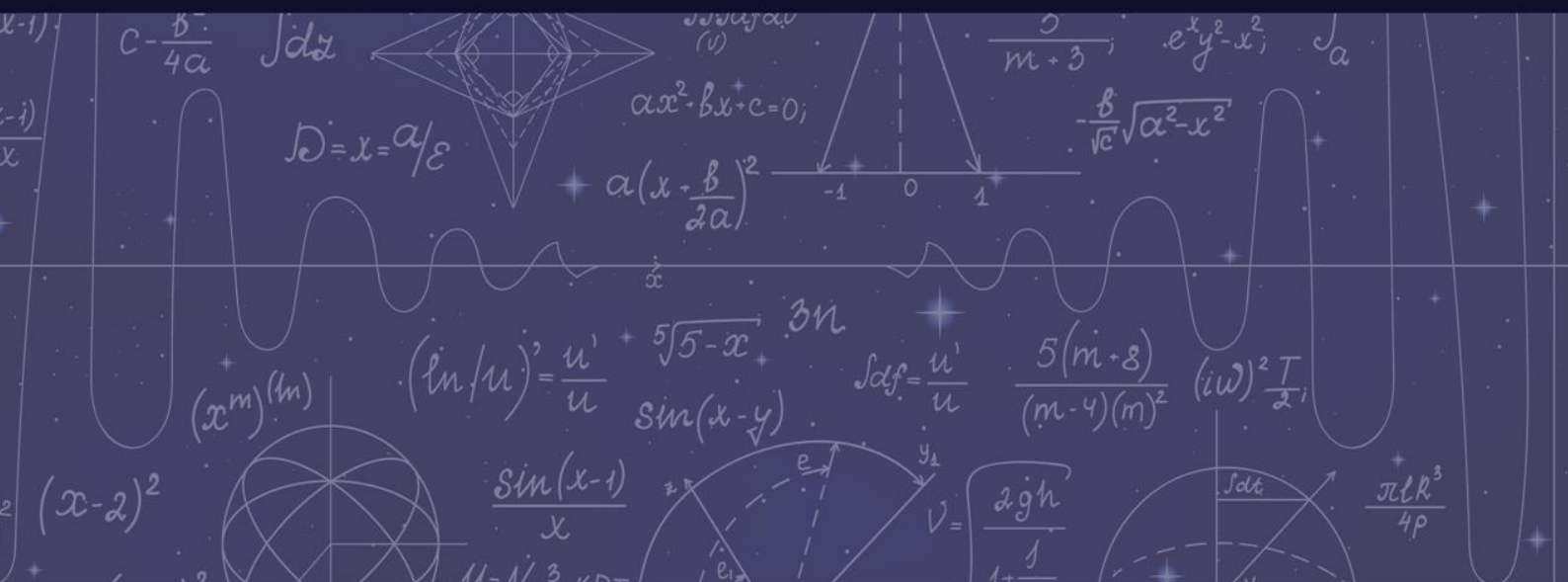


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The materials of the journal can be used by professors, teachers, independent researchers, doctoral students, undergraduates, students, teachers of lyceums and schools, scientists and everyone who is interested in science.

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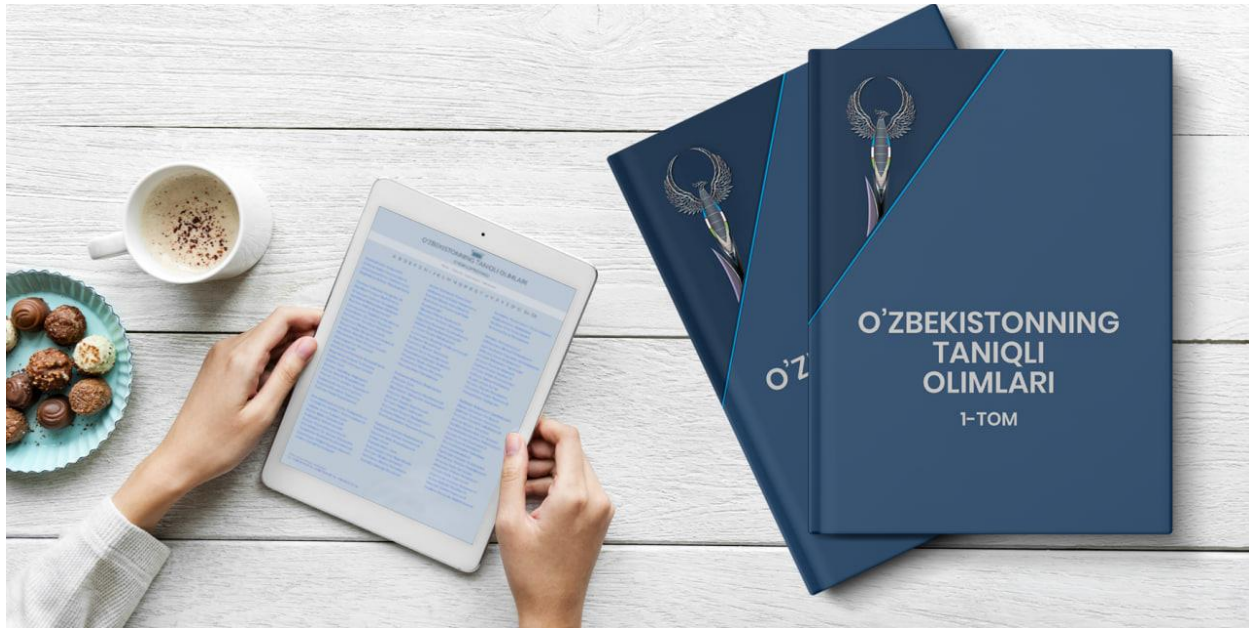


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This project is created in order to provide information about mature scientists who are currently working in the Republic of Uzbekistan.

A multi-volume encyclopedia with biographies of scientists is published in electronic and printed form.

The encyclopedia contains mature scientists who have been making a worthy contribution to the development of society with their knowledge, scientific potential, and pedagogical skills.

The pages of the scientists in the encyclopedia have been created and will be displayed on the platform taniqliolimler.uz

The 1st volume of the encyclopedia was published and admission began for the second volume.

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CONCEPTUAL INTEGRATION OF MYTHOLOGEME “TROJAN HORSE”

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Abstract. *The perception and interpretation of the mythologemes occurs in different way for each person according to the national world picture. The article shows a cognitive analysis of lexical features of mythologemes in the example of a “Trojan horse”, which makes it possible to assess the integration of mythologeme into new concepts connected with daily life.*

Keywords: *mythologeme, myth, cognitive integration, generic space, conceptual blending, the blend.*

INTRODUCTION

The ability of mankind to infer knowledge, draw conclusions, make assessments, and make judgments is the foundation for conceptual blending, often referred to as conceptual integration. In other words, Conceptual Blending is essential to human thought and imagination, both of which are essential to cognitive functions and creative aspects of human cognition. ‘Blending theory’ and ‘conceptual metaphor’ theories are strongly interconnected with each other (Fauconnier, 1994), (Lacoff, Turner, 1989). The creators of the Blending theory, G. Fauconnier and M. Turner, sought to explain the function of language in the formation of meaning, particularly its "creative character."

MAIN PART

Conceptual blending can be explained as follows: on the basis of shared elements, the conceptual structures of two unrelated mental spaces (input spaces) connected by a generic space are projected onto a new mental space (a blend), which produces a new emergent structure that distinguishes the blend from the inputs.

A foundation for the cognitive understanding of linguistic devices is provided by the mechanism of conceptual blending. It applies particularly well to cognitive processing of metaphorical meanings with intricate conceptual structures. The issue of this theory's language embodiment is one of the fundamental issues with Conceptual Blending Theory. To summarize, one of the key duties is to list the linguistic terms used during the conceptual blending process.

The works of G. Fauconnier and M. Turner (2002) contain several linguistic instances, but the taxonomy of linguistic units based on conceptual blending has not been established yet. Our findings have demonstrated that Conceptual Blending Theory can be used to explain a variety of linguistic phenomena, including neologisms, derivative and compound terms, word combinations, phraseological units and linguaculturemes.

Conceptual blending, integration network, emergence structure, two or more input spaces, generic space, and the blend are the fundamental concepts of conceptual blending theory.

This complex network known as conceptual blending involves four mental spaces: input 1, input 2, generic space and the blended space.

The source domain (input 1) and the target domain (input 2) are both involved in the blending process. In source domain we give the concept is being integrated.

Target domains include conceptual categories like emotions, morals, thought, human connections, time, etc. and have a tendency to be more abstract and devoid of physical qualities. Two domains—the source and target—are brought together and connected as the two input spaces throughout the blending process using a generic space.

The generic space provides abstract data that both input spaces share. Since it can offer a tangible foundation for analogy—a comparison of two domains based on similarities—between the source and the target, the generic space is significant. It identifies correspondences between conceptual domains and generalizes over what is shared by input spaces.

A variety of mental areas creates the structure known as the conceptual integration network, where cognitive blending takes place. The network has two or more input spaces that each include data from a different cognitive domain. A tool for simulating the potential emergence of meanings is an integration network.

Emergence structure is the creation of new meanings as a result of the fusion of the source and destination domains. It is the meaning which is bigger than the sum of its component components.

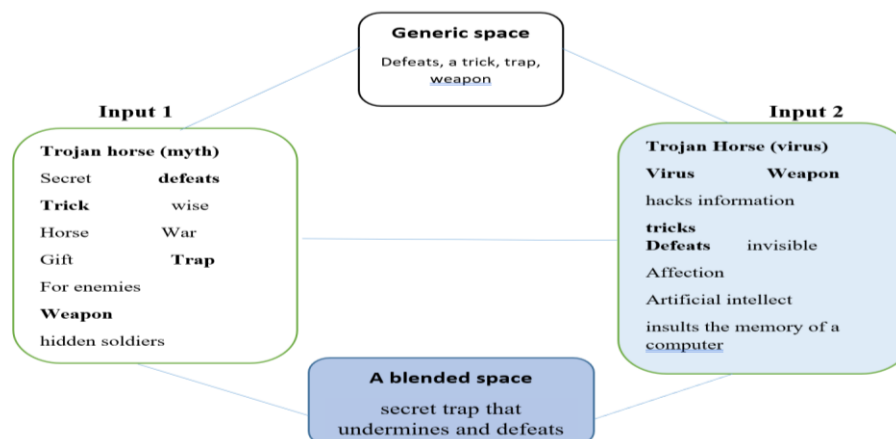
Specific structural elements from each of the input spaces are present in the blended space. The blended space borrows from both inputs while also conducting some alterations that add new, "innovative," meanings.

This means that the mix contains new information not included in any of the inputs.

Two input spaces interact and permeate each other based on a common (general) domain. This achieves partial equivalence between the two conceptual domains. However, this equivalence has certain characteristics. It contains completely new elements, sometimes inconsistent and incomplete elements. The main principle of conceptual fusion is therefore that the integration of structures yields more than the sum of its parts. New conceptual meanings emerge through the interaction of the two domain and destination thesauri, knowledge, experience, beliefs, cultural background, social status, etc.

The cognitive process known as conceptual integration or blending, according to Ashurova D. and Galieva M., forms the basis for the mechanism of mythologemes. This theory holds that the integration of structures that create more than the sum of their parts constitutes meaning construction. The uniqueness of mythologemes is a result of their intertextuality. The recipient and precedent texts' separate conceptual domains are combined into one on the premise of a mythologeme, evoking a number of associations and new conceptual senses.

Analysis of the conceptual integration of mythologeme “Trojan Horse”. In the 21st century mythologeme has another connotative meaning as the most powerful computer virus.



Sample Sentence: The email he sent to me contained a Trojan Horse virus that infected the computer.

The target domain “Trojan horse” as a mythologeme is interpreted here into the meaning of the source domain “Trojan horse” as a computer virus. So, there are two input spaces relating to the concepts “mythological trap”, “virus”. Both concepts deal with people’s invention which related to the object as “dangerous trap”. Trojan horse, the concept in the target space, according to the Greek Mythology during the Trojan War, the Trojans were held within their walls by the Greeks waiting outside. The Greeks left a gift—a giant wooden horse—outside the gates and then pretended to sail away. After the Trojans brought the horse into the city, the Greeks (hiding inside the horse) came out at night and conquered the city. Meanwhile, the term Trojan Horse that we can face in computing system is a program created to insult the security of a computer system while pretending to carry out some suspicious tasks. Both concepts presuppose the meaning any trick or scheme that prompts a target to allow an enemy inside a strongly guarded bastion or location has come to be known as a "Trojan horse." A "Trojan horse" or simply "Trojan" is a malicious computer software that deceive users into running it voluntarily. On the whole, it has a negative assessment/evaluation. A generic space represents four common notions like “defeats”, “trap”, “trick” and “weapon” are common to the both input spaces.

Elements from two input spaces above are mapped into the final result of integration and creates new meaning, in our case it is the blend. The blend generates new conceptual senses that the negative evaluation of both concepts are connected with a trap that can destroy enemies with using canny ways of war and this idea is expressed in both input spaces. So, the blend characterizing a secret trap that undermines and defeats enemies, provides an additional emergence structure conditioning that the features of the mythologeme a creation of Trojans to Romans is interpreted to the artificial creation of a mankind, computer programme in 21st century.

Conclusion

It should be emphasized once more in order to draw a conclusion that conceptual blending is a cognitive process that involves connecting unrelated ideas and creating new conceptual senses. Additionally, the theory of mental spaces and the theory of conceptual metaphors are linked to conceptual blending as a basic cognitive process. Conceptual blending includes two or more input spaces, a generic space, and a blend.

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THE IMPORTANCE OF PSYCHOLOGICAL SERVICE ACTIVITY IN THE COURT SYSTEM

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<https://doi.org/10.5281/zenodo.7698891>

Abstract. *The article discusses a deep and comprehensive study of the psychological characteristics of a candidate for the position of judge. In order to ensure such effective functioning, psychological requirements and current issues of psychological service were considered. Also, theoretical information on this topic was analyzed.*

Keywords: *psychological state, mental processes, emotional states, candidate, judge, lawyer.*

As it is known, the problem of psychological selection of different occupations has always been of interest to labor psychology, engineering psychology and ergonomics. The following authors have conducted various studies on this problem: V. A. Bodrov, Yu. N. Egorov, G. M. Zarakovsky, R. N. Korobov, B. F. Lomov, V. L. Marishchuk, G. S. Nikiforov, V. A. Ponomarenko, K. K. Platonov, V. A. Pukhov. But despite the sufficient level of scientific knowledge and practical research, the problem of studying the personality characteristics of candidates cannot be considered solved in relation to a number of professions. One of them is the professional activity of judges [2, 3].

The work of a judge places high demands not only on his professional skills and knowledge, but also on the personality of the employee. First, the professional activity of a judge is related to the implementation of law enforcement functions on behalf of the state, and secondly, judges ensure the protection of social guarantees and rights of citizens and the entire society [4].

The professional activity of a judge is characterized by the multifaceted and heuristic content of judicial tasks to be solved, variability and non-standard situations in the context of time constraints. Also, it is distinguished by such characteristics as communicative relations with a large number of individual character, a clear organizational direction of high responsibility and social importance, and the implementation of educational functions. This increases the requirements for his professional qualifications, social maturity, responsibility, organizational, communicative, moral, emotional and volitional qualities, as well as psychological personal characteristics that describe his intellectual abilities.

The profession of a judge is one of the most difficult legal professions. This is related to the need to make important and responsible decisions, determine the fate of other people, their guilt or innocence in committing a crime. Therefore, the judge should have high responsibility for his behavior and actions.

The experience of the judicial system in the developed countries of the West shows that their success is largely due to the establishment of a highly developed psychological support system. Hundreds of psychologists are trained annually in universities in the field of legal/law psychology and forensic psychology. These psychologists are educated through specialized university training programs focused on providing specialized legal assistance and systematic psychological assistance.

Such psychological support included the implementation of a number of functions, including:

- the most important information and analytical works;
- forensic psychological expertise;
- advice on psychological problems of judges and court employees;
- psychological correction of behavior (preventing situations of stress, frustration);
- psychological certification of candidates and employees;
- includes tasks such as participation in the implementation of public relations.

An important field of psychological service activity in the judicial system is participation in events held for the purpose of personnel selection.

Until now, in our republic, candidates for judges have not been examined in order to select them from a psychological point of view and to appoint them to the position in accordance with the requirements of the judicial profession. The candidate's individual and psychological characteristics as a decision-maker have been neglected.

Currently, it is noted in the decree of the President of the Republic of Uzbekistan No. PF-6727 of 07.12.2020 "Measures to ensure the true independence of judges and increase the effectiveness of preventing corruption in the judicial system". As part of the implementation of this decree, the Supreme Council of Judges has introduced an electronic program that helps assess the psychological portrait of candidates and judges for the profession. In this case, the results of the psychological test of candidates for the position of judge will undoubtedly have a significant positive effect and reduce the level of errors.

Conducting a psychological test of employees is an assessment of their individual-psychological characteristics in accordance with established standard requirements, that is, determination, pressure, resistance to stress, lack of corruption, alcoholism and other psychological characteristics. As one of the stages of this process, selection and appointment of judges can be carried out. In this case, the psychologist presents his opinion to the Supreme Council of Judges before deciding on the appointment of a judge or when studying the mental and psychological conditions of employees (when re-appointing judges for the term of office), which is used as an additional tool for objective analysis of the personality of judges.

The result of psychological testing of judges is the creation of a professionogram (and a psychogram, as a component of it). It includes a systematic and psychological analysis of the activity of judges, a description of the general characteristics of this profession, the identification of the main factors of professional fitness and the determination of the relevant social and psychological qualities of a person, the psychological structure of a person and important professional qualities of a judge. They can include:

- development of legal consciousness;
- cognitive activity;
- productivity of mind;
- communicative competence of the judge;
- organizational and management qualities;
- mental stability.

From a scientific point of view, the professional profile makes a significant contribution to the objective assessment of the compliance with the professional requirements imposed on judges. The number of professionally necessary qualities should include not only the level of legal

knowledge of a candidate for the position of a judge, but also a number of psychological characteristics, personal characteristics, without assessing which it is impossible to predict the professional success of his further work.

D.E. Zaykov identified 5 main factors of professional suitability, including a set of psychological qualities corresponding to them [5].

The first factor - high level of social (professional) adaptation. This factor is related to the normative behavior of a lawyer in any, including complex, extreme conditions of professional activity.

The second factor - mental (emotional) stability of a lawyer. This factor implies the following:

- resistance to stress;
- a high level of self-control over emotions and behavior;
- work in stressful situations;
- plasticity of nervous processes, which allows to maintain performance at the official level in the state of fatigue;
- the ability to adequately react to various events.

The third factor - high level of intellectual development of a lawyer, cognitive (knowledge) activity.

The fourth factor - it is a lawyer's communicative competence. Communicative competence includes the following personal characteristics: the ability to establish emotional connections with different participants of communication, within the necessary limits, to establish trusting relationships with him, to understand.

The fifth factor - organizational skills. They allow the lawyer, regardless of the type of professional activity, to exert control over the various people with whom he has to communicate in the course of professional communication.

The analysis of the list of important professional qualities of a judge made it possible to compile a list of qualities that a person should have when holding the position of a judge. The data are presented in Table 1.

Table 1

Important professional qualities of a judge

1.	Features of mental processes	<ul style="list-style-type: none"> • Mobility of mental processes; • Developed working memory; • Selectivity of attention; • Purposeful perception (observation); • Effective and flexible thinking; • Development of spatial imagination; • High level of intellectual development;
2.	Cognitive traits	<ul style="list-style-type: none"> • Broad outlook; • Highlight, compare, summarize and classification; • Ability to resist group influence;
3.	Volitional adjectives	<ul style="list-style-type: none"> • Ability to resolve conflicts constructively; • Applying the method of using verbal and non-verbal means of communication;

4.	Communicative qualities	<ul style="list-style-type: none"> • Speech literacy; • Ability to cooperate; • Adequate self-assessment; • Be friendly to people.
5.	Neuropsychological processes	<ul style="list-style-type: none"> • Resistance to stress; • High level of self-control over emotions and stable behavior; • Initiative; • Expediency;
6.	Organizational skills	<ul style="list-style-type: none"> • Courage; • Persistence; • A sense of responsibility for one's actions and deeds. • High level of legal awareness;
7.	Moral qualities	<ul style="list-style-type: none"> • Honesty; • Compassion; • Discipline; • Fairness.

The content of the judge's work, the intense nature and working conditions place high demands on his ability to work, self-regulation of his mental state, that is, his resistance to stress. Taking this into account, it is necessary to distinguish a number of psychological factors that influence decision-making. These include [6]:

- ability to collect, analyze and evaluate important information of legal significance;
- the ability to protect oneself from the influence (suggestive) of preliminary investigative information, which leads to the emergence of a mental attitude;
- the ability to distinguish the development of speech analysis - significance, facts from emotional and evaluative attitude towards them;
- resistance to various emotional-speech tools, pathetic appeals and sentimental evaluations;
- various mental states: doubt, hesitation, anxiety, fatigue, mental tension (stress), significant weakening of professionally important abilities and cognitive activity;
- the possibility of psychosomatic diseases related to professional activity.

Taking into account the above points, it is worth noting that the organization of psychological services in the legal system allows every employee of the court, when necessary, to undergo a psychological examination using psychodiagnostic methods, an individual interview with a psychologist, psychological training and other forms of psychocorrection.

In addition, the use of achievements in the field of psychology during the professional selection of judicial candidates allows not only to identify the most suitable persons for the administration of justice, but also to protect the society from the negative consequences of professional incompetence that does not meet the requirements of the judicial profession.

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THE HEROISM OF SULTAN JALOLIDDIN MANGUBERDI

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Abstract. *In the Middle Ages, our great ancestors such as Sultan Jalaliddin, Sahibqiran Amir Temur and Zahiriddin Muhammad Babur grew up among the righteous rulers and famous generals, who are the pride of our history and future. The life of the war, full of glory, is an epic of courage, and the eternal song of courage is a powerful motivation to realize the identity of our nation.*

Keywords: *whole Eastern world, dynastic traditions, heir of Khorezmshah, Najmuddin Kubro, battles of Ghazna Valiyan.*

We should read and study the place of our great ancestor Sultan Jaloliddin Manguberdi not only in our country, but also in the whole Eastern world, as well as in world history, based on historical sources. If we consider that such historical figures are among the great ones who do not come in every century, their importance in educating the present and future generations in the spirit of military patriotism and loyalty to the country is incomparable. After all, Sultan Jaloliddin Manguberdi was an epic in languages for the freedom of his country, people, and freedom. Historical sources testify that there is a relative distance that cannot be compared to the second stage of the scale of the scale of the struggles, which cannot be compared to any past historical hero of the world, and historical justice continues to beat. Manguberdi's indomitable courage testifies to his future as an eternal icon for the entire world. He was born in 1199 as the first prince heir of Khorezmshah Muhammad Sultan. Only the first princess of Khorezmshah Muhammad, Aychechak, was from Khorezm, and all the other princesses belonged to his mother Turkon Khatun's Dashti Qipqoch warrior clan, tribes and court nobles. The children of princes born from them belonged to different nations from the same father and mother. The same thing was one of the main factors that ensured the beginning of disputes for the throne between the sons of princes Jaloliddin Manguberdi Pirshah, Uzlohshah, Rukniddin Gursantji, Akshah, who grew up in the court of Khorezmshah Muhammad. In fact, according to dynastic traditions, the eldest son, Prince Jaloliddin Manguberdi, was the rightful heir to the throne. He was also superior to other princes in terms of talent and potential. And Turkon Khotun not only used her great position in the palace, but abused it, excluding Prince Jaloliddin from the right of succession, while supporting her grandson Uzlohshah, who is considered her fellow countryman, with her whole body as the main claimant to the throne. , with this policy, he led the door of discord in the palace to the crisis of the kingdom. As a result, this dispute became one of the main factors that led to Genghis Khan's war against the Kingdom of Khorezmshahs and ensured his victories.

In fact, Jaloliddin Manguberdi was not only the eldest child of Muhammad Khorezmshah, but the Creator himself gave him all the qualities worthy of being an active participant in great events. Also, Prince Jaloliddin has a great teacher like Najmuddin Kubro, who took it upon himself to educate the famous people of the time, that is, to become a man of steel in the spiritual and spiritual sphere, as well as to protect him from all the horrors of the battlefield. He had teachers like Temur Malik and Shahabuddin Khawaqi, who were able to strike fear into the heart of his prey, who were capable of training him to become a warrior and a general. Especially, when

Sheikhul Valitarosh Najmuddin Kubro, Jaloliddin Manguberdi, demanded loyalty to the Motherland and its people even in difficult circumstances, and even though he lost his dear life and family, he fought for his holy land until his last breath on the battlefields. The fact that he inculcated such a sense of faith was important in his development as a selfless and patriot. It should be noted that the great teacher Najmiddin Kubro, although he died a sweet life if the country was oppressive, the idea of restoring it for its freedom based on the holy verses of the Qur'an, is a lesson in the Kubroviya sect of education and spirituality academy. had given For the first time in the world, when the enemy invades the country, first of all, men, women and men, all their spiritual, physical, religious and inner powers are embodied in the body like steel, turning it into a force of hatred against evil, and he created the idea of entering into battle. and he was a great person who was able to implement this practice. However, the Dashti Kipchak generals who were assigned to organize the defense of Old Urganch, before the main body of the Mongols arrived at the threshold of the capital, mounted a horse of treachery and treason, tried to kill the brave prince Jaloliddin, and a group of them gave his head to Genghis Khan. and the other part preferred to run away to places where dogs cannot find them. The short-sighted Jaloliddin Manguberdi's brothers, instead of fighting in the right and left of the battlefield under the protection of their brother, a talented military leader, brave man, instead of fighting in a line on the right and left of him, with the advice of Turkon Khatun, they took the front of the army and fell at Jaloliddin's feet. they were pierced with iron thorns. However, at this time, Sultan Jaloliddin, who was not able to fit in the capital, left Khorezm with a handful of loyal warriors, and in such precarious conditions, he decided to attract fifty hundred warriors in foreign countries to gather strength against the terrible army of Genghis Khan of three hundred and fifty thousand. At times when his hardships were crushing him like a mountain load, he traveled from region to region calling the people to a great holy war, riding night after night and day after day. The victories achieved by our above-mentioned great generals kept stabbing the heart of Genghis Khan, who was known as invincible, to the realization of his main goal of conquering the world. At first, Sultan Jaloliddin's mentor in the military field, Khojand Governor Temur Malik, fought six or seven times against Genghis Khan's large army during the defense of the fortress. Then the heroic defense of O'tror under the leadership of Inolchik Bahadir was added after all this trouble. It was still halwa. The bloodiest battles were about to begin, when Sultan Jaloliddin woke up like a lion and set fire to the field of battle to deliver crushing blows to Genghis Khan and his famous heroes. "We were born in this country, and we will die with honor for this country." "No one could deprive us of drinking the wine of martyrdom to the end of the Lord who created us." Genghis Khan dismissed this great man's answer as stubbornness. How does this great breed know how to get spiritual and spiritual nourishment and strength from the divine sciences of devotion to the country, patriotism, because Tobi, who grew up in the deserts and grew up with the breath of inhuman oppression and barbarism, is completely ignorant of the science of the school of science and madrasa. if The idea formed in his worldview is to control other peoples through the abominable means of slavery. It can be seen from this that Sultan Jaloliddin compared the flood of Noah's time to the second recurrence of the flood on humanity, and he strongly resisted the evil goal of Genghis and Genghis, which brought destruction and destruction. The only talented Sultan and army chief who exhausted my soul. Jaloliddin Manguberdi was able to defeat Genghis Khan and his generals, who did not know what defeat was in a battle with the generals of any country, near the banks of the Irgiz River and in the battles of Ghazna Valiyan, Bamiyan and Parvan. Genghis Khan was frightened by his victories.

China, Mongolian regions and East Turkestan repeatedly carried out mass mobilization and threw an insurmountable number of troops into battle against the small army of Sultan Jaloliddin. It was only because of this superiority that he was finally able to secure his victory. However, Genghis Khan admitted to Sultan Jalalid, who was his great admirer, who recognized his unparalleled military leadership. Because the unparalleled resistance of the Sultan did not allow the exhausted Genghis Khans to conquer the world. This was a great and unparalleled service of Sultan Jaloliddin to the people of the country. At this point, we find it necessary to refer to the works of the famous historians of the Middle Ages who praise the heroism of Sultan Jaloliddin Manguberdi. Mirzo Ulug'bek in his "History of Four Nations" quotes the following: "Sultan Jaloliddin wanted to fight in the field of valor, and following the trend of the times, he made the branch of the opposition a choice to be defeated." So that, like his father, he will not be a target for the blame of his people, and will not remain in the body of the artificial people of humanity. This situation was described by Mirza Ulug'bek in the above-mentioned work: "Genghis Khan gathered such an army here that the river was an arrow and the soldiers were a bow." Army joined army and blocked the way of Sultan's army. Sultan Jaloliddin bin Sultan Muhammad Khorezmshah saw himself between water and fire, on one side sharp swords were flaming, and on the other side a bloodthirsty, greedy river was screaming. There was absolutely no way out. Desperately entered the battle. Bravely, he put his horse into the battlefield, killed many of the Tatar infidels, and fought without any hesitation, so that if Rustami Dostan had been alive, he would have put the mantle of love for him on Jaloliddin's shoulders. If Kumushtan Isfandiyar had observed this battle, he would have willingly accepted the position of slave in his service.

No matter which direction the horse ran, it would stain the ground with blood. If Zol's son had seen this battle, he would have kissed Sultan Jaloliddin's hand." Genghis Khan, after watching Sultan Jaloliddin's battle and swimming across the river like a lion for a long time, turned to his sons standing next to him and said: "How happy is a father who has such sons!" He saved himself from the whirlwind of two calamities like water and fire and went to the beach. He still brings great calamities upon us. How can an intelligent person remain oblivious to him?" he said.

Look at the irony of fate that Sultan Jaloliddin was killed by a Kurd cursed, not in many devastating battles. Even the nature could not bear his death, so many young people cried and mourned, and even the birds on the place where he was killed, could not bear this terrible event and mourned. participants. In the words of An-Nasawi: "Indeed, this dirty, despicable person (Kurd) caused the greatest misfortune with his actions, leaving the world an orphan without Jaloliddin." An-Nasawi evaluated Sultan Jaloliddin Manguberdi as follows: "As for his bravery and courage, it is enough to remember his activities in battles." He was the best lion among lions, a fearless rider, the bravest among armies. He glorified righteousness and justice."

The conclusion is that Sultan Jaloliddin's struggle and life path is a symbol of bravery and courage, not only for the youth of our country and for our people, but also for humanity, which literally appreciates freedom and independence. His indefatigable and indomitable courage on the way to the independence of the Motherland is the most important benchmark of courage and the inspiration of bravery.

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THE ART OF CARVING IN UZBEKISTAN: PAST AND FUTURE PROSPECTS

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Abstract. *In the middle of the 20th century, the traditions of the art of ganch carving were on the verge of extinction, but since the 1970s, efforts have been made in Tashkent and other cities of Uzbekistan to effectively use the art of ganch carving in the construction of objects of national importance, shops, cafes. Therefore, in the 1990s, a school of art on ganch carving (masters of the Usto association) was formed in Tashkent, and their activities decorated the interiors of various buildings of the capital (the White Palace residence, the Oliy Majlis building, the Turkiston concert hall, the State Museum history of the Timurids, the Navruz marriage ceremony, metropolitan theaters, metro stations, etc.).*

Keywords: *architecture, stalactite style, mosque, madrasah, ganch art carving, folk arts and crafts, geometric patterns, girih patterns, "plant chain", panels, Afrosiab, Varakhsha, Bolaliktepa, pattern elements, composition, scientific principle, design, Samarkand, Bukhara, Khiva, Tashkent, Termez.*

The art of carving is extremely important to comprehensively study and analyze the history, values, science, and cultural masterpieces of the peoples of Uzbekistan. "Today we have such a historic opportunity," said President I. A. Karimov, we must critically evaluate the path we have traveled, determine the foundations of our national statehood, return to the veins of our great culture, the veins of our ancient heritage, and apply the rich traditions of the past to the construction of a new society." For this purpose, a number of documents of the government of our republic are focused on the comprehensive development of our country based on world standards. In particular, great importance is attached to the wide use of our culture, values, examples of our national art, examples of wonderful art created by our ancestors and known to the whole world in the education of young people. In this sense, in 1997, the government of the Republic adopted the Law "On Education" and the "National Program on Personnel Training" in order to fundamentally reform the public education system. It says that "it will be carried out taking into account the policy of the Republic of Uzbekistan in the field of education, universal human values, the historical experience of the people, centuries-old traditions in the field of culture and science, and the future development of society."

The art of ganch is one of the ancient types of architectural and decorative art of Uzbekistan, and by the 20th century cities such as Khiva, Bukhara, Tashkent, Samarkand, Andijan, Namangan, Ko'kan were considered its main centers. The art of engraving is more closely related to the art of architecture than other types of folk decorative art. Because ganchkor decorated palaces, mosques and madrasa buildings, as well as houses of wealthy townspeople. Initially, the constructions had a strong connection with the traditions of local schools.

The technical process of Bukhara school hankari is somewhat complicated, it is distinguished by unique styles of processing and colorful tones. The work styles of the Samarkand masters are close to the Bukhara ganch, and the stalactite style of the complex ganch is

distinguished by the decoration of the upper corners of the walls with carved panels. Plant-Islamic compositions common in the Tashkent school are close to the works of Fergana masters and often form patterns of the "plant chain" series. The works of the Kokan and Khiva ganchkor masters are rich with intricate geometric patterns - girikhs.

In the middle of the 20th century, the traditions of mining were on the verge of disappearing, but since the 1970s, in Tashkent and other cities of Uzbekistan, efforts have been made to effectively use mining in the construction of objects of state importance, stores, cafes. Therefore, in the 1990s, a high-level carpentry school developed in Tashkent (masters of the "Usto" association), and the interiors of various buildings of the capital were decorated with their activity ("Aq Saray" residence, Oliy Majlis building, "Turkiston" concert hall, State Museum of the History of the Timurids, "Navroz" " marriage ceremony, capital theaters, metro stations, etc.).

At present, hankhkor is a mature type of applied decorative art, and it is of great importance in the decoration of architectural structures in Uzbekistan. It shows that the demand for creative samples of Ganchkor masters is international (Kazakhstan, Tajikistan, Russia, Ukraine, Germany, France, Malaysia, Turkey, USA, Switzerland, etc.).

History of Ganchkor - In ancient times, they reflected the places where people lived, the walls and stones, hunting processes, battles, parties, solemn ceremonies. In particular, the remains of Afrosiyob, Varakhsha, Bolaliktepa and other monuments testify to this. Later, for some reason, it was forbidden to depict a living creature. That's why fine art was replaced by plant-like, geometric patterns.

