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# REGULARIZATION OF THE CAUCHY PROBLEM FOR THE FIRST-ORDER LINEAR ELLIPTIC SYSTEMS WITH CONSTANT COEFFICIENTS IN A BOUNDED DOMAIN

***Abstract***: *In the paper the continuation problem for the solution of the first order elliptic type linear system equations with constant coefficients in the domain $G$ by given values on the smooth part $S$ of the boundary $\partial G$ is studied. The considered problem belongs to the problems of mathematical physics, in which there is no continuous dependence of solutions on the initial data. It is assumed that the solution to the problem exists and is continuously differentiable in a closed domain with exactly given Cauchy data. For this case, an explicit formula for the continuation of the solution is established, as well as a regularization formula for the case when, under these conditions, instead of the Cauchy data, their approximations are given with a given error in the uniform metric. We obtain estimates for the stability of the solution of the Cauchy problem in the classical sense.*

***Key words***: *Cauchy problem, ill-posed problems, Carleman function, regularized solutions, regularization, continuation formulas.*

***Language***: *Russian*

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## РЕГУЛЯРИЗАЦИЯ ЗАДАЧИ КОШИ ДЛЯ ЛИНЕЙНЫХ ЭЛЛИПТИЧЕСКИХ СИСТЕМ ПЕРВОГО ПОРЯДКА С ПОСТОЯННЫМИ КОЭФФИЦИЕНТАМИ В ОГРАНИЧЕННОЙ ОБЛАСТИ

***Аннотация***: *В работе изучается задача продолжения решения линейных систем эллиптического типа первого порядка с постоянными коэффициентами в области $G$ по ее известным значениям на гладкой части $S$ границы $\partial G$. Рассматриваемая задача относится к задачам математической физики, в которых отсутствует непрерывная зависимость решений от начальных данных. Предполагается, что решение задачи существует и непрерывно дифференцируемо в замкнутой области с точно заданными данными Коши. Для этого случая устанавливается явная формула продолжения решения, а также формула регуляризации для случая, когда при указанных условиях вместо данных Коши заданы их непрерывные приближения с заданной погрешностью в равномерной метрике. Получены оценка устойчивости решения задачи Коши в классическом смысле.*

***Ключевые слова***: *Задача Коши, некорректные задачи, функция Карлемана, регуляризованные решения, регуляризация, формулы продолжения.*

**Введение и постановка задачи.**

Пусть $G$ - ограниченная односвязная область в $R^2 = \{x: x = (x_1, x_2)\}$ с границей $\partial G = S \cup Q$, состоящей из отрезка $Q = \{(x_1, 0): a_1 \le x_1 \le b_1\}$ и гладкой дуги $S$, являющейся кривой Ляпунова и лежащей в полуплоскости $R_+^2 = \{(0, x_2): x_2 > 0\}$. Положим $\overline{G} = G \cup \partial G$. Обозначим через $A$ класс квадратных матриц $D(x)$ порядка $n, n \ge 2$, элементами которых являются линейные формы с комплексными коэффициентами таких, что

выполняется равенство $D*(x)D(x) = (x_1^2 + x_2^2)I$; здесь $D*(x)$ - сопряженная к $D(x)$ матрица, $I$ - единичная матрица.

Рассмотрим задачу Коши

$$D\left(\frac{\partial}{\partial x}\right)U(x) = 0, \quad x \in G, \qquad (1)$$

$$U(x)|S = f(x), \qquad (2)$$

относительно неизвестной функции $U(x) = (U_1(x), U_2(x), \ldots, U_n(x))^T$; $n \geq 2$, здесь $\frac{\partial}{\partial x} = \left(\frac{\partial}{\partial x_1}, \frac{\partial}{\partial x_2}\right)^T$, $f(x)$ - непрерывная функция, заданная на части $S$ границы области $G$.

Система уравнений (1) представляет собой систему эллиптического типа первого порядка с постоянными коэффициентами. Такие системы охватывают широкий класс эллиптических систем; например, классическое уравнение Лапласа $\Delta w(x) = 0$ можно рассматривать как частный случай системы (1). К системам вида (1) приводят многие задачи математической физики [7]; такие системы рассматривались в ряде работ [5], [11]-[18], [20].

Рассматриваемая задача (1)-(2) относится к некорректным задачам математической физики, т.к. отсутствует непрерывная зависимость решения от начальных данных. В работе [4] А. Н. Тихонову удалось выяснить истинную природу некорректных задач математической физики. Он указал практическую важность неустойчивых задач и показал, что если сузить класс возможных решений до компакта, то из существования и единственности следует устойчивость решения, т.е. задача становится устойчивой.

Формулы, позволяющие находить решение эллиптического уравнения в случае, когда данные Коши известны лишь на части границы области, получили название формул типа Карлемана. В [2] Карлеман установил формулу, дающую решение уравнений Коши-Римана в области специального вида. Развивая его идею, Г. М. Голузин и В. И. Крылов [3] вывели формулу для определения значений аналитических функций по данным, известным лишь на участке границы, уже для произвольных областей. Они нашли формулу восстановления решения по ее значениям на граничном множестве положительной лебеговой меры, а также предложили новый вариант формулы продолжения. Одномерным и многомерным обобщениям формулы Карлемана посвящена монография Л.А.Айзенберга [1]. Формула типа Карлемана, в которой используется фундаментальное решение дифференциального оператора со специальными свойствами (функция Карлемана), была получена М.М. Лаврентьевым [6,7]. В этих работах дано определение функции Карлемана для случая, когда данные Коши заданы приближенно, а также приведена схема регуляризации задачи Коши для уравнения Лапласа. Применяя этот метод, Ш. Я.Ярмухамедов [8,9] построил функции Карлемана для широкого класса эллиптических операторов, заданных в пространственных областях специального вида, когда часть границы области, является конической поверхностью либо гиперповерхностью. Формулы типа Карлемана для различных эллиптических уравнений и систем получены также в работах [6]-[10], [16]-[19].

В данной работе строится семейство вектор-функций $U(x, \sigma, f_\delta) = U_{\sigma\delta}(x)$, зависящих от параметра $\sigma$, и доказывается, что при некоторых условиях и специальном выборе параметра $\sigma = \sigma(\delta)$ семейство $U_{\sigma\delta}(x)$, при $\delta \to 0$ сходится в обычном смысле к решению $U(x)$ задачи Коши (1)-(2) в каждой точке $x \in G$. Семейство функций $U(x, \sigma, f_\delta)$ с указанным свойствами, согласно М.М. Лаврентьеву [6], называется регуляризованным решением задачи.

**Основные результаты.**

Если функция $U(x) \in C^1(G) \cap G(\bar{G})$ является решением системы (1), то верно следующее интегральное представление [5]:

$$U(x) = \int_{\partial G} M(x,y)\, U(y) dS_y, \qquad (3)$$

где $M(x,y) = \left(E\left(\frac{1}{2\pi} ln \frac{1}{r} u^0\right) D* \left(\frac{\partial}{\partial x}\right)\right) D(t), t = (t_1, t_2)^T$ - единичная внешняя нормаль, проведенная в точке $y$ границы $\partial G$,

$y = (y_1, y_2)$,

$r = |y - x| = \sqrt{(y_1 - x_1)^2 + (y_2 - x_2)^2}$,

$$E(\xi) = \begin{pmatrix} \xi_1 & 0 & \ldots & 0 \\ 0 & \xi_2 & \ldots & 0 \\ \ldots & \ldots & \ldots & \ldots \\ 0 & 0 & \ldots & \xi_n \end{pmatrix}$$

диагональная матрица размерность $n \times n$, $u^0 = (1,1,\ldots,1) \in R^n, n \geq 2$.

Метод получения указанных результатов основан на конструкции в явном виде фундаментального решения уравнения Лапласа, зависящего от положительного параметра, исчезающего вместе со своими производными при стремлении параметра к бесконечности на $Q$, когда полюс фундаментального решения лежит в полуплоскости $y_2 > 0$. Следуя М.М. Лаврентьеву, фундаментальное решение с указанным свойством назовем функцией Карлемана [7].

**Конструкция функции Карлемана.**

Пусть $\sigma > 0$. Определим при $\alpha > 0$ функцию $\Phi_\sigma(x,y)$ следующим равенством:

$$-2\pi e^{\sigma x_2^2} \Phi_\sigma(x,y) = \int_0^\infty Im\left[\frac{e^{\sigma w^2}}{w - x_2}\right] \frac{udu}{\sqrt{u^2+\alpha^2}}, \qquad (4)$$

где $\alpha = |y' - x'|$, $y' = (y_1, 0)$, $x' = (x_1, 0)$,

$$w = i\sqrt{u^2 + \alpha^2} + y_2, u \geq 0.$$

Отделяя мнимую часть функции $\Phi_\sigma(x,y)$, имеем:

$$\Phi_\sigma(x,y) = \frac{1}{2\pi} e^{-\sigma(\alpha^2 + x_2^2 - y_2^2)} \times$$

$$\times\left[\int_0^{\infty}\frac{e^{-\sigma u^2}\cos 2\sigma y_2\sqrt{u^2+\alpha^2}}{u^2+r^2}udu-\right.$$
$$\left.-\int_0^{\infty}\frac{e^{-\sigma u^2}(y_2-x_2)\sin 2\sigma y_2\sqrt{u^2+\alpha^2}}{u^2+r^2}\frac{udu}{\sqrt{u^2+\alpha^2}}\right]. \quad (5)$$

В работе [9] доказано, что функция определенная равенствами (4) при $\sigma>0$, представима в виде

$$\Phi_\sigma(x,y)=\frac{1}{2\pi}ln\frac{1}{r}+G_\sigma(x,y),$$

где $G_\sigma(x,y)$ - функция гармоническая по переменному ув $R^2$, включая $y=x$. (см. [9] стр. 765 - 767).

Формула (3) верна, если $\frac{1}{2\pi}ln\frac{1}{r}$ заменить функцией $\Phi_\sigma(x,y)$ определяемой равенством (4). Тогда интегральное представление (3) имеет вид

$$U(x)=\int_{\partial G}N_\sigma(x,y)\,U(y)dS_y, x\in G, \quad (6)$$

где

$$N_\sigma(x,y)=\left(E(\Phi_\sigma(x,y)u^0)D^*\left(\frac{\partial}{\partial y}\right)\right)D(t^T).$$

Положим

$$U_\sigma(x)=\int_S N_\sigma(x,y)\,U(y)dS_y, x\in G. \quad (7)$$

**Теорема 1.** Пусть $U(x)$ вектор- функция из класса $C^1(G)\cap C(\overline{G})$, является решением системы (1), на $S$ удовлетворяющее начальному условию (2) и на части $Q$ границы $\partial G$ выполнено неравенство

$$|U(y)|\le M, M>0, y\in Q. \quad (8)$$

Тогда для любого $x\in G$ и $\sigma>0$ справедлива оценка

$$|U(x)-U_\sigma(x)|\le\psi_2(\sigma,x_2)Me^{-\sigma x_2^2}, \quad (9)$$

где

$$\psi_2(\sigma,x_2)=\frac{c}{2}\left(\frac{1}{2\sqrt{\sigma\pi}x_2}+1\right)e^{-\sigma x_2^2}, \quad (10)$$

здесь $c$ - некоторая постоянная.

**Доказательство теоремы 1.**

Обозначим через $I_\sigma(x)$ разность

$$I_\sigma(x)=U(x)-U_\sigma(x)=$$
$$\int_{\partial G}N_\sigma(x,y)\,U(y)dS_y-$$
$$-\int_S N_\sigma(x,y)\,U(y)dS_y=\int_S N_\sigma(x,y)\,U(y)dS_y+$$
$$+\int_Q N_\sigma(x,y)\,U(y)dy_1-\int_S N_\sigma(x,y)\,U(y)dS_y=$$
$$=\int_Q N_\sigma(x,y)\,U(y)dy_1.$$

Тогда из (8) следует неравенство

$$|I_\sigma(x)|=\left|\int_Q N_\sigma(x,y)\,U(y)dy_1\right|\le MT_\sigma(x),$$

где

$$T_\sigma(x)=\int_Q|N_\sigma(x,y)|\,dy_1. \quad (11)$$

Теорема 1 будет доказана, если установить справедливость неравенства

$$T_\sigma(x)\le\psi_2(\sigma,x_2)e^{-\sigma x_2^2}, \sigma>0. \quad (12)$$

Докажем (12). Для доказательства неравенства (12) оценим комбинации интегралов типа

$$\sum_{k=1}^n\lambda_k\int_{\partial G}\sum_{j=1}^2\frac{\partial\Phi_\sigma(x,y)}{\partial y_j}U(y)\,dS_y, n\ge 2.$$

Положим

$$\max_Q\sum_{k=1}^n\lambda_k=c,\ c=const.$$

Теперь оценим на части $Q$ границы $\partial G$

$$\int_{\partial G}\sum_{j=1}^2\frac{\partial\Phi_\sigma(x,y)}{\partial y_j}U(y)\,dS_y.$$

Следуя работе [9], имеем:

$$\frac{\partial\Phi_\sigma(x,y)}{\partial y_1}=-\frac{e^{\sigma y_2^2-\sigma x_2^2-\sigma(y_1-x_1)^2}}{2\pi}\times$$
$$\frac{(y_1-x_1)\cos\tau(y_1-x_1)+(y_2-x_2)\sin\tau(y_1-x_1)}{r^2} \quad (13)$$
$$\frac{\partial\Phi_\sigma(x,y)}{\partial y_2}=-\frac{e^{-\sigma|y_1-x_1|^2+\sigma y_2^2-\sigma x_2^2}}{2\pi}\times$$
$$\times\frac{(y_2-x_2)\cos\tau(y_1-x_1)+|y_1-x_1|\sin\tau|y_1-x_1|}{r^2},$$
$$\tau=2\sigma y_2. \quad (14)$$

Полагая $y_2=0$ в (13) и оценивая имеем:

$$\int_Q\left|\frac{\partial\Phi_\sigma}{\partial y_1}\right|dy_1=\int_{a_1}^{b_1}\left|-\frac{1}{2\pi}\frac{(y_1-x_1)e^{-\sigma(y_1-x_1)^2-\sigma x_2^2}}{(y_1-x_1)^2+x_2^2}\right|dy_1=$$
$$\le\frac{1}{2\pi}e^{-\sigma x_2^2}\int_{-\infty}^{\infty}\frac{\alpha e^{-\sigma\alpha^2}}{\alpha^2+x_2^2}d\alpha\le\frac{1}{4\sqrt{\pi\sigma}}\frac{1}{x_2}e^{-\sigma x_2^2}.$$

Таким образом, $\int_Q\left|\frac{\partial\Phi_\sigma}{\partial y_1}\right|dy_1\le\frac{1}{4\sqrt{\sigma\pi}}\frac{1}{x_2}e^{-\sigma x_2^2}$.

Оценивая теперь $\int_Q\left|\frac{\partial\Phi_\sigma}{\partial y_2}\right|dy_1$ и полагая $y_2=0$, будем иметь

$$\int_Q\left|\frac{\partial\Phi_\sigma}{\partial y_2}\right|dy_1=\frac{1}{2\pi}e^{-\sigma x_2^2}\int_{a_1}^{b_1}\frac{x_2e^{-\sigma|y_1-x_1|^2}}{(y_1-x_1)^2+x_2^2}dy_1\le$$
$$\le\frac{1}{2\pi}e^{-\sigma x_2^2}\int_{-\infty}^{\infty}\frac{x_2}{y_1^2+x_2^2}dy_1=\pi\cdot\frac{1}{2\pi}e^{-\sigma x_2^2}$$
$$=\frac{1}{2}e^{-\sigma x_2^2}.$$

Учитывая, эти оценки получим:

$$T_\sigma(x)\le\frac{1}{2}\left(\frac{1}{2\sqrt{\sigma\pi}x_2}+1\right)e^{-\sigma x_2^2}, \sigma>0.$$

**Теорема 1 доказана.**

**Следствие 1.** При каждом $x\in G$ справедливы равенства

$$\lim_{\sigma\to\infty}U_\sigma(x)=U(x),$$
$$\lim_{\sigma\to\infty}\frac{\partial U_\sigma(x)}{\partial x_i}=\frac{\partial U(x)}{\partial x_i}, i=1,2.$$

Обозначим через $\overline{G}_\varepsilon$ множество

$$\overline{G}_\varepsilon=\{(x_1,x_2)\in G, a>x_2\ge\varepsilon,$$
$$a=\max_T h(x_1), 0<\varepsilon<a,\}.$$

Легко заметить, что множество $\overline{G}_\varepsilon\subset G$ является компактным.

**Следствие 2.** Если $x\in\overline{G}_\varepsilon$, то семейство функций $\{U_\sigma(x)\}$ и $\left\{\frac{\partial U_\sigma(x)}{\partial x_i}\right\}$ сходиться равномерно при $\sigma\to\infty$, т.е.:

$$U_\sigma(x)\rightrightarrows U(x),$$
$$\frac{\partial U_\sigma(x)}{\partial x_i}\rightrightarrows\frac{\partial U(x)}{\partial x_i}, i=1,2.$$

Следует отметить, что множества $\Pi_\varepsilon=G\backslash\overline{G}_\varepsilon$ служить пограничным слоем данной задачи, как в теории сингулярных возмущений, где нет равномерной сходимости.

Предположим теперь, что кривая $S$ задана уравнением $y_2 = h(y_1)$, $y_1 \in [a_1, b_1]$, где $h$ однозначная функция, удовлетворяющая условиям Ляпунова. Положим

$$a = \max_Q h(y_1),\ b = \max_Q \sqrt{1 + \left(\frac{dh}{dy_1}\right)^2}.$$

Приведём оценку устойчивости решения задачи Коши для линейных эллиптических систем первого порядка.

**Теорема 2.** Пусть на части $Q$ границы $\partial G$ выполняется неравенство (8) а на части $S$ границы $\partial G$ выполнено неравенство

$$|U(y)| \le \delta,\ y \in S,\ 0 < \delta \le Me^{-\sigma a^2}. \quad (15)$$

Тогда для любого x $\in G$ и $\sigma > 0$ справедлива оценка

$$|U(x)| \le \theta(\sigma, x_2) M^{1-x_2^2/a^2} \delta^{x_2^2/a^2}, \quad (16)$$

где

$$\theta(\sigma, x_2) = \max_S(\psi^2(\sigma, x_2), \psi_2(\sigma, x_2)),$$

$\psi_2(\sigma, x_2)$ определяется по формуле (10),

$$\psi^2(\sigma, x_2) = \left(\frac{b}{2\sqrt{\pi\sigma}(a - x_2)} + \frac{2\sqrt{\sigma}ab}{2\sqrt{\pi}}\right)c,$$

$c = const$.

**Доказательство теоремы 2.** Из интегральной формулы (6) и теоремы 1 учитывая условие (8), а также неравенства (12) получим:

$$|U(x)| \le \int_S |N_\sigma(x,y)U(y)|\, dS_y + \int_Q |N_\sigma(x,y)U(y)|\, dS_y \le |U_\sigma(x)| + M\psi_2(\sigma, x_2). \quad (17)$$

где $U_\sigma(x)$ определяется по формуле (7).

Теперь с учетом формуле (13), повторяя рассуждение, доказательстве теоремы 1 имеем:

$$\int_S \left|\frac{\partial \Phi_\sigma}{\partial y_1}\right| dS_y \le \int_{a_1}^{b_1} \frac{be^{\sigma a^2 - \sigma x_2^2}}{2\pi} \left\{ \frac{|y_1 - x_1| e^{-\sigma(y_1 - x_1)^2}}{(y_1 - x_1)^2 + (y_2 - x_2)^2} + \frac{|y_2 - x_2||\sin 2\sigma y_2(y_1 - x_1)| e^{-\sigma(y_1 - x_1)^2}}{(y_1 - x_1)^2 + (y_2 - x_2)^2} \right\} dy_1.$$

Теперь оценивая эти интегралы получим:

$$\int_{a_1}^{b_1} \frac{be^{\sigma a^2 - \sigma x_2^2}}{2\pi} \frac{|y_1 - x_1| e^{-\sigma(y_1 - x_1)^2}}{(y_1 - x_1)^2 + (y_2 - x_2)^2} dy_1 + \int_{a_1}^{b_1} \frac{be^{\sigma a^2 - \sigma x_2^2}}{2\pi} \times \frac{|y_2 - x_2||\sin 2\sigma y_2(y_1 - x_1)| e^{-\sigma(y_1 - x_1)^2}}{(y_1 - x_1)^2 + (y_2 - x_2)^2} dy_1 \le \frac{be^{\sigma a^2 - \sigma x_2^2}}{2\pi} \int_{-\infty}^{+\infty} \frac{|y_1 - x_1| e^{-\sigma(y_1 - x_1)^2}}{(y_1 - x_1)^2 + (y_2 - x_2)^2} dy_1 + \frac{be^{\sigma a^2 - \sigma x_2^2}}{2\pi} \times \int_{-\infty}^{+\infty} \frac{4\sigma a |y_1 - x_1||y_2 - x_2| e^{-\sigma(y_1 - x_1)^2}}{(1 + 2\sigma a|y_1 - x_1|)(y_1 - x_1)^2 + (y_2 - x_2)^2} dy_1 + \frac{ab\sigma e^{\sigma a^2 - \sigma x_2^2}}{\pi} \int_{-\infty}^{+\infty} e^{-\sigma(y_1 - x_1)^2} dy_1 = \left(\frac{b}{4\sqrt{\pi\sigma}(a - x_2)} + \frac{\sqrt{\sigma}ab}{\sqrt{\pi}}\right) e^{\sigma a^2 - \sigma x_2^2}.$$

При оценке интегралов, использовано следующие неравенства

$$|\sin 2\sigma y_2(y_1 - x_1)| \le \frac{4\sigma|y_2(y_1 - x_1)|}{1 + 2\sigma|y_2(y_1 - x_1)|},$$

которая следует из $|\sin x| \le \frac{2|x|}{1+|x|}$, $x \ge 0$,

$$\frac{|y_1 - x_1|}{(y_1 - x_1)^2 + (y_2 - x_2)^2} < \frac{1}{2(a - x_2)},$$

$$\frac{|y_1 - x_1||y_2 - x_2|}{(y_1 - x_1)^2 + (y_2 - x_2)^2} \le \frac{1}{2}.$$

Далее с учетом формулы (14) повторяя рассуждение, вышеуказанных оценок интегралов получим:

$$\int_S \left|\frac{\partial \Phi_\sigma(x,y)}{\partial y_2}\right| dS_y \le \left(\frac{b}{4\sqrt{\pi\sigma}(a - x_2)} + \frac{\sqrt{\sigma}ab}{\sqrt{\pi}}\right) e^{\sigma a^2 - \sigma x_2^2}.$$

Сложив полученные оценки имеем:

$$\int_S \left|\sum_{j=1}^{2} \frac{\partial \Phi_\sigma(x,y)}{\partial y_j}\right| dS_y \le \left(\frac{b}{2\sqrt{\pi\sigma}(a - x_2)} + \frac{2\sqrt{\sigma}ab}{\sqrt{\pi}}\right) e^{\sigma a^2 - \sigma x_2^2}.$$

Из интегральной формулы (17) и условия (15) получим:

$$|U(x)| \le \delta \int_S |N_\sigma(x,y)|\, dS_y + M \int_Q |N_\sigma(x,y)|\, dS_y \le \delta e^{\sigma a^2 - \sigma x_2^2} \left(\frac{b}{2\sqrt{\pi\sigma}(a - x_2)} + \frac{2\sqrt{\sigma}ab}{2\sqrt{\pi}}\right) + Me^{-\sigma x_2^2} \left(\frac{1}{4\sqrt{\sigma\pi}x_2} + \frac{1}{2}\right) = \theta(\sigma, x_2)(Me^{-\sigma x_2^2} + \delta e^{\sigma a^2 - \sigma x_2^2}). \quad (18)$$

Наилучшая оценка для функции $|U(x)|$ получается в случае, когда

$$Me^{-\sigma x_2^2} = \delta e^{\sigma a^2 - \sigma x_2^2}$$

или

$$\sigma = \frac{1}{a^2} ln \frac{M}{\delta}. \quad (19)$$

Подставляя выражение для $\sigma$ из равенства (19) в (18) получим доказательство неравенства (16).

