, gathering in groups, they studied literature, history, music, painted, wrote poetry, sewed national clothes, weaved carpets, embroidered skullcaps, that is, they were engaged in "women's affairs". Thus, the traditions of folk art, art, and folklore were preserved and passed on.

The Eastern woman was not a "lazy person"; in some cases, the products of her activity were the only income in the family. The woman created, and the man sold the goods of her creation. The eastern woman, as a true keeper of the family hearth, did not have indignation, being naive in nature, she perceived all measures of society as a due duty and obligation. With her piety, moral purity, sharpness of mind, the woman of the East has kept the healthy purity of her family. Relations within the family were formed by moral norms, the result was established between members of love, respect, trust, mutual understanding, support. The norms of morality, customs and traditions established as rules of conduct contradicted the general principles of the law of that time.

Historical conditions at the beginning of the twentieth century created barriers to the establishment of equal rights for women. Sharia precepts and millennial traditions of Muslim society continued to oppose the establishment of new principles in the territory of present-day Uzbekistan. Traditionally, a woman was perceived as a homemaker. Measures related to family law, equal electoral rights, the right to conclude and dissolve marriages, the prohibition of marriages of underage girls, and the mandatory registration of marriages by local governments remained unimplemented. Religious and everyday prejudices rooted in millennial patriarchal traditions did not allow women to solve family, social and state issues.

For the Communist Party of Soviet Uzbekistan, the full participation of women in the social and political life of the country was beneficial for the implementation of the ideas of Soviet power. The organized event "Offensive" (Khujum) of those years was a call for the removal of the burqa, against the ransom for brides, the feudal-bai attitude towards women, against the established centuries-old religious traditions in the family and everyday life.

In return, women were attracted to social and political work, mass training, various women's clubs, delegate meetings. Special female classes at male schools, professional courses in obstetrics, embroidery and needlework were opened. In principle, all the activities of an Eastern woman were re-arranged in a more expanded form, which in turn required from them even more efforts, physical exertion, and efficiency. The established women's pedagogical educational institutions, having become the main centers, contributed to the development of women, but they do not indicate that the eastern woman had no education and was undeveloped.



In addition, there were casualties. The aggressively-minded part of the male society began to persecute women who supported the politics of those times. Women who took off the veil became victims of insult and violence in the streets, women who expressed a desire to study in women's schools or take part in public events were faced with domestic harassment and violence. Many, unable to withstand the psychological pressure of society, committed suicide themselves. As a result, history has witnessed yet another massive insult and humiliation of women.

The work to emancipate the women of Soviet Turkestan was a difficult and complex struggle for gender equality, as evidenced by the articles published in those years in the special women's newspaper in the Uzbek language "Yangi Yul" ("New Way") and the magazine "Yangi Hayat" ("New Life").

Conclusion. The decline in the male workforce was the result of the Second World War. During the war years, the most low-prestige, unskilled and low-paid jobs previously occupied by men, had to be performed by women. After graduating from a secondary or higher educational institution, a woman became an employee of the engineering and technical sphere and agricultural production. In the Turkestan Republic, a woman became a scientist, a party worker, a Soviet worker, she became irreplaceable, capable of working in two shifts, on night shifts, not only on weekdays, but also on holidays. The woman has become a labor force resource. For the Communist Party, only the participation of women in socially productive labor became necessary, all its other problems were forgotten. An example of that period is the film "Ilhak" released in 2020. The film is based on real events and tells about the tragic fate of Zulfiya Zakirova, who lost her five sons in military battles. A general portrait of a woman from the Soviet period can be seen in this picture. The picture has angles of a rural woman at work, in the field, in the garden, family relations between husband and wife, mother-in-law and daughters-in-law, social status in society, etc. An Uzbek woman is devout, patient, hardworking, loyal not only to her husband, children, family, but also to her homeland.

The idea of the equality of women, her role in society and in everyday life, emerged during the emergence of the Jadid movement in Central Asia itself at the end of the 19th century. The Jadids were the first to begin to educate the rights of women in Islam, Sharia, etc.

The life of a modern woman in today's Uzbekistan has changed significantly for the better. The woman of modern Uzbekistan has gone far from the relationship of religious and spiritual laws in society. There were civil and secular laws defining the equality of women and men. The main thing is that the woman has gained state support and protection.

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THEORETICAL AND METHODOLOGICAL BASIS OF THE FORMATION OF AXIOLOGICAL APPROACH TO SCIENCE

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Annotasiya. Mazkur maqolada fanning qadriyatga aylanishiga ta'sir ko'rsatuvchi hozirgi zamon fani metodologik va umumnazariy muammolarni, o'rta darajadagi nazariyalarni hamda amaliy ilmiy tadqiqotlarni o'z tarkibiga olgan va aksiologik munosabatni shakllantirish muammosini hal etishning dolzarbligi tahlil qilingan.

Kalit so'zlar: fan, qadriyat, ilmiy bilimlar, intellekt, progressiv taraqqiyot, intellektual faoliyat, ilmiy qadriyatlar, fanning aksiologik mohiyati.

Аннотация: В статье анализируется актуальность решения проблемы формирования аксиологических отношений современной науки, которая включает методологические и общие проблемы, промежуточные теории и прикладные научные исследования, влияющие на трансформацию науки в ценность.

Ключевые слова: наука, ценность, научное знание, интеллект, поступательное развитие, интеллектуальная деятельность, научные ценности, аксиологическая сущность науки.

Abstract: This article analyzes the urgency of solving the problem of shaping the axiological relationship of modern science, which includes methodological and general problems, intermediate theories and applied scientific research, which affect the transformation of science into value.