Colorful plant-like, geometrical patterns, their interposition is deeply meaningful. Symbolism is paramount in the depicted motifs. Our forefathers decorated ancient monuments with elegant patterns, while enjoying themselves, they sang their hopes, love and wishes through them. Our painter ancestors studied the human psyche very deeply and from all sides and enriched the houses with wonderful designs. Wise grandfathers have learned over the centuries based on life experiences that people can be calm, have peace of mind, and live longer in a designed house.

Our old masters say that in ancient times the art of painting was so developed that they could talk to each other silently through the patterns they drew or painted. In order to know the language of the art of painting, it was necessary to know the symbolic alphabet of each element and color of the pattern.

Alisher Nawai, Abu Rayhan Beruni, Abu Ali Ibn Sina, Al-Khorazmi, Nizami Ganjavi, Nasir Khusrav, Kamaluddin Behzad, Maoni, Firdavsi, Umar Khayyam, Babur, world-famous scientists, poets and painters who attract the imagination of our buildings and beautiful landscapes of nature. who called for decorating with monand motifs. They encouraged people to become close friends and brothers with beauty. Because in our holy book, the Holy Qur'an, it is said that "Allah is beautiful and He loves beauty." So, the aesthetic point of view of Islam is familiarity with beauty. Since Allah is beautiful, so are the people he created, the universe he created, and the blessings he bestows on his servants. Ibrahim Haqqi says: "Mavla, let's build, flutes, flutes are beautiful moons." In accordance with this, our words describing the names and attributes of Allah, our buildings that teach about his power, our architectural monuments, in other words, everything in this world related to God's will, names and attributes, everything should be beautiful.

Arabic spelling, ghazal, inscriptions, patterns, architectural monuments, Islamic-magical types of visual arts bring emotional joy to our soul through our organs of hearing and sight. In the creative program of Islamic culture, the integrity of the form of thoughts and things is wrapped in

a shell of symbolic-magical content. The pattern resembles a woman wrapped in a cloak. The pattern is not a sign of grasping the truth, but a symbol of understanding the essence of beauty, confirming this beauty in the heart, preparing oneself for the situation behind the veil and entering it..." the values of the past are the invaluable cultural heritage of the people. Centuries of experience are concentrated in them, and the creative work of our grandfathers is embodied in them. a bright "light" particle of the past can illuminate the winter of ages.

The art experts of our nation, who have gained independence, are expected to find monuments or memorabilia worthy of the treasure of cultural heritage, study them deeply, and serve the development of modern culture by rising from the ladders of creativity they created.

Fundamental changes are taking place in the Republic of Uzbekistan in order to fundamentally reform the existing system of education, to raise it to the level of modern requirements, to build a new system of national personnel training.

Among them, the Republican Academy of Arts, the association of handicrafts, the National Institute of Painting and Design, vocational lyceums and specialized cultural schools were opened.

In addition, in order to further improve the quality of training of national personnel, programs were created based on new standards and curricula for subjects in pedagogical universities. A textbook was written based on the program. This textbook is written on the basis of the program published in 1999 for the subject "Hanchkorlik" of the faculty of art and graphics of the pedagogical university. This textbook is intended for students of this faculty.

- History of the art of carving in the textbook;
- Master and apprentice manners;
- Tools and equipment used in ganch carving and their use;
- Drawing pattern and its types and symbolism, pattern elements;
- Draw simple pattern samples in pencil;
- Materials used in Ganch carving and technology of their use;
- Types of design, simple design and expressive compositions, carving and decoration are taught.

For each topic text, photos and drawings, questions and practical exercises, and a list of literature are provided.

The art of carving is a very interesting and complex craft, and to master it, we need to learn not only the mastered materials, but also how to apply the acquired craft to life. It is advisable to read the literature and newly published books for each topic in order to strengthen and complete your knowledge of hankhkor. In recent times, the demand for decorating buildings with ganch carving is increasing in Uzbekistan and abroad. Our ganchkor masters are looking for new aspects of the art of ganchkor and giving joy to people. As a result, our people's interest in culture and artistic decoration is increasing more and more. After all, the famous ganch carver academician Usta Shirin Murodov "I want the art of ganch carving to mature as soon as possible and enter every home. The pattern gives peace to the heart. There is no place for poverty and ignorance in such a cozy house. A person who lives in such a house will have strong love for his family, homeland, and people" , - he did not say for nothing.

You need to learn the craft of hankhkor with patience, diligence and diligence. Through carvings, you will learn to express existence, reality, beauty in the heart of beauty, joys and worries of life to people through the language of carvings. Through this, you will continue our Uzbek

national art and traditions, make a great contribution to our culture and spiritual treasure, and raise our youth into a healthy generation.

The Uzbek people are famous all over the world for their ancient and rich culture. Ancient monuments and underground part of Uzbekistan is a huge historical museum. Every architectural monument in Samarkand, Bukhara, Khiva, Tashkent, Termiz and other cities is a great work, rare manuscripts, samples of folk art, testify to how high the culture of the Uzbek people was at one time, such as buildings built by our ancestors, architectural decorations, their colors -variety, geometric and plant-like patterns, their composite image invites people to enjoy, educate, express their dreams and love through them. Our cultural wealth acquired over the centuries, some types of folk art, their specific aspects, real Uzbek work technology and the names of our masters who created them are slowly on the verge of being forgotten.

Therefore, preserving, appreciating and using the historical monuments and other practical arts created as a result of the creative work of our people over the centuries is one of the most important tasks of our time. It is desirable to develop the national tradition of cultural heritage and high art, to use it, to introduce creative practices in it, to work with natural materials, to inculcate in people, especially young people, diligence, endurance, and interesting specific types of folk art.

In the educational system, i.e. school, specialized cultural schools, higher educational institutions, students are educated in a political-ideological and aesthetic spirit, to be able to perceive beauty, to study works of art, to enjoy them, to increase their inquisitiveness and creativity, to strengthen their interest in applied art, to choose a profession, to develop skills and plays an important role in shaping the worldview. Therefore, it is necessary to effectively use all the opportunities taught in architecture and Uzbek folk decorative art and its types, such as carving, jewelry, pottery, coppersmithing, wood carving, and to achieve a comprehensive implementation of all components of education and planned organization of their work. To increase the effectiveness of Uzbek folk art classes, using technical means, showing video films, electronic versions, electronic textbooks, creating scientifically based programs, preparing educational methodical exhibitions, conducting excursion competitions, quizzes, conducting training based on the advanced achievements of modern pedagogic-psychology, didactic principles for strengthening the educational material base, using local materials, organizing exhibitions, modern equipment of classrooms, successfully solving educational issues, that is, the principle of education, the principle of scientificity, the principle of regularity and sequence, consciousness-activity, demonstrativeness, teaching compliance with the strength, age and other principles of the participants is of particular importance.

Uzbek folk decorative art is also a craft. It is a masterpiece of folk decorative art, which has been carefully preserved by our ancestors for centuries. These types of applied arts, which have been preserved in history and to this day, will be more appreciated and honored in the future. After all, unrepeatable patterns carved, drawn, scratched, and painted are an expression of human perception and human feelings. Bamisoli is a song of life sung to wood, bone, black clay, sand, etc. And the song of life is resounding from time to time.

In conclusion, the language of painting art and the symbolic alphabet of patterns are on the verge of being forgotten. Our huge cultural wealth created over the centuries, in particular, the unique aspects, schools, techniques of performance, styles of the widespread types of Uzbek national folk art, and the blessed names of the masters who created them, are on the verge of

disappearing forever. That is why it is important to preserve these unique art masterpieces and teach them to young people

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SPECIFIC HISTORICAL GEOGRAPHY OF THE FACTORS OF INTELLECTUAL DEVELOPMENT IN THE EAST

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Abstract. *This article describes how our ancestors laid the foundations and developed the foundations of modern science many centuries ago.*

Keywords: *history, culture, spirituality, geography, the heritage of thinkers.*

The President of Uzbekistan, Shavkat Mirziyoyev, mentioned how important this issue is for the current stage of our nation's development, the fate and future of our country: "It is clear to all of us that Uzbekistan has rich mineral and natural resources, powerful economic and human potential. However, it is not for nothing that it was emphasized that our greatest wealth is the great intellectual and spiritual potential of our people.

From the oldest petroglyphs and inscriptions created by the thinking and genius of our ancestors, from examples of folk oral creativity, to the thousands and thousands of manuscripts kept in the treasury of our libraries today, they embody history, literature, art, politics, ethics, philosophy, medicine, precious works on mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields are our great spiritual wealth.

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Intellect (Latin intellectus "perception"; "comprehension", "comprehension"; "concept", "reason"[1]) or mind[2][3] is a quality of the psyche consisting of the ability to recognize new things. situations, the ability to learn and memorize through experience, to understand and apply abstract concepts, to use one's knowledge in managing the human environment[4]. The general ability to know and solve problems that combines cognitive abilities: perception, perception, memory, representation, thinking, imagination[5][6].

According to the theory of intelligence of psychologist Raymond Cattell [7], intelligence is conditionally divided into active and crystallized. The first is the ability to think logically, analyze and solve problems that go beyond previous experience; the second includes the ability to use accumulated experience and acquired knowledge and skills.

14 unique qualities of intellectual development factors:

In many sources, an intellectual is defined as a person who has the ability to acquire new knowledge and apply it in practice. This definition is very close to the meaning of wisdom, although they are very different from each other. Aql (mind, intellect) has a certain aspect of "learning", and a person shows superiority over other people in terms of understanding, creativity, self-knowledge, problem solving, and other qualities. If someone calls you smart or intelligent, they are assuming that your brain is more efficient than others.

Many people wonder what makes a person intellectual. Here it is important to understand that each of us has our own potential. The following are general qualities common to all intellectuals:

1. They understand limitations. If they don't know something, intellectuals are the first to be recognized. In comparison, their less intelligent opponents always try to avoid such admissions for fear of looking stupid. And only the first one understands that it is impossible to know everything about everything. If you are lucky, you can get valuable knowledge from everything. So if you ask a smart guy a question he doesn't have an answer to, you'll get an answer of "I don't know." But the probability that he will find an answer is very high.

2. They love to learn. Most people consider the famous founder of Apple, Steve Jobs, to be a brilliant mind. In any case, it revolutionized the field of personal computers. Steve loved to read, even though he once dropped out of college. He always told the junior staff that if they wanted to achieve something, they had to study even after classes were over. Jobs, like many other successful entrepreneurs, understood that learning is important. Even if it has nothing to do with the college curriculum.

Highly intelligent people know that only new knowledge leads to new ideas. They lead to a correct understanding of the world around them.

3. They are open-minded people. People with high intellectual development are more open to new ideas and ways of thinking. And because they put logic above all else, they are more objective and open in their judgments. Thus, intellectuals are less constrained in their views of social problems of racial, gender, or sexual inequality. They understand the biological and social nature of such problems while respecting human rights. Intellectuals are always open and willing to change their views because they do not follow their own ideas blindly or hear from someone. If you have a really great idea, they will listen to it, even if it goes against their own.

4. They have a great sense of humor. As a rule, intellectuals have a better sense of humor than other people. But sometimes their jokes do not elicit the expected reaction from those of average intelligence. Because "smart" people understand the world better and perceive social phenomena better, they can respond to jokes faster. As a personality trait, humor is inextricably linked with highly developed verbal communication skills. Therefore, it will not be difficult for an intellectual to laugh at those who initially rely on verbal communication and have a well-developed sense of humor.

5. They make mistakes and learn from them. It is easy to meet a person who has seen the consequences of mistakes made in the distant past. This may surprise you, but such an obsession with your failures shows a low level of intelligence. Intellectuals tend to make the most of their mistakes and move forward. Thomas Edison's teacher and thought he was too stupid to learn anything. But today we look at this man as one of the most talented inventors of the 19th century. He treated all his failures like this: "I didn't make two thousand mistakes in creating a light bulb. I discovered one thousand nine hundred and ninety-nine ways not to make a light bulb. Everyone knows the result - he succeeded.

6. They adapt easily. They say you can't teach an old dog new tricks. The same goes for people of "average" intelligence. To one degree or another, but all people must adhere to the moral standards established in society. However, this does not exclude attempts to find a way to make your life even better. Highly intellectually developed people adapt easily, succeed in any situation and in any environment. But most importantly, they succeed without compromising their

principles. The ability to adapt to any situation is a clear sign of high intelligence and success, regardless of any circumstances.

7. They like to solve problems. As NFL Hall of Fame coach Jimmy Johnson said, "Success comes when opportunity meets skill." This quote is so true that many successful people are literally living it without knowing it. Those who simply believe in luck and live in the hope that it will smile on them tomorrow will not achieve much. They do not belong to intellectuals, because they value luck over intelligence and hard work. "Smart people", on the contrary, always solve their problems. They can often be found behind solutions to seemingly hopeless situations. Intellectuals analyze everything around them, apply their knowledge to overcome any obstacles. As a result, all people can be divided into those who dream of winning the lottery and those who only believe in themselves and earn millions.

8. They don't lose their temper. Researchers tested self-control. These are signs of intelligence - only a smart person can control his momentary desires for more in the future. Unfortunately, many people cannot wait for experimental results and rely on hasty conclusions.

9. They have developed intuition. Intellectuals have a very developed intuition. That doesn't mean they have any superpowers. They only understand the feelings and actions of others very well. Such individuals quickly sense whether a person needs to talk to someone or when his mood suddenly changes, for example, after a phone call. This quality makes "wise people" excellent friends who are able to support, listen and give good advice in solving any problem. Even if the intellectuals notice the change in your behavior, even if they do not admit it to you.

10. They only take risks they can bear. Have you ever heard of people who blow all their money gambling? They don't know how to assess risks, so you can't call them smart. Taking risks is a good thing, and those who never take risks lead incredibly boring lives. At the same time, intelligent people take the time to look for and assess the risk before taking action. Despite the fact that none of the once successful businessmen went bankrupt, they quickly rose and proved that their work was worth it. If a wise man fails, he will rise again, and in the end his perseverance will lead him to victory.

11. They are humble. Believe it or not, pride always precedes failure, and smart people know this very well. If a person has high self-esteem, he will take a seat in the first row and not at the very end, because someone else has already taken the first place. Humility isn't about letting others beat you to the punch, it's about knowing you don't have to prove your worth to anyone. Therefore, you know very well who you are. Humility is an indisputable characteristic of an intellectual.

12. They like to be alone. This does not mean that all extroverts and alcoholics are less intelligent. It's just that intellectuals enjoy their private time and spend it usefully. Admit it, it's hard to be surrounded by people who don't inspire you to be better every day. Intelligence, on the other hand, involves constant self-improvement. Most of the scientists who presented their inventions to the world conceived, developed and implemented their ideas while in the solitary workplace.

13. They are curious. Are you bothered by children who ask too many questions about everything around them? But some of these children grow into curious adults who want to know more about the things we are all familiar with. You should know something about such people - they are very intelligent. And despite the saying that "curious Barbara's nose was cut off", all our

technological advances and other great achievements have only been to ask questions and it was done by those who dared to find answers to them.

14. They don't get along with other people Disagreements between people often stem from misunderstandings, and this is especially evident when it comes to a conversation between a very smart person and a not-so-smart person. Intellectuals look at everything from a special point of view. For the same reason, they tend to question the usual things that others follow too much. As a result, their questions may offend conservative thinkers. Know that if your friend often fights with other people, it is not necessarily because of his stubbornness. To them, he may seem very intelligent.

If we look at history, in fact, Abu Rayhan Beruni, who worked extensively at Khorezm Ma'mun Academy, a scientific school that left a deep mark on the intellectual history of mankind, is one of the great geniuses of mankind. According to historical sources, the great encyclopedist wrote more than 150 works. Only 31 of them have reached us. As the head of our state noted, "Beruni was one of the first in the science of the outer world to propose unique new ideas regarding the theory of the seas and the creation of a spherical globe of the Earth, calculated the radius of the Earth, explained the state of vacuum, that is, the void gave, 500 years before the voyage of Columbus put forward the view of the existence of a continent behind the Pacific and Atlantic oceans, developed the theory of the classification of minerals and their occurrence, founded the science of geodesy. That is why it is not for nothing that the 11th century is called the "Beruni century" by historians of natural sciences all over the world.

The great medieval scientist Abu Raikhan Muhammad ibn Ahmad al-Biruni studied a number of sciences in depth: astronomy, physics, mathematics, geodesy, geology, meteorology, history, etc. He was born in Kot, the ancient capital of Khorezm, and his interest in science grew from a young age. Beruni later studied under the famous scholar Abu Nasr Mansur ibn Iraq. Ibn Iroq wrote a number of works on astronomy, geometry and mathematics, 12 of which he dedicated to Beruni. In addition to his mother tongue, Beruni learned several other languages: Arabic, Sogdian, Persian, Syriac, Greek and ancient Oriya, and later Sanskrit in India.

After compiling the list of his works, Beruni wrote 2 more important books. One of them is Mineralogy. This treatise is considered to be the best, equal work in the field of mineralogy of Central Asia and the Middle East, even in Europe.

According to the information of Beruni's student Abul Fadl al-Serakhat, he died on December 11, 1047. Beruni left a great scientific heritage to the last generations. We know that Beruni had more than 160 translations, works of various sizes, and correspondence related to various fields of science of his time.

The manuscript of Beruni's last work, "The Book of Medicinal Plants", was found in Turkey in the 30s of the 20th century. The work is known as "Saidona".

In his work "India", Beruni analyzed the differences between the customs of Muslims and Indians and put forward the opinion that they depend on the geographical conditions.

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THE ARCHITECTURE OF HISTORICAL MONUMENTS OF KARMANA CITY

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Abstract. *The article aims to consider the architecture of historical monuments of Karmana city. Karmana is known in Uzbekistan as one of the oldest regions located at the intersection of the Ancient East and West, in the lower reaches of the Zarafshan River. The age of this area can be judged by the unique traces discovered in Uchtut and Sarmyshsay, found there on more than 400 monuments of archeology, architecture and art.*

Keywords: *Karmana city, monument, archeology, architecture, history, workshop, petroglyph.*

We know that Navoi, as a region, is relatively young, but without any doubt it can be said that it has a long history and ancient roots. This is evidenced by the ancient city of Karmana, the Nurata region, the sacred architectural monuments of Kasym Sheikh, Arif Diggaroni, Raboti Malik, Toshmaszhit, Kugumbaz Karmana is known in Uzbekistan as one of the most ancient regions located at the intersection of the Ancient East and West, in the lower reaches of the Zarafshan River. The age of this area can be judged by the unique traces discovered in Uchtut and Sarmyshsay, found there on more than 400 monuments of archeology, architecture and art. Some of them are of interest to historians around the world. For example, a workshop for the manufacture of stone tools, indicating the residence of primitive people here from the Middle Paleolithic era, and their settlement, the remains of found mines of the Neolithic era, as well as petroglyphs - petroglyphs carved by hunters and pastoralists as early as the beginning of the Bronze Age, as well as medieval water mills. Karmana is known not only for its historical values, but also deserves attention as the abode of scientists. In the IX-XII centuries. sciences such as logic, theology, hadith studies flourished here, dictionaries were compiled.

Many scientists have made a great contribution to the development of both religious and secular sciences. The central attraction of Karmana is the architectural ensemble on the southern outskirts of the city, the Kasym-Sheikh Complex. The complex owes its appearance to a real historical figure. He was a local native, popular in Central Asia, religious and political figure Kasym-sheikh Azizan Karminagi (1500/1578-79), head of the Sufi brotherhood of Yassavia. The architectural ensemble includes three main buildings: khonako and two khazirs ("enclosed place", "fence") – one of the types of open-air funerary building. The earliest building is Khazir Kasim-sheikh. According to contemporaries, the building was built by the Sufi himself and could serve as a madrasah until his death. In the work of Abu Tahirkhuzha Samarkandi "Samaria" some information about Mir Said Bakhrom is given. He enjoyed well-deserved respect and influence among the people due to his knowledge, intelligence and ability to work miracles. The mausoleum of Mir Said Bakhrom, located in the center of Karmana, was erected in the 10th-11th centuries. and is a national monument. The structure was erected from 102 bricks, in the form of a quadrangular shape with one dome. The building was restored several times, as a result of which the original appearance was lost. 30 kilometers west of the city of Karman, near the village of

Hazora, one of the oldest mosques in Maverannahr, the Deggaron Mosque, has been preserved. It was erected no later than the beginning of the 11th century. On the left bank of the Zarafshan River, on the territory of a once prosperous small village. The inhabitants of the village were engaged in the manufacture of high-quality boilers. It is noteworthy that one of the famous representatives of the Sufi school Khozhagon Sheikh Mavlono Orif Deggaroniy (1313-1376) was born and was buried in this village.

He is considered one of the mentors of the largest representative of the Khozhagon school, Bokhauddin Nakshband. The mosque was built in a mixed technique: floors, columns and partly the foundation - from burnt bricks, walls from mud bricks and pakhsa blocks. The soffits of the arches carrying the central dome are decorated with original moldings of brick and ganch, forming a trefoil in cross section. Small sphero-conical domes over square compartments have a transitional tier of cantilever-cellular sails. The mosque has been restored. In the new, rebuilt museum building, expositions of objects found on this land are presented. One of the sheikhs who lived in Karman in the XIV century. and who were like-minded Mavlono Orif Deggaroniy and Khoja Bahauddin Nakshbandi, was Khoja Khusrav. As a well-known scientist, one of the propagandists of the Nakshbandi tariqa, he fought against heresy and khurofat (superstition). Some historical information and legends about the life, work and supernatural miraculous power of Khoja Khusrav are given in the book "Bahouddin balogardon" by Abdullah Musin Muhammad Bokir ibn Muhammad Ali. Currently, the tomb of Khoja Khusrav has been restored anew and turned into a well-maintained memorial complex. The years of independence of Uzbekistan have become a time in which due attention was paid to the historical heritage of the country. And among the many monuments of antiquity, these buildings are evidence of the dawn of Maverannahr. Admiring with their beauty, the sights of Karmana today are of historical, spiritual value and testify to the great power of the creative art of the ancient architects who lived on this land.

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PAREMIOLOGY AS A STUDY OBJECT OF PHRASEOLOGY

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Abstract. *In this article, the main attention was paid to the semantic interpretation of paremiology, which is part of phraseology along with phraseological units. Also, semantic and linguistic aspects of paremiological units in English and Uzbek languages were analyzed and semantic groups of English proverbs were studied. Similar and different aspects of English and Uzbek proverbs from the linguistic and cultural point of view were studied, and for the first time paremiological units related to the themes of hospitality, neighborliness, kinship and kinship in English and Uzbek languages were compared linguistically and culturally. analysis and revealing some characteristics of communicative phraseological units, comparative analysis of the semantics of communicative phraseological units from a linguistic and cultural point of view within the framework of English and Uzbek languages.*

Keywords: *paremiology, semantics, phraseology, linguistic culture, lexicon, phraseological combinations, language units, words and stable combinations, archaic elements, variants, nominative function, etc.*

Many things are being done in our country in order to take a worthy place in the world community. In recent years, great attention has been paid to science, education and learning foreign languages. After all, attention paid to education means attention paid to the future. As a clear proof of the idea, our president SH.M. We can cite the following comments of Mirziyoyev: "We have raised investment in human capital to the level of state policy, deeply realizing that the key to modern development lies in science and education." [1]. In particular, great attention was paid to teaching and learning foreign languages in our country. This, in turn, is the reason for the opening of many researches and news related to the field of the English language.

It is known that language is the main means of communication between people. Phraseological units of one or another language play an important role in the transmission of the national and cultural lifestyle, customs and traditions, folklore, art and science of a certain people from generation to generation. In the communication of each language, these units have their important place, and a certain language cannot be imagined without the phraseological layer of that language.

Today, in modern linguistics, like many other fields, the department of phraseology is widely studied.

As we all know, language is the most important means of communication between people, the main tool of exchange of ideas, which ensures the development of society's thinking, which transmits cultural-spiritual and historical traditions from generation to generation. Language is also a treasure of national culture. The economic and social system, art, culture, artistic literature, tradition, folk oral creativity of the place where each nation lives and its transmission from generation to generation is the national-cultural semantics of the language [2:7-286].

Semantics is present in all layers of language: grammar, lexis, phonetics. But the national cultural semantics is clearly manifested in the units of the language in action. Such language units are words and stable compounds. In the process of speaking, we use our thoughts not only with

the help of words, but also with the units formed by the stable connection of two or more words, which enter the speech ready. These units not only describe our speech, but also describe it in a meaningful, concise, colorful way.

In linguistics, such units are studied by the Department of Phraseology. Phraseology (from the Greek "phrasis" - expression, expression and logic) is such a branch of linguistics that differs from other branches in its ready-made entry into speech, lexical and semantic incompatibility, and semantic stability. . The main focus of phraseology as a separate branch of linguistics is to study the nature of phraseologisms and their categorical features, as well as to determine the guidelines for the use of phraseologisms in speech. Its main important problem is to differentiate and distinguish phraseologisms from word combinations formed in speech and to identify phraseologisms accordingly.

Phraseology can be cited as a treasure of a certain language.

Because phraseology shows the history, culture and uniqueness of the people. Phraseologisms mainly reflect the customs and traditions of the nation. But in the phraseology of the English language, along with phraseological combinations that express national traditions, there are also international phraseology. Archaic elements have been preserved in some phraseological combinations.

It is wrong to look at phraseological units only as a means of decorating speech, they are units that have a highly informative nature and perform a nominative and communicative function in the language, like other language units. There is not a single language without phraseological units [3:P. 21].

The research conducted by English and American linguists makes up a relatively small percentage of English phraseology, and theoretical problems such as the main phraseological problems and the interrelationship of words, the variation of phraseological units, the methods of studying phraseology, the development of phraseology as a science are mainly Russian linguists, A.V. Kunin, V.V. Vinogradov, H.M. Shansky, T.N. Developed by the Fedulenkovas. [4: C. 34.].

Phraseology is considered one of the complex branches of linguistics, and it is directly related to a number of departments of linguistics, including lexicology, stylistics, semantics, etymology, morphology, and grammar. In the study of phraseology, in addition to the fields listed above, it is necessary to be aware of such subjects as country studies, phonetics, philosophy, history of sciences, and logic.

It is known that any phraseological units are made up of words. The word is the research object of lexicology. The fact that lexicology and phraseology are interrelated fields is shown in the fact that in the analysis of words that are components of phraseological combinations, information about lexicology is necessarily referred to. Also, the study of phraseology as a component of lexicology for many years proves that these two fields are directly related to each other.

The features of lexical meaning studied in semantics serve to express the semantic peculiarities of phraseological units and to distinguish different types of meaning in the phraseological field.

A word in a phraseological combination does not always lose its morphological features, morphology allows to study preserved and lost features.

Phraseology includes compounds with different structures, i.e. phrases and sentences. Syntax information is used in the grammatical and functional analysis of the above units.

The stylistic possibility of phraseology is very important. Phraseological stylistics researches the stylistic features of phraseological units and relies on the experience of lexical stylistics in this field, the analysis of various stylistic units. Because phraseological units, in addition to performing a nominative function in the language, are distinguished by having a certain emotionality and expressive properties.

The origin and history of the language is a necessary part of the etymological analysis of phraseological units.

In English, as well as in other languages, it is important and interesting to study the national-cultural semantics of the language. Because they can embody the unique internal structures of the language, natural peculiarities, economic and social structure of the country, art, customs and history from generation to generation. They have information about children's national games, currency, national medicine, hunting and fishing, flora and fauna, human appearance, clothing and lifestyle, and many other features of the national mentality. topics will be reflected [5:P.163].

National-cultural semantics is reflected in all departments of linguistics, morphology, syntax, and even phonetics. Only it can be more vividly expressed in phraseological units that can directly reflect the culture of the nation, and are integrated and often used in colloquial speech.

If we look at the history of the emergence of phraseology, it does not have a very long history, like a number of other departments of linguistics.

Until phraseology was formed as a separate discipline, it was considered a part of lexicology. Although Russian linguists were first interested in the problems of phraseology, it was first introduced as a separate term by Western linguist Sh. Used by Bally. In his works "Essays on Stylistics" and "Stylistics of the French Language", he looked at word combinations as a whole system, which can be used as a whole, arising from the uniqueness of their grammatical and lexical features, syntactic structure and meaning. tried to prove unity. In the first work, Charles Bally distinguished four types of word combinations: free compounds compounds used in their own sense regular compounds relatively freely connected compounds (some changes can be made) phraseological lines (in which two or more units combine to express a single meaning, but changes can be made to its order); phraseological units (which have completely lost their meaning, includes units whose order of components is fixed. [6: C.32.].

In his next work "French Stylistics" he interpreted the usual combinations and phraseological lines as a component of free combinations and phraseological units. Although these views of his have caused many debates, they have stimulated the development of phraseology as a separate science.

Russian linguist Polivanov was the first to analyze as a separate branch of linguistics, and he justified that phraseology is not a component of lexicology or stylistics, but an independent branch of linguistics: "Lexicology is the lexical meaning of words, morphology is the grammatical meaning of words. nouns, and syntax studies the grammatical meanings of word combinations. But there is a need for a department of linguistics that studies the individual meanings of isolated, figurative word combinations." He is one of the linguists who emphasized that phraseology is an important department in linguistics, like morphology or phonetics [7:C.201-202.].

After B.A. Polivanov, Larin is one of the linguists who proposed studying phraseology as a separate branch of linguistics. "Phraseology as a branch of linguistics is still in the "hidden stage of development", it has not yet fully developed as a separate science. However, its formation as a

separate science requires great necessity in today's linguistics. Because it is not a secret to anyone that problems related to this field are sometimes solved by lexicography, and sometimes by stylistics or synthesis" [8: P.61].

Phraseology as a separate branch of linguistics was developed by the great Russian linguist V.V. Vinogradov also considered it. He semantically classifies phraseological units in the Russian language, and this, in turn, was one of the great steps of his work on phraseology for that time. But even later, his work was not recognized as a separate branch of phraseology. Because Vinogradov analyzed phraseology in a broad way, the difference between phraseological units and simple word combinations was not defined in his works on phraseology. Vinogradov did not propose a separate definition of phraseological units in the language, taking into account that phraseological units are too close to words, he included his theory in the framework of the grammatical analysis of the word [9: P.6]. Later, it was separated from lexicology as a separate branch of linguistics in the second half of the 20th century.

A number of Uzbek scientists, including Shavkat Rahmatullayev, played a significant role in the development of phraseology, and in turn, in the emergence of phraseology in Uzbek linguistics. A number of his scientific studies devoted to the field of phraseology made a great contribution to the development of the phraseology of the Uzbek language. His "Main Meaning Types of Phraseological Combinations", "Explanatory Phraseological Dictionary of the Uzbek Language", "Short Phraseological Dictionary of the Uzbek Language", "Main Meaning Types of Phraseological Combinations", "Osnovnie grammatichicheskie osobennosti obraznix" He contributed to the phraseology of the Uzbek language with a number of scientific works such as "glagolnix frazeologicheskikh yedinetsovremennogo uzbekskogo yazika".

Including Y. Pinkhasov, he achieved great success in studying phraseological units. He contributed with his works "Current Uzbek Literary Language", "About the Phraseology of the Uzbek Language". B. Yoldoshev, Abdugofur and Abdumurad Mamatov also played a significant role in the development of Uzbek phraseology.

The stylistic possibility of phraseology is very important. Phraseological stylistics studies the stylistic features of phraseological combinations and relies on the experience of lexical stylistics and the analysis of various stylistic units in this field. After all, phraseological combinations are distinguished by having a certain emotionality and expressive properties, in addition to performing a nominative function in the language.

In short, the field of phraseology in linguistics is considered one of the fields that does not have a long history. It was studied as part of lexicology for many years until it was separated as a separate department. Despite the fact that a lot of research has been done in the field of phraseology, it still has many aspects that have not yet been discovered.

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THE INTERPRETATION OF THE FEMALE CHARACTER IN MODERN UZBEK STORYTELLING (BASED ON “MOON COVERED BY A CLOUD” BY SHUKUR KOLMIRZAYEV, “GOZAL” BY ISAJAN SULTAN)

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Abstract. *This article has classified the portrayal of women in modern Uzbek stories. The pictures showing the character, attitude to life, and thoughts of an Uzbek woman have been analyzed. The common aspects and peculiarities of Uzbek women in the stories of Shukur Kholmirzayev and Isajon Sultan have been comparatively analyzed. The characteristics of these images, which are relevant for today's women, have been explained.*

Keywords: *contextual analysis, immanent analysis, artistic image, character, prototype.*

The story is intended to express a brief event in a person's life. In this brief genre, information about what happened in the character's life before the incident, with whom and under what circumstances is not necessary. If necessary, some details can be indicated. The term "story" in a broad sense means to tell a story. Conciseness is an important feature of modern Uzbek storytelling, and the essence of the subject has been devoting its life for more than a hundred years to the illumination of human self-awareness. Of course, in the formation and development of this genre, the literary and creative experiences of many of our writers have been collected and it has got its present appearance. Among the representatives who created the Uzbek school of storytelling, the unique creative experiences of writers such as Abdulla Kahhor, Gafur Ghulom, Shukur Kholmirzayev, O'tkir Hashimov, Normurod Norqabilov, Shoyim Botayev, Sabir Onar, Isajon Sultan, Ulug'bek Hamdam serve as master classes for young artists. Although the story is the smallest genre of prose, a huge worldview and life experience live in its bosom.

Two different methods are leading in the analysis of a work of art. The first method is contextual analysis, which requires the study of the internal and external relations of the work of art together. If we take the example of the story genre, the scope of "context" expands in the contextual analysis, the specific work is included in the scope of contexts such as "biography of the author", "conditions of the period in which the author lived", "creative heritage of the author", "literature of the period when the work was created", "national literary tradition". Contextual analysis opens the way to understanding the content of the work by the author. The second method of immanent analysis allows the reader to form his own content based on the things described in the work (the image of the author in it). He looks at the work of art, especially the story genre, as a separate entity, and studies its internal connections.

An artistic image is included in the composition of the work of art. An artistic image is a reflection of existence (things and events in it) creatively processed on the basis of the ideal seen by the artist's eye and expressed in a form that can be perceived emotionally. In an artistic image, two contradictory aspects, individuality and generality, are combined at the same time. A character is a human image whose private features are perfectly described in works of literature and art and which embodies a historically specific type of character (behavior, experience, intellectual and

speech activity), and also expresses the author's spiritual and aesthetic concept. The character raised to the level of artistic discovery, regardless of whether it has a positive or negative essence, is important because it constitutes the artistic wealth of every literature and artistically embodies the national character and national identity of the people to which it belongs. The richness of each national literature is determined by the diversity of characters. Abdulla Qadiri brought to Uzbek literature such characters as Otabek and Kumush, Yusufbek Haji and Uzbek Oyim, who represented a certain historical period of the history of the Uzbek people and a certain stratum of this nation, while Oybek enriched with different types of hard-working people lived at the beginning of the 20th century such as Yolchi, Gulnor, Shogosim, Karatoy, Yormat ("Qutlugkhan"), discovered historical characters such as Navoi, Husayn Boygaro, Nizamulmulk, Majiddin, and fictional heroes such as Sultanmurad, Zayniddin, Togonbek. Such unique characters are often found in the works of writers such as Shaikhzada, Mirtemir, M. Osim, R. Fayziy, O. Yakubov, P. Kadyrov, Sh.Kholmirzayev. The issue of female characters in the narrative genre has always been considered relevant. After all, the criteria of the main culture of each nation are determined from the point of view of attitude towards women. In the work of art, of course, reality is reflected.

