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THE CULT OF WATER IN THE ANCIENT BELIEFS OF THE UZBEKS OF THE FERGANA VALLEY

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Abstract. *This article explores the historical role of water in the development and beliefs of primitive ancient people. The focus is given to the valley of Fergana in the territory of Uzbekistan. The paper analyzes how cult of water originated and developed over the civiliaziation of people.*

Keywords: *cult, yir – suv, sib – ir, umay, sky water, Vedas, Hindu texts.*

According to the imagination of primitive people, certain properties of water led to its deification. For example, water is always in motion, it changes its color under the light of the stars, can take different forms, turns into steam under the influence of heat, freezes under the influence of cold, gives life to all creatures in nature. Ancient historical sources also prove that such divine views of water exist in many peoples of the world. In particular, according to the imagination of the ancient Egyptians, water has a life-giving quality - the waters of the sky water the earth and make it possible for life to develop[1]. Water is compared to life-giving fluids in the body (blood and sweat); according to these ideas, water was poured into the embalmed body in order to replace the "waters of life" that had run out in ancient Egypt. In general, the ancient Egyptians understood water as the basis of nature and sanctified water. The custom of worshiping holy water was expressed in the rituals of cleansing from sins and offering drinks to water gods by all the priests under the leadership of the pharaohs[2]. In India, water is valued all over the world as the keeper of life circulating in the form of rain, sap of plants, and blood[3]. We can see this in the example of the ancient Hindu texts of the Vedas, in which Indra, the rain-giving and life-giving god, is highly revered. Even in ancient Mesopotamia, water was interpreted as a symbol of life and water worship was widespread. In the Mesopotamian pantheon, water gods were among the highest deities. The great flood, which is considered one of the oldest legends in the history of the world (the "twelfth clay tablet" from the oldest surviving examples of the Gilgamesh epic contains information about the great flood) and the water gods Apsu and the legends about Tiamat also originated in ancient Mesopotamia[4]. The ancient Chinese considered water to be the source of all life[5]. In general, many peoples of the world believed that everything in the world was created on the basis of water[6]. For example, according to the mythological views of the ancient Turks, in the early times when life appeared on the earth, there was no land on the earth and it was completely covered with water. According to one of such ancient Turkish legends, in the beginning, the whole existence was boundless water, in which the White Maiden floated with her son Ulgan on her shoulders. Ulgan created land with the help of his mother-in-law. In order to strengthen the earth, i.e. the land, he placed three large fish along the ground[7].

The ancient Turks strongly believed in the presence of hidden power and spirit in the forces of nature. Earth and water were believed to have particularly powerful spirits. They have different names among Turkic peoples "Yer-Su", "Yer-Sub", "Yer-Suv", "Suv-Yer", "Yir-Sub", "Sub-

Yer”)said. There are hypotheses that the name of the Siberian (Sib-ir) valley, where Turkic peoples lived in ancient times, was derived from these sacred concepts[8]. Even “Sub-Yer” with the passage of time in the belief of the ancient Turks, “Tangri” va “Umay” was raised to the level of patron of the Turks. The proof of this is in the inscriptions of Kultegin “Sub-Yer” we can see when his name is mentioned separately and it is mentioned that he is the protector of the "holy water and land" of the Turks[9].

It is worth noting that among the nations of the world today, it is very difficult to find a nation that did not deify water and did not have water gods and goddesses in their ancient beliefs. For example, the gods Abzu, Enki, Sirsir, Enbilulu of the ancient Mesopotamian peoples, Poseidon, Triton, Amphitrite and Hydros of the ancient Greeks, Hapi, Anuket, Sebek, Neit, Nephthys, Tefnut and Isis of the ancient Egyptians, the god Baal of the Assyrians, Atl and Atlas of the Aztecs, Chak of the Mayans, Voron, Nii, Pereplut and Dana of the ancient Slavs, Suidzin, Mizuchi, Susanu of the Japanese, Imugi of the Koreans, Sekwana of the ancient Gauls, Arnemetsia of the ancient Britons, Netuns of the Etruscans, Yarun, Apam Napat, Ganga and the ancient Indians Saraswati, Ingana and Wirnpas of the ancient Australian aborigines, Akionna, Belizama, and Panli of the ancient Celts, Gonggong, Mazu, Hebo and Longmusi of the ancient Chinese, Vedenemo and Vellamos of the ancient Finnish people, Devi Danu and Devi Lanjar of the ancient Indonesian people, Nord of the ancient Scandinavian people Among them are water gods and goddesses such as Nyx, Freyr[1].

Uzbeks, like many peoples in the world, have a unique faith and belief in water since the earliest times. Archaeological materials and historical sources testify that before the arrival of Islam in Central Asia, religions such as Zoroastrianism, Shamanism, Buddhism, Monism, and Christianity were widespread along with local cults such as the belief of ancestors, the cult of nature and agrarian cults. . Belief in different religions, faiths and cults is undoubtedly one of the characteristics of the people of Ferghana Valley[10].

Shamanism was widely spread in Central Asia in ancient times and played an important role in the history of the Turkic peoples. According to historical sources, shamanism appeared at a certain stage of animistic beliefs.

In ancient times, the Turkic peoples who believed in shamanism considered water to be sacred and strongly believed in its liberating and divine power. They imagined that water protects a person from any disaster, misfortune, even death. According to their belief, water is a symbol of soul, spirit, immortality, eternal life. One of the main elements of shamanism can be seen in divination. Shamans mostly used water in the process of divination. Fortune-telling was performed by looking at water in a special container or by throwing a certain object (cotton, dry tea) and rolling it in water. In general, the cult of water is of special importance in shamanism, and its magical properties are strongly believed. One of the main professions of shamans in the Fergana Valley was the treatment of the sick. After the patients were treated, what they wore during the treatment "treatment" was flushed into the running water. The main purpose of this is that the evil spirits that came out of the patient's body will get into the clothes he wears during the treatment, and it is believed that only running water can repel this evil. These customs can still be found in the Fergana Valley[10].

In general, the appearance of water on Earth and its interpretation as a sacred element can be found in many places of the religious views of the ancient Turkic peoples. Ethnologist L.Potapov says that Altai shamans consider water to be one of the fundamental elements in the

creation of the universe. L.Potapov's opinion is confirmed by Turkic scholar Murat Oroz. According to him, water is the most ancient and sacred element in the imagination of the Turks. According to Altai legends, before anything was created on Earth, Kara Khan first appeared with the great water "Toloy". According to Murat Oroz, the Turks considered water to be a source of strength and blessing, as well as a means of ensuring longevity.

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TYOLOGICAL PECULIARITIES OF ENGLISH AND UZBEK LANGUAGES

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Abstract. *The heightened interest in the comparative study of languages among Soviet linguists is explained by the increased role of the Russian language in our multinational country and throughout the world, the process of bringing nations and nationalities closer together, and the desire to improve the teaching and learning of foreign languages. languages, the inclusion in the curriculum of universities that train teachers in foreign languages of a discipline called “comparative typology of native and foreign languages”, the introduction of the principle of referring to the facts of the native language when developing methods for teaching a non-native language.*

Keywords: *typology, features of word formation in English and Uzbek languages, Development and methods of replenishing the vocabulary of the language, national and cultural specifics of complex words expressing the appearance and character of a person in the English and Uzbek languages.*

For the pedagogical process of teaching a foreign language, the identification of typologically important structural differences between a foreign language and the students' native language, with which they constantly compare the foreign language they are learning and from which they constantly build, is of primary importance.

Language, the most important and amazingly perfect means of human communication, a means of exchanging thoughts, can perform these diverse and complex functions because it is a very flexible and at the same time.

This type of typological research, that is, comparative. Typology of native and foreign languages is one of the sections of the private typology. Comparative study of languages has not only practical, but also theoretical significance. It makes it possible to determine the general linguistic status of linguistic units, to study more deeply the structure of each of the languages being compared, and to determine trends in linguistic processes. It also helps to identify those features of native and non-native languages that remain out of sight when they are studied separately.

Comparative learning of languages is carried out at all levels and sublevels of the language hierarchy, including at the lexical level, in particular at its sublevel of word composition.

Comparative study of linguistic units and especially lexical units in various languages has a certain significance for the development of the general theory and practice of translation, including for the methods of teaching lexicology and methods of teaching foreign languages. at the same time a perfectly organized system. Like any system, language has two sides. It consists, on the one hand, of elements - phonemes, morphemes, words, clothed in the material substance of sound, and on the other hand, it has structure. The structure of a language should be understood as its internal organization, the pattern of connections and relationships of the countless number of its elements, named above and ensuring its functioning in the form of an act of communication.

We are adding words after I.V. Arnold is understood as “a combination of two or, less often, three bases, functioning as one whole and standing out in the composition of a sentence as a special lexical unit due to its integrity” [1. P. 150]. “Word composition reflects the specifics of the language, since, along with some features common to many languages, it has national features characteristic of a given language, constituting one of the differences between one language and another” [2. P. 68].

Each language is linguistically unique relative to all other languages. On the one hand, it is also true that “this originality is a relative phenomenon: its content is determined by the language with which the given language is compared. What is specific in language A when compared with language B may turn out to be non-specific in comparison with language C” [3. P. 50]. On the other hand, a comparison of the system of unrelated languages, in particular the English composition with the system of composition in the Uzbek language, contains more striking, large distinctive features of the English and Uzbek composition.

Thus, we can make the task easier by comparing the phenomena of interest to us within unrelated languages. In this case, we will receive a fairly informative description of the distinctive features of English composition from Uzbek. However, comparison within related, especially closely related, languages shows us a picture of distinctive details, subtleties, etc., since the main essential features in this case obviously coincide.

There is not enough information in the linguistic literature about what is meant by national specific composition of words. This issue is most fully covered in the book by E.A. Vasilevskaya “Verbal composition in the Russian language”, where there is a special chapter - “National originality of word composition”. The author of this book outlines the following parameters for describing the specifics of compounding: 1) the presence or absence of compounding as such in the language; 2) intensity, specific gravity, prevalence of complex words in the language; 3) types of complex words functioning in the language; 4) correspondence of phrases in one language to complex words in another; 5) the ability to denote certain concepts with complex words or phrases; 6) the relationship between additions and fusions in the lexico-grammatical structure; 7) presence or absence of a connecting vowel; 8) the arrangement of components, the order in which they follow each other within a complex word [4. P. 78]. Even a cursory glance at this list suggests that some of the criteria for comparison are of a general nature, that is, applicable to any or almost any pairs of languages being compared, while other criteria are applicable only to certain pairs.

Of course, an important parameter is the inventory of models, identifying the stems of which parts of speech can be combined with the result in the form of a complex word. E. Sapir speaks about this, in particular: “Some languages allow the composition of all or nearly all types of elements. Paiute, for instance, may compound noun with noun, adjective with noun, verb adverb with verb, verb with verb. Yana, an Indian language of California, can freely compound noun with noun and verb with noun, but not verb with verb. On the other hand Iroquois can compound only noun with verb, never noun and noun as in English or verb and verb as in so many other languages” [9. P. 67].

An interesting criterion is “the arrangement of components, the order in which they follow each other within a complex word.” Applying this criterion to identify the national specifics of word composition, B. Ismailova compares words of the same meaning in a pair of languages and discovers that in English compound words the arrangement of components is reversed compared to Kyrgyz, which emphasizes the difference between these languages in the field of word

composition. On the other hand, commonality is found for English and Kyrgyz languages. Of course, similarities or divergences in this regard can only be revealed by comparing a large number of words [5. P. 35]. collocation national language.

The national flavor of such nouns in the Uzbek language as *otsotsol*, *olapes* is determined by national customs, beliefs, prejudices, and traditions. Among the Uzbeks, a thick beard has always been considered a sign of nobility, and a person with a white beard received the name *otsotsol* in the Uzbek language, which is not typical for the English language. This word is translated into English as a whole phrase, and man with white beard and moustache is an old man with a gray beard and mustache. A difficult word, the appearance of which is associated with national prejudice: *olapes*. In countries with subtropical and sharply continental climates, some people develop white spots on their skin. It was generally accepted that these people were “unclean.” Thus, a complex noun appeared in the Uzbek language, characterizing a person with his appearance - *olapes*, a direct equivalent to which we will not find in English.

Nouns used to describe a person's appearance and character are a word with one or more stems. Nouns used to describe a person's appearance may include simple nouns in English, and complex nouns in Uzbek: blond - *mallasoch* - "blonde", "blonde"; brunette - *tsorasoch* - “brunette”, “brunette”.

It should be noted that nouns with a simple stem used to describe a person's appearance create an image of the person as a whole, while nouns with a complex stem evaluate the appearance of the person being described, highlighting a conspicuous attribute of appearance. This phenomenon can be seen in both languages. For example, sunny-faced girl, well-built youth. Her steel-gray eyes go through you and see granite-hewn features (Christie, p. 157). His loosely-slung muscular arms were all ideal for the game (Doyle, p. 58).

The vocabulary of the language, its most changeable and mobile side, is constantly replenished with new words. Some words are replaced by others, words completely unrelated to others before become synonymous with each other due to the emergence of new meanings in them. Words that were previously common and necessary become less common and gradually turn into archaisms or completely fall out of linguistic use, etc. The level of development of a language is determined not only by the richness of the number of words in its vocabulary, but also by the richness of words and means that more clearly express various semantic and stylistic shades.

The heightened interest in the comparative study of languages among Soviet linguists is explained by the increased role of the Russian language in our multinational country and throughout the world, the process of bringing nations and nationalities closer together, and the desire to improve the teaching and learning of foreign languages.

Languages, the inclusion in the curriculum of universities that train teachers in foreign languages of a discipline called “comparative typology of native and foreign languages”, the introduction of the principle of referring to the facts of the native language when developing methods for teaching a non-native language.

As A. Khadzhiev rightly pointed out, the same terminological disagreement is also characteristic of the system of *redushka* words in modern Uzbek and other Turkic languages. For example, the Uzbek scientific literature on reduplication contains terms like: *kusha ouz*, *zhuft suz*, *takrorii suz*, etc[3].

Some linguists use these terms without differentiating meaning and function, while others differentiate them. For example, following Gotsdy, B.A. Makarenko⁴ identifies complete doubling

(duplication) and incomplete doubling (reduplication) as means of word formation, and repetitions, which act as syntactic means and are not related to the formation of new words. This division is primarily based on the study of reduplication in word-formation and stylistic aspects. As for the grammatical use of this phenomenon, it is not considered at all. It is not taken into account that along with affixation, internal inflection, additions, function words, word order and many others, reduplication can be used as grammatical means in conveying one or another grammatical meaning.

In the modern Uzbek language, the process of reduplication has reached a high degree of productivity. Such a wide distribution of re-spirited words is undoubtedly of great interest when studying the structural and semantic features of this type of word and its formation.

It should be noted that reduplication in the Uzbek language, taking into account its semantic, formal and functional features and in connection with its vocabulary, grammar and stylistics, has not been studied. It was considered when studying paired words (i.e. words with reduplication) in general. We find the available materials either in sections of various monographs, manuals, articles, or in special studies devoted to paired words. Among the latest works, we can mention the candidate's dissertation and manual by Y. Abdurakhmanov.

Many issues of reduplication in various categories of words were also considered in the works of A. Gulyamov, where there is an attempt to classify methods of reduplication words, as well as some types of derived reduplication words.

Certain structural and semantic characteristics of paired words are discussed in the grammar of A.N. Kononov, in the academic publication of the Uzbek language, etc.

There are, of course, some works that provide comparative examples from different languages, either historically or non-historically synchronic. However, it can be said that this phenomenon has not yet been sufficiently studied in linguistics.

In addition, there are a number of problems that are characteristic of the system of each of the languages being compared. They can be briefly presented as follows: a/ independent existence of components of reduplicative words, i.e. semantic motivation of components; b/ morphemic nature of the components; c/ morphonological characteristics of sound structure; d/ quantitative limitation of repeating components; d/ questions of phonetic symbolism and many others. From the point of view of universality, the isomorphic and allomorphic nature of the presence and absence of certain features of reduplicative words is important: a/ definition of semantic universals; b/ determination of the nature of expressiveness; c/ determination of structural isomorphy and allomorphy and establishment of their general parameters.

It is interesting to note that at one time G. Marchand made a peculiar attempt to compare the degree of alternating vowels in English and Turkish. At the same time, he argues that English reduplicative words are characterized by the alternation of a vowel of a higher rise with a vowel of a lower rise, while the opposite phenomenon is characteristic of the Turkish language.

The urgent need for practical mastery of a foreign language, primarily English, which is taught in national audiences in schools and universities of our republic, puts forward, first of all, the task of directly addressing the native Tatar language of students and truly relying on it.

The intensive development of comparative research in recent decades is, of course, associated with the enormous interest in foreign languages caused by information needs and the development of scientific and technological progress. The Republic of Tatarstan increases its international status and authority every year, its international contacts expand and strengthen.

Therefore, it is relevant and timely to develop the foundations for the comparative study of foreign and native languages at all levels: from grammar to vocabulary and phonology.

The essence of the comparative typological study of languages, without which, by the way, modern linguistic research is unthinkable, is to identify the most characteristic similarities and differences in the linguistic structure of the languages being compared. Based on the analysis of languages with different structures, a general theory of word formation should be created. For a comparison of languages of various types helps to determine the characteristics of each of them, their classification and systematization, the determination of the most significant differences in linguistic structures in general and at their individual levels, as well as the establishment of common features for languages, leading to the identification and description of linguistic universals.

In terms of the practical significance of this kind of research, it is assumed to identify and solve specific problems leading to specific results: a) application of the identified systemic features of the studied and native languages in the practice of teaching a foreign language, as well as in the theory and practice of translation; b) comprehension, development and research of the basic principles of comparison of systems of differently structured languages (English and Tatar) and theoretically based methods of teaching a foreign language in a national audience; c) development and implementation of optimal recommendations for practical mastery of the foreign language being studied.

The semantic-syntactic characteristics of the adverb in the verb group based on the material of the German and Tatar languages were undertaken in the works of V.M. Romanova and F.S. Shakirova (1978). By analyzing the word order “determiner + qualifier” and the types of syntactic connections, as well as the semantic-syntactic characteristics of the members of the verb group, the authors try to give us the opportunity to see the typological specificity of the German and Tatar languages.

The study of monographic and dissertation research, analysis of scientific and theoretical literature allows us to conclude that the theory of word formation and a comparative description of the word formation of parts of speech and their interaction are in a state of progressive development and improvement. At the same time, the problem of parts of speech, the principles and patterns of their classification, the search and identification of their differential features, as well as issues of interaction and interconnection of linguistic entities continue to be the subject of heated debate and careful study. There is also no unanimity regarding the norms of coincidence of structural-semantic features of words in certain classes; the problems of interchangeability of constituents in certain operating conditions have not been sufficiently studied. The ambiguity of the solution to the above issues, the lack of a comprehensive study of the adverb and its interaction in languages of different structures in terms of comparative typological analysis determined the choice of the research topic.

In modern linguistics, more and more attention is paid to problems that reflect the general trends in the evolution of language and its lexical composition. The direct connection of language with extra linguistic factors represents an opportunity for scientific research. “The reason for the emergence of new words and new meanings of old words for the most part lies in changes in social life, in the development of production and other areas of human activity, as well as the development of thinking”. The relevance of the topic lies in the fact that in English and Uzbek lexicology, complex verbs are less studied than complex adjectives and complex nouns, although

they are quite actively involved in the speech act. While studying a foreign language, students encounter some difficulties in rethinking them, since many translation and explanatory dictionaries lack very common compound verbs.

That is why, in our scientific work, we decided to compare the mechanism of formation of complex words, the structure and semantics of complex verbs in English and Uzbek languages, to analyze and identify both common and distinctive properties that exist in these two, both genetic and really unrelated languages.

All languages have word formation, but methods or types of word formation may have varying degrees of occurrence in languages, i.e. For languages of one type, affixation is more characteristic, for another - composition, for a third - conversion, etc. The above indicates that the systems of all specific languages of the world need a typological inventory of the word-formation system. However, the goals and purposes of a typological inventory may be different. The maximum task of a technologist in this regard is to study word-formation means to determine the types of linguistic structure and to establish word-formation universals. The minimum or narrow task of a typologist is to fix the basic word-formation means in systems of quantitatively limited languages, establish interlingual correspondence, etc., which is a necessary step for preparing answers to typological questionnaires, which are necessary for a uniform description of languages and the creation of universal grammars.

The solution to such questions undoubtedly enriches our knowledge about the general problems of linguistics, for, according to individual linguists, “general linguistics does not yet know its subject: linguists may know, to one degree or another, what takes place in a particular language, but they do not know properly what can take place in the totality of languages. Indeed, we know something about languages, but how much do we know about the language itself - about what can and cannot be in it, what phenomena in it is connected with what is natural and what is accidental, etc.” [3]. The above data indicates that global problems of linguistic description and generalization of language facts can be carried out by studying the systems of specific languages in terms of comparison, by drawing up specific punch cards according to the structure of which of the languages being compared.

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CINEMATIC EXPLORATIONS OF ENVIRONMENTAL CATASTROPHES: A COMPARATIVE ANALYSIS OF “THE IMPOSSIBLE” AND “THE DAY AFTER TOMORROW”

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Abstract. *This film study looks at the portrayal of environmental disaster in two different disaster films, namely "The Impossible" and "The Day After Tomorrow". Through a critical examination of narrative structures, visual symbolism and character dynamics, the paper explores the nuanced ways in which these films navigate the delicate balance between entertainment, education and ethical considerations. The analysis highlights the pros and cons of each film and considers their contributions to the broader discourse on environmental concerns and human resilience in the context of disaster cinema. The study also highlights the evolving landscape of cinematic representation and calls for a more responsible and nuanced approach to the portrayal of environmental disasters.*

Keywords: *environmental disasters, disaster films, cinematic representation, comparative analysis, ethical considerations.*

Introduction. This study examines the impact of climate change and natural disasters on people's lives and their consequences for political and economic progress. Using the films "The Day After Tomorrow" and "The Impossible", we examine the cinematic strategies used to address global environmental challenges and their impact on social perception. Our investigation addresses the effectiveness of cinematic storytelling in conveying the complexity of climate disasters, ethical considerations in depicting real-life tragedies for entertainment purposes, and the overall impact of such narratives on public awareness and understanding.

Taking into account the existing discourse on environmental issues in cinema, we draw insights from seminal works that have paved the way for discussions on the intersection of film, science and social consciousness. Striking a balance between dramatic effect and scientific accuracy, we scrutinize “The Day After Tomorrow” for its speculative portrayal of extreme climate change, questioning its role as an educational tool and its responsibility to disseminate accurate information.

At the same time, our analysis extends to the deeply personal narrative of "The Impossible", exploring the potential limitations of its Western-centric approach and the impact on the predominantly Asian victims of the 2004 Indian Ocean tsunami. We aim to contribute to the ongoing dialogue about the role of cinema in shaping public perceptions of environmental issues. Through a clear organization, we guide the reader from a global perspective to specific cinematic examples, ensuring a logical flow throughout the paper. Our goal is to provide a comprehensive understanding of how these films navigate the delicate balance between entertainment, education, and ethical considerations to foster critical discussions about our collective response to environmental crises.

The selected films, "The Day After Tomorrow" and "The Impossible", share the same disaster theme but differ in their settings and themes. This research aims to decipher thematic

elements common to both films and highlight their contributions to the broader discourse on environmental concerns and human resilience in the context of disaster cinema. Through an analysis of narrative structures, visual symbolism and character dynamics, this study seeks to uncover the nuanced ways in which these films interweave cinematic spectacle with an exploration of human vulnerability in the face of overwhelming natural forces.

Disaster Theme of the Movies. In "The Day After Tomorrow", the theme of catastrophe unfolds as a speculative exploration of extreme climate change, skillfully using creative freedom to heighten the dramatic effect. While the film takes liberties with the scientific facts, its main achievement is to raise awareness of potential climate-related disasters without committing to strict realism.

In contrast, "The Impossible" is based on the authentic account of the 2004 Indian Ocean tsunami and meticulously weaves a narrative based on real events. This approach, which contains no speculative elements, underlines the film's focus on the vulnerability of coastlines and the devastating effects of a natural disaster.

Viewed from a global perspective, "The Day After Tomorrow" intricately follows a series of characters as they navigate an environmental crisis, skillfully blending scientific discourse with personal stories. The film thus emphasizes the interconnectedness of humanity on a global scale and presents the catastrophe as a shared experience that transcends individual boundaries. In contrast, "The Impossible" zooms into a very personal narrative, focusing on the struggle for survival of a single family amidst the chaos of the tsunami. This narrative style amplifies the emotional toll of the disasters and emphasizes the impact on individuals and their relationships, rather than attempting a comprehensive global overview.

Both films highlight the resilience of the human spirit in the face of adversity. "The Day After Tomorrow" argues for collective action and global co-operation as crucial tools for tackling environmental problems, presenting the disaster as a catalyst for collective efforts on a grand scale. In contrast, "The Impossible" explores the strength of familial bonds and the extraordinary ability of strangers to band together in times of crisis. The film explores the psychological and emotional consequences of surviving a disaster and paints a nuanced portrait of human bonds forged in the crucible of adversity.

"The Day After Tomorrow" captivates audiences through its spectacle, using state-of-the-art visual effects to depict major climate-related disasters. Although the film's visual elements emphasize the severity of the environment, they serve a dual purpose by providing a cinematic experience that leaves a deep impression on the viewer.

Conversely, "The Impossible" authentically depicts the emotional shock of a tsunami through cinematography and precise practical effects. The realistic visuals enhance the emotional impact and emphasize the profound loss of life that accompanies the aftermath of natural disasters, without sacrificing authenticity or falling into sensationalism.

Genre of Movies and Cause of Disaster. "The Day After Tomorrow" attributes the main cause of the catastrophe to man-made climate change, which is exacerbated by extreme weather events. Despite taking creative liberties in depicting the speed and scale of these changes, the film serves as a cautionary tale, highlighting the potential consequences of negligence towards the environment.

In contrast, "The Impossible" authentically reconstructs the cause of the disaster — a colossal underwater earthquake that triggered a devastating tsunami. The film is based on the real events of 2004 and shows the sheer destructive power that natural disasters unleash.

While "The Day After Tomorrow" contains a personal drama, the genre is more focused on the impact on the world and science. By mixing disaster film with social criticism, the film underlines the urgency of global action to contain environmental risks.

Conversely, "The Impossible" interweaves personal stories with the larger disaster and places the human experience at the center. The subgenre of survival drama heightens the emotional impact by emphasizing bravery and the power of relationships in adversity.

Do films like "The Day After Tomorrow" and "The Impossible" contribute to or exploit people's fears of disaster?

In my opinion, films influence our emotional state and promote self-awareness by differentiating between the inner and outer worlds portrayed on screen. In relation to catastrophic events, films have the power to manipulate fears in a controlled environment. The articles by Mariona Portell and Etienne Mullet on "Why Do People Enjoy Watching Natural Disasters and Human Violence on TV?" (Why Do People Enjoy Watching Natural Disasters and Human Violence on TV?) agree with this perspective and confirm that disaster films evoke fear.

The articles discuss escapism and catharsis, noting that disaster films provide viewers with a form of escapism by temporarily distancing them from the uncertainties of real life. This serves as a coping mechanism that allows for an indirect provocation of fears and a cathartic release of emotions without actual danger.

The concept of emotional resonance is emphasized. Cinematic representations of catastrophic events utilize human emotions and encourage empathy and identification with the characters in immediate danger. Studies indicate a correlation between the strength of a dramatic experience and viewer fascination, suggesting heightened emotions, including anxiety.

Exploring anxiety related to catastrophic events through film experiences thus reveals a complex interaction of psychological, emotional and social aspects. Understanding film techniques that stimulate and manipulate viewers' anxieties offers insights into the human psyche and the role of entertainment in managing our darkest fears. The evolving relationship between viewers and the fears expressed in disaster narratives reflects the dynamic nature of film representations.

Discussion. The examination of "The Day After Tomorrow" and "The Impossible" reveals a complex interplay of cinematic narrative, social considerations and ethical considerations. Although both films deal with the subject of disasters, they pursue different approaches that invite closer examination and different perspectives.

An important aspect of the discussion is the depiction of disasters on a global scale. "The Day After Tomorrow" uses speculative scenarios of extreme climate change and raises questions about the balance between dramatic effect and scientific accuracy. Critics argue that the film's departure from climate science principles could undermine its potential as a teaching tool, while supporters point to its role in raising public awareness of environmental issues, albeit in a sensationalist way.

In contrast, "The Impossible" focuses on a deeply personal story in the midst of a natural disaster and emphasizes the emotional toll on the individual. The criticism here revolves around the film's Western-centric perspective, which potentially eclipses the experiences of the mainly

Asian victims. While the subgenre of survival drama heightens the emotional impact, the question arises as to whether the survivors' guilt is oversimplified for narrative reasons.

The characterizations in both films are critically scrutinized. Critics point to the superficiality of the protagonists and the missed opportunity for a nuanced exploration of human responses to environmental problems. While the linear narrative structures of both films are praised for their emotional impact, they are also criticized for their predictability and adherence to the norms of the genre.

Scientific accuracy is a major point of criticism, especially in "The Day After Tomorrow", where creative liberties with climate science could compromise the film's role as an informational film. This triggers a debate about the responsibility of filmmakers in dealing with real issues and the potential impact on public perception.

Ethical concerns are an important part of the discussion, particularly with regard to the use of real-life tragedies for entertainment. Critics question whether it is appropriate to turn real human suffering into a cinematic spectacle for profit, potentially trivializing the deep grief of those affected. The opposing side, on the other hand, sees cinema as a potential medium for empathy and education, provided it deals responsibly with such sensitive topics.

The discussion thus emphasizes the complexity of the cinematic approach to disaster themes. Analyzing these films encourages reflection on the responsibility of filmmakers, the potential impact on social perception and the delicate balance between entertainment, education and ethical considerations. As cinema continues to grapple with the depiction of real-world challenges, dialogue about these films fosters a nuanced understanding of their role in shaping public discourse and awareness.

Criticism. Some critics argue that "The Impossible" focuses on a Western family, potentially limiting its depiction of the tsunami's wider impact. The decision to place a wealthy family at the center of the narrative has been criticized for its possible tendency towards sensationalism, particularly in the depiction of the tsunami. Concerns were expressed about the dramatic effect of using a real disaster and the ethical boundaries of such a narrative were questioned.

The film, which primarily depicts the ordeal of a British family during the tsunami, has been criticized for its Western-centric perspective, which may overshadow the experiences of the mainly Asian victims. Critics believe that the film oversimplifies the complex issue of survivor's guilt and turns it into a conventional and easily digestible plot element, sacrificing emotional depth for cinematic convenience. While acknowledging the emotional impact of the film, commentators criticize the predictability and linear narrative structure of the film. They note that the reunion of the family is predictable from the outset and thus follows traditional narrative patterns.

Scientific inaccuracies are a recurring point of criticism, particularly in "The Day After Tomorrow", where the film takes liberties with climate science. This deviation from scientific accuracy leads some critics to classify the film as fiction rather than a scientifically based exploration of environmental issues.

Critics criticize the protagonists of both films for their perceived superficiality and simplicity and call for a more nuanced exploration of the ways in which individuals respond to environmental challenges. The lack of depth in the portrayal of the characters prevents the films from offering a more comprehensive examination of human responses to complex environmental problems.

The films are criticized for portraying governments and organizations in a clichéd and one-dimensional way, oversimplifying geopolitical and political solutions to environmental problems. This simplification could undermine the credibility of the films when it comes to addressing the complexity of environmental problems.

Both films are accused of being predictable and sticking to the standard formula of a disaster film rather than providing unique insights. The decisions made by the characters and the events that unfold are perceived as conforming to the norms of the genre, diminishing the potential for groundbreaking perspectives.

While "The Day After Tomorrow" introduces the concept of climate change, critics argue that it does so in an overly dramatic and speculative manner. Conversely, "The Impossible" is criticized for failing to explore the wider environmental impact of the natural disaster, missing the opportunity to address the complex facets of the environmental issue.

Critics complain that both films emphasize individual tragedies over structural problems, potentially preventing a broader discussion on environmental policy, preparedness and international cooperation. The emphasis on family dynamics and individual survival, while emotionally engaging, may unintentionally sideline important discussions about systemic issues. There is a fierce ethical discourse about the moral permissibility of using real-life tragedies for entertainment purposes. Critics argue vehemently that the exploitation of real-life tragedies for cinematic profit enters ethically questionable territory, with the possible consequence that the profound grief of those directly affected is diminished. This view is based on the conviction that the commercialization of real human suffering by the entertainment industry carries the risk of devaluing the gravity of real disasters and turning them into mere spectacles for consumption. Critics argue that such depictions, by detaching themselves from the nuanced realities and complexity of actual events, inadvertently contribute to a desensitization of audiences and promote a distorted perception of the pain and anguish of those who have experienced such tragedies.