Keywords: science, value, scientific knowledge, intellect, progressive development, intellectual activity, scientific values, axiological essence of science.

Introduction. The emergence of science in human thinking has laid a solid foundation for the active application of scientific methods of cognition in the process of cognition, the development of fundamental sciences. Modern science includes methodological and general problems, intermediate theories and applied scientific research. The emergence of science and the emergence of the concept of "science" reflected in it has arisen in connection with the history of mankind. The globalization

of human development and the needs of society and the increasing role of science in the social situation in accordance with the objective process have led to the evolutionary formation of conscious scientific activity of man. In line with the progressive development of society, scientific activity related to the field of science has emerged, along with other types of human social activities. This activity has a socio-historical character and has become more and more widespread in society and human life. As a result, a new type of human activity in society, scientific activity and science, a new field of spirituality, has emerged.

Science is one of the aspects of human activity that forms the system of knowledge about the world, the field of objective knowledge about the world, the form of social consciousness. gallab engages and develops.

Today, special attention is paid to the tasks of social development and the satisfaction of human needs, the formation of a high sense of appreciation of science in the new stage of development of Uzbekistan,[1] the education of people who respect science in society. "It's no coincidence that the world's scientific advances are in fundamental research," he said. Therefore, the full support of fundamental sciences, the provision of talented young people in the field is now on the agenda as one of the important tasks of our state. Improving the axiological attitude to science, the achievement of scientific values in the system of values of science on the basis of intellectual development of members of society, especially young people, on the one hand, modernized society, on the other hand, played an important role in educating the subjective scientific, intellectual, developed individual. Nowadays, the process of renewal of the conflict is complicated in the society, [2] and this objective process covers the economic, political and spiritual spheres. In this process, along with other values, scientific values have a special place. It was noted that the effectiveness of today's modernization processes, the understanding of the role of scientific values in society in the formation of active attitudes of young people to them, the urgency of solving the problem of forming an axiological attitude to science. To understand the axiological basis of science, it would also be expedient to consider the evolution of its formation. The decision of science as a social institution has long historical roots and stages. The emergence of science is related to natural science, and although its first elements originated in the East in the 6th century BC in Egypt, China, India, and Greece, it did not change the mindset of the masses.[3]

In the VIII-IX centuries, science, enlightenment flourished in Central Asia. A layer of scientific culture was formed. This layer gave a strong impetus to the Eastern Renaissance. [4] According to scientists in the history of science, the way of thinking aimed at the development of productive forces in society on the basis of science and technology was not a way of thinking, a social environment. For this reason, science did not become popular and it was difficult to form a mass of intellectuals. It is known from history that "today we are on the path of developing our man-made consciousness through the direct application of their experiences in our lives, knowing that the most developed countries in the world have achieved such success through the development of science, technology and engineering." Therefore, by studying the history and evolution of science, [5] it will be possible to know the history of the transformation of science into value and to form a conscious attitude to it.

Materials and Methods. The English scientist John Bernal writes about the importance of science in society: Science is so old, it has undergone profound changes in its history, each of its rules is related to different aspects of human activity, so trying to define science can clearly express this or that aspect just reliance on the inherent legitimacy of science is reflected in the “law of three stages” [6] of intellectual development of mankind, which he proposed. According to this law, each of the general concepts, each branch of our knowledge, passes through three different theoretical stages: the theological stage, the metaphysical stage, and the positive or scientific stage. In other words, human thinking consistently uses three ways of thinking that are significantly different and even contradictory in each of its studies: the theological method, the metaphysical method, and the positive method. It is science, as the third stage of evolution, that follows the theological stage, which explains all that is happening on the basis of religious views, and the metaphysical stage, which replaces the supernatural factors of development with essence and cause. According to him, [7] science is the highest achievement of the evolution of human thought. The higher, scientific level helps to organize the life of the whole society rationally. It shows the futility of attempts to comprehend all the primary foundations and ultimate causes that have been defined as the metaphysical goal of the whole being. It is also possible to come across the lavish idea that science is gradually creating a cognitive-methodological system of reason. At the same time, the scope of the concept of rationality remains unclear, and raises the next question of how to understand it. In research to find an answer to this question, contenders who claim to shed light on complex scientific problems from the point of view of common sense have yielded good results.[8] In this sense, rationality is primarily a specific way of connecting a person to the world. Man is connected with the world through love for nature, God, life.

Results and Discussion. There is no single universal interpretation of rationality in the process of turning science into value. [9] Modern methodologists note different types of rationality, such as “open”, “closed”, “universal”, “special”, “soft”, “extreme” rationality, as well as the peculiarities of social, communicative and institutional rationality. There are multifaceted concepts. It contains:

- aspects of natural coherence reflected in the mind;
- methods of conceptual-discursive understanding of the world;
- a set of norms and methods of scientific research and activity.

After all, “The current crisis of rationality is, of course, a crisis of classical views on rationality.” This crisis is associated with the loss of clear ideological and conceptual goals. From the point of view of classical rationality, the world is understood as a law-governed, structurally organized, regulated, self-developing phenomenon.

Conclusion. In conclusion, the role of intellectual activity in the process of turning science into value is high. Because the appreciation of intellectual activity means the appreciation of science. The emergence of science in the historical development of mankind, the active application of scientific methods of cognition in the process of cognition, the development of fundamental sciences have played a decisive role. Innovative development, the achievements of modern scientific



knowledge, including genetics, anthropology, philosophy, cultural studies and other sciences, as well as the current needs of spiritual development will inevitably lead to the acceleration of work on this problem. The scientific, scientific-technical and innovative potential of the country serves a single purpose - to ensure scientific and technological development. Taking them separately, each of them performs specific functions and affects socio-economic development. Science not only makes a person virtuous, but also makes him strong and resilient. Because science dominates reason, belief, and even the mind: the mind is an essential component of the soul and governs the will.