One of the branches of the Uzbek school of storytelling is Shukur Kholmirzayev. Shukur Kholmirzayev entered the literary process in the 60s. With his first works, he caught the attention of Abdulla Qahhor: "When he laughs, he smiles without showing his white teeth, when he cries, he cries without shedding tears. This is a rare quality for a prose writer". Shukur Kholmirzayev's story "Moon covered by a cloud" was written in 1996. The stories written by the artist reflect more vitality and authenticity. In Uzbek storytelling of the 1990s, "Stability Chaos" based on the theory of synergetics is defined as one of the most important features of literature, the relationship between balance and disequilibrium, order and disorder. If the story "Moon covered by a cloud" is analyzed immanently, the image of nature in the story is in harmony with the spiritual world of the characters. "Heavy rain" at the beginning of the story essentially represents the character trait of the heroine named "Gulsara", and "roaring wind" is the characteristic of the hero named Tavakkal. The image of "moon" in the story is a reference to "human life". "Black clouds" is presented as a symbol of trials and tribulations in Gulsara's life. Just as the cloud does not always cover the moon, these difficulties do not cast the character into eternal darkness. On the contrary, it gives Gulsara great experiences and teaches her the rules of life. The portrait of a woman created by the author is full of pity. This can be seen in the text of the story: "Gulsara is a shy, sad, in need of love, but she tries not to feel it, an unhappy woman who is not divorced from her husband and has not found the man of her heart." Through the narration of events, the creator explains that part of the character of Gulsara, an Uzbek woman, is enduring. He "infects" the reader with her heartaches. This character is described as "meaningful", "dancer", "beautiful soul". Also, Gulsara is an image in the whirlpool of candles. Her problem lies in the fact that her first married life partner was an older public prosecutor, and Gulsara's mental world was contradicted by the feeling of subordination to materiality in this person's psyche. This marriage will not last long. Although Gulsara lived in the world of wickedness with the intention of taking revenge on life, she was a representative of the world of goodness in spirit, morals, and soul.

Despite the appearance of another man named Tavakkal in the life of this woman, which reflects the intense experiences of a woman's heart, she does not believe that she can build a family and live happily with this man, especially, that their worldviews are compatible. For this reason,

she rejects this marriage proposal, as well. The heroine of the work goes on the path of continuous development; even if she goes against the decisions of her spouse, she studies to be a doctor and also runs her own business. However, in the end, she could not recover from life's anxieties, incomprehensible trials, and shocks. In the social environment of that time, as well as today, there are many women who could not find a suitable soul mate, a life partner, and were victims of society's decisions. It can be said that such a fate was definitely caused by the features of women as inability to control emotions and extreme submissiveness. The writer expresses Gulsara's depressed mood through her facial expressions while dancing. This can be understood from the following context: "Gulsara, while playing Tanovar, expressed the heart of a sad and strange person during the festivities, and the broken smile on her face and lips matched this content very well." Husanjon, a restaurant employee, said that this woman played "Tanovar" here a few days ago, "she cried while playing." Gulsara's behavior always shows that she walks with a "broken smile", stands "in pain", "squeezes" and is wary of something. This state of mind could be observed in the majority of Uzbek women in the 90s. That's why women, who got used to the policy of the former union and all its features, were hesitant, afraid and worried about the future when they were exposed to independence and the new regime. The author was able to reveal the characteristics of the women of Uzbek society in the years of independence in the image of Gulsara.

We will focus on the character of a woman in the story "Beautiful" written in 2014, which is included in the collection of stories "Bogi Eram" by another great writer Isajon Sultan. A characteristic feature of Isajon Sultan's stories is that they are full of symbols and metaphors. In most of his stories, the writer begins to describe Uzbek women and girls in an ideal state of character. In particular, Bibi Salima, the heroine of her story "Bibi Salima", is a character who thinks the same way and feels the grief of others as a part of her own grief. "... Look, you have to be able to judge the intention impartially. What would have happened if I had asked for repentance for myself then, and it was only given to us? How would we look at our neighbor?" - exclaims Bibi Salima. At the beginning of the story, the content of the work introduces the reader to the heart of the hero, who spends his life living an honest and pure life, working with the skin of his forehead and instilling honesty in himself and his children, filled with gratitude to the Creator, a simple-hearted, we come face to face with the unique heart of an Uzbek woman who grew up with the traditions of a true Muslim.

In this sense, the word "gozal" includes several meanings in the story titled "Gozal". The first meaning is the name of the main character of the work, and the second meaning is the beauty of the hero's external and internal, i.e. morals. Due to the real human qualities in the image of a girl named Gozal: hope, love, loyalty, endurance, the saying "The beautiful are unfaithful" among our people seems to have lost its significance. The main character does not leave the side of her loved one for ninety-two days praying for his recovery and taking care of him with love until he regains consciousness. In the text of the work, this situation is written as follows: "Will his eyelashes move?" The hero's incomparable strength, endurance, and the position of asking God for help are emphasized as an important aspect of the character of Uzbek women. It has been shown that standing firmly on the path of Gozal's gracious goal is a high feeling in women's nature. Attention to the negative opinions of the people around her and her thoroughness in her work also indicate the perfection of the female character.

In conclusion, we can say that Uzbek storytelling follows the path of artistic interpretation of the subject, human dreams and hopes, personal intimate experiences, analysis of human

psychology. There is a strong desire for self-realization in the artistic interpretations that have turned into the essence, and this is also evident in the images of women. We present qualities such as gentleness, politeness, perseverance, patience, ambition as common aspects of the character of all female characters in the stories. The difference is that Shukur Xolmirzayev brought the female character of the story in parallel with the image of the landscape. Isajon Sultan used the positive characteristics of Uzbek women as a prototype when creating a female image. This is also related to the writer's biography. After all, the writer was raised in the spirit of high respect for his grandmother and mother. Skillfully using the theme of the story, it was important to inculcate in the content of the story that the main character is a beautiful woman with a perfect appearance in every way, both appearance and morals. From the stories of both authors, it can be understood that the Uzbek woman is a woman of grace, faithful, caring, proud, searching, patient, noble and steadfast, and the heroes of the story will be enlightened on our way of life.

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SOME CONSIDERATIONS ON THE SOCIAL-DEMOGRAPHIC DESCRIPTION OF MAKHALLAS IN TURKESTAN IN THE END OF THE XIX - THE BEGINNING OF THE XX CENTURY

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Abstract. *In the article, the socio-demographic description of the makhallas of Turkestan in the end of the 19th century - the first half of the 20th century, in particular, some features of the social structure of the population in the makhallas, lifestyle, location features, social, ethnic and religious affiliation of the population are set out. It also highlights the fact that the local government system formed in the country, the government's active intervention in the country's management and economy affected the country's socio-economic life, especially that this aspect was reflected in the resettlement policy of the Russian Empire.*

Keywords: *cities, home, crafts, families, makhalla, national identity, population, social relations, villages, people, demographic, description, life ethnicity and religion, lifestyle.*

At the end of the 19th century - the first half of the 20th century, the lifestyle of the residents of the makhallas of the Turkestan region changed radically compared to previous times. Because the conquest of Central Asia by the Russian Empire led to a fundamental change in social relations and its character in the country. Later, the activities of self-government bodies of citizens - makhalla became more active and expanded. [1-Pp. 666-669].

In particular, the formation of industrialized production instead of historically formed land ownership relations, the formation of a colonial management system, the active intervention of the government in the country's economy, undoubtedly affected the social and economic life of the country, especially the lifestyle of families in Uzbek makhallas. Social, socio-historical aspects of the problem partly cited in works by the following research scientists, in particular Sukhareva O.A [2], Ishquvatov B, Tolipov F.A [3], X.B. Kadirova [4-Pp. 203-208], Ya.B. Kadyrova [5-Pp. 197-202], N. Shonazarova, [6-Pp. 89-93], Kadyrova Kh.B [7-Pp. 16-20].

If we pay attention to the data of that period about the socio-demographic aspects of the country, we can have some information about the lifestyle, number and ratio of the inhabitants of cities and villages. For example, according to historical data, 50-150, sometimes 200-250 families lived in large city makhallas at the end of the 19th century and the beginning of the 20th century. In this regard, according to O.A. Sukhareva, the number of families in the makhallas of Bukhara at the end of the 19th century and the beginning of the 20th century was as follows. 112 families lived in Chor Baqqoli makhalla; in Darvozai Samarkand makhalla - 112 families; 110 families - in Olim Khoja makhalla; 110 families - in Boyrabaffon makhalla; 120 families - in Mir Tokhuri Devon makhalla; 104 families - in Jafar Khoja makhalla; 100 families - in Imam Qazi Khan makhalla; 101 families - in Korxona makhalla; 100 families - in Chubboz makhalla; 120 families - in Arabon makhalla; 100-150 families - in Eshan Pir makhalla; More than 100 families - in Abdullah Khoja makhalla; 105 families - in Khanaqo makhalla; 100 families - in Chakar makhalla [2].

Due to the development of handicrafts in the cities, residents are settled in the city makhallas depending on their profession. That is, in every big city, makhallas are named according to the type of products produced by entrepreneurs, that is, according to the profession of the population. There were 61 different trades in Samarkand in the 16th century. Cloth weavers (bofandagon), scarf weavers (chahor-gulbafon), turban makers (futabaran), dyers (sabbaghan), coppersmiths (ahangaron), potters (kulolgaron), knife makers (kordagaron), paper makers etc. In the cities of Bukhara, Tashkent, Termiz, Khojand, Nurota, Kokand such makhallas as of Tagachi, Degrezlar, Sozangaron, Kosagaron, Sovungaran, Boyrabofon, Postindozan, Murdashoyan, Pistashikanon, Ghassollar existed.

It is known from history that in the late 19th and early 20th centuries, when the rule of the Russian Empire was fully established in the country, the policy of Russification was carried out in the region. As a result, European residents began to settle, especially in urban makhallas. On the initiative of the administration of Tsarist Russia, in 1875, 8 Russian settlements were established in Avliyoota district at the expense of those who were relocated from Russia. That is, in accordance with the "Regulations on the Administration of the Turkestan Territory" adopted in 1886, the relocation and settlement of Russian families in urban neighborhoods accelerated. Thus, by 1910, 124 settlements with 20 to 50 families were created in the Syrdarya, Fergana, and Samarkand regions. About 70,000 immigrants lived in these makhallas. Immigrants began to occupy the barren and fertile lands belonging to the local population, and there were also conflicts and disputes between them on the issue of land and water.

This is especially characteristic of the fact that the number of resettled families has gradually increased. In particular, by the end of the 19th century, the share of Russians in the total population of the country was 1.9%, then the number of people coming to the country for permanent residence from Central Russia began to increase. Therefore, urban quarters and villages where Europeans live were established in the cities of Turkestan. In particular, from 1875 to 1890, 1300 families were moved to Turkestan, and 19 Russian settlements were created. In 1891-1892, when the famine in Russia intensified, the number of these settlements reached 25 in Turkestan. By 1906, 266,000 Russians were registered in the country, which was 4.5% of the total population [8]. The central government tried by all means to allocate the fertile lands belonging to local families to Russian families, and increased land taxes and forced local families to sell their land.

Such lands are primarily given to discharged soldiers and Russian families immigrating from Russia. The lands seized from such settled regions amounted to 47,600 tanobs in the Syrdarya region, 75,000 tanobs in the Fergana region, 3,000 thousand tanobs in the Samarkand region, and 7,000 tanobs in the Kaspiyorti region. [9]. The conquest of Central Asia by Czarist Russia led to a radical change in the country's socio-economic relations and its character. In particular, along with the historically formed land ownership relations, there is no doubt that the active intervention of the colonial management system in the country's economy was formed. This did not affect the sources, types and forms of income and profit. There is no doubt that this was an additional burden on local families.

If we pay attention to the historical data, the migration of European families from the Central part of Russia, Povolje, and Ural regions was increased mainly due to the Stolypin agrarian reform in 1906-1910 and the famine and drought of 1891-1892, 1912, 1914. However, there were separate Russian settlements in the country and districts in the cities, which were mainly located in urban makhallas. In 1907, 24,346 people belonging to the Eastern Slavic nationality lived in

Fergana region alone, while their number was 14,722 in cities. By 1917, there were 28 Russian villages in Tashkent Uezd. A large part of the population was settled in the villages of Semirechinsk and Syrdarya regions. By 1913, their number was approximately 161,861 in the Syrdarya region [10, 27-P].

If we pay attention to the ethnic composition of the population at that time, the influence of Uzbeks, Tajiks, Kazakhs, Turkmens, Uighurs and Russians was particularly high among the inhabitants of the country's cities and villages. After the national independence of Uzbekistan, the social lifestyle of the peoples of Central Asia, especially the Uzbeks, Karakalpaks, Kazakhs, Kyrgyz, and Turkmens [11-Pp. 113-116] also increased the need to understand the processes of national identity and their interest in this phenomenon. Also, the restoration of cultural heritage was defined as one of the important tasks at the level of state policy. Public policy cannot be made without taking into account the history of traditional culture [12-B. 6480-6487].

Uzbeks made up the majority of the population. Representatives of other nationalities also lived in makhallas in big cities. In particular, according to the population census data of Tsarist Russia in the city of Tashkent alone, Uzbeks made up 82.5 percent of the city's residents, Russians - 11.4 percent, Tajiks, Tatars, Kazakhs, Central Asian Jews, Armenians and others made up 6.1 percent. At the end of the 19th century, 116 Russian settlements were built in the country, and 70,745 people lived in them. By the beginning of the 20th century, the number of Russians in Turkestan reached 197,420 people. The vast majority of Russian-speaking people who immigrated to Turkestan stayed in the country. In addition to Russian, Ukrainian, Belarusian, Polish, and Cossack families, Arabs, Jews, and Gypsies also lived here. Consequently, representatives of other ethnic groups lived side by side with Uzbeks in large cities, and even mixed. In particular, in the makhallas of Tashkent, Bukhara, Samarkand, Kokand, Khojand, Karmana, Termiz, Nurota, where Uzbeks lived densely, ethnic groups such as Tajik, Turkmen, Arab, Jewish, Uyghur, Gypsies, ethnic and ethnographic groups were relatively densely distributed.

In this regard, according to V. Ishqumatov and F. Tolipov, residents were located in urban neighborhoods according to their social structure and class. For example, among the descendants of Shaibani Khan, Ashtarkhani - in the makhallas of the city of Bukhara such as Iskandar Khan, Baqi Muhammad Khan, Amir Yormuhammad Khan, Abdul Fayz Khan, Muhammadiyar Ataliq, Qambar Ataliq, Mekhtar Akbar, Mekhtar Arif, Mekhtar Shokhbek and others. Some makhallas are also named after the rich nobles, wealthy people, and soldiers in the city. For example, Askar Bey, Bohodir Bey, Musurman Qushbegi, Kochkor Qushbegi, Nadir Qurchi, Qazi Mir Hashim, Qazi Faizi, Qazi Nuriddin, Qazi Zahid and other toponyms are among them.

Makhallas, especially in Mavorounnahr, were more developed in the late Middle Ages. Among the neighborhoods, there are also names of places named after famous monuments and graves. In particular, the names of makhallas such as Kafol Shoshiy, Sheikh Hovandi Tokhur, Zangi ata in Tashkent, Imam Muhammad Ghazoli in Fergana, Makhdumi Azam in Samarkand, Bakhovuddin Naqshband in Bukhara, Abdukholiq Gijduvani are among them. In the past, makhallas were also named after certain clans, tribes, ethnic groups, peoples. For example, while describing the makhallas of the XV-XIX centuries, there were makhallas called Chigatoy, Dormon, Uighur Mahalla, Qatagon, Karakhan, Saidota, Kangli, Khojaabad, Kaltatoy, Tajik, Kashgar, Qutchi, Eshonguzar, Khojakent, Turkmanovul in cities like Tashkent, Bukhara, Samarkand, Termiz. In the cities of Bukhara and Nurota, in the middle ages, along with makhallas named after Uzbek clans, names titled after Tajik clans formed the majority.

After the national independence of Uzbekistan, the need to understand the social lifestyle of the people of Central Asia, especially the Uzbek, Karakalpak, Kazakh, Kyrgyz, Turkmen [13-Pp. 676-688] in makhallas [14-Pp. 1373-1377] and the processes of national identity and interest in this phenomenon was increased. Also, the sociological study of the special place of makhallas in the restoration of cultural heritage was determined as one of the important tasks at the level of state policy [15-Pp. 112-114]. After all, state policy cannot be implemented without taking into account the history of traditional culture.[16-Pp. 59-60].

In general, in the past, the socio-demographic description of makhallas had a special place. According to the socio-demographic description of the makhallas, it can be seen that the lifestyle of the population reflects the social, ethnic and religious affiliation of the population, and the way of life. It is worth noting that the colonial management system formed in the country during the studied period, the government's active intervention in the country's management and economy, undoubtedly affected the socio-economic life of the country, especially the lifestyle of families in Uzbek makhallas.

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CATEGORY "TRANSITIONAL NATURE OF THE MOVEMENT" IN THE CODEX CUMANICUS MANUSCRIPT

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Abstract. *The study examines the category of the verb "transitional character of movement", manifested in terms of pronunciation. The purpose of the article is to unify the meaning of the category "transitional nature of movement" (A.Iskakov, M.Zholshayeva, N.Oralbayeva, Z.Akhmetzhanova, KTMukhamadi) with comments on the sound as a result of the analysis of verbal categories in the Kazakh language. To achieve this goal, it is planned to consider the meaning of the category "transitional nature of movement" in the ancient Turkic language, namely the use of this category in the Codex Cumanicus manuscript.*

The article presents a model for describing the differences of verbs included in the semantic group of the category "transitional character of movement" in the Kazakh language. The general and individual principles of the processes of semantic development of the category "transitional nature of movement" are defined. The description of the category "transitional nature of movement" in the modern Kazakh language complements the picture of the life process conveyed by the expression of movement. The authors of the article come to the conclusion that the specifics of the verb, expressing the transitional nature of the action, are better considered within the framework of a comparative historical grammar with indigenous languages. They come to the conclusion that an attempt to compare it with the Kazakh language due to the lack of features in unrelated groups of the language can distract attention from the study and prevent making the right conclusions.

In the course of the study, based on the collected vocabulary material using the method of classification of lexico-semantic groups of the verb of the category "transitional character of movement", semantic analysis and grouping by differentiated features were carried out.

The results of the research work can be guided in solving topical issues related to the field of historical grammar, expanding the field of general and applied language sciences, systematization of opinions related to the history of language.

Keywords: *Codex Cumanicus manuscript, historical grammar, modern Kazakh language, word classes, verb categories.*

Introduction. A special grammatical category of the verb that shows various features of the creation of an action, its stages from the beginning to the end is the transitive nature of the action. Researches related to the transitive nature of the movement provide an opportunity to study special categorical features of the verb.

Methodology and research methods. Although the transitive character of the verb as an independent grammatical category of the verb was recognized in Turkic studies, including Kazakh

language education, only in the second half of the 20th century, various peculiarities in the creation of the movement were noticed by researchers of Turkic languages from early times. For example, I. Giganov, who studied the Tatar language, in his work "Grammar of the Tatar language" used verbs: 1. Simple; 2. Complex verbs are divided into groups. The scientist says that most complex verbs consist of two verbs, the first of which is in the case of -p, -a, -e, -y. And it is concluded that the second conjugation of complex verbs gives the meaning of "prepositions" in the Russian language. For example, it is said that the meaning of the preposition "do" in the Russian language, which means the end of the action, is given by the auxiliary verbs "butamin, butaramin" in the Tatar language: "kayip botarde, yanyap bote" [1, 171]. Since this work is intended for learners of the Tatar language, we notice that more attention is paid to the practical problems of the language than to the theoretical problems. In this work, the indicators representing various features of the creation of the movement are not considered in order according to the language system. This problem is approached only from the point of view of showing the ways of the meaning of prepositions in the Russian language in the Tatar language. The characteristic category of the verb is not fully considered in the work written in comparative grammar. It can be seen that the goal of the scientist was on the other side.

In the research work "Grammatics of the Altai language" the peculiarities of the construction of actions in the Altai language are considered under the heading "The way of expression of the Russian "kinds" and verbs in the Altai language." The authors of the grammar say that the conjugation of verbs in the Altaic language with a preposition means the concept of "species" and "prepositions" of the verb in the Russian language [2, 184]. At the same time, the verbs in the Altai language stand alone as the beginning and end of the action, etc. emphasizes that it does not indicate a state. "Beginning, continuation, end of the movement" indicates that the verb is formed by combining certain verbs. For example, the verbs par-, kal-, sal-, koi-, al-, per- indicate the end of the action in the Altai language when they are attached to a connecting preposition, and he gives a separate example for each of them. For example, he says that the verb "sheep" means the end of the action, and gives the following example: His body was dug up in the ground [2, 188] The authors of "Altai Language Grammar" are also Altai. He paid attention to the ways of expressing various peculiarities in the creation of actions in the language, comparing them with the Russian language, and what are the ways of conveying the meaning of prepositions in the Altai language. That is, the authors intended to show the similarities and differences of the Altaic language with the Russian language only by comparison.

Academician V.A. Gordlevsky in his research work "Grammar of the Turkish language" talks about the various features of the creation of the action in the Turkish language under the special topic "Transmission of shades of actions": "Various shades of the action (usually the first one is in the prepositional person) are given by combining two verbs" [3, 102] . . In the research of the scientist, the transitive nature of the verb category in the Turkic languages has been somewhat revealed. However, it can be seen that the authors did not completely distinguish some signs of the meaning of the verb because they did not have their own language.

Discussion and observation. In Soviet Turkic studies, since the thirties of the 20th century, the opinion prevailed that Turkic languages have a category of "vid" like Slavic languages. Scientists such as V. A. Bogoroditskyi, N. K. Dmitriev, A. Borovkov, I. A. Batmanov, N. P. Dyrenkova, A. Kharisov, L. N. Kharitonov, and N. A. Baskakov have pointed out the differences in the creation of gestures in Turkic languages. justified the point of view that the expression of

peculiarities is the same as the category "vid" in the Russian language. The overwhelming majority of those who believe that there is a category of "vid" in Turkic languages indicate the end stage of the action as a finished scene. For example, A. Borovkov mentions the category "vid" in the Uyghur language in the title "Textbook of the Uyghur language" [4, 172]. The scientist does not reveal how many types of "vid" there are in the Uyghur language. He says that the verbs in the Uyghur language have nothing to do with "vid" no matter what tense they are: "The concepts of the completeness of the action appear in the Uyghur language in a descriptive way, through special auxiliary verbs" [4, 175]. As we have seen, A. Borovkov believes that auxiliary verbs in the Uyghur language add an additional meaning to them by forming the ending "vid" like prefixes in the Russian language. The scientist points out that auxiliary verbs such as koi-, kal-, al-, bar-, kat, kol-, shik-, bol, which indicate the end of the action in the Uyghur language, form the completed "vid". For example, it is said that the auxiliary verb "be" in the Uyghur language indicates the complete completion of the action [4, 176]. A. Borovkov focused on only one "vid" in the Uyghur language, that is, the completed "vid". And he did not say that this auxiliary verb combines with other suffixes and changes its meaning.

In his work "Grammatical aspects of the Kyrgyz language " examines the category "vid" in the Kyrgyz language under the title "About the category of Hades". The scientist believes that there are finished, unfinished, one-time and several-time occurrences in the meaning of the main verb [5, 10]. However, "however, the variations of these types do not have strict norms and change depending on the context of speech" [5, 10], saying that the type of "vid" varies depending on the text, shows that the scientist was not able to come to a conclusion on this issue. Recognizing the ending of the action in the Kyrgyz language as a completed "vid" is also characteristic of I.A. Batmanov: "In addition, the category of the perfect form is replaced by other variations of the meaning: the direction of the action and its relation to the agent of the action, etc. b. This shadow of the course of action or nature of action is given by the combination of the main auxiliary verb and the participle (-п, -ып, -ип, -уп, -ип) form of the main verb" [7, 10]. The scientist says that the completed "vid" in Kyrgyz is formed by joining the auxiliary verbs bol-, al-, bir-, khiz-, jiber-, ket-, kal, kel-, kai- to the prefix -p [5, 37]. From this differentiation of the scientist, it can be seen that he did not completely reveal the category of the nature of the verb in the language. It is noteworthy that I.A. Batmanov called the additional meanings related to the completed "vide" also "characters of action" . At the same time, he thinks about the passing nature of the movement. Although the scientist correctly understood the peculiarities of the nature of the language, he could not get out of the influence of the traditional view of the species that was formed in Turkic studies before him. In his analysis, scientists before him can prove the features of the common character category in Turkic languages only with examples. As mentioned above, the opinion of well-known Turkic scholars that Turkic languages have the same species category as in Russian prompted the writing of special research works on this issue in separate Turkic languages. For example, A. Kharisov wrote a monograph entitled "Category of Verb Forms in Bashkir". The scientist says about the vid category in this article: "The vid category in the Bashkir language means the form and path of the action (state) given in the verb, and considering the action as a stream, on the one hand, it shows its appearance at the beginning, continuation (uninterrupted or continuous in its development) or at the end, or on the other hand on the other hand, it provides a quantitative description of the action in it" [6, 11]. Version in Bashkir by A. Kharisov: 1. Initial appearance; 2. Chronic appearance; 3. The finished view is divided into three parts by [6, 11]. The scientist must

have connected the types of appearance with the stages of movement development. Because there is no tradition of classifying species in this way in Russian language education. That is, for the first time, A. Kharisov made a correct judgment about the peculiarities of Turkic languages. For the first time, the Turkic languages show their originality, not only in comparison with the Russian language. But even this could not fully reveal the transitive nature of the action in the verb.

Doubts whether there is a species category of verbs in Turkic languages, just like in Russian. First of all, the scientist objects to the division of verb forms in Turkic languages into three types: "initial, long, final form": "Such a division cannot be accepted due to the following two reasons: firstly, the appearance of the verb is a qualitative-quantitative semantic category of the verb in expressing an action or state, and secondly, shows that the development and creation of the movement is not a spatial description, but a temporal description [7, 33]. The scientist rightly notices that the expression of various features of the movement in the Turkic languages is different from the *vid* category in the Russian language. V.M. Nasilov describes the function of a number of auxiliary verbs that indicate various peculiarities in the creation of a movement in the Uyghur language, and expresses the opinion that the diversity of the description of the movement requires systematization [7, 52]. As we have seen, scientists tried to express key ideas based only on the grammatical features of the Russian language. And he did not take into account that there is no grammatical similarity between the Turkic languages and the Russian language. Later, it is known that the Russian language scholars' desire to connect all language categories with the Russian language was also used in the analysis of the grammatical system of the Kazakh language. N.A. Baskakov also focuses on the species category in the Karakalpak language in his work "Karakalpak language" [8, 352]. Scientist N.K. Dmitriev believes that the completed form and incomplete form belong to the tense category in Turkic languages [8, 353]. N.A. Baskakov calls the indicators of various peculiarities in the creation of the movement, which are called the transition characteristics of the movement in Turkic studies, and divides them into two groups: A. Species that determine the quantitative and qualitative characteristics of the verb; B. Types that describe the durational character of the verb, the beginning and end of the movement, as well as its direction in space and time [8, 353]. As we can see, the scientist's opinion was somewhat correct only when looking at the Turkic roots.

The variety of opinions of Turkic language researchers about the type category of verbs in Turkic languages caused this issue to be put as a special issue on the agenda of the Coordination Council of Turkic Studies held in 1956. However, even in this council, Turkicologists could not come to a decision on whether or not Turkic languages have the same category of verbs as in Russian. Academician B. A. Serebrennikov, who made a special report on this issue, proved that there is no type category of verbs in Turkic languages, as in Russian. The scientist points out that although the preposition and the auxiliary verb have the meaning of *vid*, they cannot form a category of appearance, because the ending and duration of the action are complicated by additional shades [9, 30]. On the contrary, A. Kharisov and I. E. Mamanov try to prove that there is a type category of verbs in Turkic languages. These two opinions continued in the following years. In the scientific works published in the early sixties, some scientists were still busy searching for the species category in Turkic languages. For example, L. N. Kharitonov in his monograph "Forms of verb types in the Yakut language" expressed his opinion that familiarization with the actual materials of the Yakut language shows that the traditional concept of verb types can be used in the Yakut language. The researcher says that instead of two types of appearance opposed to

each other in the Slavic language, the Yakut language shows 12 types of verb appearance [10, 8]. At the same time, after the above-mentioned consultation, some scientists tried to look at the nature of the linguistic phenomena called "vid" category in Turkic languages in a different way. For example, it can be seen that the opinion of the scientist A.N. Kononov about the species category of verbs in Turkic languages took on a new character after the Soviet Union. In his work "Grammar of the Modern Uzbek Literary Language", the scientist for the first time calls the ways of expressing various peculiarities in the creation of a gesture, which were mistakenly recognized as the category of type in Turkic studies, as the "category of the character of the transition of the gesture" [11, 263]. Although the scientist does not indicate the inner meaning of the transitive nature of the movement, he mentions the ways of its transmission in the Uzbek language: 1. Word combining method: consists of -ib and -a, -e, -y preposition and verb modifier; 2. Method of affixation. In the textbook "Grammar of the Kyrgyz language" the category of the transitive character of the action is considered in the special topic "Verb forms expressing the transitive difference of the action" [12, 290].

Results. Scientist N. Oralbaeva defines the category of transition character of the movement as follows: "This grammatical category means different meanings depending on the creation of the movement, how the movement was made and what stage and degree of the movement the speaker is communicating. We named this category with the term "transitional nature of movement" [13, 74]. N. Oralbaeva's naming of the category of verbs in the Kazakh language as "the nature of the transition of the movement" showed that researches related to the nature of the movement in Turkic languages in general should be reconsidered.

He divides the category of the transition character of the movement into two parts: the type of movement and the stage of development of the movement. The scientist shows the following meanings related to the creation of the movement: artificiality of the movement, imperfection, done with special enthusiasm, done carelessly, done unexpectedly, done at a special pace, done short and courageously, limitation of the movement, lack of haste of the movement, tendency to be done. Researcher: "The stage of development of a movement is its state from the beginning to the end." Just as the beginning of the movement is legal, the end of the movement should also be legal. If the started action has not reached its completion stage, then the action is in progress. Due to the development of movement, these peculiarities are called the first, second, third stage of movement" [13, 103]. In this way, the scientist mentioned the meaning forms of the transition of the movement in the Kazakh language. N. Oralbaeva in her scientific works written about the analytical formants of the verb shows the meaning of making a movement unexpectedly, suddenly, making a movement boldly, briefly, making a movement with a special pace (force) [13, 91]. And Z. Akhmetzhanova in her research work "Functional-semantic fields of Russian and Kazakh languages" shows 3 different shades of meaning from the way of quick movement. They are: one short action, sudden, unexpected action, and careless, easy action [14, 59]. Most of the later studies that differentiate the features of the transitive nature of the verb categories focus on the shades and internal division of the said category. The process of change of the movement - immediate, slow, continuous, progressive, sudden, speedy characteristics, incomplete and careless or enthusiastic, deliberate, beginning and end period is considered closely related to time, etc., which make the category of aspectuality a scientific basis. Scientists create the scientific foundations of the transitive character of the Kazakh language and focus on its formation and types. The aspectuality category expresses the transitive nature of the action and is created not only by the analytical

formants of the verb, but also by other linguistic units in the language system. All indicators in the language system are actively involved in expressing aspectual meaning. At the same time, there were also scientific works that studied the need to analyze the effect of the word on the expression of the meaning in the sentence, which is then considered with its contextual meaning.

Researcher K. T. Muhamadi in his dissertation work entitled "Meaning composition and ways of transmission of the speed of movement in the modern Kazakh language" shows the ways of transmission of the speed of movement. "As a result of a special study of the meaning of the speed method of movement, the following meaning groups were determined for this method: 1. Sudden movement; 2. Making a bold move; 3. Making a gesture at a pace; 4. Easy making of the gesture; 5. Making a gesture only once; 6. Short repetition of the gesture; 7. Rapid onset of movement [15, 85].

Scientist A. Yskakov shows two different ways of making a movement:

1) "... each of the synthetic forms represents a different and different nature of the action;
2) The second type of the category of the nature of the transition of the action - the analytical type is created by means of the analytical formants that have become established in our language" [16, 290].

Scientist N. Oralbaeva shows three ways of transmission of movement style:

"1) Through the suffix: kuala, smile, etc.;
2) By reduplication of the root verb in the prepositional person: to jerk, etc.;
3) Through analytical formants" [13, 85].

Researcher K. T. Muhamadi in his dissertation work entitled "Meaning composition and ways of transmission of the speed of movement in the modern Kazakh language" shows three different ways of transmission of the speed of movement: 1) through analytical formants; 2) through the Koranic verbs from imitation words; 3) Transmission through lexical indirect indicators [15, 118].

In the "Codex Cumanicus" manuscript, there are many verbs formed by means of suffixes, which express the transitive nature of the action. For example, the verb kuvaladym is a positive, active, open tense. The root is ku, -a is the suffix of the preposition, -la is the verb-forming suffix, -dy is the immediate past tense suffix, -m is the participle in the first person [17].

Also, there is also the analytical formant -p, which means quick, short repetition of the action, which is attached to the secondary dual verb, indicating the quick execution of the action: Құлқу қуқу - complex verb, immediate past tense, open mood. Устап - the root is устан, -p is the suffix of the preposition; Kaldym is the root kal, -dy is the suffix of the immediate past tense, -m is the participle in the first person [17].

Conclusion. In general, in Turkic studies, the category of the transitive character of the verb is recognized. However, there is no terminological consistency in the naming of the category that represents various features of the movement in the linguistic system. In Turkic studies, the category of the transitive nature of the movement has become the object of research not only from the point of view of traditional grammar, but also of applied grammar. In addition, it would be better to consider the feature of the verb, which expresses the transitive nature of the action, in the context of historical grammar in comparison with related languages. Due to the fact that Kazakh language does not have features that are found in unrelated groups of languages, trying to make it similar every day will turn the direction of the research and prevent correct conclusions. This is

evidenced by the above-mentioned divergent opinions of Russian scientists about the grammar of Turkic languages.