In contrast, some argue that cinema as an art form has the ability to serve as a platform for empathy and understanding. According to this view, films that address real-life tragedies can raise awareness, stimulate meaningful conversations and even inspire collective action. Advocates believe that the cinematic portrayal of tragic events can help educate, commemorate and preserve the memory of those affected, rather than trivialize their experiences, if handled with sensitivity and a concern for historical accuracy. They argue that well-crafted narratives can engage audiences emotionally, foster a sense of shared humanity and encourage viewers to reflect on the wider societal impact of such events.

However, a middle-of-the-road perspective recognizes the potential for both positive and negative impact and acknowledges that the ethical implications of using real-life tragedies in entertainment are complex and multi-layered.

This stance emphasizes the importance of responsible storytelling and the need for filmmakers to approach such sensitive subjects with a heightened sense of ethical responsibility. It suggests that while cinematic interpretations can be a powerful tool for education and emotional connection, they must be executed with the utmost respect for the authenticity of the narratives and a deep understanding of the impact these representations can have on individuals and communities.

This nuanced perspective invites careful consideration of the intentions behind such cinematic endeavors and the potential consequences of blurring the lines between art, entertainment and the lived experiences of those affected by tragedy.

Conclusion. Viewing environmental disasters through the lens of "The Impossible" and "The Day After Tomorrow" provides a nuanced understanding of the challenges, subtleties and potential impact of depicting real-life tragedies on screen. These films skillfully navigate the intersection between entertainment, narrative and the urgency of addressing pressing environmental issues, offering a sophisticated exploration of their merits and drawbacks.

Both films stand out for their special qualities. "The Impossible", with its poignant portrayal of a family's struggle for survival and its emotional resonance, masterfully anchors the narrative in the human drama following a devastating tsunami. In contrast, "The Day After Tomorrow" captivates with its visually stunning spectacle, coupled with its attempt to convey environmental messages and spark conversations about global responsibility and climate change.

However, the emphasis on spectacle and individual drama raises questions about the depth of exploration of systemic problems and the potential contribution of these films to discussions about environmental policy, preparedness and international co-operation.

The cinematic exploration of environmental disasters highlights the delicate balance that filmmakers must strike between artistic expression, entertainment and moral responsibility. While these films serve as cultural artefacts that reflect society's anxieties, a more responsible and nuanced approach to the portrayal of environmental disasters is increasingly imperative. This critical reflection encourages future researchers and filmmakers to reflect on the broader implications and impact of cinematic representations and to advocate for a commitment to accuracy, cultural sensitivity and a deep engagement with the complexities of environmental challenges. As the potential of cinema to promote awareness, compassion and action in response to pressing environmental issues evolves, a concurrent development of ethical storytelling practices is essential.

Looking ahead. As we look to the future of cinematic representation of environmental catastrophe, the exploration of ethical storytelling practices will be of paramount importance. "The Impossible" and "The Day After Tomorrow" serve as key case studies that prompt us to reflect on the wider implications and potential progress.

In terms of representation, the evolving landscape calls for a more responsible portrayal of environmental disasters. Future filmmakers and researchers in this field need to consider the power they have in shaping public perception and awareness. The call for accuracy, cultural sensitivity and a deeper engagement with the multi-layered aspects of environmental challenges is not just a suggestion, but a mandate for ethical storytelling.

A comparison within the English language and literature invites a critical evaluation of the unique qualities these films bring to the discourse. Moving forward, scholars should engage in nuanced exploration of systemic problems that transcend spectacle and individual drama. This critical perspective will ensure that future contributions to the field go beyond the surface and make significant advances in discussions of environmental policy, preparedness and international co-operation.

In transferring cinematic narratives to the academic and social spheres, the potential impact of these films on shaping attitudes, inspiring compassion and promoting action cannot be underestimated. The field of English Studies is in a position to play a leading role in analyzing

these cultural artefacts, gaining profound insights and guiding future efforts in the field of environmental communication. Translating the language of film into a scholarly discourse that resonates with a global audience is key to fostering an informed and engaged society.

As we look to the future, English language and literature stands at the intersection of cultural analysis, ethical considerations and social impact. It is our responsibility to pave the way for a new era of cinematic representation that not only entertains, but also educates, inspires and galvanizes us into a collective response to the environmental challenges of our time.

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SPECIFIC CHARACTERISTICS OF MEDICAL TERMS: BASED ON THE MATERIAL OF GERMAN LANGUAGE

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Abstract. *Today, due to the rapid development of medicine, the number of special medical terms is increasing significantly. The purpose of this article is to clarify the semantic features of medical terms on the example of the German language.*

Keywords: *asepsis, microscope, anamnesis, radiology, genetics, immunology, virology, nutrition, vitaminology.*

Introduction. In recent years, German studies have paid much attention to the description of the semantics of individual subsystems of the vocabulary of the language. These subsystems include special vocabulary.

Due to the intensive development of medical and biological knowledge, the number of special medical terms is increasing significantly. It should be noted that the strongest impetus for the formation of many terms is new discoveries. For example, many medical terms appeared in the language, especially since the eighteenth century, with the invention of microscope, the discovery of new microbiological dyes and the production of microscopic histological tools, the introduction anamnesis and asepsis etc. In addition, new branches of medicine are emerging, directly related to both medical science and branches of knowledge bordering on it. International cooperation between specialists from different countries is expanding, leading to the creation of an international medical lexical fund, consisting of specially selected and cultivated terms, term elements, nomenclature designations, abbreviations and symbols. In the twentieth century, specialties such as radiology, genetics, immunology, virology, nutrition, vitaminology and others. The creation of new medicines and drugs, the emergence of new medical equipment, the irreversible process of introduction into medicine laser technology and its computerization gives rise to the need to nominate special concepts and realities. Modern German medical terminology has reached As O. Jespersen points out, “any branch of science that does not stand still, but develops, must from time to time be of a new enormous size - 250,000 lexical units, and together with related disciplines - 500,000 (Wiese, 1984, S.15) * As a result of the information explosion - an unusually rapid growth in the flow of scientific and industrial information - a “terminological explosion” occurred - a sharp increase in the number of new terms.

Lack of attention to the spontaneous growth of medical terminology and the complication of the nature of terminological processes can lead to a “terminological flood” - a situation when the development of special vocabulary becomes uncontrollable. Therefore, the streamlining of medical vocabulary is of great importance for the mutual understanding of specialists (which is becoming increasingly difficult in connection with the specialization of sciences), the training of scientific personnel, the publication of scientific and reference literature, the development of international relations, the receipt and exchange of information, and the development of automated systems.

“Semantic features of medical terms”. Changes in the composition of synonymous and antonymic groups included in German medical terminology are associated with such tendencies

inherent in the language as tendencies towards differentiation, as well as towards the complication and enrichment of its structure.

Synonymous relations in medical terminology, unlike other terminology systems, are distinguished by their specificity due to the fact that the object of medicine (living matter) is only partially amenable to typification and unification, therefore synonymous terms make up a huge number. The degree of synonymy of terms varies. It is due to the differentiating function of synonymy. Along with the quality of different meanings, when determining the synonymy of terms, it is necessary to take into account the number of synonymous meanings. Synonymous lexemes, along with a certain semantic commonality, also have certain differences. The differentiating function manifests itself not only in relation to terms as a whole, but also in relation to their meanings. Moreover, these differences are not limited to whether synonymous relations concern basic or derived meanings. Sometimes lexemes enter into synonymous relationships only by derived meanings. In this case, certain differences in the degree of synonymy appear: it can be more or less or even minimal. In this regard, we can talk about relative synonymous connections between terms with the same meaning.

The sources of synonymy in the medical terminology of the German language are: the functioning of areal, dialect, word-formation synonyms, the presence of euphemism terms, professionalisms, obsolete, eponymous and borrowed terms.

Antonymy in German medical terminology is represented almost more widely than in the general literary language. This situation is explained by the fact that opposing concepts actually exist in science, and the opposition of concepts is an element of the scientific understanding of objects, an organizing principle. Antonymous as well as synonymous relations can be found in both single-valued and polysemous terms. In contrast to the antonymic connections of unambiguous terms, polysemantic lexical units can be characterized by various antonymic relations, for example, according to the main or derivative meaning, although unambiguous terms also act as antonyms for polysemantic lexemes, according to one or another meaning of the latter.

The terms of each individual terminology, including medical terminology, largely depend on the properties of OAS terminology, one of which is systematicity. Features of the development of terminology are determined, as it were, two-way - both by the properties of the terminology and the specificity of the terms.

The systematic nature of terminology is organically connected with its development. This unity ensures the identification of trends in the functioning of terminology: a tendency to intensify the process of borrowing, to the internationalization of vocabulary, its interaction with various lexical layers, to complicate the composition of terminology, a tendency towards nominalization, rationalization and saving of linguistic means, differentiation, integration, intellectualization and specialization.

These trends are manifested primarily in the quantitative development of terminology. The number of medical terms is increasing. The processes of borrowing and word formation play an important role here.

Foreign language vocabulary had a significant influence on the formation of German medical terminology in all periods of its existence. In the modern era of its development, tendencies towards the internationalization of languages and the intensification of borrowing processes appear especially clearly. Borrowings have different genetic origins, but the largest class

consists of terms that came from the English language, which is due to both extralinguistic reasons and the high prestige of the English language throughout the world.

The international nature of medical science predetermines the process of internationalization of borrowings, however, most internationalisms in German medical terminology were created on a Greco-Latin basis. Similar to native German medical terms, borrowed terms may exhibit semantic processes associated with changes in their scope of meaning.

Along with borrowing, word formation is a powerful source of development of German medical terminology. It is closely related to the tendency towards linguistic economy in signs conveying the content of an utterance, which is also inherent in the special vocabulary of the German language. This tendency is expressed in the widespread use of elliptical constructions and various kinds of abbreviations. Word formation is the most characteristic way of development of German medical terminology, which is explained by the peculiarities of the structure of the German language. Abbreviation has become one of the most productive means of forming new terms. However, the most productive means of forming terminology is compounding.

Trends towards the internationalization of vocabulary and the integration of languages explain the widespread use of cripple terms and eponym terms in German medical terminology. During their formation, the semantics (and structure) of the term are borrowed, although its material shell is built on the basis of the German language. Word-forming tracing papers filled German medical terminology at all stages of its development. This trend continues in our time. An equally important way of replenishing terminology with new terms is the formation of eponymous terms, which, despite intensive measures to eliminate them, continue to actively function.

Along with this, the terminology is replenished with words from commonly used vocabulary. Its replenishment with linguistic means of the national language occurs mainly through metaphorization and metonymization. These semantic processes contribute to the development of polysemy and homonymy.

Polysemy is a semantic relationship of internally related (motivated) meanings expressed by the forms of one word and creating a certain system. Systematicity is one of the most important features that distinguishes it from homonymy. The presence of polysemy in terminology suggests that the tendency towards unambiguity of lexical units is inferior to the tendency towards expanding the scope of their semantic content. The difference between polysemy and homonymy in medical terminology is established using the method of semantic analysis, as well as auxiliary criteria - grammatical and word-formation.

Despite the fact that lexicologists and terminologists-normalizers are constantly fighting against such phenomena as synonymy and polysemy, the latter inevitably accompanies term formation. These semantic phenomena can neither be ignored nor overcome, since it is impossible to separate the term from the real living linguistic matter. All semantic processes are subject to its linguistic laws, determined by the systematic nature of the lexical level of language. Systematicity, in particular, manifests itself in the relationships between the meanings of terms, which change with the development of terminology.

No matter how different the meanings of a particular medical term may be, there is something in common that maintains their unity within the system. It lies in a certain connection of values with each other. When identifying these connections, it is necessary to rely on the underlying meaning. It may coincide with the etymological one. However, there are cases when the etymological meaning is absent in the structure of the term or becomes secondary, since during

the terminology of commonly used words, a decrease or expansion occurs, as well as the disappearance or alternation of their basic and derivative meanings. The semantic structure of different terms develops differently.

Being an element of terminology, the term enters into various linguistic relationships with other lexical units, without losing, however, its inherent originality and system of meanings, since the term represents the unity of the general and the separate. It is differentiated in semantic relations, in particular, in synonymous ones. It should be noted that unambiguous medical terms are also not without linguistic connections. In terms of synonymy, they interact not only with each other, but also with polysemantic terms, both in the main and in the derived meanings of the latter.

Synonymous lexemes, along with a certain semantic commonality, also have certain differences. The differentiating function manifests itself not only in relation to terms as a whole, but also in relation to their meanings. Moreover, these differences are not limited to whether synonymous relations concern basic or derived meanings. Sometimes lexemes enter into synonymous relationships only by derived meanings, and in this case certain differences in the degree of synonymy appear: it can be more or less, or even minimal. In this regard, we can talk about relative synonymous connections of lexical units of German medical terminology according to the same meaning.

Synonymy reflects a conscious search and translation of linguistic means for a more precise designation where the primary nomination has already been made. At the same time, one can notice some arbitrariness in the choice of borrowings and words of the general literary German language when nominating scientific objects. To a large extent, this is facilitated by the associations evoked by objects. As a result, one object receives not one, but several names, which contributes to the emergence of a large number of synonyms registered in modern German medical dictionaries.

Medical terms enter into antonymic relationships, which denote opposing concepts related by contrast. In contrast to the antonymic connections of unambiguous terms, polysemantic lexical units can be characterized by various antonymic relations (for example, according to the main or derivative meaning), although unambiguous terms also act as antonyms for polysemantic lexemes, according to one or another meaning of the latter.

Conclusion. The main role in terminology is played by the processes of integration, the complication of the structure of terms and terminology in general, with a dialectical connection between stability and dynamics. The openness of terminology is based on the assimilation, preservation, archaization and development of terms that contribute to its renewal, improvement, and adaptation to new functioning needs.

Thus, the evolution of terms and their relationships does not imply a simple change in the state of German medical terminology, but functional changes that provide variability with stable trends, which are characterized by a complex set of various processes and interactions that accompany it.

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PRAGMATIC ADAPTATION IN DETECTIVE FICTION

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Abstract. *This article deals with the concept of pragmatic adaptation within the genre of detective fiction, examining how this adaptive approach ensures the genre's continued relevance and resonance amidst evolving social norms, reader expectations, and technological advancements. The paper explores how detective fiction reflects changing social values by integrating sensitive topics, gender roles, diversity, and cultural representation into narratives without sacrificing intrigue. It highlights the shift in reader expectations from traditional indifferent detectives to complex, relatable protagonists who navigate personal struggles while solving mysteries.*

Keywords: *concept of pragmatic adaptation, detective fiction, technological advancements, enigmatic crime, blend detective fiction.*

Introduction. Pragmatics, a branch of Linguistics, explores the link between context and meaning, examining how meaning can be implied and interpreted based on context and usage. It's important to recognize that what a speaker intends to convey may not always align with what a listener comprehends. Thus, it's crucial to be mindful of how factors like cultural and social context impact a speaker's message. Within the realm of discourse analysis, various perspectives offer linguistic tools, like conversational rules, to help uncover these connections. While these rules may not be immediately apparent when learning a new language, they play a significant role in gaining a comprehensive understanding of the language and its cultural nuances.

Its intricate plots, clever detectives, and the art of unravel mysteries characterize detective fiction, that a genre has had readers for centuries. However, in an ever-changing literary landscape, the concept of pragmatic adaptation has become fundamental in ensuring the genre's continued relevance and appeal. Pragmatic adaptation refers to the deliberate modifications made to detective fiction to accommodate growing societal norms, reader expectations, and technological advancements without compromising the essence of the genre.

Evolving Societal Norms. Detective fiction has a rich history of reflecting the values and norms of the societies in which it is created. As for society's progress and attitudes change, it is essential for the genre to adapt in order to resonate with contemporary readers. Authors often deal with how to navigate sensitive topics such as gender roles, diversity, and cultural representation. Pragmatic adaptation allows writers to integrate these themes into their narrative topics while maintaining the essence of mystery and suspense. According to this, we can rely on readers' expectations.

Reader Expectations. Readers' expectations of detective fiction have evolved over time, influenced by both classic works and modern interpretations. While traditional detective stories often featured brilliant at the same time aloof detective piecing together clues, modern audiences seek more relatable characters with complex motivations. Pragmatic adaptation acknowledges these changing preferences, leading to the creation of detectives who not only solve crimes but

also grapple with personal struggles, making them more multidimensional and compelling. In that case we disclose by technological advancements.

Technological Advancements. In an era of rapid technological advancement, detective fiction faces the challenge of incorporating modern tools and techniques while preserving the intrigue of traditional investigative methods. Traditional investigative methods in detective fiction have long been integral to the genre, fostering an air of intrigue and mystery. These methods often encompass a range of techniques and approaches that have evolved over time. Some of these traditional investigative methods include:

1. **Physical Evidence Examination:** This involves scrutinizing crime scenes for physical evidence such as fingerprints, footprints, bloodstains, and other trace evidence. These clues were traditionally gathered and meticulously examined for leads.

2. **Interviews and Interrogations:** Detectives often rely on interviewing witnesses, suspects, and individuals related to the case. Their skill in questioning and observing behavior is crucial in traditional investigative work.

3. **Deductive Reasoning:** Drawing on logical reasoning and deductive logic to make inferences from observed facts or evidence, a method famously associated with Sherlock Holmes.

4. **Surveillance:** Observing suspects, their activities, and movements without their knowledge to gather information and potentially uncover critical leads.

5. **Research and Library Investigations:** Traditionally, detectives spent time in libraries, examining records, newspapers, and archives for information relevant to the case.

In the current era of rapid technological advancement, detective fiction faces the challenge of incorporating modern tools and techniques while preserving the intrigue of traditional investigative methods. The integration of modern tools, such as DNA analysis, digital forensics, surveillance technology, and data analysis software, has significantly altered the investigative landscape.

This integration raises a balance between the allure of traditional detective work and the efficiency of modern technology. Authors often face the challenge of maintaining the essence of deduction, human insight, and the thrill of the chase, all while integrating modern technology authentically into their narratives.

To successfully blend traditional and modern methods in detective fiction, authors must focus on:

Character Development: Creating compelling characters who use a mix of traditional and modern methods, showcasing the importance of experience and intuition alongside technological expertise.

Plot Construction: Crafting narratives that highlight the strengths and limitations of both traditional and modern investigative methods, showcasing when and how each is most effective.

Maintaining Suspense: Balancing the pace of investigations, allowing room for both traditional legwork and technological advancements without compromising the tension and mystery in the storyline.

By skillfully integrating traditional investigative methods with modern tools and techniques, authors can create forceful narratives that satisfy both the nostalgia for classic detective work and the demands of modern crime-solving, maintaining the allure and intrigue of the genre. Today's detectives must navigate digital footprints, hacking, and surveillance in addition to

traditional sleuthing. Pragmatic adaptation requires a careful balance, ensuring that technology enhances the narrative rather than overpowering it.

Maintaining the Essence. Pragmatic adaptation in the realm of detective fantasy refers to the ability of a detective or investigator within a fantastical or fictional setting to flexibly adjust their investigative methods, problem-solving techniques, and behavior according to the unique and often otherworldly circumstances they encounter.

In detective fantasy, pragmatic adaptation involves:

1. *Adapting to Unconventional Environments:* Detectives navigate through fantastical realms or worlds that often defy the laws of nature or logic. They must adapt their thinking and investigative methods to these unique environments, such as dealing with magical landscapes, supernatural beings, or futuristic technologies.

2. *Utilizing Unorthodox Resources:* The detectives in these stories may not only rely on traditional investigative tools but also on magical artifacts, otherworldly creatures, or advanced technology unique to the fantasy setting. Adapting to these resources involves understanding and effectively using the unconventional tools available.

3. *Flexibility in Problem-Solving:* Given the existence of magical or otherworldly elements, detectives in fantasy stories must be open-minded and adaptable in their problem-solving approaches. They might need to incorporate spells, incantations, or unconventional logic that goes beyond the usual bounds of reality.

4. *Adjusting to Supernatural Challenges:* In detective fantasy, investigators often encounter cases involving mythical creatures, paranormal occurrences, or magical phenomena. They must adapt their skills and knowledge to understand, confront, and solve cases involving these extraordinary elements.

For example, a detective in a fantasy world might need to adapt their investigation when dealing with a murder seemingly caused by a curse, using both conventional forensic methods and magical knowledge to decipher the crime scene and identify the perpetrator.

In detective fantasy, pragmatic adaptation means detectives must cleverly use both regular investigation methods and the magical or extraordinary elements in their world to solve mysteries effectively. Pragmatic adaptation in detective fiction involves combining traditional elements, like mysterious crimes and solving puzzles, with new and innovative methods. This adaptation ensures that the essential aspects of the genre remain while being updated to resonate with both longtime fans and new audiences.

Pragmatics focuses on examining the meaning conveyed by a speaker and understood by a listener. It allows for understanding implied meanings, assumptions, intentions, and the actions performed by speakers during communication. This method is useful for analyzing impoliteness, especially when expressed through sarcastic remarks. Impoliteness can be an interesting aspect of pragmatic adaptation, especially in the context of communication and interaction. In detective fiction or any storytelling involving investigative or confrontational situations, impoliteness can serve as a tool or reaction employed by characters in response to various situations. Our article discusses how the Sherlock Holmes series embodies pragmatic approaches in detective storytelling.

Case Study: Sherlock Holmes and Modern Adaptations

Arthur Conan Doyle's Sherlock Holmes series serves as a prime example of how pragmatic adaptation has played a role in the genre's longevity. From the original stories set in the late 19th

century to modern adaptations that place Holmes in the digital age, the core characteristics of the detective and his deductive prowess remain intact. Yet, the adaptability of Holmes to various time periods and contexts underscores the genre's ability to embrace change while honoring tradition. Sherlock Holmes has been the subject of numerous adaptations in various mediums, including literature, film, television, and even video games. These adaptations often reimagine the iconic detective and his adventures in different contexts. Let's delve into a case study focusing on the modern adaptations of Sherlock Holmes:

Modern Television Adaptations:

One of the most prominent modern adaptations is the BBC series "Sherlock," created by Steven Moffat and Mark Gatiss. The show, starring Benedict Cumberbatch as Holmes and Martin Freeman as Dr. John Watson, brings the detective into contemporary London. The series showcases Holmes using modern technology, such as smartphones and the internet, to solve crimes. It keeps Sherlock Holmes as a clever but socially awkward detective, making the stories suitable for a modern audience.

Modern Literature Adaptations:

Numerous modern authors have also written new stories featuring Sherlock Holmes. Works by authors such as Anthony Horowitz, Laurie R. King, and others have continued Holmes' adventures, often exploring uncharted periods of his life or delving into his personality beyond what was detailed in Sir Arthur Conan Doyle's original stories.

Analysis of Modern Adaptations:

These modern adaptations showcase how Sherlock Holmes' character and stories remain relevant and adaptable across time periods and cultural contexts. They reinterpret Holmes in ways that suit contemporary storytelling while preserving the core traits that define the character - his deductive skills, eccentricities, and unique approach to solving mysteries. The adaptations often explore Holmes' flaws and vulnerabilities, giving depth to the character beyond the brilliant detective portrayed in the original stories.

Modern adaptations have also introduced diversity in the character portrayals and relationships. For instance, Joan Watson's character in "Elementary" as a female version of Dr. Watson and the exploration of Holmes' struggles with addiction add new dimensions to the traditional depiction of the characters.

"A Study in Scarlet" follows Sherlock Holmes as he solves the murders of Joseph Stangerson and Enoch Drebber. Dr. John Watson, a retired Afghanistan soldier and doctor, narrates the story and joins Holmes in investigating crimes in Victorian England. This analysis focuses on Holmes' deductive abilities, showing how he uses these skills to solve the case. When Watson first meets Holmes, the detective perceptively recognizes Watson's occupation and background, which surprises Watson. Later, Holmes explains how he deduced these details.:

John: *We don't know a thing about each other; I don't know where we're meeting, I don't even know your name.*

Sherlock: *I know you're an army doctor and you've been invalided home from Afghanistan. I know you've got a brother who's worried about you, but you won't go to him for help because you don't approve of him possibly because he's an alcoholic, more likely because he recently walked out on his wife. And I know that your therapist thinks your limp is psychosomatic, quite correctly I'm afraid. That's enough to be going with, don't you think? [Sherlock gives John*

a smirk looks and 25 walks out the door, only to lean back into the room]. The name's Sherlock Holmes and the address is 221B Baker Street.

The episode discusses a conversation between John Watson and Sherlock Holmes, where Watson expresses, they don't know much about each other. Watson questions Sherlock's decision for them to live together. In response, Sherlock aims to prove Watson wrong by sharing an excessive amount of information about him. This example was selected to highlight how Sherlock overshared details, disregarding the principle of offering the right amount of information.

The following conversation features a conversation between John and Sherlock where Sherlock impresses John by explaining how he deduced a lot about John during their first meeting. Sherlock provides detailed information, using small clues to understand John better. This excerpt was chosen because it showcases a conversation where Sherlock doesn't break communication norms.

John: That was amazing!
Sherlock: Do you think so?
John: Of course, it was. It was extraordinary, it was quite extraordinary!
Sherlock: That's not what people normally say.
John: What do people normally say?
Sherlock: "Piss off!"

In the provided dialogue between John and Sherlock, there is a notable example of pragmatic adaptation, where Sherlock's response is quite different from what is conventionally expected.

1. *John's Positive Utterance:* John initiates the conversation by expressing his amazement, stating, "That was amazing!" This is a clear and direct positive evaluation of whatever event or action he is referring to.

2. *Sherlock's Non-Standard Response:* In response, Sherlock's reply, "Do you think so?" is somewhat unexpected. It's a bit detached and ambiguous, and it doesn't acknowledge the compliment in a straightforward manner. This is an example of pragmatic adaptation on Sherlock's part, as he tends to be more analytical and less emotionally expressive.

3. *John's Reinforcement:* John, noting Sherlock's atypical response, attempts to emphasize his appreciation further by repeating, "Of course, it was. It was extraordinary, it was quite extraordinary!" He's trying to make it clear how impressed he is.

4. *Sherlock's Humorous Response:* Sherlock's following statement, "That's not what people normally say," is another instance of pragmatic adaptation. Instead of simply acknowledging the compliment or expressing gratitude, he indirectly challenges John's assertion by implying that people don't typically react in the way John did.

5. *John Seeking Clarification:* John, somewhat puzzled by Sherlock's response, asks, "What do people normally say?" Here, John is attempting to understand the social norm or typical response in this situation, which aligns with the principle of Grice's Cooperative Principle, which involves providing information to ensure effective communication.

6. *Sherlock's Ironic Response:* Sherlock's final statement, "'Piss off!'" is the most significant example of pragmatic adaptation in this exchange. Instead of directly answering John's query about the typical response, he delivers a humorous, ironic response. It contrasts sharply with the positive expression John used at the beginning.

This dialogue illustrates how Sherlock often varies from conventional social norms in his communication. While John offers a straightforward compliment, Sherlock responds with a mix of detachment, humor, and non-standard replies. This contributes to the unique dynamic between the two characters and reflects Sherlock's distinct personality, characterized by his analytical, sometimes eccentric, and socially unconventional nature.

Adaptation in Communication Styles:

In detective narratives, characters often adjust their communication styles based on the situation. Adapting in communication might be used strategically to extract information, challenge suspects, or express frustration. Sherlock Holmes, for instance, is known for his blunt and sometimes impolite manner in extracting crucial details from witnesses or suspects, adapting his approach to suit the circumstances.

Let's look at another episode: In the book 'A Study in Scarlet' by Doyle, examples of highlighting, such as 'traces of blood' and 'a nearly used candle,' have been identified, as evidenced in the analysis that follows.

In a message from his friend Gregson at Scotland Yard, inviting Sherlock Holmes to participate in a murder investigation, we can observe a notable emphasis in the following passage. Gregson attaches special importance to the bloodstains in the room and their rationale, specifically pointing them out in his message while overlooking other details about the murder. However, it becomes clear later that these bloodstains lack real significance. They are highlighted as a deliberate misdirection tactic used by a character in the novel to mislead the reader, as the murderer employs them to confuse the police. This instance underscores the importance of considering the pragmatic aspects of communication and the impact of selective information sharing:

“My dear Mr. Sherlock Holmes: “There has been a bad business during the night at 3, Lauriston Gardens, off the Brixton Road. Our man on the beat saw a light there about two in the morning, and as the house was an empty one, suspected that something was amiss. He found the door open, and in the front room, which is bare of furniture, discovered the body of a gentleman, well dressed, and having cards in his pocket bearing the name of ‘Enoch J. Drebber, Cleveland, Ohio, U.S.A.’ There had been no robbery, nor is there any evidence as to how the man met his death. There are marks of blood in the room, but there is no wound upon his person. We are at a loss as to how he came into the empty house; indeed, the whole affair is a puzzler. If you can come round to the house any time before twelve, you will find me there. I have left everything in statu quo until I hear from you. If you are unable to come, I shall give you fuller details, and would esteem it a great kindness if you would favour me with your opinion”. (p.13)

In the provided excerpt from Arthur Conan Doyle's "A Study in Scarlet," Dr. John Watson writes a letter to Sherlock Holmes, detailing a mysterious incident involving a dead man found in an empty house. The analysis of pragmatic adaptation in this text lies in the way Dr. Watson communicates the information and seeks Sherlock Holmes' assistance:

1. *Informative and Solicitous Tone:* Watson's letter to Holmes is informative and carries an undertone of seeking assistance. He provides a detailed account of the situation, describing the discovery of a dead man, Enoch J. Drebber, and the perplexing circumstances surrounding the incident. The urgency in the letter is evident as Watson requests Holmes to visit the scene as soon as possible.

2. *Cooperative Principle:* Watson adheres to the cooperative principle in communication by providing relevant and necessary information for Holmes to effectively understand the

situation. He leaves everything undisturbed and assures Holmes that he will be waiting for his arrival.

3. *Use of Formal Language:* The language used by Watson is formal and respectful, addressing Holmes as "Mr. Sherlock Holmes." This is indicative of the professional relationship between the two and shows Watson's deference to Holmes' expertise.

4. *Clarity and Conciseness:* Watson's communication is clear and concise. He lays out the facts of the case, describing the key details in a manner that allows Holmes to grasp the situation quickly and accurately.

This excerpt displays pragmatic adaptation in the form of clear, informative communication. Watson effectively conveys the urgency and complexity of the situation, respecting Holmes' skills and seeking his opinion and assistance in resolving the mysterious circumstances surrounding the death of Enoch J. Drebber.

In Arthur Conan Doyle's narrative style, all the novels and short stories, including the ones under study, are recounted by a character—Dr. Watson, who is Holmes' closest companion. This narrative approach involves an external perspective using first-person pronouns. Dr. Watson presents events moderately, accurately describing what he witnesses and faithfully reporting others' words. However, he strategically conceals certain details, such as mystery solutions or character identities, revealing them only towards the stories' conclusions. At times, he even expresses his emotions. Short stories limit the author's space for emotional disclosure, but in novels, authors have more liberty to do so. Specifically, "The Hound of The Baskervilles" is one such novel where the narrator's emotions, viewpoints, and feelings are openly depicted. Dr. Watson recurrently expresses suspicions about the butler, Barrymore, as previously indicated. The subsequent excerpts highlight moments when his emotions are revealed:

- *"I confess at these words a shudder passed through me." (p.16)*
- *"As I entered, however, my fears were set at rest, for it was the acrid fumes of strong coarse tobacco which took me by the throat and set me coughing." (p.21)*
- *"The promise of adventure had always a fascination for me, and I was complimented by the words of Holmes and by the eagerness with which the baronet hailed me as a companion." (p.41)*
- *"The journey was a swift and pleasant one, and I spent it in making the more intimate acquaintance of my two companions and in playing with Dr. Mortimer's spaniel." (p.47)*
- *"and the bright paper and numerous candles did something to remove the somber impression which our arrival had left upon my mind." (p.52)*
- *"I found myself weary and yet wakeful, tossing restlessly from side to side, seeking for the sleep which would not come." (p.53)*
- *"The fresh beauty of the following morning did something to efface from our minds the grim and gray impression which had been left upon both of us by our first experience of Baskerville Hall." (p.54)*
- *"It was a pleasant walk of four miles along the edge of the moor" (p.55)*

These excerpts from "The Hound of the Baskervilles" showcase instances where the narrator, Dr. Watson, adapts his communication style to convey various emotions, perceptions, and experiences.

Emotion and Sensation: The phrase "a shudder passed through me" reveals Dr. Watson's emotional response, indicating a sudden feeling of fear or apprehension.

Sensory Description: Describing the tobacco smoke as "the acrid fumes of strong coarse tobacco which took me by the throat" provides a sensory detail that not only conveys physical discomfort but also a sense of foreboding or unease.

Emotional Reaction: Watson's comment about being complimented by Holmes and the baronet's eagerness highlights his reaction to praise and his enthusiasm for adventure, adapting his communication to express his feelings of flattery and excitement.

Social Interaction and Personal Interest. Watson reflects on enjoying the journey by getting to know his companions and playing with Dr. Mortimer's spaniel. This shows his interest in companionship and his amiable nature.

Mood and Environment: Describing the room with "bright paper and numerous candles" and the effect they have in dispelling the gloomy impression indicates his sensitivity to the surroundings and how they affect his mood.