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THE LANDSCAPE FACTOR IN THE FORMATION OF CITIES IN SOUTH FERGANA

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Annotasiya: Maqolada Janubiy Farg'ona shaharsozligining shakllanishida muhim o'rin tutgan omillar qatorida landschaft omiliga alohida e'tibor qaratiladi. O'zbekistonda yangi tadqiqot yo'nalishi sifatida rivojlanib borayotgan landschaft arxeologik tahlillar asosida, Janubiy Farg'ona shaharsozlik jarayonlarida antropogen landschaftlarning o'rni yoritib beriladi.



Kalit soʻzlar: Janubiy Fargʻona, Margʻilon, landshaft, yozma manbalar, irrigation zonalar, mikrovoahalar, shaharsozlik.

Аннотация: В статье особое внимание уделяется ландшафтному фактору, играющему важную роль в формировании градостроительства Южной Ферганы. На основе ландшафтно-археологического анализа, развивающегося как новое направление исследований в Узбекистане, будет выделена роль антропогенных ландшафтов в градостроительстве Южной Ферганы.

Ключевые слова: Южная Фергана, Маргилан, ландшафт, письменные источники, ирригационные зоны, микрооазисы, градостроительства.

Abstract: Among the factors that play an important role in the formation of urban planning in Fergana, the article focuses on the landscape factor. Based on the landscape-archaeological analysis, which is developing as a new direction of research in Uzbekistan, the role of anthropogenic landscapes in the urban planning of South Ferghana is emphasized.

Keywords: South Fergana, Margilan, landscape, written sources, irrigation zones, microoasis, urban planning.

Introduction. "Landscape archaeology" is one of the most actively developing areas of modern science, the purpose of which is a comprehensive study of various aspects of man and his interaction with the environment. Combining traditional archaeological analysis methods with methods developed for the natural sciences, the multidisciplinary approach allows people from ancient times to explore their surroundings, use natural resources, social units, government structure, and several other aspects of ancient society. It can be seen that in the history of complex research of archaeology of Uzbekistan, special attention was paid to the history of landscapes. Such research was associated with the first complex archaeological expeditions in the country. However, although these studies were not called landscape archaeological studies, they essentially concerned the natural and anthropogenic landscapes of the period under study [1].

Landscape archaeological research, which is recognized and given special attention in today's historical research, especially in archaeological research, is being studied in many European countries as a new social history called landscape history. It must be acknowledged that landscape history is inextricably linked not only with social sciences such as historical geography, geography, toponymy, archaeology but also with information and digital technologies, GIS technologies, as well as the exact and natural sciences today. In the process of studying the history of the landscape, various aspects are considered, such as the attitude of man to the natural landscape and how they were governed and changed by humans based on goals and ideas.

Literature revives. Among the geographical works written in Arabic, "Hudud al-Alam" differs from other sources of information about the cities of Southern Fergana. The play provides a lot of historical information, such as rivers, mountains, cities and villages, mineral resources, occupations of the population. Abu Rayhan Beruni also shows the cities of Southern Fergana on his geographical map. Archaeological excavations in southern Fergana began in the early 19th century, and these studies are mainly related to the construction of the Greater Fergana Canal.

The services of many archaeologists, such as M.E.Masson, A.N.Bernshtam, N.G.Gorbunova, G.A.Brykina, G.Ivanov, Bulatova, A.Anorboev, B.Matboboev, F.Maqsudov, are invaluable in the study of the history of the emergence and development of urban planning, starting with the first crops that formed in the south of Fergana [4-12].

Through the study of the history of ancient landscapes, some aspects of the social life of that period also manifest themselves. According to the English historian M. Reed, the landscape is a text that records the "social biography" of humanity. The landscape historian focuses on two main aspects in his research. The first is related to the external natural world, which in turn is the climate and soil, rivers, seas, mountains, plains, flora and fauna, all of which are considered to be essential tools for human existence. He emphasizes that the impact of geographical and natural conditions on social life is enormous.

Research Methodology. Natural disasters, as well as changes in riverbeds over time, can lead to changes in people's economic lives in social life, and this can lead to tremendous changes in the development of society. The researcher argues, on the other hand, that the possession of food, which is related to human existence, is related to the voluntary use of nature to obtain all the means necessary for survival. In landscape archaeological research, all the different types of monuments left by man are equally important for the researcher. This includes ancient settlements, architectural monuments, ancient irrigation remains, ancient roads, all monuments associated with the social economy and at the same time related to the human factor, which in some way affected the ancient natural landscapes. In landscape archaeological analysis, the researcher uses all sources to analyze what the ancient landscapes were like and have remained unchanged by humans to this day, as well as anthropogenic landscapes that have changed and emerged on their side. As a result of such analyzes, it is possible to shed more light on various social aspects of human history, both ancient and recent. In connection with archaeological excavations, sources of historiography are also of special importance in research. Among the written sources, historians, geographers, and tourists provide interesting information about the appearance of ancient villages and cities. Such sources include the ancient written sources of the history of Uzbekistan Avesto, ancient Roman, Greek, Chinese sources, medieval Arab and Persian travellers, memoirs of historians and geographers, memoirs about the cities and settlements of Uzbekistan, memoirs of cities and villages to this day. gives interesting information about how the landscapes have changed. Among the ancient written sources, the miniatures elaborated on them provide more complete and accurate information about the landscapes of that period. This is because the focus is on the landscapes, buildings, nature, flora and fauna being depicted by the artist based on the existing being.