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THEORETICAL FOUNDATIONS OF PERFORMANCE MANAGEMENT OF CONSTRUCTION ORGANIZATIONS

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Abstract. *The article considers the problem of forming the management structure of a construction organization as a systematic basis for its effective technical, organizational and economic development based on modern methods and management tools based on optimization solutions, which ensures the further technical and economic development of the construction industry. The method of system analysis of the complex substantiation of options for the organizational structure revealed the stages of modeling and analysis of strategic development that contribute to the introduction of the digital economy in matters of organization, management and planning on a single information platform.*

Keywords: *construction, management structure, management methods, systemic impact, business case, digital economy.*

The transition to a market economy gave a significant impetus to the development of construction in Russia. Despite the active development of the industry, there are both external and internal factors hindering the development of the construction industry. The study of the state and patterns that have developed in construction is an urgent task that needs to be successfully solved.

Orienting the activities of the construction complex in a cost-effective direction based on modern methods and management tools, one should use such approaches as project management, diversification of construction production, digitalization of building system elements, taking into account the probabilistic nature and multicriteria of factors affecting the achievement of goals and other modern approaches. This is ensured by various optimization solutions when considering the life cycle of a construction organization, objects or complexes of objects created by it. During the development of the project, its implementation and subsequent operation of the facility, attention should be paid to the recommended efficient use of the production capacities of construction organizations and their resource base, which will increase the competitiveness of construction organizations, increase the output of construction products, and also improve the quality of the objects under construction.

It is advisable to study many problems of the construction complex, for example, such as the interaction of all participants in the investment and construction processes within the framework of the project, to carry out on a single information platform, but the existing software environment does not yet have a unified view of the object and a complete solution. The introduction of information modeling technologies at the design and post-project stages of construction projects is hindered due to the complexity of integrating data from different subsystems and project participants, which arise and partially at different stages of activity and time periods. The main prerequisite for the emergence of new opportunities is the further development of accessible information, technical, technological and regulatory tools for the interaction of participants involved in the investment and construction processes.

Systemic impact on the activities of the construction complex in a cost-effective direction based on modern methods and management tools, relying on optimization solutions when

considering the life cycle of an object or a complex of objects, will ensure the further technical and economic development of a construction organization and the construction industry as a whole. The proposed design of the organization of construction production based on solving problems by economic and mathematical methods, taking into account the probabilistic nature and multicriteria of factors affecting the achievement of goals, will ensure the reliability of the results of decisions.

The purpose of this study is to determine, based on an analysis of current development trends and various expert assessments of the impact on the technical and economic development of the construction industry in Russia, its management structures and organizations of a system-technical approach in the context of solving the problems of structural modernization.

In the theoretical and practical aspects of managing the construction complex and its organizations, it is advisable to include a comprehensive economic justification for options for the organizational structure of building production management at the stages of modeling and analyzing strategic development as a semi-structured system. Assuming that organizational design is aimed at ensuring the interaction of interrelated elements that arise at different time stages and, at the same time, are connected by a sequentially obtained information base for decision-making, we can conclude that it is necessary to form a system that unites these elements and a systematic approach to making optimal decisions during its functioning.

The construction industry and its organizations, having characteristics common with the main production systems of the sectors of the economy, but due to the peculiarities of the production of their products, should, starting from the stage of choosing a construction object by the customer and throughout the entire period of creation and life cycle of the object, plan and organize the implementation of each stage of their activities. Planning, starting at any organizational level as a long-term for a period chosen by top management depending on the objective information it has, is aimed not only at technical and economic development, but also at the organizational development of the industry, regional complexes and directly production organizations and is strategic planning appropriate levels of management. The necessary detailing of the implementation of strategic plans is provided for in stages in medium-term or tactical plans and in the future, the transition, respectively, to annual and operational planning.

Nevertheless, there are factors in the construction industry that negatively affect its functioning at the present time and the overcoming of which will require significant financial costs and a long period of time. Emerging forecast estimates of the development of the economy, both Russian and global, in the current 2021 indicate that the crisis caused by the pandemic is leading to the curtailment of a significant part of business, a sharp decrease in aggregate demand, an increase in unemployment and the number of bankruptcies [15]. According to various estimates, the recovery of the economy and its industries will be long-term. In this regard, based on a number of studies, an analysis of current development trends and various expert assessments of the impact of the pandemic on the directions of the recovery / post-pandemic development of the Russian construction industry, it can be concluded that development will take place in the context of structural modernization tasks. A lot of predictive assessments have appeared about the impact of the pandemic on the construction industry and the conditions for post-pandemic development in 2021.

It is advisable to take organizational structures for managing construction organizations on the basis of a variant comprehensive economic justification for the organizational structure of

building production management. It is proposed to apply an algorithm for a comprehensive economic justification of options for the organizational structure of production management, in which, based on the information obtained at the initial stage, a comprehensive pre-project analysis of the existing management structure is performed and the justification for the need to restructure the existing structure to make design decisions.

When justifying changes in the management structure, it is advisable to take into account the results of the analysis of regional and sectoral conditions for the functioning of the system, the clarification of its goals and objectives, the determination of the reserves of the existing structure, the choice of evaluation criteria. Such information can significantly affect the development of the organization's specialization, for example, the ratio of volumes of residential and industrial construction, and the development of construction industry enterprises and building materials can affect the logistics of supplying the relevant resources. As criteria for evaluating production in the formation of the management structure, one can take into account the level of the technical state of its development as a correspondence to progressive approaches at the time of the reorganization of the organization. The level of development of production technology for certain types of work and for all types of work performed by the organization using advanced methods of work production, such as the formation of their in-line execution, operational planning, dispatching for work based on weekly-daily schedules, should also be taken into account. The ability of the organization to various areas of innovative development is also considered an evaluation criterion. The criterion of resource provision can influence both the medium-term development of the organization and the development strategy. Thus, the material intensity of products, depending on the logistics of supplying raw materials, can affect the choice of product range at construction industry enterprises, and off-site engineering infrastructure (transport, bridges, free capacities of energy resources, etc.) affects the timing of achieving the required parameters and significant financial costs or cooperation with interested organizations.

At the same time, each structural restructuring has, in addition to criteria, limitations dictated by the technical and economic development of the organization. Limitations may be the ability to finance the entire structural adjustment program or activities with varying durations. These include a change in technological processes, the availability of the necessary infrastructure, a complete set of new machines and equipment, a partial change in the resource base for a number of technical, quality and cost characteristics, and staff training. In order to obtain the above information, a preliminary study of the external environment, economic research, marketing research of the market, and cognitive modeling are carried out. The final step in choosing a management structure option will be its expert assessment by leading industry experts with the direct participation of the organization itself, taking into account the experience of experts in organizational, design and practical activities related to various periods of the life cycle of a construction organization and the characteristics of its products.

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PROJECTION OF THE MATERIAL AND SPIRITUAL WORLD IN THE SYSTEM OF AVESTA VALUES

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Abstract. *The article highlights the essence of Avesta dualism and the problems of its manifestation in all aspects of material and spiritual life. In particular, in Avesta, the religious and philosophical teachings of ideas about the material and spiritual world are described in the form of personification. The evolution of Zoroastrianism is not limited to the fantasy of animism, but also includes a gradual reflection on the origin and end of life. In the article, the dualistic worldview characteristic of Zoroastrianism is analyzed in the context of a person's naive immersion in fantasy, rising to the level of rational perception of nature and mental phenomena. In fact, in Zoroastrianism and the Avesta, the material and spiritual world is not only a matter of thought (consciousness), but rather, it is one of the special features of Zoroastrian religion as a vision of the division of the whole material world and the world of spirits, ruled by Ahura Mazda and Anhra Mainyu.*

Keywords: *Avesta, Zoroastrianism, material and spiritual world, Ahura Mazda, world, spirit, being, space, time.*

It is known that complex and controversial problems related to the study of Avesta and its cultural-historical interpretation have existed in Avesta studies for a long time. Without solving these, it is difficult to understand the material and spiritual culture of the ancient Eastern peoples, their religious views, beliefs, views on the structure of the world and society at the level of modern scientific requirements. At the same time, in recent years, studies summarizing all scientific information related to the Avesta and Zoroastrianism have appeared. Philosophical approaches to the religious teachings reflected in the Avesta are expanding in such studies [1.]

Ahura Mazda creates the material world from minu (menog - the spiritual world, the world of spirits), that is, the material world is a symbol of goodness at first, after mixing evil into it, the hetig ("astumand" - bony, material) world is formed (Yasna, 60-Hot).

"The philosophical essence of Zoroastrianism and the Avesta is expressed in the following ontological, dialectical ideas:

firstly, the basis of the world is created by Ahura Mazda and is composed of corporeal (material) and spiritual (ideal) beings subject to his creative principle. This principle ultimately dictates the triumph of the ideals of Ahura Mazda;

secondly, this victory is achieved through the struggle (dialectic) of two opposing spirits representing the ideas of creativity and destruction;

thirdly, this struggle takes place in a certain time and space (the perception of time and space) and ends with the victory of the moral principle - "good thought, good word, good deed" (ethics)" [2.115].

Askar Mahkam expresses the meaning of spiritual world - miynu in his comments to the Avesta as follows: miynu - "...another world or a world before the creation of the material world. Miynu or mainyu will become a building again at the end of the material world. The paradise or

paradise in our understanding corresponds to the meaning of minu. According to the sources, every animate and inanimate thing existed in the world of nose and mouth before entering the material world. ... Miynu is not a phenomenon unique to people alone, but animals, plants, even inanimate objects, etc., have their own minu in the world of minu" [3.309].

In addition to the concepts of "Miynu" and "getig", the Hots also have the concepts of "animate" and "inanimate", and "inanimate" refers only to the material world and is not used in relation to the spiritual world. The concepts of "living" and "non-living" are close to the philosophical categories of "existence" and "non-existence":

Yasna

28.2. Zavt: O Ahura, I long to meet You with Goodness,
My body is filled with a good soul,

I would like paradise for the reward of your righteous path [4.156].

Yasna,

30.4. When two twins collide, they are the same in the beginning,
One chose life, the other said death.

Telling the truth goes to heaven, Lies go to hell [4.159].

Thus existence is divided into two. Man's place in existence is determined in relation to these two worlds. Man occupies an intermediate position in relation to them, because, on the one hand, he has intelligence, wisdom and will that belong to spirituality, which enter the human body through the fravash (soul). So, a person embodies physicality and spirituality.

The material and spiritual worlds have a unique structure. The material world is a projection (image) of the spiritual world. The spiritual world consists of three levels, the basis of which is the divine mind of Ahura Mazda. The next steps are Ashah-Vahishta (Ashi is a helper in the good deeds of faithful servants, whoever he approaches will surely be lucky and achieve happiness. Whoever he follows, his good intentions will come true. In the book of Yasht, kings, heroes, and even Zarathushtra himself turned to Ashi for luck and happiness. bor) [5.52], Vohumana (Vahu Mana is the first representative of Ahura Mazda in Zoroastrianism - the Angel of Good Will. That is, Vahu Mana is one of the divine functions of Ahura Mazda. The main condition for causing the joy of the angel of good intention Vahu Mana (literally translated "Good thought, good intention") is to choose the path of Truth, here the path of the Supreme Mind Mazda, and to be steadfast in it [5.26]. In the Avesta, Vahu Mana also goes by the name *geush urvan*, "ghost of the bull". After all, Vahu appears to people in the form of the Holy Bull. In the religious sense, this symbol is the emanation of the Supreme Godhead, it is called tajalli [5.26]. They were created by Ahura Mazda and represent his characteristics, according to which the spiritual ("intellectual") world remains intact without disintegration; also these deities mediate between Ahura Mazda and man:

Yasna, 28-1.

"I stretch out my hand, Holy Spirit, I pray to You,
(O Mazda), in your way of truth, I pray this:
Joy Goodwill, joy to Govshirvan" [5.25].

The material (astumand) world also has its own structure, its basis is made up of natural elements - minerals, earth, water and plants. These elements correspond to the Ahuras (gods of goodness). Ahura Mazda in the spiritual world corresponds to Xshatra Varya (i.e. Kawais - judgment of Aryan rulers) in the physical world. Spenta Armaitiy defines the next three principles

as "... Creation takes care of the whole being." People are blessed because of him. Ahura Mazda created it to create green pastures for flocks. He is the owner of ten thousand medicinal herbs. He is the angel of peace of being and a rationally created earth, from which satiety, sanctity, well-being, calm, stable life are given. Spenta Armaiti is one of the mother goddesses and she is the protector of the Earth over the material world. In the spiritual world, in the spiritual realm, he is the guardian of qualities such as mental peace, intelligence, purity, and friendly benevolence to goodness. Spenta Armaitiy comes to the Earth as a blessing and a gift of fruitfulness. He grows ten thousand kinds of medicinal plants. In "Videvdot" the word Spenta Armaiti comes in the sense of "ground, earth" [6.343], together with the deity Ashah-Arta, he holds the universe together and directs its proper movement. Also, the deities Khurdod (meaning "perfection", "correctness") and Amurdod ("eternity") stand in the physical world to protect the health of people and animals and remind us about eternity, the consequence and indicator of which is the fatness and softness of cattle. Thus, the structure and operation of the material world is in accordance with the structure of the spiritual world.

Yasna, 30.7.

"Who will be the judge? If goodness is true,
Give him long life, longevity, wise mind to his soul.

From this gift, you will not sin, and you will not be burned in the ordeal.

Those who are helped by the Immortal Angels, the emanations of Ahura Mazda (Immortal Angels: Authority, Good Thought, Truth, Perfect Mind), and their forms of manifestation, support their supplications in faith and belief, such beings deserve a long life. They will pass the test with boiling ore (copper) on the Day of Judgment. That is, Sraosha (goddess of discipline) and Rashnu (the angel who separates the truth from the truth) do not have difficulty in answering their questions" [5.39-40].

Yasna, 44.17.

"I have a request to you, Ahura, tell me the truth,
Is it that hard to reach you?

I have a dream to connect with Khurdodu Ameretot
Give strength to my voice, (let my speech ring)
Oratory, let my speech be connected to the Truth.

Zarathustra dreams of making his ideas known to the masses with the sound of a drum. In his speech, Ahura Mazda aims to resound the Truth and to have a good effect on people, to convince them. By the way, in Zoroastrian prayers, chanting prayers and takbirs in a loud voice is a common requirement. This can be seen in Yashtlar's chants: "My prayer to this good fortune is with a full voice"; The many repetitions like "this is my prayer for happiness, my voice is always" clearly prove it" [5.175].

In the material world there are two more forms of existence - space and time. For example, in the 72nd Hat of the Yasna and in the Hurmuzd yasht, Vaya (Voya) is the goddess of the air, Rom (Romona) is the goddess of pastures (i.e. the whole earth) (when together they represent space), and time is infinite and long, irreversible, moving from the past to the future. The eternity of time will have a limited circle by the order of Ahura Mazda and will include 12 thousand years, during which time the world will change four times every three thousand years. In the first period, Ahura Mazda creates the world of ideas. In this ideal world there will be all the images that Ahura Mazda will later create in the material world.

In the second period, Ahura Mazda creates the sky, stars, moon and sun. It is during this period that the Anhra Mainyu sky enters the firmament, where it creates evil planets, comets and meteors that destroy the uniform movement of the celestial bodies. There will be an open struggle between two opposing forces. Both sides gather forces that support what they create. As a result of this struggle, the whole world is set in motion, the world of Good and Evil appears.

Ahura Mazda assigns to each planet one of his noble spirits to protect against Anhra Mainyu. This period also lasts for three thousand years. The creation of the world does not end there. According to one of the legends, Ahura Mazda "created the whole world in his body, then from his head he created the sky, from his feet - the earth, from his tears - water, from his hair - plants, from his soul - fire" [7.181].

Avesta dualism is visible in all aspects of material and spiritual life: in the natural world light and darkness, hot and cold, useful and harmful, in the spiritual and moral front - the struggle between good and evil, beauty and deformity, in social life - justice and injustice, useful and harmful works, the battle between the good works of Ahura Mazda and the harmful thoughts of Anhra Mainyu in religious belief.

"Yasna: The 3rd song of Ushtavaiti "Goh" this chapter is mainly cosmogonic, it consists of clauses in the spirit of warning about the fate of this world, the coming of the Holy One (Osushiant) who saves the world from sins and leads to paradise, the fate of the souls of believers and non-believers in the other world, first of all those near and then those who come from afar." [5.179].

M.N. According to Wolf, Zoroastrianism's "cosmological and ontological ideas correspond to a certain extent to the views of Ancient Greek philosophers. In Zoroastrianism, space and time are understood as infinite. Space is divided into two parts: infinite light, the Circle of Good, and infinite darkness, the Circle of Evil. The world of Ahura Mazda is a circle that can be understood through the mind, the world of Angro Mainu - through the senses. Honor creates a finite time slice consisting of three periods from infinite time. During the first period, the universe exists in an unmanifested, ideal version, which can be compared to Plato's world of ideas. This is connected to the concept of "fravash", that is, the souls of the pious, waiting to appear in the material world. During the second period, the material world is created, and evil intervenes during its creation. A circle is created where good and evil are mixed, that is, the circle of life. The third period is the period of cleansing the world from evil with the help of fire from the depths of the earth" [8.36].

Thus, in Zoroastrianism, time is understood as linear and infinite, within which a certain period is limited, after which the physical world will perish.

The concept of "infinite time" cannot appear in the thinking based on myths and legends, in mythology, because such thinking used the concept of cyclical, reversible time. In this concept, time is limited by the duration of the returning year, month, day, season, that is, such time is always coming to an end, ending, and beginning again. The concept of "infinite time" appears only during the formation of monotheistic, or more precisely, eschatological visions. According to these visions, the giants (symbols of evil) will be destroyed, the pious will win over the sinners, and the face of the universe will change completely. In the words of M. Eliade, "transfiguration" of the world takes place [9.]. Zoroaster asks Ahura Mazda when this event will take place:

Yasna, 48.2.

"Tell me if you know, O Hurmuzd, you are great

A man who believes in the punishment of lies

When Berib was victorious, O great Mazda!

Can a good being find its basis?

Zarathustra asked Ahura Mazda, the all-knowing one, whether a person of faith overcomes Lies by virtue of his faith. Will goodness be resolved by this work? - is addressing with words like" [5.230-231].

Zoroastrian expects the world to change like this:

Yasna, 34.6.

"Renew the world with truth and good thoughts

I wish you could give me a reliable hint

I would come to your presence with prayer in your praise.

In this passage, Zarathushtra seems to be questioning the absolute sovereignty of Ahura Mazda. But the matter is different. It is said that the renewal of the world, the return to good foundations is definitely destined. But when will this great evolution take place? If he had revealed this period with a true good mind, he expressed his intention to engage in prayers and praises more earnestly. So, prayer is a factor that accelerates the renewal of the world in the eyes of Zoroastrians" [5.125-126].

Ahura asks Mazda to reveal the means to correct, transform this world:

Yasna, 44.16.

"Please, Mazda, tell me the truth

Because of all your teaching in my household

Will it be under your protection? Give peace to the world.

Sraosha Vahumana - come with good intentions.

Let such a visit be exactly as you thought.

Zarathushtra is asking Ahura Mazda to protect his family, his people, his community. He is asking to invite the savior of the world on the day of Mahshar. This is Osushiant, the future being of the lineage of Zarathustra, whose attendants are the goddess Sraosha and Ahura Mazda's angel of Good Will, Vahumana (Holy Thought)" [5.174].

Zarathustra asks whether the supporters of good and evil will be rewarded in the hereafter, and whether the pious will have the upper hand:

Yasna, 51.9.

"The wicked will surely find a double punishment from Mazda:

Boiling ore and roaring fire

The wicked will burn, the good will be saved.

In paragraphs 5-6 of Hittite 51, while referring to "two paths", two destinies, developing this idea, this paragraph 51.9 wants to say that on the Day of Judgment, those who hold the skirt of Evil (Lie) will be burnt to death by melting and boiling ore. At this moment, for the servants of the Good, the melting ore will be as pleasant as freshly milked milk. So it is said that goodness is a clear reserve for a good person's heavenly destiny" [5.279].

The concept of "linear time" was used in the developed periods, when Zoroastrian teaching began to take shape (approximately from the 7th century BC) and in the period of the "Little Avesta", when Zoroastrianism returned to polytheism. This concept comes directly from the eschatological vision of the end of human history, that is, the Hereafter. Such time writes itself from one point of existence along a line. Therefore, such time also has spatial characteristics, time is directly related to space and existence.

According to the researches of M. N. Wolf, Zoroastrian conception of time influenced the formation of classical philosophy in Ancient Greece. Such an influence is clearly visible in the views of the first philosophers of Ancient Greece, such as Anaximander and Heraclitus [8.49]. For example, Anaximander's abstract concept of "apeiron" represents the interrelated, infinite and eternal existence-space-time. All things and events appear in it.

From the above considerations, it can be concluded that the concepts of existence in contemporary philosophy begin with the Zoroastrian teachings reflected in the Avesta.

L.A. Lelekov, talking about the extreme abstraction of the Zoroastrian teachings, says: "The distinguishing feature of abstract, scholastic Zoroastrianism, which is not found among other Indo-European tribes, is teleology, that is, the act of creating the universe, the final result of which is predicted, is carried out in accordance with a specific purpose from the beginning, is the ownership of a specific program. In Zoroastrianism, the material world is based on immaterial, Platonic archetypes that exist in the divine consciousness.

This transitory world is meant to serve as the stage for the battle between good and evil, otherwise it would go on forever. In no other religion was the question of the reasons for the creation of the universe and the deity himself or with the help of intermediary-creator deities engaged in unworthy craft work (with the exception of the Torah), but his reasons (motives) were simple and not connected with a separate human psyche. Before the emergence of Gnosticism, the teachings of the ancient Greek philosophers did not even raise the question of who needed the idea of pre-planning the act of creation of the universe. Similarly, the question of the reasons for the creation of the universe did not bother the philosophers of Ancient India either, because they understood the creation of the universe as a biological consequence of the marriage of the gods. For the same reason, neither the Greeks nor the ancient Indians worked on the issue of free will, and Zarathustra devoted himself to solving this problem" [10.29].

Avesta is a multi-layered, encyclopedic, spiritual relic, which reflects the philosophical ideas of Zoroastrianism, the world religion of its time, which was formed in the Khorezm region, then spread in Iran, developed from a polytheistic and dualistic worldview to a monotheistic understanding of the universe. Therefore, Zoroastrian philosophy was introduced by S.Yu. Oldenburg "the most just religion", Y. A. Rapoport "Zoroastrianism is the strongest religion of our ancestors", and M. Boyce expressed the opinion that "Zoroastrianism is the most common teaching among religions".

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TRADITIONAL LIFESTYLE AND TRANSFORMATIONS OF SAMARKAND ARABS

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Abstract: *In this article, the settlement of the Arab peoples living in the territory of Samarkand in the territory of our country, the processes of the merging of the ethno-culture of the Arabs and their unique characteristics with the Uzbek people are discussed on the basis of historical literature.*

Keywords: *Ethnotoponyms, Arabkhana, Arabs, Arabon, Arabho, Uzbek clans with 92 bowls, Tajik Arabs, ethno-economic traditions.*

It is known from history that the territory of Uzbekistan has long been a single common space for different peoples and nationalities. Nowadays, studying the ethnic processes of the peoples who lived in different historical periods in the territory of our country and the ethnography of the peoples living in our country is one of the urgent problems of today. During the period of independence, due to the choice of the path of democratic development in Uzbekistan, eliminating the mistakes made in the field of inter-ethnic relations during the former totalitarian regime, ensuring equal rights and opportunities for development of all nationalities and peoples in our country, achieving the development of national cultures at the level of state policy raised. As the President of Uzbekistan I. Karimov noted: "Uzbekistan is a multi-ethnic country. Of course, the main majority are Uzbeks and representatives of other indigenous peoples. But we can't help thinking about the development of more than a hundred nationalities and peoples, their cultures and traditions living on our soil today. At this point, it can be said that the Arabs living in Uzbekistan are distinguished by the fact that they have a unique history of development among different peoples, and that they have preserved their ancient national customs and ethno-economic traditions until now. In fact, in the ethnic formation of the peoples of the region, including the Uzbek people, not only Turkic or Iranian ethnic groups, but also a number of other ethnic groups participated to one degree or another. In particular, the influence of Arabs and Mongols on the ethnic processes in the region was significant and this situation left some historical traces. Today, along with hundreds of Arabic place names in our country, dozens of toponyms related to the ethnonym "Arab" have been preserved in Bukhara, Samarkand, and Kashkadarya regions. In addition, Zarafshan oasis has dozens of ethno-toponyms such as Arab, Arabkhana, Arabs, Arabon, Arabho, and in this respect, the oasis is similar to Kashkadarya and Surkhandarya regions. That is, in many districts of these regions, especially in the steppe and desert zones, the number of settlements with these names exceeds fifty.

The entry of Arabs into Central Asia is divided into three periods. The first stage is the middle of the 7th - 12th centuries. During this period, the Arabs came mainly with the aim of establishing the religion of Islam and acquiring the wealth of the local peoples, and later they were absorbed into the composition of the local peoples.

The second stage of Arab migration corresponds to the XIV-XV centuries. During this period, the Arabs widely spread Islamic culture and rituals. As a result of his marches to Arab countries such as Iraq and Syria, Amir Temur relocated a large part of the population of these countries and settled them among the local peoples. During this period, the majority of Arabs were engaged in animal husbandry. They preserved their ethnic, linguistic characteristics and traditions until the beginning of the 20th century. The third stage of the Arab immigration dates back to the 16th-19th centuries. Most of the Arabs who immigrated during this period were artisans, and they mostly came from the territory of Afghanistan. The Arabs of this period forgot their language and ethnic characteristics to a certain extent. Although some of the inhabitants of the Zarafshan oasis connected their origin with the Arabs in the late Middle Ages, by the 20th century, the process of their assimilation into the structure of Uzbeks and Tajiks accelerated. In particular, by this time, the process of Uzbekization has intensified in a part of the Central Asian Arabs, especially among the settled and Arab population living in close proximity to or mixed with representatives of other nationalities, while the part of them living in the steppe and desert regions it is noticeable that they have preserved their sense of national consciousness. It is also mentioned in a number of researches that until the first half of the 20th century, a part of the Arabs living in Bukhara city and its surrounding neighborhoods kept their clan-tribal name. In addition, there are those who have not yet found a solution to the issue of Central Asian Arabs. For example, the ethnonym "Arab" is included in almost all of the list of "92 Uzbek clans". We can see that the representatives of this ethnic group were part of the Uzbek population in the Middle Ages. Some of the Arab peoples living in the territory of Uzbekistan also live in the Samarkand region, and they create their own villages in the central, north-western and western districts of the region. The villages inhabited by Arabs in the Samarkand region can be divided into three groups depending on the natural-geographic characteristics and occupation of the population:

1) Villages in areas suitable for irrigated agriculture along the basins and branches of the Zarafshan River (Dargom): Arabkhana (Samarkand, Kattakorgan, Narpay), Arab, Arabkishloq (Kattakorgan), Arabboy (Narpay), lived in such villages. The inhabitants of these villages are mainly engaged in agriculture, gardening and crafts.

2) Villages living in the Ortachol steppe in the south-western parts of the province, whose inhabitants are primarily engaged in animal husbandry: (Nurabad, a part of the population of this village). Residents of this village have great experience in animal husbandry and cattle breeding.

3) City residents. Arabs live in separate neighborhoods or several families in urban and urban-type settlements such as Samarkand, Kattakorgan, Ziyaddin (Pakhtachi), Juma (Pastdargom), Nurabad. They give priority to handicrafts and commerce in economic activities. Most of the ethnotoponyms formed as place names are clan names that are part of the "92-bowl Uzbek tribe" known since the Middle Ages. Also, the Uzbek and Tajik-speaking Arabs make up part of the population of the oasis, which means that they call themselves not only "Uzbek Arabs" or "Tajik Arabs", but also dozens of "Arabs" in the oasis Samarkand and Bukhara regions. We can also see the existence of settlements named Arabon, Arabkhana. As we mentioned above, the settlement of Arabs in Uzbekistan has a long history, which is related to the socio-political and ethno-cultural processes that have taken place in the region for more than a thousand years.

In ancient times, most of the Arabs were engaged in animal husbandry and lived in the desert regions, but later they started to settle agriculture. Especially during the period of the Bukhara Emirate, it is probably due to the fact that agriculture occupied a special place in their

economic life since ancient times. After the XVII-XVIII centuries, the majority of Arabs engaged in agriculture. Later, they built artificial irrigation facilities with great effort. Since the middle of the 20th century, Arabs have been engaged in farming and animal husbandry at the same time. The popularization of agriculture based on artificial irrigation was the development of many desert areas and the mixing of Arabs with local Uzbek and Tajik peoples in these areas. The participation of the Arab peoples of Uzbekistan in the ethno-cultural processes that took place in our country was twofold. Firstly, the Arabs have been assimilated among the local population of the region for centuries, and secondly, some of them have preserved their ethnic identity.

In conclusion, it should be noted that if we look at the history of the arrival of the Arabs in the territory of Uzbekistan until now, we can see that the Arab peoples have left a significant mark on the history of the Uzbek people. In the course of studies, we can observe the processes of Arab peoples settling in the territory of our country and becoming closely connected with the local population.

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THE MAIN FACTORS AFFECTING OF UZBEKISTAN AND CENTRAL ASIAN COUNTRIES TO THE DEVELOPMENT OF ART

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Abstract. *This article discusses the history of visual art of Uzbekistan and Central Asian countries and the period and principles of statehood that influenced its unique development, as well as the development of visual art in today's new Uzbekistan.*

Keywords: *culture, art, evolution, spirituality, complex, enlightenment, material, values, treasure, carving, painting, pottery.*

Objective study and explanation of the long and complex cultural and spiritual life of the peoples of Central Asia from the earliest times to the present day is an important task of today. It consists in researching all the processes related to the joint activity of man with nature and society, as well as the spiritual life of people. Culture refers to the complex of material and spiritual wealth created by the creative activity of people. The term culture has various meanings in modern scientific literature. In Latin, it means "to work, to take care of", and later it is used in the sense of "to be enlightened, to be educated, to be educated". The term "culture" that is often used in the Uzbek language means "civilization" in Arabic. Culture is the "environment created by man", the set of material and spiritual values created by mankind, which enriches human activity. A society without culture. as it is not, culture does not exist outside of society. Crime creates culture. When society is rich, culture also rises. Individuals do not have separate culture. Individuals live in the cultural environment of a particular society and their culture is formed.

The evolution of culture and art, on the one hand, and the development of the statehood of Uzbekistan, on the other hand, testify to the continuity and interconnectedness of this historical process.

The current appearance of certain culture, especially fine arts, corresponds to a certain stage of the development of statehood. The analysis of available data allows us to distinguish several periods in the history of culture and art of Uzbekistan in the sense of the development of statehood.

Islamic religion and civilization, which entered the region in the VII-VIII centuries, in the IX-XI centuries not only changed the socio-economic urban planning structure of the local city, but also changed its architectural image, but also had a strong influence on its philosophy. As the image of medieval Muslim cities appeared more in places of worship, mosques, madrasas, minarets, etc., their interior and exterior decorations began to differ radically from European fine art. These brought a new fluidity and logical expression to the general atmosphere of city life. Bricks were used for construction, and wood and concrete were used for decoration. Of course, this includes carpentry, carving, painting, pottery, etc. created a solid ground for the development of art forms. In the 9th - 12th centuries, a new method of decoration was formed and developed, which laid the foundation for the art of the Islamic Middle Ages. Decorative art replaces visual culture and remains one of the foundations of Muslim culture. Within the framework of pan-

Islamic art, Central Asia's own aesthetic art was formed between two rivers, and it is more related to the statehood and socio-political development of Movarunnahr, the basis of the future territory of Uzbekistan.

One of the most important periods of development of the next visual art is certainly the period of Amir Temur and the Timurids. It is known from history that the emergence and development of the kingdom of Amir Temur and his successors was an extraordinary cultural and historical reality in the world cultural development. The state structures within the framework of the Timurid's kingdom go far beyond the boundaries of the territories of present-day Uzbekistan. During the period of Amir Temur and the Timurids, culture and art reach their peak and are rightfully called the Timurid Renaissance. It is at this time that art appears as a bright symbol of patronage by a powerful state and at the same time as an expression of the philosophy of a powerful kingdom.

Although the representatives of the Timurid dynasty strongly believed in Islamic beliefs, secularism in art was clearly expressed. The leading areas of culture and art, architecture, handicrafts and miniature paintings express the powerful ideas of the state and its leading role in the field of science, enlightenment and art. Arts and crafts are considered the most important indicator and sign of a developed state system.

The art of the independent state of Uzbekistan, the ideas of national independence and the aspiration of our country to find a place in the world community were expressed in many types of culture and art, as well as in the architecture of Tashkent, just like in the time of the Timurids. It is here that a unique two-way style emerges. In addition to buildings using national forms (the Supreme Council, Tashkent City Hall, the buildings of the Timurid History Museum, etc.), buildings oriented to world architectural practices have risen in the capital (the Intercontinental Complex, Sheraton Hotel, Bank Association building). Many measures adopted by the state during the years of independence were aimed at supporting theater, music, visual arts, cinematography and other artistic creations, which are a testimony to the new development of the relationship between the state and culture. is giving.

Today, the state is the main patron of art in Uzbekistan. At the same time, creative freedom has been and will remain a leading and founding principle in the field of art and culture.

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AMIR TEMUR AS A MILITARY STRATEGIST AND GREAT POLITICIAN

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Abstract. *The study of Amir Temur's military strategy is of great importance in our broader understanding of the history and essence of our national statehood.*

The strategic genius of our great ancestor Amir Temur is more characteristic of the ability to be a master geopolitician.

Keywords: *Amir Temur, military strategy, politics, legacy of masters, "Temur's rules".*

Introduction.

Timur was the first person to personally develop the Eurasian idea, which has survived to this day, adding different cultures rather than forcing only one culture into the kingdom. As Grosset notes, "his empire is Turko-Persian, the legal system is Turko-Chinggi Khanate, and the political-religious system is Arab". Of necessity, Timur skillfully combined these qualities. Timur was such a mature leader that he embodied the abilities of nomads, the courage of Mongols, and the faith of believers. A concept largely unknown at the time, he was an early harbinger of the modern "clash of civilizations." All cultures are unique in some sense, but their various elements can be translated into strategic values that change over time. Timur was the first person to realize this theoretical possibility in Central Asia and implemented it with his tactical genius.

Generally speaking, the tribal and regional aspects of Timur's geostrategy can be separated for future debate, but they are all interrelated. Timur's military prowess is especially visible in the legislation he introduced in each individual region.