**Теорема 2 доказана.**

Положим

$$U_{\sigma\delta}(x) = \int_S N_\sigma(x,y)\, U(y) dS_y, \quad x \in G. \quad (20)$$

**Теорема 3.** Пусть вектор - функция $U(x) \in C^1(G) \cap C(\overline{G})$ являющееся решением системы (1), на $S$ удовлетворяет условие (2) и $|U(y)| \le M$, $y \in Q$. Если заданы приближения функции $f(x)$, $f_\delta(x) \in C(S)$ с заданным уклонением $\delta > 0$ т.е.:

$$\max_S |f(x) - f_\delta(x)| < \delta, 0 < \delta \le Me^{-\sigma a^2},$$

тогда для любого $x \in G$ справедлива оценка

$$|U(x) - U_{\sigma\delta}(x)| \leq \theta(\sigma, x_2) M^{1-x_2^2/a^2} \delta^{x_2^2/a^2}. \quad (21)$$

**Доказательство теоремы 3.**

Находим разность:

$$U(x) - U_{\sigma\delta}(x) = \int_{\partial G} N_\sigma(x,y)\, U(y) dS_y - \int_S N_\sigma(x,y)\, U_\delta(y) dy_1 =$$

$$= \int_S N_\sigma(x,y)\, U(y) dS_y + \int_Q N_\sigma(x,y)\, U(y) dy_1 - \int_S N_\sigma(x,y)\, U_\delta(y) dS_y =$$

$$= \int_S N_\sigma(x,y)[f(y) - f_\delta(y)] dS_y + \int_Q N_\sigma(x,y)\, U(y) dy_1.$$

Тогда из теоремы 1 и 2, с учетом условия теоремы 3 получим:

$$|U(x) - U_{\sigma\delta}(x)| = \left| \int_S N_\sigma(x,y)[f(y) - f_\delta(y)] dS_y \right| + \left| \int_Q N_\sigma(x,y)\, U(y) dy_1 \right| \leq$$

$$\leq M \int_Q |N_\sigma(x,y)|\, dy_1 + \delta \int_S |N_\sigma(x,y)|\, dS_y \leq$$

$$\leq M\psi_2(\sigma, x_2) e^{-\sigma x_2^2} + \delta \int_S |N_\sigma(x,y)|\, dS_y. \quad (22)$$

Здесь $\psi_2(\sigma, x_2)$ определяется по формуле (10). Утверждение теоремы 3 следует из неравенства

$$\int_S |N_\sigma(x,y)|\, dS_y \leq \psi^2(\sigma, x_2) e^{\sigma a^2 - \sigma x_2^2}, \quad \sigma > 0, \quad x_2 > 0 \quad (23)$$

Действительно, из (22) и (23) получим:

$$|U(x) - U_{\sigma\delta}(x)| \leq M\psi_2(\sigma, x_2) e^{-\sigma x_2^2} + \delta\psi^2(\sigma, x_2) e^{\sigma a^2 - \sigma x_2^2} = \theta(\sigma, x_2)(M e^{-\sigma x_2^2} + \delta e^{\sigma a^2 - \sigma x_2^2}). \quad (24)$$

Подставляя выражение для $\sigma$ из равенства (19) в (24) получим оценку (21).

**Теорема 3 доказана.**

**Следствие 3.** При каждом $x \in G$ справедливы равенства

$$\lim_{\delta \to 0} U_{\sigma\delta}(x) = U(x),$$

$$\lim_{\delta \to 0} \frac{\partial U_{\sigma\delta}(x)}{\partial x_i} = \frac{\partial U(x)}{\partial x_i}, i = 1,2.$$

**Следствие 4.** Если $x \in \overline{G}_\varepsilon$, то семейство функций $\{U_{\sigma\delta}(x)\}$ и $\left\{\frac{\partial U_{\sigma\delta}(x)}{\partial x_i}\right\}$ сходиться равномерно при $\delta \to 0$, т.е.:

$$U_{\sigma\delta}(x) \rightrightarrows U(x),$$

$$\frac{\partial U_{\sigma\delta}(x)}{\partial x_i} \rightrightarrows \frac{\partial U(x)}{\partial x_i}, i = 1,2.$$

**Заключение.**

В статье получены следующие результаты:

при помощи функции Карлемана, получена формула продолжения решения линейных эллиптических систем первого порядка с постоянными коэффициентами в ограниченной области. Полученная формула является аналогом классической формулы Б. Римана, В. Вольтера и Ж. Адамара, построенной ими для решения задачи Коши в теории гиперболических уравнений. Приведена оценка устойчивости решения задачи Коши в классическом смысле. Рассмотрена задача, когда вместо точных данных задачи Коши даны их приближения с заданным уклонением в равномерной метрике и в предположении, что решение задачи Коши ограничено на части $Q$ границы области $G$, получена явная формула регуляризации.

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**Matluba Djabborova**

Tashkent state University of Uzbek Language and Literature named after Alisher Navoi, teacher

# DEPICTING JAMSHID'S IMAGE IN ALISHIR NAVOI'S WORKS

***Abstract***: *The Timurid statesman and poet Alisher Navoi (1441-1501) was the great example of justice, enlightenment, and creativity in Timurid prince Sultan Husain Baykara's court where Navoi promoted the image of Sultan Husain as a just and enlightened lover depicted in his works as a traditional symbol of Jamshid as just and creative shah. Being well aware of myths and fables through historic books and literature works, Navoi created a new symbol of mythical Jamshid inspired by "Shahnama" by Firdausi. The skills and specifics of the use of traditional characters by Navoi are a special object of this research. Although he depicted shah Jamshid as a just ruler as one of the important problems of his time, Navoi expanded upon the historical-mythical image of Jamshid by re-developing and adapting many mythical images from "Shahnama" by Firdausi, the roots of which goes back directly to the first written source "Avesto". In his book "A history of Ajam State", epic dastan "Khamsa", and "Khazoyin ul-maoniy" Navoi skillfully pictures the image of Jamshid as a great, powerful, just, and enlightened ruler. What is significant about this research is the emphasis on positive features peculiar to the human as knowledgeability, entrepreneurship, and mastership, craftsmanship, and business-master as it was significant in Navoi's multifaceted creative character. Thus, in Navoi's creative fiction and lyric works the traditional image of Jamshid is masterfully depicted vividly and brightly to promote justice and mercy for the rulers of that time.*

***Key words***: *traditional character, oriental literature, traditional symbol, historical-mythical image, goblet.*

***Language***: *English*

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## Introduction

In his works Alisher Navoi (1441-1501) used effectively the traditional characters of the oriental literature. That's why the skills and specifics of the use of traditional characters by Navoi is a special object of research. This is the secret of the popularity of the thinker's works. "Loving and highly assessing the folklore creation Navoi had used it very efficiently and properly"[1]. For example, the weight of such literary images as Farkhod, Shirin, Layli, Majnun, Bakhrom, Iskandar; mythical images as Hizr, Suqrot and such historical-mythical images as Jamshid and Faridun have become traditional characters in his creative fiction, and are significant in Navoi's creation. That is why, the poetics of traditional characters in the creation of the poet is a problem worth of special study. One of such characters is Jamshid. The name of Shah Jamshid is often met in the majority of Navoi's poems written in Turkic and Persian languages.

While depicting the image of Jamshid Alisher Navoi was primarily inspired by Firdausi. "In the image of Jamshid Firdausi created the character of two shahs opposed to each other. One of them is a just and enlightening lover shah Jamshid whom the poet praises high, the other is an arrogant and selfish shah whom the poet criticizes and convicts to death. By treating them so, on the one hand, Firdausi preserves the basis of mythology, on the other hand, he puts forward the idea of fight for a just rule as one of the important problems of his time, through just and enlightening lover Jamshid's image he calls the rulers

[1] Mallayev . Alisher Navoi and Folk's creation. –Tashkent: Gafur Ghulom literature and art publication, 1974. – P.86.

to take an example from him, to serve for people and country, to get support from the majority, and warns them through arrogant and selfish Jamshid's fate"[2]. This tradition continues in Navoi too. That is, in creating Jamshid's image Navoi follows Firdausi's steps[3].

Alisher Navoi treats the image of Jamshid in different occasions. In fact, first, he brings the reports connected with the activity of historical, mythical shah Jamshid, second, he shows as a positive example the just and creative features of Jamshid; third, he uses Jamshid's goblet for different purposes as a symbolic image in certain couplets of oriental literature.

**Jamshid's image in a History of Ajam State**

First of all, Alisher Navoi treats the character of Jamshid in his work "A History of Ajam State". He says that while writing his work he applied many historical and literary works to have been created differently[4]. In "A History of Ajam State" the Persian sultans were distinguished into four layers. The first of them was called the Peshdodiys who were represented by eleven shahs. Navoi defines Jamshid as belonging to the fourth shah of the Peshodiys. "Some said that he was a relative of Tahmuras, others said he was the son of his relative. As soon as he became a ruler he structured the world state with justice and mercy. In appearance he was handsome and in perfection he had no equal[5]. (8.606). In his work Navoi describes as shah the characters of Kayumars, Hushang, Tahmuras and Jamshid. Like in "Shahnama" these characters retained their mythological-historical features. But this information about Navoi's Jamshid is more consistent with his depiction in "History of Tabari" than in "Shahnama"[6]. Navoi tried to describe the character of Jamshid just like that of Tabari as a historical person. "He made wonderful creations, including military tools which before had been made of stone and wood. He made metal arrows and spears and knives as well as shields" (8.606)

Alisher Navoi said that he had taken this information from historical books and enlisted their authors. But those works brought by Navoi were not the only first sources about mythologies and fables (first and foremost the source" Avesto", Bundakhishn" and other books), but also there had been works created under a new historical atmosphere which were later re-developed and adapted to this historical atmosphere.

Alisher Navoi was well aware of myths and fables not only through historical books, but also with the help of literature works. From this point of view, "Shahnama" plays a special role. For the basis of "Shahnoma" is presented by folks' mythology and oral folklore[7]. The initial root of this mythology goes back directly to the first written source "Avesto".

Though Navoi does not mention "Avesto", it is clearly felt that he used it in depicting the history of Jamshid. "And there he built a great building with rare architecture and designs that mankind might seem unable to construct such buildings, until one sees it he cannot believe it. And it is called "Chilminor" (forty-towers) (8.606). This information is provided in "Avesto" about Jamshid's underground city surrounded from four sides with columns. It reminds of episodes about the construction of Vars. No information is provided about Vars neither by Tabari nor by Firdavsi. So, Navoi uses" Avesto" for providing this information.

The episodes on celebration of Navruz holiday were provided like that of information by Beruni. "At that time when the sun rose up from the meridian, sitting on the throne of that palace he announced to the world the challenge and call of justice and he named that day Navruz" (8.606). This information about the appearance of Navruz is commented in details in the work "The monuments left from the ancient peoples" by Beruni.

In the book "A history of Ajam State" Jamshid is described through developing a traditional plot in other sources as arrogant, announcing himself as creator – God and urging people to worship him. "And the empire had ruled for seven hundred years. As a result, this pride and arrogance of a great state owner caused him miscreant feelings that he ordered the world worship him, made idols resembling himself, sent them to regions and countries and ordered the folks to worship himself" (8.606). But Jamshid's strange practice was not left without response. Navoi states that the consequence of such arrogance is a pitiless death. "The divine consequence of each arrogant action is clear, he shall be subjected to punishment".

The tragic death of Jamshid that he was sawn into two parts was described similarly almost in all sources. Only the name of the murderer is different. For example, in "Avesto" his name is Spityura, in Firdavsiy- Zahhok, in Tabari – Bivaras and etc. Though Navoi said that Jamshid had been killed by Zahhok, he admitted the fact in Tabari that he had been killed by Bivaras.

[2] Mallayev . Alisher Navoi and Folk's creation. –Tashkent: Gafur Ghulom literature and art publication, 1974.

[3]Shodiyev E. Alisher Navoi and Persian-Tajik Literature. – Tashkent: Ukituvchi, 1989. – pp.36-49.

[4]Yusupova D. History of Uzbek classic literature (Alisher Navoi's period). –Tashkent: Akademnashr, 2013. – pp.211-214.

[5]Navoi A. Collection of complete works. 1-10 vol. – Tashkent: Gafur Ghulom publishing house, 2011. (Hereinafter all examples were taken from this collection, volume and pages are shown in brackets. M.J.)

[6]T Tabari "History of Tabari". Toshbosma, invent. No18038.- P.3.

[7]Mallayev . Alisher Navoi and Folk's creation. –Tashkent: Gafur Ghulom literature and art publication, 1974 – P.95.

"It was Shaddod Odqa's fate that he had sent his kin's son Zahhok with banner carrying troops so that they might catch him, cut him into two parts with a saw and destruct his body into pieces. In Tabari his murderer was Byurosbqa, but nobody was mentioned in the other history" (8.606).

According to the opinion of the folklore studies scholar M.Jurayev, Byurasp is Zohhak himself. In his research he brings the etymological vocabulary of the word Byurasp and proves that Byurasp is Zahhak himself[8].

In "A History of Ajam State" after the history of Jamshid the following four lined verse was provided:

*As soon as Jamshid sat on the throne,*
*He got used to arrogance alone.*
*For hostility he made tricks hard,*
*He cut into pieces by ruler's sword.*
*(Jamshid taxt uzra tutti maqom,*
*Dimog'ig'a yo'l topti savdoyi xom.*
*Ani qildi Haq makri aylab sitez,*
*Siyosat qilichi bila rez-rez.)(8.606)*

In this place the episode was depicted about the reason of Jamshid's tragedy and his death. Since Jamshid was at a loss before the opportunities presented him by Allah he forgot his self and God, and because of his arrogance he was described as to have been destructed into pieces by the just policy of the creator.

**The Character of Jamshid in "Khamsa"**

In his lyric and epic works Alisher Navoi turned Jamshid into a tool of affective literary description, and uses skillfully the description of different moral ideas, moods and feelings, narrations of his characters and flaws peculiar to Jamshid, as well as his goblet and thrown. For example, In a number of pages of the first dastan of Khamsa", "Hayrat ul-abror" Jamshid's name was mentioned for similarity and comparison. For example, in the chapter where Sultan Husain was sung praises, he praises the power of the shah, and he wants that in his saltanat shahship should be as terrific and in Jamshid's:

*May he walk like that of Rustam did,*
*May he have throne as Jamshid*
*(Tushsa u Rustam kibi qilsa xirom,*
*Taxt uza Jamsheddek etsa maqom.) (6.59)*

While praising the image of Sultan Husain Navoi creates the character of shah in his imagination. If the shah possesses the characters which Navoi wants, on the throne he should rule as Jamshid, even he should rise to a higher degree than Jamshid, and should shine as the sun in the sky. In this place he wants to see in the image of Sultan Husain the symbol of Jamshid as just and creative shah. For example,

*On a throne he is as Jamshid, godson,*
*There is nothing light like the sun*
*(Masnadi uzra o'zi Jamshiddek,*
*Yo'qki, sipehr avjida xurshiddek.) (6.60)*

In another chapter of the dastan about praising of sultans, Jamshid's name is often mentioned as an example:

*His throne Jamshid made his lodging set,*
*No strange hand to kiss than his goblet*
*(Masnadi Jamshed uza aylab maqom,*
*Topmay iliging o'parin g'ayri jom.)(6.104)*

As the author thinks when somebody who becomes a shah, may be addicted to feasting, addicted to drinking. As if feasting culture peculiar to a padishah is a heritage left from Jamshid.

In other places of the dastan, Jamshid is often mentioned:

*He has wealth as Jam and Zahhok,*
*His troop is twice of Iskandar, no talk.*
*(Jam bila Zahhokcha johi aning,*
*Ikki Skandarcha sipohi aning.) (6.178)*
*To be like Jamshid is his generation's tradition*
*His mirror is as Jam's goblet for world's reflection*
*(Zotig'a Jamshidlig' oyin bo'lub,*
*Ko'zgu anga jomi jahonbin bo'lub.)(6.222)*
*Know the reason was peace and stability*
*As it was the period of Baddiuzamon's time*
*so was it in Xusrav's and Jamshid's time.*
*(Bilki erur moyai amnu amon,*
*Xusravi Jamqadr Baddiuzamon.)(6.280).*

In each of the said pieces Jamshid is mainly mentioned as a great and powerful shah, this character of his is described regarding different rulers.

In "A History of Ajam State" Alisher Navoi retells about Jamshid as the following:

As soon as he became a ruler he structured the world state with justice and mercy. In appearance he was handsome and in perfection he had no equal. He made wonderful creations" (8.606). One of the creations Jamshid had made is his goblet. In the second dastan of "Khamsa" "Farkhod and Shirin" Jamshid's goblet is described as "a talisman", through this symbol Farhod's spiritual world is discovered. In the old literature Alisher Navoi calls it as the first "Kayoni's goblet":

*Jamshid's throne in peace they held,*
*A red goblet like the sun he desired.*
*(Tutub Jamshed taxti uzra orom,*
*Tilab xurshed yanglig' la'lgun jom.)*

*Pouring in your mouth from Kayoni's goblet,*
*He has drunk so called an alive water, I bet.*
*(Quyub og'zingg'a ul jomi Kayoniy,*
*Ichibkim, bo'lsun obi zindagoniy.) (6.349)*

In a cave Farkhod meets Suhaylo. Suhaylo tells him Jomasb's word as his debt. He was explained that

[8]Jurayev M., Narziqulova M. Myth, folklore and literature. – Tashkent: National library publication, 2006. – P.94.

in order to disclose the magic secret of Iskandar's mirror, first of all, he has to defeat ajdar and Ahraman dev, and he has to seize Faridun's ganj and Solomon's ring. After that Iskandar's magic secret will captivate itself. Seizing the magic secret Farhod possesses the goblet of Jamshid:

*When there arrives that day, behold*
*Mystery of Jamshid's goblet'll unfold.*
*(Tilism ul kunki ochg'ay bemadoro,*
*Bo'lur Jamshed jomi oshkoro.)(6.427)*

*To reveal the magic you've support*
*Find Jamshid's goblet in the magic's pot.*
*(Ko'rarsen chun tilism ochmoqqa ta'yid,*
*Tilism ichra toparsen jomi Jamshid.)(6.429)*

Thus, by defeating misfortune and dangers Farhod seizes the goblet of Jamshid. Regarding this the poet addresses the soqi (wine server).

*Come, hey soqiy, let's drink and get pleasure,*
*Pour wine in Jamshid's goblet with measure .*
*(Kel, ey soqiy, tuzib ishrat maqomin,*
*Quyub may, tut manga Jamshed jomin.)*

*To disclose Inkandar's mirror I do,*
*And I watch Jamshid's goblet too.*
*(Sikandar ko'zgusini aylab ifsho,*
*Qilay Jamshedning jomin tamosho.) (6.455)*

In his ghazals Navoi often mentioned the jomi Jam (Jamshid's goblet), but he did not speak of its qualities in details. To do it, the lyrical limitation would not allow him. But in dastan, what the purpose of the author to mention very often the goblet of Jamshid was, becomes more clearer. Navoi describes the features of Jamshid's goblet in his epic poem. This episode is provided in the prose description of the epic poem as the following: "Farkhod opened the door and stepped in. In the corner of the room he saw a goblet with a flaming light. In lightness it was like the sun, not the sun, but it was like the goblet of Jamshid. Being in the center of the world, it shined like the sun, like the mirror to display the world. In this mirror all what is happening in this world can be seen vividly. External side of the goblet displayed the center of the earth, the inner side of the goblet nine skies would illuminate with charm. Its external side would seem like a perfect man's soul, the internal side would seem like that of a pure souled man's heart" [9].

During the process of events Farkhod seizes this goblet and finds out its secret. As is seen, the secret of goblet described here is that it vividly reflects just before one's eyes the toils taking place in this world:

*He looked and wished good luck a lot,*
*To display the world found a symbol pot.*
*(Anga qilg'och nazar istab kushoyish,*
*Jahon timsolig'a topti namoyish.) (6.458)*

*A mirror he saw like that of the sun bows.*
*As Jamshid's goblet the world it shows*
*(Ko'rub ul nav'kim mir'oti xurshed,*
*Jahonni ko'rguzub chun jomi Jamshed.) (6.469)*

The goblet of Jamshid has also the allegoric meaning: If Jam's goblet is a perfect man's soul to show the world as a mirror, the mystery (tilsim) is a numberless pictures covering the soul of other things from God as that of an erosion. In order to acquire Jamshid's goblet, as it is described in the epic poem, it is necessary to defeat and obtain the magic which hides the soul in a castle, guards it with fierce lion and awful creatures like an iron spear[10].