Analysis and results. With the emergence of humanity, it has been constantly influencing nature. The impact of humans on nature as a result of economic activities is called anthropogenic impact in science, resulting in the formation of new anthropogenic landscapes instead of natural ones. This allows us to study how people have interacted and used effectively nature and the environment around them since ancient times, and at the same time how people relate to nature. Archaeological research has shown that humans began to use natural resources as early as the Stone



Age. This shows that they have long been inextricably linked with mining, natural water bodies, flora and fauna [12].

It can be observed that human economic activity has been observed to be related to certain components of nature. According to researchers, the soil in agriculture; plants (grasses and trees) in animal husbandry and forestry; the mining industry was associated with rocks (minerals). This in turn causes these components to change to some extent in those areas. One of the directions related to the study of the formation and development of landscapes is the study of anthropogenic landscape, which plays an important role in archaeological research. From time immemorial, man has made changes to natural landscapes based on his own needs and often changes them. The result is anthropogenic landscapes instead of natural landscapes [13].

The beginning of the first irrigated agriculture in Central Asia, including Uzbekistan, also led to the emergence of the first water landscapes in the region. In Uzbekistan, a lot of research has been conducted on the history of irrigated agriculture and irrigation, and great scientific achievements have been made in this area. In particular, large scientific works reflecting the history of development and irrigation of agricultural lands of ancient Khorezm and Zarafshan oasis from ancient times to the present day have been created. In the study of water landscapes in Uzbekistan, the research conducted in the Fergana Valley is of particular importance. The Fergana Valley is a fully developed region of Central Asia as an ancient centre of irrigated agriculture. The researches of many scientists, such as A.Yu.Yakubovskiy, M.E.Masson, V.A. Shishkin, S.P. Tolstov, Ya.G. Gulyamov, B.A. Latynin, I.Axrarov, A. Anorboev, B.Matboboev, G.Ivanov, are of special importance in the archaeological study of this region. Their research focuses not only on the history of agriculture and handicrafts in the region but also on the history of irrigation. The first archaeological study of the Fergana Valley was carried out, especially during the construction of the Greater Fergana Canal, during which a great deal of material was obtained to illuminate the anthropogenic landscape of the region. As a result, the history of irrigation in the Fergana Valley has been covered through written sources and archaeological research. The Fergana Valley is the oldest agricultural oasis in Central Asia, located in the upper reaches of the Sirdarya. Soil fertility, availability of water sources, and favourable climatic conditions were the main factors in the formation and development of the first sedentary agriculture here.

Fergana is one of the regions with the first developed agricultural culture, such as ancient Bactria, Sogd and Khorezm. Over the years, archaeologists have unearthed Paleolithic, Neolithic, and Bronze Age monuments. Archaeological monuments such as Qairoqqum, Kapchigay, Chust, Dalvarzin, Eylatan, Shurabashat, Aktam and Kungay became known to science. In the study of the history of the ancient material culture of Fergana, the remains of Marxamat, Sim tepa, Karkidon, Gayrattepa, Munchoktepa, Qalai bolo, as well as the remains of multi-layered cities such as Kasan, Akhsiket, Kuva, and the anthropogenic landscapes created by many provide information.

Archaeological artefacts related to ancient agriculture and handicrafts from these monuments provide interesting information about how the land was developed at that time, where the soil was extracted from pottery, an important branch of handicrafts,

their mining achievements and metalworking techniques. The fact that the burnt grain in the ruins of the city of Kuva was burnt is certainly an indication that the population was engaged in agriculture in ancient times, and the fact that this area is rich in water shows us that a unique aquatic landscape and a unique anthropogenic landscape around the city. Archaeological and hydrological studies conducted by archaeologists and specialists in the Fergana Valley show that the Sox River was fully used for irrigated agriculture. This river is one of the wettest rivers in the Southern Fergana Valley. It is natural that the development of such large water resources by human beings certainly requires certain administrative management in social life. As the irrigation system expanded, so did the administrative management. As a result, new social professions were formed [14]. The data obtained through archaeological research in a sense confirm the information given in medieval Arabic sources. In particular, there are many cities and villages in Fergana, and the presence of rivers, mountains and deserts, and the presence of various minerals in the mountains further expands the perception of the natural and anthropogenic landscape in the cities of Fergana in the Middle Ages.

The issues of the ancient urban culture of Uzbekistan are one of the most widely studied topics. Many researchers, archaeologists and orientalists have made a great contribution to the study of ancient urban planning in Uzbekistan. These studies focus on the direct impact and interrelationships of the ancient urban culture of Central Asia, including Uzbekistan, on the urbanization processes of the ancient world. Archaeological research of the history of ancient Fergana, along with such ancient cities as Bukhara, Samarkand, Khorezm, Termez, is of particular importance in these studies. Ancient Fergana has a special place in the history of Central Asian cities in terms of urban planning. Much interesting information about the cities of this historical region, their population, crafts, nature, customs and trade routes, mineral resources are given in ancient and medieval sources.

Archaeological and paleogeographic research conducted by archaeologists in the Margilansay basin shows that the culture of irrigated agriculture was formed here in the Bronze Age. This is due to the formation of anthropogenic landscapes in the ancient Margilansay basin.