Timur also understood his own shortcomings, but he made up for it by drawing correct conclusions from the mistakes made by others. For example, we can see that he wisely used Tokhtamysh Khan's procrastinating thins, Bayazid's arrogance, Persians' pride, etc. The strength of Timur's policy is that he followed the path of "demolition instead of complete elimination, equalization instead of construction." This situation is also very relevant to the current geopolitics. In addition, he understood that the events in Central Asia will definitely affect all other regions. After reading scientific studies, works, and articles written about Amir Temur, I came to the conclusion that in the policies of the leaders of today's countries, we can see some aspects of the state management system of our ancestors who lived more than 650 years ago. For example, we can cite such things as protecting one's citizen regardless of where he is in the world, conducting military parades before a battle or when receiving ambassadors of a country, and governing the country based on the rule of law.

He was the first to unite the nations of Central Asia as a great state with a flourishing economy, a well-established system of government, and a strong, disciplined army. The flourishing of the peoples of Central Asia coincided with the rule of Amir Temur. This was the cornerstone of the idea of the unity of the Turkic peoples.

We know well from history that Uzbek statehood reached its highest level during the period of Timur and Timurids. The system in which our grandfather Amir Temur established his state, its principles, goals and tasks are described in the "Temur Constitutions", which were the main laws and regulations of that time.

Today, the main principles and directions of the domestic and foreign policy of many countries of the world are similar to the rules expressed in "Timur's Laws". For example, Everyone knows that the phrase "Strength is in justice" has become the main slogan of Uzbek statehood, in other words, the rule of law is one of the main demands of democracy. Our entrepreneurial grandfather used this slogan a lot in practice. Any person who violates the rules of public order, regardless of who he is, is liable to the law. In this way, he did not even spare his children and grandchildren (Miron Shah Mirza, Iskandar Mirza, Sultan Husain Mirza). He sentenced Mironshah to prison by imposing a severe punishment, releasing him from the position he occupied for squandering the state treasure on life and other things, for tormenting the people and imposing excessive taxes, for destroying the buildings built by his father and for putting his harem in a difficult situation. Other grandsons are also severely punished for their arbitrariness and treasonous ways of conquering neighboring territories in order to gain wealth. Today, one of the main principles of our Constitution, the main law adopted in our country, is the rule of law. Our great-grandfather conducted a military inspection of the troops before the military campaigns. Cavalrymen, infantrymen, archers, artillerymen, all types of soldiers took an oath of allegiance. Today, many countries (Russia, Korea, Kazakhstan ...) also conduct military inspections of their troops on holidays. Amir Temur protected the rights of each of his citizens. It is known from history that a group of Amir Temur's soldiers were attacked by warring tribes in the mountains when they went to find ways to return home. He identifies them by asking who they are. They advise Amir Temur not to go to the fortress, which is located at a height of 2,000 meters, because no one has yet been able to defeat them. However, those who killed Temur's citizens must be punished. Let it be known that he will defeat the tribes and punish them severely so that "no one dares to touch my citizens". No matter where the citizen is in the world, he knows that he is under the protection of the state, that no one can hurt him, and he is proud that he is a citizen of Amir Temur's state. Many heads of state now also take an oath to protect their citizens. Another legacy is the peaceful and diplomatic resolution of disputes. We are witness to the fact that this principle is also expressed in the "Timur's Laws". For example, he advised his descendants to resolve nine out of ten issues through peaceful negotiations. He glorified his country and people in front of the whole world. Countries such as Spain, France, England, Russia, China recognized and admitted. Amir Temur's correspondence with the heads of these countries is kept in the world's largest and most famous museums, the Louvre Museum in Paris, the historical museums of Turkey and England. Amir Temur's correspondence with the heads of European and Asian states mainly deals with the issues of maintaining peace and developing trade and commerce between the two countries, and coordinating mutual taxes. For example, in his correspondence with Sultan Bayazid before the Battle of Ankara in 1402, he called for a peaceful solution to the problem. Today, President Shavkat Mirziyoyev's policy of friendship and fraternity with neighboring countries, openness, mutual assistance and consultation in all fields is a continuation of the policy of our grandfather Temur.

Conclusion. One of the main principles of the foreign policy of Uzbekistan and other countries, the resolution of mutual disputes through peaceful and diplomatic means, finds its

expression in practice today. Studying the legacy of the founders, we see that the laws and regulations adopted and implemented 650 years ago have not lost their relevance even today, and we, the descendants, should be proud of this. The main task of the current generation is to be worthy of the great predecessors and to raise Uzbekistan to the world with its achievements in science, sports, art and other fields. Forward descendants of Sahibqiron!

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STABILITY – IN HARMONY

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Abstract. *This article provides a detailed understanding of the concepts of stability and change, and explains that socio-political stability is the foundation and guarantee of national unity, civil harmony, the renewal and reform of society, sustainable development and progress.*

Keywords: *stability, variability, history, philosophy, society.*

Introduction. The economic, political, spiritual stability and changeability of Central Asia, which is inhabited by peoples, folks and nations rich in natural resources in Asia and with common history, religion, customs and values, are of the main decisive factors of people's peaceful, free and prosperous life here, on one hand, the fate of relations between independent states existing in this region, on the other hand, and the issue of strategic balance in Eurasia, on the third.

If stability in Central Asia is implemented in the interests of all peoples, the bonds of friendship between states, peoples and nations will be so strong that any danger will be avoided, internal and external conflicts, and all kinds of threats will be put an end to. And people will be lucky to live in peace and quiet.

Accordingly, in our following scientific article, we aim to reveal the essence of the concepts of stability and variability, define them, and highlight how important these concepts are in the unique geopolitical space of Central Asia.

The logic of the development of the human world for several thousand years shows that stability and change are characteristic of every society, and at the same time it is one of the conditions of its existence.

So what is sustainability? This concept is defined in "Independence: an explanatory scientific and popular dictionary" as "Stability-peace-tranquility and creative work environment is a stable, continuous and firmly established stable condition. Stability is the basis and necessary condition of any creative activity. (Independence: explanatory scientific-popular dictionary. T. "Sharq", 1998, 18 p). In "Philosophy: an encyclopedic dictionary", "stability is peaceful harmony in society and the existence of conditions for its strengthening; the definition can be read as "a situation of solidarity between social strata, forces and political parties". Although these definitions are simple and concise, they do not reflect the philosophical and political aspects of the concept of sustainability.

According to the "Explanatory Dictionary of the Uzbek Language", the abstract noun "sustainability" is formed by adding the suffix "ility" to the word "sustain". The word "steady" expresses the meanings of: 1) determined, fixed, arranged; priority; 2) not affected by any change, always the same, unchanging, settled in one place, stable. And stability means "stability, solidity, unchanging state" of something, an event, a process, a phenomenon. So, we are talking about the state of things and events in existence that are relatively stable, solid, and gain priority. At this point, a question arises: what is the main factor that ensures such stability in society?

Stability is an integral system of certain socio-economic, political-legal, spiritual-cultural conditions that are relatively stable and prioritized in society, which are created due to the harmony of material and spiritual life, and which prepare the ground for positive change.

Based on the above philosophical definition, the following are the characteristics of sustainable development.

The first - harmony of material and spiritual life in society. If these two factors are not compatible, there will be no sustainable development in the society. Preferring material life over spiritual life leads society to chaos. History has witnessed this many times.

The second - interproportion between productive forces and production relations in the economic life of society, that is, harmony between production, consumption and distribution. Disproportion between them also creates various economic tensions and destabilizes the society.

The third - common views and even actions of political forces in society - parties, public organizations, mass social movements, non-governmental organizations and others regarding the organization and management of state power. Any disagreement, conflict, unhealthy environment between them, especially the illegal behavior of the opposition, seriously harms the sustainable development of society.

The fourth - cooperation and solidarity between social units in society - nation, religion and other strata. It is well known that inter-ethnic conflict or inter-religious enmity, racial discrimination or other disagreements lead to the disintegration of the state, the collapse of nations, the loss of their chosen path, and as a result, they fall into a vortex of instability and decline.

The fifth - mutuality of different ideas and ideologies representing the interests of different social strata in society. If there is no commonality between such ideas and ideologies in society, inevitable moral decay will occur. This, in turn, makes the ideological struggle more intense and destabilizes the society.

The sixth - recognition of mutually beneficial interstate cooperation and friendship with neighboring countries as a regional value. As long as the countries living in the same region do not establish mutually beneficial cooperation, they will never be able to ensure their sustainable development.

Conclusion. In conclusion, it can be said that stability prepares the ground for positive change and ensures rapid development of society.

An example of this is the current policy of Uzbekistan.

So what is mobility? Mobility is derived from the word "mobile" and means "to change from one state to another." Based on this dictionary meaning of the word mobility, it can be philosophically defined as an attribute of social reality as follows:

Mobility is the process of transition of things, events, phenomena from a certain state to another state due to the stable development of society in its socio-economic, political-legal, spiritual-cultural aspects of life.

Based on this definition, any stable development characterized by mobility is completed by the occurrence of some positive changes in society, that is, where there is stability, there is necessarily mobility. This mobility in turn creates a new stability. Therefore, stability is a characteristic inherent in mobility, inseparable from it. Mobility in society is widespread. It covers not only material and spiritual life in society, but also changes in human consciousness and thinking.

Mobility in society has a gradual nature, it arises on the ground of stability and manifests itself as its characteristic.

Any mobility is characterized by quantitative and qualitative measurements, and it is expressed by statistical indicators. Life is a dialectic. Because, if we compare the characteristics of stability and mobility, based on the methodological and important ideas that all events in life are closely connected with each other, firstly, stability refers to the specificity inherent in society, and mobility refers to their transition from a certain state to another state, and secondly, stability is always in a certain condition, will be available at the destination for a certain period of time.

Mobility applies where there is stability as their property. Stability and mobility can be classified according to their application in the life of society as follows:

Economic stability and mobility; Political stability and mobility; Socio-spiritual stability and mobility

There is no need to define each of these classifications. Because, based on the names of the classifications, it is possible to know what it is about. Every nation, folk, people, regardless of where they live on the globe, must perform the following tasks for their sustainable development.:

- Using advanced technologies in production, increasing labor productivity.
- Creating new jobs, reducing unemployment to a minimum
- Fight against poverty, helplessness, taking measures to end it
- Cutting the vein of corruption, which is a cancer in the society
- Activating public health care, improving the lifestyle of women and children, preventing the spread of various diseases
- Protecting and restoring nature, maintaining ecological balance
- Rational use of drinking water and economical use of water resources
- Prevention of various natural disasters, quick elimination of their consequences
- Prevention of local, regional, international conflicts and contradictions, and their peaceful resolution
- Religious tolerance, prevention and elimination of internal and external threats that threaten the peaceful coexistence of nations, peoples and states, etc.

Based on the above facts and considerations of our scientific article, we must conclude that socio-political stability is the foundation and guarantee of national unity, citizen harmony, sustainable development and progress, renewal and reform of society.

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IMPORTANCE OF REMINDING DURING CLIMATE CHANGE CHALLENGES

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Abstract. *Climate change is still an issue that is gaining traction today. There is a lot of literature and research being done on this topic. Nonetheless, the purpose of this article is to advance philosophical considerations in the fight against climate change. Thus, this study consists of analytical thoughts because protecting nature is an important task for humans. The study mainly presents thoughts on today's environmental problems, such as climate change and related dangerous events in the world. This statement aims to emphasize the approach to solving environmental problems in the essay from a moral point of view. In the main body, you will find examples of various problems of environmental degradation, brief statistical comments, and quotes from analytical views. The reason why the study is titled with the jellyfish metaphor is to emphasize that we humans are the main cause of the problems with the environment (Mother Earth) and the (re)solutions are in human's hands. This concludes that environmental problems need to be (re)solved from a moral point of view. Reminding is made up of the first-aimed task in this study.*

Keywords: *environmentalism, climate change, reminding, ecological issues, geography, philosophical study.*

INTRODUCTION

Aristotle's theory of "stasis" and the reasons why revolutions occur may be well known to many people. Aristotle believed that the breakdown of "philia", or "love", in society and people's loss of empathy were the causes of revolutions (Aristotle, Politics). In order to understand what is going on, we typically want to diagnose before we talk about healing. One may be aware of Arnold Toynbee, a very influential author, better than another. Thus, Toynbee had authored a book named "Change and Habit - the Challenge of Our Time" more than 50 years prior. He included an essay about civilization in that book. Another civilization has particular tactics for when it is up against the wall. Fanaticism and zeal are two of them. He forewarns specific regions, like Afghanistan, Yemen, and Saudi Arabia, where he believed significant issues will develop in the future (Elekes, 1969). "One of the benefits that historians contribute is that they look at the future in retrospect", according to Dr. Hamza Yusuf. They have a wealth of historical knowledge. The most effective authors can anticipate and forecast events. Humans, according to the author, have several extremely harmful habits that are not instinctive. People are wealthy; they are habitual. According to Toynbee, the worst thing is the habit of going to war. It is a decision that there are other options, and people have taken them. War is not the only option. War is always a failure; it is the last resort for violence and incompetence (No Kill Movement, 2021). So, Toynbee was considering tribalism

as a result (or nationalism). This notion is that we do not view ourselves as a single human family. Viewing others as “them” and “us” (Nicolls, 2014). This mental practice is quite risky. Virtue teaching is centered on altering habits if we are not trained to do so. It is about forming new habits, and man is capable of doing so (Toynbee, 1966). Soren Kierkegaard (Wikipedia), a further “visionary”, or someone who foresaw the future, is well known to everyone. Everybody who has read Kierkegaard is aware of his incredible wit and sense of humor (Dueck, 2018). He says things that make people laugh while you cry inside. Yet he also stated that a single person cannot change or save an age; all they can do is make it plain that it is headed toward destruction (Dueck, 2018). This appears to be the Cassandra issue (Cassandra syndrome), as people who are familiar with Greek mythology know that Cassandra forewarned the Trojans not to introduce the horse in a play, not the Iliad. She was plagued with the ability to prophesy but with no one willing to believe her (Atkisson, 1999).

THE PURPOSE OF EXISTENCE

Cultivation the Earth

One of the reasons we were created was to cultivate the earth. If I tell you that my mother tongue is Uzbek, we have the word “imorat” which comes from Arabic (imaratun = to cultivate); it refers to the act of building (something, especially buildings). However, the Arabic term “imara” means “cultivation” in English. Literally, this term stands for many different things that we - human beings - do. As a result, everyone who is engaged (by God) in cultivating the earth is doing an amazing job. However, not everyone realizes that they are living this life for a reason. Another reason we were created is to take care of the earth. The concept is that we are stewards of what has been given to us. A steward acts on another’s behalf. So, we act as God’s “special representative” on earth, such as a steward, curator, or agent. As authors, we just wanted to share our tradition with you since we believe others may do the same. We believe in the Holy Book – the Quran, which says, “...*Do not follow your desires, lest they lead you astray from the way of God...*” (*Quran, 38:26*). This is a very crucial topic because stewardship is corrupted when wishes are followed. Thus, the issue is how we act as planet stewards. We shall only quote it quickly because the topic does not have a religious basis. As a result, environmental protection is a long-held belief. There is no denying that the majority of the world's main religions contain teachings that encourage preserving the environment and nature. Religions like Buddhism, Christianity, Hinduism, and Islam, for instance, have teachings that emphasize the need of preserving the environment. Thus, these great religions have likewise urged us to protect the environment and biodiversity (UN Environmental Program, 2020). If this is one of the causes for our existence. Let's examine a few of the indications now. For instance, even though we are not medical professionals, we have some experience with medicine. We are constantly informed of our body's vital signals, such as fever, nauseousness, headaches, etc. We evaluate (their) direction as well, so we have a good understanding of how to prevent or handle them. We go to the pharmacy or hospital and do something. The patient will improve more quickly no matter what we do, and the situation will only worsen no matter what we do, we are aware of this. Hence, the fact that we are ill is our own fault. Sometimes we enter a bad scenario that is bad for our health accidentally (unintentionally), while other times we do so purposefully (intentionally). We do, however, know more. Even when we are aware that the outcome would be to our disadvantage, we are more irresponsible. Why? We violate the law; our body has a rule; why do we do this?

Corruption of the Earth

Hence, let us make a brief discussion of corruption. Here is another quotation from our tradition: *“Corruption has appeared on the land and on the sea because people have earned something by their deeds, so that they taste something of what they have done” [...] (Quran, 30:41)*. So, we experience this "outcome" when we engage in risky and destructive behavior in the world. That something is wrong with us—the people—and that it is already wrong. So, we cannot transmit corruption without fear of being corrupted ourselves. How should this be interpreted economically? For those who are familiar with the phrase, these "externalities" are. These are the unfavorable effects of economic activity. Hence, if you have a factory, it has no desire to contaminate the river. It only wants to produce, after all. Actually, every result it has is a bad externality. Before, we also experienced favorable externalities. One of the signs is that it has become too much. In the Uzbek language, we have the word *“fasod”* (Explanatory Dictionary of the Uzbek Language, Vol. 4, p. 334) which has also been adopted from Arabic into our language. This word in the English language means *“rottenness, corruption, decay, decomposition, putrefaction, depravity, and wickedness”* (Oxford English Dictionary). In the Arabic language, Arabs say *“fusada”* = *“it has gone bad”* when food goes bad (The Arabic Lexicon-Google). In the Uzbek language, it refers to all bad actions. Arabs also use it for a person. In the Uzbek language, when we use it for a person, we add a suffix: *“fasod-chi.”* So, when people have gone bad, something has gone wrong.

Consequently, pollution is the unfavorable condition of the environment when it has been contaminated by dangerous substances as a result of human activity. Hence, contamination is also a condition of pollution. As we mentioned above, there are specific textbooks in our Islamic tradition that remark on passages like the one we used as an example about pollution. One of the comments, *“The signs of corruption on the land are fires, soil degradation, and the lowering of the water table. The signs of corruption in the sea include the decline of fish”* (Ibn Kathir’s Tafsir, 554-556). So, the fish in the oceans or seas begin to disappear (Online publications).

So, it was the seventh century (we are referring to the verse commented on above). So, pollution problems can be found in Chinese manuscripts dating back over 2000 years (Bao, 2004). These are not new issues (UN Foundations). Societies have always had a negative impact on the countries in which they have lived (UN Climate Change). If people were aware of the flames occurring all across the world. Fires are a major issue in Spain and throughout Europe (The Reteurs, 2022). But we frequently see fires. You may observe the growth that has occurred throughout time (UN Environmental Program, 2022). Finally, firefighters are literally going, and we are losing them. Climate change is one of the causes. Hence the risk is increased. If temperatures continue to rise, more area is expected to be burned by wildfires.

Air pollution is another factor. The sheer number of people that are affected by air pollution worldwide is unusual. Asthma is a significant concern in Mexico City (Del-Rio-Navarro et al., 2020). Due to air pollution, metropolitan cities in the United States have a high death rate (Liana et al., 2018; The Guardians, 2021). Our bodies contain plenty of pollutants as well (Chem, 2009; Prata et al., 2020). So, this is a serious issue. Consider China, where a lot of individuals are compelled to wear masks due to the extreme pollution there (Tan et al, 2021; Bloomberg, 2022).

Soil deterioration is another factor that exists today. Yet, many people are unaware of the true calamity that soil degradation has brought about (Adhikary, 2020). The layer of soil is fairly thin. Topsoil doesn't form in a few thousand years. It is incredibly simple to lose. Namely, we have

hydroponics (Nguyen et al, 2016; Roberto et al, 2022; Vertical Roots and Green our planet). Several techniques exist for growing plants. Plants may grow without soil (The New York Times). As early as the 17th century, hydroponics was being researched (The Natural Farmer). However, it would be a huge loss for our species. Because we also have enormous water problems (Kummu et al., 2016; Gallo, et al., 2022). This is yet another aspect of desertification that you can see for yourself in the desert. Sahara is a fantastic example. If you live in the Sarah Desert, you can witness the Sahara Desert's advance firsthand. It's surreal to see entire cities sink into the sand (Maptia Storytelling, Global Voices, UN Climate change).

The earth is not just for people.

Therefore, this is what we are currently witnessing. Our scientists are informing us of this. We don't require doomsday prophets. We have scientists who can speak about these things. It serves as a crucial reminder that the earth is home to more species than simply humans. All living things on the planet are on it. We should feel secure and at home on earth. It is a place to unwind. If you don't feel safe and secure, you can't fall asleep. Many animals experience that. The fact that endangered species are not only cockroaches is one of their intriguing aspects. The mice or rats are not to blame. They are doing well (or flourishing). These animals, however, which are prevalent in many ancient societies, are becoming extinct. They give their kids those names (Animal Epithet). Eagles, lions, tigers, and wolves are the creatures that represent honorable spirits (Dingo the Animal Rescue). The "Doctrine of Signatures" (DOS) is among the truly terrible features. Nonetheless, there is a long-standing notion in medicine that certain people benefit from things that resemble things. For instance, according to Arab customs, cashews are excellent for memory. The Arabs claim that the cashew nut resembles the human brain's hypothalamus, which houses the region responsible for memory (De Melo et al., 2017).

Thus, if you cut open a carrot, you can see an eye within if something looks like something else. Carrots are therefore thought to be healthy for the eyes. There is now a myth throughout Asia that the rhinoceros is evil. You can conjure up ideas. It is beneficial for those who struggle with erectile dysfunction; otherwise, they use Viagra. Unfortunately, the rhinoceros - an extraordinary animal - has literally been wiped out. Because of this desire for people to use this aphrodisiac (a drug that stimulates sexual desire).

There is a wonderful book written in the 10th century about animals having a grievance against mankind (Virginia Gray Henry). The book is called "The Lament of the Animals Against Humanity" and it is a Sufi tale (UNESCO World Tales). So according to the plot of the book, the animals come to court and demand that humans be held accountable for causing so much havoc (e.g., destruction or chaos) in the natural world (WorldCat.org).

Then we move from the land to the sea. The ocean is also amazing. What we see in the oceans, in the Gulf of Mexico, is just stunning. The people that are suffering from it to this day. There are many immunities, and diseases that have occurred, and many people are suffering. The cleanup at "BP" is far from over. This means, the impact on our planet is enormous.

Oil is another big problem. Of course, animals suffer a lot from this as well. Much of the oil is burned, which is another source of pollution. It is interesting that right now, on May 13. The melting of a glacier region is over a "point of no return" according to NASA. You may remember the movie "The day after tomorrow". These things are happening right now, and our scientists are confirming these things. It is overwhelming for people. It is very difficult to process these things. They say that 90% of the fish are gone. You might think that is crazy, but it is the reality.

WE ARE NOT JELLYFISH BUT HUMANS

Since the name of this study is related to jellyfish, we will return to jellyfish, which is very interesting. Before we describe this study's core part, we want to mention the blue tuna. Some people may not know that it is a bluefin tuna. When fully formed, it is worth literally tens of thousands of dollars in the sushi market (ABC News, 2020). Fishermen are going in search of them because they cannot find them anymore, these huge specimens. Because overfishing is so immense. They are not allowing the fish to reach full maturity (Worldwidelife.org: Bluefish Stories). So, what is going on? What is interesting is that this creates an ideal environment for jellyfish. They are the only ones thriving right now. In the ocean, large fish stocks fall 90% since 1950 (National Geographic).

One of the things that is important about acidification. Ocean acidification is a result of pollution. We have acid rain. We have our oceans becoming more and more acidic. According to analysts, our carbon dioxide emissions are causing climate change (UN Climate change). Too much CO² in the atmosphere is also changing the chemistry of our oceans (Gao et al., 2012; Hutchins et al., 2017). When carbon dioxide dissolves in seawater, it forms acid. A slight increase in the acidity of seawater, along with climate change, could leave coral reefs. The most biologically diverse habitats in the ocean are fighting for survival. However, this just touches the surface. By the end of the century, acidification may prevent some plankton species from forming shells. Plankton is the basis of almost all marine ecosystems. If the main species of these tiny organisms disappear, everything that depends on them for food may disappear as well. Carbon dioxide pollution threatens to change life in our oceans beyond recognition in a lifetime.



Figure 1. **“The jellyfish is the next king of the ocean”.**

Picture name: Jellyfish like the Northeast Pacific stingray at the Monterey Bay Aquarium are brainless, bloodless, and mostly aimless. Photo credit: Google.

So, the jellyfish are thriving, which is really fascinating. That is why there is a book called “Stung!” (Gershwin, 2013). It is a really harrowing book, written by the leading expert on jellyfish. Jellyfish are fascinating and they are toxic. What you may find interesting is that the ocean is consciousness in traditional cosmology (Meta-nexus Network; Weller, 2011).

The land varies more, but we still want to look out to the ocean. We cannot look into the depths, but that does not stop us from looking out at the ocean. The ocean is in cosmology, it is consciousness (Michael et al, 2014). The fact that all these big fish are going extinct. The whales, the dolphins, etc., but the jellyfish, those spineless, mindless predators. All it does is eat! It is just a spineless and brainless consumer. To us, this is an amazing statement about human consciousness. Are jellyfish taking over our minds or our consciousness? Are we becoming “human jellyfish”? Believe it or not, there are warnings about jellyfish everywhere because they

thrive. The woman who wrote the book “Stung!” says, “*This is long overdue, it was a wake-up call a long time ago*” (Gershwin, 2013). They have literally shut down aircraft carriers because there are so many jellyfish out there (Risk Management Magazine, 2017).

So, now, what are the roots of this crisis? The focus is on the modern doctrine of the consumer. It is interesting to note that “consumer” in Old English usage referred to the “devil” (Online Etymological Dictionary – early 15th century). A devil was called a “consumer” because *the devil consumed people’s souls* (see: Átahaia; Akman, 2010). “Consumption” was a name for the “wasting disease” in the 19th century (Slate Group online network: “Moulin Rouge”). People were slowly dying from it (Chronic Wasting Disease - CWD). So, this whole idea of “*I store, therefore I am. Store till you drop. The person who ends up with the most toys wins*”. This is an idea of “shopping”. There is also a high regard recommended book – William Leach’s “The Land of Desire”. According to the summaries of this book, the author takes a time period from the 1890s to the 1930s. Leach shows how our society has turned into a consumer society (Supersummary.com). It was done deliberately. People did it because they could produce a lot of goods. Then they wanted people to buy those goods. So, we have to understand that this was something that was done to us. People were not always consumers (Freelance Hobby Writer). Back to the term “consumer” in the 1530s was “wasteful or extravagant” (Collier’s, 1992). That is, it had a negative meaning.

Another major problem is the “war economy”. This is in the Western world, where people talk about budgets, cuts, and welfare moms (Center on Budget and Policy Priorities). No one wants to talk seriously about obscene rearmament. We were carried by Dwight David Eisenhower. When Eisenhower retired after spending his life serving military. He worked with the military industry. He warned us about this new phenomenon - the military-industrial complex. Therefore, as a species, we must stop the war (Gleditsch, 2015). We need to recognize that this is an outdated way. Clausewitz – the great European war strategist - said that war is just the extension of politics by other means (Columbia.edu). So, war is a political act because in politics you are trying to get something done. When things cannot be achieved by the traditional means of politics (Oxford academic: “Moral Forces in War”). You must have heard of Daniel Yergin’s book “The Prize” (2008): The 20th oil is the blood of our technological society. It is the blood! For many people, it is more valuable than human blood. If the average earthling lives as the average one lives, we will need several planets to meet consumption. Now let us turn to ourselves. What are some of the signs? It is time to give a few examples of serious issues.

1) Autism: Autism was first diagnosed in the 1950s. The reason I bring this up is that we should not be serious about what is going on here. If you look at the definition of autism, it is a profound developmental disorder characterized by severe deficits in social interaction and communication, a very limited range of activities and interests, and frequently repeated stereotyped behaviors (Oxford Languages). It can affect anyone under the age of 30. That means we should think about what is happening to youth (Patient-Claim-Line.Com). We, the young people, are growing up with these technologies. Repetition compulsion, stereotypical behaviors, loss of ability to socialize - we think it is no wonder that young people without autism have it too.

2) Diabetes: Diabetes is also a big problem. Now, this is global. It is extraordinary what is happening here. First, let me point out that in “traditional cosmology”. If you want to know why the oceans are acidic (Hegarty, 2014; Falkenberg et al., 2020), it is because we are becoming acidic (UN Foundation, 2022). Our states become manifest in the world. Knowing your states is crucial

because they affect who you are, how you behave, and what you do. The world will reflect all of this. The macrocosm can only reflect the microcosm (Microcosm Analogy). Thus, the acidification of the oceans is related to the acidification that is taking place (National Geographic). People are moving away from their natural state, which is an alkaline state (Nourish WebMD). This brings us to diabetes. According to the report from WHO, the age-specific death rate from diabetes increased by 3% between 2000 and 2019. In countries with a low average income, the death rate due to diabetes increased by 13% (WHO). However, the largest numbers are in China (www.statista.com).

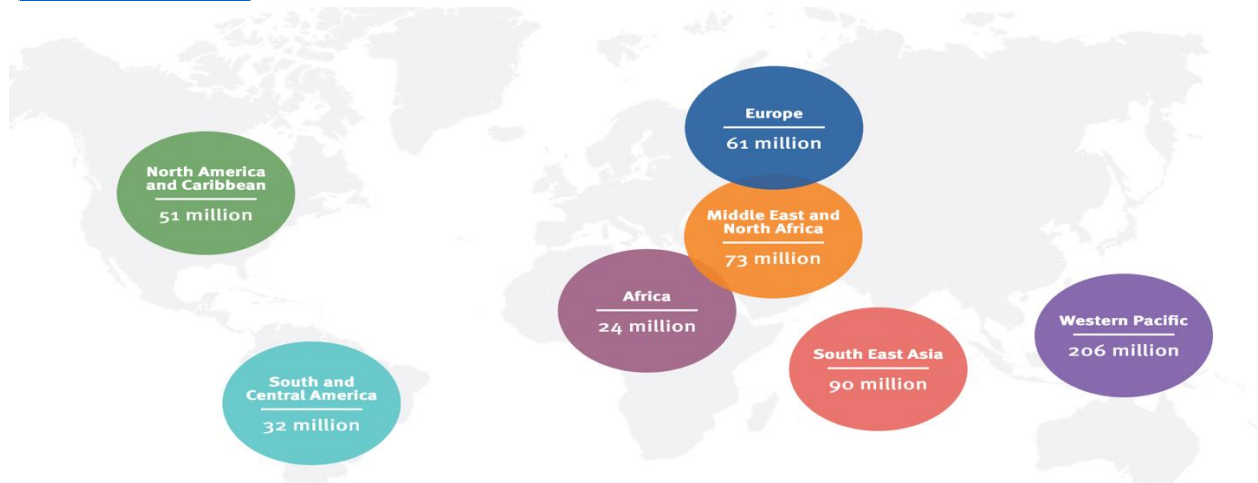


Figure 2. Diabetes Atlas, 2021, Photo credit: IDF.

According to the IDF Diabetes Atlas, diabetes is responsible for 6.7 million deaths in 2021 - 1 death every 5 seconds. 537 million adults are living with diabetes. Diabetes causes at least \$966 billion in healthcare spending - a 316% increase over the past 15 years. 3 out of 4 adults with diabetes live in low- and middle-income countries. 6.7 million deaths due to diabetes in 2021. 783 million adults could have diabetes by 2045 (Diabetes Atlas, 2021). What a shock! There is a relationship between carbohydrates and hydrocarbons. There is a chemical relationship (Campbell et al., 2014). The oil we use is like sugar. We give diabetes to the earth. It becomes acidic, our soils become acidic, and our oceans become acidic (Lal et al., 2021; OA-ICC, 2021). Because we use cheap energy (UN Climate Change). As you know, sugar is a very fast energy for our body. Oil is a very fast and easily digestible energy for our machines and houses. So, this leads to an acidic condition. This is my personal belief: so, diabetic acidosis is related to the acidic condition of the planet.

3) Human trafficking: According to the UN and UN Women, there are more slaves today than at any time in human history. Traffickers lure their victims into human trafficking through violence, manipulation, or false promises of a well-paying job or a romantic relationship. According to the Not for Sale Network, an estimated 45.8 million people worldwide are trapped in modern slavery today. This includes 10 million children, 15.4 million forced marriages, and 4.8 million forced sexual exploitation (Zoe International, 2022). Most of this is sexual slavery (the Sepur Zarco case, etc.). So human trafficking is one of the most horrific crimes, especially when it comes to children. Human traffickers exploit 25 million people every year. This is equivalent to the entire population of Australia! (UN women).

4) Lust: In reality, most people in society have nothing to do with it. But we seem to be in denial about the serious problem of lust in our cultures. One of the main thermometers of this is pornography (The Guardian, 2022). It's a huge industry (Soundvision.com). There are solid

numbers. These numbers are not exaggerated. Please visit EarthWeb.com and read the statistics there. Porn revenues are larger than the revenues of all professional soccer, baseball, and basketball clubs combined (“Enough is Enough”). All because of gluttony - overconsumption. One of the things we do not think about is the relationship between what we do and that darkness. People who watch pornography are supporting human trafficking, do not you think? Because a lot of the women in these films are trafficked all over the world.

5) Planned obsolescence: There is a program called “The Story of Stuff with Annie Leonard”, she talks about two of the most effective strategies for planned obsolescence (Zinn Education Project). There is a video we would recommend watching. In the video, Annie says, “...so we were reading “*Industrial Design Journals*” from the 1950s when planned obsolescence was really taking hold”. This is the point where she says that this was done quite deliberately. So, it is worth watching the video carefully. It shows the connection between many environmental and social problems. So, it is important to bring the background to the forefront. So that people understand it. Because when we look at it, that is one of the things that painters do so effectively. Van Gogh is an example of that. If you look at the shoes, if you look at the fact that he painted several different ones, but if you look at the famous boots that he painted with the string. You will never look at a pair of shoes the same way again. If you really think about what he did. Because he took something that is in the background (Van Gogh Museum). Then he brings it to the forefront. It is very important for leaders, artists, and others to do this. So that people know what is in the background. What we do not see are hidden things.

Results of overconsumption

Every year we have martyrs of consumption. There are people who die in these orgies of buying (binge). This happens every year. All over the world people are literally dying because they are being trampled to death (Taste Made) because of these things. Another aspect we do not think about is waste production. Actually, people can live by reducing their waste as much as possible. But everything is packaged. We have totally unnecessary packaging. This leads to large landfills

It is inconceivable what is happening here Who is suffering? The animals are eating this stuff. Let us take the helium balloons off. These helium balloons go into the ocean (Ocean Conservation Society). They eventually sink and get swallowed by turtles. They get plugged up. So, it is these simple things that we humans do without thinking about it. There is a huge, massive wave of trash in the middle of the Pacific Ocean (Ocean Recovery Alliance). It is because of the tides and currents. Everything is washing into this one area (TheSeaChange.org). In fact, we, humans, are to blame for these environmental problems. The incredible number of nearly 200 million people killed at the hands of others in the last century cannot be overlooked (American Historical Association). We came into the 21st century with a lot of hope, but it started with “9/11”. Then these terrible wars hit us. But we have to keep that in mind. We, the people, are doing well. This means, there are too many good people in the world.