In defining and praising his heroes the poet masterfully uses the image of Jamshid. In status he makes Farkhod equal to those of great shahs as that of Faridun and Jamshid:

*As if his origin goes back to Afrudun*
*His respect is higher than Jamshid*
*(Ki, Afridun sari borur nasabda,*
*Erur Jamsheddin ortuq hasabda. )(6.507)*

*In kinship Jamshid is his Grandfather*
*In dignity the sun is his last promoter.*
*(Nasabda jaddi ahlo anga Jamshed,*
*Hasabda so'ng'i mavlo anga xurshed. )(6.55)*

*You are a shah as if the world's sun*
*As if Jamshid and Khurshed are time's son.*
*(Seningdek shahki xurshedi jahonsen,*
*Qayu xurshed, Jamshedi zamonsan.) (6.578)*

In his epic poem *"Layli and Majnun"* Jamshid's name is met only once in the chapter which praises Husayn Bayqaro. The poet likens the goblet in shah's feast to Jamdhid's goblet:

*Each juice is like wine from Jamshid's goblet,*
*May the sun's bread be sacrifice to it.*
*(Har sharbat ayog'i jomi Jamshed,*
*Har sadqa fatiri qursi xurshed.) (7.37)*

In his epic poem "Saba`I Sayyor" the poet widely uses the image of Jamshid for exaggerating Bahrom's empire and its wealth. He equals his throne to Jamshid's throne, his goblet to Jamshid's goblet:

*If your dwelling is Jamshid's throne,*
*If your goblet is the sun's cup alone.*
*(Maskaning bo'lsa masnadi Jamshed,*
*Qadahing bo'lsa sog'ari xurshed. )(7.324)*

In other paragraph the poet praises his character as a heir of Jamshid:

*To the throne Jamshid's heir got the site,*
*The sun accompanied him with its might.*
*(Taxt uza chiqti vorisi Jamshed,*
*Anga yondashti g'ayrati xurshed.) (7.394)*

[9] www.ziyouz.com Prose narration of Farkhod and Shirin. – P 80.
[10] Qurbonov A. Mirror of Iskandari or soul's mystery./ Role and importance of literature in enlightening–moral upbringing of the youth. Materials of Republican conference. –Tashkent: TSPU named after Nizami, 2014., -pp.44–52.

In reports initially the image of Jamshid is depicted as a just Shah. His discovering ability also is exaggerated. But arrogance and cheating would demolish him. These two opposing poles, the positive and negative characters would occur in Barom too. First, Bahrom was also depicted as just, people loving shah at first, then later he becomes addicted to feasting and goes deep into razolat swam. Bahrom's inclination to addiction, to feasting has passed to Bahrom from Jamshid. The second part tells stories about the gold-master Zayd Zahhobb who had lived during "the period of Jamshid".

Navoi involves into the structure of the report the plot on building three most wonderful thrones for Jamshid himself in accordance with adventures undergone by Zayd in the Oriental literature.

This episode about making the throne by Jamshid is also present in "Shahnama" by Firdavsi. It tells that after making many discoveries, Jamshid builds the gold throne for himself. After taking his seat on the throne he orders devs to give him a tour on the sky by carrying the throne. Firdavsi depicts the appearance of such prejudices as arrogance and pride through the description of the throne. But Navoi reveals Zayd's positive and negative characters with the help of the plot about constructing that very throne.

In the image of Zayd the author praises such positive features peculiar to the human as knowledgeability, entrepreneurship, mastership, craftsmanship and businessman-ship, and at the same time, blackens such negative features as cheating and tricking.

On the example of Jamshid, Navoi teaches that "shahs must use masters of sciences and crafts, and administer the country with their assistance"[11].

In his epic poem Saddi Iskandari" Navoi provides information about shahs of ancient Iran and states that Jamshid represents the genration of Peshdodiys. After Kayumars, hushtang, Tumaris, Jamshid takes the throne:

*Jamshid enjoyed shah-hood the world's known,*
*He had become the owner of throne and crown.*
*Folks benefited so much from him alone,*
*He created wonderful, unusual crafts well-known.*
*(Yana surdi Jamshid olamg'a raxsh,*
*Ki, ham taxtgir erdi, ham tojbaxsh.*
*Xaloyiqqa ko'p yetkurub intifo',*
*G'arib amr ko'p ayladi ixtiro'.) (8.70)*

It's prose description: "after that Jamshid enjoyed the pleasures of shah-hood in the world, became the owner of the throne and crown. Folks benefited much from him, he created wonderful and extraordinary crafts"[12]. In one of the paragraphs of "Saddi Iskandari" there is a story about the goblet of Jamshid:

*When shah Jamshid seized the world so,*
*He was a promoter of sciences as khisrow.*
*(Ki olamni olg'onda Jamshid shoh,*
*Kim ul xusrave erdi hikmat panoh.)*

*For many years, sciences they'd gathered,*
*Trying into mystery two goblets they turned.*
*(Necha yil yig'ib hikmat ahlin tamom,*
*Tilism ettilar sa'y etib iki jom.)*

*One was named Jomi Getinamoy,*
*The other was Jomi Ishratfizoy,*
*(Birisin dedi: Jomi Getinamoy,*
*Birisin dedi: Jomi Ishratfizoy.) (8.233)*

Navoi tells a story that when Jamshid took his seat on the throne, he gathered science community and have them make two types of goblet. The first of them is famous with the name "goblet of getiynama". In all works which had been created before Navoi, particularly, in "Shahnama" this "goblet of getiynama" was thought to reveal the secrets of the world. As a traditional symbol the "goblet of getiynama" found its expression in the works created during the later periods. But the second type of goblet – "the goblet of ishratfizoyn is a discovery of Navoi's interpretation as that of Jamshid's goblet.

In the lyric poetry the image of goblet is often met. Since when it is said Jomi Jam ("Jam's goblet") it is said to have been filled with wine it becomes Jam's goblet which shows all events happening in the world.

Navoi was able to describe and introduce the qualities of the second goblet by empowering the literary power of Jamshid's goblet as describing perfectly as: "no matter how much one drinks from it its wine never ends, and if it is put upside down it would not pour out"

*Addiction to wine is his fate,*
*For him wine has never finished.*
*(Ki, may jozibi bo'lgay ajzo anga,*
*Tamom o'lmag'ay boda aslo anga.)*

*No matter how much they drank, full it remained,*
*To watch it was nice and joy they had entertained.*
*(Necha ichsalar bo'lg'ay ul lab-balab,*
*Zihi xush tamosho, zihi xush tarab.)*

*The more they drank, the less it became not,*
*When turned upside down, pour it would not.*
*(Agarchi necha ichsa o'ksulmagay,*
*Vale egri ham bo'lsa to'kulmagay. )(8.233)*

[11]Mallayev N. Crown-flower of word's art . – Tashkent: Gafur Ghulom literature and art publication, 1991. – P.103.

[12]Navoi A. Iskandarnama/Prepared for publication by O.Tojiboyeva. –T.: "Mumtoz suz", 2013. –P. 11.

The purpose of this story "Jomi Jam" would be revealed more vividly in the following lines:

*On that day Iskandar had the goblet,*
*Gathered people, feasted on wine lot.*
*(Skandarga chun ro'zi ul jom o'lub,*
*Tuzub majlisu bodaoshom o'lub.)*

*Scholars' community watched it,*
*Not putting it off their hands a bit.*
*(Qilib hikmat ahli tamosho ani,*
*Ilikdin dame qo'ymay aslo ani.)*

*In feasting, drinking the shah was tenfold,*
*He forgot the goblet displaying the world.*
*(Bo'lub shahg'a ul nav' ishratfizoy*
*Ki, yod aylamay Jomi Getinamoy.) (8.233)*

*(Prose description:* That is, the first goblet informed of the works taking place in the world. He who becomes befriended with this goblet, more correctly, the rule becomes aware of secrets of the world, he is alert and warned. The shah who is addicted to the second goblet, forgets everything except wine, would be addicted to feasting and drinking.

Navoi reveals and describes that Iskandar forgot the first goblet, and became befriended with the second goblet through which he shows that the shahs of those times used to forget the alertness, and were not well aware of folks conditions, and used to enjoy feasting and drinking.

In addition, In several paragraphs of "Saddi Iskandari", in praising and defining the great power of his poetic characters, he used the traditional image of Jamshid:

*Still the shah was shining like the sun,*
*The world's wealth he acquired as Jam.*
*(Yana shoh raxshanda xurshiddek,*
*Jahon mulki fathig'a Jamshiddek.) (8.301)*

*As Jamshid he did enter the palace,*
*Happiness and wealth he hoped, alas.*
*(Kirib borgoh ichra Jamshidvor,*
*Bo'lub baxtu davlatdin ummidvor. )(8.405)*

Besides, in different places of "Khamsa", on the example of Jamshid's character Navoi summed up his philosophical thoughts that the wealth is mortal, even it has not been loyal to the greatest and the most powerful persons of the world:

*See where Faridun and Jamshid had gone,*
*So had Eraj, Khushang and Zahhok done.*
*(Ko'rki qayon bordi Faridunu Jam,*
*Eraju Hushang ila Zahhok ham.)*
*("Hayrat ul-abror", -p.221.)*

*Where are Tahmuras, Jamshid and Zahhok,*
*Each got world's wealth which would shock.*
*(Qani Tahmurasu Jamshedu, Zahhok*
*Ki, har bir oldi olam mulkini pok?)*
*("Farkhod and Shirin", -p.720.)*

*Where is Tahmuras, where is Jamshid,*
*All were gone hopeless from the world.*
*(Qani Tahmurasu qani Jamshid?*
*Bordilar borcha dahrdin navmid. )*
*("Saba`i Sayyor", -p.616.)*

**JAMSHID'S IMAGE IN NAVOI'S LYRICS**

On the suggestion of Husayn Bayqaro, Alisher Navoi wrote in 1492-1498 his book "Khazoyin ul-Maoniy" consisting of four devons. This devon by Alisher Navoi includes 3132 poems created in 16 lyric genre[13].

In many couplets of "Khazoyin ul-Maoniy" Jamdhid's name is not mentioned. However, Jamshid's name is used and repeated for different purposeq, for example, in "Gharayib us-sigrar" – 19 times, in "Navodir ush-shabob" – 18 times, "Badoye` ul-vasat"- 21 times, "Favayid ul-kibar" – 10 times, "Favoyid ul-kibar" – 10 times, and totally - 68 times; Besides, in Badoye` ul-vasat" -1 time, "Favoyid ul-kibar" – 2 times, totally 3 times, including soqiynama in "Favoyid ul-kibar".

In the majority of his poems, Navoi uses Jamshid's image to certify, to compare or to express his thoughts more vividly, in some of his couplets to exaggerate the lyrical episode or to express the lyrical hero's psychological state he resorts to Jamshid's image and his famous goblet. In addition, as a poetic device the poet uses effectively Jamshid's image for developing poetic devices.

In the example of shah Jamshid, Alisher Navoi teaches that the wealth is mortal, it would not be loyal to anybody, both to a pauper and a great ruler who is famous throughout the world. The couplets of the same content are often met in Navoi's ghazals. In them the poet resorts to philosophical thinking together with traditional characters, for example:

*Where are Khotam, Qorun, Jamshid and Afridun?*

*Alas, do charity for a little attention from Heaven.*

*(Qani Xotam, qani Qorun, qani Jamshidu Afridun?*

*Bas ehson qil sanga gardundin adno e'tibor o'lg'och.) (1.118)*

*Let me hold you, Solomon, or Jamshid in the world,*

*Neither to this the goblet nor to that the ring was loyal.*

[13] To get more information see: Yusupova D. History of Uzbek classic literature (Alisher Navoi's period). –Tashkent: Akademnashr, 2013.

*(Tutay jahonda Sulaymon seni va yo Jamshid,*
*Ne munga jom vafo ayladi, ne anga, uzuk.)(3.336)*

*To Jamshid the shah-hood was not loyal, he failed.*
*In the goblet his fate was written, it he read and fell.*
*(Bukim, Jamshidqa davron vafo ko'rguzmayin yiqti,*
*O'qu kayfiyatinkim, yozilibtur davri jom ichra.)(4.573)*

In three couplets brought above, the poet thinks deeply of disloyalty of the wealth, and reminds that even such great rulers passed in history as Qorun, Khotam, Faridun, Jamshid, Iskandar and Solomon have been the victim of this disloyalty. Navoi proves his opinion on the example of "those shahs whose fame reached the seven continents".

In some of his ghazals, along with the poetic image Jamshid's goblet, Navoi applies another symbolic image "mir`oti Iskandar, through this poetic image the artful skill for choosing words will become more and more clearer. For example:

*Iskandar, Jamshid are subjected to love for Navoi, I bet,*
*The trace of horseshoe was revealed in mirror, goblet.*
*(Iskandaru jamliqdur ishqingda Navoiyg'a*
*Kim, raxshing izu na'lin ko'zgu bila jom etmish.)(1.278)*

From the matla` of this ghazal it describes the most charming beauty of a beloved, her indifference to a lover's state, but the lover can't be tolerant to the beauty of the beloved, because the beautiful idol's one glare can convict him to death, and as soon as the development of events reaches the matla` the lover is satisfied with the trace of the beloved's steed. The trace left from horseshoe of the steed seems as the mirror of Iskandar and Jasmshid's goblet, it vividly shows all the events in details about the beloved. As Iskandar looked at his magic mirror, so did Jamshid at his magic goblet, and became aware of the secrets of the world, through these traces the lover becomes aware of the beloved's state. For example:

*The mirror turned black, goblet's filled with poison,*
*To Iskandar and Jamshid he became a companion.*
*(Bo'lur tiyra ko'zgung, to'lar zahrai joming*
*Tutaykim, bo'l Iskandaru Jamg'a solis.)(2.94)*

In Navoi's creation the names of ancient shahs are remembered as a model or as an example for taking a lesson from them. In the couplet said above, the poet makes his advices and warnings against lovers of position, idols of government officials, teaches and calls them to take an example of Iskandar and Jamshid's images. Through remembering the great rulers of the past he recognizes that the wealth is mortal; position, wealth, power are all mortal and lack loyalty. The blackening of the mirror and filling the goblet with poison represent a symbolic description that it hints that a human being would never be able to be a perfect creator.

In another group of ghazals the poet himself reveals himself in the image of a lyrical hero. He suffers from the tortures of missing and separation. His state of being charmed and admired by the beloved is likened to the state as if Iskandar cannot take off his eyes from his magical mirror, as if Jamshid forgot all except his goblet. For a lover, the lips of the beloved are likened to Jamshid's goblet, her face is compared to Iskandar's mirror.

Your lip is Jamshid's goblet, face is Iskandar's mirror,
I'm captive to those who have beautiful appearances so far.
*(Labingdur jomi Jamshidu yuzung mir'oti Iskandar,*
*Musallamdur sanga husnu jamol ahlig'a sultonliq.)(3.321)*

In this couplet the poet pays much space to hyperbole in describing the beauty of the beloved. However, the honey on the lover's lips is likened to Jamshid's wine in mystics which would never finish in his goblet, and her expression of fairy-beauty's face, her mimics and glares are made similar to that of Iskandar's mirror which informs of the secrets of the world.

The couplet says that no matter how many people might enjoy the honey of the beloved's lips, it would never end. As if her lip is Jamshid's goblet, the endless honey is his wine.

The next couplet tells that the poet pleads Allah to change him for a moment into Iskandar and Jamshid so that he might address the wine-pourer, throw sight at his beloved's lips (goblet) and her face (mirror), for example:

*Hey, wine server, with a bright goblet,*
*For a moment turn me to Iskandar, Jamshid.*
*(Soqiyo, oyinagun jom bila*
*Bir dam etgil meni Iskandaru Jam.)*

*There were left neither Jamshid nor Inkandar,*
*There were lost also the goblet and mirror.*
*(Ki, na Jam qoldiyu ne Iskandar,*
*Itti ul jom ila ul ko'zgu ham.)(3.401)*

In the mortal world where the goblet was not loyal to Jamshid and the mirror was not loyal to Iskandar, the mortal world for a lover is also valuable time which can never be found again.

The poet has another group of poems which serve as a means for the poet's philosophical thoughts about Jamshid's image that the world is mortal, it is temporary, for example:

Drink wine, neither Jamshid knew the secret of heaven's goblet,

Nor was he aware of a wine-drinker like that of Jamshid's fate.

*(Boda ichkim, charx jomi sirrini Jam bilmadi,*

*Garchi ul yuz Jam kibi mayxoraning davrin bilur.)(1.199)*

In this couplet, the great poet likens the circling wheel to Jamshid's goblet. The wheel's secrets are extraordinarily complex. Though Jamshid is well aware of goblet's going round the wine round-table feast, he passed away without comprehending goblet's secrets. It is difficult to know the secrets of the world that's why one would rather drink wine than think of this world. In the couplet Jamshhid's goblet is applied as a symbol of the world.

In this couplet Jamshid is a symbol of being unaware of the world's secrets, in another couplet he is interpreted as being unaware of wine's secrets, for example:

*This wine burned my soul, keep wine server close to yourself,*

*Because Jamshid was not aware of goblet's secret itself.*

*(Bu ersa mayki kuydurdi vujudim kishvarin atri,*

*Yaqin bil, soqiyokim, jom sirrin bilmay o'tmish Jam.)(2.431)*

Hey wine server, said the lyric hero addressing him, the sweet flavor of wine burned and turned into ash the country of my body and soul. If wine were like this, I knew clearly well that Jamshid had passed away from this world without knowing the secrets of the goblet. In the couplet wine is love, body and soul are a greediness, the goblet is symbolic expression of wine. Not only the wine itself as a love's image, even its sweet flavor can burn man as if it burns the human greed in the fire. But wine is understood only as feasting wine by those who might pass away from this world as Jamshid without being clearly aware of this secrecy.

In majority of Alisher Navoi's gazhals Jamshid's goblet is mentioned regarding one more literary image – broken ceramics (singan safol). The poet uses the images Jamshid's goblet and a broken ceramic opposing one another and creates a model for tazod art:

*Poor I was, like Jamshid's goblet, they turned my soul into wine,*

*My ruined dignity they turned into the treasure of Khorun, fine.*

*(Muflis erdim may qilib sing'on safolim jomi Jam,*

*Xotirim vayronasin xud ganji Qorun qildilo.)(1.594)*

The couplet initially describes the following scene: a poor man is standing helplessly with a broken ceramic in his hand in a ruin. "This poor will have luck to drink wine", says he, wine will change my broken ceramic into Jamshid's goblet, the ruin of my memory into Qorun's ganj. For sure, the poor mentioned in the couplet has never been a poor without wealth. He is a poor (muflis) who lacks the luck of knowing the secrets of divine love, the pearls of divine enlightenment.

In addition, a broken ceramic, a broken bowl, Jamshid's goblet are not Jamshid's goblet. If the broken ceramic and a broken bowl represent a soul unaware of love and enlightenment, Qorun's ganj is a divine enlightenment, and Jamshid's goblet is a soul filled to the brim with the divine enlightenment[14]. So, it becomes known that the divine love would turn a poor into Jamshid, his valueless soul like that of the broken ceramic into Jmashid's goblet filled with divine enlightenment and pearls.

In this couplet it is not difficult to feel a thought stated in harmony with the previous couplet, for example:

*The love's world is wine in our broken bowl, how perfected.*

*He who drinks it not choosing Jamshid's goblet, be respected.*

*(Ishq dayri bazmining sing'an safoli ichra may,*

*Kim ichar, Jamshid jomin tanlamas himmat anga.)(2.13.)*

In this case, as different from the previous couplet, Jamshid's goblet is used in its original meaning, it is not a soul filled to the brim with the divine enlightenment, but it's a symbol of material wealth and glory. "If in the feast of love's winery, he who drinks wine in a broken ceramic cup, his kindness rises high", says the poet, that he would not even remember Jamshid's goblet, for example:

Hey wine server, you offered me wine by revealing Jam's goblet face,

If you make me forget my hundred griefs, so will you too, if I trace.

*(Soqiyo, ochting chu may tutmakda Jomi Jam yuzin,*

*Yuz g'amim daf' ayladingkim, ko'rmagaysen g'am yuzin.)(3.481)*

Here the poet, by using the word "face" three times, he realizes the so called stylistic device "fun" He says: "Hey, wine server, – says he, – when you were offering wine, you opened the face of Jamshid's goblet. With wine in Jamshid's goblet you pushed away a hundred grieves of mine, I hope that you will not see the face of the grieve like me. In the couplet wine is opposed against the grieve. It is an instrument to remove sadness[15]. Since wine washes off the grieve of the soul, the concerns of the world, the man who

[14]Qurbonov A. Jamshid's goblet is a broken ceramic. /Jomiy and Uzbek literature. Materials of international scientific conference. –Tashkent: "Al-hudo" – "Movarounnahr" publications, 2005.-pp. 62–71.

[15]Qurbonov A. Mirror of Iskandari or soul's mystery./ Role and importance of literature in enlightening–moral upbringing of the youth. Materials of Republican conference. –Tashkent: TSPU named after Nizami, 2014, --p.44–52.

has Jamshid's goblet is a wine server by himself, that is, a soul of the perfect man.

The ghazals by Alisher Navoi have been analyzed many times by literature study scholars, diverse analysis and interpretations opinions were expressed on the semantic aspects of material and spiritual meanings of ghazals. The initial ghazals of the devon "Gharayib ul-sighar" of "Khazoyin ul-maoni" begins with the words: *"Ashraqat min aksi shamsil-ka'si anvorul-hudo"*.

In this ghazal the religious and Sufi views of the poet are expressed with literary ways. The poet defines his divine love, divine missing with such literary devices as *wine, goblet, wine-server*. Of course, these images are reflected in allegoric meaning. Naturally, this ghazal has been analyzed by several scholars of Navoi studies[16] and "Khazoyin ul-maoni" is assessed as an opening (Fatihah) ghazal of the collection[17]. On the basis of these analysis let's observe the third couplet of the ghazal which mentions Jamshid's name:

*What nice wine it is, even when it is offered in a broken bowl.*

*Goblet is world's mirror, he who drinks it turns into Jamshid.*

*(Ey, xush ul maykim, anga zarf o'lsa bir sing'an safol,*

*Jom o'lur getiynamo, Jamshid, ani ichkan gado.)(1.22.)*

It means that what wonderful wine it is, if its cup is a broken ceramic then the cup turns into a world-mirror's goblet, the poor who drinks wine from it, would change into Jamshid.

For this wine is not an ordinary wine, it is wine of unity, that is, it combines into a unity, into a unique whole sum. Surely, it is connected with the Sufi views of the poet. This couplet is analyzed and qualified by Sufi scholar N.Komilov as the following: "If man is engaged only in world concerns (erosion), he would miss the divine ray. In reality, the supreme goal of man is to understand his creator and to return to Him. That's why, he must wash the dirt off his soul and turn it into a goblet reflecting Allah's rays because the man who reaches this level can perceive that the world itself is a mirror and a goblet which reflect Allah's face. In this state man feels himself powerful, perfect and even though he is a poor humble, he would ripen in this fire of love, feels himself stronger than padishah Jamshid"[18]. From this it is possible to perceive that for the poet *wine* is a way, an instrument which would lead him to heaven, too his creator.

The analytical thoughts of literature scholar A.Rustamov does not negate the thoughts said above. "In this couplet Navoi says that if a person acquires wine of unity, even it is in a broken ceramic instead of a goblet, it would be better, if such a broken ceramic bowl is filled with such wine, it would turn into Jamshid's magic getiynama goblet, i.e. turns into a world's mirror, the person who drinks it, though poor he might be, he enjoys the drunken state of Jamshid's shah-like feasting pleasure and joy"[19].

Regarding this couplet researcher A.Qozikhujayev expresses the idea that Navoi hints at "the reports that Jamshid had created wine and had a goblet made that if poured wine into this goblet it would display the whole world, it means: first, the soul of a wise man is also a mirror which shows both the world and divine charm because it expresses the idea full of love, divine secrets and wisdoms, second, it denotes darvish's broken soul ("a broken ceramic") which is more considerate and more valuable than Jamshid's shah-like goblet, it is these "Broken souls" who can reflect the heavenly rays, display the world"[20].