Physical Discomfort: The line "tossing restlessly from side to side, seeking for the sleep which would not come" conveys his physical discomfort and insomnia, adapting his language to communicate his restlessness.

Transformation of Mood: Dr. Watson's reflection on the beauty of the morning changing their initial grim impression of Baskerville Hall indicates an emotional shift, adapting his communication to reflect their changed perception.

Descriptive and Observational: The description of the "pleasant walk of four miles along the edge of the moor" serves as a concise observation of the surroundings, indicating a more factual and descriptive form of communication.

In these excerpts, Dr. Watson adapts his communication style to convey emotions, physical sensations, social interactions, and environmental impressions, showcasing the variety of feelings and experiences throughout the narrative.

Final Thoughts. In this article, we intended to identify the primary speech characters demonstrated by Sherlock Holmes by analyzing how he communicates based on the functions of speech in pragmatic adaptation. Sherlock Holmes' way of speaking relies on speech intentions (pragmatic functions) that are adjusted to fit different communicative situations. The article examines three distinct types of these situations, finding that Sherlock consistently employs speech motives such as informing, influencing the listener, seeking information, encouraging action (motivation), managing communication and social exchanges, and asserting dominance.

In detective stories, pragmatic changes keep evolving. The genre doesn't forget its traditions but explores diverse cultures, blends genres, and tries new storytelling methods. Authors keep stretching the limits of what makes a detective tale. As readers, we're in an exciting time where detective fiction is growing in surprising ways. The art of solving mysteries, thanks to pragmatic adjustments, stays thrilling and promising, offering endless chances for intrigue and discovery.

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DERIVATIVE ANALYSIS OF VOCABULARY IN THE EXPLANATORY DICTIONARY “CHAROGI HIDOYAT”

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Abstract. *The concept of derivation is equated with the term word formation in expressing word formation processes. Word formation is an object of language that has been studied since historical times. The enrichment of the lexical structure of the language is directly related to the process of word formation, and this phenomenon opens up wide opportunities not only for the development of the language, but also for the development of society. Studying the processes of historical derivation of languages on the example of classic dictionaries is especially important in illuminating historical derivation. The derivational study of the text of classic dictionaries in the lexicographical aspect is extremely important in the study of the processes of language development. This article is dedicated to the study of the derivation of the explanatory dictionary “Charogi hidoyat”.*

Keywords: *concept of derivation, word formation, Derivatology, dictionary Charogi hidoyat, paremiological units.*

It is known that word formation is one of the separate independent fields of linguistics, which includes new word formation, word formation in the historical development of the language, phenomena related to word formation and word formation methods. Today, the field of “Derivatology”, which has become a unique independent field of linguistics, is also used in the lexical plan, that is, in the context of word formation [1; 5]. The process of studying historical derivation is important in educating the young generation with a broad and comprehensive worldview, as well as in knowing and applying the socio-linguistic history of nations as a person of high intelligence.

The dictionary “Charogi hidoyat” (in the following places it is abbreviated as ChH, and the page of the source is given in square brackets) is a lexicographic work created in Hindustan by Sirojiddin Alikhan Orzu (1687 - 1757) in 1734, in which 2279 lexical, syntactic and paremiological units are explained. Morphologically, the vocabulary of all word groups is included in the dictionary, and the main part of the dictionary is noun and adjective word groups. It is known that there are four types of word formation in Tajik literary language: morphological, morphological-syntactic, lexical-syntactic, lexical-semantic. Morphological, morphological-syntactic word formation from these is very fruitful [4; 15].

Lexical units explained in the dictionary (45.3% of 1027) from the structural-grammatical point of view consist of basic, artificial, compound (complex subordinate, complicating compound) words, the statistics of which are as follows:

Basic words 403 (39, 3%);

Artificial words 268 (26%);

Compound words 356 (34, 7%).

Basic words: *abir, amn, ang, axm, baland, bam, bast, bob, bod, bol, bor, voya, go‘y, dam, dan, dang, dasht, did, duk, yod, yol, zar, zot, zog‘* and etc.

Дам — (ба фатх) нафас ва ба маънии вақт низ. Ва аксар истеъмоли он дар таркиб бо лафзи субҳ дида шуда ва гоҳе бо шом низ, i.e. Dam – (with conquest) in the sense of breath and time. Its use is often observed in the composition of the words "subh" and "evening". The author derives this word from the word "damidan" as well as in ancient times *shom* emphasizes the contradictory use of the word "subhdam" in the sense of time [5; 105]; Бол – бозуи чоңварон; ва гоҳе ба маънии пар, ки ба арабӣ риш гӯянд низ *маҷозан* омада (Bol – wing of animals; sometimes they say "rish" in Arabic in the figurative sense of par... (Rubai from Salim) [31]); Дӯш – шаби гузаштаи муттасили имрӯз; ва онро шаби дӯш ва шаби дӯшина низ гӯянд (Dosh [دوش] – They say that today and night are continuous (tunov), shabi dosh, shabi doshina [107]. The author provides “duk” an encyclopedic explanation of this word. It gives detailed information about the making, shape, function, method of use of this instrument, its Hindi translation "takla" and quotes a verse from Saifi in the description of the silk spinner.

Basic words are mainly nouns and adjectives, as well as verbs, verbs (*dosh*), pronouns (*manro*, *turo*, *inho*, *hud*, *hash*, *chandho*, *chunon*), auxiliary (*az*, *to*, *ham*), conjunction (*but*, *perhaps*), number (*chil* - 40), introductory word (*ore*, *na*) etc. Artificial words 268 (59 are currently in use) [2; 54] is made by different methods of derivation. Including words made with the help of suffixes: *-iy/-giy* (گی) (*-lik*) suffix is very productive in word formation, 150 words were formed with this suffix. This additional noun forms nouns of belonging and task from a group of words, nouns representing activities and various relationships from passive and compound adjectives, relative adjectives and past tense verbs [4; 153]. 5 words with suffix *-gi* (*aftodagi*, *raftagi*, *tanghavsalagi*, *narmodagi*, *borangi*) is made using the suffix “*hoi mukhtafi*” - added after the vowel *a*. This supplement is one of the most active supplements. In some sources, words such as *yor+furo'sh+iy*, *boryo+posh+iy*, *hoya+gaz+ak*, *hino+band+on*, *yor+furosh+on* are also compound words. interpreted as [2; 62], however, in the grammatical works of the Tajik language, this type of word formation was not seen, so we noted these words as made-up words. From the words formed by the compositional method, noun+present tense verb [2; 62], also, *ism+h. z.f.+iy* (ی), *-ak*, *-a*, *-on* words formed in the form can be formed. The suffix *-iy* (ی) is especially important in the way this word is formed, and 33 words were formed with this suffix: *boryoposhi*, *yarfuroshi* [2; 62]. In addition, there are types of word formation using this method, such as noun+noun, adjective+noun, noun+pronoun. One of the productive suffixes in the Tajik language is *-a*, which serves to form nouns, adjectives, adverbs and adjectives (*nima*, *nishina*, *zanjira*, *vomonda*, *kanora*, *duda*, *kushta*, *dorudasta*, *barfuftoda*), with the help of this suffix 39 the word is made up. *-ana* (as *khasmona*, *pahrezona*, *salomona*) 5, *-ina* 1 (*sabzina*), *-gor* 1 (*rozgor*), *-ak* 8 (*dastak*, *lachak*, *kayak*, *simak*), *-bon* (*pushtibon*), *-bor* 4, *-dar* 4, *-don* 5 (*surmadon*), *-soz* 1, *-goh* 5 (*table*, *gardangoh*, *pursegoh*), *-gar* 4 (*paper*), *-chi* 1 (*kadaganchi*), *-istan* 1 (*Ahriston*), *-vora* 1 (*goshvora*), *-ish* 4, *-on* 5 (*afshon*, *bozon*, *lakshon*, *junbon*) are made using suffixes, many of them have undergone a semantic change. For example, *Dastgoh* – in the sense of investment and mockery is given, this word in modern Tajik and Uzbek languages means “tool, machine, equipment”, but is not used in the sense of “investment and mockery” [3; 155].

There are very few words in the dictionary made by means of prefixes, and they are as follows: *bar-* 3 (*barhazar*, *barkhostan*, *bardoshtan*), *be-* (*bedavlat*, *bezor*, *betah*, *besarafsar*, *besutun*) in the composition of words 5 *ta*, *vo-* 10 (*from vokashi*, *vosokhtan*, *vomondan*, *vobosidan...*), *no-* 4 (*noras*, *nokhan*, *nodurust*, *noguzir*), *ham-* 3 (*hamdomon*, *hamgir*, *hamchu*), *dar-* 3 prefixes *ta* (*from dargardi*, *dargiriftan*, *income*) were also involved, and the words formed

with the help of these suffixes performed almost the same function as the meaning of the words in the modern Tajik language.

Compound words: In the dictionary, there are more words made in the compositional way than artificial words, they are 356, and if we classify them according to the grammatical terms of the Tajik language, there are connected complex words (*kalimai* compound *payvast* - double and repeated words) and subordinate complex words (*kalimahoi* complexi subordinate - complex) are divided into such types.

There are 29 compound words that are linked: *kardivu murdiy, damu po'st, yolu kupol, chanoruma'nor, rogurang, saropo, sarosar, shaddumad, taq-taq, arrugur, qar-qar, nat'utasht, na'ludog', hachchumach, zudbud* and etc. The main feature for this type of words is that the relationship between the components is equal, which is not the case in compound words. The formation of connected compound words is also based on several patterns, and we can see this in the example of words in the dictionary. The connecting link is formed using the suffix u sound: *damu po'st, yolu kupol, chanoruma'nor, rogurang, shaddumad, arrugur, nat'utasht, na'ludog, hachchumach, uftuxez, fannufaraj, chapurost, vaqtu soat, lakulunj, surxusiyoh*. Вақту соат – чизест ки авқоту соёоти лайлу наҳор аз он маълум шавад; ва дар Ҳиндустон онро гҳарияли фарангӣ гӯянд... (Vaqtu soat (time) – something, night and day times are determined from it; and in India it is called "ghariyali farangi"... [215]).

By means of the vowel o, which is used as a connecting link: *saropo, sarosar, kashmakashon, chapurost*. Саросар – тамошо ва сайри ҷое аз сар то по (Sarosar – walking around a place from head to toe (quoted from Yahya Koshi) [128]).

The appearance of words through repetition, it is similar to repeated words in Uzbek: *Bog'-bog', pesh-pesh, kalmakal, roh roh, taqtaq, tak-tak, ug'-ug', finfin, qarqar*. The formation of such words is not as prolific as it is in modern Tajik language, and we can observe that it occurs mainly in colloquial speech.

Taqtaq – bread type. Byte in paper from Vahid:

Чу тақтак бувад коғази нони ӯ,

Бар ин нон ҷаҳонест меҳмони ӯ.

It is clear from the meaning of the above poem that taqtak is a type of thin bread; and it is understood that it is also used in the sense of sound [151]. We can learn from the given example that this word is qatqat, it is made of folded thin, we think that the misunderstanding of the structural meaning of the words and the imitation of the sounds in the breaking of bread caused the sound change.

Compound words explained in the dictionary are 118 out of 327 words [2; 61] word is actively used in modern Tajik language. It is very convenient to form words in this way, and it involves nouns, adjectives, verbs, adjectives and pronouns.

These compound words also differ structurally:

Forming using a noun + present tense verb base (command verb). In the formation of this word, the second part of the word expresses the main meaning and explains some aspect of the word in the first part, mainly it expresses the characteristics and functions of a person or thing: *oinador, chashmband, xoksho, xishtmol, damkash, rasanboz, ravzaxon, serobapaz, suratboz, surohiboz, tosboz, atrfurosh* and etc.

A compound word formed in the form of noun-noun.

The words formed in this way mainly denote the name of the subject: obdandon, otashbarg, pardagilem, peshdoman, dostro, sarsuxan, Farahobod. Basically, 11 place names were formed using the word "khana", which represents the name of a place.

Form using adjective+noun. Many words in the dictionary are formed in this way. The words made in this way express a feature, a sign, a form: *badxob, tozasikka, tangaysh, tangro, kalonkor, garmsut, girdbolish, girdaksaroy, sabukpo, narmshona, navqadam*. Гирдаксарой – чое ки барои наварӯс ва домод созанд; ва ба арабӣ ҳаҷла гӯянд (Girdaksaroy – The place prepared for the new bride and groom (goshana), in Arabic it is called hajla. [180]); Навқадам – тифли нав ба рафтор омада (Navqadam – walking an infant [209]).

Forming using noun+adjective. D.Badridinov said that this type of word formation is not very typical of the Tajik literary language, that is, in these words, the constituent parts have changed places [2; 67]: *xonasiyoh, rishsafed, rosafed* kabi.

Ришсафед – маъруф; ва низ раис ва муаммар, ки арбоб низ гӯянд (Rishsafed – elder person; They also say rais, muammarmkim, arbob (Bayt from Ashraf) [117]).

Forming with a noun and an adjective. Basically, exaggerated words are isolated: *zarbasta, ramzada, ro'boxta, sarzinda, sarburrida, sarrafta, chashmxo'ra*. Сармосӯхта – чизе ки аз шиддати сармо зоеъ ва табох шавад, хоҳ наботот, хоҳ ҳайвонот (Sarmosoxta – the one who died in the frost - an animal that was hit by the cold (Bayt from Tughra) [129]).

With noun+number. In such compound words, the noun expresses the main meaning, and the number explains some aspect of it: *Hazorjarib, hazorpesha, hazordona, chor mazhab, chorxam, chorshona, chorgul, chorjoma; chilcharog, chilsutun, sipora, saddahon, sadbarg, dahmardakor, haftjosh, dutegaboz*. (Chorgul - footprint of a sarcastic dog; from conversation, they will burn me [76]).

There is also a three-word compound word in the dictionary: *kalla+pur+bod+iy, dah+mard+a+kor* kabi.

In the dictionary, researched from the colloquial language, it is explained as "Dahmardakor - a person who takes care of the work of many people", this word is still used in the dialect and means a *skilled shepherd* [108].

In short, the lexical units explained in the dictionary are 1027 (45, 3%), structural-grammatical basic words (403 - 39, 3%), artificial words (356 - 34, 7%) and compound words (268 - 26%).

Basic words, mainly nouns and adjectives, as well as verbs, adverbs, and pronouns (manro, turo, inho, xud, xesh, chandho, chunon), conjunction (az, to, ham), connectors (lekin, balki), number (chil – 40, miatayn – 200), introductory words (ore, na) and etc.

Artificial words: made using suffixes like *-iy/-giy* (گی) (-lik) 150 *-a* 39, *-ona* 5, *-ina* 1 (*sabzina*), *-gor* 1 (*rozgor*), *-ak* 8, *-bon* (pushtibon), *-bor* 4, *-dor* 4, *-don* 5, *-soz* 1, *-goh* 5, *-gar* 4, *-chi* 1 (*qadaganchi*), *-iston* 1 (*Ahriston*), *-vora* 1 (*goshvora*), *-ish* 4, *-on* 5.

There are very few words in the dictionary made by means of prefixes: *bar* -3, *be* - 5, *vo* -10, *no*- 4, *ham*- 3, *dar*- 3 prefixes were involved, and the words formed with the help of these additions performed almost the same function as the meaning of the words in the current Tajik language.

In the dictionary, there are 356 words made by compositional method, 29 of them are connected complex words.

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SPACE PHOTOGRAPHY AND ITS USAGE

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Abstract. *Currently, in the field of geodesy and cartography, it is necessary to use the most complete satellite navigation systems for the implementation of high-speed capabilities of satellite systems. In this field, thanks to the experience of the Russian Academy of Sciences in the early 1990s, the workstation was the main satellite observations, satellite geodetic networks, satellite verifiers equipment and scientific and technical activities Space geodesy, celestial mechanics and geodesy and astronomy institutes worked and achieved high results. In space geodesy, the main sources of accurate information about the earth are obtained through GPS and GLONASS modern technologies. Nowadays, space photography and their use of satellite image data are in great demand in various fields, such as agriculture, forestry and water management, environmental protection, urban planning and utilities, oil and gas industry, geology and mining, etc.*

Keywords: *earth, celestial bodies, science, innovative technologies, remote sensing of the earth's surface, space photography, earth satellites, spacecraft, other space phenomena, etc.*

The first works related to the space field were carried out in the second half of the 18th century. However, since the 60s of the 20th century, earth satellites have been used to solve space issues. There are also geometrical and dynamic issues of the space sphere. Determining the mutual situation of points on the surface of the Earth and on the surface of the spacecraft in a coordinate system is a geometrical problem; Determining the parameters of the earth's gravity field based on the orbital elements of space vehicles is a dynamic issue.

According to the President of the Republic of Uzbekistan Shavkat Mirziyoev's “Strategy of Actions on Five Priority Areas of Development of the Republic of Uzbekistan in 2017-2021”, new programs have been developed to raise the development of our country to a new level in all areas and sectors. [1]

This program was developed specifically for the space industry, as well as for all other fields. In particular, on February 12, 2018, the President of the Republic of Uzbekistan Sh.M.Mirziyoev signed a decree “On measures for the development of space research and technologies in the Republic of Uzbekistan”. [2]

The main purpose of the order is to study the experience of advanced foreign countries, which have become a locomotive of economic growth, an additional factor in attracting foreign investments, in the implementation of innovative ideas, developments and technologies in the field, space and road It implies the creation of a whole system for managing the space sector by establishing a unified state policy in the field of related technologies.

The scale of space photography of the Earth is 1:1000000 - 1000000, which covers a very large area of several tens of thousands of square meters. km. from almost to the surface of the Earth's hemisphere, it is possible to capture an image of a whole character.

Methods of space photography:

From an altitude of 150-300 km with the help of spacecraft with a short rotation period,
Photographing from an altitude of 300-950 km with the help of spacecraft with a long rotation period,

Transmission of images to the ground based on radio and television systems, receiving and transmitting images from geostationary satellites at an altitude of 36 thousand km,

- There are methods such as photographing the earth from the surface of the moon and planets and transmitting information to the earth by radio and television.

Photographs taken from space allow studying the regional, structural and global characteristics of the earth's atmosphere, lithosphere, hydrosphere and biosphere. It is also possible to repeatedly photograph a certain region of the earth in a short period of time through space photography. This creates conditions for studying the dynamic structure of phenomena such as periodic, daily, seasonal and episodic, volcanic eruptions, forest fires, floods, etc., various forms of economic activities, harvesting, irrigation, filling water reservoirs, etc. [5;6;7;8]

Photography from space was first started in 1946 by rockets, by Earth satellites in 1960, and by spacecraft in 1961. In space photography, in addition to black-and-white, color photo and television photography, infrared, microwave, spectrometric and photoelectron images are also taken.



1 – figure: Space photography of the Earth

Space photography is one of the methods of remote sensing of the earth's surface and the earth's atmosphere using spacecraft in orbit. To date, satellite images of the earth are the most cost-effective way to obtain geospatial information. Spatial resolution of space images is 10 m. varies from low to 30 cm very high, which allows to solve different tasks for government, science and business. Satellite imagery data is easily converted to digital format for further processing to provide fast and comprehensive information about the area of interest.

The use of space photographs, satellite image data is in demand in various fields: agriculture, forestry and water management, environmental protection, urban planning and utilities, oil and gas industry, geology and mining. -mining industry and others. In the economy, with the help of satellite images of plots, it is possible to monitor the actual boundaries of land and buildings, monitor illegal landfills, the condition of green spaces, the transport network, etc.

Satellite imagery data in forestry is indispensable for forest inventory, damage assessment from fires, illegal logging and forest diseases. The use of satellite images in agriculture and the agro-industrial complex makes it possible to quickly identify potential threats to crops, monitor their condition, and predict the germination of various crops.

Features of space photography, features of satellite images in the oil and gas industry, monitoring the infrastructure of production and transport facilities, determining areas of damage to control zones and underground pipelines, determining the level of subsidence of the earth's surface in production facilities, geology, satellite images of land plots are used to search for mineral deposits, monitor geological processes, create geological maps, etc. Archival satellite images of soil are suitable for solving many problems. [5;6]

Night photography from space If you need ultra-high-definition images captured by satellite at night, we can offer several solutions for you. ImageSat International's Israel's EROS-B satellite and China's Jilin 1 Video satellites 04/05/06/07/08 Chang Guang Satellite Technology co., Ltd Commercially available ultra-high resolution night are spacecraft that provide images. Jilin 1 Video satellites also capture nighttime video images of the Earth. Below are some examples of night photography from the spacecraft.

Night photography of the Earth's surface is widely used in the following areas:

Defense and intelligence, night search and rescue operations, ship detection, protection of state borders, light pollution monitoring in the analysis of the illumination and growth of urbanized areas, obtaining additional information about the illumination of individual blocks and streets to public utilities, large allows monitoring of fires and gas wells. Modern space photography and aerial laser scanning, in this case, photography is carried out using special devices that scan the area using laser beams. A laser photo is a very accurate representation of this land. Therefore, it is usually used to improve maps, geological prospecting and create images of areas where dangerous geological processes have occurred.

Using both space photography and modern spacecraft, you can get not only a detailed list of the area, but also its exact coordinates on the ground. Such a service is quite expensive, and space photography is usually ordered by government agencies and the Ministry of Defense.

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WORKING ACCIDENTS AND ITS LEGAL SIGNIFICANCE

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Abstract. *This article examines the concept of industrial accidents, the legal consequences of accidents. Based on the legislation of the Republic of Uzbekistan, the region where the accident occurred, the damage caused to the employee's health is discussed. When it happens, information is provided on the aspects that need to be identified during the preliminary investigation process. The legal bases determining the employer's responsibility are listed. The employer's liability is analyzed when it happens due to the gross negligence of the victim.*

Keywords: *accident, employer, victim, work environment, area, injury, health, examination, medical report, gross negligence.*

Introduction. According to new accounts from the ILO, about three million workers die each year due to industrial accidents and occupational diseases. This is more than 5 percent more than in 2015. A total of 2.6 million deaths are caused by work-related diseases [1]. From the above report, we can say that industrial accidents are one of the problems that need to be solved all over the world. First, the victim (s) will lose a certain amount of health. Second, he (they) will suffer mental or emotional harm. Thirdly, the source of material supply will be deprived for some time. Fourth, the serious consequences for the victim's health and mental state also affect his family.

Another important aspect of it is that when an accident occurs, it affects the productivity of the workplace. Later, as a result of compensation for the damage caused by the employer to the victim, he will suffer economic loss. This can sometimes lead to serious financial losses.

An industrial accident is an incident that occurs during work or in the course of work, resulting in fatal or non-fatal injuries [2].

Accident at work - an accident caused by an employee in connection with the performance of his work duties both on the territory of the employer and outside it, including while coming to or returning from work in the transport provided by the employer, resulting in disability or health. An event that caused injury in a different way and caused the need to transfer the employee to another job, temporary or permanent loss of work ability related to the profession, or death [3]. An industrial accident is an event that unexpectedly occurs during the performance of an employee's work duties and causes various levels of damage to the employee's health and mental state.

Industrial accidents can occur due to various factors and reasons. As a result of their inspection and consideration, the causes and consequences are studied and the amount of damage is determined. The physical and mental health of the victim is assessed as the biggest damage caused, that is, its legal significance.

Methods and materials. Based on the reports of the International Labor Organization, the topic was theoretically and practically analyzed based on the labor legislation of the Republic of Uzbekistan. In the process of studying the problem, not only the norms of national legislation, but also the universally recognized norms of international law were addressed. Relevant norms regulating relations related to industrial accidents were classified and studied. Conclusions and

suggestions were given from the results obtained during the study of the legislative system within the framework of the topic.

Results and discussion. Everyone has the right to work, to freely choose work, to have fair and comfortable working conditions [4], and to work in comfortable working conditions that meet the requirements of safety and hygiene [5], as well as in case of incapacity for work [5] provided by law in other cases, he has the right to social security. Ensuring the rights of employees and providing decent working conditions is the employer's obligation. As a result of an accident, not only the employee, but also his family will suffer material and psychological damage. Clauses 5, 6 and 16 of the first part of Article 25 of the Labor Code of the Republic of Uzbekistan stipulate the obligation of the employer to create decent working conditions for employees. Article 321 of this Code stipulates the obligation of the employer to compensate the damage caused to the life or health of the employee. In particular, the obligation of the employer to compensate the damage caused to the life or health of the employee due to the disability at work and occupational disease, the employer during the performance of labor duties both in its territory and outside it, as well as in the transport provided by the employer It is established that the employee is financially responsible for the damage caused to the life or health of the employee due to disability at work while going to the workplace or returning from work [6]. According to the fifth part of this article, the employer compensates the damage caused to the life or health of the employee from a source of high risk during the performance of his work duties, if the damage was caused by forces that cannot be eliminated or caused by the victim's will. If he cannot prove the origin, he must compensate.

In order to clarify the legal significance of an accident at work, it is important to investigate and consider it. Also, future accidents and occupational diseases are prevented by investigating the accident and determining its causes by the employer. When investigating an industrial accident, the following aspects are taken into account:

First of all, the causes of the accident are determined. The primary reason for this is that if the employee has worked with the equipment, it is checked whether the equipment meets the technical requirements. As the next reason, the extent to which the employee and the employer have fulfilled their obligations established by law will be checked. This investigation ensures that the degree of guilt and legal responsibility of the employer and the employee are determined. Received by the employer due to non-provision of socio-economic, organizational-technical, sanitary-hygiene and treatment preventive measures and measures to create healthy and safe working conditions (non-observance of labor protection, technical safety, industrial sanitation rules and the like) labor injury is considered to be caused by his fault [7]. If during the investigation - cases of natural death, suicide, intentional harm to the victim's health, as well as the victim's injury during the commission of a crime (forensic expert report or information of investigative bodies according to) is not checked and not taken into account [8]. In the latter investigation, reasons beyond the control of the employer and the employee are investigated.

Conclusion. Accidents at work can have serious and significant consequences for both employees and employers. The employer faces some degree of economic losses and loss of productivity, damage to property and equipment. The employee faces material and mental difficulties according to the level of losses. If the incident ends in death, the level of losses is high. Every study requires precision. However, due to the wide scope of this research topic and its relevance to the entire production sector, there are complications in the process of its study and

analysis. As the topic is related to production and technology, it is always changing and updating. That's why it always needs to be studied.

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THE ROLE OF MATERIAL AND WRITTEN SOURCES IN THE STUDY OF HISTORY

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Abstract. *This article discusses the role of material and written sources in studying the history of Uzbekistan.*

Keywords: *history of Uzbekistan, material sources, written sources, evidential sources, normative sources, reasoning, thinking, secondary education, linguistic data, artistic resources, efficiency.*

The scientist who theoretically described the concept of historical source is L. Danilevskiy. According to the theory of knowledge, the "source" can be any information that can be perceived by our senses with empirical information. In the scientific-empirical sense, any existing object from which knowledge about another object can be obtained not for itself, but through its close means can be called a source. This concept proposed in the field of history includes the concept of the existence of an object and its suitability for studying another object. In fact, for any researcher engaged in the science of history, such an object is imagined as "information" in his mind. The researcher not only does not recognize it as his own concept, but sees its content in practice. Otherwise, the source may not be the object of emotional reception of the researcher. Based on the sources, it will not be possible for this object to know the reality. Because any historical research sets the goal of knowing reality according to a certain source.

The difference between a historical source and historical evidence is that if the concept of historical evidence includes the concept of the impact of individuality on the material environment, then any historical source can be called historical evidence. But the historian uses such evidence as a source to learn about other evidence. A source for the science of history is any existing object that provides information about another object, not for its own sake. . A historical source is the result of human creativity in a broad sense. In many cases, the author of the source is unknown. If a resource is created by a group of people, this creation is called "public" (for example, language, folk songs and epics). Historical sources can be systematized differently according to research goals. The most general of them is to determine the importance of historical sources for historical knowledge. In this sense, sources are studied according to their value level or certain historical evidence. On this basis, it is easy to differentiate according to the level of resources that describe their valuable content.

The role and importance of sources in the study of the history of Uzbekistan and the history of Uzbekistan. That is why they are considered the spiritual and cultural heritage of the nation and the people, invaluable cultural and historical wealth, and are carefully and carefully preserved in special archives (archives), libraries and museums, as well as family archives. It is passed down from language to language through folklore coming to us on the basis of the narrative of historical events and events, normative materials.

Therefore, it is necessary to shed light on history only through historical sources and monuments - by obtaining historical data and evidence, their comparative comparison and historical generalization, analysis of the causes and consequences of historical and cultural

processes and events, their essence, analyses on the basis of which the possibilities of giving scientifically based conclusions will be expanded. Historical sources have ancient and current (daily) significance from the point of view of the period. They also have the status of primary and secondary importance according to their content and essence. A primary source includes the original copy of historical documents. Secondary sources are published copies of primary sources, articles and books. Historical sources include all things that have remained since ancient times, that is, all material culture objects and objects created by human hands and intelligence, structures, written monuments, customs, traditions, languages, etc. Sources of studying the history of Uzbekistan in modern literature are conditionally divided into the following six groups:

1. Written sources - epigraphic monuments, i.e., stone, metal, bone and ceramic inscriptions, "Avesta", cuneiform inscriptions, messages of ancient and medieval authors, graffiti, i.e., hand-made buildings, metal objects, traces left on vessels, papyrus, parchment and papers manuscripts, printed materials.

2. Material or archaeological resources - labor and combat weapons, handicrafts, dishes, household items, clothes, livestock equipment, coins, art objects, architectural structures, houses studied as a result of archaeological research - site remains, defense structures, material sources are of great importance for the recovery of our history from unwritten times.

3. Ethnographic data - people's way of life and lifestyle, customs and traditions, holidays and religious beliefs, economic activities, etc. from the earliest times to the late Middle Ages, provides valuable information about traditions specific to ethnic groups.

4. Linguistic information - includes information about the reflection of ancient languages in written, artistic and oral speech, historical roots of similarities in the languages and dialects of different peoples.

This information is of great importance in the study of the ethnic origin and occupations of peoples and peoples, migration processes, religious beliefs, culture, and lifestyle.

5. Photographic documents are relatively new, they are a confirmation of the opinions expressed about events and certain persons.

6. Archive materials - the information stored in the central and current archives is very important in the study of socio-economic, cultural and political processes from the middle of the 19th century to today.

The study of historical sources itself, that is, source studies, is a special field of history, which is of great importance in the development of history and the writing of history.

Currently, the science of source studies is developing widely. It relies on the above-mentioned methodological scientific-theoretical, ideological-ideological basis and scientific methods.

The science of source studies is mainly concerned with the study of historical sources, while determining the value of sources, authentic and non-authentic, and classifying them into categories. For example, material and spiritual monuments and physical - ethnographic, linguistic and oral (folklore) resources among them.

Identification and classification of sources, their scientific value is divided into areas such as definition, analysis, history of creation, study of conditions.

The conclusion is that the sources are a real reflection of the historical process and realities, and should be a reflection of historicity. That's why their historical significance and historicity are high, and they closely help the historical truth to emerge. It is known that history is created by the

people. The importance of ancillary subjects in the teaching and learning of this history, created over thousands of years, is immeasurable. For example, archeology, ethnography, anthropology, numismatics, linguistics, historiography, terminology, sociology, historical demography, historical geography, geopolitics, philosophy, local studies, cartography, economics, fields such as cultural studies and religious studies are among auxiliary sciences.

However, in the creation of the history of Uzbekistan, the data of a number of auxiliary sciences remain out of the attention of scientists. For example, most of the existing study guides and textbooks do not provide the historiography of the topic covered. Short, excursus in the textbooks being created for specialist students

If the historiography of a certain period, topic and problem is covered in this way, it will not be without benefits for our talented young people who can conduct research in the future. Also, knowledge of historiography is very important for young scientists to choose promising and current topics.

Historical sources have theoretical and practical value. In theory, they are important and necessary to know the historical reality, and in practice to act in it, to participate in the cultural life of mankind. Historical sources are important in the discussion of evidence that has not existed for a long time. For example, on the basis of historical sources, it is possible to talk about the great Timur or about the more ancient Khorezm, Sogdian and Bactrian writings. Without historical sources, the past history of mankind cannot be reconstructed. Because the past development of humanity does not exist in its entirety today. It is known by some traces and remains that have reached the present day. Traces and remains of the past can be directly studied in historical sources. Historical evidence lies within the historical source. Human history cannot be reconstructed without evidence from the source. It must be confirmed in order to receive the status of evidence. Due to the fact that the historical source is stable in form, it can be studied for a long time. The researcher can return to it several times. The source contains a rich and varied treasure of human thought. The study of this treasure makes it possible to restore the main signs (values) of our history and culture and to ensure succession for the future development of our culture.