Medieval historians and geographers in their works listed the cities of Fergana as the cities of Upper and Lower Nisya and described the cities of Southern Fergana, including Sokh, Rishtan, Kuva and Margilan. According to sources, Margilan is one of the cities of Lower Nisya, which, according to Samoa, was an important region of Fergana during the Karakhanid period.

Among the geographical works written in Arabic, Hudud al-Alam differs from other sources of information about the cities of Southern Fergana. The play provides a lot of historical information, such as rivers, mountains, cities and villages, mineral resources, occupations of the population. Abu Rayhan Beruni also shows the cities of Southern Fergana on his geographical map.

According to F. Maksudov, who has been conducting archaeological excavations in the Southern Fergana-Margilansay oasis for several years, agricultural settlements have been formed here since the VI-V centuries BC. The development of irrigated farming culture was an important factor in the emergence of urban settlements

such as Simtepa in the IV-III centuries BC. By this time, irrigated agriculture began to develop in the part of the ancient city downstream of Margilansay.

According to the scientist, the rapid development of irrigation experience and skills, as well as the rapid occupation of new lands for irrigated agriculture in our time will occur as a result of population growth with the arrival of new tribes and intensive settlement of nomadic herders. These processes define the stage of intensive urbanization of Southern Fergana [15].

By this time, a large urban settlement with an area of at least 20-25 hectares will be built in South Fergana, in the old part of the city of Margilan, in the territory of the present-day Mashhad mahalla. The intensive development of the city and the density of settlements and the fact that archaeological monuments are almost non-existent due to several circumstances also pose several difficulties for researchers in the study of the cities of the Margilansay basin. Archaeological and paleogeographic research conducted by archaeologists in the Margilan river basin shows that the culture of irrigated agriculture was formed here in the Bronze Age. This is due to the formation of anthropogenic landscapes in the ancient Margilansay basin [16,17].

Conclusion. In conclusion, archaeological excavations in different years show that the first agricultural culture appeared in the Margilansay oasis in the southern part of Fergana in the VI-V centuries BC. The part of the ancient city downstream of Margilansay was suitable for irrigated agriculture. The growth of the population in connection with the development of irrigated agriculture and the development of a livestock-based economy in connection with the intensive settlement of new tribes has a significant impact on the process of urbanization in Southern Fergana. At the same time, it should be noted that the peculiarities of the urban planning of South Fergana also depend on the natural geographical location of the region. The favourable natural landscape of the region and the establishment of new anthropogenic landscapes by the ancient agricultural population are seen as important factors in the development of cities in the region.

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NASIRIDDIN TUSI'S PHILOSOPHICAL VIEWS ON THE IMPLEMENTATION OF SOCIO-ECONOMIC REFORMS IN PUBLIC ADMINISTRATION

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Annotasiya. Ushbu maqolada XIII asrda yashab o'tgan ensiklopedist olim Muhammad Nasiriddin Tusiyning feodal jamiyatda adolat, davlat va iqtisodni rivojlantirishda soliqlarni tartibga solish, jamiyat a'zolarining mavqeiga qarab tabaqalanishi shuningdek, har kimning mehnatiga yarasha haq olishiga oid falsafiy qarashlari bayon etilgan.

Kalit so'zlar: faylasuf, madaniyat, siyosatchi, vazir, ijtimoiy munosabatlar, iqtisodiy hayot, jamiyat, hukumat, mehnat, farovonlik

Аннотация. В данной статье описаны философские взгляды Мухаммад Насириддин Туси о справедливости, регулировании налогов в развитии

государства и общества, стратификации членов общества согласно их статусу, достойной зарплате в соответствии с их трудом в феодальном обществе.

Ключевые слова: философ, культура, политик, министр, социальные отношения, экономическая жизнь, общество, правительство, труд, процветание

Abstract. In the following article the philosophical views of the polymath Muhammad Nasiruddin Tusi who had lived in the 13th century on the justice, fiscal policy in the development of state and economy, the stratification of the members of the social, the decent wages for each labourer in feudal society are described

Keywords: philosopher, culture, politician, minister, social relations, economic life, society, government, labor, prosperity

Introduction. Nasir al-Din al-Tusi, known in the 13th century as the “Sultan of the World of Science” in Eastern Muslim countries, was born on February 17, 1201, in Hamadan, Iran, to an educated family. There has been a lot of praise for Tusi (by his contemporaries). For example, the Ismailis called him “Lord of the Universe”, while others called him “Muallimi soni” (“Third Teacher”), “Ustozi Bashari” (“Teacher of Mankind”).

Tusi is his nickname. Despite his young age, Nasir al-Din and his father attended classes with scholars and theologians and watched debates between scholars. Despite his young age, Nasir al-Din Tusi, with his thirst for knowledge, perseverance and talent, amazed and delighted many theologians and scholars of Tus. His name as a philosopher and encyclopedic scholar is one of the great thinkers of the East, such as Farabi, Beruni, Avicenna and Bakhmani.

In the period when the Thinker lived, the feudal system was dominant. During this period, the policy of the heads of state on the welfare of the people, economic and social issues served only the interests of the upper classes. When some parts of Iran were occupied by the Mongols, Nasir al-Din Tusi lived and worked in Nishapur, a center of science, literature, and culture among Iranian cities. But as a result of the Mongol invasion, the city was destroyed, and most of the people was killed and taken prisoner. Poets, writers, and scientists left the city and fled to neighboring peaceful areas. In this process, the scholar also moved to the Ismaili state of Kohistan. When the ruler of Kohistan, Mukhtasham ibn Mansur, heard that Nasiriddin Tusi was in Kohistan, he invited him to the palace as a guest of honor [1; 6].