Besides, A.Qozikhujayeva analyses the ghazal couplet by couplet by providing its vocabulary, comments on terms and says the following about this couplet: "the words *Ey, xush ul maykim…* ("Hey, wine is fine…", are used in the couplet with the purpose of raising somebody's wonders to the highest degree. If wine of unity (*Mayi vaxdat)* falls into the soul of a broken hearted person, if it takes place in the poor's helpless soul, it would turn into a soul pure from alien illustrations which perceives the essence of the whole existence. At every second, at every moment of his passing life he raises to the status of padishah"[21]. This ghazal absorbs Navoi's views about the divine love, through his couplet, the poet says that, first, it is wine which reflects the beloved (here the beloved is in the sense of Allah), i.e. a person who drinks the wine of unity (if he could reach this degree, is found worth), he would reach the greatness, the highest position. Surely, this position is not a position or dreams of the mortal world. This is greatness in the immortal world, finally, it is the greatness in the life of the beloved. Should there be the supreme status than this for mankind? Second, it calls the mankind to reject the alien and flaws of this world because the

[16]Komilov N. A trip to the world of meanings. – Tashkent: Tamaddun, 2012-p.16; Qozikhujayev A. About the first ghazal poetics of the devon "Khazoin ul-maoni"/Issues of Uzbek Literature (collection of scientific articles). – Tashkent: 2013. –pp.171 -183.; Mullakhujayeva K. The harmony of a Sufi symbol and literary devices in Alisher Navoi's ghazals ("On the basis of Badoel ul-devon").PhD diss. On philology. 2005. –p. 13.

[17]Aliybek Rustamiy. Lessons from writers' ethics. – Tashkent: Manaviyat, 2003. –p.54.

[18]Komilov N. A trip to the world of meanings. – Tashkent: Tamaddun, 2012 – p.16.

[19]Aliybek Rustamiy. Lessons from writers' ethics. – Tashkent: Manaviyat, 2003.-p. 60.

[20]Komilov N. A trip to the world of meanings. – Tashkent: Tamaddun, 201/ - p.16.

[21]Qozikhujayev A. About the first ghazal poetics of the devon "Khazoin ul-maoni"/Issues of Uzbek Literature (collection of scientific articles). – Tashkent: 2013.-p.177.

person who has world's aliens in his soul, should not be lucky to drink the wine of unity.

The ghazals of Alisher Navoi are unrepeatable due to their peculiarity of ignorance from enlightenment. The sixth couplet of the ghazal which begins with the words: *"Ko'rgali husnungni zoru mubtalo bo'ldum sanga"* Jamshid's goblet is applied in two meanings. In this ghazal the poet expresses his enlightened thoughts:

*Were Jamshid's goblet and Khizir's water we might still share,*

*Hey wine server, the world I quitted, I became your beggar.*

*(Jomi Jam birla Xizr suyi nasibimdur mudom,*

*Soqiyo, to tarki joh aylab gado bo'ldum sanga.)(1.37)*

Hey wine server, after rejecting positions and doing pauper's begging in front of you Jamshid's goblet and Khizir's water became my usual food.

In Uzbek literature Khizir's image reveals itself with its colorful qualities, "But initially relating it to Khizir, what comes first to one's mind is a leading impression, its lasting aliveness, being immortal forever, his being an owner of an alive water. Khizir is the "water of livelihood", an owner of alive water"[22].

"According to our folk's mythical impression, Khizr is an extraordinarily mystic personage who is immortal, alive forever, who could be a witness for events which might have happened even long ago"[23]. His alive water is a factor for lasting aliveness. In Navoi's creativity Khizir's alive water is often mentioned for diverse purposes.

The lyric hero of this couplet is the poet himself. If to look upon Jamshid's goblet and Khizir's water overtly they are wonderful things: one, if filled with wine, it turns into a mirror to show the whole world and a goblet which no matter how often you drink its wine never ends, and another one is the alive water. The lyric hero consents to become a pauper in order to acquire these two extraordinary powers for reasoning his love. The lyric hero expresses his feelings, inner sufferings, fire-like love to his beloved, to his angel. In the ghazal the hero's beloved reveals herself in the image of a wine-server. The lover has become a beggar of love's wine in wine-server's hand.

Thus, the traditional symbol in Alisher Navoi's ghazals, first, Jamshid is a fair and folk-loving person, he is depicted as a famous shah who has ruled for many years. The reports about him are often cited. However, in his ghazals Navoi as different from ghazals by Firdavsi does not remember a Jamshid's image who is addicted to arrogance and egoism. Second, as a lyric lover the poet has achieved to describe lively the lover's image in the image of a shah and a pauper as a lover he reflects the tortures of love, sufferings of missing of the beloved. It means, the beloved is as great as Jamshid the lover is as poor as a beggar and etc. Third, in the majority of poet's ghazals the famous goblet of Jamshid is mentioned. This image in the perception of the poet is depicted in the sense of a soul, the world, life, and the wine in the goblet is depicted as water of love, as alive water. Also, in some other couplets Navoi mentions the broken ceramic against the symbol of Jamshid's goblet and through this he achieves to exaggerate his psychological state, to strengthen the lyric image of the lover.

Thus, in his lyric poems the poet masterfully uses the image of shah Jamshid to express literarily lover's feelings, soul sufferings, finally, his Sufi views artfully.

**CONCLUSION**

In lightning upon Jamshid's image in Navoi's works it is possible to arrive at the following conclusions: "A History of Ajam State" narrates the history of Jamshid with the description of his specific characters. Since Navoi collects different historical, mythical factors which were created on the theme Jamshid and depicts a perfect historical character of Jamshid's image. His epic poems included into "Khamsa", in particular, "Farkhod and Shirin", "Sab`ai Sayyor", "Saddi Iskandari", by comparing his leading characters to Jamshid, he has accomplished to describe them more vividly and brightly.

In his epic poems "Sab`ai Sayyor" and "Saddi Iskandari" Navoi uses reports about Jamshid and creates stories about Zaid Zahhob, a Goblet of a World Mirror and the Goblet of feasting.

By using Jamshid's image in his ghazals Navoi has created such bright examples of stylistic devices as tashbeh, istiora, mubolagha (hyperbole), tazod. Through Jamshid's symbol Navoi puts forward such ideas as justice, construction, valuing the science and crafts. In some of his couplets he states that the throne and crown, wealth and state would not be loyal to anybody, he uses the image of shah as Jamshid for confirming and certifying his opinions. In his couplets written in Sufi conception a broken ceramic is opposed against Jamshid's goblet. The broken ceramic was interpreted as perfection, Jamshid's goblet - as the wealth of the past world. In some couplets by Navoi Jamshud's goblet or a goblet of world news or a goblet of the world mirror is represented as a soul of a wise man.

Thus, in Navoi's works Jamshid's traditional image is specifically interpreted as a historical and literary symbol.

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# DESCRIPTION OF THE LIFE OF TURKIC PEOPLES IN THE WORK "TRAVEL" BY IBN BATTUTA

***Abstract***: *The translation of Ibn Battuta's "The Journey" into Uzbek is the achievement of science. Nowadays it plays a decisive role in solving several problems connected with historical, cultural and social issues.*

*In this book of the Moroccan tourist he describes the culture, customs and traditions of different peoples. Ibn Battuta spoke in detail about the life and lifestyle of the Turkic peoples living in Central Asia.*

***Key words***: *Rihla, The Journey, al-allu, tafl, fikh, Tukhfat an-nuzzar fi garaib al-amsar va ajaib al-asfar, muezzin, zikr (memory).*

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**Introduction**

"The 14th-century Moroccan Ibn Battuta, undoubtedly, should be recognized as the greatest of all travelers who knew the ancient world and the Middle Ages. Even the achievements of Marco Polo fade in comparison with the amazing work to which the whole life of this travel lover was devoted ... Although the great sailors of the XVI - XVIII centuries. Altogether, they traveled great distances than those who lived in the 16th century. Ibn Battuta would not be an exaggeration if we call this Moroccan the greatest traveler of all time before Magellan "[Henning R. 1962: T-3, 209-210].

The famous Arab traveler Ibn Battuta from Morocco made a worthy contribution to oriental literature. His work "Tufat en-nuzzor fi ғaroib al-amsor wa azhoib al-asfor" (The Journey) is the source of the most valuable, unique information about medieval countries, cities, their peoples, which distinguishes it from other similar works.

Although Ibn Battuta, the author of The Journey himself, considered himself to be nothing more than a geographer and ethnographer, his scientific interests were not limited to this subject. The information presented in the book "Travel" is valuable not only for Central Asia, but also because of the rich knowledge about hundreds of cities and villages on the Arabian Peninsula, North and West Africa, India and Spain, Turkey and Iran, Southeast Europe, Southeast Turkestan and China. It should be emphasized that the "Journey" of Ibn Battuta stands apart in the history of Arabic geographical literature and is the highest achievement of the so-called Richl (or iyan) genre - a geographical description of the countries seen by one's own eyes.

The first brilliant example of geographic literature of the Rihl genre is Ibn Fadlan's Journey to the Volga. However, this "Journey" in its scale does not stand any comparison with the "Journey" of Ibn Battuta. Another monument of the same genre is the book of Ibn Jubayr, partially used by the editor of Ibn Battuta. But the work of Ibn Jubayr should also not be put on a par with the "Journey" of Ibn Battuta, since Ibn Jubair more likely saw his task in creating a work of the epistolary rather than geographical genre. On the scale of the described lands, countries and peoples, the volume of the most diverse information, on the simplicity of presentation, reliability. The "journey" of Ibn Battuta, perhaps, has no equal in the history of not only Muslim, but also world descriptive geographical literature until the 15th century. The great Russian Arabist and Orientalist academician I.Y. Krachkovsky about Ibn Battut notes:

"Whether we like it or not, he was born a geographer and became a famous traveler at a time when there were almost no travelers among the Arabs. Because of his passion and interest in traveling, he spent his life in the midst of danger and wandering. ... finally, he exposes his interest in the interests of people and places whose geography he studied, I do not think that his work became the only book about the life of Muslims and peoples of the East of the XIV century. These are not only rich treasures of historical geography and history, but it is a treasure for the whole culture of that period. "[Krachkovsky: 214. 1957].

Ibn Battuta does not set any scientific goal during the trip. First of all, it was driven by an interest in the living conditions of people in different countries. Moreover, this interest was directed to a specific direction, namely to Muslim countries. Given that at that time, Islam was part of Asia, the Northwest and East Africa, it was the dominant ideology of states from the Atlantic Ocean to the western borders of China, and that Africa turned into a whole Muslim country, the journey of Ibn Battuta can be called long and endless.

Ibn Battuta's interest in this direction, his journey is of particular importance for modern science. For example, in his book we find interesting comparisons about the rules of Islam adopted in different countries. Indeed, such a comparison is made by a person who strictly adheres to Islamic teachings. Especially in comparing Muslim law (fiqh) and sentences are obvious. The rest is clearly described by the management system, administrative courts and methods of political management. Ibn Battuta, who is well acquainted with the Orthodox Islamic rule, quickly understands the Egyptian religious system. In short, everything related to the Muslim religion does not pass by from its field of vision. Usually he focuses on stories about holy and sacred places, and in the context of these stories we find important biographical information about various historical figures.

It is also important to note the ceremonies, customs and holidays described in the book. For example, Ibn Battuta notes that during their stay in Cairo, residents of the city like to organize generous holidays. He also mentions that he himself took part in such celebrations for several days. On this holiday, the city was decorated with many fabrics and various flags, and was organized in honor of the recovery of the broken arm of the Egyptian sultan. It is also important how Muslims described the rituals associated with visiting Mecca.

In all the author's sayings, people occupy a central place, from the works of other medieval travelers. The famous Polish poet A. Zayonchkovsky says that the motto of the trip of Ibn Battuta corresponds to Arab wisdom: "Firstly, a neighbor, then a house, then the road after a companion."

The Journey describes some fairly accurate aspects of the social system of the East. Ibn Battuta, referring to each state, dwells on the description of the specific tasks of the head of state, his relatives, judges and officials. It also provides information on various social strata and groups of people and their relationships. This critically evaluates these countries as different types of social and political systems.

The "journey" of Ibn Battuta reflects the life and culture of different peoples. For example, Ibn Battuta fully illustrates the life of the Arab, Indian, Turkish, European and Turkic peoples.

Ibn Battuta writes traditions that were traditional in the Central Asian region and became traditional thanks to the Turkic peoples.

The Journey says:

"Throughout the world, I have never met people more well-disposed than Khorezmians, more noble, more hospitable to strangers. They have a wonderful custom for prayers, which I have never met anywhere else, except for them. It is established that each muzzin goes around houses located near its mosque, announcing the onset of the hour of prayer. The one who did not attend the general prayer beats the imam in the presence of the community. In every mosque hangs for this whip. In addition, a fine of five dinars is imposed, which is spent in favor of the mosque and for treating the poor and the poor. They say that this custom has existed since ancient times"[Ibragimov N. 1988: 73.].

Today, these customs and traditions have disappeared. During the occupation of the Arab Caliphate, they tried to establish their own customs and traditions in these areas.

In addition, Ibn Battuta visits Vabkent. The population of this land produces grapes annually:

"Then we reached the city of Wabkanat. It is located one day's journey from Bukhara. It is a beautiful town with canals and gardens. Residents of this city retain grapes throughout the year. They have fruits called al-allu (al-alu). They are dried, and people carry them to India and China. They are poured with water and drunk this water. While they are fresh - sweet, and when they are dried, they become sour, there is a lot of pulp in the fruits, I have not seen anything like this either in Andalusia or in Syria "[Ibragimov 1988: 80.].

Being in the audience of Sultan Kebek, Ibn Battuta pays attention to one detail:

"At this time, the muzzzin announced a midday prayer, and we went out. Usually we prayed with him. These were days of a strong, murderous cold. But the Sultan did not miss either morning or evening prayers with the community. After morning prayer before sunrise, he sat down to perform dhikr in the Turkic language. Everyone who was in the mosque came up to him and greeted his hand. The same thing happened during the afternoon prayer. If he was presented with raisins or dates - and their dates are highly valued and

considered blessed - he distributed them with his hand to everyone who was in the mosque. " [Ibragimov 1988: 86.].

As can be seen from the book, the traveler not only describes the life of the Turkic peoples, but also the living conditions of the sultans and kings.

Ibn Battuta, who visited Samarkand, said that the population of this region are engaged in trade:

“I said goodbye to Sultan Tarmashirin and went to Samarkand. This is one of the largest and most beautiful cities. It is located on the banks of the Wadi al-Kassarin River, from which water wheels raise water to irrigate the gardens. Near this river, city residents gather after evening prayer to have fun and take a walk. There they have platforms for sitting and benches where they sell fruit and other edible products. Inside the city there are gardens. The inhabitants of Samarkand are generous and friendly to foreigners; they are better than the inhabitants of Bukhara. Behind Samarkand is the grave of Kusam ibn Abbas ibn Abd al-Muttalib - may Allah be pleased with Abbas and his son! - which fell during the capture of this city. Samarkand residents come here every evening on Monday and Friday to visit this grave. Tatars also come to visit her, give huge donations, bring cows and sheep, bring dirhams and dinars; all this is spent on treating travelers and maintaining the servants of Zawiya and the blessed grave. ”[Ibragimov 1988: 92.].

Arriving in the city of Termez Ibn Battuta is faced with another custom. The indigenous population washes their heads with sour milk.

“Then we sailed to the city of Termez, from where the imam Abu Isa Muhammad ibn Isa ibn Surat al-Tirmizi - the author of the book“ al-Jami al-kabir fi-s-sunani ”(The Great Collection of the Sunnah). It is a large city with beautiful buildings and bazaars. It is crossed by canals, it has many gardens, grapes and quinces are extremely sweet there. Lots of meat and milk. Residents of this city wash their heads in baths with sour milk instead of taffle. Each bath attendant has many large jugs filled with sour milk. Everyone who enters the bathhouse pours from them into small vessels and washes his head. It refreshes the hair and makes it smooth. ”[Ibragimov 1988: 94.].

Since Ibn Battuta travels to Central Asia, you can see that he describes the lifestyle of those living there. Even the established rules of the sultans and kings for the inhabitants of the city describe in detail the traveler:

“Ibn Battuta went to the village of Baghlan and Kundus. Kundus is a village where sheikhs and pious people live and where there are gardens and canals. We are located in Kundus on the river bank, in the province of one Sheikh of the Fakirs, a native of Egypt, nicknamed Shir-i Siyyah, which means “black lion”. Here we were received by the governor of these lands. We spent about forty days near this village to feed our camels and horses, as there are good pastures and a lot of fresh grass. Life there is completely safe thanks to the harsh punishments imposed by the emir Buruntai. As we said above, the punishment imposed by the Turks for those who steal the horse is that they force the thief to return the stolen horse and nine to the bargain. If he does not have them, his children are taken away. And if he does not have children, then he is slaughtered like a ram. People leave their cattle and horses without a shepherd, putting each of their stamps on their horses' legs. We also did this in this country. It so happened that we began to search for our horses ten days after our arrival in this area and did not find three. But after a fortnight the Tatars brought them to our home, fearing to be punished. ”[Ibragimov 1988: 105.].

Ibn Battuta also provides information on the many holidays and celebrations in the city.

For example, عقيقة - “aqiqa”, that is, a holiday after the birth of a newborn, which is celebrated a week later, where the newborn’s hair is cut, they read azan in the ear. He also records the celebration of Eid al-Fitr in these cities and regions.

On the way of Ibn Battuta, some traditional national customs are preserved to this day.

Others are closely related to other nationalities.

**Conclusions**

In conclusion, Ibn Battuta is one of the most famous Arab travelers in eastern Arabic literature and geography. The famous book "Journey" is interesting to world scientists with its interesting, rare conclusions. Ibn Battuta spent the rest of his life traveling around the world.

Ibn Battuta is a true person of his era, and at that time humanity sought to expand its knowledge of the universe. Our traveler is one of the most striking people in terms of the search for humanity for such discoveries.

The traveler explores the culture, customs and traditions of all peoples in his "Journey". Thus, Ibn Battutu can be considered as a geographer, ethnographer and tourist.

His visit to Central Asia, Turkestan, attracts Ibn Battuta to find out more interesting information. He was able to fully study all aspects of the Turkic peoples living in Central Asia. This is a necessary resource for study by researchers.

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# MABDAI NUR IS AN IMPORTANT SOURCE OF RESEARCH SUFIAN TEACHING IN ISLAM CENTRAL ASIA PERIOD OF XVII - XVIII CENTURIES

***Abstract***: *The article is devoted to the analysis and justification of the work of Boborakhim Mashrab "Mabdai Nur", as an important source of study of the Muslim mystical heritage of Central Asia of the XVII-XVIII centuries. - researchers have remained unattended to date.*

***Key words***: *Sufism, spirit, God, dervish, Sheikh, angels, prophet, asceticism, typhuria, junaidia, Nakshbandia, perpetual agreement*

***Language***: *English*

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**Introduction**

In the works of Boborakhim Mashrab (1640-1711), who lived and worked in the city of Namangan, Ferghana region, a special place is occupied by the work "Mabdai Nur" ("The Beginning of [Divine] Illumination") of the second half of the 17th and beginning of the 18th centuries.

The Islamic religion and Sufism in Soviet social studies and in literary criticism was considered a negative fact for the people and the development of society. On July 12, 1959, after the publication of the article by academician Gafur Gulyam, "Ikki Mashrab" ("Two Mashrab") in the newspaper "Qizil Uzbekiston", the one-sided and devoid of scientific substantiation idea that "Mabdai Nur" does not belong to Boborahim Mashrab, but Mullah began to be promoted Ruzi Mashrabu [1].

During the Second World War, Russian orientalists V.I. Belyaev, A.N. Kononov, N.D. Miklukho-Maklai, A.A. Molchanov, M.A.Salye, A., living in Tashkent and engaged in scientific and creative activities A. Semenov, O. I. Smirnova, A... Schmidt gave a scientific description of 9 of the 19 manuscripts "Mabdai Nur", stored under No. 9968 in the book fund of the Institute of Oriental Studies of the Academy of Sciences and pointed to the author of the "Mabdai Nur" of the famous Mullah Muhammad Rahimbobobo (Boborakhim), famous under the pseudonym Mashrab [1].

Only after gaining independence and the beginning of the liberation of social consciousness and conviction from the shackles of one-sided ideology and politics, did it become possible to deeply study and publish the legacy of the Sufi movement in Islam of Central Asia of the 17th-18th centuries, whose prominent representatives are Boborakhim Mashrab, Sufi Ollokhor, Hozhamnazar Huvaido.

Doctor of Philology, Professor Khozhi Ismatullokh Abdullokh once again proved the identity of "Mabdai Nur" to Boborakhim Mashrab and printed this work in huge print runs.

"Mabdai Nur" is written in the genre of masnavias of mystical poetry and consists of 176 religious and mystical stories, 35 gazelles and 3 mustazods (one in Tajik). Mashrab dedicated this work to dervishes, knowledgeable in religious and Sufi issues of their time. The work consists of three notebooks: the first covers the emergence of Sufism, mystical concepts, love of God, issues of faith and belief; the second is devoted to Sharia, the correctness of the Sunni, the Prophet Muhammad and methods of spiritual perfection, the necessity of their implementation is substantiated; the third - justifies

the need for loyalty to the Sunnis of the prophet and Hanafi.

In order to substantiate his views, the author gives examples in the form of stories about the life and righteousness of the prophets, rulers of more than 30 famous saints, who left an unquenchable mark on the history of Islam and Sufism with their example deeds. For each story, the gazelles of the author of the performance are given as a preface.

Being strongly influenced by the teachings of love of God Shamsiddin Tabriziy (died in 1247) and Zhaloliddin Rumi (died in 1273), Boborakhim Mashrab wrote "Mabdai Nur." The author writes about this:

“To understand the price of friendliness, you need the heart of a Muslim. Before appearing before the Lord one must attain spiritual perfection. In order to cool down the human soul from the cares of this and that world, together with Shamsiddin Tabrizi you need to be calm and unwavering: either fearless and brave, like St. Alouddin Simnonius, or Mavlono Jaloliddin Rumiy should be on this path ”[2].

Written by Mavlono Jaloliddin Rumi, the work “Masnaviyi Manaviy” by Abdurahmon Jomi was not for nothing called the Qur'an written in the language of baklava.