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EVOLUTION OF THE METHOD OF RESTAURATION OF MANUSCRIPT SOURCES

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Abstract. *This article briefly covers several methods used in the restoration of ancient manuscripts, their importance, scope of application, reasons for deprecation and introduction of other new methods into the restoration process.*

Keywords: *paper restoration, legibility, permanence, durability, sulking process, washing, bleaching, cutting, laminating.*

In recent years, our state has paid great attention to the field of preservation, conservation and restoration of written monuments kept in libraries and archives. In particular, the Decree of the President of the Republic of Uzbekistan dated July 16, 2021 "On additional measures to further improve the activities of the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan", dated February 10, 2022 Decree PD-126 "On additional measures improving the system of preservation and research of ancient written sources" assigned to experts the task of preserving many priceless works of our great scholars and thinkers, unique written sources and passing them on to future generations.

In order to pass the existing written sources on to the next generation, it is necessary to properly store them, conserve and restore them in accordance with world requirements.

Just because a written source is ancient/old doesn't mean it needs to be updated. A book or document that is usually in good physical condition will not be damaged by a pestle. If the source is damaged and needs repair, it will be sent to a specialist in the field of surgery for repair on a case-by-case basis.

The restaurateur specialist has an individual approach to the book and supports it based on its unique features.

However, as a result of many years of experience, observation and research of specialists, a general principle of restoration has been developed. In addition, the pill should meet the following three main requirements: They are: comprehensibility, permanence and endurance.

Clarity - After the pasting, no element, font or text has been copied, and the text ink has not been smeared.

1. Continuity - at the pre-treatment stage, it is necessary to identify the factor that is affecting the source, causing its deterioration, to remove the sticky tape (glue, scotch tape, etc.) or to make the source inept.

2. Durability - after restoration, the flexibility and flexibility of the source or document should be preserved.

The main reason for this feature is dandruff, which can cause damage to the skin.

The method, practice, research, experiment and results that have been tested for several years have been the basis for the formation of the main demand for the above-mentioned pest application in Japan. Below we will list a few of such restoration methods.

A few years ago, it was considered very important to preserve the text of the (figure 1), which is being rubbed or torn. From the 16th century, the *silking process* was the main method of

restoration until the first half of the 20th century (and in some places until the end)[5]. The silking was done by carefully gluing a transparent silk cloth to the back side of the torn paper. In the territory of Turkestan, the parts of the text of severely damaged sources were repaired with gauze. This method helped to keep the source in relatively good condition and prevent the beep from fading and disappearing. At the time, silk making was very expensive because it required a long time and highly skilled labor.



Figure 1. It is a spring that is being squeezed and massaged

An alternative to silk-screening, and becoming increasingly popular, is fabric covering, which is made by gluing a thin layer of tissue over the damaged fabric.

Tissue sheets are glued on both sides of the sheet due to the fact that the density of the fibers in them is very sparse so that they do not block the text and make it difficult to read.

Therefore, in order to increase the strength of the fabric, the thin fabric is glued with a thick glue[4]. However, since this type of glue tends to harden, over time the tape becomes hard and loses its elasticity, which means it becomes prone to breakage.

After a certain period of time, the condition of the silk and textile-glued for papers became dull, changed its shape and lost its durability. In addition, the wax paste used for gluing served as food for insects and fungus. Thus, over time, it became clear that the silk and textile covering method used in Japan for making pages was not sustainable.

The washing method was used in most of Western and is still used today (figure 2). This method, by reducing the amount of acid in the paper, cleans it from dust and stains, and also makes it more abundant. For Oriental manuscript, this method is very dangerous.

Because the ink used for text in Eastern country is water-soluble. For this reason, it is forbidden to wash such a manuscript, to wipe it with a damp cloth or two sponges. A special, water-free glue is used even for sealing.

Whitening method is also a widely used method in Western country, and it was used to remove from the page (figure 3). At this stage, it took a lot of time for the experts because it was necessary to wash and dry the each page separately.

However, the bleaching method does not increase the strength of the paper, on the contrary, due to the presence of chlorine and lime in the alkaline substances in it, it caused the paper to injected and the text to disappear.



Figure 2. How to wash the bookcase

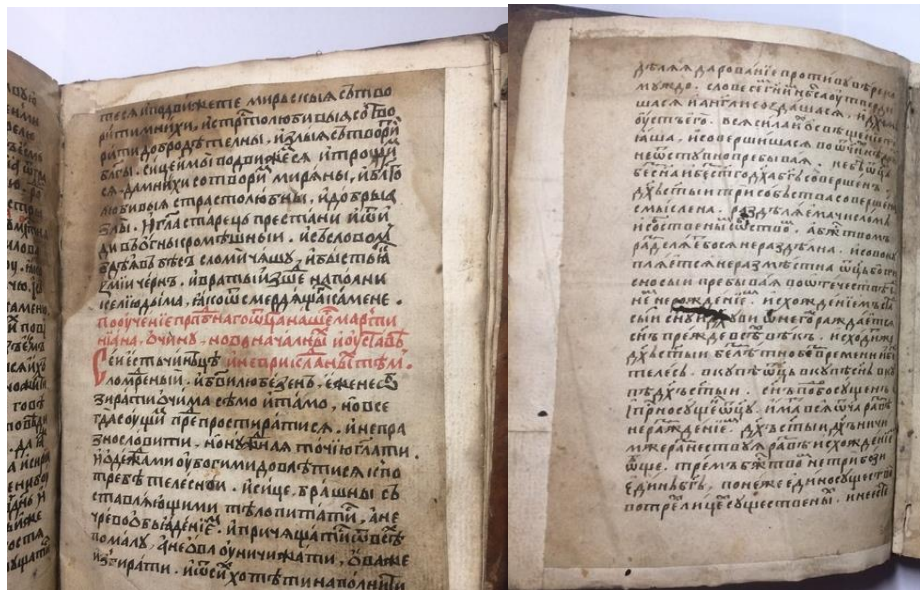
The method of changing the size of the paper was widely used by ordinary people, and it was believed that this method preserves the strength of the page. It is known that the cover of the book was torn off and fell off a lot. The most common type of damage is when the parts of the border in the main block of manuscripts are thinned and torn. In past centuries, scraping out pages of source material with tattered margins preserved the white book. However, when this method was used, the size of the book was reduced, the cover became larger than the main block, and worst of all, the marginal notes were cut off. But nowadays modern technology and methods of changing the size of the paper increase the possibility of speeding up the aging of Japan.



3-figure. Whitening method

The inline or padding method is a simple extension of padding the edge of one pad with a larger/wider pad (figure 4). This method is used to extend the length of the vapak, to prevent or stop it from shrinking and twisting.

In fact, the natural expansion of the paper, which is covered with moisture and moisture, occurs in the ancient paper and later in the pasted paper[3], never, double-sided paper glued to the beep-beep expands in the double-beep range. Thus, the inline method can lead to premature failure of the page.



4-figure. Lamination method

The lamination method is a Japanese method in which heat and pressure are applied to both sides of the paper. This method was used for the first time in the late 1930s as a means of restoring a damaged map. Based on the lamination method, a photo tape with a high permanent coating was obtained. When this practice was first used in the field of paper packaging, many experts thought it was the ultimate answer to paper packaging. Unfortunately, the laminating machine did not live up to the expectations of Ulap. The reason is that the present in the paper totalap did not disappear after lamination. With this, it was known that even when the film covered with bip and vapaklap was removed, the sticky substance from its base was absorbed into the vapaklap. In some cases, it even led to a change in the paper pan. After that, the lamination method in the direction of paper pasting was strongly pad by the specialist.

Scotch tape is a film of the same type, and the use of tape to protect a manuscript greatly affects the physical and chemical state of the source. The adhesive in the scotch tape causes the fibers in the tape to warp and zap.



5-figure. A book secured with scotch tape

Therefore, the question of how to restore the vapaqlap, which has become weak and weak, made the experts in the field think. It is considered the best and most effective way to restore the

torn, broken part of the bag with Japanese paper or special transparent tape (not with scotch tape), which is used in modern pasting.

Above, we explored the history of restoration and its evolution over time. Based on our research and the data we have gathered, we can conclude that with the passage of time, the available knowledge for the repair of medieval sources began to decrease. The reason was the change of climate, conditions of preservation of resources, and most importantly, the decrease of specialists engaged in the work of book reading.

It is also worth noting that some of the methods used in the history of restoration, such as silking, inline, resizing, and lamination, have been completely abandoned by world experts and replaced by new methods. In particular, in the restoration process, the use of adhesives such as Methylcellulose, Klusel-J, Zin Shofu, which have flexible-bending, reversible properties; using the most transparent type of Japanese paper (Hand made Japanese paper Hinging thick) instead of a thin cloth covered over the text during silking; instead of the inline method, pasting several types of Japanese paper depending on the position of the attempted parts of the source sheets; to consider and apply the available options for saving the tried parts without cutting them; It has been found more effective to make boxes and cases from acid-free cardboard than lamination to written sources.

Therefore, the use of natural raw materials, which are suitable for folk standards, for the creation of paper made from natural products and ink-based manuscripts, serves to preserve the culture.

To date, conservation and restoration works are being carried out in accordance with international and local criteria for the repair of written sources. However, it is one of the urgent issues to carry out constant research in this direction, to conduct scientific research to further improve the existing methods. Therefore, modern restoration is a constantly developing scientific-practical process. The importance of the "human factor" remains the most important element in the process of preservation of written sources, even with the creation of more advanced devices that provide data that allow restorers to make an accurate diagnosis in the repair of written heritage.

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MEDICINE IN THE AGE OF THE SHAYBANIANS

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Abstract. *This article will explore people's knowledge in medicine and treating. It can explore some feature of alternative medicine that can be described.*

Keywords: *Shaybani, manuscript, anus, Dastur ul-ilaj, Muqaddimah, science of medicine.*

During the Shaibani dynasty, founded by Muhammad Shaibani Khan (reign years 1500-1510), the science of medicine was also given importance. One of the works that was written during this period and became famous later is the work "Dastur ul-ilaj" ("Program for treatment"). The author of "Dastur ul-ilaj" Sultan Ali Khurasani (15th-16th works) wrote this work in 933/152-1527 and it is dedicated to Abu Mansur Kochkinjikhhan (1510-1530) from the Shaibani. 7 manuscript copies of this work are kept in the Fund of the Federal Republic of Uzbekistan with item numbers 2264/2, 757/3, 11261/1, 3653/3, 11634/4, 11297, 7269/2. The oldest copy of the work is kept under number 2264/2. The manuscript was copied in 1589 and consists of 261 pages. There is a seal on the last sheet, which says Abdulaziz ibn Nasruddin Khoja al-Husaini, 1212. The next oldest one is number 757/3 and belongs to the 16th century. Copied by Bekmuhammad ibn Sayyid Muhammad. It consists of 190 pages, the last two pages are missing.

The number 11261/1 of the work is complete and was copied in 1728 by the order of Khudoibanda Bahadur Ghazi ibn Abdurashid Khan, nicknamed Erka Khan[1]. This copy was kept in the hands of Basitkhan ibn Zahidkhan Shoshi, a famous scientist, poet and physician from Tashkent. The remaining copies belong to the 19th century.

In the introduction to his work, Sultan Ali writes that he has been engaged in medicine and treatment in Khurasan, Movarounnahr, in particular, Samarkand, for 40 years[2]. According to him, all the khans and nobles in the palace in Samarkand turned to him for healing. In particular, Abul Muzaffar Mahmudshah Sultan, who was from the Shaybanites, called him to Akhsi and treated him. After recovery, he offers Sultan Ali to write a book about medicine and treatment. "Even though I have very little time," he writes, "this treatise was written in accordance with His Majesty's instruction and was named Dastur ul-Ilaj"[2].

The work consists of two articles, the first article is about diseases specific to a particular organ and their treatment. The article, in turn, consists of 25 chapters, each chapter is divided into several chapters, and the chapters are divided into varieties.

The second article is about diseases that do not belong to a specific member and is divided into 8 chapters, each chapter is divided into several chapters, and the chapters are divided into varieties (parts).

The contents of the articles and chapters are as follows:

The first chapter of the first article deals with diseases of the head and consists of 17 chapters. The second chapter is about eye diseases and contains 26 chapters. The third chapter deals with diseases of the ears and consists of six chapters. The fourth chapter deals with diseases of the nose and it consists of seven chapters. The fifth chapter deals with diseases of the lips and consists of four chapters. The sixth chapter is about dental diseases and it covers several chapters. The seventh chapter is about gum and periodontal diseases, it consists of three types. The eighth

chapter is about diseases of the mouth and tongue, consisting of ten chapters. The ninth chapter deals with the diseases of the throat and small tongue, and contains seven chapters. The tenth chapter is about the lungs, lung tract, chest diseases, and consists of seven chapters. The eleventh chapter is about the heart, its ailments and cures, and consists of four chapters. The twelfth chapter is about diseases of the esophagus, consisting of four chapters. The thirteenth chapter is about stomach ailments, consisting of 21 chapters. The fourteenth chapter is about liver diseases, symptoms and treatment, divided into seven chapters. The fifteenth chapter is about the evils of divorce, consisting of four chapters. The sixteenth chapter deals with the causes, symptoms and treatment of diseases of the liver and spleen, consisting of two chapters. The seventeenth chapter deals with diseases of the bowels, consisting of eight chapters. Eighteenth chapter contains several chapters on diseases occurring in the anus, its causes, its causes, symptoms and cures. The nineteenth chapter deals with diseases of the kidneys, in several chapters. The twentieth chapter is about bladder disorders, which includes several chapters. Chapter twenty-one consists of 18 chapters on penile and ovarian disorders. The twenty-second chapter is about uterine diseases, causes, symptoms and cures, consisting of 16 chapters. The twenty-third chapter deals with diseases of the breast, covering several chapters. The twenty-fourth chapter deals with diseases of the membranes in the chest, consisting of two chapters. The twenty-fifth chapter contains several chapters on scoliosis, back pain, gout, scurvy, varicose veins, and "Elephant disease".

The second article deals with specific non-organ diseases and consists of eight chapters. The first chapter is about fevers, their types, causes and symptoms, and their treatment, and consists of several chapters. The second chapter is about swellings and rashes on the surface of the skin and covers several seasons. The third chapter is about diseases of the skin and other organs, their causes and symptoms, treatments, and consists of seventeen chapters. The fourth chapter is about "snake disease" and "fox disease" and other diseases, consisting of several chapters. The fifth chapter is about injuries, without a season. The sixth chapter deals with wounds, of two kinds. The seventh chapter is about knocking, falling, breaking, exits, several varieties. The eighth chapter is about poisons, consisting of three chapters.

The above-mentioned manuscript numbered 2264/1-2 is noteworthy, not only in terms of its antiquity, but also in terms of structure. Although headings in the text of the gold-water table appear separately in red ink, these headings are also outlined in red ink in large letters. This helps to easily find the chapters and chapters in the book. The most important thing is that the names of diseases and plants are outlined in black ink and a glossary is given. It is known that in medical works written in Persian and Turkish languages, the names of diseases and plants are usually left in Arabic, which makes it difficult for a reader who does not know Arabic to use the work. This difficulty is solved in the manuscript, even the framework of this work can be called an Arabic-Persian dictionary.

It is written on the first page of "Dastur ul-ilaj" that these dictionaries written on the edge of the book, checking and comparing them were the work of Akhund Mulla Abdulgafur and Qazi Arabshah. At the top of this page, Abdulaziz Bahadur Khan's seal is stamped. The second medical work written during the Shaibani period was written by Sultan Ali Tabib Khurasani and was called "Muqaddimai Dastur ul-ilaj" ("Preface to Dastur ul-ilaj"). 6 copies of this manuscript are stored in the fund of the Academy of Sciences of Republic Uzbekistan Oriental Institute under item numbers 757/1, 2264/1, 3663/2, 10925/6, 7269/1 11124.

This is an addition to the author's earlier work "Dastur ul-ilaj". About its writing, the author says: After the book "Dastur ul-Ilaj" is written, some saints, if something is written about the theoretical part of medicine and the vein, bohran (crisis) and other signs, this book (i.e. "Dastur ul-Ilaj") will be perfect. and a monument would have remained on the page of life, they said. For this reason, the "Preface" of this book was written[2].

The author writes here that he presented this book to Sultan Abu Sa'id Bahadur Khan (1530-1533) and says that he has been in his service for twenty years. This "Preface" is placed at the beginning of the manuscript number 2264 mentioned above and copied in 1589. "Introduction" consists of 16 chapters and covers general issues of medicine, such as health care, vein, urine, crisis, air.

The first chapter of the "Introduction" is called "On Health" and consists of 16 chapters. The second chapter is about the limits, scientific and practical benefits, pillars, mizaj, types of repentance and consists of 19 chapters. The third chapter is about knowing the structure of normal organs and this chapter is divided into seven chapters. The fourth chapter is about knowing the structure of complex organs and it consists of 19 chapters. The fifth chapter is about powers and it consists of 5 chapters. The sixth chapter is about knowing the diseases that occur from external influence, collaboration, client, simple and complex organs, consists of 6 chapters. The seventh chapter is about veins, it consists of 20 chapters.

The eighth chapter is about the benefits of breathing. The ninth chapter is about obtaining evidence from urine, which consists of 20 chapters. The tenth chapter is about determining a person's disease based on food waste, which includes 7 chapters. The eleventh chapter is about determining the disease according to the sweat, it is divided into five chapters, the twelfth chapter is about the condition of the blood, it consists of five chapters. The thirteenth chapter has its own chapter on determining illness based on the state of the body. The fourteenth chapter is about birth and death and contains 6 seasons. The fifteenth chapter deals with signs and symptoms of recovery, non-recovery, hope and despair, divided into 11 chapters. Sixteenth chapter crisis. The eleventh chapter is about the crisis. Consists of 8 seasons.

"Dastur ul-Ilaj" together with "Muqaddimah" were printed in Lahore, India in 1878, 1880, 1890 and 1899 by lithographic method. The volume consists of 334 pages. At the end of the book, the publishers write about this work: "It is an extremely useful work on the science of medicine for both young and old, and its benefits are incalculable."1 The publishers also noted that they prepared this copy by comparing several manuscripts.

It should be mentioned that "Dasutr ul-Ilaj" and its "Preface" are written in simple and fluent language, the division into chapters, seasons and parts makes them easy to use. Sentences and meanings are stated succinctly and clearly without too much detail. The fact that it has been published several times is proof of our word.

In conclusion, the science of medicine, along with other sciences, had its development during the Shaibani period. The above-mentioned "Dastur ul-Ilaj" and its "Preface" had an impact on the development of medicine of the next period.

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THE USAGE OF AERO-SPACE SPACECRAFT AND THEIR ADVANTAGES IN MANAGING LAND CADASTRES

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Abstract. *In this article, opportunities for the use of innovative technologies in order to increase the efficiency of the land cadastre work being carried out at present, the consistent implementation of the socio-economic development program in our country, the deepening and development of economic reforms, and the solution of the problems of the implementation of the unified state policy aimed at the effective and targeted use of the republic's land resources issues of creating opportunities and ensuring special attention are highlighted.*

Keywords: *land, aero-space imagery, land cadastre, remote sensing, geodesy, cartography, drones, land monitoring and modern applications.*

Opportunities are being created for the use of innovative technologies in order to improve the efficiency of land cadastre work in our republic. In the provinces and districts, the work of connecting the aero-space photographs taken in recent years to the plan through the state geodetic heights, creating new digital orthophoto plans of various scales is underway.

Determining the administrative-territorial borders using the orthophotoplans created today, the results of decoding in camera and field conditions, the agricultural maps reflecting the current state of the land used by land users and the calculation records of the types of land areas directly related to them according to the contours, as well as the transfer of land areas without loss of pasture and is to carry out geobotanical research in hayfields, to carry out placement and monitoring of agricultural crops and to update the database of the state land cadastre report in electronic form in the geoportal system.

Based on the Decision of the Cabinet of Ministers No. 287 dated August 31, 2016, the Regulation on the procedure for the operation of drones (unmanned aerial vehicles) in the civil and state aviation of the Republic of Uzbekistan was approved.

Also, unmanned aerial vehicles are carried out in accordance with the law on the basis of a special permit. Control of unmanned aerial vehicles is carried out by the State Inspection of Flight Safety Control of the Republic of Uzbekistan. New electronic digital maps are being created based on modern software for creating electronic digital maps, including new technologies that have entered production, including high-resolution aero-space photographs.

An example of this is the Ptero-G1 aircraft-type unmanned aerial vehicle, one of the modern technologies currently used by the state unitary enterprise "Geoinformkadastr". The digital

UltraCamX aerocomplex, renovated and put into operation by the enterprise in 2018, is installed on board the AN-2 aircraft, and aerial photography is being carried out.

In December 2018, the regions of Tashkent and Khorezm regions were created using UltraCamX, Denov, Shorchi and Kyzirik districts of Surkhandarya region were created using Ptero G1, in the territory of the Republic of Karakalpakstan using aero-space photos. As a result, a clear cartographic basis was created for determining the boundaries of the administrative-territorial units of our country, conducting land resources delineation, and conducting geobotanical research in pastures and hayfields. In addition, electronic digital maps of agriculture reflecting the current state of land used by land users in Bostonliq district of Tashkent region and records of land area calculation according to contours have been updated.

Step by step transition to the technology of three-dimensional terrain image use based on the use of the above-mentioned remote sensing materials and modern programs will drastically reduce the field decoding work and create conditions for performing the work in a camera-free manner. One of the main advantages of using aero-space photographs in land cadastre is that it makes it possible to take high-resolution pictures of these areas.

By using orthophotoplanes created on the basis of modern technologies and aero-space photographs, up to 80% of field work can be reduced and it can be carried out in camera mode. In this case, if aero-space photos are taken according to the season, it is possible to separate the photo according to the shade (phototone), and not much time is spent on field work. The use of space photography and aerial photography and their advantages can be seen in the following pictures.



Figure 1. Electronic digital agricultural maps created on the basis of space photographs



Figure 2. Photographs created using space and aerial photographs

Nowadays, the use of innovative technologies in the management of land cadastre in our Republic makes it possible to achieve more results. In particular, modern photogrammetric programs PhotoScan, Px4D, PhotoMOD, Bentley CC are used to create three-dimensional (3D) electronic digital maps, the use of which in the production process helps to further increase the quality of work.

As one of the strategic plans in our republic, during the next years, the updating of land information using the materials of remote sensing of the land, the organization of the activities of the analytical center, and the work of the analytical center will be carried out in a fully automated system based on a mutual technological chain using the blockchain method. In addition, it is planned to introduce an online system of land resources management.

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CHINESE SCHOLARS ON THE SIGNIFICANCE OF PRC CHAIRMAN'S INITIATIVE "ONE BELT ONE ROAD"

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Abstract. *The article is devoted to the analysis of the opinions of Chinese scientists on the meaning, goals and objectives of the initiative of the leadership of the PRC "One Belt One Road". In their opinion, this is the name of a long-term and multifaceted program of turning China into a global great power by the middle of this century and creating a new world order. It is largely based on materials in Chinese.*

Keywords: *PRC, China, interests, scientists, initiative, economic development, transport corridor, land, sea, belt, importance, regions, program, energy resources, export, import, raw materials, goods, markets.*

Initiative "One Belt, One Road"

The initiative of Belt and Road is connected to the name of current Lider of the People's Republic of China, Xi Jinping (习近平), who came to power in 2013. This initiative arose in the following situation:

1) Economic development, including solving the problem of training young people abroad to become mature specialists in the field of modern technology and electronic. The PRC has made great progress. On this basis, it has become a world factory for the production of various products and equipment, including clothes, modern electronic equipment, and the strategy of the PRC government "Going to the international stage" or "Going abroad" has started to give positive results. [Сидикова М. 12. 19 - 21];

2) China «shyaokang» (小康) has reached the last period of the implementation of the program of bringing the life of the society to the middle level;

3) The growth of the export of products produced in the country and the import of various necessary raw materials and fuels has reached a high level;

4) Reserve of foreign currencies due to the increase, the PRC became a capital exporting country and since the global economic crisis used to activate the purchase of shares and debts of European companies;

5) Due to the annual increase in fuel consumption and the increasing fuel shortage, keeping the country's production rate below 8% is under threat;

6) the PRC's dependence on the Russian Federation for the importation of goods has increased;

7) The increase in the level of social life, the gradual increase in the cost of labor force began to increase the cost of products produced in the country. This began to negatively affect the competitiveness of China's export goods in world markets. As a result, there was a need to prevent this, including improving the logistics of exporting products to Europe and other distant countries, shortening the distance and opening the most convenient routes;

8) The plan to open the shortest and most convenient historical caravan route between China and Europe and the Middle East, i.e., the railway corridor from Kashkar through

Kyrgyzstan, Uzbekistan, Turkmenistan and northern Iran, has long been unrealized. But for the Chinese government, the urgency of this plan has increased;

9) The need to exploit African markets and natural resources has increased. This need increased the importance of the plan to transform the historical Great Silk Road, which does not pass through the territory of the Russian Federation, a large country, into a modern road;

10) Due to the increase in production and the spread of various harmful gases into the air, the pollution of the waters of internal rivers and canals, and the increase in various wastes, the ecological condition of the country has worsened. Actions taken to correct this situation did not bring the expected results, forcing the government to look for new measures;

11) In order not to reduce the amount of exports, the state faced the tasks of finding new markets from different continents, looking for a new area for effective use of Chinese capital, and further expanding foreign relations;

12) In order to deliver Chinese goods to different continents, the need to open and modernize easy and profitable logistics routes on sea and land has increased;

13) In order to get rid of dependence on the US dollar and the euro for the PRC, it became necessary to convert the Chinese yuan into an international currency and conduct most of the trade relations with foreign countries in this currency;

14) on the basis of the achievements achieved as a result of economic reforms of a quarter of a century, the leaders of the People's Republic of China, who were brought up in a traditional national spirit that contradicted some Western cultures, had the idea of turning China into the largest and most powerful country in the world. This idea was called "Chinese Dream" ("Zhungo Men"), and the time of its realization was set as the middle of this century, the 100th anniversary of the founding of the People's Republic of China.

In September 2013, in a speech at the Nazarbayev University of Kazakhstan, the Leader of the People's Republic of China, Xi Jinping, for the first time called the "Great Silk Road Economic Belt" («Sichou chjilu jingji day» 丝绸之路经济带) forming is China's great dream. Soon after, this idea was highlighted in Indonesia.

Commenting on the concept of the "Chinese dream" in his presentation, the leader of the PRC said that "the policies of the countries will be brought closer together, roads will be opened, free movement of goods and funds will be ensured, economic development will be accelerated on the basis of bringing people closer to each other, and the necessary territory will be expanded for this." [Ma Юан. 2014: 6.]

After Xi Jinping's speech, various solemn events and large-scale international conferences were held in the People's Republic of China on the essence and prospects of the "Great Silk Road Economic Belt".

For example, on November 28, 2013, an international conference dedicated to scientific and technical cooperation was held in the city of Urumqi with the participation of representatives of 7 foreign countries related to the Great Silk Road. This conference is dedicated to the formation of the "Great Silk Road Economic Belt", its benefits and prospects. [Ma Yuan. 2014: 136-137].

In May 2014, Xi'an hosted events such as the 18th International Conference on the Great Silk Road, an exhibition on the results of cooperation between the eastern and western regions of the PRC, and an international trade and investment fair. These events were held under the slogan "Jointly building the Great Silk Road Economic Belt is the basis for strengthening interregional cooperation and development" [Ma Yuan. 2014: 159].

On June 26-27, 2014, the international conference "The Great Silk Road Economic Belt - creating a new opportunity for joint economic development, equal use of income and prosperity for its participants" was held in Urumqi.

In September 2014, the conference entitled "IX International Conference of the Heads of the Great Silk Road Cities - Joint Development of the Great Silk Road Economic Belt Cities - 1014" was held. Representatives of 48 cities from 25 countries were invited to it.

The leadership of the People's Republic of China has paid great attention to the issue of wide promotion of "Building the Great Silk Road Economic Belt" in the press and mass media.

Among the works in this field is a large-format color photo album with brief annotations entitled "Shin sichou zhilu - chungshin kaishi de lyucheng" ("The New Silk Road - A New Means of Travel") can be said to have been published. Priced at 198 yuan, this album has been widely distributed abroad. It has become an important gift item for visitors to the PRC.

Ma Yun, the author of the album, noted that "the Great Silk Road Economic Belt opens a new page in history, creating new conditions for people to cooperate and use the roads on an equal basis" [Ma Yuan. 2014: 6].

One can agree with Ma Yun's opinion if the issue is approached from the perspective of the interests, goals and political-economic opportunities of major countries. But it is difficult to find examples of such "equal treatment" in Chinese history. When this country became united and gained power, the emperors who ruled it considered themselves the representative of Heaven on earth and the owner of all the lands on earth. In international relations, the gifts brought by the ambassadors of other countries were considered a sign of obedience, and the gifts they gave in return were considered by the emperor as a favor shown to the obedient. It is safe to say that there is and will be an "equal relationship" in all issues, even in the international relations of the present time, in the relations between the big country and the small countries. Because it is affected, first of all, by the non-uniformity of their economic, financial and technical capabilities. After the implementation of the mentioned measures, soon after the Leader of the People's Republic of China Xi Jinping announced the "One Belt, One Road" (yi-dai yi-lu / 一带一路) initiated. In practice, this is a continuation of the "Silk Road Economic Belt" policy. But the new initiative is much more refined and incorporates Beijing's strategic goals and long-term plans. It can be interpreted in different ways, but it is difficult to know the true meaning behind it. In his own time, Mao Zedong also liked to express his goals with cryptic words in the form of slogans or initiatives, following the tradition of Chinese scholars. One of those words ««Dongfeng yadao Xifeng» 东风压倒西风. Literally translated, it means "East wind overcomes the West wind". But in its soil is hidden the meaning that in the future, China will overtake the Western countries.

The ancient Chinese sages emphasized that a person should keep the true purpose of his work a secret, that no one but himself should know. But they do not express this idea directly with 4 hieroglyphs «man Tyan guoxay» (瞒天过海 - "If you want to cross the sea, don't tell God about it." This word was written by ancient Chinese politicians and scholars «San shi lyu ji» (三十六计 – "36 strategies" or "36 plans") is the first rule mentioned in the work [Stefan.1999: 5].

The dictionary meaning of the word "one belt, one road".

Based on the dictionary meanings of Chinese hieroglyphs, it is used twice in the initiative promoted by Xi Jinping yi word means one, dai带 – belt, lu路 – road. On the surface, these

words do not convey the true meaning of initiation. Nevertheless, this initiative resonated in the language of representatives of different countries. The Chinese associate all of the PRC's foreign policy and relations with this 4-word initiative.

A closer look at this leads one to wonder what meaning and purpose lies behind the initiative expressed in these mysterious words. Based on the dictionary meaning of these three hieroglyphs, philosophical traditions, the content of the economic program to be implemented in the middle of this century, that is, the "Chinese dream", and the domestic and foreign policy of the People's Republic of China in the last period, on the basis of the initiative of the leadership of this country, "the formation of a global economic area that serves the interests of China" It can be understood that the meaning lies. It is known that the "Chinese dream" is to make this country the most powerful country in the world for the 100th anniversary of the People's Republic of China, to create a new economic area where its goods, money, equipment and labor can move freely.

In the speech of some Uzbeks and in the Uzbek-language press, there are cases of using the translation of this initiative as "Bir makon, bir yol". The Uzbek word makon comes from Arabic and is used in the meaning of residence, place of residence, territory, abode, homeland, rank, rank. [Ўзбек тили. 206. Жилд 2. 531]. Chinese dai带 the word can also be used in the sense of a rule in certain circumstances. If the "yiday, yilu" initiative is defined based on these, it gives the enigmatic concept of "one rule in one region". This does not correspond to the original meaning of the initiative put forward by the leader of the People's Republic of China.

According to, a famous Chinese scientist and an active campaigner of the "One Belt, One Road" Wang Yiwei王义桅, in this word yi hieroglyph "wealth, constant increase", dai带 – "equal distribution of wealth based on the Chinese model", lu路 and in the 21st century, it is to interest and support all countries to follow the Chinese model [Vang Yivey. 2016: 157].

According to information on the Internet, the "One Belt, One Road" initiative of the President of the PRC, Xi Jinping, was first mentioned in the speech of the Chinese Foreign Minister Wang Yi. Later, it was reflected in the official political documents, including the text of publications such as "2015 Socio-Economic Development Plan of the People's Republic of China", "About Government Service". Then this initiative was included as a state program among the important and urgent tasks of the new government of the PRC [Wikipedia].

Causative factors initiative of the "One Belt, One Road"

The Chinese press says that the reason for the initiative of the PRC leader depends on the following factors:

- 1) this initiative includes an area with 63% of the world's population and an economic volume of 21 trillion US dollars and extremely rich natural resources, which is a great opportunity;
- 2) the need to create a new model of international cooperation, to find a suitable way to improve the functioning of existing regional bilateral and multilateral structures with the help of China;
- 3) this initiative "increases the need to ensure the free and orderly movement of economic factors, the effective use of natural resources, the expansion and deepening of cooperation within the framework of market relations, and the need to coordinate the economic and political actions of the countries that are part of the "Great Silk Road Economic Belt";

4) the need to expand and enrich regional relations, establish a new system of joint regional relations, and create a basis for the development of all countries with equal rights and equal benefits [Wang Yiwei. 2016: 157].