Literature Review. Despite being 30 years old, Nasir al-Din Tusi soon gained great attention among the courtiers because of his strong knowledge and wise politician.

The first reason for Nasir al-Din Tusi's visit to Kohistan was his interest in the Ismaili system of government, and the second was, as he put it, to meet and learn from “highly intelligent teachers” [2; 395]

In 1235, Nasir al-Din al-Tusi wrote “Ahlaqi Nasiriy”, which made him famous throughout the Middle East. The book is divided into three sections, entitled “Achieving moral purity”, “Household Management” and “Country Management”.

Research and Methodology. In 1235, Nasir al-Din Tusi was arrested by the ruler of Kohistan and imprisoned in the fortress of Alamut. It is not clear what caused the deterioration of relations between the ruler and the scholar, but there are different opinions in the sources. In particular, some officials in the palace did not like the

growing prestige of Nasir al-Din Tusi, and they may have conspired. Or, on the other hand, there are speculations that the scholar may have had a serious reason for expressing his critical objections to the Ismaili ruler's injustices in social and political life to Mukhtasham ibn Mansur [3; 17].

After the Mongol conquest of Kohistan in 1256, Hulagu Khan released Nasir al-Din Tusi and other scholars imprisoned in the fortress of Alamut, invited the thinker to his palace, and appointed him minister.

During his imprisonment in the fortress of Alamut, the thinker wrote a number of works, no matter how difficult the conditions there, such as "Ahlaqi Nasiri", "Sharkhul-Ishorat", "Almagest", "Tahrir Eglidis".

While implementing a number of reforms in the management of the Mongol state, Nasir al-Din Tusi, both as a theorist and a practitioner, believed that in order for the state to be economically prosperous, it was first necessary to implement a social division of labor in the state.

While the scholar argues that all spheres of social life are directly related to the production of people, that is, labor activity, he argues that every producer must adapt to a particular profession in accordance with his abilities. At the same time, Nasiriddin Tusi argues that all kinds of activities and social relations and relations between producers, which are associated with the production of their material conditions of life, enrich the economic life of society.

Nasir al-Din Tusi argues that the well-being of a society depends to a large extent on the laws enshrined in it. According to him, the harmony of social relations has the following characteristics:

1. A well-thought-out, consistent and prudent policy;
2. Fair laws and the rule of law by members of society, no matter who they are;
3. The existence of governing bodies that regulate the situation in the city and ensure public order;

In his utopian social views, the scholar argues that the development of virtuous cities like Farobi depends on the policies pursued by his ruler. Because it is the ruler who sets the policy and makes the laws in this city. He also said that he would establish the governing bodies of the city.

While the philosopher's predecessors believed that justice depended on the moral and social conditions of the virtuous city dwellers, Nasir al-Din Tusi, in contrast, argued that justice depended on politics and law and that morality and social conditions were an integral part of it.

According to Nasir al-Din Tusi, justice stems primarily from the nature of the state, as the main purpose of this political organization is to ensure social equality in society. The thinker argues that the well-being of a society depends in many ways on the basic economic laws as well. Under the laws established by the state, the government should try to preserve people's incomes, give everyone a share of their labor, and take into account the contribution of everyone to the state through their labor [4;80-84].

“The strength of a state, says Nasir al-Din Tusi, depends on how just it is”. So, according to the thinker, if the ruler does not treat different segments of the population fairly, there will be no economic prosperity in the country [5; 312].

In his book “Ahlaqi Nasiriy”, Nasiriddin Tusi divides the feudal society into four classes: rulers, merchants, artisans and landowners. Thinker believes that the total income of these four classes is the basis of national income growth. Because there are various fees and charges from this category.

In “Ahlaqi Nasiriy”, Tusi also speaks of “labor” and shows that labor is the most important condition for the existence of human society. “Nothing in life can be more valuable than labor”, he said. Tusi concluded that the source of any wealth is labor, and that the wealth of a ruler should be based on the wealth of the people, i.e., that when a people is rich in a state, that state will also be rich.

Tusi sharply condemns the greedy and lazy strata of society and includes the ascetics. According to him, parents need to instill in their children a sense of respect and love for work, otherwise their children will fail in life.

Tusi believed that economic relations unite people and that the development of economic needs in society is largely due to the division of social labor [6;133].

Nasir al-Din Tusi expressed his philosophical views on economic issues in his pamphlet “Dar Mariyot” (“On Finance”). In this pamphlet, the scholar expressed his valuable views on the prosperity of the country, maintaining economic stability in the country, improving the tax system. In particular, the scholar on taxes, which are the basis of the state budget, proposed to establish the following four types of taxes:

1. Haraj (kharadj)- tax from land owners;
2. Tamga(tamga)- tax levied on traders;
3. Maray (maray) – tax on livestock;
4. Tayorat (tayarat)- from casual income (no tax revenue).

This was mainly due to the property left without ownership, a tax on illegal income [7;132-135].

Nasir al-Din Tusi advised the rulers to use effective mechanisms of governing the Samanid state in governing the Mongol state. He proposes to put an end to the arbitrariness of civil servants, including military commanders and feudal lords, in order to enrich the state treasury.

Nasir al-Din Tusi believed that the economic well-being of the state could not be ensured without the development of handicrafts, trade, production, and the mutual support of members of society.

In his book “Dar moliyot” (On Finance), the thinker also addresses the issue of private property, emphasizing that any property must first bring income to its owner.

In addition, the scholar advised the rulers on property rights to provide various benefits, such as tax benefits, the right to inherit property.