Each chapter of the Mabdai Nur of Mashrab begins with two storofs from Masnaviy. The study of this work testifies to the good knowledge of Boborahim Mashrab of the history of Islamic religion, the general religious and mystical consciousness, as well as the deep knowledge of the teachings of hundreds of saints and prophets, whose names are given in the Qur'an: Muso, Iso Masih, Khalil, Ismoil, Sulaimon, the life of the Prophet Allah Muhammad, as well as those who lived in the VIII-IX centuries. Sufis: Ibrohim Adham, Ibn Muborak, Robia Adavia, Boyazid Bistomiy, Zunnun Misri, Zhunaid Bagdodiy, Mansur Khallazh, Abu Hamid Gazzoliy, Shaikh Muhiddin Ibn Arabiy, Shamsiddin Tabriziy, Zhalolidmiduli Uldiyuldyulmi Rudmi Dumydulmi Rudmi Rumdiyulmi Rudmi Rumdiyulmi Rudmi Uldiyuldi Rumi

The author enters the arena as an exponent of the tragic fate and ideas of Nasimiy, Mansur Hallazh and a faithful successor to the philosophy of divine love, Jaloliddin Rumi and Boyazid Bistomi.

Separately striking, “Mabdai Nur” as a valuable and significant scientific source in the context.

It is known that Boyazid Bistomy (died in 875) began the movement of transition from ascetic teachings to the Sufi movement. Like the prophet Muhammad, at night he rose to merozh (to the Divine Throne) and spoke with God (Quran, Al-Asro: 1 verse, press: 10-14 verses), Boyazid also sets out in detail the conversation with God [1].

The love doctrine of Boyazid Bistomius and Mansour Hallazh (killed in 992) in the history of Sufism is called typhuria (“intoxicated” Sufism). Proponents of this trend about their mystical experience openly spoke divine secrets among ordinary believers.

In the middle of the 9th century the Sufi doctrine, absolutely opposite to this trend, appears, connected with the teachings of Zhunayda Bogdodiy (died in 910), whose followers believed that Sufi divine secrets should not be disclosed to ordinary people; it is necessary to keep the vigilance of God's way in the status of spiritual perfection and gaining Divine truth. This current associated with the name of Zhunaida was called junaidiya ("sober" Sufism).

Junaid Bogdodiy deliberately set out his mystical experiments for people who did not deeply understand the inner meaning of the Qur'an, completely did not join the criticism of civil servants and religious figures, considered this a result of the imperfection of the spirituality of scientists. Many Sufi sheikhs, especially after the treasury of Mansur Hallazh, became supporters of junaidia.

As a consistent follower of the ideas of Boyazid and Mansour Hallazh, the author of “Mabdai Nur” considers:

“A man in love is insane, inattentive - he is sick. From beginning to end he is mindless. Consciousness and mind are ailments for the perfect soul ”[1].

There were many different views on the question: who is considered the first Sufi in the history of Muslim mysticism. If Nazhmiddin Komilov, Alexander Knysh and other Western orientalists consider the first Sufi Hassan Basri (642-728) [1], then in his work Boborakhim Mashrab concludes that, on the night of the Miraj, the Prophet Muhammad ascended to the divine Throne and God filled him heart Shariah, Tariqat, Hakikat and instructed to disseminate among the people only the teachings of Sharia, and the teachings of Tariqat and Hakikat to keep secret.

“Once Mustafo (Prophet Muhammad) ascended the heavenly divine Throne. Almighty informed him of the beginning and end of the world. According to the teachings of Sharia, the Creator told him thirty-three thousand words; according to the teachings of Tariq (Brotherhood) said thirty three thousand words; in truth, he said thirty-three thousand words and placed them on the chest of Ahmad (Prophet Muhammad) The Almighty said: “You do not divulge the truth to the people. To these infidels do not reveal the secrets of the spirit. I allow the Sufis to talk about the Brotherhood”[1].

In the Mabdai Nur, the doctrine of Al-Miisok occupies an important place, i.e. before the creation of man by Allah, he took the spirit of his generation from Adam’s rib and took them as witnesses, concluded an eternal agreement with him, which is mentioned in the Qur'an (see Qur'an, 7: 172).

According to the author, the most important task of the Sufis is not to violate the eternal agreement (“Ruzi Alast”) and to come to Allah with a purified

spirit. From the very beginning, Allah is a friend of those whom he created:

"From the beginning of Eternity, the Most High is faithful to you; from that time He is your friend. If a person does not know God's grace, his soul will remain, not knowing Eternity "[1].

According to the author, God told the angels: "To show my power, I will create a man from clay and call him Adam." These words kindled a flame of jealousy from angels created from beams of light. "If you courted those created from clay, then all troubles and misfortunes will fall because of them: you cannot glorify those created from clay," they answered.

"At a time when we were not formed as people, the soul of the people was traumatized. Enemies and friends envied each other. At that time, until our flesh appeared, we were respected. At the direction of Allah, we were pure in soul. We emerged from reed beds and clay, which turned into a particular floor, came fire and water and raised us"[2].

Opinions of the spirits were divided. God told them: "Inspect My possessions, and wherever you like, I will make this place your homeland." All spirits scattered to different countries. Some settled in some countries, some returned back. God instructed them: "Inspect My possessions, close to the Garden of Eden, you may like it" and sent again on a trip:

"We have properties close to the Gardens of Eden. Prophets and saints have chosen the Way of Eternity "[1].

Prophets and saints considered it a great goal to reach God and see him.

"Before the creation of peace in the city of nothingness, love for the Lord charmed a lover. Love announced the saints and the prophets "[1].

According to Boborahim Mashrab, the prophets and saints announced their love for God.

"Some of the spirits considered this country to be Paradise, separated from others and stayed here. They forgot the Almighty erected wealth and positions in the cult. Throughout their lives in wealth they have not found anything. Forgetting the promises made to God, they destroyed each other".

According to Mashrab, if the soul and language join the spirit, he will begin to understand the secrets of heaven:

"If soul and language join the spirit, heavenly secrets will undoubtedly be known [2].

Only in this case, like the saints, will he be able to foresee future events, and then much will be able to.

"There is strength and power to carry out the work of the prophets, but the mind will not comprehend divine secrets. When isolation was in friendship with the community, the dervish was occupied by God. "

According to Mashrab, how important it is to know the secret of heaven and open the eyes to the heart, it is so important to listen to divine speeches with the heart.

"Find the path to the language, it will be your translator. Your language is a conductor to the gates of mysterious knowledge: before the Almighty put the rays of his power into your soul, I told you about it "[2].

In the mortal world, who wants to achieve spiritual perfection, in his soul there should be nothing but Allah. On this path he experiences only sadness. She cleanses the body. A person who does not experience sorrow is considered a scoundrel.

"Cleanse yourself from this clay, decorate your soul with a mystical state" [2,3,4].

The poet notes that he who has not experienced divine love (even if he is the son of the prophet Muso), if he does not know the meaning of divine love, costs nothing. To reach God is not connected with the origin of the knower, but with his actions.

"Do not talk about the soul being born from the soul. Before God repent and cry from the heart. The Almighty, having heard the prayers of those who ask, will send down his mercy. If the supplications of those who ask are persuasive, they will destroy one and the other world "[5,6,7].

He who loves God as his neighbor considers him friends, seeks conversations with saints, shows the right path to the lost, helps the poor and takes their pain to heart.

The path of love for God is very dangerous: if a traveler does not find himself a worthy sheikh leader, he can experience troubles and misfortunes. Someone can tell him about his shortcomings, and he can call him his master.

"Enemies will not tell you in the face of your shortcomings; their deeds will lead you into the abyss. Consider the enemy of someone who does not tell you the truth in the eye. Whoever tells you about your shortcomings sacrifice your heart to him, listen to his good advice and do not move away from him "[8,9,].

Boborakhim Mashrab reinterpreted the desire for spiritual purification and perfection in Sufi teaching, and put a new meaning and content into these concepts.

"Hey sage! Until you visit the afflicted and distressed, do not talk about your miracles along this dangerous path "[10].

Mashrab divided spiritual perfection ("fan") into 3 forms:

1) self-destruction ("fan") in front of her sheikh teacher;

2) self-destruction ("fan") in front of the spirit of the prophet Muhammad;

3) self-destruction ("fano") before God ("fanophilloch", i.e. unity with Divine Truth).

The author also divided the forms of jazzba (ecstasy) into 3 types:

1) ecstasy leading to scientific revelations,

2) ecstasy leading to the naked announcement of secrets,

3) satanic ecstasy: harming the people, secrets

In general, the work of Boborakhim Mashrab "Mabdai Nur" is a rare and very valuable source, reflecting the evolution of the author's spiritual and educational quests. The poet and Sufi dedicated this work to the elite strata (ahli hos) of the Muslim world and Sufis.

**Conclusions**

The work is aimed at eliminating such social ailments as atheism, ignorance of God's teachings and their failure to plunge Muslim society into crisis. The work is designed to revive the dead great advanced ideas and promote the spiritual perfection of Naqshbandi, Mavlava, Calendaria, Yassavia.

In the name of salvation from the collapse of society and to express the truth to the people, the Sufis and the poet did not spare their lives like Mansur Hallazh and Nasimi.

Tavofi olami dil qil jaҳonda ҳar bashardin sen, Agar bir dilney buzsang sen, yuzar kaba buzulmazmu? . (content: "Visit the sacred souls of people ... If you destroy even one human heart, hundreds of shrines are destroyed").

Boborakhim Mashrab devoted his whole life, creativity and talent to the great miracle of Allah - man and the purification of souls. He compares the purification of the soul with the purification of the Kaaba, because God visits only the pure soul of man.

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# COMPARATIVE ANALYSIS OF TEMPLES OF WORLD RELIGIONS

***Abstract***: *Uzbekistan is a multi-ethnic, multi-confessional country. In the context of globalization, arbitrariness and the intensification of conflicts in one region threaten all parts of the world. In recent years, there have been many disturbances and conspiracies related to religious factors in the world. These incidents demonstrate that the formation and strengthening of a culture of religious tolerance, respect and cooperation among representatives of different faiths is an objective historical necessity. At the same time, the role of religious knowledge in strengthening and preserving peace and stability, as well as harmony among peoples and religions, is incomparable. This article is devoted to a comparative analysis of the teachings of world religions, as well as the definition, history and structure of temples. In particular, it describes the interior decoration of temples, the activities of priests, as well as vestments of religious rank and attributes of the temple.*

***Key words***: *religion; world religions; Buddhism; Christianity; Islam; temple; church; mosque; Buddha; Jesus Christ; altar; Priest; celibacy.*

***Language***: *Russian*

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## СРАВНИТЕЛЬНЫЙ АНАЛИЗ ХРАМОВ В МИРОВЫХ РЕЛИГИЯХ

***Аннотация***: *Узбекистан многонациональная, поликонфессиональная страна. В условиях глобализации произвол и усиление конфликтов в одном регионе угрожают всем частям мира. В последние годы в мире было много смут и заговоров, связанных с религиозными факторами. Эти инциденты, показывают, что формирование и укрепление культуры религиозной толерантности, уважения и сотрудничества между представителями различных конфессии является объективной исторической необходимостью. В то же время, роль религиоведческих знаний в укреплении и сохранении мира и стабильности, а также, гармонии между народами и религиями несравненно. Данная статья посвящена сравнительному анализу учений мировых религий, а также, определению, истории и устройству храмов. В частности, в ней описывается внутренние убранство храмов, деятельность священнослужителей, а также, облачения религиозного сана и атрибуты храма.*

***Ключевые слова***: *Религия; мировые религии; буддизм; христианство; ислам; храм; церковь; мечеть; Будда; Иисус Христос; алтарь; священник; целибат.*

**Введение**

Религия – это обязательство, которая обязывает верующих совершать или принуждает воздержаться от каких-либо действий. Выбор и принятие той или иной религии возлагает на человека обязанность безоговорочно соблюдать принципы этой религии, совершать ежедневные и еженедельные молитвы, организованные в соответствии со священными источниками. Соблюдать посты и организовывать церемонии, связанные с праздниками и священными днями, а также, проводить ритуалы, которые выполняются

один раз в жизни каждого верующего (например, обряды при рождении ребёнка или погребальный обряд).

Все мы знаем, что религиозные церемонии и ритуалы проводятся в храмах. И каждый храм имеет свою особенность. В этой статье мы рассмотрим схожие и отличельные черты храмов в мировых религиях.

Мировой религией называют религию, которую имеет право исповедовать любой человек, независимо от его происхождения, пола, социального положения, национальности, цвета кожи и расы [4:с. 15]. Мировыми религиями являются буддизм, христианство и ислам. Если буддизм считается древнейшей среди мировых религий [11: с. 124], то христианство является крупнейшим в мире по количеству приверженцев [15]. В свою очередь, ислам является самой молодой религией среди них.

Если учение христианства и ислама основаны на единобожии, то религиозная доктрина буддизма не имеет никакого представления о боге [3: с. 96]. Это, в свою очередь, привело к тому, что эксперты подняли вопрос о том, что можно ли принять и назвать эту философскую доктрину религиозной?

Кроме этого, хотелось бы отметить, то что, если учение христианство о Боге основывается на ипостась (проявление Бога в трех лицах), и что Бог создал человека по образу и подобию своего [2:1:26.], то исламское учение гласит что, Аллах един, нету Ему подобного, и сотворение сотаварищя Ему считается непростительным грехом [20].

Если молитвы в христианстве (кроме таких ритуалов как крещение) требуются проводить только в церкви, под руководством духовенства, то в исламе совершать мольбу в мечети является предпочтительным. Учение ислама дозволяет поклоняться Аллаху без руководства духовенства в любом месте земного шара. А также, в отличие от христианства, у мусульман домашняя молитва (без руководства священника и без алтаря) приемлема.

Вопрос совершение религиозных традиций, обрядов и ритуалов в буддизме обстоит иначе. Во-первых, несмотря на то что, буддийская философская доктрина рассматривается как религиозная, изначально у неё не было системы поклонения, которая, проявлялась бы на молитвах, религиозных церемониях, пожертвованиях, жертвоприношениях, а также в праздновании священных дней.

Во-вторых, учение Будды основывается на учение о страдании: рождение есть страдание, старость– страдание, болезнь – страдание, смерть – страдание, соединение с нелюбимым – страдание, расставание с любимым – страдание, неполучение желаемого – страдание [5: с. 40] и др. Кроме этого, Будда учил что Пратимокша (преодоление непристойностей) является основой управления кармой и способом достижения нирваны [6: с. 154-155].

В-третьих, поскольку обожествление Будды было сформировано позже, можно видеть, что храм и система молитв и церемоний, которые практикуются на сегодняшний день в различных частях мира, формулировалась под влиянием других религий или религиозный верований. И это способствовала тому что, система поклонения и религиозная практика в направлении буддизма резко отличается от друг от друга.

Если в священном писании христианство досконально описывается история и структура храма, то в Коране не указывается, где и как должно построит мечеть. В свою очередь, хотелось бы отметить что, в священном писании буддизма не упоминается стихи о храме.

В Библии описывается не только история и структура первого храма (Скиния) и значение религиозных атрибутов, но в ней также описывается о строительных материалах, которые будут использоваться при его строительстве [2:25:8-31]. По канонам Ветхого Завета, архитектура храма разделялась на три части: святая святых, святилище и двор. Построение во всех храмах соответственно тоже делится на три части: алтарь, среднюю часть и притвор.

Несмотря на то что, в священном Коране слово масджид упоминается 27 раз в 26 стихах[1:2:144; 2:149; 2:150; 2:191; 2:196; 2:217; 5:2; 9:7; 9:19; 9:28; 17:1; 48:25; 48:27; 22:25; 8:34; 72:18], в Коране не указывается структура храма (мечети), система, форма и порядок установления религиозных атрибутов, и их значения. В исламе структура мечети и инструкции по строительству регулируются хадисами.

Вопрос строительство и структуры храма в буддизме обстоит иначе. Так как в священном писании буддизма “Трипитака” не упоминается стихи о храме. В писании идет речь о структуре и руководстве “Сангхи” – общество духовенство. Однако эти правила не считаются абсолютными. Потому что, сам Будда при жизни призывал людей размышлять над его философским учением. По мнению русских буддологов Т.В.Ермакова ва Е.П.Островская основа буддизма не состоит из определенных религиозных правил и морали, которые должны соблюдаться каждым верующим. Каждый верующий должен руководствоваться принципами морали, должен иметь возможность контролировать и при необходимости, соблюдать их. [6: с. 154-160]. Исходя из этого можно сказать основа буддийской доктрины заключается в достижении нирваны, но это может быть достигнуто любым правильным методом.

Если для обозначения храма в христианстве и исламе достаточно одного термина (церковь [9:

с. 316] или мечеть[8: с. 298]), то в буддизме название храмов различается по направлениям. Например, буддийские храмы в Японии именуются различными названиями: гаран, тэра, дэра или дзи. Храм у калмиков и тувинцев называется хурул, у бурят дуган, в Тибете они называются дацанами, у монголов для обозначение буддийских храмов используются термины хурэ (*хүрээ*), сумэ (*сүм*), хийд (*хийд*).

В Японии буддийский храм обозначается иероглифом寺 и произноситься как ***дзи*** *или* ***тера.*** Выбор между этими двумя чтениями зависит от того, как читается основное название храма: если храм назван по местности, где он построен, или по прозванию мирян-основателей, то в его названии иероглиф 寺читается как *тэра* или *дэра*. Примеры – Асука-дэра (храм на равнине Асука), Киёмидзу-дэра (храм при водопаде Киёмидзу), Татибана-дэра (храм рода Татибана). Если же в названии звучит имя почитаемого существа или величание учения, то寺читается как *дзи*. Например, Якусидзи (храм будды-целителя Якуси, он же Бхайшаджьягуру), Хо:рю:дзи (храм Развития Закона). Иногда храм называется по тем годам правления, когда он основан. Например – Энрякудзи (храм годов Энряку) [13].

Храмы в мировых религиях можно разделить на три категории: Первое большой храм для коллективных молитв (обычно стороятся в центре города), вторая “местный храм”, способная совершать определенные молитвы с одной или небольшим количеством приверженцев и последним является моленная.

В исламе имеется два вида храмов: первое масджидул жомеъ и масджид ал махалли (местный храм).

Масджидул жомеъ – большой мечеть, которая оснашена религиозными атрибутами как мехроб (алтарь), минбар и предназначена для общественной пятничной молитвы жумъа [7: с. 153].

Местная мечеть – это мечеть, предназначенная для проведения ежедневной пятикратной мольбы (солят – намаз) с небольшой общиной, которая оснащена михробом, но не имеет минбара.

В христианстве и в буддизме можно встретить все три разновидности храма.

Христианский храм называют церковью. Церковь – это большой храм, которая оснашена религиозными атрибутами такими как престол, алтарь, иконастас (в православии), статуей Распятия Иисуса Христа (в котолицизме) и предназначена для отправления религиозных праздников, проведения общественных молитв и таинств (литургия, крещиние, миропомазания, покояние и др.).

Второе часовня – “маленькая церковь”. Часовня – это небольшое сооружение, не имеющее престола и алтаря, предназначенное для совершения определённых богослужений и обрядов кроме главных и основополагающих молитв с небольшим количеством приверженцев. При таких церквях, как правило, регулярных служб отсутствует. А также, в ней отсутствует штат духовенство и настоятелей [17]. Такие храмы часто встречаются в вокзалах и аэропортах, на кладбищах (помолиться об усопших), в больницах, на местах захоронений святых, на духовно-исторических значимых местах. Стоит отметить, что православные христиане часовню оснащают иконами, а католики, статуей распятием Иисуса Христа.

Моленная – помещение для совершения богослужения, домашняя церковь [16]. Моленная это помещение не имеющее алтаря и предназначена для совершения определенных богослужении, которая, оснащена иконами в несколько ярусов (у православных) или статуей Иисуса Христа (у католиков). Домашняя церковь располагается как отдельная комната в доме.

Данную традицию также можно наблюдать и в буддизме. Термин моленная характерна для некоторых направлений буддизма. Данная традиция возникло под влиянием национальных религий, таких как синтоизм и индуизм. Этой традицией придерживаются буддисты стран дальнего Востока. Они основали домашний храм, установив алтарь в отдельную комнату дома. Например, в Японии домашний алтарь называется буцудан. Буцудáн - ( 仏壇) — небольшой домовой или храмовый алтарь в традиционных японских домах. Обычно буцудан устраивается в виде шкафа с дверцами, внутри которого помещаются объекты религиозного поклонения (статуэтки будды и бодхисаттв, свитки с изображениями будды (хондзон, 本尊), изображения буддийской мандалы) [14]. Он устанавливается на южной или восточной стене дома, под удобным углом.

Если в христианстве основание храма строятся на основе определенных религиозных символов, таких как базилика (спасение), ротонда (круг) или крест, то в буддизме основание храма строится в прямоугольной форме. В отличие от них в исламе, для строительство основание мечети форма не имеет значения. Самое главное это удобство.

В христианстве каждый знак и символ имеет значение. Например, базилика является символом Ноевского ковчега (корабля спасения). Каждый верующий уверен, что люди посетивший церковь будут спасены так же, как спасшиеся на корабле во время Великого потопа. Поэтому основание церквей строится на основе символа базилики [10: с. 146].

Особое место занимает вопрос, в какую сторону нужно установить алтарь? Мусулмане алтарь установливают в сторону священного

города Мекка. Так как в священном писании Аллах приказывает мусулман молится направившись в сторону Мекки [1:2:144].

Христиане устанавливают алтарь в восточной части церквей, буддисты устанавливают алтарь в северной или южной части храма.

В отличие от ислама в христианстве и буддизме духовенство играет особую роль. Если в этих двух мировых религиях духовенство считается религиозным служением и имеет иерархию священства, то в исламе религиозный сан отсутствует. Поэтому среди мусульман любой совершеннолетний мужчина, обладающий религиозными знаниями и морально-нравственным качеством, может руководить общественными молитвами и религиозной жизнью общества.

Хотя в исламе отсутствует понятие религиозных должностей для того, чтобы обеспечить мусульман совершать религиозные традиции и церемонии в соответствии с исламскими правилами в мечети обслуживает имам, помощник имама, мутавали и муаззин.

В христианстве в отличие от буддизма духовенство делится на две части: белое и черное. Каждая из них имеет трех ступенчатую иерархию священства: диакон, священник и епископ [18].

Священники белого духовенства имеют право вступить в брак, и не обязаны соблюдать обет целибата. Священники черного духовенства не имеют право вступить в брак, и обязаны соблюдать обет целибата.

Вопрос бракосочетание монахов и прочих духовных лиц в буддизме обстоит иначе. В буддизме монахи и монахини не имеют право на брак, и обязаны соблюдать обет целибата. Но, хотя в некоторых школах буддизма имеет место практика "полу-монашества" и разрешается брак, как монахам, так и монахиням. Например, если в Японском буддизме допускается бракосочетание всем монахам и священникам, то в Тибете брак разрешается только самому высшему рангу духовенства.

Вопрос бракосочетание в исламе не только для религиозных деятелей, но и всем приверженцам считается сунной пророка. И каждый мусульманин обязан вступить в брак. По учениям ислама отвержение брака это отвержение от пророка.

По учению христианство религиозные ритуалы, проводимые, без руководства священников не принимаются Богом. Кроме этого, в христианстве и в буддизме, несмотря на то что, в монашество принимаются мужчины и женщины, женщинам запрещается руководить или самостоятельно проводить религиозные ритуалы. Эту традицию можно увидеть и в исламе. Как и других мировых религиях, ислам не налагает обязанности имама на женщин, то есть, в исламе тоже, женщинам запрещается руководить общественными молитвами.