Wang Yiwei explains the reason behind the "One Belt, One Road" initiative with the following circumstances:

- 1) "China's reforms appeared as a new achievement of humanity" [Wang Yiwei. 2016: 9];
- 2) "Improvement of internal relations in China, formation of unanimity of the population, and the completion of the work of raising awareness and understanding among citizens;
- 3) The time has come to create a foundation for the formation of a new world open to China" [Wang Yiwei. 2016: 19];
- 4) After the reign of the Song Dynasty (960-1279), the global economic center moved from the East to the West, while the opposite is happening now, and it is clear that the center of economic development will completely move from the West to the East in 2025;
- 5) The fact that the first 10 years of the 21st century was the period of the fastest development for China is a manifestation of the shift of not only the world economic center, but also the political center from the West to the East, and the main burden in this process falls on China;
- 6) It is the increasing need for free movement of Chinese goods, capital and labor [Wang Yiwei. 2016: 9].

Objectives based on the initiative "One Belt, One Road"

Wang Yiwei published his book "Shije shi tungde - Iday ilu de lotszi" (“一带一路”的 逻辑 – "The open world is the real goal of "One Belt, One Road". Explaining the reason for this, the author says that the basis of this initiative is to create a world open to China and based on a new order. Based on this, it should be noted that the original purpose, which is difficult for others to understand, is hidden with the 4 hieroglyphs (words) read as "Iday ilu". On deeper consideration, the title of Wang Yiwei's work reveals to some extent the real purpose behind this initiative. In his work, Wang Yiwei also explains Beijing's strategic plans to open up comprehensive transportation corridors under the Belt and Road initiative. He said that the basis of this initiative lies in the development and expansion of trade relations between the PRC and the countries of Europe, the Middle East and Africa, including the opening of transport routes that pass through the sea and that are beneficial and safe for Beijing, and ensure the free movement of Chinese goods [Wang Yiwei. 2016: 65]. At the same time, the scientist emphasizes the need to do the following practical things to implement this plan.

- 1) formation of a broad economic zone that serves China's interests;
- 2) taking necessary measures and doing practical work to create a global economic area on the basis of countries connected by land and sea routes;
- 3) to see equal benefits and be responsible in international trade relations with equal rights, to introduce the principle of equal development;
- 4) equal use of natural resources, formation of new markets and their control, based on the same rule in the sale of manufactured products, cooperation, increasing the responsibility of partner countries in coordinating and implementing these works;

5) ensuring openness in 5 directions, such as planned trade, freeing of capital movements, raising the political consciousness of peoples, increasing their economic knowledge, bringing their thinking closer together;

6) modernization of the following 6 transport corridors and ensuring their operation in a progressive condition:

- The economic corridor called "New Eurasian Bridge", that is, connecting Kazakhstan-Russia-Belarus with seaport cities in eastern China, Jiangsu and Shandong, including Lianyungang, Qingdao, Jizhao, Xuzhou, Zhengzhou, Luoyang, Xi'an, Lanzhou, Urumqi, Korgos railways passing through oil production areas around Astana and the Caspian Sea;

- China-Mongolia-Russia Economic Corridor, that is, an economic corridor including Tianjin, Dalian, and Manzhouli, a crossing point at the northwestern border of the PRC, connected by railways to the Baltic Sea through Mongolia, Russia;

- China - the economic corridor formed by the roads leading to the Persian Gulf through Central and Western Asia, that is, the economic corridor that includes the roads connecting Urumqi (the center of the Xinjiang-Uighur Autonomous Region), Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan, Turkmenistan, Iran and Turkey;

- An economic corridor connecting Kunming, South China, and the countries of Southeast Asia, Singapore, Laos, Vietnam, Cambodia, Thailand, and Malaysia;

- An economic corridor connecting the southern Pakistani ports of Ghara and Karachi via Khunjerab (Khunchilapu), a crossing point in the mountainous border region in the southwestern part of the PRC, and the Pakistani cities of Islamabad;

- The maritime routes of the Silk Road, that is, the economic corridor that includes the waterways from the ports of southern China, the South Sea and the ports of Singapore, the Indian Peninsula, southern Pakistan, southern Iran, and the Persian Gulf to southern Europe and Africa [Wang Yiwei. 2016: 13-17].

According to Wang Yiwei, the tasks and plans under the Belt and Road initiative will be implemented in the following three stages:

1) Full implementation of the tasks developed within the framework of the initiative during the 9-year period from 2016 to 2024 and creation of the necessary foundations for this;

2) starting from 2024 - to complete the creation of a single global economic zone based on the cooperation of the countries related to the Silk Road economic corridors, to introduce all necessary standards for opening and using transport corridors and cooperation;

3) By 2049 - the creation of a single global economic zone under the leadership of the PRC, free movement for all participating countries, equal benefits, equal use of the created conditions, equal communication, equal responsibility and development prospects. citation [Wang Yiwei. 2016: 157].

At the same time, Wang Yiwei said that investment, trade relations and cooperation will be the main content of the "Belt and Road" initiative [Wang Yiwei. 2016: 25], states that enough modern high-speed railways have been built within the PRC, and that the Chinese government is ready to take responsibility for the construction of such roads in the countries connected with the "Silk Road Economic Belt" [Wang Yiwei. 2016: Introduction. 9].

According to Wang Yiwei, in terms of content, the Belt and Road Initiative is "Chinese traditional wisdom thinking" («Chjungguo chuantung chjixuey» 中国传统智慧) reflects the basics [Wang Yiwei. 2016: 157]. In this way of thinking, mutual trust, communication and mutual

understanding between different peoples and countries is aimed at harmonizing "Chinese intelligence" with the thinking of other cultures [Wang Yiwei. 2016. Introduction. 7]. According to the scientist, the initiative is based on the idea of reviving the "zhonghua minzu" (zhōnghuámínzú - "the people of the center of civilization"), which has been the main goal for China for 200 years [Wang Yiwei. 2016: 157].

If the issues and principles mentioned above by the PRC scientist are carefully studied, it is natural that questions will arise as to how practical they are, whether China's economic relations with foreign countries will develop on the basis of equal rights norms.

From the point of view of the benefit of the PRC, the indicated transport corridors are certainly important. But considering the political and economic benefit from them, it is hard to believe that these corridors will give the same result to all countries. Large countries, especially those that have invested more in their construction and modernization, definitely have the upper hand in terms of profit. In order for the relatively small countries to have equal benefits with the big ones, they should have great potential in production, in the field of modern equipment and technology, and in exporting their products, like Japan and South Korea. Otherwise, the equality in the issues that Wang Yiwei mentioned may remain on paper. In addition, the PRC government tries to prioritize its own interests while building roads in foreign countries with its own funds. This is a natural situation, no country solves the problems of others at its own expense, does not put the interests of others above its own. If you look at the history of China's foreign relations for two and a half thousand years, you can find many proofs of this. In the past, Chinese emperors considered themselves the "representatives of heaven on earth" and acted on this concept, gradually expanding their territory by gradually taking over the lands of others. They did not see these actions as aggression, but rather as expanding the scope of Chinese civilization and caring and helping other peoples. Those who opposed the actions of the emperors were brutally punished. From a strategic point of view, considering which of the 6 shipping routes or "economic corridors" ("jingji day") mentioned by Wang Yiwei is the most important and safe for China, we can unanimously say that the transportation corridor along the ancient Great Silk Road is . The reason for this is as follows.

- Shipping of containers by sea-based corridor is cheaper but takes more time. In a certain situation, it is possible that it will be blocked or become difficult for China. According to Beijing politicians and economists, such a situation may be the result of deteriorating relations between the PRC and the US. In a situation where China is growing stronger year by year and aims to become the most powerful country in the world in the future, to establish a new order to improve interstate relations on a global scale, it is possible that a conflict or even a conflict will occur between these two countries.

- From the political and economic point of view, for Beijing, the transport corridor passing through China-Mongolia-Russia to Europe is reliable and relatively safe. However, a large part of the roads within this corridor pass through the territory of Russia. Therefore, the government of the People's Republic of China spends a lot of money in favor of Moscow in order to trade with European and Middle Eastern countries and carry transit cargo through this route. In addition, at a time when the labor force in China is becoming more expensive every year and the cost of products manufactured for export is increasing, the use of this transport corridor will cause material damage to the PRC. At the same time, it strengthens China's dependence on Russia. In addition, the government of the People's Republic of China is careful in its relations with the Russian

Federation. He does not ignore the fact that the relations between the two big countries may deteriorate. Learning from the events observed in history, Beijing does not forget that in a certain situation, the interests of large neighboring countries may collide. Moreover, the use of this transport corridor is not the only opportunity for the Chinese government to have economic relations with the West.

- Currently, for Beijing's economic connection with the West, there is a railway from Urumqi through Alashankou and Kazakhstan, Russia. The section of this transport corridor passing through the territory of the PRC is much larger than the northern transport corridor through Siberia. But using this corridor will keep China dependent on Russia. There is also a railway from Urumqi to Alashankou and Iranian ports through Kazakhstan, Uzbekistan, Turkmenistan. It was opened in 1990 [Khodjaev A. 2020. 197-207]. But due to the fact that a large part of this road does not pass through the territory of the PRC, Beijing spends additional funds in favor of Kazakhstan for transit cargo.

- From the strategic and economic point of view, the most convenient and shortest transport corridor for economic communication with the West for the PRC is from the industrial cities in the eastern regions of China to Xi'an (ancient Chang'an), Lanzhou, Turfan, Urumqi, Kashkar, Osh (Kyrgyzstan), Andijan, Tashkent and It is a transport corridor consisting of roads to Ankara and Istanbul (Turkey) through Samarkand (Uzbekistan), Turkmenistan, Tehran (Northern Iran), Baghdad (Iraq). Firstly, in the future, it is possible to form a transport corridor connecting European, African and Middle Eastern countries with railways along this corridor, and many regional railways can be connected to it. Secondly, the Beijing government will save a lot of money in transit cargo from this transport route. Because most of the road in this direction passes through the territory of the PRC. In addition, since this transport corridor does not pass through Russian territory, Beijing will not depend on Moscow for trade with the West. But a large part of this transport corridor has not yet been built by railway. For various reasons, the PRC government's long-standing efforts in this regard have not yielded results. But Beijing has not given up on the plan to build a railway in the necessary places and convert the existing highways into modern expressways [Khodjaev A. 2020. 197-212].

Currently, the railway connecting the eastern industrial cities of the PRC with the western border regions has been delivered to Kashgar. One route of the Uzbek railways was delivered to the city of Pop in the Fergana Valley. If the Kashkar-Pop railways are connected through Kyrgyzstan. The following new opportunity will be gained for the PRC.

First of all, the internal roads of the PRC for the transportation of transit goods are quite long. This, on the one hand, allows Beijing to significantly save money in terms of logistics, and on the other hand, creates new conditions for the full use of the capabilities of Xinjiang-Uighur Autonomous Region (historical East Turkestan). On the third hand, in the future, it may be possible to build modern high-speed highways in the direction of the railway, carry gas pipelines, and directly use the fuel and other wealth of countries such as Uzbekistan, Turkmenistan, Iran and Azerbaijan. Fourthly, if the Kashgar-Kyrgyzstan-Pop railway is built, Beijing will have the shortest transport corridor into Afghanistan. This will create favorable conditions for the use of the natural wealth not only of South Central Asia, but also of Afghanistan.

But the realization of Beijing's plans in this regard depends on the internal political and economic development of the PRC and external factors, including the internal political and

economic situation of the Russian Federation and its attitude to the construction of a railway along this transport corridor.

Of course, the construction of the Kashkar-Kyrgyzstan-Pop railway will not benefit Russia. A large part of the transit cargo carried through the existing northern transport corridor, that is, the KNR - RF - Europe roads, passes at the expense of the southern transport corridor. This situation leads to a decrease in a significant part of the income that falls on the account of Moscow. In addition, the opening of this transport corridor may further strengthen the economic and political position of the PRC in the countries of Central Asia. This situation is also likely to make the Russian government nervous. But he cannot openly oppose the opening of this transport corridor. To prevent this, Moscow may try to take control of the newly opened transport corridor by strengthening the activities of the Eurasian Economic Union (EEU), the Collective Security Treaty Organization (CSTO), and including Uzbekistan in this organization. Taking into account the interests of the Russian Federation and the current geopolitical and geoeconomic situation, the PRC government may try to interest Moscow in cooperation in the "Belt and Road" economic program.

The recent situation on the international scene, that is, the political and economic difficulties caused by the sanctions imposed on Russia by the United States and the European Union due to the war action launched by the Russian Federation in Ukraine under the name of "special military operation", Moscow's vision for the construction of the Kashkar-Kyrgyzstan-Pop railway will not be affected. Based on the new political and economic situation and in agreement with Beijing, the Russian government may soften its position in favor of the plans of the People's Republic of China.

As mentioned above, the PRC's interest in the opening of the Kashkar-Persian Gulf and Istanbul transport corridor passing through countries such as Kyrgyzstan, Uzbekistan, Turkmenistan and Iran, Iraq is related to the country's internal economic needs, geopolitical and geoeconomic goals. In addition, it is related to the internal needs of China, which has a population of 1 billion 400 million and supplies the world markets with its products, primarily with its demand for gas and oil.

At the same time, a large part of the fuel needed for the PRC is imported by rail and pipeline from Russia and by sea from the countries of the Middle East. The use of waterways for this purpose depends entirely on external factors, including the PRC's relations with the USA, India, and South Asian countries. If these relations, especially US-China relations, break down, it is possible that the sea route will be blocked for Beijing. In this case, the PRC may find itself in a difficult situation. Currently, there are various conflicts between the PRC and the US, India and Vietnam.

Now the relations between Russia and the PRC are in good condition. In the recent past, there have been armed conflicts between them. Moreover, it cannot be said that the interests of two large neighboring countries with different economic foundations and political thinking will never collide. It is already known to everyone that there is an understanding that between countries there will be interests, but not friendship. But these interests are not always the same. In addition, the Russian Federation has a large territory, a relatively small population, a country that exports natural resources, while the PRC is the opposite. Moreover, if you pay attention to the information and historical maps published in the PRC press over the last 30 years, you can be sure that, despite the fact that the border issues between the two countries have been resolved, there is a spirit of

resentment in Beijing towards Moscow. For example, in the historical maps published in the PRC in 1996, it is shown that many places that are part of the RF at the same time were included in the territory of the Manchu Empire, which occupied the throne of China in 1664-1911 and was historically called Qing [Zhungo lishi. 1996. 65-66]. Based on these, it is difficult to say that there will be no conflict of interests between the promising Russian Federation and the PRC. If such a situation occurs, the Chinese government may find itself in a difficult situation in terms of fuel imports. Therefore, Beijing will prevent this and pay great attention to the faster opening of the Kashkar-Persian Gulf and Istanbul transport corridor, which passes through countries such as Kyrgyzstan, Uzbekistan, Turkmenistan and Iran, Iraq.

In the following period, the political and economic relations of the PRC with African countries rose to a much higher level. Using the natural resources and other opportunities of this continent is one of Beijing's strategic goals. At the same time, the government of the PRC, as part of the program to improve the environmental conditions in the country, also sees this issue as a convenient place to relocate the production enterprises that have a more negative impact on the issue. That is why Beijing's investment in Africa, the equipment it brings, and the number of Chinese workers there are increasing every year. That's why Beijing is intensifying efforts to create the conditions it needs in Africa, including building railways, ports, power plants, factories, hospitals, and schools. For example, during the years 2000-2017, China invested 40 billion in Africa, the volume of trade relations with the countries of this region was 170 billion. amounted to US dollars. In 2018, the number of medical personnel sent by Beijing to Africa was 25,000. These numbers are increasing every year. China is actively building railways, ports, power plants, factories, hospitals, schools, military cooperation in Africa [Tomberg. 2008: 84-90]. The Chinese government is doing these things in order not to face the opposition of the local people, not to interfere in their internal affairs, not to try to change the existing laws.

In order to strengthen its position in Africa and use the markets and natural resources of this continent, the government of the PRC has been demonstrating its readiness to provide funds, goods, and highly qualified specialists under all circumstances. At the same time, compared to the USA, Russia and European countries, which entered Africa earlier, they are trying to show themselves as good, caring and peace-loving to the local people.

If one looks at China's past territorial expansion policies, especially the ruling dynasty's pre- and post-achievement practices, two different attitudes can be seen. It is possible to witness that the Chinese emperors tried to pretend to be open-minded, caring, peaceful and hospitable to others until they achieved their goal. An example of this situation is the 1700-1758 Qing (Manchurian) dynasty that occupied the throne of China in 1664-1911 and conquered the Jung'or and Ėrkend khanates in Eastern Turkestan observed at the beginning of diplomatic and military efforts aimed at the loss. After the Qin dynasty lost these khanates and took over their lands, the attitude towards the local people was completely different. Let's hope the current PRC government does not.

As part of the "One Belt One Road" initiative, Beijing will try to remove all the obstacles that hinder the development of China's relations with countries in the West, including countries in Africa, and to solve existing problems, and to ensure the openness and usefulness of all transport corridors for China. In other words, for the 100th anniversary of the PRC (by 2049) the "Chinese dream" («Chjungguo meng» 中国梦) provides implementation. If this dream comes true, it is

expected that by the middle of the 21st century, the PRC will become a developed country that will occupy the first place in the world.

Of course, the realization of the "Chinese dream" depends on many unpredictable internal and external factors. It is difficult to predict the future of competition between the PRC and the USA. Another unpredictable factor is the man-made and highly contagious corona virus (coronavirus, "Shinshing guanzhuang bingdu" in Chinese 新型冠状病毒) is called a disease. This disease appeared as a disaster that not only affected the domestic situation of China, but also spread and greatly affected the whole world. No one can tell what the outcome of this unexpected disease will be. A third unexpected event that negatively affected the PRC's domestic situation and reputation on the international stage was Beijing's new policy towards Muslims, including the Uyghurs.

One of the factors that is difficult to predict in advance is that the actions taken to realize the "Chinese dream" may strengthen the great nationalistic spirit of the Chinese people. It is difficult to say what the consequences of this situation will be.

At the 19th Congress of the Communist Party of China, held on October 18-24, 2017, new tasks were adopted to realize the "Chinese Dream" until 2050 [Zhang Peng. 2020: 32]. The Diet passed constitutional amendments that would allow Xi Jinping to remain in office until the end of his life, strengthen the role of the Communist Party, and strengthen the fight against corruption. With this, the leadership of the PRC abandoned the law, which was introduced under Deng Xiaoping, that the top leadership can only be elected twice. It is known that for 30 years, this law created the ground for ensuring political stability and effective implementation of economic reform in the PRC. Based on the practice of the former USSR, the policy of strengthening the role of the party may increase the intervention of local party organizations in the production process, and this situation may lead to negative results. But the question of how this situation can affect the prospects of the PRC is not clear. In 1996-1998, when the author of this article studied the experience of advanced manufacturing enterprises in the southern regions of China, it became clear that the level of development of private manufacturing enterprises without involvement of party organizations was high. On the contrary, it was observed that the productivity of state-owned enterprises directly involved in party organizations is low. Maybe it looks different now. However, the increase in the outflow of foreign currencies in the country, the fact that the government has started to take measures against it, the problems arising in the field of urban construction, including the fact that built houses are not being sold, the closure of some enterprises established at the expense of foreign funds, the rate of production in the country is decreasing from 8%, etc. the occurrence of situations calls for a deep and comprehensive study of the new situation and its consequences.

Based on the above, it can be said that the main content of the "One Belt, One Road" initiative is the creation of an open and profitable global market for China, that is, a global economic area where Chinese capital, manufactured products, and labor can move freely and is provided with modern transportation corridors. lies in creating. But Chinese scientists say that such an economic zone allows all countries included in its scope to use the opportunities created, to carry out relations on an equal basis, and to share the benefits equally. However, based on global practices and experiences of relations between large and developed countries and small developing countries, this equality emphasized by Chinese scientists raises doubts.

Within the framework of the global economic area defined by Chinese scientists, the current Central Asia is of great importance. Therefore, Beijing pays great attention to the republics of this region and tries to further strengthen its political and economic position in the region. At the same time, it will increase investment in all areas and road construction necessary for the use of the natural wealth of the region. Along with the financing, the Chinese government will try to bring its machinery, manpower, modern communication and control tools and technologies to the region. At the same time, it activates lending to the countries of the region.

**One of the original goals of the "One Belt, One Road" initiative
- bringing the Chinese language and culture to the world stage**

According to Wang Yiwei, spreading the Chinese language and culture widely through the establishment of Confucius centers, schools and institutes among other countries and peoples is also part of the tasks within the framework of the Belt and Road initiative [Wang Yiwei. 2016: 208-216].

In most cases, the government of the People's Republic of China has been doing this work on the basis of establishing "Confucius Centers", "Confucius Schools" in various countries, including Central Asian republics, and providing grants to foreigners to study in Chinese cities in social sciences such as economics, language, and literature.

For example, in 2004, the Tashkent State Institute of Oriental Studies (university from May 2020) "Confucius Center" was established for the first time at the suggestion of China [Shazamanov, Sharapov. 2012: 78]. The official agreement was signed in November 2004 during the international conference on teaching Chinese abroad. Soon after, this center was transformed into an institute. This institute was assigned the task of teaching the Chinese language and culture to representatives of the local population in various fields. Studying at this institution was started on the basis of organizing short-term courses. There was no age limit for those who wanted to study. The modern "Confucius Institute" established in Tashkent was the first step taken by China in Central Asia. This event was evaluated as "opening the door to Central Asia" for spreading the Chinese language and culture abroad in the PRC [Ma Yuan. 2014: 177]. Currently, 4 Confucius Institutes are operating in Kazakhstan (in the cities of Astana, Almaty, Aktobe and Karaganda) [Kazinform. a2724590], there are 2 Confucius Institutes in Uzbekistan (Tashkent and Samarkand), 2 in Kyrgyzstan (Bishkek and Osh), and 2 in Tajikistan (Dushanbe and Chkalovsk). In addition, Chinese language is taught in 9 "Confucius classes" and 8 higher educational institutions in Kyrgyzstan.

Until 2021, the Confucius Institute was not opened in Turkmenistan, but Chinese language and literature were taught in universities such as Makhtumkuli National University of Turkey, World Languages Institute, International Energy Institute, International Oil and Gas University, and secondary schools No. 90 in Ashgabat and No. 14 in Sejin. works are being carried out.

The Chinese government, through its embassy in this country, supports Chinese language universities, schools and Confucius institutes by providing necessary support. But there is no parity in teaching the language and literature of these countries in China.

According to information on Internet resources, 475 Chinese Confucius Institutes have been established in 126 countries and regions of the world [Kazinform. a2724590].

According to Chinese scientist Wang Yiwei, who is a participant in a number of scientific projects and actively participates in lecturing at Confucius institutes abroad, 500 Confucius institutes and 1000 Confucius classes have been established in 138 countries by 2016. 51 of these

countries are connected to the Belt and Road Economic Zone. 131 Confucian institutes and 119 Confucian classes started to operate in them. 1,580,000 people were educated in these places [Wang Yiwei. 2016: 208]. To teach Chinese language and culture in these institutes, centers and classes, teachers were trained in 4 higher educational institutions in the PRC [Shazamanov, Sharapov. 2012: 78].

In recent years, Confucius Institutes and Confucius classes have been closed in the United States and some European countries due to local government protests. Perhaps this situation will be activated later.

In this context, it should be noted that in the Confucian institutes and centers opened in the Central Asian countries, there was no training in modern techniques and technology. Those sent to Chinese universities on the basis of grants allocated by the PRC government are also directed to study Chinese language, literature and economics. However, the PRC is a country with great achievements in the field of modern engineering and technology. Central Asian republics have the need to train specialists in these fields. This situation naturally raises the question of why Beijing pays so much attention and money to teaching Chinese language and culture abroad, but does not consider it necessary to train personnel in the fields of natural sciences, especially modern engineering and technology. However, since the last quarter of the last century, the Chinese government, while sending young people to study at universities and other educational institutions in the USA and European countries, directed them to acquire knowledge in the field of modern technology. In short, Chinese youth have acquired knowledge in this field compared to developed countries.

CONCLUSION

Based on the above, the following can be concluded:

1) "One Belt, One Road" initiative is the 35-year economic development of the PRC, becoming a world factory in the field of production, gaining great wealth, including foreign exchange reserves, due to the export of its products, moving from a country that imports capital and modern equipment and technologies to a country that exports them. as a result of becoming a major consumer of natural wealth and energy resources.

2) The meaning of this initiation cannot be understood based on the dictionary meaning of the 4 hieroglyphs (words) that represent it. After all, at the base of the thought expressed by these four words lies a deep meaning and strategic goals, that is, the program of turning China into the most powerful country in the world. But some Chinese scholars describe this initiative as an example of "Chinese traditional wisdom thinking". At the same time, they claim that it is based on the goal of harmonizing Chinese culture with the culture and thinking of other nations. Expressing the original purpose in simple and mysterious words is based on ancient Chinese thought, linguistic wealth and philosophical traditions. It can be interpreted differently and adapted to the situation.

3) Chinese scientists say that the original meaning of the Belt and Road initiative is not only the formation of a global economic zone open to the PRC, a common rule introduced, and provided with various modern transportation routes and means of communication through land and sea, or the creation of a new world. consists of Such a world is also called "Chinese dream".

4) The program developed within the framework of this initiative includes Beijing's tasks of eliminating all its problems, removing all obstacles, and opening and modernizing transport corridors that are convenient for free communication with all countries on the Western side of China. As a result of these tasks, by the 100th anniversary of the People's Republic of China (by

2049), the country should become the most developed country in the world, that is, the "Chinese dream" should come true. Of course, the realization of this dream depends on many internal and external factors. They are difficult to predict or predict.

5) The Republic of Central Asia is important for the realization of the "Chinese dream". The PRC government views the region as an important source of natural resources, a profitable market for Chinese products, and an unrivaled bridge in economic relations with the West and the Middle East. Therefore, the Chinese government will continue to increase its attention to the region, investment, use of its natural resources and other opportunities.

6) Chinese scientists emphasize that the new global economic zone to be established under the "Belt and Road" program will bring equal benefits to all countries connected to it. At the same time, they say that all the countries within this region can be connected by modern transport routes and communication tools passing over land and seas, and their products, funds, and labor force can move freely. However, it is somewhat doubtful that countries with different sizes, material potential, and level of economic and technical development will be able to move, develop and enjoy equal benefits with the PRC on the basis of the principle of equal rights within such an area.

7) The framework of the political and economic program under the "One Belt, One Road" initiative, which aims to create a global economic zone, which is considered the "Chinese dream", also includes the creation of the ground for making Chinese thought and language the dominant factor in the future. It is planned to implement this task by establishing "Confucius Institute", "Confucius Center" and "Confucius Schools" and allocating grants for foreigners to study Chinese language and culture in PRC universities.

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FOREIGN LANGUAGE ANXIETY AS A CATALYST OF SETBACKS IN ORAL PRODUCTIVE SKILL

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Abstract. *In language learning process improving oral productive skill require not only utilizing language devices, but also it is critical to take into account the intrinsic factors of learners. Given article is intended to address to foreign language anxiety occurrence among language learners ranging from different ages. Additionally, the article is devoted to reveal the roots of suffering from FLA, which makes it easier for language instructors to pay attention to nuances of learners that hinder their oral productive skill improvement.*

Keywords: *oral productive skill, elements of affective factors, self-esteem, anxiety, motivation, risk-taking, extraversion, students' personality.*

Introduction

It is universally acknowledged that several problems are directly associated not only with language devices, but also with normal emotional responses of students. Agreeing to Goetz et al. (2003), there are three reasons for investigating feelings in instruction: their affect on learning quality, students' well-being (physical and mental state) and their part in socialization (peers and instructors).

FLA (stands for Foreign Language anxiety) in myriad of cases, have served as a springboard to underperformance of language learning students, particularly this state is associated with productive skill, namely speaking. In this article is intended to draw attention to the roots of experiencing FLA, resorting to researchers done on this issue. A "particular complex of self-perceptions, demeanors, sentiments, and activities related to classroom language securing rising from the identity of the dialect learning handle" is how FLA is characterized (Horwitz et al., 1986, p. 128).

It is certainly critical to educators to concentrate on this issue in language pedagogy and FLA ought to be taken into account while lesson procedure. At first glance, it may seem as an insignificant matter, notwithstanding, fetching away from uneasiness is a core gateway to confidently eloquent speech.

Literature review.

1.1. Internal factors that affect learning

Language devices comprehension is critical, but the problems of misspeaking is profoundly interconnected with normal emotional responses of students. According to Goetz et al. (2003), there are three reasons for investigating feelings in instruction: their effect on learning quality, students' well-being (physical and mental state) and their part in socialization (peers and instructors). Aside from language devices, there are factors stemming from students' inner state, which critically influence on progress in target language.

According to Brown (2007), these components are indicated by the person understudies like inspiration, state of mind, individual hone and consider propensities. Each of these components is a person component of learners' capacity to secure a remote dialect but each component too interatomic with another. Uneasiness, in common, can be related with dangers to

self-efficacy and examinations of circumstances as debilitating (Papamihel, 2002:331) or an uneasy feeling due to something threatening (Koba et al., 2000). Meanwhile, language anxiety refers to the feeling of tension and apprehension experienced by learners in the foreign language classrooms (MacIntyre and Gardner, 1994).

1.2 Definitions of foreign language anxieties.

FLA in myriad of cases, have served as a springboard to underperformance of language learning students, particularly this state is associated with productive skill, namely speaking.

In psycholinguistics, one of the primaries in their ponders to the marvel of language- E. Horwitz and his colleagues tended to the issue of language uneasiness. Agreeing to them, language uneasiness may "be a certain set of self-esteem, conviction, sentiments and standards of behavior related with learning a outside language, which, in its claim way and in turns, it is decided by the uniqueness of this prepare".

A "specific complex of self-perceptions, states of mind, sentiments, and activities related to classroom dialect procurement rising from the identity of the dialect learning process" is how FLA is characterized (Horwitz et al., 1986, p. 128). In 1986 Horwitz, Horwitz, and Adapt had delineated this state as "a particular complex develops of self-perceptions, convictions, sentiments, and behaviors related to classroom language learning emerging from the uniqueness of language learning process".

1.3 Causes and effects on progress in target language.

Afterwards, other definitions were proposed by McIntyre and concurring to him, "linguistic uneasiness could be a state experienced by a person amid the consider of remote language a negative feeling". Further, Gardner and McIntyre mutually characterize this term as takes after: "... a feeling of uneasiness, went with by a physiological response, for illustration, a rapid heartbeat, which happen when a individual ought to utilize a remote language, the level of capability of which the individual evaluates as deficiently tall.

Wang in his paper (2005) gives the taking after definition of phonetics inactive uneasiness: sentiments of fear, pressure, trepidation, anxiety and uneasiness, which are caused by the feeling or desire of negative occasions, related to the consider of a remote dialect.

According to Worde, more than half of foreign language learners encounter some kinds of uneasiness in their learning. It is apparent that uneasiness within the remote dialect learning isn't an abnormal matter and, in truth, most learners have experienced a few kinds of uneasiness in their learning. It is basically effect on profitable aptitudes especially talking. FLA is isolated into three components, to be specific:

- the trouble of communicating one's considerations and understanding others in a remote language (too called communication trepidation)
- dread of being assessed by others
- test uneasiness

FLA (foreign language anxiety) is deemed to be one of the significant hindrances triggering unfavorable effects on learner's progress in the way uplifting skills and expertise in target language. Linguistic anxiety is generally perceived to have an adverse effect rather favorable, notwithstanding, some authors have proposed that the anxiety can be facilitating as well. . Facilitating uneasiness can be interconnected with elevating of capability in language and certainty among chosen brilliant dialect learners. pleasing uneasiness is classified as a kind of uneasiness that produces a distinction the individual makes strides learning and execution inside the target

tongue, though damaging uneasiness is related to in satisfactorily and unacceptable learning and execution of the individual (Stephenson,2006).

Analysts in phonetic field shift in their points of view and in an unexpected way assess its impact on learning prepare. As a confirmation, Horwitz (1990) solidly accept that FLA is has or maybe antagonistic impact on learners' advance and once in a while can it be valuable, as it were for straightforward learning assignments. Omaggio Hadley responded that in dialect learning a certain whole of weight may be important, in show disdain toward of the fact that, she denies to title "anxiety" to that association. Correspondingly, Terrell chosen to utilize the term "attention" rather than "anxiety" for that weight. At final, Krashen communicated that there can be no obliging point of view to uneasiness in language securing, which about by definition demands uneasiness to be in level zero, undoubtedly in show disdain toward of the reality that he acknowledges obliging uneasiness may be show in tongue assignments in formal language learning circumstances. Unquestionably, the examiners still do not agree when it comes to the nearness of accommodating uneasiness.