Nasir al-Din Tusi has made a number of proposals to landowners and livestock owners to levy taxes based on their social status. For example, he noted that 1/10 of the taxable income from fertile landowners and 1/20 of the taxable income of non-fertile landowners, as well as the tax rate would be halved in the event of crop failure due to natural disasters. At the same time, in his pamphlet he envisaged the extension of the



tax payment period for farmers who had increased debts due to unforeseen circumstances or as a result of unproductiveness [8;31-32].

We can say that today in New Uzbekistan, fair and humane reforms are being carried out in this area in order to develop the socio-economic economy, which has been at the center of public policy for centuries, to open the way for entrepreneurship, to provide various tax benefits to private property owners. In particular, on August 20, 2021, the President of the Republic of Uzbekistan Shavkat Mirziyoyev met with entrepreneurs and proposed a number of amendments to the Tax Code:

- a) Creating a VAT exemption for exporting businesses;
- b) 13,000 public catering establishments will be exempt from land and property taxes by the end of the year;
- c) The procedure for applying financial sanctions for late submission of reports will be abolished [9;].

On August 25, 2021, the Presidential Decree “On Additional Measures to Support the Catering and Tourism Sectors” was adopted. According to this Resolution, from September 1, 2021:

- Until December 31, 2021, public catering enterprises will be exempted from the payment of land tax from legal entities and the tax on property of legal entities;
- Until September 1, 2023, the calculation and payment of tourist (hotel) fees will be suspended.

Conclusion. In conclusion, Nasir al-Din Tusi’s contribution to the advancement of world science was that he considered it his duty to serve as a minister in the Mongol court. He believed that the first priority was to serve the interests of the people, to support young scientists and philosophers who came up with new ideas. So the philosopher wanted to build a just ideal state in the feudal system.

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FAITH – THE CONCEPTION OF BELIEF AND STEPS TO DEVELOP IT

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Annotasiya: Inson ma'naviy olamining shakllanishida avvalo uning e'tiqodi, uning atrofidagi insonlar bilan bo'lgan o'zaro munosabatidagi ishonch muhim rol o'ynaydi. Ishonch, e'tiqodning shakllanishiga insonning ruhiy, aqliy faoliyati, ijtimoiy muhit va insonlar bilan bevosita va bivosita muloqoti ta'sir ko'rsatadi. Insonning e'tiqodi, ishonchini o'zgartirish orqali uning ma'naviyatini ham o'zgartirish mumkin. Insonga so'z bilan ta'sir qilishning ya'ni ishonch-e'tiqodni shakllantirishni bilish va ularni qo'llash ta'lim-tarbiya ishlarini samarali tashkil qilish bilan bog'liq muhim nazariy va amaliy vazifalarni xal qilishga xizmat qiladi.

Tadqiqotning asosiy vazifalari etib, ishonch-e'tiqod tushunchalarini shakllantirish mexanizmlarini aniqlash belgilangan.

Kalit so'zlar: ishonch, e'tiqod, imon, xabar, xatti-harakat, dunyoqarash, oila, etnos, adabiyot, televideniya, avtaritet.

Аннотация: При формировании духовного разума человека огромным правилом является его вера и взаимное доверие в общении с людьми. Психические и духовные процессы, социальная атмосфера, а также прямые и косвенные взаимодействия влияют на то, как развиваются вера и убеждения. Можно изменить свое мнение, изменив эти ценные качества. Знание и поддержка того, как воздействовать на человека словами или как сформировать веру и уверенность, помогает справиться с важными обязанностями, связанными с эффективной организацией образовательной работы.

Изучение механизмов формирования веры и убеждений планируется как важнейшая задача этого исследования.

Ключевые слова: вера, убеждение, отчет, поведение, перспектива, семья, этнография, литература, телевидение, престиж.

Abstract: When forming person's spiritual mind, his belief, and the mutual trust in communicating with people play a huge rule. Mental and spiritual processes, social atmosphere and the direct and indirect interactions affect the way the faith and belief develop. It is possible to change one's mind through changing those valuable qualities. Knowing and supporting how to affect a human with words, or how to form faith and confidence serves to deal with important duties related to effectively organizing educational work.

Exploring mechanisms of forming faith and belief is planned as crucial duties of this research.

Keywords: faith, belief, report, behaviour, perspective, family, ethnography, literature, media, prestige.

Introduction. The interaction between people happens through using tongue and mind is also shaped via tongue. Tongue is directly connected with thought, and the

culture of thought is presented when humans interact with each other and on how to behave against others opinions. Thus, it is normal to relate human interactions with moral process, because interaction is a product of human knowledge, perspective and intellect. It is urgent today for educational organizations to learn how to develop the conception of faith and belief on the basis of efficient interaction.

The process of developing faith and belief, which was done efficiently, optimizes the interaction in society, and prevents conflicts among people. Just like that, it serves to increase the efficiency of moral and educational intellects of students, helping to enlighten the independent reasoning of them. According to the order of President, number-49-47 07.02.2017 statement, fourth section of the strategy of efforts to develop the Republic of Uzbekistan says «Bringing up younger generation healthy, morally and intellectually developed, independent thinker, loyal to country is ordered and increasing the activeness of them in society is planned». As our president Shavkat Mirziyayev claims, «In this insane and dangerous era, it is being so important for our government to nurture youngsters as patriots and to save them from poisonous aspects of life». Learning new ways to form faith and belief is so crucial in terms of theoretical and practical aspects in effectively using them.