Если в буддизме монахи и монахини обычно живут за пределами города, в горных районах, то в христианстве духовенство живет при церквях или монастырях не отдаленном месте от общества.

Кроме этого, хотелось бы особо отметить, в христианстве и в буддизме существует понятие религиозной одежды. Носить религиозные облачения обязуется священнослужители и монахи. Эти облачение делится на две части: ритуальные облачения и повседневные.

По учению христианство совершенные богослужения, молитвы и церемоний без особых священнических нарядов не принимаются. Особенностью христианство является то что, ритуальные облачения различаются по рангам и яркими светами. То есть, каждый религиозный сан имеет особые облачения и они отличаются друг от друга. Богослужебные облачения духовенства описаны в Ветхом Завете одеяниями Аарона и других священников, сделанными по непосредственному повелению Бога [2:2: 28, 2; 31, 10].

Кроме этого, существует отличие в цвете и форме облачений православного и католических священников. Например, можем привести головной убор архиереев митру. А также, облачения священников бывают в разных цветах белый, чёрный, красный, фиолетовый, жёлтый, голубой и зелёный в зависимости от празднования.

В отличие от христианства, в буддизме священное облачение религиозного сана не отличается друг от друга. Кроме этого, монахи и монахини сами себе шьют свое облачение, и не меняется их цвет в зависимости от празднования.

А также, хотелось бы отметить, что цвет религиозного облачения монахов и монахин буддизма указывает их принадлежность тому или иному направлению. Например, буддисты направления дзен носят облачения черного, серого, коричневого (китайцы), тёмно-красного (корейцы), черно-белого цвета (японцы), представители махаяны и ваджраяны, жители тибета носят облачения бордового цвета, жители Бурятии, Калмыкии и Монголии носят одежду от контрастного оранжевого до темного коричневого цвета и др [19].

Вопрос религиозно-ритуальной одежды в исламе обстоит иначе. Ислам не предписывает мусульманам носить определённую одежду не во время богослужений (кроме хаджа и умры), и не в обыденный день. Одежда мусульман должна закрывать части тела, предписанные шариатом (*аврат*) [21].

Если в христианстве и буддизме алтарь оснащен отдельными религиозными атрибутами,

а также иконами (в православии) и статуями почитаемых лиц (статуя распятие Иисуса в католицизме), то в исламе запрещается устанавливать статуи или иконы, так как это считается идолопоклонством и сотворением сотоварища Аллаху.

В алтаре буддийского храма кроме прочих религиозных атрибутов устанавливается статуя будды. В отличие от христианство статуя оснавателя религии устанавливается сидячем, стоячем или лежачим образом в центре храма. Кроме этого в одном храме можно установить множество статуи будды или других божеств. В буддиском храме на равне с мужскими статуями можно встретить и изображение женских фигур Будды[12: с. 65-67].

Согласно христианству и буддизму, в алтарь имеют право входить только священники, а в исламе михраб не отделен особыми знаками, и вход в нее общедоступен.

Если в буддизме и христианстве скульптурное описание основателя религии, религиозных исторических событий, а также, богов или богинь выросло до уровня религиозной культуры, то в исламе категорически запрещается не то что, описывать или рисовать Аллаха или основателя религии, и даже запрещается рисовать рисунок человека.

Христианское учение о том, что Иисус Христос является Мессией, распятие Иисуса Христа, а также учение о создание человека по образу и подобию Божьему [2:1:26.] способствовало появлению религиозной культуры, в которой описывается Бог или религиозно-исторические события с помощью рисунков, картин и скульптурных изделий. Ярким примером этому можно привести установленную статую Распятие Иисуса Христа в алтаре католического храма, настенные иконы священников или иконастас установленный возле алтаря православной церкви. Также в подтверждение нашего мнения можно сказать, об исторических христианских картинках, которые нарисованы на потолке куполов православной церкви.

Если установленная статуя распятие Иисуса Христа это особенность католицизма, то поклонение иконам и обожествление священников является особенностью православной церкви. Данный вопрос в протестантизме обстоит иным образом. Согласно протестантизму поклонение иконам считается идолопоклонством, а установление статуи Распятие Иисуса Христа в алтаре запрещается.

Данная традиция имеет свою уникальную историю в буддизме. Во-первых, буддийская живопись (изображение или описание Будды) или скульптура в буддизме освоена индийской культурой. Во-вторых, буддийское учение о реинкарнации и неоднократное перерождение Будды способствовала к разнообразному описанию Будды. Позже эта традиция выросла до уровня религиозной культуры в буддизме. На сегодняшний день, в разных уголках мира, где проживают представители буддизма, в центре городов и в алтаре буддийских храмов мы можем увидеть статуи Будды, изображенные сидячем, стоячем или лежачим образом.

В изображении Будды проявляется региональная особенность. Например, если в Индии Будда изображается в виде худого нищего человека, с круглыми глазами и чёрными кудрявыми волосами, то в Бурятии, Монголии и в Китае он изображается в виде самодостаточного полного человека, с узкими глазами и бритой головой, одетым в национальную одежду китайцев.

Хотелось бы особо отметить то что, во всех направлениях буддизма Будда изображается как мужчина. Тем не менее, тибетский буддизм уникален в изображении статуи Будды. Английский учёный, монах по прозвище Сангхаракши в книге “Буддизм основы пути” отмечает: «В Тибете и в странах, перенявших его культуру, мужские и женские фигуры Будды в сексуальном соединении называются «яб-юм»: «яб» - с«отец», «юм»- «мать»; таким образом, эти фигуры суть – архетипические отец и мать. В монастырях и храмах Тибета можно легко найти множество прекрасных статуй и свитков с изображениями этих фигур Будды в сексуальном соединении [12: с. 65-67].

Отсутствие понятии о боге или богах, а также, его философкое учение о достижения нирваны привело к не отрицанию верований или религиозных взглядов местного населения. В результате буддизм быстро распространяется на новые территории. В то же время в результате религиозного синкретизма с религиозными взглядами начались возникать новые направления буддизма, такие как японский буддизм, китайский буддизм, корейский буддизм и др. Хотелось бы особо отметить то что, процесс религиозной синкретизации религии была широко распространена среди народов, придерживающиеся первобытным формам религиозных верований: анимизм, фетишизм, шаманизм и тотемизм.

Индийские миссионеры нашли лучший способ привлечь людей в буддизм. Изначально они не игнорируя религиозное убеждение народа, начали, строит храмы. Потом, для широкого привлечения местного народа наряду с иконами и наскальными рисунками почитаемых божеств, в алтаре храма устанавливали статуи Будды, изготовленные из различных металлов, таких как глина, медь, серебро и золото. Постепенно, с

помощью миссионерства местный народ призывали к принятию буддизма.

Особенность этой политики проявляется в том что, индийские миссионеры устанавливали статуи божеств на основе подчинения статуи Будды. Примером этому можно привести буддийские храмы Кореи, Японии и Китая, в которых одновременно установлены статуэтки множество богов почитаемых народом.

В Китае очень много храмов, где одновременно почитают несколько богов, пренадлежашие различным религиям (буддизм, даоцизм и индуизм). В этих храмах можно проанализировать несколько особенностей. Во-первых, отображение ряда религиозных божеств, в храме, указывает на то, что эти религии действуют на территории Китая. Во-вторых, в буддийских храмах в Китае, статуя Конфуции, Дао и индуистских богов изображены на основе подчинения статуи Будды.

В третьих, роль религиозной синкретизации огромная. Которое привело к разнообразию буддизма.

Из выше приведенных информации можно сказать ниже следующие:

Прежде всего, роль религиоведения в обеспечении мира и стабильности в многонациональном, поликонфессиональном государстве важна. Владение религиоведческими знаниями, не изучив компоненты религии такие как, история и структура храма, молитва, религиозные традиции и обряды, символы, а также суть и значение религиозных атрибутов невозможно.

Во-вторых, сравнительный анализ храмов служит для выявления особенностей учения мировых религий.

В-третьих, изучение истории храма, религиозных символов, иерархии священников и правила посещения храмов поможет, противостоят появлению и развитии религиозной ксенофобии среди молодежи.

В-четвертых, сравнительное изучение учений в мировых религиях способствует, формированию у молодёжи культуру уважительно относится, к религиозным ценностям представителей других религий и позволяет знакомиться с новой культурой. Это в свою очередь способствует формированию и развитию культуры религиозной толерантности среди разных слоев населения.

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# DISCUSSION OF DISTORTION AND INCORRECT INTERPRETATION OF THE HOLY TERMS OF ISLAM BY TERRORIST GROUPS IN SOCIAL NETWORKS

***Abstract***: *This article is devoted to the analysis of ideas put forward by extremist, terrorist organizations in social networks. The article is devoted to the analysis of ideas put forward by extremist and terrorist organizations in social networks. It also resists the native terms and interpretations of extremist organizations on the basis of sacred sources of Islam (the Koran and Sunnah).*

***Key words***: *Social network, Islam, Prophet, Koran, verse, surah, sunnah, kufr, hijra, Ziad.*

***Language***: *English*

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**Introduction**

Extremist, terrorist organizations claim that if there is a God ruling on earth, it is unclear to live on a constitutional basis. Before deciding on this idea, let's look at Islamic history. It is known that Muhammad(s.a.v.) was born in Makkah in 571 AD. When he was 40 years old at the year 610 AD, he was a prophet. He invites the people of Mecca to openly declare it in 613, after calling for three years in secret (near relatives and friends), according to Allah's command. The Meccan polytheists do not accept the invitation of Muhammad).

They will be subjected to various torments for the purpose of reducing the number of Muslims who accept Islam. It even goes to the assassination of the prophet. The prophet(s.a.v.) who was at a loss emigrated from Makkah to Yathrib (Madinah) in 622, to be precise he moved. Thereafter, there were dozens of battles between the Muslims and the Meccan polytheists, such as Badr, Uhud, Dhataq and Tabuk. In 630 AD, Muslims under the leadership of the Prophet (s.a.v.)conquered Mecca and established the first Islamic State under the leadership of the Prophet(s.a.v.). In 632 AD, the founder of the Islamic religion, Muhammad(s.a.v.) was dead, he passed on his place to his assistant. That is why the system of public administration is called caliphate. The Khaleefah (in arab, vice-leader the deputy) is the leader of the Muslim community, elected firstly to govern and rule the community in Sharia. The closest companions of Muhammad(s.a.v.) were Abu Bakr Siddiq, 'Umar ibn al-Khattab,' Uthman ibn Affan, Ali bin Abi Talib, the first caliphs. They are called "khulafah roshidin", that is, the Khilafah who follow the right way [1].

The first of the religious concepts to be violated by terrorist organizations is the "caliphate", and according to the claims of terrorist organizations, the Khilafah must be restored. They claim that the establishment of the Khilafah is the duty of every Muslim child. The narration of the Prophet states: From Safiyya that Sa'id ibn al-Jumhaan said, "The Messenger of Allah said: The Khilafah thirty years after me, then there will be kings and rulers"[2].

Those who propagate the idea of establishing Khilafah are against the Prophet (s.a.v.) the founder of Islam. The opposite of the Prophet(s.a.v.) is the opposite of Allah. The Messenger of Allah said: "Whoever obeys Me, has certainly obeyed Allah. Whoever disobeys me, has already disobeyed Allah (Al-Bukhari, Imam Muslim) [3-5].

The second one, which is distorted by extremists, is the "takfir". Takfir is used to blame someone for blasphemy. According to religious extremist

organizations, anyone who does not follow them is a disbeliever, and the blood and property of the disbelievers are considered as lawful. Therefore, it is permissible to kill anyone who is not a member of this group.

Anas narrated that the Prophet(s.a.v.) said: "There are three things in the essence of faith: we will not touch anyone who says La ilaha illa-Allah. We do not disbelieve because of his sins; because of his reputation, we will not turn him out of Islam"[3].

The Prophet Muhammad(s.a.v.) said in another hadith: Ibn 'Umar said: "The Messenger of Allah said:" If a man says to his friend he is a disbeliever this word comes back from the first one to the other " If he does not say it to him back, he will become a disbeliever (Al-Bukhari) [3].

As it is seen from the above hadiths, it is essential that the Muslim should not call the blood of other people as a kafir.

According to extremist terrorist organizations, jihad against the "disbelievers" is a sacred duty of every Muslim. The militants claim that bombing in the midst of "disbelievers" is one type of jihad. They believe that they will gain the status of martyrs. In addition, with the suicide tool, militants say they will succeed in suicide with some of the "disbelievers"

The rasululloh (s.a.v.) said about suicide: "Whoever threw himself out of the mountain and intended to commit suicide, will inevitably fall down in the Fire of Hell. Anyone who takes poison and by holding the poison that person poisons his soul forever in the Fire of Hell. Whoever kills himself with iron, he will hold his iron in his hand and strike with him forever and ever in the Fire of Hell" (Bukhari, Muslim, and others).

Another hadith states: "The hadeeth of Allah states in the Qur'an: My slave killed himself and hastened not to give life to him. For this reason, I have made paradise forbidden forever" (Al-Bukhari) [4].

The above hadiths show that suicide is one of the prohibited acts. Whoever commits suicide is disobedient to the fate of Allah. We have learned that one of the terms said incorrectly by terrorist groups is jihad. The term Jihad is described as follows.

Jihad (Arab-zikr) is an understanding of religion in the teaching of Islam, which originally developed as a religion. Jihad is not meant in the sense of war, but in the sense of inviting to the religion of Allah by word. According to islam scholars, soul jihad (the fight of one's own behaviour), tongue jihad(justifying goodness, bringing people back from bad works), hand jihad (penalizing the criminals) and sword jihad (for protection in the battle).

In Arabic, the word "war" means "gitol". It is common practice to interpret Jihad in Turkey, Caucasus and Central Asia as "Ghazavat". The leaders of various extremist and terrorist groups now use jihad as a "holy war" and use this concept to crush their criminal activities and create instability in peace-loving societies.

According to Islam followers (Sunnah wa'l-jamaat), armed jihad - "small jihad", every Muslim's struggle against self-deception and his spiritual perfection are "great jihad". Taking care of parents and obtaining knowledge in the way to study hard is jihad.

It should be noted that the members of the extremist group are trying to spread Islamic concepts in contravention of humanity, contradictory to Islam and to spread it among the Muslim population. One of these terms is "intimate jihad."

According to Islamic teachings, the term "jihad" is a sacred term, and the term "intimate" in combination with this term is mistaken. According to Islamic teachings, there is no blasphemy where there is iman, and there is no place where there is disbelief. That is, it is wrong to say that the two denominations contradict one another. According to extremist terrorist organizations, satisfaction of the sexual needs of ISHID militants is the duty of the disadvantages. According to militants, these women are suitable for jihad, and women who do it are called into paradise without interrogation. As with every religious doctrine, adultery is also considered a sin in Islam. According to the teachings of Moturudius, if a person committing adultery is a sinner, then the person who considers him honest is a disbeliever.

One of the religious terms distorted by terrorist organizations is the "hijra".

Currently, many extremist websites are operating on the Internet, and their sponsors are calling on people to "fight" jihad, forcing them to emigrate from their homeland and to pursue their evil intentions in the religion of Islam. Terrorist militants claim that migration is one of the sacred duties of every Muslim. Those who claim that migration is a duty of the Muslim child for the purpose of jihad, they encourage youngsters who have no targets to move to other countries through their social networking sites.

In the Islamic teachings of the Hijrah (Arabic, divorce), the Muslims refer to the fact that they left Mecca under the leadership of the Prophet and went to Medina. They were forced to migrate to the lands other than the land where they lived, and the physical and other aggression against their lives and beliefs was intensified. Later, when the Muslims occupied Mecca without a fight, the Prophet(s.a.v.) said that the emigration was stopped [5].

The evidence based on the above-mentioned hadith shows that all the ideas that the militants have put forward are inaccurate and do not lead men to the path of Paradise. These ideas do not serve for human benifit, but their harm. As a result of the collected information, it can be said that the above-mentioned extremist organizations use the following few-step methods of promoting their idea through social networks:

The first stage is a stage of distribution of photographs, audio and video materials by extremist organizations, where members of the terrorist group are photographed with ideas and comments, and posted on the Internet, specially designed audio and video materials that protect their interests.

The second stage is to work with those who are positive about the ideas of terrorist content. As you know, video, photo, audio content posted on social media is accessible by touching the "class" or "like" buttons. The second step is to work with those who have a positive attitude towards the ideas of religious terrorism, which is carried out in two different ways. The first is the method of individual invitation, and the second is the method used in groups. At the end of the second procedure, the individual invitation will be continued.

At the third stage, terrorist organizations are encouraged to emigrate people to emigration. In doing so, they try to divert any individual who has an inclination towards society and to hate it. This process is a training step in the preparation of combat movements, that is, preparations for the fourth phase.

The fourth stage is the stage of preparation for jihad, which is a phase of "mujahideen", as mentioned above. At this stage, terrorist militants will be trained in special camps.

The final stage is "jihad stage". At this stage, migrants move to the regions marked by the militants' leaders, and then prepare for the fighting against the "disbelievers" in that region.

To combat against this, it is necessary to accomplish the followings:

- Formation of a culture of social media usage in the youth;
- Refusing some articles in the social networks that are being promoted by extremist organizations;
- Organizing group meetings with young people;
- To work with specialists and to provide training of graduates of the "Religion studies" course with special programs of special courses "Spiritual and spiritual enlightenment of religious extremism and fundamentalism" included in the educational system of secondary specialized educational institutions of the Republic of Uzbekistan;
- Formation of video analytical groups that are distributed by the media in extremist organizations;
- Preparation of video clips against the materials of religious content (based on analysis of ideas in the video) with the help of this group;
- Mass media, including television and radio, with the participation of experts in the field of "We youths are against extremism and terrorism", "Islam is against terrorism", "Awareness is the requirement of today"; To give concepts about pure Islam to different layers of the population. Through this, the formation of ideological immunity to the ideas of extremist terrorist organizations that change the sacred terms in Islam and others.

In conclusion, it can be said that today it is explicitly proven that it is not permissible for youngsters to kill innocent person, a grave sin for Muslims to disbelieve, and that it is not permissible for them to emigrate from Islamic lands, forming ideological immunity for ideologies advocated by extremist and terrorist organizations has become a demand. The members of the terrorist group are trying to put these misconceptions into the lives of Muslims and thus to incite hatred against other religions towards Islam.

Extremism in any form of its manifestation has turned into one of the most dangerous in terms of scale, unpredictability and consequences of sociopolitical and moral problems that humanity has faced in the modern world.

The increased manifestations of religious extremism in modern society, the aspirations of individual organizations, social movements, etc., through religious appeals, will solve their political and other tasks, pose to the state the need to create certain mechanisms and increase the effectiveness of the existing ones, aimed at identifying and eliminating the causes and conditions Religious extremism.

In the last decade, the term "religious extremism" has been used more and more and implies the adherence to extreme views and actions in religion. The main manifestation of this kind of extremism is aggression, despotism, inhumanity, which leads to a lack of security in the life of an individual, family and society.

Extremism, as is well known, is generally characterized as a commitment to extreme views and actions that radically deny existing norms and rules in society. Extremism manifested in the political sphere of society is called political extremism, while extremism, manifested in the religious sphere, has been called religious extremism.

Extremism in religion is the result of a clash of modern and traditional archaic cultures. Thanks to education, humanism, rationalism in the modern Western world, there was a significant gap from the millennial mental and social structures, values were formulated, many of which contradict the attitudes of traditional society. This especially applies to manifestations of extremism, aggression, which in the archaic formations are practically legitimate. Traditional society, trying to protect its identity, and therefore the very foundations of its own existence, is compelled to oppose other perceptions to similar concepts and to implement them, including using the regulating function of religion.

Religion, in fact, cannot carry aggression, but some religions set as their main goal not the internal transformation of the individual (this is considered secondary), but the external transformation of the world, the establishment of the dominant positions in society. This is a kind of religious fundamentalism.

And religious fundamentalism is almost always a conflict, since it puts forward not national, state, etc. as the priority values, but religious ones. And following these values, in its extreme forms religious fundamentalism gives birth to religious extremism. Thus, religious extremism can be defined as a commitment to extreme convictions and measures in an effort to change the external world in accordance with certain religious views.

There is no unequivocal definition of religious extremism. The effectiveness of political and law enforcement practices depends on the clear definition of the very concept of "religious extremism." We can only give a general description of religious extremism. Religious extremism is:

• The type of religious ideology and activity that is characterized by extreme radicalism, aimed at uncompromising confrontation with established traditions, a sharp increase in tension within the religious group and in the social environment (aggression, destructive nature of goals and activities);

• the ideology and practice of certain trends, groups, individuals in faiths and religious organizations, characterized by adherence to extreme interpretations of doctrine and methods of action to achieve the goals set, the spread of their views and influence;

• the realization of ideas, attitudes and activities of organized social actors on the basis of a certain fundamental religious experience, which forms a negative perception of the social being as an embodiment of the indecent, and requiring a radical change of society to an ideally proper (in terms of the content of this religious experience and the corresponding religious picture of the world and Ideology) with the help of all forms of social violence and in all spheres and at all levels of society.

In modern conditions, religious extremism is formed as an expansion of religious and pseudo-religious organizations and systems. With its help, appropriate models of social structure and behavior of individuals are formed, and in some cases models of globalization. Religious extremism is a complex complex social phenomenon that exists in three interrelated forms:

1. As a state of consciousness (social and individual), which is characterized by signs: hyperbolization of the religious idea, giving the properties of the whole part of the social phenomenon, nihilism and fanaticism;

2. As an ideology (a religious doctrine characterized by an unambiguous explanation of the problems of the existing world and the proposal of simple methods for their solutions, the division of the world into "good" and "evil"), giving dominance to one aspect of being that does not correspond to the hierarchy of values accepted in society, Leveling other norms;

3. as a set of actions to implement religious doctrines. M.A. Yavorsky, for example, defines religious extremism as the extreme form of the realization of a radical religious ideology, expressed in religious and intolerant acts committed by individuals and / or groups, adherents of a certain dogma, and in public calls for such acts in relation to individuals and social Groups that do not share the views and beliefs of extremists.

E.G. Balagushkin believes that religious extremism is the nonacceptance of a system of religious values and dogmatic customs that are traditional for society, as well as aggressive propaganda of "ideas" that contradict them. Many religious teachings manifest the desire and aspiration of followers to spread their religious ideas, rules, norms and dogmas to the whole society. In our opinion, this definition of religious extremism is not entirely correct, because "The failure to adopt a system of religious values traditional for society" is not an extremist activity. The main goal of religious extremism is the absolute recognition of its religion as leading, down to fanaticism. At the same time, the installation follows a literal adherence to the rules and dogmas of a certain religion, which often imply a willingness to sacrifice one's life in proving its fidelity to the idea.