Method

The research question is devoted to investigate whether FLA presence is interconnected with learner's perception towards their oral productive skill. In addition to it, the FLA occurrence were explored within differentiated learning approaches, namely, the complimentary critical question is dedicated to determine which type of approach (collaborative or individual learning) has a promising result with less subjection of learners to experience FLA.

The research design for this study was a quantitative approach through a survey method. The participants of this study were 30 learners ranging from different age groups, of both genders, studying English as a second language within the territory of Uzbekistan.

Data analysis

A questionnaire was used to gather data from participants to identify the following information:

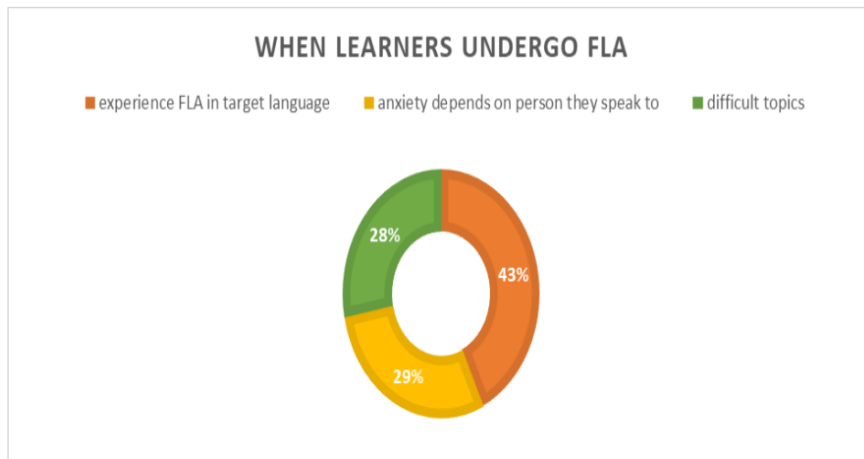
- Do learners satisfied with his oral productive skill (speaking)
- To which age group the learners related
- Were the learners driven by embarrassment and tension whilst their speaking performance
- Do the learners feel the apprehension while speaking only in their target language
- What sort of learning approach the learners had preferred (individual or collaborative)
- Level of their confidence in their knowledge

The questionnaire included both closed-ended questions to collect both qualitative and quantitative data.

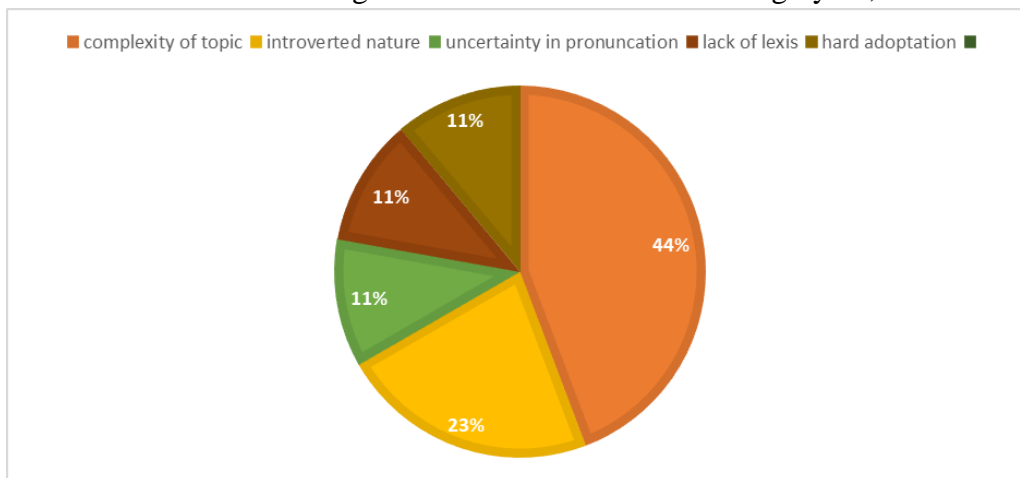
Results.

Based on questionnaire conducted online among learners from different age groups, it has been revealed that more than 85% of Uzbek people has already had more than two years of English learning experience. Approximately 43% of responders informed that from time to time they opt to experience the feeling of embarrassment while they were speaking in target language. Some participants even said that they feel anxiety depending to whom they speak (peers, instructor, stranger) and percentage of learners for this section was 28,57. Additionally, rest of the participants

informed that only difficulty of some topics cause them to feel some sort of pressure and tension because it takes time and require to gather up thoughts in proper way.



The second part of questionnaire was devoted to reasons that hinder the learners' speaking to be smooth and fluent. Just above 57% of responders answered that the only complexity of topic makes it hard for them to express their ideas freely. In the vicinity of 29% of learners indicated that their speaking is nothing to do with poor language command or inner uncertainty and only introverted nature is cause for not abundant speaking. Other sections, namely deficiency of lexical resource, difficult adjustment to new language, unreasonable tension occurrence, uncertainty in right pronunciation and fear of being misunderstood all received roughly 14,29 %.



Recommendations.

The state of anxiety is more serious matter than language instructors expect, and neglection of this factor may hold the progress of students. The foreign language anxiety to the significant extent affect to speaking skill, as a proof, as long as it cause uncertainty it deteriorates the quality of speech production, hence students frequently subjected to poor speaking performance. Moreover, the eloquence will suffer, when a language learner cannot feel comfortable while speaking performance and it also reflects on the image of students in the future.

In order to get rid of proceeding undesirable effects stemming from foreign language anxiety the instructors are supposed to:

1. Encourage students to communicate as much as possible.
2. Explain to students that making mistakes is completely normal in the process of learning a language.

3. Do not correct errors until the student has completed the sentence.
4. Analyze mistakes together at the end of the lesson.
5. Be patient and create a relaxed atmosphere in class.
6. Praise students for progress and motivate them.
7. Individual approach.
8. Do not apply pressure if the student is not ready to speak in front of an audience.
9. Divide students into small groups and organize group work.
10. Offer interesting, additional materials

Conclusion.

Foreign language anxiety remains one of the critical issues that interfere to smooth development of oral productive skill. In order to make better progress, it is vital to take into account to inner emotions of language learners, because internal factors are as important as external ones. As it was mentioned above the research sometimes lack of enough knowledge is not factor that contribute to poor speaking performance, the deeper reasons related to person's feelings and emotions also could be the case to difficulties in speaking.

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DEVELOPMENT OF TOURISM IN UZBEKISTAN TOWARDS NEW REFORMS

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Abstract. *This article will explore the development of tourism in Uzbekistan along with new reformations in different spheres of the life. Tourism and its development preparation will be supported by real construction and reformations samples being taken all around the touristic zones.*

Keywords: *tourism service, reformation, revenue, museums, laws.*

After the independence of Uzbekistan, reforms were carried out in all spheres of economic, social, spiritual and cultural life, including, under the leadership of our honorable President, special attention was paid to the tourism sector as well as to the improvement of holy places. Great attention has been paid to the restoration of our national tradition and national values, to the deep study of our rich heritage, and to wide promotion of its essence and importance among our people, especially among the youth. Great attention has been paid to the restoration of our national tradition and values, to the deep study of our rich heritage, and to wide promotion of its essence and importance among our people, especially among the youth. The Law of the Republic of Uzbekistan "On Museums" and the Decree of of the First President Islam Karimov on January 12, 1998 "On the Fundamental Improvement and Improvement of the Activities of Museums" served as an important basis for organizing the work of museums and strengthening their material and technical base. Was made Resolution of the Republic of Uzbekistan No. 177 on the Law on Museums on September 12, 2008, Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 68 "Approving the Regulatory Legal Documents Necessary for the Implementation of the Law on Museums" on April 12, 2010 of the Republic of Uzbekistan.

Decree of the President of the Republic of Uzbekistan No. PF-6000 dated May 26, 2020 on "Measures to further increase the role and influence of the sphere of culture and art in the life of society" serves these reforms are for the benefit of the people. President Shavkat Mirziyoev paid great attention not only to the field of museums, but also to the field of tourism. On the initiative of our head of state, a study program on Pilgrimage tourism will be developed.

In the speech of the President on Tourism - the driver of the economy of Uzbekistan, he suggested that "there are more than 8,200 objects of cultural heritage in our country, and 500 of them are included in the tourism route. We need to take measures to increase the number of objects on the routes, where it is possible to develop pilgrimage and traditional tourism, to 800"¹ passed.

Starting from the 2021-2022 academic year, a study program on pilgrimage tourism was developed and implemented for 3-4 year students of higher education institutions training foreign language specialists. It was announced in this form in the decision Cabinet of Ministers of the Republic of Uzbekistan No. 100 of the on "Additional measures for the development of domestic and pilgrimage tourism - activities".

During the period 2010-2017, the volume of export of tourism services doubled and amounted to 546.9 million US dollars in 2017 and 1041 million US dollars in 2018. Until 2016,

the growth rate of the number of foreign visitors was 8 percent on average, and in 2017 - 7 percent, exceeding 2.69 million people. By the end of 2018, 5.3 million foreign tourists visited the republic. As a result of taking measures to support and protect the private sector, the number of tourism organizations, which was 398 in 2015, increased to 950 by the end of 2018, and the number of hotel establishments increased from 661 to 900.

A number of decisions, decrees and orders are issued on tourism and domestic tourism. In his speeches, our president emphasized the role of domestic tourism in the development of the country's economy, and emphasized that our people should go to some small vacation spots in our country with their family members. At the same time, the seminars on "Museum Management" held in the Republic of Karakalpakstan, regions and Tashkent by young scientists in cooperation with the "Uzbek Museum" Foundation and the National Commission of the Republic of Uzbekistan for UNESCO are a clear example of this. They were attended by a group of experts consisting of representatives of the State Museum of the History of Uzbekistan, the State Art Museum of Uzbekistan, the State Museum of the History of the Timurids, the Geological Museum of Uzbekistan, the International Amir Temur Foundation, and the National Institute of Painting and Design named after Kamoliddin Behzod. If we take schoolchildren, students of vocational schools, and young students to these museums and show them our history, their love for the motherland will increase even more.

The youth of our country paid special attention to young people, "Issues of establishing museums in Uzbekistan", "Procedure of accounting for museum objects and museum collections", "Scientific concept of the museum", "Services for visitors and issues of cooperation in museum activities", "Pedagogical involvement of children in museums" The lectures on topics such as "the role of technologies" and "Prospects of the Virtual Museum" undoubtedly had a special place in enriching the knowledge of the participants of the event.

In fact, during the years of independence, the scope of noble efforts and efforts aimed at the development of tourism, domestic tourism, and museums is incomparable. Due to the high attention, many more museums were built, and the work of the existing ones was started at the level of the requirements of the time, and museum-reserves were established. Our opinion is confirmed by the construction of dozens of museums, such as the State Museum of the History of the Timurids, the State Museum of the History of Uzbekistan, the Museum of Remembrance of the Victims of Catagon, the Archaeological Museum of Termiz, the Museum of Olympic Glory, and the renovation of open-air museums in the cities of Samarkand, Bukhara, and Khiva. All these achievements, the tourists who visited our capital, the reforms carried out in our country serve for the benefit of the people. Tourists visiting our capital can mention several cities with developed tourism such as Samarkand, Khiva, Bukhara, Ko'kan, Shahrisabz, the prestigious cities of Uzbekistan. It should be said that in the development of domestic tourism, all regional governors are paying attention to beautification works in the tourist places in their territory. In addition to domestic tourism, museology is a wide field of science that includes history, archeology, art studies, and the field of museology operates at the National Institute of Painting and Design named after Kamoliddin Behzod. This educational institution is the only place of learning that prepares personnel for the field. Here, students study at bachelor's, master's and doctoral levels. In this regard, the decision of the Cabinet of Ministers dated July 11, 2014 "On measures to ensure the openness of state museums to children and their parents" educates the growing young generation in the spirit of love for the Motherland, loyalty to the ideas of independence, respect for national

and universal values, they it should be emphasized that it was another important step in instilling in the minds of the rich national cultural heritage and historical past of our people respect and admiration and meaningful organization of recreation of the population. According to this decision, every Tuesday and Friday of the week, children under the age of 18 and their accompanying parents are admitted to state museums free of charge. On this day, Uzbek museums introduce the public to new aspects of their activities, open days are held, and various exhibitions are organized². In short, domestic tourism and travel to museums have a special place in educating a spiritually mature, perfect person. Historical monuments, historical monuments, rare manuscripts and documents preserved in our country tell the history, life and high spirituality of our ancestors. This instills in the hearts of young people a feeling of respect, honor and love for the heritage left by our ancestors, and also forms in them the feeling of being a dear and worthy child.

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INTERPRETATION OF PEDAGOGICAL IDEAS IN PERSIAN-TAJIK LITERATURE

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Abstract. *This article analyzes the interpretation of ideas put forward by persian-tajik representatives of classic literature on educational issues.*

Keywords: *persian-tajik literature, education, pedagogical views, pedagogical ideas, pedagogical factors, development trends, artistic images and ideas, artistic thinking, principles of development, educational and moral ideas, heritage of thinkers.*

It is known that since ancient times, education and upbringing were considered common processes in the artistic works of the peoples of Central Asia, and at the same time, this commonality was interpreted close to each other in the works of the literature representatives of the sister nations. Also, their creations not only gave educational, moral and aesthetic pleasure to, say, representatives of the Arabic and persian-tajik languages, but also had a great influence among turkic and other peoples. It is especially noteworthy that the works of representatives of persian-tajik literature are reflected in the rich manuscript heritage of turkic-speaking thinkers and writers at the level of creative perfection. Such a landscape is an expression of the close cooperation of representatives of different peoples who have been living and creating in this area since time immemorial.

Persian-Tajik literature is one of the richest, most powerful and beautiful literatures in the world. This literature was spread not only in the East, but throughout the world, and was read and studied with great interest. Many great artists of the West read the works of Attar, Rumi or Hafiz and Saadi and said with amazement that they discovered a new world - the world of beauty, spirituality and truth. Because of this, Persian-Tajik poetry gradually developed with great success and had a positive influence on the artistic thinking of several other nations.

The classic literary creations, who expressed the pedagogical views of their time in artistic images and ideas, were able to express the necessary ideas in the content of teaching advice and educational guides in order to direct the education and training system to the path of appropriate editing and reform, based on the spirit of the times.

Among such innumerable royal works, "Masnaviyi Manavi", "Bo'ston", "Guliston", "Bahoriston", "Khamsa", "Mahbub ul-Qulub", "Badoe' ul-Vaqoye'", "Anvori Suhaili", as well as more the works of many thinkers can be cited as an example. In the article, we present the evidence of the formation of pedagogical ideas of Firdausi, Sa'di and Jami, among the well-known and famous figures of Persian-Tajik literature, and consider the principles of their development.

We believe that in enriching the unique aspects of national pedagogy, representatives of classic literature realized and felt the needs of the people with their works, and they were able to glorify education as the development of human thought and the most authentic expression of the existence of humanity in various contents and forms. These ideas, which were important yesterday, are necessary today, and will definitely be relevant again soon, should be studied regularly and again in new content and interpretations.

Abulqasim Firdavsi's "Shohnoma" has a unique expression of pedagogical ideas. Firdavsi started a new era in the development of the centuries-old spiritual culture of the peoples of Central Asia and Iran, in the art of cultural speech, in the improvement of fiction and in the heroic epic through "Shohnoma". The great poet, who creatively used the ancient and rich monuments of folk literature and written sources, managed to artistically embody the qualities of the people, such as patriotism, heroism, friendship, wisdom and creativity, in the heroic images of "Shohnoma" with high artistic skill. He wishes for the happiness, peace and well-being of the people.

In the history of pedagogy, Firdavsi's "Shohnoma" is described not only as a heroic story, but also as a work embodying educational and moral ideas. Because, according to the author, it is necessary to start raising a child from childhood, to teach him art from a young age. In addition, the child should be given physical, mental and moral education. In particular, he considered it necessary for a boy to learn horse riding, horse riding, hunting, fencing, archery and other arts from a young age.

Abu ali Ibn Sina's pedagogical views also made a great contribution to the development of our national pedagogy. In Sina's treatise "Tadbir al-manozil" the issue of education is analyzed more. It states that a person is not born with ready-made personal qualities, habits and skills. According to Sina, moral education is a process closely related to spiritual education. He considered the soul to be a factor subordinate to the mind, and considered it a means of distinguishing man from animals.

One of Sina's most important and popular pedagogical views is that education should be defined from the day of birth and he suggested that education should begin at the age of six. He described the period from six to fourteen years as childhood. Another important point is that Sino divided education into two stages, that is, learning language and morals is the first stage, and he argued that vocational training is the task of the second stage.

In his treatise on ethics, he defines ethical categories such as chastity, contentment, generosity, courage, patience, gentleness, ability to keep a secret, openness, prudence, friendship, loyalty, modesty, justice. In the legacy of the great thinker, the issue of the harmony of science and morality occupies a special place.

Ibn Sina's opinions on education have a specific meaning. He says that first of all, family, parents should deal with child education.

It would be true if we say that the pedagogical ideas of the famous Persian-Tajik poet, writer and thinker Saadi Shirazi, who was born in 1203 in the city of Shiraz, serve as a source of inspiration for world-class pedagogical views. His works "Bo'ston" and "Guliston" have been taught as main textbooks in madrasahs.

Saadi did not deny the importance of heredity in the formation of a person, but sees its elegance and formation precisely in education. But it should also be said that Saadi's views on educational issues were not always stable. For example, according to him, not everyone can be educated. The poet sees the best moral character of a person in non-violence. For him, humanity is a whole organism.

Having traveled the world, seen the world, and studied people, Saadi expressed his educational and educational views in the works "Bo'ston" and "Guliston".

Each chapter of these works is aimed at highlighting the necessary factors for human education. In addition, the seventh chapter of "Buston" is called "Effect of Education" and it talks about manners in detail. Saadi considered upbringing, education, science and the environment

important in the formation of personality. He considered education to be one of the main factors of personal development.

Abdurrahman Jami's educational ideas are a different world.

His work "Bahoriston" is primarily an educational and didactic work. According to the author's ideas, people differ not only in their mental abilities, but also in their behavior.

"Bahoriston" is a priceless treasure for today's generation. Because the work is focused on perfect human morality and embodies all high human qualities. It is especially necessary and relevant to read and comprehensively study the works that glorify the great moral qualities such as "Bahoriston", which is developing through mass culture today.

Jami is a great poet and thinker who devoted all his work to the honor of a perfect human being and the benefit of the people, and promoted humanity, knowledge and friendship in his immortal works.

His precious and valuable pedagogical ideas are to glorify the book as a caring and faithful teacher and consider it as the source of all knowledge, and consider it obligatory not to waste time in learning science. He considered science to be the crown of art, the opener of all doors. He glorifies the teacher as a person who solves the problem of life.

The interpretation of pedagogical ideas in the Persian-Tajik classical literature is generally similar to the interpretation of the ancestors in the classical literature, which indicates the generality of the issue of education for mankind. Therefore, studying and analyzing the works of thinkers of Persian-Tajik classic literature, researching their creativity and views on education from a pedagogical point of view is of great scientific and practical importance. After all, in their works, they also expressed views on qualities such as personal spirituality, high examples of manners, family, marriage, child rearing, honest work, reasonable attitude to the environment, and created in other languages, but similar to them, with didactic content. who created the sound of harmony to the works.

Therefore, the change of ideas and views on education in different eras and times, the fact that there are different opinions in the content, testifying that literature is an important tool for reflecting the reality of life, and its essence is reflected in the image of the pedagogical ideas of its contemporaries.

In today's globalization process, the clash of civilizations is intensifying and causing many problems in the world, protecting our rich heritage values from the past is becoming an important issue. It is more important to study and research the works of our ancestors, regardless of the language they were written in, and to pay attention to the development of national spirituality and culture on this basis. After all, one of the main elements of the rise of every people and nation is the application of the rich experiences of the past in the field of education and training. Based on this, in order to further improve the development of modern pedagogic science, it is appropriate to pay attention to the following in order to make appropriate use of the interpretation of pedagogical ideas and views in classical literature:

- to increase attention to the pedagogical views of representatives of classic literature - great thinkers in the process of modernization of the education and training system in pedagogical researches;

- in the process of developing pedagogical approaches, to justify ways of effectively using the pedagogical heritage of thinkers who created in the past in the educational system and to create an opportunity to achieve the expected efficiency in this field.

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THE CULTURAL AND EDUCATIONAL RELATIONS OF THE STATES OF UZBEKISTAN AND KAZAKHSTAN IN THE EARLY YEARS OF INDEPENDENCE

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Abstract. *This article provides information about the political, cultural and educational relations between the states of Uzbekistan and Kazakhstan in the early period of independence. These data were analyzed based on scientific sources and conclusions were given.*

Keywords: *independence, Uzbekistan, diplomacy, Kazakhstan, cultural, educational, Central Asia, Turkestan.*

INTRODUCTION

Representatives of related nations have been living in the historical region called Turkestan for centuries. In this political term, which is called Central Asia today, there are five independent republics.

Central Asia refers to the five Muslim republics that gained independence after the collapse of the Soviet Union: Kyrgyzstan, Kazakhstan, Tajikistan, Turkmenistan and Uzbekistan. During the Soviet period, the terms of Central Asia and Kazakhstan were applied to this region. However, after gaining independence in 1991, both these countries and foreign countries began to use the term Central Asia. In 1992, the leaders of five countries adopted the term Central Asia at an official meeting[1]. Currently, this term is accepted by the world community. Central Asian departments have been opened in most international organizations and research institutes. However, from the point of view of the geographical Central Asian region, Central Asia also includes Afghanistan, Mongolia, and the Uighur regions of China.

The dictatorship of the former Soviet Union (USSR), which lasted more than a century, came to an end in 1989-1991. Independent democratic republics were established in Central Asia. After independence, extensive relations were established between the neighboring republics. Special attention was paid to the cultural and educational spheres. Great results have been achieved in the cultural and educational sphere for 32 years[2].

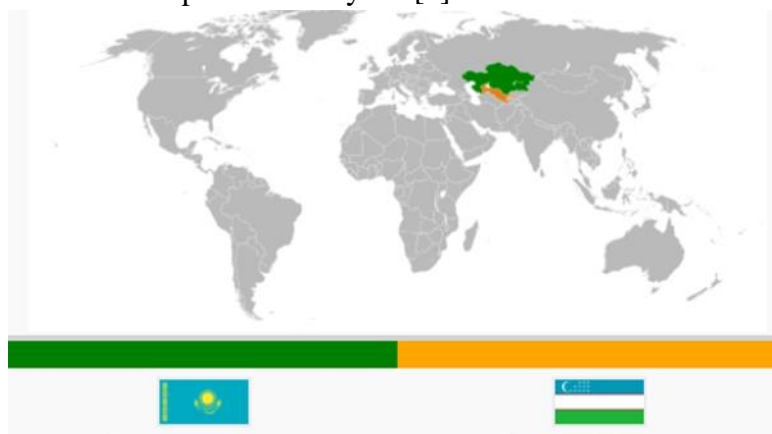


Figure 1. *Relations between Kazakhstan and Uzbekistan.*

The practice of the President of the State addressing the Parliament every year exists in many countries of the world. It defines strategic goals and tasks to be implemented in the near future. For the first time in the history of Uzbekistan, the President of our republic, Shavkat Mirziyoyev, addressed the Oliy Majlis in December 2017 and noted that the priority direction of foreign policy is constructive dialogue with close neighbors and conducting a strong foreign policy[3]. At the same time, in the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the international conference on Central Asia: unified history and common future, cooperation for sustainable development and development held in Samarkand, Our main goal is a common effort - is to turn Central Asia into a stable, economically developed and highly developed region with our efforts. For this, we need to jointly eliminate the causes and factors that cause and contribute to various conflicts, and ensure national development based on regional priority interests. He emphasized that today we are looking for a rational compromise to solve acute regional issues such as the border, water use, transport and trade, realizing the common priorities of our development.

METHODS

In the article, on the basis of the principles of objectivity, historical analysis, comparative-logical analysis, chronological sequence, devoted to the specific relations of the states of Uzbekistan and Kazakhstan in the cultural and educational sphere in the first years of independence, it is covered on the basis of scientific sources consists of.

RESULTS

Culture is a certain level of historical development of society, human creative power and abilities. It is expressed in various forms of people's life and activities, as well as in the material and spiritual wealth they create. Cultural and educational processes between peoples serve to strengthen the concepts of affection, friendship, brotherhood, and brotherhood among people.

The cultural processes of the countries of Central Asia have been inextricably linked with each other since ancient times. For example, there are a number of cultural and historical documents proving that the Uzbek and Kazakh nations have the same origin. These include “Orhun”, “Enisei” inscriptions, findings found on the banks of the Talas rivers, Mahmud Kashgari “Devonu lug'atit turk”, Yusuf Balasuguni “Qutatgu bilik”, Anmad Yugnaki “Hibatul hakoyik”, Works such as Zahridin Muhammad Babur “Baburnoma”, Abulghozi Bahadirkhan “Turk Shajaras”, Muhammad Haydar Dulati “Tarihi Rashid”, Bebaris and Khaldun “Kipchak Shajaras”, Osman Kohistan “Tarihi Abulkhairi” and “Korqit Ota”, “Shaiboniynoma”, “Zafarnoma”, “Alpomish”, “Goroghli” and many other heritages of folk art can be given as an example.

The ancient friendship, neighborly ties, and mutual cooperation between Uzbekistan and Kazakhstan, located in the heart of the Asian continent and the Great Silk Road, spread to the distant layers of history.

We are very happy that hundreds of thousands of our Kazakh citizens, who live peacefully in our multi-ethnic country, make a significant contribution to all the successes achieved by independent Uzbekistan. Among them there are many elected representatives of the Parliament of Uzbekistan and local authorities, as well as leaders of various levels.

In the years of independence, more than 600 Kazakh citizens of Uzbekistan have been awarded high state awards and titles, which is a confirmation of the fact that they have made a worthy contribution to the development of our country and are widely recognized and respected by our people[4]. In raising the spiritual culture of the nations, the joint study of the cultural

heritage that belongs to all of them, the lives and works of historical figures, had a great impact on the friendship of peoples and the deepening of inter-ethnic relations. Further deepening of the cooperation of the Central Asian countries, increasing their effectiveness has brought about the historical unity of the peoples of these countries, reconsideration with true scientific and theoretical conclusions, cooperation of industries and sectors. In this regard, one of the first promising steps is to expand the scope of the tasks and activities of the International Association for the Cooperation and Development of the Peoples of Central Asia and Kazakhstan (MASSPN), which was established in Tashkent in 1992[5]. The Treaty on friendship, cooperation and mutual assistance between the Republic of Uzbekistan and the Republic of Kazakhstan, presented by the President of the Republic of Uzbekistan and signed in Turkestan on June 24, 1992, has been ratified[6].

The association helped to develop the processes of integration in the economic and cultural spheres, taking into account the needs of the population of the multi-ethnic region, strengthening the friendly practical relations between countries, regions, districts and public organizations.

The creation of the newspaper “Yangi Kun” and its publication in Uzbek, Russian, Tajik, and Kyrgyz languages helped bring the views and aspirations of the region's residents closer together, deepening national and interethnic relations.

Negotiations were held between the two countries on January 10, 1994 in Tashkent. An agreement and a number of documents were signed on further development of cooperation in education, culture, healthcare, tourism, and sports.

In 1994, the festival of creativity of the peoples of Uzbekistan was opened in Tashkent. The conference dedicated to the three years of independence of our country was organized by the Republican International Cultural Center. The ceremony was held in one of the most beautiful palaces in our capital - Turkistan. The guests were welcomed by representatives of the Kazakh cultural center of the republic. In addition to representatives of Kazakh cultural centers in the regions of Uzbekistan, friends from Kazakhstan, activists of other national cultural centers in the capital of our republic, cultural figures of the two republics were invited to the celebration. A big concert was also dedicated to the many captive friendships of the neighboring nations. Bilingual songs, lapars, and tunes by Kazakh and Uzbek composers were played there. On May 23, 1994, the opening ceremony of Kazakhstan Days was held in Tashkent. In this regard, the visit of guests in our capital and regions did not stop. First, they laid wreaths on the statue of the great Allama Ahmad Fargani, who visited Fergana region. The symbol of the city of Fergana - Independence Gate was visited. Days of Kazakhstan became a real holiday in Karakalpakstan. A ceremony dedicated to Days of Kazakhstan was held in the Nukus Art Palace named after Berdak. Cultural relations took on a traditional character.

The works of Chokhan Valikhonov, Abay, Jambul, Mukhtar Avezov, Sobit Mukhanov, Anvar Olimjanov, Olmas Sulaymanov and other Kazakh creators were translated into Uzbek and Karakalpakstan. At the same time, the works of Aibek, Gafur Ghulam, and Mirtemir were published in the Kazakh language and delivered to readers.

On the occasion of the Kazakhstan Days, the Avezov academic drama theater group in Almaty staged the performances “Malikai Turondot” and “He called the poor man walking on the street to be a governor”. At the end of 1995, a congress of representatives of Central Asian intellectuals was held in Tashkent. Maskur Anjuman was a great event in terms of revival of our common history, culture and traditions of our peoples.

The first congress of the “Assembly of Cultural Figures of the Peoples of the Central Asian Countries” was held in 1996. During the meeting with the film artists, the president of the assembly, Chingiz Aymatov, expressed his opinion on strengthening cooperation. At the assembly, representatives of film personalities discussed the issues of developing a plan for the further development of regional film art. At the meeting, it was agreed to restore the famous Tashkent International Film Festival and to hold it annually in the capitals of five neighboring countries, and to organize a documentary film festival every two years in Samarkand, to organize seminars in the regional film associations and creative organizations received[7].

On August 23, 1996, in Almaty, the capital of Kazakhstan, the President of Uzbekistan and members of the delegation participated in the celebrations dedicated to the 150th anniversary of the birth of the famous Kazakh nobleman Jambul Jabayev. We can see on the basis of various examples that during these years, along with many other fields, especially in the field of science and culture, Uzbekistan-Kazakhstan relations have expanded. In particular, until 1996, 107 joint projects were prepared in 16 priority areas of science and technology[8]. In 1997, in the city of Samarkand, a group of famous artists of the brotherly Kazakh nation took part in the international music festival “Sharq Taronalari” along with representatives of majority countries. In fact, their songs are not new for us. Because Uzbek and Kazakh art have been drinking water from the same spring since ancient times, and their joint jihads are countless. Moreover, when an Uzbek gets married, the dead of the Kazakh stream bring grace to the circle. Salt and salt to the Kazakh people, the Uzbek bakhshi epic will flood people with thermals. Talented Kazakh singers such as Ramazon Stamghoziyev, Bekbulat Tleukhanov, Uljon Boybusinova, Beruk Jusupov, Yerjon Kosbarmakov performed with their songs.

DISCUSSION

According to statistical data, there are one million Uzbeks living in Kazakhstan, and more than one million Kazakhs living in Uzbekistan. There are 605 Kazakh schools in Uzbekistan, where 15,000 children study. Tashkent State Pedagogical University, Syrdaryo, Jizzakh, Nukus, and Navoi Pedagogical Institutes have started to work in Kazakh language departments. The Council of Kazakh Literature was established under the Union of Writers in Uzbekistan, and the Kazakh theater studio “Kok-Tem” was established in Jizzakh region.

On October 31, 1998, the Treaty of Eternal Friendship between the countries of Uzbekistan and Kazakhstan served to further strengthen cultural ties between the countries. Because it was determined to be implemented in accordance with the inter-institutional agreement on cooperation in the field of education between the Ministry of Education, Culture and Health. This indicates that cultural relations have reached another level. Uzbekistan is on the way to developing relations based on mutual trust and good neighborliness with Kazakhstan. The Uzbek and Kazakh peoples, not only as close neighbors, but also as brothers, have long understood and supported each other on all issues of multilateral cooperation.

The countries are walking shoulder to shoulder on the path of development as good neighbors and mutually beneficial partners.

In particular, in the last five years, the volume of mutual trade has more than doubled, and by the end of this year it will reach five billion dollars. It was agreed to create a working group under the leadership of the Deputy Prime Ministers and establish a joint foreign trade company in order to increase the mutual supply of products in high demand in the coming years.

The state visit of the President of Uzbekistan Shavkat Mirziyoyev to Kazakhstan on March 22-23, 2017 and the state visit of the President of Kazakhstan Kassim-Jomart Tokayev to Uzbekistan on April 14-15, 2019 became a strong impetus for cooperation at a new stage. As a result of these visits, more than 20 intergovernmental and interdepartmental documents, as well as agreements on trade and economic cooperation, were signed.



Figure 2. Official meeting of the President of Kazakhstan Kassim-Jomart Tokayev and the President of Uzbekistan Shavkat Mirziyoyev.

SUMMARY

In conclusion, relations between Uzbekistan and Kazakhstan are aimed at strengthening cultural cooperation and friendship. It has been establishing cooperation between peoples in equal and mutual cultural and educational events, and has been implementing measures to strengthen and develop it step by step.

Strengthening friendship and good neighborliness with Kazakhstan is one of the most important priorities of Uzbekistan's foreign policy.