CONCLUSION

We need to remind each other!

We believe that God exalts those who will not sow corruption on the earth or exalt themselves. That is what we need to remember as a species. We have people in this world who remind us of who we really are. *We are not jellyfish; we are not mindless and spineless consumers. We have a human heart.* We can recognize infinity. We can grasp it conceptually. No other species

can do that. We are something amazing. We must always remind each other of this. Nature - We are all responsible for the earth. What is our undoing is the evil of waste, overconsumption, and inconsideration of nature (GlobalCitizen.org). There are some people who do not seem to see the people they live with. They do not see the blessing of good in their presence. We need to keep reminding ourselves of this. We should become the kind of people who make this earth better. We have a task, and our task is to discover ourselves in the service of others. We are not in this world just to consume. We need to keep reminding each other to preserve nature and appreciate life because we are a forgetful species.

There are people who are actively working to harm this world (UN Environment Program). They do this because they are complete slaves to their own desires. You cannot be a steward if you are filled with your own selfish desires. This topic is actually nearing its end. So, in traditions, there is the concept of sin. Christians divide sins into hot sins and cold sins (CSLewis.com). We, humans, tend to forget this. The hot sins are easy to recognize gluttony, anger, and lust. Dorothy Sayers (mystery writer and poet) reminded us that when a society loses its spiritual center, sex is always the spiritual outlet. So, this obsession with sex also has to do with the rape of the earth, the way we treat Mother Earth (Dr. Hans Adam Lectures), our degradation, and our objectification of women (Szymanski et al., 2011). This is much more a male problem than a female problem (PsychCentral.com, 2017). Pornography is largely a male problem, but not exclusively so (Ballester-Arnal et al., 2022). Thus, there are hot and cold sins. Cold sins are often praised in our society. For example, the sins of greed or the sins of envy. The sin of pride is a sin against one's excellence. Then the sin of laziness, where laziness is not the same as sloth (Laziness mortal sin). Acadia – in the traditional understanding, laziness was spiritual laziness. One can have a 120-hour work week. You are still lazy because you have forgotten your soul. That's what we need to remember and remind. The great poet Robert Frost said,

*Some say the world will end in fire,
Some say in ice.
From what I've tasted of desire
I hold with those who favor fire.
But if it had to perish twice,
I think I know enough of hate
To say that for destruction ice
Is also great
And would suffice.*

(Poetry Foundation)

So, it is the hot sins or the cold sins that will kill us. We really need to take this seriously. So, the calls from activist writers, speakers, and pious scholars remind us that we need to protect nature - our environment. They and many others are encouraging people who can champion the cause and activists to call the attention of the public and governments to action that will end environmental problems. It is our spiritual traditions that are addressing this fundamental problem. It is not complicated; the problem is not complicated! Therefore, we must now show ourselves as united and give a worthy response to such virtuous calls.

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LEGAL ANALYSIS OF ENTREPRENEURIAL ACTIVITIES IN THE REPUBLIC OF UZBEKISTAN

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Abstract. *This article analyzes the most common forms of entrepreneurial activity in the Republic of Uzbekistan from a legal point of view.*

Keywords: *form of entrepreneurship, sources of entrepreneurial law, individual entrepreneurship, joint-stock company.*

In recent years, much attention has been paid to the development of the legal framework for entrepreneurial activity in the Republic of Uzbekistan. This trend is reflected in the adoption of a number of legislative acts aimed at legal ensuring the activities of business entities. Thus, the Development Strategy of the new Uzbekistan sets the goal of establishing effective judicial control over the activities of state bodies and officials, as well as increasing the level of access of citizens and business entities to justice.

The legislation of Uzbekistan does not provide for a single codified act aimed at regulating entrepreneurial activity. The rules governing various aspects of this area are contained in the Civil Code, laws, regulations of the President and the Cabinet of Ministers of Uzbekistan. Procedural aspects of protecting the rights of entrepreneurs can be found in both the Civil and Economic Procedure Codes.

The possibility of carrying out entrepreneurial activity and its main guarantees are enshrined in the Constitution of the Republic of Uzbekistan. The main constitutional provision of the Constitution relating to entrepreneurial activity is Article 53, which establishes that the state guarantees freedom of economic activity, entrepreneurship and labor, taking into account the priority of consumer rights, equality and legal protection of all forms of ownership.

At present, the main regulatory legal act focusing on the legal protection of entrepreneurial activity is the Law of the Republic of Uzbekistan “On Guarantees of Freedom of Entrepreneurial Activity”. This law defines the concept of entrepreneurial activity, organizational and legal forms of its implementation, the basis for protecting the rights of business entities and the basis for their state support for entrepreneurial activityю.

The implementation of entrepreneurial activity implies that the subjects of such activity have a special legal status - “subject of entrepreneurial activity”, with a special legal personality that is different from the legal personality of other participants in civil legal relations.

It should be noted, that the Civil Code of the Republic of Uzbekistan provides for the possibility of choosing between the types of economic activities that citizens can carry out. However, in addition to entrepreneurial, a citizen can carry out other types of income-generating activities. For example, activities as notaries, lawyers, attorneys. Although such activity is usually associated with the systematic extraction of profit, it is not recognized as entrepreneurial. Accordingly, persons carrying it out are not required to acquire the status of a business entity.

The special legal personality of business entities is due to their special rights and obligations:

- the right to systematic profit-making (that is, income exceeding the natural, household, family and economic needs of an individual);
- the obligation to comply with special requirements established for certain types of business activities (the presence of a certain amount of property, obtaining licenses for a certain type of activity, ensuring sanitary safety, etc.);
- obligation to pay statutory taxes and fees associated with the implementation of entrepreneurial activities.

Business entities can be divided into types according to certain categories. To determine the types of entrepreneurial activity, first of all, one should refer to the Civil Code of the Republic of Uzbekistan. So, as a tool for the most general distinction between business entities, one can divide them into commercial and non-commercial. Further, commercial organizations, in turn, are divided into business partnerships and companies, full and limited companies, limited and additional liability companies, joint-stock companies, etc.

Thus, the existing many forms of entrepreneurial activity in the Republic of Uzbekistan, speaks of an extensive regulation of the coverage of this area.

To date, the most common form of entrepreneurship in Uzbekistan is individual entrepreneurship. So, according to the Agency for Statistics under the President of the Republic of Uzbekistan, in only 2022, - 49765 new small businesses were registered.

Individual entrepreneurship is the simplest and most ancient type of entrepreneurship, when one owner owns by all means, solving the question of what, for whom and how to produce; One -handedly disposes of the revenue received and bears unlimited material liability for the results of his activity.

The legal regulation of the entrepreneurial activity of a citizen is primarily provided for in the Civil Code of Uzbekistan, which provides that a citizen has the right to engage in entrepreneurial activities from the moment of state registration as an individual entrepreneur.

The Law of the Republic of Uzbekistan “On guarantees of freedom of entrepreneurial activity” regulates this type of entrepreneurship in more detail. According to this law, individual entrepreneurship is carried out by an individual entrepreneur independently, on the basis of property owned by him on the basis of ownership, as well as by virtue of other property law allowing the ownership and (or) use of property.

Individual entrepreneurship as a form of doing business has both advantages and disadvantages. So, the advantages of an individual entrepreneur include: his limitations by personal means and loans received in banks, as well as an individual entrepreneur, cannot be a specialist in all issues of production, supply, marketing, management, finance, which often leads to erroneous decisions.

However, individual entrepreneurship also has certain advantages, which consist of minimal regulation of activity, mobility, material interest, etc. In world practice, this form of business is characteristic of small stores and enterprises of the service sector.

An entrepreneur who has sufficient resources to create a case, inclined to single -handedly monitor the decision -making process, ready to bear full material and legal responsibility for commercial activities, will prefer to become an individual entrepreneur, becoming the sole owner of the company. All other forms of entrepreneurial activity are collective.

The above law also refers to the subjects of small business such a form of entrepreneurship as a microfirm. The law states that the microfirm is a subject of small business with an average

annual number of employees engaged in production industries - no more than twenty people, in the service sector and other non -production sectors - no more than ten people, in wholesale, retail trade and public nutrition - no more five people. This is the only legal act containing the norm about the microfirm. Other fundamental legal acts, as the Civil Code, do not contain norms regarding this form of business.

The next most common form of entrepreneurship in the Republic of Uzbekistan is a limited liability company. So, as of May 1, 2022, 352 131 limited liability company was registered in Uzbekistan. Unlike individual entrepreneurship and microfirm, LLC has a large regulatory legal basis. The norms on the LLC are available in the Civil Code, and in a separate law of the Republic of Uzbekistan "On Limited and Additional Liability Companies".

In a number of Western countries, there are the so -called societies of one person. These include limited liability societies in which the property is concentrated in the same hands. In most cases, in most cases there is a close relationship between companions. For this reason, they are very suitable for organizing family enterprises.

The next form of doing business, deserving, is a joint -stock company. As of February 1, 2023 in Uzbekistan, there are 629 AO of which 227 with state participation. There are also not few legislation acts are also devoted to legal regulation of joint -stock companies. Like LLC, the norms regarding the AO are contained in the Civil Code, and in the Law "On Joint -Stock Companies and the Protection of the Rights of Shareholders".

It should be noted that the legislation regulating the activities of the joint -stock company is in constant change and addition. For example, The Law of the Republic of Uzbekistan «On amendments and additions to some legislative acts of the Republic of Uzbekistan in connection with the further improvement of the corporate governance system» was adopted on 18th of January 2023, the main innovation of which is the inclusion of an independent member in the Supervisory Board of the Company. The main tasks of the Supervisory Board include control over the executive body, promoting observing the rights and interests of shareholders, and increasing the investment attractiveness of business.

Thus, having analyzed the legal basis for the activities of the most common forms of entrepreneurship, we can conclude that the legislative framework regulating this sphere is relatively new and in a dynamically developing state.

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ECONOMIC LIFE OF KASHKADARYA OASIS IN THE SECOND HALF OF THE 19TH CENTURY – THE BEGINNING OF THE 20TH CENTURY

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Abstract. *This article discusses the types of crafts that occupied a special place in the economic life of the Kashkadarya oasis in the second half of the 19th - early 20th centuries, one of the handicraft industries in the cities of Karshi, Shakhrisabz, Kitab - the development of textiles, the production of boz, chita, olachi in large quantities. In the cities of Karshi and Guzor, they wove cloth-movut from camel wool called "bosma" and "light brown and black", another type of fabrics produced from wool was called "bosman tibit", artisans were engaged in dyeing in the Emirate of Bukhara, which was called in the sources "sabbags", fabrics were dyed in special workshops or artisans' houses, dyeing workshops were located in cities mainly near the market or within the city, in the cities of the Kashkadarya oasis such as Karshi, Shakhrisabz, Kitab, the position of pottery such as a jug, obdasta, chow-gum, barkash, plate, chilim ashtrays and other products were made of very high quality, as well as internal and external trade in the cities of the Kashkadarya oasis, especially trade relations with the steppe population and nomads, which were analyzed according to historical sources, information, statistical data and archival sources.*

Keywords: *handicraft, Kashkadarya oasis, textile, raw materials, cotton, wool, silk, Bukhara Emirate, Khiva and Kokan khanates, spun yarn, labor productivity, silk materials, woolen gauze, movut, needlework, dyers, merchants, Karshi, Shakhrisabz, Kitab, Guzor, souvenir, nomadic population, cocoon, yarn products.*

INTRODUCTION

Handicraft formed the basis of the economic life of society in all periods, and great attention was paid to this area by central and local authorities. For this reason, various artisans operate in cities and villages, who, with their products of labor, have made a great contribution to the development of the economic life of society.

Local sources, memoirs, information, statistical data and archival sources of the second half of the 19th - early 20th centuries contain a lot of information about crafts, domestic and foreign trade, production and the economic life of the cities of the Kashkadarya oasis [1. P. 27, 56, 142, 210, 425, 193].

One of the most important and basic branches of crafts is textile. This handicraft sector is well developed mainly due to the presence of local sources of raw materials - cotton, wool, silk. The second half of the 19th century - in connection with the development of textiles in the cities of Karshi, Shakhrisabz, Kitab in the Kashkadarya oasis of the Bukhara Emirate, boz, chit, olacha were produced in large quantities. [2. P. 171-176].

METHODS

The article is covered on the basis of generally accepted historical methods - historicity, comparative-logical analysis, sequence, objectivity principles, it covers the economic life of the Kashkadarya oasis in the second half of the 19th century - the beginning of the 20th century.

Historians of the period under review, speaking about the state of crafts in the cities of Central Asia, tried to compare the crafts in the cities. In particular, in the middle of the 19th century, G.I. Danilevsky, comparing the crafts of the Khiva Khanate with the crafts of the Bukhara Emirate, notes that "the crafts of the Bukhara Emirate are incomparably better developed and are at a high level of perfection" [3. P. 62-139].

According to P.I. Pashino, "handicraft production covered the inhabitants of every city, every place ... for example, in the production of yarn, the capitalist gave cotton to familiar families, spun yarn to others, wove others, dyed others. etc. represents [4. P. 121]". According to R.G. Mukminova, such a traditional position in the craft has led to an increase in labor productivity [5. P. 16].

The weavers also specialized in the production of large quantities of semi-silk materials. In particular, in the cities of the Bukhara state, varieties of this type of materials are woven, called "pasma - thick striped fabric", as well as "aras and ol - chimbar" [6. P. 121].

Woolen gauze and the studied period are also produced in the city of the Bukhara Emirate. In particular, in the cities of Karshi and Guzor they wove fabric-movut, called "seal", which is made from camel wool and was "light brown and black". Another type of woolen gauze produced in these regions is "Bosman Tibit", for the quality of which cotton wool is used. This type of fabric is soft and thin. In addition to urban artisans, the nomadic population also knew the cloth "kokma" from camels, goats and sheep wool [7. P. 142].

Woolen fabric of the studied period is also produced in the cities of the Bukhara Emirate. In particular, in the cities of Karshi and Guzor they wove a movut fabric called "bosma", which was made from camel wool and was "light brown and black". Another type of woolen gauze produced in these regions is "Bosman Tibit", which is used as cotton wool. This type of fabric is soft and thin. In addition to urban artisans, the nomadic population also knew the cloth "kokma" from camel, goat and sheep wool [7. P. 142].

Dyeing was one of the crafts that developed in the cities of the Emirate of Bukhara in the second half of the 19th century and the beginning of the 20th century. This type of needlework was directly related to weaving, in addition to other types of needlework. The masters who were engaged in dyeing in the Emirate of Bukhara are called "sabbags" in the sources. Fabric dyeing was usually carried out in special workshops or craftsmen's houses. Painting shops are located in many cities, mainly near the market or within the city [8. P. 24].

It should be noted that city dyers specialize in dyeing not only finished fabrics, but also finished silk. Basically, they dyed raw silk and made different colors from it. According to sources, in most cases, representatives of this industry worked on the basis of orders from weavers or local silk merchants [9. P. 110-112].

According to sources, dyers obtained dyes for dyeing yellow leaves from a branch growing on mulberry trees, dyeing the leaves of trees growing in local gardens, and dyes for dyeing silk black [10. P. 206-213]. They got the pink color from Guli Mahsar. Also, one of the dyes used by dyers is red dye, which is more difficult and takes more time to find and prepare. According to the source, "in the desert, a valuable dye called raspberry is extracted from one of the insects, and the Jews crush these insects and get this dye" [11. P. 77-129].

Dyers in cities also used dyes brought from other countries. The most common dye imported into the Emirates is indigo, which is imported in large quantities from India. The import of Nile dye to the cities of Central Asia increased significantly in the second half of the 18th and

the first half of the 19th century. Especially in the first half of the 19th century, caravans and palaces in Karshi, Shakhrisabz, Bukhara, Tashkent, Khiva and other cities were full of this product. According to researchers, the increase in demand for this dye, in turn, indicates the widespread use of fabric dyeing during this period [12. P. 732-735].

RESULTS

During this period, the inhabitants of the cities and villages of the emirate had a great demand for ceramic vessels, which indicates the development of pottery. In the cities of the Kashkadarya oasis, such as Karshi, Shakhrisabz, Kitab, the position of pottery was very high and good quality products were made. Karshi potters were especially skilled in making thin and elegant vessels of various shapes [13. P. 52-54].

Here it is worth mentioning the products of Shakhrisabz and Kitab potters. Famous philologist Based on the sources of O.A. Sukhareva writes about pottery in these cities: “Shakhrisabz and Kitab-Bekliki were considered in their time not only as socio-political, but also as economic centers of the Emirate of Bukhara. In these cities, such crafts as weaving, tailoring, jewelry, painting, coppersmithing, carpentry, pottery developed, pottery was especially highly developed. Elegant and beautiful glazed products of Shakhrisabz potters were famous not only in the markets of the Emirates, but also in the markets of Russia, Afghanistan, the Kokand and Khiva khanates. [14. P. 46-47].

During this period, there was a great demand for ceramic vessels among the inhabitants of the cities and villages of the emirate, which indicates the development of pottery. In the cities of the Kashkadarya oasis, such as Karshi, Shakhrisabz, Kitab, the position of pottery was very high and good quality products were made. Karshi potters were especially skillful in making thin and elegant vessels of various shapes [13. P. 52-54].

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The cities of Karshi and Shakhrisabz were famous for the production of silk fabrics. Karshi artisans also knew how to make copper and silver vessels (jugs, bowls, bowls, plates, ashtrays, etc.) used in the household (mainly for the kitchen and everyday use).

DISCUSSION

According to studies, items (various adornments, dagger and sword handles, various souvenirs, etc.) made by master jewelers in the cities of Karshi, Shakhrisabz and Kitab of the emirate acquired value in the regions of Central Asia. In the cities of the Kashkadarya oasis, the leather industry of handicrafts was also considered a well-developed industry. Various nets were made from leather (cattle, sheep, camel), well and carefully worked by tanners in the cities. Also in the oasis cities, wood carving is well developed, and carving was widely used in the construction of various buildings [15. P. 54-56].

During the period we are studying, the development of various branches of crafts in the oasis cities was the direct basis for the development of internal and external trade relations. As a

result of the development of internal trade, the economic potential of such cities of the emirate as Bukhara, Samarkand, Karshi, Shakhrisabz, Kitab increased. The famous scientist according to G.A. Agzamova in her study, "Fyodor Skibin is right when he writes about the population of the Bukhara Emirate that "people are not warriors, but artisans and merchants" [16. P. 178].

In connection with the development of internal trade in the cities of the Emirates, this type of education covered a large part of the population. In the 70s of the 19th century, L.Kostenko cites the following information: "In Central Asia, internal trade is quite large, but it is large not in terms of the volume of "investments" in turnover, but in terms of the number of markets and the number of people involved in trade" [17. P. 216-220].

In the second half of the 19th century - the beginning of the 20th century, as in large and small cities of the Khiva and Kokan khanates, the internal trade of the cities of the Kashkadarya oasis as part of the Emirate of Bukhara was mainly aimed at the daily needs of the population. In the markets of large and small towns and large villages, they traded food, handicrafts, clothing, necessary items for livestock and livestock.

The cities of the emirate were centers of extensive trade with the inhabitants of the surrounding steppes, as well as with nomads. There was a great demand of the steppe and nomadic population in the domestic market, first of all, for basic necessities - food, handicrafts, cotton fabrics, woolen and silk fabrics. In turn, they supplied the cities with their cattle, skins and other livestock products [18. P. 88-89].

According to E.Meyendorff, Kazakhs from all regions of the Bukhara Emirate drove their cattle to the cities of Bukhara and sold them. With the proceeds from this sale, "they buy silk balls, coarse thread, wheat, barley, oats, and sell the surplus for the benefit of the prairies." The Turkmens also brought "horse and sheepskin fat" to the Emirate of Bukhara [19. P. 47]. It should be said that such relations of Turkmens around the city of Karshi existed until the 80s of the 19th century.

Their economic potential is also facilitated by the fact that some cities of southern Uzbekistan (Karshi, Shakhrisabz, Guzor) and other cities of the emirate are located at the intersection of trade transit routes connecting desert regions, the Khiva and Kokand khanates and other neighboring countries.

During the period under study, Karshi was of great importance as a major trading center, and this city became more developed as a result of the development of trade, especially in the 19th century. N.Maev gives the following information about this: "All the processes that are brought to Bukhara from the east and southeast do not bypass Karshi. Thanks to this, the city is developing rapidly, unlike other cities of Bukhara. It has significantly expanded beyond the wall of Khanikov's time, and now there are no traces of this wall, that is, the wall of Khanikov's time" [20. P. 91].

Due to economic changes during this period, as a result of the development of crafts and trade, cultivation and production of a certain type of product, as well as deepening specialization in trade or production with a certain type of product, the cities of the Emirates. According to research, the strengthening of this process is observed in the second half of the 19th century and the beginning of the 20th century. Sources say they were famous for "Karshi tobacco, Shakhrisabz pomegranates" [21. P. 54]. Tobacco and pomegranate were the main products sold to other cities in the emirate. N.Maev continues his information as follows: "Karshi tobacco ... is known

throughout Central Asia and is brought in very large quantities to Tashkent, Kokan and even Khiva” [22. P. 46-47].

Some cities in the emirate were centers for growing cocoons, and they sold large quantities of cocoons and raw silk products to other cities. According to sources, Shakhrisabz is famous for its “pink cocoon”, and this raw material was supplied to other cities, especially to Samarkand. “Many pure pink cocoons are brought to the Samarkand market from Shakhrisabz” [23. P. 46-47].

Emirati cities specialized not only in the production of basic necessities, but also in the production and delivery to other cities of certain types of handicrafts. According to N.Khanikov, “the inhabitants of Karshi were famous for making tobacco and olachi, and in Shakhrisabz for making skullcaps.” In addition, Karshi was one of the centers for the sale of wool and livestock. “The length of the stall selling wool in the opposite market is 250 sardines (more than 100 m), in addition, there was a large trade in livestock in late autumn and early winter” [24. P. 109].

According to sources, Shakhrisabz was one of the centers that supplied the Emirati and foreign cities with wool, cotton, yarn and yarn products, which are products of weaving and clothing production. “Cotton and silk raw materials brought to Russia by Bukhara merchants are mainly brought from Sarsabz (Shakhrisabz)” [25. P. 175].

CONCLUSION

So, in the period under consideration, on the basis of sources, the economic life of the cities of the Kashkadarya oasis, especially related to the production of handicraft products, is shown and analyzed.

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PRINCIPLES OF RUSSIAN PUNCTUATION

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Abstract. *The ability to interpret the text, as many researchers rightly point out, allows one to join the author's vision of the world, enrich oneself spiritually, and improve the spiritual culture of a person. When analyzing a literary text, the dominant place is usually given to lexical and stylistic means, however, syntactic means, which have come to the fore in modern literature, play a crucial role in creating the expressiveness of the text, in understanding the main idea of the work and the author's worldview.*

But it should be noted that the problem of punctuation in general linguistics is still waiting for its solution: there is no single definition of the term "punctuation", there are disputes about the functions it performs, the issue of the leading principle of punctuation has not been resolved.

Keywords: *punctuation, punctuation marks, intonation.*

Serving the needs of written communication, punctuation has a clear purpose - to help break down the written text to make it easier to understand. The dismemberment can have different bases: formal-grammatical (taking into account the syntactic structure of the sentence and its components), semantic (reflection of the content significance of speech), intonation (distribution of pauses, logical and semantic accents, transmission of emotional nuances of speech).

These grounds determine the principles of modern Russian punctuation.

In Russian linguistics, there are three main directions in understanding the principles of punctuation: logical (semantic), syntactic (or grammatical) and intonation.

The semantic (or logical) principle was put forward by F.I. Buslaev, who wrote that "punctuation marks have a dual purpose: 1) contribute to clarity in the presentation of thoughts, separating one sentence from another or one part of it from another, and 2) express the sensations of the speaker's world and his attitude towards the listener" [On teaching Russian language. - M., 1992]. This principle was developed by S.I. Abakumov, A.B. Shapiro, A.F. Lomizov and others.

The syntactic (or grammatical) principle was developed by J. K. Grot, who wrote that with the help of punctuation marks, "a greater or lesser connection between sentences, and partly between sentence members" is established, conditions are created to make it easier for the reader to understand written speech. This principle was supported by A.I. Gvozdev, and now G.I. Blinov, N.S. Valgin and others.

The intonation principle was put forward by L.V. Shcherba, who wrote that punctuation marks denote phrasal intonation. This principle was developed by A.M. Peshkovsky, L.A. Bulakhovsky, G.P. Firsov and others.

In the 70s. of the last century, scientists came to the conclusion that "modern punctuation is based not on any one principle, but on a number of principles ... in their totality, and these principles often intersect with each other" [43]. According to the observations of G.I. Blinov, this set is reflected in the wording of punctuation rules [4,5].

In the practice of writing, the writer has to simultaneously solve two interrelated punctuation tasks: to determine the place for the punctuation marks and to select the necessary

punctuation mark. Neither intonation nor semantic principles can reliably determine the place of the punctuation marks.

This problem is confidently solved by the syntactic (grammatical) principle, because "punctuation marks, - writes A.I. Gvozdev, - denote such generalized meanings that are expressed in syntactic constructions" [43]. The semantic and intonation principles make it possible to solve the problem of choosing a punctuation signs. For example, an exclamation point is chosen solely on the principle of intonation both at the end of a sentence and after an appeal. In the process of teaching children, it is necessary to take into account the indicated areas of application of the principles for syntactic and intonational-semantic analysis of sentences by schoolchildren.

Modern Russian punctuation is built on the semantic and structural-grammatical foundations, which are interconnected and condition each other, so we can talk about a single semantic-grammatical basis of Russian punctuation. Punctuation reflects the semantic division of written speech, indicates semantic connections and relationships between individual words and groups of words, and various semantic shades of parts of a written text. But certain semantic connections of words and parts of the text find their expression in a certain grammatical structure.

And it is no coincidence that the formulation of most of the rules of modern Russian punctuation relies simultaneously on the semantic features of the sentence (on the semantic basis), and on the features of its structure - the features of the construction of the sentence, its parts, the presence or absence of conjunctions, ways of expressing the members of the sentence, the order of their arrangement, etc. p., which is the structural and grammatical basis of punctuation.

In specific speech situations, punctuation helps to reveal the structure, meaning and intonation of written speech. The principles operate, as a rule, simultaneously.

But from the point of view of functional significance, they are unequal. In those cases, for example, when the intonational division of a sentence does not coincide with its grammatical division, the signs obey the semantic-syntactic principle, and intonation is not taken into account. For example, the discrepancy between intonation and punctuation always consists in the fact that the sign is present where the grammatical structure of the sentence requires it, and not the intonational pause.[11] However, in those cases where different divisions of the sentence structure are possible (and, consequently, different comprehension), it is the sign set "according to intonation" that turn out to be decisive for the comprehension of the sentence.

In a sentence, all punctuation marks delimit the semantic segments of the text: a comma separates the designations of homogeneous concepts from each other (bird of prey, beast of prey); the dash expresses the opposition of phenomena (predators that can or should be destroyed - and a friend who must be protected); the dot indicates the completeness of the thought.

All punctuation marks divide the sentence into structural and grammatical segments: a comma separates homogeneous members, a dash - two parts of an union-free complex sentence, a dot completes a declarative sentence.

Each of the signs is also "read" intonationally: the comma in this sentence requires a small pause, the same type of reading of the homogeneous members it shares, the dash indicates a significant and tense pause, a change in the tempo and tone of pronunciation of the second part; point - about a calm lowering of the voice and a long pause.

In some cases, there is no organic fusion of semantic, grammatical and intonation conditions in the punctuation marks. So, "in a simple sentence, the subject group and the predicate group are very often intonationally separated, while in meaning both the subject and the predicate

are structurally inseparable from each other" [10], for example: This thought // led Levin into a strong excitement (L. Tolstoy) .

The circumstance at the beginning of the sentence can also be intonationally separated from the rest of the sentence, for example: With every week // he remembered Kitty less and less (L. Tolstoy).

Very often, adverbial phrases, introductory words, subordinate clauses, in meaning and structurally requiring isolation, are distinguished intonation together with the union after which they stand and which connects homogeneous members of a sentence or parts of a complex sentence:

On September 30, the sun appeared in the morning, // and, hoping for the weather, Levin began to resolutely prepare for his departure (L. Tolstoy);

At first, out of a single feeling of compassion, he took care of that weak new born girl who was not his daughter and who was abandoned during her mother's illness // and probably would have died, // if he had not taken care of her, - and he himself did not notice, how he fell in love with her (L. Tolstoy);

The downpour was short-lived, // and when Vronsky rode up at full trot of the native, pulling out the harnesses, who were already galloping without reins through the mud, // the sun came out again (L. Tolstoy).

It should also be noted that the intonational division of sentences is also influenced by subjective factors: an individual manner of speaking, special goals of the statement, which can lead to a mismatch between the intonational and semantic-grammatical division of sentences.

In such cases, the punctuation marks are based on the semantic-grammatical structure of the sentence. "The formal-grammatical principle in punctuation makes punctuation rules stable and generally accepted" [33]. Only in this case, punctuation acquires social significance, contributing to the improvement of communication between the writer and the reader. The same understanding of punctuation marks helps the writer to more accurately convey his thoughts and feelings, and the reader to understand them correctly.

The predominant importance of the semantic and structural-grammatical principles of Russian punctuation should in no way reduce attention to the intonation of a sentence, since only with the ability to "read" and "hear" punctuation marks is it possible to successfully master the rules of punctuation:

intonation helps to distinguish between semantic and structural segments of sentences, to identify semantic-grammatical relationships between them.

Sometimes punctuation also performs a more complex function - an expressive-stylistic one: with its help, in certain styles of speech, the subtlest shades of meaning or feeling are transmitted that cannot be conveyed lexically or grammatically. At the same time, "the intonation principle in the choice and placement of punctuation marks is extremely important, since in the expression of expression, among other means, intonation occupies one of the very first places" [15, p.61].

The punctuation system of the Russian language is built on a syntactic basis, almost all punctuation rules are formulated depending on the structure of the sentence.

Although the Russian language has many rules for mandatory punctuation, Russian punctuation has great flexibility: there are various punctuation options that are associated not only with the meaning, but also with the stylistic features of the text.

The stability of the Russian punctuation system is explained, first of all, by the fact that the principles that define it make it possible to convey in writing both the semantic, syntactic, and, to a large extent, intonation structure of speech.

Punctuation marks in most cases divide the text into syntactic units related in meaning and intonation. For example: Terkin - who is he? Let's be honest: he's just an ordinary guy. However, the guy though where. There is always a guy like this in every company, and in every platoon. In this text, the question mark and dots indicate the boundaries of independent syntactic units - sentences expressing in each case a relatively complete thought. These punctuation marks also characterize the purpose and intonation of the utterance and indicate large pauses at the end of the sentence.

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A SPECIFIC KIND OF SELF-REFLEXIVE METAFICTION IN MANTISSA'S WORK

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Abstract. *In this article of our research we analyze “Mantissa” a specific type of self-reflexive metafiction. “Mantissa” can be read as a reflexive work focusing on the art of writing, creativity, and how in extremis the real is depicted. As such, it is firmly part of Fowles’s aesthetic, a formal exploration of fiction’s apprehension of life, of the world, and of the inner self. Novel, characterization can be said to have been conducted almost always around a representational function, and characters in novel have conventionally been aimed to represent the social, economic, and psychological realities of individuals. The aim of this article is to examine the ways postmodern fiction transgresses the conventions of novel-characterization and analyses of characterization in John Fowles’ Mantissa to illustrate how postmodern fiction explores certain postmodern concerns through its characters and thus sets a new mode for characterization in novel.*

Keywords: *metafiction, self-reflexive, postmodern, interpretation, technically experimental novel.*

Introduction. In postmodern fiction, character can be said to embody the postmodernist conceptualization of self by subverting the notion of centered self mainly through fluctuating between multiple names, identities, configurations, hence the selves. Rejecting the coherence, consistency, and rationality that define anthropocentric perception of self, postmodern character denies singularity and stability with regard to its own being by liberally traversing different time periods, adopting different identities, and roles. In relation to this, character in postmodern fiction proves to be extremely fragmented, discontinuous, and fluctuating.

Published in 1982, John Fowles’ *Mantissa*, can be said to be one of the least known novels of Fowles as far as its critical reception is concerned. Despite the scarce and most often disapproving criticism, *Mantissa* is, in fact, “a highly suggestive work, subject to a variety of plausible interpretations” (*Haegert 175*) and also one of Fowles’ most technically experimental novels. *Mantissa*, in its narrowest sense, tells the story of an author, Miles Green, and his relationship with his muse, Erato, during the writing process of a novel, which turns out to be *Mantissa* itself. Through the dialogues between Miles Green and his muse, Erato, the novel explores such issues as the role of inspiration in the construction of a literary text, the authorial ownership, and the nature of literary production.

Discussion and results. As regards characterization in *Mantissa*, it can be claimed that the way Fowles implements characterization proves to be one of the most significant aspects of the novel that contribute to its postmodern quality. The novel portrays only a few characters: Miles Green, Erato, and her disguises, Nurse Cory and Dr. Delfie.

To begin with, the most significant postmodern imprint in the characterization of *Mantissa* can be observed in its employment of an author-character, Miles Green. In *Mantissa*, Fowles brings the authorial voice into the novel by depicting the novel’s protagonist, Green, as the author of *Mantissa* itself and creating the illusion that the novel is written during the reader’s act of

reading. Green denies the object and passive position which is conventionally attributed to character. He is not only presented to be writing the text he is within but he is also given the opportunity to comment upon the structure, form, and content of the text he is part of.

The novel opens with Green waking up in a hospital room experiencing a kind of memory loss. Even though neither Green nor the reader is aware of Green's authorship at the beginning of the novel, Green's authorship is implied by Nurse Cory when she measures time with page numbers:

'How long have I been here?'

'Just a few pages.'

'Pages?'

She had folded her arms, and yet again there was the ghost of a quiz in her watching eyes. 'What should I have said?'

'Days?'

She smiled more openly. 'Good.'

'Why did you say pages?'

'You've mislaid your identity, Mr. Green. What I have to work on is your basic sense of reality. And that seems in good shape' (M 19).

The association of the time with page numbers becomes the first indicator for Green to become conscious of his presence in a book. Yet it is only in the end of the first part that Green recognizes his status as the author. His muse, disguised as Nurse Cory, takes a paper from the desk, claiming that it is Green's story which he has just written. As she starts to read those papers, the novel turns back to its beginning. This analepsis points at the fact that Green's act of writing starts the moment he wakes up from his sleep in the assumedly hospital room.