E.N. Pluzhnikov believes that religious extremism is closely connected with politics and nationalism, and proposes to combine the following specific concepts: "religious extremism", "ethnoconfessional extremism", "religious and political extremism", "religious criminal extremism" by the term "extremism in religion".

In our opinion, religious extremism and religious-political extremism have significant differences. Especially dangerous is extremism, covered by religious slogans, but taking place in the political sphere of society. Such extremist phenomena can not be covered by the notion of "religious extremism". We believe that this is one of the forms of political extremism and can be referred to as "religious and political extremism". Religious and political extremism often aims to change the existing state system, violate the sovereignty and territorial integrity of the state, impose a certain religious doctrine as a state ideology, and approve the authority of representatives of one denomination throughout the country or a part of it with the use of illegal methods and means. Leaders who use religious ideas and slogans in their struggle to achieve their unlawful political goals understand well the possibilities of religious teachings as an important factor in attracting people and persuading them to lead an uncompromising struggle.

In turn, religious extremism does not pursue political goals and is mainly manifested in religion. The main goal of religious extremism is the recognition of one's religion as the leading one and the

suppression of other religious faiths by means of coercion to their creed. Religious extremism manifests itself in extreme religious zeal, violation of laws, deliberate creation of conflicts between believers inside confessions. For example, the accusation and call to violence of their co-religionists in contact with people of other faiths, causing harm to health of varying severity, exerting moral pressure on those intending to leave one religious organization for another, declension to suicide, etc. Identifying extremist trends in religious movements is quite difficult. The activities of religious movements (groups) today are poorly controlled.

By "religious extremism" we propose to understand the commitment to extreme convictions and measures in an effort to radically change the external world in accordance with certain religious views. This definition will more often distinguish between religious extremism and other forms and forms of extremism, which will contribute to the development of effective measures to overcome this kind of extremism.

It should be noted that religious policy in the Republic of Uzbekistan is based on the principles of the secular nature of the state and its tolerance, i. Tolerant and equal treatment of all religions, the desire of the state to develop a healthy and constructive cooperation with religion.

Moreover, it is important to emphasize that in the Strategy of Action on the five priority development directions of the Republic of Uzbekistan in 2017-2021, approved by the Decree of the President of the Republic of Uzbekistan of February 7, 2017, great attention is paid to strengthening civil, interethnic, interfaith peace and harmony in the country.

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# THE MORPHOLOGICAL PECULIARITIES OF ARABIC LOANWORDS IN "THE STORIES OF PROPHETS" BY RABGHUZI

***Abstract***: *This article deals with the analysis of morphological peculiarities of lexical content of Arabic loanwords from the viewpoint of Arabic linguistics in the "The stories of prophets" by Nosiruddin Burhonuddin Rabghuzi being primarily published in Turkic language based on Islamic sources.*

***Key words***: *Arabic loanwords, word formation, formative endings, morphological peculiarities, noun, verbs, auxiliary words.*

***Language***: *English*

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## Introduction

During the 13th and 14th centuries a variety of written Turkish was emerging in Western Turkestan which would provide the basis for the further development of Turkish Islamic literature in Central Asia. Very few works from that period have survived. *The Stories of the Prophets (second name "Qisasi Rabguzi")*, completed by the judge Rabghuzi in Khwarezm in 1311, is one of those few. Consequently, Rabghuzi's work is of great importance for linguistic and literary research. However, the oldest manuscript copies which have come down to us date from the end of the 15th century and the language they present has been modernized in various ways. This fact somewhat reduces their value for establishing the precise form of the Khwarezmian Turkish literary language at the beginning of the 14th century.On the other hand, the innovative patterns to be found in the manuscripts are interesting in themselves and document the transition of Central Asian literary Turkish from the "Khwarezmian" to the "Chaghataic" stage of development [3, p. 13-14] .

In contemporary globalization process the deep study, profound comprehension and wide popularization of our great ancestors as Rabghuzi's masterpieces and invaluable contribution to the development of the whole world civilization is of great importance. In this case the investigation of morphological peculiarities of Arabic loanwords from the viewpoint of Arabic linguistics of the manuscript by our great ancestor Nosiruddin Burhonuddin Rabguzi – "Qisasi Rabguzi" is considered as significant means in reflecting the language features of the works of ancestors. As the given manuscript was written on the basis of islamic sources, there were used lots of arabic loanwords. The determination of word formation ways of arabic words and their status in Turkic language is very important in exploration of the history of Uzbek and Arabic linguistics.

## Materials and methods

It's known that Arabic and Uzbek languages are different from morphological aspect. Arabic language belongs to flective, and Uzbek to agglutinative languages. The words and phrases in Arabic are enforced through the interior flection, then in Uzbek language are formed by affixation [11, 12]. Every form of the word that differs from grammatical

meanings is a word form. The section that takes part in creating word forms and gives various grammatical meaning is considered as morphological composition of a word [12 ]. In morphological composition of a word there is a basis and means of form creation, and due to the participation of a multiple-form affix in the word form its morphological structure becomes complicated. In arabic language a word and its forms are formed on the basis of specific means, and each grammatical category has its own so-called model-*vazn* (formula) [6, p. 34-35]. Zahiriddin Mukhammad Babur in his work devoted to Aruz, says that term "*Vazn*" is used for units of measure and tense. These measures are not studied in the linguistics.the measure of a word is a point for discussion between sarfiy and aruz scholars [3, p. 30-31]. In Arabic language **الصرف -"As-sarf"** is a science that studies the words, which is compatible with morphology. As many words in arabic language are formed from the three-consonant stem verbs, the expression of a word and its forms' composition through this way is the most appropriate. B.M.Grande gives the following means of word formation [5, p. 100-102]:

1) *with the assisstance of affixes.* They are: prefix, suffix and infixes. In the object of our investigation we can deliver the following samples, which are formed through this way. **مملكة**– in a word "*mamlakatun*" [9, 137r/3[1]] there is a prefix "*ma*-", **مالك** – in "*maalikun*" [9, 139r/8] there is an infix"-*a*-", **ملكت** – in "*malaktu*" there is a suffix "-*tu*".

2) *through doubling of one of the stem consonants.* For example: **مسجّر** - a word "*musahhar*" [9, 139v/7] is formed from the stem "*shr*" and means "*charm, charming*" [3, p. 356 ]. A word "*musahhar*" is formed from doubling of medieval consonant of the stem of "*shr*". **محمّد** - words "*Mukhammad*" [9, 139v/7], **مرشّع** - "*maroshsha*'" are formed through doubling of second consonant of the stem of "hmd" and "rsh'". There are many samples of such kind of words in the "Qisasi Rabguzi".

3) *through means of inner flexion*. A new word is formed through the change of consonant movement of the stem. In the "Qisasi Rabguzi" the words *malik* and *mulk* were formed through the stem **ملك** - "*mlk*" by means of inner flexion [9, 137r/3], [9, 137r/8]. The word "*Malik*" is formed by putting vowel "*a*" (*fatha movement*) after the first stem consonant and vowel "*i*" (*kasra movement*) after second stem consonant. Usually, in the word formation process of Arabic language can be used 2 or at the same time 3 above mentioned means. The complex of those means in each word can be considered as a formula for the similar words of different stem [5, 100-102].

For example: we can easily form from the active participle to the Stem 1 **فاعل** –" failun" *vazn* the words like **قادر** – "qadirun" [9, 163r/5] **كافر** - "kafirun" [9, 162r/7] **عاشق**–"ashiqun" [9, 35v/2]. In the investigated manuscript there are many Arabic words, which were formed on the basis of different *vazns*. In *vazn* "Fa'lun"- **فَعْلٌ** - **حمد** [9, 1v/2] "hamdun", **قول** [9,1v/2] "qavlun", **صدر** [9, 2r/7] "sadrun", **بدر** [9, 2r/8] "badrun", **عقل** [9, 2v/2] "a'qlun ", **مدح** [9, 2v/3] "madhun", **رب** [9, 2v/9] "robbun", **طمع** [9,17r/19] "tom'un", **خمر** [9,17r/19] "xamrun", **رحم** [9, 17v/2] "rahmun"; in *vazn* **مُفَعَّلٌ** "mufa'lun" - **محمّد** [9, 15r/18] "Mukhammadun"; in *vazn* "fu'laanun" **فُعْلان** - **قربان** [9, 15r/19] "qurbaanun"; in vazn "fa'uulun"- **فَعُولٌ** **قبول** [9, 15r/21] "qabuulun"; in vazn **فَعيلَةٌ** "fa'iilatun" - **شريعة** [9,15v/5] "sharii'atun"; in vazn "fi'aalatun" - **فِعالَة** **خيانة**[9,16r/19] "xiyyanatun", **قيامة** [9, 15r/21] "qiyamatun";in vazn "fa'latun" **فَعْلَةٌ** - **شفقة** [9, 16v/8] "shafqatun", **لعنة** [9, 16v/5] "la'natun"; in vazn **تفعيل** "taf'iilun" - **تعليم** [9, 16v/8] "ta'liimun" are met in various grammatical forms. Arabic grammarians divide and study Arabic words in three big groups:1. *Al- Ism* **(الاسْمُ).** 2.*Al-fi'l* **(الْفِعْلُ)** – *Verb.* 3. Al-harf **(الْحَرْفُ)** - *Auxiliary words* [10, p. 107-108]. In arabic language *Al Ism* (part of speech) includes noun, adjective, numerals, pronoun, adverb, masdar and participle. Makhmud Zamakhshariy gives the following definition for *Al-Ism* (part of speech): **" الاسم هو ما صح الحديث عنه و دخله حر الجر و أضيف و عرذف و نوّن. "** - " *Al Ism* can be a subject of the sentence, take preposition, included into genitive case structure, put into definite state and take tanvin" [10, p.107-108]. The contemporary Arabic linguist Antoinne-ad-Dakhdakh gives the following definition to *Al-Ism* (part of speech):

**لفظ يدل على معنى في نفسه غيرمقترن** "[1, p. 27-30 ] **الإسم بزمن. و هو نوعان : متصرف و غير متصرف** "- *Al-Ism* are the words which has no relation with the tense, and implies to some meaning. It has 2 types, which can conjugate or not in the Case."; V.Girgas says: "truly saying, *Al-Ism* has affix of possessive case, managed by another noun in possessive case, put into concrete state with the definite article" **ال",** takes tanvin and of course, can be a subject of the sentence [10, p. 108 ]**.** We can give the following samples of *Al Ism* (part of speech), being used in the text of manuscript "Qisasi Rabguzi": **مَلِكٌ** [9, 140r/17] "malik", **شهر** [9, 41r/7] "shahr", **مُلْكٌ** [9, 141r/18] "mulk", **خبر** [9, 142r/9] "xabar", **نعمة** [9, 142r/11] "ni'mat", **شكر** [9, 142r/18] "shukr", **كلام** [9, 142r/18] "kalaam", **دعا** [9, 142r/19] "dua'", **قضاء** [9, 142v/7] "qado", **رضاء** [9, 142r/7] "rido, **ظاهر** [9, 142v/18] "zohir", **دعوة** [9, 142v/18] "da'vat".

In Arabic language the *Al-Ism* (part of speech) has the categories of gender, number, case and modifier. These categories are kept in quoted phrases and sentences, including the names of person and their

[1] The page of manuscript and row line

given popular features, which are taken from Islamic sources. *"**Ul va hab liy mulkan la yanbag'i li ahadin min ba'diy** teyu Izidan mulk tilagan, **haza atounaa famiun av amsik big'ayri hisab** javobin eshitg'an ul, **g'uduvvug'a shahrun va ravahuha shahrun** sifatlig' markab berilgan, ul **fa fahhamnaha Sulaymana va kullan aatayna hukman va ilman karomatin** bulg'an **Sulaymon alayhi-s-salom***". There are 48 words were used in the text, out of which 36 words, being introduced from Arabic source as a citation, have kept specific grammatical peculiarities of Arabic language. The rest 4 words: "mulk", "javobin", "sifatlig'", "markab", being used in Turkic text, became compatible with the existing categories of that source language. Besides, in the part which was mentioned in the beginning of the manuscript in phrases ***"taj-ul-umaro"-"the crown of emirs", "muhibb-ul-ulamo"-"the favourite of scholars","basharallohu a'la dini-l-Islam"-"the praiser of Allah for Islam religion"-*** the definite article "al" of the genitive case structure is kept. The Arabic words like: "niyyat", "zot", "islom", "din", "odamiy", "mu'min","aql" were used with the existing grammatical categories of Turkic language. The above mentioned words as: "niyyat", "zot", "islom", "din", "odamiy", "mu'min","aql" belong to the noun.

In Arabic language the noun is a part of speech that names a person, animal, thing, idea. In Arabic the gender of the noun doesn't change, and can be Muzakkar (masculine) and Muannas (feminine) gender [5, p. 116-120]. As there are no gender categories in Turkic and Persian-Tajik languages, the words borrowed from Arabic language as: **دعوة** [9, 142v/18] "da'vat", **نعمة** [9, 142r/11] "ni'mat", **شريعة** [9, 15v/5] "sharii'at", **خيانة** [9, 16r/19] "xiyanat", **قيامة** [9, 15r/21]) "qiyamat", **شفقة** [9, 16v/8] "shafqat", **لعنة** [9, 16v/5] "la'nat " are taken, keeping the symbol of Muannas gender **"ة"** – "Taun Marbuta". But this symbol of Muannas gender **"ة"** – "Taun Marbuta" has no validity as a grammatical category.

The noun in Arabic language is divided into animated and inanimated types due to who or what that type means. To the nouns of animated type belongs the nouns meaning the names of men, and to the nouns of inanimated type the nouns which means objects or things. In our object of investigation we can meet lots of Arabic loanwords of the Noun. For example: the words like: **مالِك** [9, 140r/17] "maalikun", **نقاش** [ 9, 138r/13] "naqqashun", **طبّاخ** [9,138r/13] "tobbaxun" means animated noun, then the words like: **حمد** [ 9, 1v/2] "hamdun", **قول** [9, 1v/2] "qavlun", **صدر** [9, 2r/7] "sadrun", **بدر** [9, 2r/8] "badrun", **عقل** [9, 2v/2] "a'qlun", **مدح** [9, 2v/3] "madhun", **رب** [9, 2v/9] "robbun", **طمع** [9, 17r/19] "tom'un", **خمر** [9, 17r/19] "xamrun", **رحم** [9, 17v/2] "rahmun" can be the samples for the inanimated noun. According to the classification of Makhmud Zamakhshariy, there are 12 types of names. For instance, the definition of proper and common nouns is the following:

**"و هو على ضربين :اسم عين كرجل و راكب و اسم معنى كعلم و مفهوم .الغالب عليه ان ينقل عن اسم جنس كجعفر و قد عن فعل كيزيد و يرتحل كغطفان."**

i.e.: Common nouns can be of 2 forms: 1. the words with concrete meaning; 2. the words with concrete names' meaning. The majority of proper nouns are formed with the help of common nouns. For example, a word "Ja'far" can be formed from a verb; a word "Yazid" can be fiction; a word "G'atafan" as well [10, p. 108 ] . the words given in the manuscript, like: **كافر**- "kafirun" [9, 162r/7], **عاشق**–"a'shiqun" [9, 35v/2], **خمر**[9, 17r/19], "xamrun" **مَلِكٌ** [9, 140r/17] "malik", **محمّد** "Mukhammadun" [9, 15r/18], **نقاش** "naqqashun" [9, 138r/13], **طبّاخ** "tobbaxun" [9, 138r/13] has concrete meaning, while other words like: [9, 141r/7] "shahr", **مُلْكٌ** [9, 141r/18] "mulk", **خبر** [9, 142r/9] "xabar", **نعمة**[9, 142r/11] "ni'mat", **شكر**[9, 142r/18] "shukr", **كلام**[9, 142r/18] "kalaam", **دعا**[9, 142r/19] "dua'", **قضاء** [9, 142v/7] "qado", **رضاء** [9, 142r/7] "rido",**ظاهر** [9, 142v/18] "zohir", **دعوة** [9, 142v/18] "da'vat" **عقل** [9, 2v/2] "a'qlun", **مدح** [9, 2v/3] "madhun" has abstract meaning. It should be mentioned that in the researched work the number of Arabic loanwords of abstract meaning override the number of concrete meaning loanwords. There are many proper nouns of name and pseudonym of men, geographic denominations in the "Qisasi Rabguzi" like: **سليمان ابن داوود** (Suleyman ibn Davud) [9,137r/4], **ازرائيل** (Azrail) [9,137r/5], **كعب الاخبار** (Ka'bul Axbor )[ 9,137v/12], **ذو القرنين** (Zulqarnayn) [ 9,138r/12], **آسف ابن برخى** (Asif bin Barxo) [9,139v/18], **محمد** (Mukhammad) [9,139v/7], **بخت نصري** (Baxit Nasriy) [9,141r/11], **مالك بن ماريخ** (Molik bin Morix) [9,142r/6].

As compared with Turkic language, in Arabic language there are 3 grammatical categories of numerals, and in the object of our investigation were used the Arabic loanwords formed from the singular nouns together with regular and irregular plurals. For instance, a word **قصص** "qisas" (stories) is an irregular plural form of a word **قصة** "qissa" (story) and used for the title of the manuscript. The mostly used in the book Arabic loanwords: **فُعَلاءُ فُعولٌ أفْعال مَفاعِلُ فَعالِلُ** are formed by irregular plural *vazns*.

Another grammatical category, studied in the Noun*الإسْم al-ism* is Masdar. Masdar is a verbal noun and its meaning refers to the act of doing something and (by frequent semantic extension) to its result. It's compatible with verbal noun in Uzbek language. Every verb has its own masdar- verbal noun [7,171 ]. The *masdar* to the Stem 1 has more than 40 *vazns*. In the style of Rabguzi we can meet approximately half of that. In the investigated manuscript there are lots of masdars like: **مُلْكٌ** [9,141r/18] "mulk", **حمد** [9,1v/2] "hamdun", **قول** [9,1v/2] "qavlun",**عقل** [9,2v/2] "a'qlun", **مدح** [9, 2v/3] "madhun",**خبر** [9,142r/9]

"xabar", شكر[9,142r/18] "shukr", كلام [9,142r/18) "kalaam", دعا[9,142r/19] "dua", قضاء [9,142v/7] "qado", رضاء [9,142r/7] "rido", دعوة [142v/18]. Together with masdars, another grammatical category, mostly borrowed and used in the work is the Participles. The Participles in Arabic language are formed from the verb and considered as words including the features of a verb and adjective. The difference of Arabic participles from Uzbek ones is that in Uzbek language they change due to the tense, while in Arabic all tenses has one form [6,147]. The active participle to the Stem 1 is made in the form of فَاعِلٌ and describes the present tense. The following Arabic loanwords can be the samples for active participles, being used in the book: قادر – "qadirun"[9,163r/5] كافر - "kafirun"[9,162r/7] عاشق– "a'shiqun" [9,35v/2]. The passive participle to Stem 1 is made from the form مَفْعُولٌ and means the subject of the action object, expressed by the verb or the result of that action (action result). The following arabic loanwords can be examples for passive participles, being used in the manuscript: *mazmun, mavzu', maxluq, mahmud, ma'shuq,ma'lum,majzut, marbut, mazbut, mashg'ul, maqsud, mashhur* and etc. These participles will be thoroughly investigated in the further researches.

**Conclusion**

Summing up, we can say that the scientific research of vocabulary of the "Qisasi Rabguzi" is mainly consists of loanwords, belonging to the Al-Ism (part of speech), and majority are formed by affixation and inner flexion. The arabic loanwords, mainly formed from Masdar and Participles either met in the quoted text or Turkic text. While the words introduced in the quoted texts have kept the arabic grammatical categories, the words introduced in Turkic text made compatibility with the existing categories of the source language.

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# RUBAI METRICS IN UZBEK POETRY IN THE SECOND HALF OF THE TWENTEETH CENTURY (IN EXAMPLE OF CREATIVITY OF KHABIBI, SABIR ABDULLA, AND CHUSTI)

***Abstract***: *The article focuses on the discussion of rubaiyat, a genre of Uzbek classical poetry in a form of quatrains, of such representatives of Uzbek literature of the second half of the XX century as Khabibi, Sabir Abdullah, Chusti. Theories about rubaiyat were first expressed in classical sources, in particular in the works of "Funun ul-balogha" by Sheikh Ahmad Tarazi, in the works "Mezon ul-avzon" by Alisher Navoi and in "Treatise of Aruz" ("Mukhtasar") by Zakhiriddin Muhammad Babur. The descriptions of the rubai in these works differ from each other. The poets were creating in the genres of classical poetry such as tuyuk and rubaiyat, alongside with the lyric genres that were introduced by European poetry. The same aspects of the poetry of Khabibi, SabirAbdulla and Chusti are being analyzed. The specific characteristics of their rubaiyat that integrates both – the canons of classical and trends of contemporary quatrains. Analyzing the genre characteristics of the poems written in Aruz metrics by Khabibi, SabirAbdulla and Chusti are divided in to three subtypes such as traditional (classical rubaiyat), "dubaytiy"s and the last one is quatrains. Moreover, the analysis of metrics and genre specifics are analyzed in the article.*

***Key words***: *Aruz, Khabibi, Sabir Abdullah, Chusti, rubai (classical quatrains), dubayti, poetic quartet, ramal, hazaj, metrics.*

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## Introduction

Rubai, which is considered to be one of the difficult genres of our classical literature, consists of four lines. Theories about rubai were first expressed in classical sources, particularly in such works as "Funun ul-balogha" by Sheikh Ahmad Tarazi, in "Mezon ul-avzon" by Alisher Navoi and in "Treatise of Aruz" ("Mukhtasar") by Zakhiriddin Muhammad Babur. The descriptions of the rubai in these works differ from each other. In "Funun ul-balogha", for instance, Sheikh Ahmad Tarazi asserts that rubai will consist of total four lines, where the first, the second and the fourth ones will be rhymed; whereas the rhyming of the third line is optional. In this case it should be called "ruboiyi musarra"[1]. As an example, Sheikh Ahmad Tarazi shows a Turkic rubai. Even though the metrics of the rubai of the example is not in traditional hajaz, the fact of its being composed in "*ramali musaddasi mahzuf"* metrics tells us that in those times when rubai was developing it used not to have a strict metrics. This idea can be proved by the fact that some poets used to compose their rubaiyat in the metrics of "*ramal"*. "This displays that till the times of Navai there were not any strict rules as for the metrics of rubaiyat" [2,133]. Alisher Navai gives a description in his "Mezon ul-Avzon" as the following

[1] Explanation: Excellent rubai or taronai rubai.