Our countries support each other in international policy issues and cooperate effectively within the framework of UN, SCO, CIS, Economic Cooperation Organization, Organization of Islamic Cooperation, Organization of Turkic States, International Fund for Island Rescue and other international organizations. The positions of the parties on many issues of regional and international importance are similar or close.

Kazakhstan is one of the important trade and economic partners of Uzbekistan. In the last five years, trade between our countries has been growing steadily despite the consequences of the pandemic. In January-November 2022, this figure was 4.2 billion US dollars.

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THE ROLE OF MUNAVVARQORI ABDURASHIDKHANOV IN THE JADIDIST MOVEMENT

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Abstract. *In this article, the life path of Munavvar Qori Abdurashidkhanov, his place in modern Uzbek literature, selfless services in the field of national press are highlighted. Munavvarqari is one of the most notable representatives of the rise of national liberation in the socio-political activism of the beginning of the 20th century.*

Keywords: *jadidism, national press, "method jadid".*

INTRODUCTION

It is known that the late 19th and early 20th centuries were a period of socio-political changes in the history of the Turkestan region. This period is characterized by the awakening of the consciousness of the peoples of the region, the process of national self-awareness. It can be said that Jadidism, which emerged in those years, initially acted as a movement in the field of culture.

The representatives of these "intellectuals" called for struggle for progress and freedom, development of Turkic languages, enrichment of literature in those languages, studying secular sciences and using the achievements of science, as well as equality between women and men in society. One of the leaders of these processes was Munavvar Qori Abdurashidkhanov.

METHODS AND LITERATURE REVIEW

Munavvar Qori was one of the active leaders of the Uzbek Jadid movement. He was a writer, teacher, editor, enlightener, public and state figure. [5]

The era when Munavvar Qori was born was a time when the colonial policy reached its peak. Abdurashidkhan, son of Sotiboldikhan, Munavvar Qori was born in 1878 in Darhon mahalla of Shaykhontokhur in Tashkent. His father Abdurashidkhan Sotiboldikhan was a teacher who taught at the Eshonquli Dodkhokh madrasa in Tashkent. His mother Khosiyat was the daughter of the Tashkent teacher Khodzha Shorakhimkhodzhaev. Munavvar Qori was orphaned by his father at the age of 7. He was first educated by his mother Khosiyat. He also learned to read and write from her. At the same time, he studied under Usmon Domla, who was considered one of the great teachers. He continued his education at the Yunus Khan madrasa in Tashkent. From a young age, Munavvar Qori thoroughly studied religious sciences. His lessons in Bukhara further strengthened his knowledge. Soon after returning from Bukhara, he began working as an imam at the Darhon mosque in Tashkent. While working as an imam, he deeply realized that the people of Turkestan were living in ignorance. By this time, the ideas of Ismail Gasprinsky had also spread in Tashkent. "In the predatory years of tsarism and Bolshevism that befell our people, Munavvar Qori sowed the seeds of enlightenment and freedom, will and liberty in the hearts of our homeland and nation, in accordance with the wisdom "I am you, you are me", awakening the conscience of the people, granting freedom of conscience, bearing the sorrow of the nation – the guardian of the nation, the guiding star who illuminated the arduous paths of the life of the homeland, and the person who perished on that path." [3]

RESULTS AND ANALYSES

Munavvar Qori made tireless efforts to uncover and elucidate the content and essence, moral and educational aspects of the works of the writer, to study the life path of the writer and uncover unknown sides, to enlighten the youth of that era, publishing textbooks at his own expense, opening schools, and laying the foundation stone of the most famous and first university in present-day Uzbekistan - the National University of Uzbekistan. His main goal was to educate the youth of Turkestan and increase the number of universities in Turkestan.

Munavvar Qori was first influenced by the life of the Turkestan people under colonial rule, and secondly, he gained strength from the ideas that came through the "Tarjimon" newspaper. Among the "Tashkent intellectuals", he made a special contribution to the Jadid movement and became one of its leaders. The American scholar, propagandist of Uzbek enlightenment and culture Edward Allworth, in his book "Modern Uzbeks" reports that Munavvar Qori studied in Turkey. In 1904, Munavvar Qori Abdurashidkhanov opened a school called "usuli jadid" in Tashkent's Zeki Shahri district.

Munavvar Qori first opened his new method school in his own yard, and later launched a broad movement to open more in other places. In those years, his close relatives were his helpers. M. Muhammadjanov provides extensive information about this in his book "Turmush urinishlari": "They said that in the guest house of Kattakhodzha Bobokhojaev in the Darhon dahur dahalik, a school was opened with a man named Abdusami Qori, and they had been teaching children for a year or two. I went to see. I went around and looked at the classes where the children were studying. Now it's an initial 4-grade primary school, quite orderly: desks, blackboards, brief and complete maps of parts of the earth's surface. This was the first orderly new type of school in Tashkent, and Munavvar Qori was the first reason for them springing up around Tashkent - he devised all the programs."

Many things can be inferred from this quote. So, Munavvar Qori's first school (1900-1901) had 4 grades, and various modern subjects were also taught. His goal in teaching at a new method school was, first, to educate the people, and second, to open an enlightenment school that would prepare the people for the struggle for independence.

Realizing that the school education system was not properly established in the country, Munavvar Qori sought various ways to spread enlightenment. For this purpose, he wrote textbooks for his "usuli jadid" schools. Through these textbooks, Munavvar Qori considered the unity of education and upbringing to be the main condition for raising perfect children. His textbooks "Adibi Avval" and "Adib us-Sani" reflected the important aspects of education and upbringing.

Munavvar Qori's work in the field of school and education, as well as his pedagogical views, constitute a bright page in the history of our pedagogy. In 1916, in connection with the recruitment for forced labor in Turkestan, a large meeting was held in the house of Kattakhoja Bobokhojaev. The meeting was attended by intellectuals and rich men of Tashkent. At that meeting, Munavvar Qori was the first to give a speech, saying: "We urgently need to send our educated Uzbek boys to study in Germany. When the young men study and gain knowledge there, they can render great service to the nation," speaking at length. Those gathered approved of Munavvar Qori's words.

DISCUSSION

In an era of awakening, Munavvar Qori did not just limit himself to opening schools, but also carried out vigorous work in the field of the national press. In 1906 he worked as a correspondent for the newspaper "Taraqqiy"; when that newspaper closed down he established the

newspaper “Xurshid” that same year. In 1913 he was one of the founders of the “Turon” association. In 1914-1916 he was the founder and editor-in-chief of the newspapers “Turkiston Library”, “Turon Library”, “Salvation” and “Assembly”. In 1917 he was appointed editor of “The Newspaper of the Province of Turkestan”. Munavvar Qori was recognized as one of the most prominent representatives of the socio-political activism and national liberation movement of the early 20th century.

In the first issue of “Taraqqiy” newspaper, Munavvar Qori published an article called “Our Ignorance is Complex” under the name Munavvar Qori ibn Abdurashidkhan, written in the spirit of enlightenment. This article embodied Munavvar Qori's views on enlightenment. The enlightener's article “Our Ignorance” was published in the first issue of “Taraqqiy” newspaper and defined its agenda. The article begins as follows: "Just as every nation has its schools and madrasas, so do we, albeit imperfect and chaotic, have our share of schools and madrasas. And the zeal and determination our nation has shown in educating its offspring is no less than that displayed by any other nation.

By comparing two eras, the author shows the current situation. On the one hand, he portrays the image of people who "not knowing why they came to study, took no interest in science and enlightenment whatsoever, dragging their sweet children around streets and alleys, thus dooming the poor innocent to waste their precious years in the fire of ignorance" - people who show no interest in science. On the other hand, he depicts the image of people who understand science and enlightenment correctly, who say that children should receive education for the sake of future progress, no matter what.

CONCLUSION

Munavvar Qori saw the press as a great force that raises the consciousness of the people, broadens their worldview, and socially and politically nurtures them as a nation.

Munavvar Qori understood quite a few languages. Including Arabic, Persian, Russian and Turkic, which allowed him to obtain newspapers and magazines from Bakhchisarai, Kazan, Orenburg, Turkey, Iran, Afghanistan and India, including “Tarjumon”, “Vaqt”, “Sho‘ro”, “Yulduz”, “Siroti mustaqim”, “Xablul matn”, “Ulfat” etc. The progressive ideas of prominent Eastern intellectuals like Farid Vajdi, Muhammad Iqbol, Rizouddin Faxriddinov, Abdurashid Ibrohim, Abdulhaq Hamid, Ziyo Kokalp, Fuad Kopruluzoda, Nomiq Kamol, Jamoliddin Kamoliy and others made him rethink social life in a new way. Observing the debates of various opinions in the Russian press, in particular the dealings with the tsarist secret police, the trade and banking relations of many Uzbek rich men with foreign states, the policy of the colonizers to turn Turkestan into a warehouse of cheap raw materials, the reasons for the cultural, educational and economic decline of the local population, the secrets of the trade and industrial revolution coming from the West through Russia, the struggle against the British colonialists in Afghanistan and India - all this prompted Munavvar Qori to move from tranquil observation of the state of affairs to vibrant activity: first the spirit of enlightenment, progress; then independence.

In conclusion, Munavvar Qori went down in the history of the nation primarily as a public and political figure. From the late 1890s to the end of his life he fought for the prosperity and freedom of the nation and homeland. His entire work and activity revolved around these two issues. Especially active he was in 1917. Shortly after the famous February 1917 events, in March of the same year, he founded the "Shuroi Islamiya" society. He put forward the idea of establishing an independent Turkestan government based on national and religious foundations, grounded in

Sharia law. At the first congress of "Shuroi Islamiya" held in Tashkent on April 16-23, the "Central Council of Turkestan Muslim Deputies" was established, and Munavvar Qori was elected chairman. The "Central Council" included famous figures of education and politics such as Mahmud Hoji Behbudi and Mustafa Shoqi.

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HISTORY OF FONI'S MUSADDAS "KOSHKI"

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Abstract. *In clause it is a question of genre and art features of lyrics so-called «musaddas» Alisher Navai's World which is written in the Persian language. At Navai such poems it was not kept in the Uzbek language and it is unique showing talent of the great poet on similar sorts of a genre of lyrics. But musaddas has the old tradition. And used Navai under pseudonym Foni musaddas it has been written by the request of tsar Husajna Bojkary which in it is eulogized a figure and a way of life of this check. The author, assorting musaddas Foni has opened its poetic values and has shown its place in creativity of the great poet.*

Keywords: *literature, lyrical and epic genres, musaddas, ghazal, lyrical emotion, lyrical character, creativity, hymn Persian language, content, romantic melody, occupation, traditional form, allusions, exaggeration, melody, attitude, life content, realistic thoughts, exclamation .*

Most of the lyrical and epic genres in Uzbek and Persian-Tajik, as well as Arabic literature are common to each other, and over the centuries, one complements the other, or is influenced by one another, and develops almost in the same way. Musaddas genre is one of them.

Musaddas consists of several clauses, and each clause consists of three verses or six verses. There are two types of it: the first is a musaddas attributed to the poet himself and the second is a correction of the musaddas written by him. Musaddas does not have a plot, it consists of a purely lyrical feeling, a lyrical expression of the lyrical character's impression of the inner and outer world.

In the works of Alisher Navoi, there are poems in the musaddas genre, and one of his prominent examples is the famous musaddas presented in "Devoni Foniy".

Musaddas consists of nine stanzas and each stanza consists of six verses. It is connected to Maulana Abdurrahman Jami's ghazal and is a tazmin musaddas. Jami ghazal consists of nine stanzas and therefore the volume of the musaddas also has nine stanzas. At this point, the musaddas lost its independence to a certain extent and became subordinate to the ghazal. Depending on the size of the ghazal, the size of the musaddas is determined. Since Jami ghazal has nine verses, Foni also kept this size.

If the reason for the birth of Musaddas was the order (demand) of the ruler, Foni certainly felt a special obligation from the royal order. If it were not for this demand, perhaps the musaddas would not have been created. Therefore, first of all, we should say congratulations to Husayn Boygaro, because with his royal request, Foni created a very beautiful and highly appreciated musaddas, and today, thanks to this work, we have an idea about the sharp ability of the Prophet in musaddas.

On the other hand, it is very important, the force that called Hossein Boykara to this demand is a problem related to the genre nature of Jami's ghazal. The fact is that the ghazal genre, which has developed in Uzbek and Persian-Tajik literature since the 10th century, consisted of several types.

It is known from the title of the musaddas that the king did not demand to respond to Jami's ghazal with a ghazal or to compensate him, but openly stated that a special musaddas should be attached to the ghazal. That's why Foni compensated him by turning the ghazal into a musaddas, not a ghazal. In this way, Fani's musaddas saw the face of the world. So, we must say that Foni's Persian musaddas was literally written at the behest of Husayn Boygaro, and his ghazal, Jami's ghazal, was liked by the king because it was a ghazal, and created the foundation for the second hymn, that is, musaddas. In the past, kings and sultans liked to see themselves described in the works of poets, and they lived primarily in the world of hymns.

Hossein Boygaro was definitely not an exception. His hymn resonates especially in the works of Jami and Navoi, and through them, the king raises his fame to the heavens and reaches the level of a master.

The earlier verses of Musaddas have a romantic tone depending on the content of Jami's ghazal, and it is written in a general and traditional form. Although the King's anthem is exaggerated, it expresses the attitude of real people. This tone gave life to the composition and caused it to be composed of realistic thoughts.

Its first paragraph reads:

Кардаме дар хоки кўйи дўст маъво кошки,
Судаме рухсори худ бар хоки он по кошки,
Омади берун зи кўи сарви боло кошки,
Бурқаъ афканди зи рўйи оламоро кошки,
“Дидаме дидори он дилдори раъно кошки,
Дида равшан кардаме з-он рўйи зебо кошки”.

Contents:

I wish I could settle in the soil of a friend's neighborhood,
I wish I could rub my face in the dust of your feet
If only ul sarvqamat would come out of his destination,
If only he would remove the veil from his face that illuminates the world,
"And I wish I could see the old man's face,
I wish I could open my eyes from the beautiful faces."

This stanza, full of longing and dreams, expresses the inner world of the lyrical hero, rich in sophistication, and the spirit of love. In this place, there are no cries, demands and decrees, there are no painful complaints and pain. Through soft and tender words, the hero reflects on his hopes and desires and conveys them to his beloved in a gentle tone.

These are beautiful and charming thoughts that awaken the human heart. In this paragraph, the romantic content of life is expressed with tenderness over the oriphonic tone. The meaning of "koshki" found by Jami reached Foni, and as a result, that idea was developed, acquired a universal tone, and thoughts about human destiny appeared. The musaddas continues in this way, and in the seventh stanza moves to the hymn of Husayn Boykara:

Он, ки шарҳи ҳарфи ҳажраш коми жонро сохт мур,
Аз забури ишқ дон ҳам баййиноташ ҳам Забур,
Баски васфи ў бувад вирди забони абду хур,
Гаштааст аз дурри назми аҳли табъ офоқ пур,
"Назми Жомиро, ки шуд дар васфи лутфи ў чу дур,
Жо набудӣ ғайри гўши шоҳи воло кошки".

Contents:

The interpretation of the parting letter was painful to the palate of souls,
From the book of love psalms, find out its obviousness and hiddenness.
The reason is that its description is constant in the language of Hurlaru slaves
The whole world was filled with those precious poems of poets
Jami's verse shines brightly in the praise of his grace,
And this verse does not sound in the ears of anyone except the ears of the high-powered king.

The passage to the hymn of Musaddas consists of these contents, and they also contain the theme of separation of worldly love and the initial exaggerations used to describe the king. This scene, of course, pleased the king, and for this reason he demanded praise from two world-renowned poets close to him, and he got it. This was done through the gift of Foni.

Thus, the last two stanzas of the musaddas consist of a complete hymn, in which Sultan Husayn Boygaro is described with unique and lofty exaggerations, thus creating an indomitable and living image of him, different from and superior to other kings. King Husayn was worthy of such words, because no matter how high-ranking Jami and Fani were, they were served by the king, and they lived enjoying the king's favor until the end of their lives. Therefore, the anthem presented by Jami and Foni is the result of warm and charming feelings, without dry and exaggerated words.

The difference between Jami and Fani from other praise poets in the art of hymns was this, and the poet proves it with that musaddas.

Although these lofty words are traditional, they were a necessary anthem for Husayn Boykara. Husayn Boykara was overjoyed when he heard them and gave gifts to the author. After all, he was not ignorant and simple like other kings, but a great poet, cultured, virtuous and spiritually rich person. He knew the difference between dry and false words. From this point of view, he paid attention to these lofty words and appreciated them, firstly, because of his passion for hymns, and secondly, because he considered hymns to be a factor of joy and happiness.

Therefore, Jami and Foni joyfully dedicated a hymn to the ruler and created his royal image, and this was a worthy literary event at that time. In this respect, both Jami's ghazal and Fani's musadd are considered important and invaluable works, and they are the sources that embellished their creativity along with other poems.

In general, this musaddas has a royal tone, created with a new mood and pride, and in this respect, it is included in the ranks of highly meaningful poems that embody the warm breath and inner excitement of its author - Maulana Foni.

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THE LITERARY VALUE OF "TAZKIRAT-USH-SHUARO" BY ABDULGHANIKHAN GHANI

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Abstract. *In this article, Abdulganikhan Gani tomozon yezilgan "Tazkirat-ush-shuaro" is an essay and using the literary kingdom of yuritulgan's thought.*

Keywords: *science-discipline, poetry, life, book, metaphor, information, works of tsyumati, adab companions, literature, art, literature and culture of life, manba.*

In this genre, the development of India is very precious and there is good luck. Among them is the "Tazkirat-ush-shuaro" by Maulana Mohammed Abdulganikhan Ghani.

Unfortunately, there is not much information about the reviews of the author's resume, and our only source of information is the introduction of Tazkira in Urdu. He was developed through tazkiranigor's son, Abdulhamid Khan. The author's surname is Maulana Mohammed Abdulghani and is popular under the pseudonym "Ghani".

He left this world on October 15, 1916, as stated in the book "Tazkiranavisi dar Hindu Pokiston». It should be noted that the information in this book is also a preamble. Despite the fact that there is no complete information about the reviews of the author's resume, we can say a few important points about his works. From the preamble "Tazkirat-ush-shuaro" by Maulana Muhammad Abdulghanikhan Ghani, it follows that the author, in addition, wrote two more works with the names "Armug'oni Osafi" and "Hivor-ul-arab". On the back of the first page of this remark, it is said about the "Armug'oni Osafi", the author of which leads to the fact that for each term there are almost 60 thousand verses, without repeating the verses of the writers as witnesses. This book was published in 8 volumes in the printing house of Indian Agra from 1904 to 1908. Another work of the author is "Hivor-ul-arab" about Arabic terminology and its explanation in Urdu. This book was published in the printing house of the Paris Aligarch Institute.

Other works by the author are "Tazkirat-ush-shuaro". About the composition of this remark, the author's son says in the introduction to the book: "after composing Armogan Osafi, it came to his mind, and in 1300 Hijri began working on it in tabular format under the pseudonym Shuaro and their works." The monuments painted before the author's era are filled with incomparable praise of Shui, which is empty of historical events. The author was referring to the same tazkirs as in India. There were many obstacles to creating such an emphasis, the solution of which could not be simpler. The author's son adds that in 1907, when my father was ill, mubabal's job was changed to a slave. In this regard, in addition to historical books, the following monuments were also part of the sources of "Tazkirat-ush-shuaro": "Lubob-ul-albob", "Majma'-ul-fusaho", "Tazkirai Benazir", "Latoif-ul-xayol", "Kalamot-ush-shuaro", "Natoij-ul-afkor", "Tazkira" is Davlatshahi Samarkand, "Fonusi xayol", "Tazkirai Husayn" by Do'sti Sanbahli, "Otashkada" by Lutfalibeki Ozar, "Khizonai Omira" and "Riyoz-ush-shuaro".

Despite the use of such literary sources, the condition of many writers remains incomplete. "Tazkirat-ush-shuaro" by Mawlono Muhammad Abdulganikhan Ghani includes 1,041 past writers before his time. It starts with Lutfalibek Ozar and ends with Yusuf Jarbodkani. In 1996,

Mohammad Aslam Khan investigated this tazkirah. Muhammad Aslam Khan, by the order of his master, Sayyid Amir Hasan Obidi, published this book with the addition of writers who are mentioned in other tazkiras.

Muhammad Aslam Khan corrected some names of writers that were not in alphabetical order. Also, wherever in the name or description of the writer or other article that used tazkirs or cultures, the author's mistake has been changed.

Thus, at present, this Ghani book provides information about 1790 writers of various eras. This is the number of authors of "Tazkirat-ush-shuaro" by Maulana Muhammad Abdulghanikhan Ghani according to the letters of the Persian alphabet. With the correction and addition of information, Mohammad Aslam Khan published this tazkirah in 1999, which begins with Shah Mubarak Obru and ends with Mir Yusuf Abhari.

"Tazkirat-ush-shuaro" by Maulana Muhammad Abdulghanikhan Ghani is completely different from other tazkiras written up to this period. Because it is considered a biography. From the words of the author's son, it can be seen that the author was bored with the composition and description that was seen in the previous tazkiras, he thought of writing such a tazkira and succeeded in it. The author did not follow the previous method of photography at all, and introduced a completely new method in the composition. If in the previous picture, the writers were divided into classes, time and place and given information, but in this picture, their names were placed alphabetically, and the time and place of their residence was studied. That is, he did not divide writers into eras.

At the time we saw tazkira, we became aware that 89 business poets were mentioned in it. The author pointed out that the writers are the owners. For example, he said about Gholomalikhan Azod: «... Persian divan, Arabic divan has 3000 verses». Here, the author mentions which languages the writer is fluent in, and the number of languages he is fluent in. In another place, he said about Nizamuddin Ahmadi Suhaili: "He completed two divans in Turkish and Persian." Here he mentions the bilingualism of his court, but he does not say the number.

In the "Tazkirat-ush-shuaro" by Mawlono Muhammad Abdulghanikhan Ghani, there is a mention of writers who were owners, but their demons disappeared. For example, about Fakhruddin, Amir Mahmud ibn Yamin says: "his Demon lost in the battle of the soldiers in 1342". He also mentioned writers whose demons remained. For example, Osafi says of Khoja: "His demons still remain in the arena". Thus, authoritative writers are mentioned in every corner of tazkira.

He also noted that seven people have skills. These are the Asir Ohund Shafio, Mirzo Abdulkadir Bedil, Sheikh Zainaddin Jannoti, Muhammad Ali Soib, Mawlono Gazoli, Sheikh Saadullah Gulshan, Mir Abduloli Najot.

At the meeting, the author also mentioned a number of other writers that they are the owners or owners of the kulyat. But the names of their books and their parables are mentioned. Books and writings of 35 people are named all over tazkir. For example, in relation to Khoja Abulwafo, it is said that: «...The book "Kanz-ul-Javahir" is a memorial to him» (1, 12). In another place, he says about Abu Nasr Ahmad: "He has a complete classification in knowledge, monotheism and wisdom. Among them is the book "Siroj-us-soirin" (1, 16-17).

In addition, about Sheikh Attori Nishopuri, see elsewhere: «In terms of speech, he had great power, the devan of ghazal and masnaviyat is a monument to him. Among them are "Jawhari Zot",

"Mantiq-ut-Tair", "Mahzar-ul-Ajaib", "Musibatnama", "Ushturnama", "Besarnama", "Gul va bulbul" and so on (1, 195).

Tazkiranigor also gave information about bilingual and trilingual writers. Throughout the poem, the author mentioned 31 writers of different eras who wrote poetry in Persian, Indian, Arabic and Turkish languages. For example, here we bring a writer named Rahimi, who wrote his poems in three languages. The author says the following about him: "He had great skill in writing poetry and prose in Hindi, Turkish and Persian vocabulary." (1, 115).

In addition, about Alisher Navoi, who is famous for writing Persian poetry, Foni said: "He wrote poetry in three languages: Arabic, Persian and Turkish..." (1, 212). The peculiarity of this tazkir is that the author mentions the information in it in a wonderful way, and does not give examples from the lines of their poems like previous tazkir writers. Bilingual poets are mostly seen in the picture. Like the Oftob, A'zam, Jur'at, Hasan, Robia, Suhayli, Kalon Ghaznavi, Fighon, Yaqini, etc.

In his note, the author mentioned writers who were born in Tajik, Afghan, Iranian, Uzbek and Azerbaijani lands and arrived in the vast territories of India. Some of them spent their lives and deaths in this country, some of them were there once, and they returned to their countries. In addition, the author mentioned writers who came to India and reopened to their homeland, where they were buried, remaining invisible like closed doors. Throughout tazkir, 191 writers who came to India are mentioned.

For example, in particular, the following is said about steam artifacts: "He came to India from Shiraz and spent the rest of his life here" (1, 1). In other words, this writer is originally from Bukhara, loves to travel and goes to Shiraz. So, from there he took the road to India and finally left this world there.

In "Tazkirat-ush-shuaro" of Abdulghanikhan Ghani, 418 writers of various eras are mentioned, who were born in the land of India, and there is no information about where their descendants and ancestors came from.

Along with such writers, there is a mention of writers who have never visited the mythical country of India. These are 993 writers who lived in different eras. Hafiz Shirazi (1, 81) is one of such writers. After mentioning the year of his death, the city, the country and the reign of the king, he praises and describes the poet's high temperament and does not mention his travels. As we mentioned above, although the author has mentioned the visit of writers to India in many positions, the description of the lives of some writers is left out of this list.

Here we can mention the names of several writers as examples, including Sayyid Abdullah Hali (1, 82), Mir Hafizullah Khafif (1, 91), Mulla Saib (1, 114) and others.

The author's information about other writers who were born in India and originally from other countries was also seen. This category of writers, according to the author, their parents came and settled in this place before their birth. There are 14 mentions of such writers throughout the picture.

"Tazkirat-ush-shuaro" of Maulana Muhammad Abdulghanikhan Ghani is of great importance in studying the condition of the writers of Samarkand, Bukhara, Khujand and the writers around these cities. Because 78 writers from these regions are mentioned throughout the picture. Among such writers are Osor Bukharai, Adib Tirmizi, Badruddin Chochi, Jamil Khujandi, Davlatshah Samarkandi, Rashid Samarkandi, Rudaki, Suzani, Shavkat Bukharai, Ismat Bukharai, Firdavs Tusi, Kamal Khujandi, Nasir Bukharai, etc. Out of 78 writers, 28 of them are writers who

were born in the city of Bukhara. Also, 27 people rose from Samarkand and the rest from the cities of Khorazmu Choch and Tirmizu Tos.

Among the writers of the city of Tirmiz - Adib Sabir Tirmizi, Judaii Tirmizi, Nasir Tirmizi and Nomi Tirmizi are mentioned in the picture.

According to the information given by the author, Adib Sabir was born in Tirmiz, where he grew up, where he studied science, the author did not mention. He says that the writer is originally from Bukhara. He also says that Abdulvosei Jabali, Anvari and Suzani Samarkandi knew him as a teacher.

In the study of Tajik literature, the importance of Tazkirat "Tazkirat-ush-shuaro" by Maulana Muhammad Abdulghanikhani Ghani as a literary source is not limited to all these considerations. Maulana Muhammad Abdulghani informs about the status and degree of virtue of kings, princes and princes, whose main profession was not poetry, but they had a great desire to speak.

Among these kings and princes are Fahrudin Ahmadi Kofi (1, 17), Qutbuddin Altuz (1, 29), Zahiruddin Boburshah (1, 43), Mirzo Ibrahim Jahi (1, 72), Sultan Husayn Mirzo (1, 89), Sultan Khalil Mironshah (1, 100), Sultan Hadicha (1, 139), Shamsuddin (1, 157), Shoh Allohdstagir (1, 170), Shoh Safiyuddin (1, 170), Muhammad Doroshukuh (1, 228).

The study of Ghani's Tazkira shows that this precious and valuable work has a high value in the history of Persian-Tajik rhetoric and speech, and serves as an important source in the study of the history of literature of the medieval period.

According to the information obtained from the investigation and research of "Tazkirat-ush-shuaro" of Maulana Muhammad Abdulghanikhani Ghani, this tazkira is about more than 1790 poets of different eras, their lives and works, thoughts and ideas, style and style. and their role in the development and formation of Persian literature informs that the value of this information in researching and examining the characteristics of poets' poems and studying their lives is considered very great and appreciated.

Along with this, through this we receive information about the cultural and literary life of their time, the education of new writers and speakers, the strengthening of literary ties between the Shuaro and the establishment of friendly relations between them, the development of these relations, which in this context are also of great value.

The most important value of the clamp "Tazkirat-ush-shuaro" by Mavlono Muhammad Abdulghanikhani Ghani, first of all, lies in the fact that in it we can get brief and, most importantly, brief information about the life and work of most Shuaros of that period. This is due to the fact that the information presented by the author in his memoirs is based on learning and reliance on mutual contradictions and complements reality.

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ALISHER NAVOI IS THE FOUNDER OF THE UZBEK LITERARY LANGUAGE AND PUSHKIN IS THE FOUNDER OF THE RUSSIAN LANGUAGE. COMPARISON OF TWO GREAT PERSONALITIES

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Abstract. *The article considers a comparative analysis of the creativity of the theme of love by Alexander Sergeevich Pushkin and Alisher Navoi, which occupies a significant place. Love inspires and inspires a person, encourages him to create, to move forward. In the lyrics, this topic develops most widely. All poets devoted their poems to the love theme, because it is in the love lyrics that the soul of the poet is most fully revealed. Pushkin and Navoi considered love as a transitory feeling, which, like a wave, covers, captures the poet, gives inspiration and joy, but at the same time quickly departs, leaving only a trace behind. Poets in their poems deify women, praise their beautiful qualities.*

Keywords: *A.Pushkin, A.Navoi, love, poet, lyrics, idea.*

INTRODUCTION

The soul has been of interest to the cognizing humanity throughout its history in many ways, which was naturally expressed in the variety of directions and forms of its research. In various epochs, the main sources of the latter were both religious attitudes, empirical data reflecting the connection of the soul and body, and the results of speculative observations by a person of the mental processes taking place in himself. One of the essential features of the medieval period of the evolution of psychological knowledge is precisely the assertion of the unity of the designated sources. [1]

The theme of love is one of the eternal themes, one of the most beautiful themes, so A.S. Pushkin and A.Navoi could not get around it in anyway, so they turned to it both in their youth and in a more mature period.

MATERIALS AND METHODS

Alisher Navoi, a poet and philosopher of the Sufi trend, highly valued science and the human mind and considered wisdom and knowledge to be the adornments of man. In his works, the issues of education and upbringing are very widely disclosed, and his pedagogical views are deeply humanistic. He paid great attention to the issues of raising a child, who for Navoi was a luminary in the house, bringing happiness and joy to the family. Navoi condemned coercive teaching methods both at school and at home, speaking out against corporal punishment. He considered ignorant teachers to be a punishment for the school, because the teacher is obliged to know the subject taught by him perfectly, understand the needs of the people, have deep knowledge and set an example in everything. Navoi urged teachers to instill in students love for the motherland and respect for the most valuable and highest gift of the universe – man. [5]

RESULTS AND DISCUSSION

Issues of labor and moral education occupy a significant place in the poet's works. He was ahead of his time by many centuries, his brilliant works, thoughts and ideas had a huge impact on

the development of scientific thought and spiritual life of the Uzbek and other peoples of Central Asia in the historical era of the Eastern Renaissance. Despite the past centuries, his creative heritage, which is a treasure trove of world significance, remains for new generations an inexhaustible storehouse of wisdom and humanistic knowledge of the surrounding world.

Our greatest ancestor – poet, thinker and statesman Alisher Navoi was an outstanding personality who amazed both contemporaries and us, descendants, with the diversity and versatility of his interests and talents, a great desire to penetrate the secrets and secrets of science, art and crafts. [6]

Love, according to Navoi, is a very strong feeling, a primary feeling born with a person, incongruous and incommensurable. But love is never alone. She is always accompanied by feelings such as hatred and loneliness. Love cannot even ask God for help, because God is hostile to love, does not accept it, denies it. Therefore, love lyrics are the lyrics of suffering, kinks, lamentations and curses. Alisher Navoi's love lyrics are characterized by biographism and cyclization. In the poems, one can trace the stages of love: its origin, development, rise, decline, termination. [7]

Alisher Navoi is a singer of love and the joys of life. Often in the poet's gazelles there is an image of wine, symbolizing the love of life and optimism of the lyrical hero's life views. Navoi opposes rinda to pessimists, sheikhs, ascetics. [8]

The leading theme of Navoi's lyrics was love in a variety of manifestations. In lyrical poems, as in other works of the poet, we find the ideas of a great, exciting love, full of self-denial and self-sacrifice, ideal, pure love. This is, first of all, love for a woman, but not only. This is also love for close people, love for the Motherland, for people in general, because a person is the pearl of life. But only noble, morally pure people are capable of great true love. And only then is love capable of great things: [7]

A fool was scaring me: the world will perish!