Literature review. The initial methods of forming strong faith goes far beyond to old India and antic era philosophy. In ancient India, convincing methods through evidencing thoughts has developed in the same way as oratory. The special features of oratory are seen in the book of A.O.Makovelskiy called «Mantiq tarixi»(the history of logic). Likewise, summarizing and concluding are based on evidencing in India, too. Asking for help from authority was counted as a final step in proving. Opposite sides in arguments tended to gain willingness and trust of auditory through proving their statements based on the facts of books and scientists.

Also, orators of antic era called for help from authority. Aristotle, in his «Rhetorics» book, defined the nonuniversal methods of arguments which orator uses when forming faith and belief conceptions of auditory. Aristotle overvalued the roles of authority and customs and traditions when forming the conceptions of faith and belief.(4)

Abu Nasr Forobiy and Abu Ali Ibn Sino, who are middle century scientists, once claimed in their books that addressing to intuition, authority, customs and traditions have a particular impact on forming faith and belief of auditory towards orators. Middle century scholastic philosophy scientists valued highly the role of authority in forming strict faith and belief conceptions. Contextual argumentation methods are noted in the books of I.Kant. Investigating nonuniversal methods of argumentation has stepped forward in the second half of twentieth century. Different approaches to argumentation influenced heavily on the development of this process. In scientific research of like Yu.Xabermas, B.Rassel, D.Mur, the impacts of authority, fresh mind, customs and traditions were investigated on forming faith and belief. Russian scientists including A.Ivin, E.Lisanyuk, A.E.Reshetova and others explored some of the issues that we are facing now. Likewise, numerous scientists like M.Umarova, T.Tuychiyeva also gave valuable explanations about those mentioned themes in their dissertations; however, this does not relate with faith and belief conceptions. Exactly the same caveat is given in the monographs and manuals of E.G'oziyev, B.Husanov, L.Muhammadjonova.

Research methodology. In this article, logical procedures like analysis and synthesis, falsification and verification and hermeneutic analysis, which are based on objectiveness and operational principles, are widely used.

Analysis and results. Faith and belief conceptions have aroused huge interests since very early eras and it urged to think carefully, also today its culmination hasn't been lost.

In the last five years, by our president there are numerous obligations have been made, saying that inhabitants need to believe government, right judgements in courts should be made, private enterprises can run their business safely. We can see those reforms to be so important for inhabitant's faith and mood towards government.

First of all, if we brainstorming with the conception of faith, «faith-is a factor which contributes to believing one's words, his or her work and willingness and sympathy towards them and of course, the basis for establishing a strong interaction».

Faith is based on mutual honesty, being justice and iyman. According to the way the relationship develops, either the faith strengthens or breaks up.

Faith- is a crucial factor of nurturing person and a root of forming belief.

Let's come up with the word belief, «belief (in Arabic language means faith, iyman) is a particular aim, faith to traditions and thought which expresses the method of the perspective».

The conception of belief can be addressed differently in different science-philosophy literatures; for instance, knowledge is the most important factor of arising the belief. However, belief and knowledge are not the same conceptions. Of course, the role of knowledge is so deep, meaning that it has a huge role in the strength of belief. Not all knowledge provides the strong belief, but experienced and deep-rooted knowledge in one's mind provides belief with strength.

While faith characterizes one's intellect and characteristics, belief can be seen in the behaviour.

According to above statements, it can be concluded that faith and belief conceptions are the system of intellect, which are the essential factors of forming life position and perspective.

Stages needed to form faith

1. **Delivering to receiver.** If someone who is being convinced does not see or listen report, it does not affect him.

2. **Paying attention to report.** This convinced person need to pay attention, otherwise the aim of this report may not come true.

3. **Understanding the information.** The convinced person should at least comprehend the essence of the report in order to have an effect.

4. **Concluding according to report.** If instructions change, it can be concluded through essence of report delivered to the convinced person.

5. **Consolidating new instructions.** If new instructions is forgotten, report loses the ability to affect the future endeavour of the convinced person.

6. **Changing instructions into endeavour.** If the aim of report is affecting to endeavour, then endeavours need to be made through new instructions.

Convincing someone to something- can be made only if the convinced people agree as a result of logical thinking and conclusions and are ready to save it, or make an effort according to it.

Beliefs are shaped through behaviour and judgements, and then later on it navigates and controls thinking, speech, behaviour and will.

Inner beliefs of people can form through numerous factors such as:

1. Family impact. The features of relationship between family and relatives, customs and traditions, parent's beliefs, family behaviours.

2. Ethnos. Society, historical traditions, the impact of culture.

3. Literature. Subject, art and others roles.

4. Media. Internet, the impact of mass media.

5. Authority. Teachers, ideal people, psychologists, ideologists and others impacts.

Beliefs are stable connotations, they don't change at all no matter what changes in surroundings (only if surroundings don't refuse belief). Beliefs change through inner circumstances and through forming new methods.

Conclusion/Recommendations.

All in all, faith is thought to be the relationship between subject and object, also evidencing someone's or something's faith, or truth regardless of logical proof.

Belief – is a factor of perspective of person, also it opens opportunities to people to know the truth about the world and to assess it. Furthermore, it controls the behaviour and determined endeavours. For most people the highest degree of faith can be seen through *iyman*.

People always think over about faith and belief when they start a kind of relationship. People always ask themselves, «is my efforts true?», «is it judicious if I do this?» and so on. In order to get answers to those questions first of all we need to comprehend the true meaning of faith and belief conceptions and we need to know ways to improve it.

Each method plays an important role to find answers to questions asked themselves and to form strong faith and belief conceptions to build a bright future.

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