Even though Green is presented as the author of *Mantissa*, the novel also puts into question his authorship by exploring the function of inspiration in the construction of a literary text by depicting muse as character. Dr. Delfie and Nurse Cory, who are initially depicted as conducting a kind of sexuality-based treatment on Green, are revealed to be different identities Green's muse, Erato, adopts in the course of narration. After Green comes to recognize his identity as author and Erato's identity as his muse, the couple starts to discuss over such issues as the nature of a literary text, authorial ownership, and also the text they are part of. The sexuality between Green and his female muse, Erato, is eventually implied to be the symbolic representation of the writing process which is jointly conducted by the author and the muse.

The idea that the **author and his muse** play an equal role in the production of a literary text is reinforced when Green decides to end his relationship with Erato. When Green attempts to leave the room, the door of the hospital room vanishes and the couple is trapped inside the grey room. Considering that all of the incidents and dialogues between Green and the muse symbolize the act of writing, itself, Green's inability to leave the room thus points at his inability of getting out of his own mind and also his inability to complete the writing process without the aid of muse. Erato's statement that "*you can't walk out of your brain*" (M 123) also confirms the fact that all of the incidents presented in the novel in fact take place in Green's own mind..

Green and Erato simultaneously become characters, authors as well as the first readers of the same text, and thus fluctuate between subject and object positions. Although they are introduced as characters in the beginning, they are transferred to the authorial position in the course of the novel. Hence, Fowles' characters can be regarded as not essentially **the author's products**;

on the contrary, their existence is presented as contextual, dependent on and limited to the covert and overt positioning and repositioning of the other characters within the text.

Another postmodern imprint in Fowles' characterization is observed in his **presentation of muse Erato- a mythological figure** that symbolizes artistic inspiration - as a character. Fowles' borrowing a mythological figure and inserting it into his fiction as a character thus serve to show that literary texts cannot be regarded as monolithic; contrarily, their construction and meaning are always and inevitably related and linked to other texts.

In addition to exemplifying transworld identity and reinforcing the intertextual quality of the novel, Erato can also be explored in terms of her failing to fulfil the representational function and embodying postmodern perception of self, which is fragmented, fluctuating, and decentred. One cannot indeed pinpoint a single certainty with regards to Erato's character for she displays an ontologically problematical status. As the muse does not have an existence in the empirical sense, her ontological reality is problematized and investigated throughout the novel by herself and Green. Green, for instance, gets frequently and overly confused with regard to Erato's ontology:

'First you don't exist. Then you've been endlessly screwed by other men. Come on, make up your mind - which is it, for heaven's sake?'

'I am perfectly capable of making the kind of comparison I might have made, had I existed as I actually am. If I was.' *'You can't not exist and actually be. They're mutually contradictory'* (M 89).

Even though both Green and Erato agree that she does have some kind of existence, neither of them can exactly comprehend her unique ontology. Accordingly, every time they attempt to define the nature of Erato's existence, they find themselves lost in paradoxes not being able to reach a logical conclusion. Yet, considering that Green is writing a novel at the time and they are part of this book, they eventually come to conclusion that Erato is merely a figment of Green's imagination. When Green asks Erato "*who the devil do you think you are?*" (M 85), Erato confirms that she is merely a creation of Green's mind: "*I don't think, I know. I'm just one more miserable fantasy figure your diseased mind is trying to conjure up out of nothing*" (M 85).

Even though novel-characters are entirely fictional and do not have an empirical existence, they still have a unique ontology in the fictional realm. Regarded as particular individuals, characters are given human attributes and biographical backgrounds and are also portrayed within a social, historical, and cultural environment. Nevertheless, Erato's problematical ontology firstly as a mythological figure and secondly a figment of Green's imagination renders her existence doubly problematical as a postmodern character. Moreover, her lack of a distinct physicality as the representative of artistic inspiration hinders her from having a stable external appearance throughout the novel.

Fowles' characterization in *Mantissa* significantly contests the representational function of the novel-characterization observed in the earlier periods. The characters in Fowles' novel are not aimed to represent human beings, or their social and psychological realities. Instead they are aimed to embody the postmodern view of world where everything is discursive, textual and self is fluid and fragmented.

Mantissa's narrative perspective expresses an extreme, solipsistic subjective position, that of a depiction of the inside of the implied author's brain, and represents an examination of how one individual male perceives and constructs a fictional world, one that becomes inextricably confused with the "real" world. The focus of the narrative is the creation of a novel, or its "birth,"

and the relationship between the male implied author and his female muse, Erato, who also enters the frame of the narrative precisely to confront the author about how she is depicted in his apparent novel (within the overall, actual novel by Fowles).

Conclusion. Mantissa occupies an interesting position in Fowles's literary output, as by the time of its publication in 1982, he was by his own estimation, and by that of certain literary critics, occupying an almost untenable position as an author. He remained a stubborn bastion of realism and humanism in a literary world given over to postmodernism, deconstruction, and third-wave feminism.

The novel is divided into four sections, each preceded by an epigram dealing with either the relationship between men and women, or the division between mind and body, thus focusing the reader on two of the central themes of the novel.

The novel is a playful account of the birth of a novel and the relationship between the male novelist (Miles Green) and his female muse (Erato). There are parallels between Mantissa and his previous novel, *Daniel Martin*, in that both take as their *mise en scene* the creation of the novel with which the reader is currently occupied. Unlike *Daniel Martin*, however, the implied author is not content to ignore the conventions of contemporary theorists and quotidian standards and conventions and instead pursue his own approach to realism.

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TACTICAL RULES FOR INVESTIGATING CRIMES COMMITTED BY WOMEN

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Abstract. *In this article the author thoroughly studied a number of versions of the fact that the crime was committed by a woman, as well as the main and additional investigative situations that may arise when it is clear that the criminal is a woman, special rules for investigation of crimes committed by a woman based on the general rules of planning, as well as this tactical rules that should be taken into account by the investigator during the investigation of crimes.*

Keywords: *tactic of investigation, version, typical situations, investigative planning, psychologist, interrogation.*

The main way to solve the problem situations that have arisen at the initial stage of the criminal investigation process is to correctly organize the versions of the investigation and thoroughly check them.

There are several definitions of criminalistic versions in the criminology literature. The main reason for this is that criminalistic versions are compiled and examined separately for each crime and its smallest details. For example, T.A. Abdumajidov describes the version as it is, the investigation version is the investigator's assumption about the nature and causes of the investigated event, the guilty persons and the nature of their guilt, other circumstances of the case. This means that data and evidence are summarized as widely as possible, their integration into a single isox; version is focused on solving the crime, exposing the criminals, and acquitting the innocent. Finally, the investigative version is an image, model, form of the investigated phenomena created in the imagination of the investigator. [1, p.216]

The investigative version must have the following features:

- ✓ be realistic and based on the study of evidence;
- ✓ does not contradict scientific data;
- ✓ logically structured and not having contradictions. [1, p.217].

In crimes committed by women, investigative versions have their own characteristics, where each investigative version is evaluated as an investigator's guess based on factual information about the crime under investigation.

We can see that in almost all criminalistics literature, in the investigation of crimes committed by women, there are no versions that can be put forward that the crime was committed by a woman. The main reason for this is that the very existence of the assumption that the crime was committed by a woman is the most common version of the crime put forward by the investigator. Therefore, in the process of investigating the crime, we propose to put forward additional versions based on the above version, depending on the circumstances of the case and the resulting investigation situation, and we consider it appropriate that the investigator should check the following versions based on the version that the crime was committed by a woman:

1. This crime was committed by an adult or minor woman;

2. The woman committed the crime intentionally or carelessly, or caused damage without fault due to circumstances beyond her control;
3. The woman committed the crime under certain pressure or due to financial or other coercion;
4. The woman did not understand the social consequences of her act during or before or after committing the crime due to her mental state;
5. The woman was a minor at the time of the crime;
6. The woman committed the crime as an accomplice;
7. The physiological and psychological state of a woman does not allow her to commit a crime or vice versa;
8. The woman admitted to committing the crime for the purpose of concealing the actions of other persons, etc.

In the investigation of crimes committed by women, the task of the investigator is not only to correctly determine the versions in a given situation, but also to develop the tactics of their verification, which means that after the versions have been conducted and the issues to be clarified have been determined, the investigator will find the evidence that confirms or rejects this or that version. determines what investigative actions and in what sequence they will be carried out. This sequence is directly related to investigative situations in the process of investigating crimes.

Criminological theory of investigative situations in the works of R. S. Belkin, I. F. Gerasimov, L. Ya. Drapkin, N. A. Selivanov, N. P. Yablokov, O. Ya. Baev, V. P. Bakhin and other criminologists developed. In their works, it is emphasized that investigative situations reflect the situation at each moment of the investigation of any criminal cases, and therefore, the correct implementation of the situation analysis is one of the most important aspects of the organization of investigative activities. Based on this, it should be recognized that investigative situations in criminal cases consist of a set of situations that reveal the specific characteristics of the investigation of a particular crime [1, p.217].

According to E. V. Vologina, who analyzed the methodology of crimes committed by women in her scientific works, the version that is created and checked in crimes committed by women directly originates from the framework of investigative situations that occurred [4].

According to T.V.Papova, investigative situations in the general practice of crime investigation are divided into two types. These are: conflict investigation situations and non-conflict investigation situations. In many crimes committed by women, the detective is faced with conflicting investigative situations. In such investigative situations, the investigator should fully study the information about the criminal woman and not ignore a number of subjective factors. Within the framework of subjective factors, the investigator should study the woman's social origin, place in social life, profession-related characteristics, age, education level, as well as self-esteem, emotional and psychological state.

Based on the above points, he distinguishes the following typical situations in the investigation of crimes committed by women:

- Situations in which the crime was committed and it was known to the investigation that it was committed by a woman;
- Situations in which it is known to the investigation that the crime was committed with participation and one of its participants is a woman;

- Cases where it is known to the investigation that a crime has been committed, but it is not known who committed it [5].

These investigative situations directly include the following elements in the process of organizing the investigation:

- ✓ composition of criminal actions (time, place, method, etc.);
- ✓ consequences of the committed crime;
- ✓ available general and personal information about the person who committed the crime;
- ✓ investigative situations related to the subject of the crime, for example, whether the stolen thing was found or not, whether the property was damaged, damaged or destroyed, and other situations;
- ✓ the time that passed from the time of the crime to the time when the information about the criminal event became known;
- ✓ circumstances related to the completeness, reliability and relevance of preliminary information on a criminal incident.

Until now, most researchers have paid special attention to investigative situations and emphasized that it is somewhat effective to organize an investigation based on investigative situations.

We can say that during the investigation of crimes committed by women and crimes committed by men, the investigator encounters slightly different investigative situations. In our opinion, the following are the most basic investigative situations that can arise in almost all types of crimes that can be committed by women:

1) the conditions observed at the scene of the crime and the presence of traces or information about it, which can often be left by a woman on material objects. In the case of such an investigation, the investigator can verify the version that the crime was committed by a woman by examining hair strands, lip or other cosmetic paints, items usually used by women or their parts, fibers or oils, fingerprints or footprints found during the inspection of the crime scene;

2) a case where the victim and witnesses testify that the crime was committed by a woman. Such a situation is relatively simple and acceptable for investigation. In this case, the investigator should check the instructions and for this purpose, he should appoint forensic experts, question the victim and witnesses;

3) cases where a woman suspected of committing a crime was caught directly at the scene of the crime or when she applied to the internal affairs office with a plea to confess her guilt. Such situations are rare in practice. Female criminals often try to hide their crimes for fear of being exposed in front of the community, based on the mentality of our society.

4) a situation where a woman suspected of committing a crime denies her guilt, but the investigator has some evidence that proves the woman's involvement in the crime. In this case, the investigator should conduct a repeated questioning. In this case, it will work well to show the woman who committed the crime the evidence that proves her guilt. Also, the female investigator may conduct interviews with witnesses and victims who provide accurate testimony, verify testimony at the scene of the incident, and conduct investigative experiments in order to uncover false testimony. If the investigation reveals that several women participated in the commission of the crime, and they deny their guilt despite the available evidence, the investigator should make sure that they do not see each other and do not communicate with each other. Also, their defenders can provide information, which leads to the agreement of further instructions. The collusion of the accused complicates the investigation by concealing the truth. Therefore, all the accused should

be investigated simultaneously or continuously (without breaks). This situation is very complicated and the success of the investigation in this case depends on the professionalism of the investigator and the high level of all investigative actions.

According to Russian scientists A.G. Phillipov and N.A. Burnashev, investigative situations do not depend on the persons who committed the crime, but rather on the specific type of crime committed [6].

But in the case where it is clear that the criminal is a woman, the following investigative situations may arise as an additional:

1. A situation where the victim or witnesses have not clearly seen the face of the criminal, but based on his behavior or actions, they can make an assumption that the suspect (or the accused) is a woman; for example, external signs related to the height and behavior of the person who committed the crime can sometimes be remembered by crime victims or bystanders and reported to the investigation.

2. Signs, traces and other information of the place where the crime was committed indicate that the crime was committed by a woman; for example, a strand of hair, lipstick, women's clothing or a specific piece thereof, and other items commonly used by women and the marks they leave behind.

3. The case where the victim and witnesses know the accused and know that he is a woman. According to psychological researchers who have studied the crimes committed by women according to the psychological characteristics of women, female criminals are more likely to make the victims of their crimes the people they know well. This situation will definitely help the investigator in clarifying the facts that are important for the case. In our opinion, the investigator should carry out the following investigative actions based on the above-mentioned investigative situations and check the versions he guessed based on the circumstances of the case:

questioning the victim (asking if there are any traces of injury on the accused himself or on his clothes);

conducting a search for traces and searching for places where minors may live;

identification and questioning of witnesses;

preparing a subjective portrait of the criminal for the purpose of gathering information;

assign special tasks to operative search officers regarding the place of the crime and the area where the criminal may live;

go back to the scene with the victim and re-examine it.

Investigating criminal cases is a complex process. Because the evidence proving the guilt or innocence of the persons who committed the crime, which is the most important in the criminal case, is obtained by conducting investigative actions. What kind of investigative action is appropriate depends to a large extent on the circumstances of the investigation and the examination of the allegations put forward according to the case. However, in order to verify the versions that the investigator is predicting in the investigation situation, he must properly organize the investigation and achieve certain results. Therefore, it is advisable to plan the investigation activities before starting the investigation.

Planning is a means of presenting evidence in a purposeful manner, and serves as the basis for organizing and directing the investigation. It includes accurate and timely identification of any investigative situation, creation of versions, development of ways and methods of their investigation, as well as maximum use of scientific and technical tools and tactical methods in

solving crimes. Planning determines what investigative actions should be conducted to determine the truth about the case, what sequence of tactical operations should be conducted to expose the behavior of a deaf criminal, and to conduct a complete and objective investigation. Various law enforcement agencies are involved in the investigation of crimes. Therefore, investigative planning is considered a factor that ensures the effectiveness of investigative work.

Speaking about the planning of the investigation, A. Kulakhmetov emphasized that the investigator should prepare a calendar plan, a special plan for the investigation of each criminal case and the conduct of each investigative action in order to conduct the investigation quickly, objectively and comprehensively [7].

All activities of the investigator related to the investigation are included in the calendar plan. It should include opening and investigating the crime, identifying the causes and consequences of the crime and eliminating them, carrying out legal propaganda, improving investigative skills.

N.P. Yablokov describes the plan of investigation of crimes belonging to this category as follows: “The investigation plan of the analyzed crimes will depend on the preliminary investigation situations, preliminary information and whether the criminal has been caught or not. At the same time, the plan should reflect all the circumstances that need to be proven. In the first phase, the investigation plan should focus on investigating the special versions as well as the regular versions. It is appropriate to include in the plan the necessary tactical operations for the considered cases” [3].

In the criminology literature, there is no information at all about what exactly it is possible to draw up an investigator’s calendar plan in the investigation of crimes committed by women. Therefore, we suggest that, based on the general rules of planning, in a crime case known to have been committed by a woman, the investigator should plan the investigation taking into account the following:

- When a plan is drawn up by an investigator for a crime committed by a woman, the psychology and personality characteristics of this subject should be reflected both in the general plan of investigation and in the plan of carrying out specific investigative actions. The reason is that women are psychologically different from men, some categories of women have a highly developed persuasive ability, and there are cases in which some of them try to distract the investigation by arousing pity in the investigator.

- In addition to the investigative activities carried out based on the nature of the investigation, it is necessary to include in the plan measures aimed at the investigator having complete information about the suspect or the accused.

- In addition, the investigator may include in the plan the implementation of measures to interrogate and obtain descriptions of persons from whom information can be obtained.

- In order to fully solve the crime and determine its causes, the investigator should plan to cooperate with the precinct inspectors serving in this area. The main reason for this is that in this case, the investigator has the opportunity to collect additional information important for the case about the position of the woman in the family and the neighborhood, the usual way of life, including the general environment in her home, disputes with family members, quarrels, etc.

One of the main issues of criminalistics is to ensure the practical activity of law enforcement agencies in the investigation of crimes committed by women in a special methodical and tactical manner.

In order to determine the truth and verify the evidence, various investigative actions are carried out, the main rules of which are defined in the Criminal Procedure Code of the Republic of Uzbekistan. The tactical rules and general methodology for the implementation of these investigative actions are clearly described in the literature on criminalistics.

Statistical study of crimes committed by women during the practice, investigative activities of special importance in the investigation of crimes committed by women, such as inspection of the scene, interrogation, investigative experiment, forensic examination and search.

Inspection of the crime scene is one of the most basic preliminary investigative actions, regardless of who the subject of the crime is.

During the investigation of any crimes committed by women, examining the crime scene helps to understand whether the crime was committed by a woman and, if so, what her goals, interests, and habits are. Traces, objects left at the scene of the crime and the involvement of another person who may be an accomplice of the woman in the crime allow to determine whether or not.

Interrogating a suspect or accused woman. According to E.I. Elfimova and A.B. Solovyov, if the subject of the crime is a woman, the investigator should first establish psychological contact with the woman and gain her emotional trust. Therefore, we recommend that the investigator conducting the investigation should follow the following tactical rules during the interrogation of the female criminal:

Firstly, creating a comfortable environment for the interrogated woman during the interrogation is done by achieving this psychological contact. In this case, the interrogated woman should be able to see in the investigator a person who trusts her and understands her directly, who listens carefully to her every word.

Secondly, before starting the interrogation, the investigator should study the individual characteristics of the woman and prepare her psychologically and emotionally for the interrogation.

Thirdly, the investigator should prepare in advance the questions to be asked during the interrogation, and he should pay attention to the following: the mood, personal interests, habits and, most importantly, health of the woman being questioned; place in the family and society, work and education, specialization, education; age; religion; interaction with relatives and acquaintances; physiological and psychological state; first or repeated crime, previous conviction; participation in the crime as an organizer, executor, assistant or agent.

Fourthly, if the interrogated woman does not want to have a sincere dialogue with the investigator, and this situation is evident from her general answers to the questions during the interrogation, the investigator should invite a psychologist to the interrogation process. But in practice, there are many problems in ensuring the psychologist's participation in the interrogation process, including the fact that the psychologist's service is definitely paid, in this case, the problem of expenses arises by itself, and until the financial problem is solved, the investigation has to be postponed. As a result: distrust of the interrogator towards the investigator increases; delaying the questioning by the investigator reduces the possibility of achieving the expected result; the investigator deviates from the initial investigation plan; untimely results of interrogation postpone the execution of further investigative actions; most importantly, it risks violating the procedural rules related to the general investigation period.

We suggest taking the following measures to eliminate these problems related to the participation of a psychologist or pedagogue not only in the process of interrogation and investigation, but also in the process of search and confrontation (For example, according to Article 228.1 of the Criminal Procedure Code of Azerbaijan, Article 197 of the Criminal Procedure Code of the Kyrgyz Republic, and Article 218 of the Criminal Procedure Code of the Republic of Kazakhstan, the rules on the participation of a psychologist in the conduct of a face-to-face investigation are established), especially if the subject of the crime is a woman or a minor:

Organization of psychologist staff in investigative bodies. In this case, it is necessary to procedurally determine the processes that arise due to the introduction of this staff, the development of their specific tasks and functions, the issue of their working hours and salaries, and other labor relations.

Special training courses on human psychology should be organized so that the employees who carry out direct inquiry and preliminary investigation can learn more about human psychology and use it effectively in investigative practice. In these training courses, the psychology of women and minors should be studied in depth by investigators. (A number of training courses in this regard have been introduced in the Russian Federation).

In today's politics, it is directly related to strengthening the legal status of women (women) in the management of society and state affairs, creating new opportunities to increase their legal consciousness and legal culture in this regard, as well as loans and subsidies in business activities, the goal of introducing additional benefits in terms of increasing the number of quotas in the educational process and determining jobs is defined as one of the most important directions in the development strategy of our country. Based on the wide range of opportunities available to women, we suggest that women's interrogation should be carried out by more **female investigators** according to the distribution of investigations, given the complexity of women's psychology.

According to the Law of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for women and men", taking into account that special emphasis is placed on the issue of ensuring equal participation of women and men in the competition for holding positions in the public service, including leadership positions, on the issues of increasing the number of qualified female(women) personnel in law enforcement agencies, including pre-investigation, inquiry, investigation and judicial bodies, further strengthening the system of women's support and their position in society is in accordance with the reforms carried out by the president of our country Sh.M. Mirziyoyev and it will have an effective impact on the future of New Uzbekistan.

In practice, women often change their testimony against men, and in some cases, they completely forget their answers during the preliminary interrogation or they slander the investigation by saying that they gave their testimony under the influence of illness, insanity, excitement or, most often, under the pressure of the investigator, and there are many cases of misleading the investigation. In order to avoid such misunderstandings during the interrogation process, we recommend that the use of video recording during the interrogation process (as well as during other investigative actions) should be made mandatory. Recording each investigation on videotape or disk increases the effectiveness and reliability of the investigation.

"Auxiliary methods in recording evidence" of the Code of Criminal Procedure. We suggest adding the following 8 points to Article 91, known as "Appendices to the Protocol".

The following procedural actions must be recorded by video recording:

- 1) inspecting the scene of an incident in the case of serious crimes;

- 2) search;
- 3) checking the reports at the scene of the incident;
- 4) investigative experiment;
- 5) arresting a person;
- 6) waiver of the defender;
- 7) personal search and seizure carried out during the arrest of a person;

8) questioning (if this proposal is appropriate, it is necessary to amend the relevant articles of the Criminal Procedure Code, which determine the general rules of interrogation) (for example, on March 10, 2021, the Kyrgyz Criminal Procedure Code noted the cases of using audio and video recordings during interrogation under Article 193).

Many guarantees are established for women in our legislation, including, in connection with the declaration of 1999 as “Women’s Year”, according to the Law “On Additional Benefits for Women” dated April 14 of the same year, According to Articles 116 and 228 of the Labor Code of the Republic of Uzbekistan, women who have children under the age of three and work in institutions and organizations financially supported by the budget, working hours of no more than 35 hours per week have been introduced, and they are guaranteed full-time wages; according to articles 119 and 229, at the request of a pregnant woman, a woman with a child under the age of fourteen (a disabled child under the age of sixteen), including a woman who has such a child under her care, or a person who is busy caring for a sick member of the family, the employer in accordance with the conclusion, they are guaranteed to be assigned a part-time working day or a part-time working week; In part 1 of Article 236, women with children under the age of two are given additional breaks for feeding the child, in addition to breaks for rest and meals. These breaks are given at least once every three hours with a duration of not less than thirty minutes each. If there are two or more children under the age of two, the duration of the break is at least one hour.

In our opinion, within the framework of the above-mentioned guarantees, based on the norms of the labor law, Article 107 of the Civil Code applies to women of this category, pregnant women, women with children under 2 years of age, and a woman with a child under the age of fourteen (a disabled child under the age of sixteen), including , we suggest that the questioning time of a woman with such a child or a person who is busy caring for a sick member of the family should be set to 6 hours according to their family conditions and physiological condition, and additional breaks should be given for feeding the child. According to it, Article 107 of the Criminal Procedure Code should be supplemented with the following clauses:

“Interrogation of pregnant women, women with children under the age of two, and women with children under the age of fourteen (disabled children under the age of sixteen), including a woman who has such a child under her patronage or a person engaged in caring for a sick member of the family, should not exceed six hours.

Women with children under two years of age and women with children under the age of fourteen (disabled children under the age of sixteen), including women who have such a child under their patronage or persons engaged in caring for a sick member of the family, to feed the child or a sick member of the family, and pregnant women taking into account their pregnancy, additional breaks are also given. These breaks shall be given at least once every three hours, with a duration of not less than thirty minutes each”.

This proposal does not directly cause protests in terms of gender equality between women and men, because:

Firstly, the above clauses are in accordance with the Law "On Guarantees of Equal Rights and Opportunities for Women and Men" adopted on August 17, 2019, and the implementation of strategies and programs in the health sector that take into account the various needs of women with Article 27 of the law. It is included among the guarantees of equal rights and opportunities for women and men in the field of health.

Secondly, pregnancy and feeding (breastfeeding) a child up to two years of age is a natural condition that belongs only to women, and the fact that men are not capable of it from a biological point of view, it is inappropriate to raise the issue of gender equality in this regard.

Thirdly, a woman with a child under the age of fourteen (disabled child under the age of sixteen), including a woman who has such a child under her care or a person who is busy caring for a sick member of the family, means not only women, but also men, that is, there is no limit.

Fourthly, the clause does not mention all women (women), that is, women who are distinguished by physiological and biological aspects are meant.

Article 187 of the Criminal Procedure Code of the Russian Federation states: "If there are medical instructions, the period of interrogation is determined based on the conclusion of the doctor, and this practice is effectively used in the Russian procedural system. This norm is also mentioned in Article 190 of the Criminal Code of the Kyrgyz Republic. Article 209 of the Republic of Kazakhstan, known as the place, time and duration of interrogation, also defines the rule of determining the time of interrogation based on a medical opinion, in paragraph 3-1 of this article:

- 1) women who are pregnant or have young children;
- 2) women aged fifty-eight and older;
- 3) it is noted that the time of continuous questioning of men aged sixty and older should not exceed 3 hours, and the total duration of questioning should not exceed five hours.

In paragraph 4 of this article, the questioning of a minor shall be carried out during the day and without breaks of more than two hours, in general, for a period of no more than four hours. If it is clear that the minor is exhausted, it is noted that the interrogation will be stopped before this period has passed.

It should be mentioned that the addition of Article 107 of the Criminal Procedure Code of the Republic of Uzbekistan with a clause of this content, as a logical continuation of the above-recommended clauses, on the one hand, makes the clauses more meaningful, and also solves the issue of gender equality.

Types of expertise assigned in crimes committed against women. In the investigation of crimes committed by women, the investigator more often appoints the following expertise:

a) Forensic psychiatric examination. Information about the mental state of a woman who is suspected (or accused) of a crime is obtained based on the conclusion of this expert. This is to check his sanity and determine whether he has any mental defects or defects;

b) Forensic - psychological examination. This expertise answers questions such as the mental development of the woman who committed the crime, if she is mentally retarded, whether she understood her actions at the time of committing the crime, whether she was able to control them, and whether she could give clear instructions.

c) Human DNA forensic biological examination. In many crimes committed by women, a lot of biological materials (blood, sperm, saliva, hair fibers) are detected. In order to clarify that they really belong to a woman, the investigator must appoint this type of examination and ask the expert the following preliminary general questions:

- Are the biological materials submitted for expert examination suitable for expert examination?

- From what gender did the biological material, for example, hair strands, blood, skin stains come from?

- Biological materials are actually A. descended from a woman named?

- Is the biological material submitted from one woman or from several?

d) Scientific (trasological) expertise. The most important sign that encourages the version that the crime was committed by a woman is the trasological traces found at the crime scene. Female criminals often leave fingerprints and shoe prints at crime scenes. That's why the investigator appoints a dactyloscopic examination as one of the types of trasological examination in such situations. For example, in the course of the investigation, the investigator identified a female suspect, T. At the time of committing the crime of theft, the victim D., who was his close relative. was found to have left fingerprints on the glass of an inexpensive wristwatch, and he took samples from it and submitted a dactyloscopic examination. The investigator asked the expert the following questions:

Are there fingerprints (palm) on the glass of the presented wristwatch?

- ✓ Are the fingerprints left on the provided wristwatch valid for identification?

- ✓ Are fingerprints captured on dactyloscopy film from a wristwatch valid for identification?

- ✓ If applicable, are they left by citizen T.

The act of investigation. In the investigation of crimes committed by women, in many cases, in order to verify the testimony given by them, if there are serious contradictions between the testimonies of the two persons who were previously questioned, a face-to-face investigation may be conducted between them. In practice, women do not show much desire for face-to-face investigation. They avoid face-to-face investigations for fear of being recognized or being exposed. Women are also afraid that they will retaliate against them in the future. But despite this, conducting this investigative action can be a decisive way to determine the truth in some cases. When conducting this investigation, the investigator or prosecutor prepares separately and determines the objections from the previous interrogation report. It is suggested to explain each conflict to both persons in turn during the investigation process.

Inspection of reports at the scene of the incident. According to E.I. Elfimova, according to statistics, half of the women who committed crimes give false testimony during the initial interrogation. In view of this, in the investigation of crimes committed by women, in most cases, the investigators conduct an investigation by examining the evidence at the scene of the incident. Because this investigative act serves as a "lie detection indicator" that determines the truth of the testimony given by female criminals [2, p.192].

According to surveys conducted in the course of the practice, the investigation of the evidence at the scene of the incident is more often carried out in the case of crimes committed by women than in other investigations. The main reason for this is that the investigator will get new information about the case through this investigative action, and will also have the opportunity to determine whether the initial statements of the suspect (or accused) are true or false. Also, the testimony of the examination of the evidence at the scene of the incident increases the possibility of the investigated suspect (or accused) to relive the criminal incident in memory and to give additional testimony about small details important for the investigation.

In her scientific work, E.I. Elfimova emphasizes that the investigator should have a special approach to the implementation of this investigative action, and mentions the following tactical rules that give an effective result in conducting this investigative action:

- Before the investigator goes to the scene of the incident, he must thoroughly interrogate the suspect (or accused) woman, whose testimony is being checked, about every situation related to the crime scene;
- Having independent additional information about the place where the incident took place;
- Formation of the environment at the time of the crime at the scene of the incident;
- It is necessary to correctly choose the time of investigation, if the crime was committed during the day, during the day, otherwise, in the evening.
- To conduct this investigative action, it is necessary to form the composition of the participants, to ensure that no other persons are present at the scene of the incident.
- He should also prepare the necessary technical means. [2, p.195]

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DESCRIPTION OF HUMAN QUALITIES OF THE POET IN SADULLA SIYOYEV'S NOVEL "AVAZ"

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Abstract. *Today, the weight of works created in historical and biographical content is increasing in Uzbek literature. Most of these works depict the events of the historical period, the characters of the writers and poets who lived and created in that period, and their ways of life. For example, Oybek's "Navoiy", "Starry Nights" and "Avlodlar Dovani" by P. Kadirov, "Mohlaroyim" by M. Karim, "Ahmad Yassavi" and "Avaz" by S. Siyoyev can be included. In creating the image of the creator, their prototypes are a rich resource for the writer and a great responsibility, as well. First, all historical sources related to the chosen hero should be carefully studied. Secondly, the writer should sort the collected sources and create his own artistic interpretation. In fiction, the image of the same creator can be artistically interpreted by different writers.*

In this article, Uzbek enlightener poet, Avaz the son of Polvonniyoz (Otar) is described as a poet and person through the novel "Avaz" by Sa'dulla Siyoyev, and the historical events of that time are described.

Keywords: *historical and biographical, S. Siyoyev, novel "Avaz", Avaz Otar, environment, society, poet, poem, khan, injustice, people, tragedy.*

INTRODUCTION

A modern historical work in Uzbek literature was created for the first time by Abdulla Qadiri. The genre of historical novel appeared in Uzbek literature with the writer's novel "Past Days". Oibek, Musa the son of Tashmuhammad, developed the traditions of the historical novel started by Qadiri in the novel "Qutlug Qon" and laid the foundation stone of the genre of historical-biographical novel with the novel "Navoi". Later, O. Yaqubov with the novel "Treasure of Ulugbek", P. Kadirov - "Starry Nights" and "Generations' passover", Muhammad Ali - "Sarbadorlar" took the historical novel genre to a new level.

In dramaturgy, Abdurauf Fitrat began his experience of writing a work on a historical theme with the tragedy "Abulfayzkhan". In this genre, such tragedies as "Alisher Navoiy" by Uygun and Izzan Sultan, "Mukanna" by Hamid Olimjon, "Jalaluddin Manguberdi" and "Mirzo Ulugbek" by M. Shaikhzoda, "Sahibqiron" by Abdulla Oripov were created, and these works demonstrated that the artistic possibilities of dramaturgy are great in embodying the image of a historical person.

RESEARCH MATERIALS AND METHODOLOGY

Sadulla Siyoyev started his career by writing poetry. His first poem was published in 1956. In addition to poems, he also published stories such as "Girl's Counsel" (1963), "A Thousand Tricks" (1964), "Charkhpalak" (1965), "A Guest Came to Our Home" (1966). Today's village life is described in these stories.

The writer's first collection of short stories "The Boy Who Didn't Swear" was published in 1970. This collection includes his lyrical and comic stories. After that S. Siyoyev's collections of

stories like "Sadag'ang ketay" (1972), "Happy weddings" (1975), «Oy borib, omon keling» (1976), «Og'ir vaznli janjalkash», «Erkaklar uchun ertaklar» were published. In them, the writer honors the work, character and human feelings of our contemporaries.

In the following years, his short stories "Yoruglik" (1986), "I want to be careless" (1990) and the novel "Avaz" (1987) were submitted to the readers' verdict.

RESEARCH RESULTS

The novel "Avaz" is an autobiographical work about the poet. In the novel, the writer describes and depicts Avaz Otar as a poet and a person. He not only gives a wide place to his work, but also does not ignore the personal human aspects of the poet. The reader who begins to get acquainted with the work will rediscover Avaz Otar for himself until the end of the work. This shows the high image skills of the writer.

Many literary experts, historians, philosophers have conducted research on folk books - short stories and narratives. They thoroughly studied the plot bases of folk books, the system of images, their historical and legendary roots, the scope of distribution, artistic and expressive means, language and stylistic features.

Since the 17th-18th centuries, the principle of depicting social life and actual reality with a comic eye has gained a wider place in literature. Makhmur, later Muqimi, Furqat, Zavqi, and Avaz the son of Otar began to express their dissatisfaction with the existing system and injustices in life in their works. But such a comic attitude prevailed only within the genre of poetry. In literary prose, in particular, in the genre of short stories, the style of traditional folk books was still leading.

Before discussing the development problems of Uzbek realistic short stories in later periods, we found it necessary to comment on some theoretical and terminological confusions that have arisen in our literary studies. After all, such confusions can prevent us from drawing correct conclusions about the development of the short story genre in the current process. One of them is related to the emergence of the short story genre in Uzbek literature of the 20th century..