The world will be resurrected by the hand of love. And he will call the love of people to a feast,

Where the king and the beggar drink the infusion of love. Under her cloud they are equal, washed from sins by the river of love.

And even the light descends on the hypocrites – What for? – they can't understand such love.

The theme of love in Pushkin's lyrics in different periods of his work is revealed to him in different ways. During the lyceum period, this is an easy, frivolous feeling, one of the pleasures of life. In the Petersburg period, love is connected with the patriotic aspirations of the poet: it is love for the Motherland. During the period of southern exile, Pushkin portrays love as a romantic, devastating passion. And only in Mikhailovsky Pushkin comes to understand love as the highest value of a person. Love is now connected with his inner freedom, which can awaken inspiration and the best human feelings in the poet. [1]

A.S. Pushkin's poems were dedicated to many women. However, it is possible to distinguish several common motives in the poet's love lyrics:

- love as a carefree pleasure, an easy, pleasant feeling (lyceum period);
- love is a deep, dramatic passion (southern link);
- perfect, eternal feeling;
- love is the source of inner freedom;

Researchers of Pushkin's creativity considered that he dedicated poems to one hundred and thirty-seven women. These hobbies, the constant feeling of falling in love helped him to create beautiful works. [2]

Love is the force that determines the existence of human life. Pushkin had his own idea of love, and talked about it in his works. His lyrics are filled with the beauty of life, the beauty of feelings. Each of his poems is a piece of his soul, which he exposes to readers and, of course, to his Beautiful Lady. Speaking about how the theme of love is revealed in Pushkin's lyrics, it is worth saying that it is rich in images, many faces. Pushkin knew how to love, appreciated the feeling of love. The feeling of love is manifested in Pushkin's poems very gracefully and deeply. [3]

Belinsky noted that the poet's high feeling is not limited only to experiences, his other qualities, an artist and an artist, were embodied here. All the poet's lyrics are a novel in verse, the main subject of which is the inner world of the hero, his experiences, sorrows and joys. During his short life, the poet created many beautiful poems and works. His poems are devoted to various subjects. There are poems dedicated to philosophy, friendship, freedom, but the most beautiful were the poems and the magical feeling of love. His poems are light and swift in form, his love lyrics are diverse and rich. [4]

Lightness is the main thing that we notice from his works in the form of the very first and basic feeling. "Pushkin's lightness was also in relation to life, it was the basis of Pushkin's worldview, a feature of his character and biography." In the first poems, one could notice the lightness in the verse. Critics admired the lightness and smoothness of his poems, as if "they were not worth any work, as if they poured out of him by themselves. Konstantin Balmont said that "Pushkin is the sun of Russian poetry, which spread its rays over a vast distance and brought to life an infinite number of large and small satellites." [2]

Pushkin is not limited only to changing the form of his works. He offers the reader a completely new system of values. Everything here is based on respect for the subject of sighs. The poet, with his characteristic worldly wisdom, proves that the beloved also has the right to choose. Even if the feelings turn out to be unrequited, this does not mean at all that you need to challenge your lucky opponent to a duel. The poet does not spare words to show the power of his love.

I remember a wonderful moment:

You appeared before me, Like a fleeting vision,
Like a genius of pure beauty.

Only love can brighten up a sad and sad life, be a consolation and happiness. The soul has awakened:

And here you are again, Like a fleeting vision,

Like a genius of pure beauty. And the heart beats in ecstasy, And for him they were resurrected again

Both divinity and inspiration, And life, and tears, and love.

Pushkin was able to describe the excitement that a lover feels, his experiences. The reader feels the suffering of the hero, the strength of his love, sympathizes with the hero and rejoices for him. Pushkin's poems help to understand that love is the strongest and brightest feeling, that it is necessary to love a loved one strongly and unresponsively, to understand and respect him. The whole gamut of human feelings is reflected in the poet's poems: the bitterness of love and the joy of love, the happiness of falling in love, the fear of losing a loved one.

CONCLUSION

Comparing the love lyrics of A.S. Pushkin and A.Navoi, we can conclude that their love experiences are very similar. Each of the poets experiences certain life difficulties, which, one way or another, affect the development of lyrics. Both poets are now disappointed in love, then full of it again. This feeling completely captures them. Hence the similarity of themes and motives of their love lyrics.

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SHUKUR KHOLMIRZAEV– A CREATIVE EXPOSES PERSON AND SOCIETY'S ILLNESSES

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Abstract. *In this article, Shukur Kholmirzayev's work exposes negative vices in the life of man and society, as well as the specific aspects of the characters in the story of "The Old Man" ("Qariya"), including love for life, aspiration, resistance to death, and fighting spirit. Thoughts were made about vices such as treason and going against one's conscience.*

Keywords: *artistic fabric, writer's skill, criterion, life fact, life event, writer's fantasy, death, struggle, conscience, betrayal of trust, work, money, honesty, perepete, businessman, hope.*

"We are living in a historical period - a wonderful time when our people are setting good and great goals, living a peaceful and peaceful life, achieving great results in the path of great reforms" [1]. At such a time, there is certainly a great need for spiritual growth and the growth of people's worldview. This, of course, is closely related to the main and main factor that raises spirituality - fiction, literary studies and criticism. As the President of the Republic of Uzbekistan Shavkat Mirziyoev noted, "Independence is for us, first of all, the realization of our identity, our human value, traditions and values, the blessed names and heritage of our great ancestors, saints and scholars, our pride and honor. it is necessary to emphasize that it opened up incomparable opportunities such as restoration, education of our young generation in the spirit of national and universal values" [2, 71].

We are all rightly proud of the fact that among our people, great artists of words, who devoted their whole lives and unique talent to this extremely difficult field, took a worthy place in the treasury of our literature and created immortal works. Independence brought back our age-old traditions and national values. Special attention was paid to restoration of our spiritual and cultural wealth, study of our artistic heritage. All conditions for creativity have been created in our country. Literature, that is, the art of speech, has been the representative of the people's heart, the herald of truth and justice since time immemorial. The role of poets and writers who served our people is incomparable. It is difficult to imagine 20th century Uzbek literature without the work of Shukur Kholmirzayev. The stories created by the People's Writer of Uzbekistan Shukur Kholmirzayev in his 45-year creative career are among the masterpieces of Uzbek prose. The famous writer created a unique school in our storytelling. At the same time, readers know the writer well as a novelist, short story writer, publicist, dramatist, literary critic.

Shukur Kholmirzayev's creative legacy occupies a special place in the history of Uzbek prose - story writing, short stories, novels. Adib lived a blessed life and created a fruitful work. Looking at his creative evolution, first of all, he has a special place in contemporary Uzbek literature with his colorful stories, short stories and novels, dramatic works and essays.

Each creator enters literature with his own theme and heroes. He tries to incorporate the period in which he lives, the environment surrounding him, his desires and experiences into his works. Shukur Kholmirzayev's stories are devoted to various topics, in which the true reflection of the events, the vitality of the logical conclusion, and the brightness of the heroes' images are noticeable.

Shukur Kholmirzaev takes ordinary events in life as the subject of his works, and assigns the main idea to the conclusion arising from them. It is this quality of the writer that attracts the reader. His readers are diverse in terms of age, and every fan can read his work to his liking.

The twenty-five-year-old writer "Who is not eighteen?" (1965) showed that he tried to take his place boldly in the literary process with his short story. The short story was widely debated among young people, especially among students. Critics debated it.

After this short story, Shukur Kholmirzaev worked in the short story genre for many years. After writers such as Said Ahmad, Odil Yakubov, and Pirimkul Kadyrov switched to the novel genre, Shukur Kholmirzayev became one of the leading representatives of Uzbek storytelling in the 70s and 80s.

The writer's stories included in collections such as "Under distant stars", "Life is eternal" (1974), "When the stone is moved ..." (1980), "Almonds bloomed in winter" (1986) brought Uzbek storytelling to a new level. level up. The writer abandoned the tendency to divide the characters into only good or bad. He created heroes with a conflicting, multi-layered, multi-voiced spiritual world, who can be critical of the system when the time comes, have a bright national nature, and sharp observation.

Rejection of the order or standard of living that the society, situation or circumstances impose on him as favorable, or at least, informing himself of the displeasure of the second "I" in his body, are the leading signs of the writer's characters. With the exception of some works by Cholpon and Abdulla Kahhor, Uzbek storytelling was dominated by propaganda for a long time. From the 60s, artistic analysis gradually took its place.

In this process, the characters of Sh.Kholmirzaev strengthened the spirit of the heroes in Uzbek storytelling, especially the lack of self-satisfaction and the desire for deeper self-realization. In this sense, the main goal of the writer is not to describe the actions of his characters in social life, but their intelligence. According to the author's understanding, intelligence is the axis of the hero. For this reason, the writer is more interested in the actions of the hero, rather than the result of the event based on the work, the opening processes of the hero's intelligence in relation to this event and the result. In such cases, some of Sh. Kholmirzayev's stories and the character of the characters in them leave the impression that the reader or critic, sometimes even the author of the work, has an unresolved controversial attitude [8, 497-498].

Shukur Kholmirzaev has a unique role in raising the traditions of Abdulla Kadiri and Abdulla Kahhor to a new level in storytelling. The story "Old Man" by Shukur Kholmirzaev, another branch of the Uzbek school of storytelling, was written in 1975. Exactly 42 years have passed since the creation of this story. But the story has not lost its importance. Shukur Kholmirzaev's characters are often ordinary people. For example, the hero of "The Old Man" is like the old man Koziboy. Koziboy is a lonely and poor man with no profession. But he is a hard-working, honest man. Mukhtarkhan, the hero of Abdulla Kahhor's "Mourning at a Wedding", died suddenly without thinking about death, while Shukur Kholmirzaev's hero prepares for death, but does not die. Even though Koziboy loses the money he saved for his death, he does not lose heart. After frustration and deception, he picks up his broom and goes to the market. It is this point that inspires the reader. The reader is surprised to see so much vitality and fighting spirit in a poor old man who earns his living by various jobs such as a preacher, a hawker, a charcoal maker, and a cleaner.

"The old man Koziboy is thin, his legs are like stilettos. When he walks, he turns his head in all directions and makes sudden movements as if he is shouting. He takes a serious look at people. When he enters a teahouse, he asks about his descendants and ancestors. By the way, the old man's luck is good even when the ravocho comes out: because the mountain comrades who carry sacks of ravocho on their donkeys are also the customers of the old man Koziboy! They are not heavy and "hardy" like the population in the center of the district. Instead of buying their goods in bulk, they sell them in bulk and hurry back after buying what they need: the mountain is far, they have to reach their village before late. That's when old Koziboy will be their best friend. However, it makes little use of this flexibility. After getting interested in trade, he doesn't even know that he was selling "five for ten shillings". However, this does not stop the work. Especially at night, when he starts to dry and sell chords near the movie theater, he is very satisfied, and so are others" [12, 152].

The hero of the play, the old man Koziboy, four years after the death of his old woman, is overcome with fear of death. He began to live in fear of death. No matter where he looks, everything seems to be the ghost of death. It is superficially so. In fact, the old man is not afraid of death, but of dying uncontrollably, and he gives the money he has saved for years to death to the butcher Cain, who believes he owns it. "Every now and then, he goes into the butcher's shop and says, 'How is it?' he pretends that the money is safe. The butcher also scratched his short chin and said, "Calm down!" says" [12, 152-153].

At first glance, the character of the old man Koziboy in the story seems to be a very simple, carefree character. But as we mentioned above, during the reading of the story, the thoughts about the work change radically. In the eyes of the reader, usually, two less than seventy-year-old old men sit in the net of their house, without doing any profession. But we see the complete opposite of these characteristics in the hero of the play, Old Man Koziboy.

"The old man Koziboy has a bad job. It is sold on market days. In particular, he donates to those who have lost their property: "He is a calf, one calf is black, two years old! Whoever caught it, saw it, or tied it, has thirty sums of water! when he starts shouting, his voice goes seven neighborhoods away" [12, 152].

Is it really nice to work for an old man of about seventy years old? Tagin doesn't do a single thing. Whether it's a hawker, a seller, or a market cleaner, he doesn't have a specific profession. This is where the reader naturally has one question. Doesn't old Koziboy have any family members? The fact is that he has no relatives on either the father's or the mother's side, and he had no children. In addition, the old woman died eight years ago. Since the death of the old woman, he has been in a state of panic. This pain is so painful that one is afraid to even think about it. We can learn what the old man Koziboy is afraid of from the following sentence:

"It's been four years since he began to have a fear of death. He is not afraid of death because his eyes are dry, but because he is not passionate, no one will know that he is dead" [12, 152].

The panic in this image is not death, which scares everyone, but rather, the absence of a loved one to perform the rites after death. Well, old Koziboy did not have any close relatives, and as we mentioned above, he did not have any children. How will he get out of this mess? Will there be a solution? That's why old Koziboy said that "it is his duty to prepare his death and assign it to someone He knew that and gave the money he had saved during these years to the butcher Cain. Every now and then he went into the butcher's shop and asked, "How is it?" indicates that the money is safe" [12, 152-163].

"The old man fell asleep one day. It didn't get better. He lay down for 3 days, his eyes were swollen shut, and he felt as if he had been sick for six months. In the middle of the night, he wakes up from a dream, and while he is thinking about his wife, the ears are rustling outside and the dog is whining. Then he stretches and howls, the old man makes a noise" [12, 154].

A dream does not affect health in any way, in fact. But the law of attraction is clear as day. A person attracts negative and positive things like a magnet. This character also took the same disease. The dream is the basis for this.

Seeing the deceased woman in a dream reminds the hero that his death is near, so he automatically prepares his mind for it, and eventually falls asleep. Even the rain and the long barking of a dog seem to call for death. However, death has nothing to do with rain, which is a natural phenomenon, or with a dog that naturally wants to hunt. As Koziboy worries about his death, we will try to find out what is the trouble that is tormenting him. From the beginning of the story, this character was saddened by only one thing. Even if he is, he does not have a close person to hold his funeral after his death. He said that if no one found me dead, no one asked about my condition. Will this pain remain as a calamity? No, of course, this hero of ours, who finds a solution to every problem, has proved that he is "capable" this time as well.

"He considered it his duty to prepare his death and give it to an appointed person, and he gave the money he had accumulated during these years to the butcher Cain" [12, 156].

Cain the butcher abuses the trust, leaving the reader who judges that there is no need to worry, because a solution has been found. Old Koziboy, don't leave my dead body on the street, tell your waiter to let him know how I am. They say that you will use the money I gave you for my death on maracas, and you can't see with your eyes that there is no sign of money, nor of the butcher's conscience. The butcher had already spent it for his own needs.

"Half an hour later, the old man Koziboy, with tears flowing from his eyes, was shouting in a faint voice:

- Don't say I didn't hear! He has a favorite. Cain the butcher is a low man. I gave 1000 soums for my death. Tony! People! That money was your money. It was my honest work. I wish to God that the dead person will stay on the street, that he will go bekafan... He made me bekafan, people!" [12, 152].

First of all, this injustice destroys a person not only from the outside, but from the inside. After all, old Koziboy became a victim of injustice. He was afraid of death. But he was always worried about his dead body being left unattended, and he witnessed this event while he was still alive. The reader does not come to the conclusion that this character, who cannot stand on his feet, is now completely broken in spirit, even his heart cannot bear it, or that he has died. Shukur Kholmirezayev urges the reader not to rush to quick conclusions. The hero of the play wants his dead body not to be left on the street to such an extent that he even hates the butcher who spent the money he gave for his death on his needs, refuses to curse him, and even forgets his illness and regains his strength. It is no exaggeration to say that the butcher's act became "Motivation" for old Koziboy in modern terms.

"I have to work again. I need to earn honest money. I have to die... if I die after that, it's another matter," he gathered strength.

He got up in the middle of the night and roasted meat. Sahar woke up in the morning, went down to the stream and washed. He refreshed himself and went to the street... Old Koziboy became the same as before" [12, 156].

The anxiety that made him sad throughout his life prompted the old man Koziboy to get back on his feet. He even gets up in the morning and goes down to the stream to bathe.

In general, if a person sets a goal for himself in life, neither life's worries nor people can resist him. As we witnessed in the work, it can be observed that the writer tried to describe not early death, but struggle to live, hope. As we mentioned above, Shukur Kholmiraev, the author of works that leave the reader with various doubts until the end of the work, which is praised by many and encourages both reading and observation, as always, is to say that he has fully achieved his goal. will be true. A real and mature person was shown in the image of old man Koziboy. As soon as a person is born, he acts, and he rises when he acts. If he rises, then he lives. If a person stops moving, he is dead. Because an inactive person is a dry body. A dry body is only suitable for firewood.

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THE FOOD PROBLEM IN THE FERGANA VALLEY IN THE 1917-1918 YEARS

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***Abstract.** This article describes the peculiarities of the economic situation in the Fergana Valley in 1917-1918, the establishment of the Soviet regime in the valley and the essence of the Bolshevik economic policy, the aggravation of the problem of food security in the valley, the mistakes of the Soviet authorities, and the terrible famine in the Fergana Valley. The tragic landscape is analyzed on the basis of statistical collections, archival materials and scientific literature.*

***Keywords:** Fergana Valley, Turkestan, Tsarist Russia, agrarian policy, cotton monopoly, food, famine, Bolsheviks, "military communism", the Soviet regime, national leaders.*

One of the almost unexplored problems in the history of pre-independence Uzbekistan is the terrible famine in the Fergana Valley between 1917 and 1923. In the history of the Soviet era, a lot of research has been done and literature has been published on the problem of famine in the Volga region and Kazakhstan in the 20-30s of the XX century. But there is no comprehensive study on the famine in the Fergana Valley, which is no different in its horrors and scale. Therefore, the article chose the economic situation and famine in the Fergana Valley in 1917-1918 as the object of research. The urgency of the topic is further based on the fact that this problem requires in-depth scientific and objective research in the light of today's requirements.

Methods and level of study: The article is based on generally accepted historical methods - historical, comparative and logical analysis, consistency, objectivity, which reveals the economic situation in the Fergana Valley in 1917-1918 and the causes of famine. Although there is no comprehensive study on the famine in the Fergana Valley, the historical literature and dissertations created to date contain more or less relevant information on the problem. We can chronologically divide the research on the subject into four conditional periods.

The first period covers the 20-30s of the XX century. Literature and periodicals published during this period included speeches and articles by statesmen and public figures on the famine in the Fergana Valley. In particular, T. Brochures and articles by statesmen such as Risqulov, N. Turakulov, G. Safarov's "Colonial Revolution", P. Alekseenko's "Christian Rebellion in Fergana" reflect the horrors of famine and the difficult economic situation in the Fergana Valley. The main feature of the literature of the 20-30s of the XX century is that they are not based on archival sources, but on the memories of eyewitnesses and periodicals. Therefore, this information is often distinguished by its reality.

Historical literature published in the second period, which covers the late 1930s and early 1950s, is largely influenced by the dominant communist ideology. In particular, more emphasis is placed on the solution of these problems and the role of Soviet and party organizations in this process, rather than on the problem of food and famine. The third period of study of the problem covers the late 50s and 80s of the last century. During this period, historians of Uzbekistan and the Central Asian republics conducted and published many volumes of research. Although these

publications focus on current issues in the history of Turkestan, the issue of famine in the Fergana Valley is not reflected. In addition, the candidate's and doctoral dissertations defended in the 60s and 70s revealed the content and essence of the food policy of the Soviet government. However, the above research was also created under the influence of the requirements of that period

The fourth period of research includes literature and research published in the years following the independence of the Republic of Uzbekistan. In 1991, V.A. The dissertation defended by Semenyuta is the first comprehensive study of the problem. But the chronological boundary of V.A. Semenyuta's dissertation covers the years 1917-1920, and mainly covers the subject of solving the food problem in the early years of Soviet rule.

Results of the study: After the conquest of Turkestan by Tsarist Russia, the region became a source of raw materials for metropolitan factories. As a result of the construction of the Orenburg and Caspian railways for the transportation of raw cotton grown in the country, cotton growing intensified and the harvest was sent to the Center. In particular, according to 1914 data, the transportation of cotton accounted for 10% of the total freight turnover on these railways [1].

Farmers in Turkestan, particularly in the Fergana Valley, have been forced to expand their cotton fields to make ends meet. According to archival data, in 1913, 274,891 desiatins of land were planted in the Fergana Valley, in 1914 - 303,150 desiatins, in 1915 - 333,658 desiatins, and in 1916 - 348,525 desiatins. To visualize the area allocated for cotton, it should be noted that in 47 out of 84 volosts in Fergana region, cotton accounted for 50% of the total sown area, in 9 volosts - 90%, in 4 volosts - 80%, and in the remaining 23 volosts - 70%. [2].

As a result, other crops, especially cereals, which are the main source of livelihood for the population, were pushed out, and the valley's dependence on imported grain was strengthened. In addition, the expansion of cotton production in exchange for cereals and fodder crops has led to a severe shortage of bread and fodder in Turkestan. For example, in the Fergana Valley, the area under cereals decreased from 603,206 desiatins to 354,325 desiatins in 1917 compared to 1907, while the area under cotton increased from 199,944 desiatins to 336,525 desiatins during the same period [3]. Therefore, the import of grain to Turkestan increased from 34,300 tons in 1908 to 225,238 tons in 1914 [4].

With the outbreak of the First World War, it became clear that the Russian Empire was not ready for war. The transport and food crisis that began in the territory of the empire began to affect Turkestan as well. As a result of the crisis, the supply of grain from the metropolis to the country was reduced, but then stopped altogether. According to archival sources, 18,202,000 pounds [5] of grain was brought to the Fergana Valley in 1910 alone. Apparently, the fate of the people of the valley depended on imported grain. By the middle of 1916, grain imports from the Volga region, the North Caucasus, and Siberia, which supplied the Fergana Valley with grain, began to decline sharply. In addition, the drought of the summer of 1916, in which most of the crop was lost, exacerbated the situation. To imagine how deplorable the situation is, it is possible to quote the prices of grain in those years. For example, if in 1914 1 pound of grain was 1.5 rubles, by 1917 this figure had risen to 47 rubles. As a result of the reduction of fodder production and a sharp decline in imports in the livestock sector, the number of livestock was severely affected. Fodder shortages have led to the mass extinction of livestock. This has exacerbated the plight of nomadic farms in particular.

The situation was aggravated by the almost complete destruction of the grain crop as a result of the bitter cold of the winter of 1917 and the drought of the summer. Famine began to

threaten Fergana. In such a difficult situation, the Turkestan Committee of the Provisional Government, which came to power in the country after the February Revolution of 1917, became helpless. In the face of the growing famine in Turkestan, they had no choice but to send telegrams to the Center.

The chairman of the Turkestan Committee, Nikolai Shchepkin, wrote in a telegram to the Provisional Government on April 25, 1917: "The food situation in Turkestan is deplorable, we have nothing for May.]A similar situation can be seen in the activities of the representatives of the Provisional Government in the Fergana Valley. There are no grain and flour products in the warehouses "[9]. If we take into account that in those years the population of Kokand was 120 thousand, and in the district - 400 thousand, it is not difficult to imagine how serious the situation was in Kokand alone. On October 21, 1917, the Kokand City Food Committee sent a telegram to the Fergana Regional Food Committee requesting that the city be provided with bread. .We could only tell them that there was no bread, that the provincial food department could only send grain. However, not a single bag of bread has been distributed to Sart (local residents) neighborhoods for two days. We get only 12-15 wagons of grain a month to meet the 500,000 population of the city and county. In such a situation, our committee has no choice but to sympathize with the plight of the townspeople and weep together. However, we hope that the provincial food department will send bread. " [10] According to this information, the population of Kokand was starving in the autumn of 1917. The general crisis in the Turkestan economy has led to a sharp decline in arable land throughout the region. In particular, the area under cotton decreased from 533.7 thousand desiatins in 1916 to 416 thousand desiatins in 1917, and the area under food and fodder decreased from 2,668,761 desiatins in 1915 to 1,893,037 desiatins in 1917. [11] .It was a tragedy that the bread shortage in Turkestan, whose fate depended on imported grain, reached 60 million pounds in 1917. As a result, it was natural that per capita consumption of bread and bakery products in the region would decrease significantly.

The food problem in Turkestan, which began in 1917, was of great concern to progressives and Jadids at the time. They opened various charities and associations with the help of the rich and wealthy, trying to distribute food to the population and prevent famine. Abdullah Qadiri, who later became a well-known writer, worked for the Food Committee in Tashkent. Mahmudhoja Behbudi, the founder of the Jadid movement in Turkestan, also served on a similar committee in Samarkand from 1917 to 1918. In the recently published book "Hunger, famine, famine in Turkestan" published in Tashkent (compiled and prepared for publication by Khandamir Kadyri, grandson of the famous writer Abdullah Qadiri, based on articles published in the Turkestan press in 1917-1924), the "Charity Society" The kitchen opened for the hungry by the Charity Society in Margilan is showing good results, and the poor people are very happy with the donations. From December 28 to January 14, 30,678 soums and 96 tiyins were collected and 14,951 soums and 65 tiyins were spent "[12].

In addition to Margilan in Fergana region, similar charities were established in Kokand, Andijan, Namangan and other cities. According to the Workers' World magazine published in Tashkent in 1918, "in Khokand (now Kokand), the respectable statesmen began to open a society called 'Zakoti Khairat' to help the needy and the poor." The newspaper "El Bayrogi" (published in Kokand in 1917-1918, which later became the official publication of the Turkestan Autonomous Government) reports on the activities of the "Zakoti Hayrot" society in Kokand. The Society of Zakat and Charity was established with the aim of becoming It was this society that started

working, building pots in 16 places in the city and feeding the needy and the poor. Pilaf is served once a week, and meat and butter are served once a day. Expenditure will be from the things collected from the people through zakat and impartial donations. With the help of the rich, the narrations of the scribes, and the services of the youth, they did the same. Success is expected. "[14] The Central Council of Muslims of Turkestan (Kraymussovet) was established under the chairmanship of Mustafa Chokay at the First Congress of All-Turkestan Muslims held in Tashkent on April 16-23, 1917. [15] Meanwhile, Turkestan's progressives Ubaydulla Khodjaev, Mustafa Chokay, Obidjon Mahmudov, and others traveled to Petrograd, Moscow, Orenburg, and other cities to urge the Russian government to send grain and other foodstuffs to Turkestan. According to the Ulug Turkiston newspaper, Ubaydullohoja [Ubaydullohoja Asadullohojaev or Ubaydulla Khojaev], who had visited Petrograd and Moscow councils on the issue of grain, made a report at a meeting in Tashkent by representatives of Komarov and Namangan. End the monopoly on food, down (cotton), leather and other similar items, and distribute them in the production committees. Whether it is food, the other is for necessities, and the taqsa (price or fixed price) is completed. "[16]

The Prime Minister of the Turkestan Autonomous Government, Mustafa Chokay, visited Orenburg in December 1917, where the food committees of the Orenburg and Turgai regions and the Cossacks discussed the term Dutov and discussed the issue of sending grain and food products to Tashkent. An article in the Ulug Turkiston newspaper on December 31, 1917, entitled "The Problem of Food," reads: He said that the food coming to Turkestan was seized by the Bolsheviks at the Chilabi and Buzovlik stations. He said that if the food was taken out of these stations, it would be sent directly to Turkestan without stopping in Orenburg. "[17] Armed soldiers, i.e. guards, were assigned by the Orenburg Muslim Military Committee to guard the food. Even when the Provisional Government of the Turkestan Autonomy appealed to Dutov and said that postal passenger trains should be used to send food from Orenburg faster, the victory of the Autonomous Government was also satisfied. On December 18, 1917, 6 wagons of food, first shipped from Orenburg, were sent by mail train. It is these six wagons that Mustafa Chokay personally brings to Tashkent in one train [18]. The Bolsheviks, who seized power as a result of the October coup, made serious mistakes in economic policy in the first period, which aggravated the current situation. In particular, the ban on free trade in grain in the Turkestan region from January 21, 1918 and other documents were published in the 37th issue of "Nasha Gazeta" on February 28, 1918 by the chairman of the ICC F. Kolesov [19].

The decree on the confiscation of cotton fiber and raw cotton was, in the words of military historian D. Zuev, "a thunderbolt in the skies of Fergana." According to the decree, 3.14 million pounds of cotton fiber, 6 million pounds of raw cotton, 600,000 pounds of cottonseed oil, 4 million pounds of seeds, and 1.1 million pounds of kunjara passed to the Soviets free of charge. This includes 3 million pounds of cotton delivered to ginneries in the Fergana Valley. As a result, farmers did not receive a penny for the cotton delivered to the ginneries and lost their last source of livelihood. [20]

The Soviet government in Turkestan tried to take a number of measures to overcome the difficult situation. Thus, in accordance with the decree of January 23, 1918, the Provincial Food Committee was abolished and replaced by the Food Department and its regional organizations under the Council of People's Commissars of Turkestan Province. There are also a number of food processing establishments in the Fergana Valley, one of which is the Fergana Food Procurement

Bureau, headed by V. Chaikin, a representative of the Provisional Government and a member of the Workers' Party. The bureau, set up by V. Chaikin, buys various goods from the People's Commissariat of Food of the RSFSR in the amount of 30 million rubles for the purchase of food for the Fergana Valley at its own expense. However, Chaykin later used the Fergana bureau to abuse his position.

The bloodshed of the Turkestan Autonomous Government by the Soviet regime and the subsequent escalation of hostilities in the Ferghana Valley exacerbated the situation in the valley. -50,000 Red Army soldiers. The food supply of these soldiers was at the expense of the people of the valley, who were still in dire straits. As a result of the civil war in Russia, the last wagons loaded with grain arrived in Turkestan in May 1918. After that, the city of Orenburg, which connected Turkestan with the Center, was completely occupied by the Dutov Cossacks on July 3, 1918. The so-called "first Orenburg traffic jam" began in history. According to the data, in January-November 1918, Turkestan received 459 wagons of grain from the Caucasus and 875 wagons from Siberia. Then came the "second Orenburg traffic jam." The whole region was in the grip of a terrible famine. This, in turn, has exacerbated the famine in the Fergana Valley. In particular, as a result of the fact that the residents of Kokand and the district lived in those days with the roots of kunjara and various plants, thousands of people began to die. Unfortunately, it was not possible to fully study how much of Kokand's population died of starvation during this period. This is due to the fact that at that time the valley was the site of military operations and the archival documents on the problem were almost not preserved. However, the census of 1920 can shed some light on the issue. According to him, in 1920, 426,480 people lived in the city and district of Kokand. It can be seen that between 1917 and 1919, the population of Kokand and the surrounding districts decreased by 100,000 people compared to the above data [24]. Most of the losses are the result of terrible famine.

Abdullah Qadiri, in his January 24, 1918 article in the Ulug Turkiston newspaper, described the horrors of the famine around Namangan as follows: were At the same time, there were people who died on the streets with pain. In addition, the villages of Qurghontepa, Yakdama, Mozorkul, Eskiabad, and Qumboy were also plagued by famine, and the number of those who died of the disease was increasing. "[25]From the spring of 1918, various epidemic diseases spread in the Fergana Valley as a result of food shortages and famine. In particular, plague is on the rise in Namangan and Andijan. "The plague is rampant in Namangan," he said. One hundred and one hundred and twenty people die from the plague every day. There are many corpses left in houses and mosques that can be buried. "[26]A report in the national press on May 3, 1918, entitled "Famine and Plague in Andijan," reads: Every day, about a hundred people say goodbye to the world. Access to the city is prohibited. Measures should be taken to disseminate this message throughout the railway. Do not sell train tickets to Andijan. Only those who live in Andijan with the Andijan delegation can return to Andijan. "[28]According to the Italian historian Marco Buttino in his chapter "The Dictatorship of Famine" [29] of his major monograph on the changes in Turkestan in the first quarter of the twentieth century, at the Second Congress of Food Suppliers in Tashkent in July 1918, food issues in the Turkestan ASSR grain stocks and the amount of grain to be harvested from the future crop were discussed. According to the reports made at the congress, the grain shortage in the Syrdarya region amounted to 11,381,730 pounds. The area was inhabited by more pastoralists and nomads. At that time, Fergana region had 68 million pounds of grain and Samarkand region had 5,560,000 pounds of grain. In the Semireche region, grain production fell

by 80 percent by 1917 compared to 1914, with two-thirds of the population experiencing a grain shortage.

Conclusions: In short, the causes of the famine in the Fergana Valley, which began in the spring of 1917, were primarily the defeat of the Russian Empire in World War I, the economic decline and depression associated with the war in the Ferghana region of Turkestan, as well as in the spring and summer of 1917. the climate was very dry, and as a result of hot weather and drought the grain yield was almost non-existent. Formed in November 1917, the leaders of the Turkestan Autonomous Government were seriously engaged in solving the food and grain problem in the region. However, the economic situation in the region deteriorated in February 1918 due to the bloodshed of the Turkestan Autonomous Government by the Bolsheviki and the Soviet regime, the wrong economic policy of the Soviet government, the arbitrariness and violence of the Bolshevik commissars, and the food crisis worsened. Hundreds of thousands of people died in the Fergana Valley as a result of the famine.

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