DISCUSSION

Uzbek enlightener poet - Avaz Otar - Avaz the son of Polvonniyoz (Otar) (1884.15.8-Khiva-1919) first studied at school, then at the Inoqi madrasa in Khiva. At the age of 18, he became known among the people as a poet. Muhammad Rahim Soni (Feruz) paid great attention to the talent of Avaz Otar, invited him to the palace and appointed Tabibi as his teacher. However, Avaz Otar could not cope with the palace life and left it.

The ideas of national revival and independence that emerged at the beginning of the 20th century had a strong influence on Avaz Otar's work. In the works of Avaz Otar, the ideas of tyranny, freedom, enlightenment, satires directed against the vices of life began to appear. During this period, the poet wrote lyrical poems, verses, rubai's glorifying high human qualities and true human love. A series of comic poems - "Faloni" - which took a special place in Avaz Otar's work, was also a product of this period. Avaz Otar interprets the fate and future of the nation in a new way in his poems "Millat", "Hurriyat"; "Topar erkan, qachon", "Xalq", "Zamon" and others. Some of his poems were published in the contemporary press ("Oyina", "Vaqt", "Mulla Nasriddin" and others). Second divan ("Saodat ul-Iqbal", "Devani Avaz") and ghazals included in a number of bayazs have survived to this days. Manuscript copies of his works are kept at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. In the republic, schools, streets and alleys are named after Avaz Otar. A house-museum was established in Khiva, and a statue was

installed. Artistic works were created about him (epic "Erk Sadosi" by E. Samandar, drama "Tragedy of Ghazal" by A. Bobojon, short story "Bir chora zamon istab" by S. Siyoyev, etc.).

In historical stories, the issue of real life and artistic standards is an important point. In the writer's short story "Bir chora zaman istab", the relationship between historical figures (Feruz and Avaz Otar) did not find a true expression due to the fact that the criterion of historicity was not observed.

Avaz Otar was quick to lose his temper, was easily affected by everything, and could get angry when he saw injustice. He was a supporter of justice and freedom who did not bow to anyone. Even when he meets Khan for the first time, the fact that he can easily recite poetry looking into Khan's eyes amazes everyone around him. However, it was impossible to look at Khan straight in the eye. Throughout his life, the poet was with the people, walked among the people, shared their pain. In his poems, he wrote down the dreams and sorrows of the people.

There are poets, from the moment they recognize their identity to their last breath, their work is driven by a great goal and fighting feelings. Such writers, regardless of the poetic forms they write in, strive for the priority of the ideas of justice and humanity in the memory of the people. If you imagine, the way of thinking of such poets is the mastery. Because they stand next to the humiliated people with each of their poems that are still starting to be wounded in the imagination. The tears of many poor people who are suffering from poverty will pour into the bowl of their hearts.

In fact, every talented person is born to fight and rebel against oppression and poverty on earth. Only when life and society look with the eyes of true talent and recognize the sadness, hardships and tribulations in words and expressions, somewhat lightly, will they protect the oppressed, the poor, the stranger from depression and despair in every way. Even if no one understands, the poet understands, and the poet leans on life even when the people are afraid and trembling in front of the cruel and merciless reality. After all, the life of an artist who is close and adherent to life will be eternal.

Avaz Otar's thoughts, life, moral and spiritual destiny, extent of suffering and spiritual growth are not similar to those of any other poet. In his poetry, there is sadness, grief and sorrow, which is often repeated in poetry, and more often, there is a feeling-creating passion. When this passion rises, sometimes he forgets himself, sometimes he runs away from himself and wants to be saved from the state of death. Then his pain, anguish, and sorrowful moans in the poem become not confessions, objections, admissions, but denials. He seems to be looking for meaning out of meaninglessness and joy out of sadness. When he forgets himself and loses his identity, he does not even consider the world or the people of the world.

In general, Avaz Otar, as the one and only savior of all tragedies and problems in social, economic and political life, seeks salvation only from Allah and considers only the path of righteousness as the path of truth, compassion, kindness, courage and loyalty. Avaz is a poet of hope, a singer of wishes that his times didn't recognize, and he regained his height amid various insecurities. More than anyone else, he hoped and believed in the changes in life, the breaking of the shackles of slavery and ignorance. Avaz is one of the poets who devoted most of his creative time to writing ghazals. A ghazal is a dreamy melody of the human heart, a separate and integral picture of a painful soul. Ghazal writing is a reflection of spiritual truths. It doesn't matter whether these meanings are romantic, philosophical or moral, it's all about the freedom of the Spirit, who

has entered into a debate about the essence of life or death. Because it is difficult to have intellectual height in a heart without spiritual elevation.

CONCLUSION

Avaz O'tar is the protector of goodness and good qualities in a person, the enemy of arrogance, hypocrisy, ignorance and nescience, as if in a poem or rubai the poet breaks the world with a lie. He is interested in embodying the great essence of reality in compact forms. The affairs of the world are improved by bravery, and decline by cowardice. A man of valor decorates his life, and a man of valor paints it black. The valor does not become a gentle, tolerant, self-sacrificing person by comparing himself to the brave people. In one of the Avaz's line, talking about "not showing a picture of bravery in the life", "someone who compares himself with men", he says:

Even if a sword comes to the head, he is a brave boy.

It is necessary to stand firm and not break the promise.

So, courage is constancy. Keep your promise even when a sword comes to your head, don't break the covenant.

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THE CONCEPT OF FOLK PATHOS IN FICTION AND ITS SCIENTIFIC AND THEORETICAL BASICS

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Abstract. *The article provides a broad overview of the concept of pathos in fiction and its scientific and theoretical basis. Information is given on the description of pathos in fiction, its division into types, and its presence in the work of poets. Also, the opinions of scientists on the folk pathos are presented. The use of folk pathos in Karakalpak literature is scientifically analyzed on the example of the work of the folk poet of Uzbekistan and Karakalpakstan, T.Jumamuratov.*

Keywords: *pathos, fiction, lyric, lyrical hero, poet, people, feeling, creativity.*

Works of fiction come into being on the basis of the inner waves of the creative person as well as the views of the society. Therefore, the concept of folk pathos plays an important role in depicting the social lifestyle, dreams, goals and other issues in artistic bees. "Paphos" - (Greek word, pathos - feeling, in the sense of giving special attention). In works of art, to be immersed in a specific idea" [1. 156]. – is meant.

The earliest concepts of pathos can be found in Aristotle's "Poetics". That is, if the author tries to give a broader explanation of the internal division of the tragedy, and shows its initial part as a sharp turn (peripeteia), that is, a change of the event to the opposite side, then the second part to know suddenly, as the name suggests, to suddenly appear. As for the second part, pathos is a feeling. So, pathos is considered as a part of tragedy. "If there is a feeling, it is considered a disaster or an action that causes pain if it is not. [2.25]. As the worst of these events, he explains that he intends to do something, but cannot do it. "This is a sad situation, but not a tragedy, because there is no feeling (pathos) in it" [2.30]. So, as we have seen, according to Aristotle, feeling is an action that causes pain, and if it is not there, then there can be no tragedy. An example of this is the death of the characters on the stage, their pain, and the actions given with strong emotions. It is believed that a tragedy should create some kind of feeling in a person. Pathos was studied as part of the field of aesthetics in the earliest times. Our aesthetic views of existence, attitudes and connections create pathos. For example, falling in love with the beauty of nature or falling into sadness, feeling the sorrow of the people and fighting without sparing one's life if necessary for the peaceful and prosperous life of the people, etc., all these are caused by a strong spirit. Pathos was often directly related to characters in the times of Hegel, who considered pathos to be the main mark of art, and Aristotle, who considered tragedy to be a force that creates tragedy. That is, the skill of the performer is important. The reason for this is that the theater was well developed during these times, and the soul of the writer was transferred directly to the characters. The goal is to convey to the audience the mental state of the hero on the stage, that is, feelings such as joy or sadness, and to make him feel.

In his concepts of "pathos", Hegel mentions the following thoughts: "The necessary content that exists in the inner "I" of a person, penetrates deeply into his general soul and covers it" [3. 241]. So, this concept does not serve only for the fields of literature and culture, but it is considered to be a characteristic of a person from the very beginning. That is, examples of compassion can be

found even in marriage. A person goes through various events throughout his life. It includes drama, comedy, tragedy, romance, etc. b. it can. The writer's pen may sometimes fail to embody all this in beautiful literature. The thought and feelings of a creative person are reflected in the pathos, therefore, it determines the idea of a beautiful work. Here, we can know from this that the concept of pathos is the deep knowledge of the topic raised by the creator and the illumination of the author's soul in a beautiful work of art.

In the times of Aristotle and Hegel, pathos was more associated with the characters of the work of art, but by the time of V. G. Belinskii it was connected with the creator himself, i.e. the author. He puts forward the understanding that pathos is the content of literature, in search of Pushkin's creativity. As for G. N. Pospelov, "Pathos is mainly derived from the theme and problematic of the literary work" [4. 300]. - they said. In addition, he mentions in the novel that the idea – emotional response and the assessment he gave to the characters he chose is pathos. Indeed, pathos is directly related to the spirit of the writer, his views. A beautiful work of art is a unity of thought and feeling. B. Sarimsakov's pathos in Uzbek literary studies "The spirit of the creator deeply immersed in the general work of art"[5. 228]- gives the meaning. At the root of this spirit lies the love of the navisanda for its inhabitants. Literary writer M. Olimov thinks that "Esdatism consists of feelings based on the root, it embodies a real pathos" [6. 7]. - he says, sitting down and quoting one of the types of pity in our life as an example. Pathos is divided into types based on the idea that promotes the beautiful work. For example, enjoying the beauty of people close to someone and being happy, or drowning in it - lyrical pathos, giving in to strong emotional feelings, for example, looking at the flow of a river and being overwhelmed with joy - romantic pathos, in our life If you create an artistic work openly about the negative events or evils that are happening - the pathos of humor, the pathos of the population, thinking about the pain of the people and fighting for a peaceful and harmonious life together. In addition, scientists [6. 36] pathos: heroic pathos, tragic pathos, comedic pathos, sentimental pathos, etc. b. Let's look at the varieties. No matter how creative a person is, the pathos of the population takes place in the original basis of his essays. No matter what genre he writes, his love for the country and its inhabitants lies in his love and affection. In the literature, the types of pathetic beings are illuminated in connection with the people's life, lifestyle, morals, and customs. As a result, everyone's breeches go to the public's pathos. The reason is that social events, characters, spiritual forgiveness, conflicts arise in the life of the people of the pathos types of existence. In his essays, the eloquent poets vividly reflect the aspirations and problems of the population. He cries at the people's pain in his heart. For a true master of words, words such as "My people", "My motherland", "Birthland" become the main themes of his works. Although these quotations are not always given transparently, the content is oriented towards these topics. For example, people's poet Ibrayim Yusupov once wrote these lines:

Miyet dese jeñ turingen palwanday,
Arbağa taw tiye dese tiyegen,
Dosliq dese juldiz tawip alganday,
Xalqimniñ aq kókregin süyemen [7.324],

By these lines the poet tried to describe his nation's diligence, hospitality with folk pathos in his love for his motherland.

Uya bolar hawalagan qusta da,
Raketa qansha uzaq ushsa da,

Barlıginiñ jer boladi anasi,
Quwat bergen sonsha bálent ushpağa...
Ne adamalar ótpedi bul tariyxtan,
Baxit kórgen eller menen qaniqpan,
Bayterektin' tamiri tereñde,
Mártebeniñ giltin izle xaliqtan [8.116-117.]

In this song of the people's poet T. Jumamuratov, although the lyrical hero's feelings of love for the motherland are not transparently presented, the three birds and the rocket, no matter how high their wings are and how high they fly, just as every bird returns to its nest, all three of the rocket are related to our motherland, that it is figuratively illuminated. In order to be more stubborn in this situation, it is deeply instilled that the blood of the navel should be taken from the motherland. It is only then that the poet comes to the conclusion that *"Bayterektin' tamiri tereñde, Ma'rtebeniñ giltin izle xaliqtan"*

In most of the poet's essays, it is evident that folklore programs are applied and developed in a new direction. From the artistic works of the poet, we can understand that he is the owner of a natural talent, who drank from the masterpieces of Eastern literature from his youth. In his songs, the ideas of patriotism, friendship, cooperation, and hard work are at the forefront.

Shayirliq – ol lázzet alar ju'rekten
Jùrek janğa sùyinshilik dóretken,
Jùrek barda muhabbat bar, ómir bar,
Sùyiwshilik saqlanar,
Jan óz sirin til arqali terbetken
Táriplewge tilim toliq jetpeydi
Jirlamawğa kewlim taqat etpeydi,
Muhabbatim Watanima berilgen
Jùregimniñ tórinen,
Orin alğan, hesh waqitta ketpeydi [8.42].

In these lines, the poet transparently embodies his love for somewhere he was born and grew up, and explain to the reader that he is not even able to find appropriate words to describe his homeland. In the beginning of poem, it is said that a poet takes inspiration from the heart when creating a poem and gets out it by the language. In the next line, there is such a feeling, in order to describe it even language is incapable. This feeling is a feeling of longing for homeland. Indeed, in most of the poet's essays, the place where he was born and grew up, his inhabitants who lived in that village, were commended with filial love. For example, in the poem "Óz ùyim":

Parij, Lodnon sháhárleri qiyada,
Jaysan' bolip atalip du'nyada,
"Qaysi sháhár suliw" - dese birewler:
- Óz Nókisim hammesinen ziyada [8.105],

- he utters with special feelings, shaking sincerely. Other than the theme of the land born from the poet's pencil, we see that more people are moved by pathos. In conclusion, in the content of each work of the poet, which is pathetically written about the homeland, the best ideas to guide the reader to love the motherland and still appreciate its nation are filled with filial love. Moreover, the

poet Tilawbergen Jumamuratov's artistic works are distinguished by their simplicity, richness of folk tone, ease of reading and memorization.

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PORTRAIT AND THE WRITER'S INTENT

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Abstract. *The issue of artistic skill is a relatively broad concept, which consists of a set of principles, such as storytelling, description, portrait and landscape creation, which are unique to the writer's creative path. One of the leading representatives of modern Uzbek literature - Shukur Kholmiraev's work deserves special attention from this point of view. In this article, the writer "Essiz, Eshniyoz!" on the example of the story, the intention of the writer in the process of creating a portrait and writing a work is discussed*

Keywords: *artistry, writing skills, portraiture, image tools, the idea of the work, the mental world of the hero, the role of word art, romantic painting, historical truth, artistic and visual tools, the writer's skill of character creation, brutal realistic style detail, character portrait, idea put forward by the writer.*

Getting into the reader's heart and becoming an important part of his memory requires the writer to describe the events and events he wants to describe in an impressive way. Because the more believable, the more vividly the events and events that the reader is familiar with, the more vividly the characters are depicted, the more the writer's idea will affect him.

Portrait is one of the tools that make the character alive and alive. "Like other image tools, a portrait has a place and function in a work of art. The place assigned to the portrait, the assigned task must be subordinated to a logic, a certain artistic law. A portrait cannot deviate from the ideological direction of the work" [5, 14]. No matter what type of portrait the writer uses, if he tries to reveal the spiritual world of the hero, to reflect his unique features, the reader will see a living person.

So, the literary portrait serves not only to describe the appearance and appearance of the heroes of the work, but also to reveal the spiritual world of the hero, to show their unique characteristics.

Each writer has his own unique characteristics when creating a portrait. As an example, let's take a look at the skill of creating portraits of Shukur Kholmiraev's teachers Abdulla Kadiri and Abdulla Kahhor.

Abdulla creates a portrait of Kadiri's heroes (Kumush, Otabek, Anvar, Rano) as a whole. He does not detail them, he does not fill in the lines of the portrait through the imagination of others. His positive characters, especially the main characters (Kumush, Rano) acquire legendary beauty. Writer continues the life-long traditions of our classical literature and accepts the view that good people are beautiful and bad people are ugly. That is why, while his positive characters have acquired legendary beauty, his negative characters (Hamid, Jannat, Sadiq, etc.) look and speak coldly and unpleasantly. Another principle of portrait creation by A. Kadiri is that he draws portraits of heroes himself. He sees each character through his own eyes and creates a complete portrait of him without the eyes of other characters. (It is enough to recall the portraits of Kumush in the novel "Gone Days" or Rano's portraits in the novel "Scorpion trail altar".

Abdulla Kahhor's principle of creating a portrait is completely different. He widely uses the method of comparing characters and repeating family resemblances. When A. Kahhor draws

portraits of his heroes, he makes them look like someone or something. In this way, the image of the hero comes to life before the eyes of the reader and is imprinted in his memory.

Although Abdulla Kahhor is close to Abdulla Kadiri in terms of portraying positive characters as beautiful and negative characters as ugly, he is significantly inferior to him in terms of contenting himself with drawing one or two characteristic features of the characters' portraits. Abdulla Kahhor is not interested in external beauty, but more in the inner beauty of a person, the beauty of the heart.

So, what are Shukur Kholmiraev's originality, artistry, portrait drawing principles and unique individual characteristics? What makes him different from other writers?

For this purpose, looking at the portraits of Shukur Kholmiraev's heroes, it is clearly visible that, as the writer himself noted, he enjoyed the lessons of his teachers and learned from them. We see that the portrait of the characters created by writer is reflected in his own way.

The skill of Shukur Kholmiraev is that he does not paint the faces of the characters just to show them, he does not create a vivid portrait that will appear before the eyes of the reader. That is why the portrait of the heroes he created carries a special psychological "load", reveals the spiritual face and the spiritual world of the heroes, conveys to the reader the unspoken thoughts of the writer.

It is not difficult for a person who carefully observes the work of Shukur Kholmiraev to feel that the path to achieving such mastery was not easy. Because the skill itself is not born, it is achieved. The path to the top of mastery is long and difficult.

Shukur Kholmiraev learned from Abdulla Kahhor the secrets of stinginess of words, giving great meaning to details, conflict in the hero's psyche, a simple and vital description of conflicts, the secrets of creating a live scene from dialogues. However, this effect should not be sought only in appearance. This effect should not be sought in the generality of the artistic principles of reflecting the spiritual world of the characters.

Let's talk about the writer "Essiz, Eshniyoz!" (1987-1988) story, we considered it appropriate to cover it.

"You don't care, Eshniyoz!" in the story, the image of Eshniyoz was created based on the requirements of *brutal realism*.

Literary scholar Sh. Doniyorova noted, "in his style (Shukur Kholmiraev - M.H.) we can see the positive influence of Western literature and art, in particular, the "brutal realism" of Italian cinema. His realism is devoid of pomp and airiness. On the contrary, it has a strong artistic gloss" [2, 106].

Such brutal realism dominates the story from beginning to end.

A logical question arises as to how concepts that seem to contradict each other, such as the method of socialist realism and the work of independence, work together in the realization of the author's creative goal. This question cannot be answered in one sentence. Therefore, we will try to solve this issue gradually in the process of analysis. There are specific reasons for this.

First, "Essiz, Eshniyoz!" the story is dedicated to describing the life of the young socialist regime, standing on the side of the revolutionaries.

Secondly, the concept of socialist realism means depicting socialist life in a realistic way.

Thirdly, the story aims to describe the life and tragic fate of the red commander Eshniyoz, who showed bravery to finish off the rebels.

In order to realize this artistic intention, the author portrays the main character Eshniyoz as a person who follows the laws and rules of the new regime, works without deviating from these rules, and as a selfless soldier of the Soviet regime.

The laws of the new system were not in practice, but on paper, they protected the interests of the local people.

The main conflict arises between these pro-people laws of the new regime and the actions of officials at various levels of power. In other words, the more the laws of the Soviet state were filled with beautiful promises, the more difficult it was to implement them.

Eshniyoz, who throughout his life relied on practical factors such as honest work, struggle for the people's interest, and sincere service to the Soviet government, faced the opposition of this hypocritical policy.

"You don't care, Eshniyoz!" The main conflict of the story is built on the basis of the struggle between Eshniyoz, whose whole life is honest work, justice, and loyal service to state affairs, and the politics of hypocrisy.

The story begins with an artistic depiction of the place where Eshniyoz was born and raised:

"There is a village of Koshbulok in the north-east of Boysun, in the lap of low and high mountains. Most of the people who live there are Barvasta and Aqba people, who are called "ors" of the Uzbek-Kungirov clan, and the word worthy of their name and body was said to them. Her boyfriends are stubborn and single-minded; moreover, a horseman, a sniper - in this respect Boysun was ahead of the boys" [6, 140].

After this information, the writer introduces the reader to the villagers, their profession, and the family situation of the hero of the work, Eshniyoz.

"The biggest rich man of Koshbulok is Mamarajab jebachi, he had three wives, more than a thousand large and small property and many servants. One of the servants of this rich man, Yunus obkash, carried water from the stream to the houses of the poor people in meshes loaded on two donkeys from morning till night.

A second son was born in this obkash's coffin. The child's head was like a hum, there was a palm on the top of his head, and his eyes were burning.

On the day of his birthday, his mother Janghil old woman said: "There is a light, it will be good. Kengizlar, may this prayer be fulfilled for life", he named Eshniyoz.

As it is told in fairy tales, he became a big boy in the blink of an eye: a ten-year-old boy who is three or four years older than him, like his older brother, fights hard against the boys; in this case, if he runs, the dog will go without a handle like a wheel that has fallen down, and will pile up under the horses" [6, 140].

When Eshniyoz turned sixteen, his father died suddenly, and he was hired as a shepherd on the condition that he would receive one sheep a year.

"The rain of 1915 went down in Boysun history...

A third of Eshniyoz's flock became "bait" for the water.

When the rich man with big eyes and a turban had whipped all his shepherds and came to Eshniyoz:

- Go! I have no right! The flood has gone! - he said.

Eshniyoz lost ten sheep and returned to the fold" [6, 141].

Thus, Eshniyoz experienced social injustice for the first time. This, in turn, gave impetus to the development of Eshniyoz's future activities - paved the way.

Eshniyoz Koshbulok is appointed as a red elder. He will serve the Soviet government faithfully for a lifetime and will not even think of betraying him.

Eshniyaz now becomes an enemy of his countrymen who are fighting for the freedom of the country.

After he graduated from the school of red commanders, he began to destroy gangs of oppressors who were divided into small groups one by one.

"The name of the unknown commander is mentioned not only with hatred, but also with terror, among the oppressors and soldiers, that's why some soldiers and gangs surrender before fighting. Did he show his defeat? it seemed like an appointment.

Eshniyaz himself had a strange feeling: if he came close to the presser's ball, then he must defeat... capture or kill him. He absolutely believed in it, he had no idea that he could be shot.

In addition, hearing the name "printer" has become a way of life for Eshniyoz, to follow him like a sheep smelling sheep and not rest until he reaches him" [6, 194].

Eshniyoz's reputation among the local people was increasing day by day, which was not very pleasing to the Soviet leaders.

For such patriotism, the GPU was declared an enemy of the people by the state political administration and died in prison. He is punished as an enemy of the people for winning the people's love.

The story exposes the hypocritical policy of the Soviet government by describing Eshniyoz's life path - based on cruel realism. It is concluded that the Soviet system, which has ruled for more than 70 years, will be gradually destroyed by this policy of hypocrisy.

In general, Shukur Kholmiraev creates in "Essiz, Eshniyoz!" a portrait of the heroes of the story with their struggle, laughter, facial expressions. In addition to enriching the portrait of the hero, the unspoken relationships in the work show changes in the character of the hero and his inner world.

Shukur Kholmiraev, who has his own way of creating portraits, also approaches the characters' portraits in a colorful way, depicting their spiritual world. In some cases, he goes from creating a relatively complete portrait of the heroes or drawing them in detail from part to whole to creating a characteristic sign, a specially emphasized detail. For example, "Essiz, Eshniyoz!" The portrait of Eshniyoz in the story was created in the same way, and the details depicted in it in order to concretely show the appearance of the heroes also served to clearly show his spiritual image.

In general, Shukur Kholmiraev effectively uses the portrait of the hero not only in his stories and short stories, but also in his novels and dramatic works, in which the portrait of the hero and the idea that the writer had previously expressed are intertwined and combined.

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AMBASSADOR CLAVIJO TALKS ABOUT THE TRADITIONS OF HOSPITALITY DURING THE REIGN OF AMIR TEMUR

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Abstract. *The article studies the issues of the tradition of hospitality of Amir Temur, honored by the sovereign to guests led by the Spanish ambassador during a visit to Samarkand, based on the diary of Rui Gonzales de Glavijo.*

It is certainly not for nothing that Shavkat Mirziyoev claims that “Our grandfather Amir Temur, a great entrepreneur, emphasized in his will a very important thought that he left to us, the descendants, and said: “Your noble duty is to be a cure for hand pain”.

Keywords: *Sokhibkiran, Amir Timur, reign, Clavijo, hospitality, conventions, traditons, ceremonies, ambassadors, presents, foods, “Nine meals”.*

All peoples and nations of the world have hospitality customs and traditions, which are among the values that have been formed and polished for centuries. It is also recognized that these values and traditions are very similar and unique to each other in many nations. The Uzbek nation, which is considered to be a potential in the world, has its centuries-old traditions and customs of hospitality. It can be said that the tradition of hospitality in our people is shown at the level of value. There are certain "iron laws" of hospitality and welcoming guests, which are detailed in historical sources and in the heritage of our ancestors.

In the religion of Islam, it is established that every Muslim believer should respect his guest. Hospitality is given great importance in the Holy Quran and it is commanded to "Respect guests". It is said in the holy hadiths, "Whoever believes in God and the Last Day, should honor his guest." Rasulullah (s.a.v) said that "One night's feast for a guest is obligatory on every Muslim." Also, in the hadith, "A people who do not honor a guest are called an evil people." "There are proverbs in our people such as "The guest is a god", "The guest comes through the door, and the food comes through the hole".

In the Uzbek people, the traditions of hospitality are passed down from ancestors to generations, and the qualities of hospitality are instilled in the child from birth, in the family, environment, in the primary and upper grades of school, and later throughout his life. In ancient times, Uzbeks had inner and outer courtyards, and guests were welcomed in a special hotel located in the outer courtyard near the gate. In this case, 6-7-year-old boys were involved in welcoming the guests, which served as a kind of school. From a young age, the child has acquired important educational skills, such as welcoming guests, having a warm relationship with them, providing good service, and forming a culture of behavior in him.

The people of Turan have always been very hospitable, guests were welcomed with open faces, even if they didn't know the passenger, every opportunity was used to meet his needs. There are reports that if a traveler arrives in the village, the neighbor will argue with each other and compete with each other to entertain him, which also shows how generous, open-handed and hospitable the local people are.

Being one of the most fertile, flourishing and bountiful regions of the world, the fruits of Turonzamin are more abundant and sweeter than those of other countries. People often ate more

meat from horses. The guests were treated with delicacies grown in our country and were treated with respect.

In many sources and works dedicated to the study of the reign of the Great Amir Temur, his life path, childhood and adolescence, his family, children, grandchildren, the kingdom he ruled, his creativity and beautification works, his patronage of the people of science, his attention to the development of culture and art, state administration system, there is information about his achievements in the political and military spheres.

However, the hospitality qualities of His Holiness, the traditions of hospitality in his kingdom have been left behind by researchers. In our opinion, hospitality of the great ruler, along with other high human virtues, arouses great interest in everyone. After all, these noble values also help to study the lifestyle and customs of our ancestors in depth.

There are some information about the hospitality qualities of Amir Temur in the form of records in the form of diaries and memoirs of a few persons who were guests in his presence or ambassadors and travelers who visited the territory of the country.

There is information in the works and diaries written by such historians as Nizamiddin Shami², Sharafuddin Ali Yazdi³, Ibn Arabshah⁴, and Rui Gonzalez de Clavijo⁵, dedicated to studying the life and activities of the owner. Among such rare sources, the "Diary" of Spanish (Castile) ambassador Rui Gonzalez de Clavijo, who was in the Temurbek palace in Samarkand in the fall of 1404, is one of the most important sources.

In this "Diary" it is explained that when Amir Temur's officials returned from military campaigns in Iran and Khurasan, they brought homeless, poor citizens, orphans and the poor along with them to Samarkand, and according to the instructions of the great ruler, they were provided with all the necessary things.

On August 21, 1404, the ambassadors led by Claviho arrived in the city of Termiz, which was very large and populated, although the city was not surrounded by walls and fences, but surrounded by gardens and canals. Travelers are treated with respect in this city, provided with clothing and all other necessities.

According to the "Diary" of the ambassador, there is information that the servants of Amir Temur met with the ambassadors, always informed about their condition and gave horses as gifts to the guests. "Diary" also contains information about the owner's hospitality, hospitality, and the gifts he gave to guests.

In his "Diary" Clavijo said that he was in the city of Kesh on Thursday, August 28, that it was a large city, surrounded by a protective wall and deep ditches, it was located on a flat ground, irrigation canals and rivers ran through the city from all sides, it was prosperous, the suburban population dwells on the fact that it is surrounded by residences and gardens. He also noted that wheat, grapes, cotton, melons and other various fruits and vegetables were grown in the irrigated fields, and noted that guests who came to this area were treated with fruits.

Another of the information written down by the ambassador about Amir Temur's hospitality, it was reported that his father and son Jahangir were buried in Shahrisabz, and in these places twenty cooked sheep were sacrificed to the poor every day in memory of the father and son, and a party was organized in honor of the guests in this place, and a lot of meat was eaten. and it is recorded that they entertained the guests with fruits and took them to the big palace to spend the night. It was also noted that on Saturday, August 30, the guests dined and rested in a large house in a large, beautiful garden belonging to Amir Temur.

Finally, on Thursday, August 11, when Ambassador Klaviho and his companions arrived in the city of Samarkand, they were allowed to place them in a garden called Gulbog and pitch a tent. He skillfully described that the garden where the ambassador and his companions settled was very beautiful and beautiful. Also, information was recorded in the "Diary" that the guests were given a large amount of meat products and provided with other necessary things.

On Thursday, September 4, 1404, the owner sent his men to the garden where the foreign guests were staying and told them that he could not meet them yet, so that they would not get bored, he organized a celebration in their honor on the same day. They brought a lot of sheep to the guests and prepared a lot of food. Rice was cooked in different ways, horse meat was roasted and various fruits were served to the guests. At the end of the event, the guests were given two horses, hats and other clothes, and gifts.

There is information that Temurbek welcomed foreign guests not inside the city of Samarkand, but in magnificent gardens outside the city and entertained them in these gardens. During the Timur's period, there were a lot of such gardens, and they were created very luxuriously.

Full information about Amir Temur's hospitality qualities was shown in his several meetings with Spanish ambassadors. In particular, Sohigiron expressed his desire to see the guests on Monday, September 8, and received them in Bogi Dilkusho. The guests were told to hand over the gifts they had brought to the great ruler to the servants. The servants tried to present the gifts to Temurbek in a beautiful way. They brought the gifts to the court of the ruler, and the guests paid respect by kneeling with their right feet and crossing their hands on their chests.

Temurbek asked them to come closer. After that, seeing that the ambassadors were sitting lower than the Chinese ambassadors, he showed them a special favor by asking them to sit lower, and the Spanish ambassadors closer to him, i.e. higher. In all subsequent official meetings and receptions, this arrangement was maintained, and the guests were placed in this order.

One of the distinctive aspects of the hospitality of the Sahibqiran period was that the more distant and respectable the guest was, the longer the guest was received. For example, Chinese ambassadors came to Samarkand in 1395, but they met with the great ruler only in 1397. Also, the gifts brought by the guests were kept for a certain period, and only then were they presented to the Host.

Clavijo's "Diary" contains the following points about hospitality: the guests were seated in a fixed order, they were treated to a large amount of cooked, fried and salted mutton and horse meat. Gold, silver and ceramic dishes were used for hospitality. The so-called porcelain vessel was considered very valuable and valuable. The ambassadors were given a leg of horse meat intact, whole but with the bones removed. Out of respect for them, Amir Temur weighed the food in two dishes placed in front of him, the meat products placed in front of the guests were immediately collected and sent home. Failure to perform this duty is considered disrespectful. There were so many meat products in the round that even its amount reached up to six months.

The fact that meat products were served as the next meal during hospitality shows that meat products were consumed a lot in those times. After the main meals, many fruits, including melons, grapes, and apricots, were placed on the table, and gold and silver jugs were served.

At the end of the hospitality ceremony, servants were attached to Clavijo to take care of the guests, and they were placed in a separate building in the garden not far from the house where the great ruler lived, and special respect was shown.

On September 15, the next reception was held, and the main purpose of this gathering was to introduce the guests to the relatives of Amir Temur. Since there was no interpreter among those who went to invite the guests, they arrived late. By the time they visited, the great ruler had already finished his meal. Therefore, Amir Temur sent five sheep and two large jugs of wine to the house where the guests were staying.

In "Diary" the meeting with the Spanish ambassadors in Dilkusho Garden of Sahibqiran and the great respect shown to them, the traditions of hospitality, cooking skills, dishes decorated with precious stones, tents, buildings, and structures built on the level of architectural masterpieces, and the interior and exterior of the building are covered. At the end of the party, guests were showered with silver coins, gold accessories, and precious stones. In order to show respect to the guests who came from afar, and to improve their economic situation, ambassador Clavijo and his companions were several times weighed with silver coins, and silver coins were sprinkled on their heads. This situation can be seen as a unique development of the hospitality industry during the period of Amir Temur.

In the next hospitality, Amir Temur's elder wife Bibikhanim (Saraymulkkhanum) personally showed her respect for the ambassadors led by Klavijo. This shows that during the time when Sahibkiran lived, the traditions of hospitality in our nation were instilled in every family member and citizen.

There is also information about the number of gifts given to Amir Temur in the "Diary" that was nine, and even today, when the groom comes to take the bride out of her house, nine types of food are placed in front of her - "nine plates", and the number of clothing cloths that are put in the bride's dowry is nine. that it is called "nine plates" shows that it is a continuation of traditions that have been going on for a long time in our nation.

It is also noted in "Diary" that entertainment events were organized at parties organized in honor of the guests. Musicians participated in such ceremonies, performances were performed with decorated elephants, and hanging competitions were organized.

The amount of meat on the table was so large that more than 300 people were involved to serve it to the guests. The meat was dragged round the floor in a gold-plated leather dish, and according to custom, the servants divided it among the dishes and then passed it to the guests. During the entire hospitality period, horse and mutton meat, prepared in various ways, was constantly transported in special containers on carts and camels and delivered to the guests one after the other.

On Friday, November 21, Ambassador Klavikho's mission completed the work they had planned in Samarkand and returned to their homeland. Observers were attached to them along the way. Clavijo's group arrived in Bukhara on Thursday, November 27, and were greeted with gifts during their seven-day stay. They left Bukhara on December 5, crossed the Amudarya River on December 10 and left the border. In the country of Amir Temur, they were given a special document - a label stating that they should be provided with horses, food, clothing and other most necessary things by the officials assigned to each region, and the guests were treated with respect, which is also the hospitality virtue of the great host and the guests. clearly shows his relatively high respect.

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