"The metrics of a rubai is called either "du baytiy" or "tarona" should be composed in "akhram" va "akhrab" subtypes of "hazaj" metrics; it provides the poems with unique melodic tone and characteristics" [8,16]. Zahiriddin Muhammad Babur supports this idea of Alisher Navai in his "Treatise of Aruz" ("Muxtasar"). It became quite a tradition in the books of the following generations to stress out the fact that rubaiyat should be composed in "akhram" va "akhrab" subtypes of "hazaj" metrics, just as Alisher Navai and Zahiriddin Babur asserted.[2]

**Materials and Methods**

In the second half of the XX century the poets were creating in the genres of classical poetry such as tuyuk and rubaiyat, alongside with the lyric genres that were introduced by European poetry. The same aspects of the poetry of Khabibi, SabirAbdulla and Chusti can be traced. The specific characteristics of their rubaiyat that integrates both – the canons of classical and trends of contemporary quatrains. Analyzing the genre characteristics of the poems written in Aruz metrics by Khabibi, SabirAbdulla and Chusti are divided in to three subtypes:

1. Traditional (classical rubaiyat);
2. Dubayti;
3. Quatrains.

We shall start our analysis with the rubaiyat relating to the first group. It consist of the traditional poem of four lines composed in "akhram" va "akhrab" subtypes of "hazaj" metrics. We were able to trace back such types of rubaiyat only in the works of SabirAbdullah. There are 5 such kinds of rubaiyat in the works of SabirAbdullah, which were included into poet's four-volume "Works"[3]. The main thematic of those rubaiyat is about friendship, fair beloved and the difficulties of creating. The quatrain which start with "Ul do'stki meni soghinaru yod aylar" describes the situation where friends keep in touch and are aware of each other all the time sometime because of true friendship or sometimes because of their personal greed. The beginning of the rubai is as following:

| Ul | **do'st** | ki | me | ni | so | ghi | na | ru | yod | ay | lar |
|---|---|---|---|---|---|---|---|---|---|---|---|
| - | - | V | V | - | - | V | V | - | - | - | - |
| So | g'in | ti | ra | ru | go | hi | ke | lib | shod | ay | lar |
| - | - | V | V | - | - | V | V | - | - | - | - |
| Ul | ba' | zi | si | ning | **do'st** | li | gi | dan | vah | mim | ko'p |
| - | - | V | V | - | - | V | V | - | - | - | ~ |
| Gar | teg | ma | sa | naf | men | da | na | nga | dod | ay | lar |
| - | - | V | V | - | - | V | V | - | - | - | - |

The abovementioned rubai is called "ruboiyi khasiy" (an independent rubai); its first, second and fourth lines are composed in "*hazaji musammani akhrabi makfufi solimi abtar* (*maf'ulu mafoiylu mafoiylun fa'* – – *V*| *V* – – *V* | *V* – – –| –), while its third line is composed in "*hazaji musammani axrabi makfufi solimi azall* (*maf'ulu mafoiylu mafoiylun fo'* – – *V*| *V* – – *V* | *V* – – –| ~). The rhyme scheme is as in the traditional form of a-a-b-a. We can see that in the first and the thirds lines of the given rubai the word "do'st" (friend) comes as a long syllable. However, according to the rules of a traditional aruz "do'st" is a super-long syllable. Nevertheless, starting from the second half of the XX century, our poets used to have tendency to use the super-long syllables either as they are supposed to be used according to classical rules or sometimes, transferring it to a simple long syllable. This is typical of the poetry of XX century and it can be traced in the works of other contemporary poets of that period. For example, in the next rubai of SabirAbdullah which starts with "Ul do'st dema to'ghri so'zing yoqmasa gar" the word "do'st" is used in a form of a super-long syllable:

| Ul | **do'st** | | de | ma | to'gh | ri | so' | Zing | yoq | ma | Sa | Gar |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| - | **- V** | | V | - | - | V | V | - | - | V | V | - |
| Tek | kan | da | A | mal | so'ng | ra | ku | Lib | boq | ma | Sa | Gar |
| - | - | V | V | - | - | V | V | - | - | V | V | - |
| O't | bah | ri | da | nu | Is | ta | ma | Yu | qoq | Ma | E | shik |

[2] See: Haqqulov I. O'zbek adabiyotida ruboiy ("Rubai in Uzbek literature"). – T.: Fan (Science),1981. Orzibekov R. Lirikada kichik janrlar ("Small genres in lyrics"). – T.: G'afur G'ulom nomidagi Adabiyot va san'at (Literature and art named after Ghafur Ghulom), 1976; Nosirov O. and others. O'zbek klassik she'riyati janrlari ("Genres in Uzbek classical poetry"). – T.: O'qituvchi (Teacher),1979; Adabiy turlar va janrlar ("Types and genres of literature"). 3 volumes. Volume II. Lyrics. – T.: Fan (Science), 1992; Yusupova D. Aruz vazni qoidalari va mumtoz poetika asoslari("The rules of Aruz metrics and the basics of classical poetics")– T.: Ta'lim-Media (Education-Media), 2019..

[3] As there were no poems of the first sub-type in SabirAbdullah's "Divan"we decided to explore this edition. See: SabirAbdullah. Works. 4 tVolumes. Volume II. – T.: G'afur G'ulom nomidagi Adabiyot va san'at (Literature and art named after Ghafur Ghulom), 1976, 175-p.

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| - | - | V | V | - | - | V | V | - | - | V | V | - |
| Yo‘q | lab | se | ni | goh | Go | hi | e | Shik | qoq | Ma | Sa | gar |
| - | - | V | V | - | - | V | V | - | - | V | V | - |

The abovementioned rubai is called “ruboiyi khasiy” (an independent rubai); it iscomposed in “*hazaji musammani axrabi makfufi ajabb* (*maf’ulu mafoiylu mafoiylu faal – – V| V – – V | V – – V| V* The rhyme scheme is as in the traditional form of a-a-b-a. In the rubai which starts with “Ul do‘st dema to‘gri so‘zing yoqmasa gar” the poet asserts that friend should be able to understand and appreciate the truth, should change his attitudes when he gets a position and always keep in youch and be aware of his friend, which is considered to be the most important rule of friendship.

To the second sub-type of rubaoyat being analyses in this article, we include the poems composed in “*hazaji musaddasi mahzuf* va *hazaji musaddasi maqsur”*. It is necessary to mention the general rules of a dubaytiy. It is commonly known that “dubaytiy has its own poetic rules, schemes and linguistic and stylistic characteristics just as rubai does” [14, 9]. “Dubaytiy – consists of two stanzas (four lines) but it cannot be composed in the metrics of rubai. Mostly, dubaytiy is written in a romantic theme and seems as a devotion to somebody.” [7, 14]. The literature critique I.Haqqul points out in his book “O‘zbek adabiyotida ruboiy” (“Rubai in the Uzbek Literature”) that general metrics of a dubaytiy is “hazaji musaddasi maqsur” or “mahzuf”. We were able to find 15 dubaytiys in the works of SabirAbdullah and 2 in the works of Chusti. Those rubaiyat cover the themes of being afraid of telling the truth, people who get arrogant if somebody is humble and respective towards them, some youth who do not realize what is modesty and humbleness, people who befriends with other only in order to get some profit, a bad and good neighbor, greedy people who do not think of the future. The dubaytiy of SabirAbdullah “Do‘stni arzon sotuvchi ba’zi hofiz haqida”:

*Dedi: - Do‘stim, qilay to‘yingda xizmat!*
*Qachon to‘y qildim: u bo‘ldi shu kun “band”.*
*Uni arziydi qilsam qancha hurmat,*
*Biroq, pul bermasang, bo‘lmaydi xursand* [3, 310].

The first and the third lines of the given rubai is composed in “*hazaji musaddasi mahzuf”* (*mafoiylun mafoiylun fauvlun V – – –|V – – –|V – –*); the second and the fourth lines are composed in “*Hazaji musaddasi maqsur”* (*mafoiylun mafoiylun mafoiyl V – – –\V – – –\V – ~*). As it was asserted by Fazlulloh Safo the rhyme scheme is *a-b-a-b*. moreover, there are dubaytiys in the works of Chusti as well. There are two of them in his divan called “Ko‘ngil tilagi”. The following is one of them:

*So‘zimning shohididur aqli vijdon,*
*Tiriklar bor, ular go‘yoki bejon.*
*O‘liklar bor, tiriklardan tirikroq,*
*Bu khil odamni tarikh der chin inson* [16, 225].

This dubaytiy is written in “*hazaji musaddasi maqsur” and rhymed as “a-a-a-a”*. both of the dubaytiys are written in accordance with the rules of a traditional rules of dubaytiy. Thus, we can conclude that the tradition of composing of dubaytiy was still in trend in the second half of the XX century.

The last sub-type called “quatrians” includes the poems composed in “ramal” and “hazaj”. There are two quatrains written by SabirAbdullah and 11 written by Chusti. The initial metrics for composing of a quatrain in the second part of the XX century was “ *ramali musammani mahzuf* “; Chusti created four quatrain in this metrics. 3 of them were included in his divan “Sadoqat gullari” and1 in “Ko‘ngil tilagi”.

*Ikki nafsingdan biri gholib, biri maghlubroq,*
*Ikkisin tiysang agar bo‘lghaysan oqil rahnamo.*
*Ikkisin maghlubi bo‘lsang umr mulkida biroq,*
*Dunyoda turli balolarga bo‘lursan mubtalo* [16, 332].

The abovementioned quatrain is composed in “*ramali musammani maqsur”* (*foilotun foilotun foilotun foilon* –V – –\–V – –\–V – –\–V ~) and rhymed as “*a-b-a-b”*. it describes the two situation of a human being. The first when it deals with his greed and lives the life of a good person and a wise man; or he surrenders to his greed and consequently will have to deal with a great number of problem for the rest of his life.

The next plausible metrics for a quatrain is “*ramali musaddasi mahzuf* (maqsur)”; SabirAbdullah composed 2 and Chusti composed 4 poems in this metrics. Here we are suggesting to your attention the first poem written in Turkic by Sheikh Ahmad Tarozi and included into “Funun ul–balogha”:

*Ey malohat mulkida sohibqiron,*
*Ko‘zlaringdur fitnai oxir zamon.*
*Gar pari emassen, ey gul, yuzi hur,*
*Ne uchun ko‘zdin ucharsen har zamon* [6, 124].

In the notes to this poems Sheikh Ahmad Tarozi mentiones that “if there were not a rhyme in the third line, it would be called “ruboiyi hissiy””. The poet does not give any clues of the metrics of “ruboiyi hissiy”. It was clarified that the poem from “Funun ul–balogha” was composed in “ramali musaddasi maqsur”. As we have mentioned, we can find such kinds of poems composed in the second half of the XX century in the works of both SabirAbdulla and Chusti. The following is a poem by SabirAbdullah “Maghrurlik ta’rifida”:

*Ba’zi maghrurlar ko‘zu qosh o‘ynatur,*
*O‘zni donishmand olib, bosh o‘ynatur.*
*Telbaga “sen telbasan” deb ko‘rmakim,*
*Ori kelmoqdan senga tosh o‘ynatur* [3, 333].

It is written in the metrics of "*ramali musammani mahzuf* (*foilotun foilotun foilun* –V – –|–V – –|–V – –|–V –), and the rhyme is completely correspond to the one interpreted by Shaikh Ahmad Tarozi *a-a-b-a*. the following is a didactic poem composed by Chusti in the same metrics:

*Ey o'ghil-qiz, kel eshit, bu senga pand,*
*Nafs zanjiriga qilma o'zni band.*
*El aro bo'l kamtarin, bo'l kamtarin,*
*Kamtaringa der malak ham ofarin* [3, 333].

The first and the second lines of the given quatrain are composed in "*ramali musaddasi maqsur"*; the third and the fourth are composed in "*ramali musaddasi mahzuf"*. It is the same with the metrics of the poem given in "Funun ul–balogha". the only difference is that in Chusti the rhyme scheme is "a-a-b-b". Sheikh Ahmad Tarozi had given a strict rule about the rhyme scheme of "ruboiyi hissiy". SabirAbdullah's quatrain composed in the same metrics correspond to this rule, while Chusti's does not. That is the reason why we called the poem by SabirAbdullah as "ruboiyi hissiy", and "quatrain" the one written by Chusti. SabirAbdulla's "Ba'zi "to'yma-to'y yuruvchi raqqosalar" is "ruboiyi hissiy", Chusti's is the same with the abovementioned poem. Moreover, there are quatrains in the poetry of Chusti composed in "hazaji musammani solim".[4] We came across to the poem written in "Barmoq" metrics in Khabibi[5]. In the second half of the XX century rubaiyat developed both from the point of view of "idea and thematic and formal-poetics". Most of them started to be written in barmoq metrics. This was the point where rubai and Turkic quatrains started to acquire more and more similar trends…. There is the great truth of life and wise observations in the quatrains composed by M.Shaykhzoda, Khabibi… and other [9, 165]. Keeping in mind the limits of the given paper, we are not to discuss here the rubaiyat written in Barmoq metrics by Khabibi, SabirAbdullah and Chusti.

**Conclusion**

Exploring the metrics of rubai in the works of Khabibi, SabirAbdullah and Chusti in the second half of XX century we draw the following conclusions:

1. Though rubai is one of the complex genres of Uzbek literature, its usage in the second half of the XX century deprived. There were different 3 attitudes to rubai composition by Khabibi, SabirAbdullah and Chusti. Those were traditional classic rubai, dubaytiys and quatrians.

2. In the second half of the XX century, to be more precise, in the poetry of SabirAbdullah there are five traditional classic rubaiyat, fifteen dubaytiys and 2 quatrians. Chusti has used two sub-types of three given in this paper.

3. the rubaiyat of Khabibi is different from the rest two poet's writing according to their being written in Barmoq metrics.

4. The above mentioned shows the success of rubai genre in the second half of the XX century.

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[4] See: Chustiy. Sadoqat gullari (Flowers of fidelity). – T.: Vneshtorgizdat, 1992, 332-333-p

[5] See: Habibiy. Divan. – T.: G'afur G'ulom nomidagi Adabiyot va san'at (Literature and art named after Ghafur Ghulom), 1975, 459-460-b., Habibiy. Navro'zi olam (Naurooz). – T.: G'afur G'ulom nomidagi Adabiyot va san'at (Literature and art named after Ghafur Ghulom), 1973. 84-85-p

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# THE ROLE OF EASTERN AND WESTERN PHILOSOPHY IN POINT OF VIEW ALLAME TABATABAI

***Abstract***: *This article studies the philosophical views of the East philosopher of the 20th century, the East philosopher Muhammad Hussain Tabatabai, on the role of East and West philosophy. Also, the spiritual, socio-political situation of Tabatabai's existence, its attitude to Western philosophy in its gnoseological, ontological and socio-philosophical views has been studied.*

***Key words***: *Philosophy, Oriental philosophy, mysticism, comparative, "mass culture", metaphysics, civilization, relationship, education, science, world culture, spiritual culture.*

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**Introduction**

It is essential to research the mutually and mutually exclusive aspects of western and eastern philosophy in the present-day situation, which is of great importance in the globalization process, as well as in the development of social thought. The first President of the Republic of Uzbekistan, Islam Karimov, emphasized the role and importance of socio-humanitarian sciences in the development of society. He mentioned: "The task of science is to create the future of our future, the morality of tomorrow, its natural laws, I mean, it's about showing up. It is important for people to prove that the independence of the country is not the future of an independent nation and that it is a natural law. Science should be a driving force for advancing society"[1].

We are free from these thoughts and see how important the philosophy and history of the independent world are. The delivery of the true nature of these industries to our researchers is an urgent task for the researchers. That is why the science of East and West is being studied with great interest in science and social philosophy. Islam Karimov said: "We are for the improvement of our relations with the people of the neighboring country, with the people of the neighboring countries, our peoples, our peoples in the world, and with all peace-loving nations in the field of science and culture"[2].

Today, educations of the world attach great importance to the Eastern philosophy. Ancient and modern spiritual heritage of the Arab world, Iran, India, China, Japan and other Oriental peoples are being studied.

As you know, Iran is an ancient country like Turon, where many famous world-renowned poets, philosophers, commentators, astronomers and mathematicians are born. As well as scholars and poets such as Zakaria Ar-Razi, Firdavsi, Umar

[1] Karimov I.A. Uzbekistan is on the threshold of independence. -Tashkent: Uzbekistan, 2011

[2] Karimov I.A. Uzbekistan is on the threshold of independence. -Tashkent: Uzbekistan, 2011 P- 243.

Khayyam, Sheikh Sadi, Hoji Hafiz Sherozi, Nasiriddin Tusi, Jaloliddin Davvani, Hadji Mullo Hadi Sabzavori, as the ones who have enriched their treasury of world science and literature are offered. Allama Tabatabai continued the best traditions of his predecessors and enriched their philosophical ideas with new essence. In the twentieth century, when the social and cultural influence of the West grew in the East, in the context of Islamic science, enlightenment, the comparative study of the western and eastern philosophy, the origin of contradictions and differences between them its essence and its causes. The comprehensive analysis of the essence and significance of these problems and their studying on the scientific basis will open up new aspects of modern Oriental philosophy.

Comparative study of western and eastern philosophy has become an indispensable part of philosophical science today. There are two types of truth in science that are opposed to the same thing or event. At any given time, the scientific truth was valued in the East and the West, as Tabatabai emphasized, "If the science is real, its only one object, different conclusions can not be reached"[3]. Therefore, scientifically-philosophical study of the problems of the modern Oriental philosopher in Western philosophy is a requirement of time.

At the same time, ideological immunity will be strengthened during the era of ideological struggle in the context of globalization. At the time of the 20th century, westernization in the land of Iran, that is, the spread of western culture and its popularization, Tabatabai realized some aspects of western thinking, which contradicted the Eastern ideology, and sought to eradicate it. Research and scientific discussion of this process, along with the discovery of new dimensions in the subject, also provides a positive solution to global problems such as the "mass culture" facing mankind.

The comparative analysis also helps to comprehensively reflect the spiritual-enlightenment, ideological and moral views of modern-day social thought, given the views of contemporary philosophers on the problems of today's society. The analysis of the theological theology of the Western theologist in the mystery of the eastern scientist can clarify the intellectual differences between the world religions.

The Allame Tabatabai's spiritual heritage is unique and has a special place in science. In fact, no philosopher's philosophy or philosophy can spontaneously arise. It influences either the environment or the changes in society. The same can be seen in the Tabatabai creature. The period he lived in was very complicated. In Iran, a revolution against the King's government has been formed and it has been accomplished. These events have had some impact on Alla Tabatabaii's creativity, and it has a special role in the process. Tabatabai spiritual heritage is closely linked to the life of the community, religion and philosophy. He raised the issues of existence, society and knowledge in philosophical works, and suggested his views on them.

He has created the major works of philosophy such as Bidoyat ul-Hikmat, Nihayat ul-Hikmat, Al-Mezan, and Usle philosophy and ravishe realism (philosophical foundations and realism). Tabatabai's ideas in his spiritual heritage are closely intertwined with social processes in Iran at that time. The policy of the colonialists in this region posed a serious threat to the spiritual values of the people, and in these conditions the intellectual processes were properly evaluated. His works include humanistic ideas about religious values as well as secular philosophical thoughts and man's high value.

In the matter of studying philosophy, in the question of existence and wisdom, Tabatabai states that "The religion of the scholars is full of knowledge and traditions of the 12th Imam of Shi'ah, and then the philosophy is better." the opposite of this opinion of the majority of the scholars, and says: "The meaning of this word is that of “Kafono kitobullah”. Our narratives are based on philosophical and intellectual evidence, deeply and clearly based on reasoning. Without knowing the philosophy and logic, mental progress can not only be perceived by people as they perceive the methods of identifying and comparing themselves, but also to the extent that a human being is aware of issues such as imitation and suspicion. and how can he be convinced of them (eg, 12 Imams and traditions) in matters of faith? There were many different students from A`immayi Mas`umin, who made different statements. Some of them are simple and understandable to the public. However, their statements about the principles of aqeedah and Tavhid (Divine Unity) are complex and difficult to understand, and they are experts in the field of debate and proof (mutual exchange of opinions, debate and evidence) for those who are close friends and relatives. The disciples then argue with those who oppose their arguments based on evidence-based syllogism. How can I make sure that this does not depend on reason, reason, or reliance on the approximation and exclusion of comparisons?"[4]

When it comes to philosophical issues, the arguments that are based on paralogistics, false arguments, arguments, and arguments are very different from syllogisms based on evidence.

The Blessed Prophet (pbuh) denied those who sought to compile their arguments based on poor

[3] آرای علامه طباطبایی " ، مسعود امید ، سروش ، تهران ۱۳۸۲ نظری به زندگی و

[4] نظری به زندگی و آرای علامه طباطبایی " ، مسعود امید ، ۳٤ سروش ، تهران ۱۳۸۲ ، ص

narrations and tafsīr, which combined the theory of tafsir, philosophy, tafsir, and the narrators without being able to find evidence.

The scholar praised Abu Ali ibn Sina and regarded him as stronger than Sadrul-Mutaallihin (Mullo Sadro) in providing evidence of philosophy. But Sadrulmutaallihin's philosophy in changing the philosophy of the Greek philosophy, his new methods of philosophy, such as "Asolatul-vujud", “vahdat va tashkik dar vujud” and his new theory, created by him, and his “imkoni sharif”, "ittihodi oqil va ma'qul", “harakati javhariya”, “hudusi zamoniyi olam” as well as his views. Here, too, it should be borne in mind that Tabatabai was more than a philosopher and philosopher. That's why it was natural that he was more interested in Sadro. The basics and roots of Sadro's theory can be traced back to the one who has made this important work in a literary way, although it can be observed in the works of Abu Nasr Farabi, Abu Ali ibn Sina, Sheikh Ishraq, Khoja Nasiriddin Tusi, Shamsiddin Taraka, that he would be the same person. Although the scientist considers some of the evidence and opinions of the Sadrul-Mutaallihin controversial, he puts it among the top philosophers such as Abu Ali Ibn Sina and Abu Nasr Farabi. According to Allame Tabatabai, Hoja Nasiriddin, Bahmani, Ibn Rushd and Ibn Taraka enter the second degree of philosophers of Islamic philosophy.

Allame Tabatabai sought to make a general conclusions from the comparison of their philosophy in the West and East. It was noteworthy that if these arguments are based on accurate evidence and comparisons, then these two philosophers can not have two different conclusions. Based on this, the scholar emphasizes the necessity of identifying the cause of the conflict between East and West philosophy, as well as indicating both empty and undefined positions.

According to Allame Tabatabai, although practical sciences are based on specific experiments, it is necessary to understand the root and the original results of this experiment, to determine its origin and its causes. For example, the following should be determined: What causes heat, energy, and synthetic energy, and the mechanical device is activated? Or, on the contrary, what is the energy of synthetic energy, how much heat and heat can be derived from it? And what is the cause of electricity, which can turn it into action and use, for example, to turn the wheels of the car? Or, on the contrary, what is the mechanism of mechanics in the energy that drives the wheels and can get electricity from the dynamo machine? Finally, it should also be clear: What is the source and the basis for these energy-saving energy transformation that can be converted to a certain amount of energy by a certain number of other forms of energy? How do they communicate and how they are shared? It should also be determined that it is necessary to clarify that practical matters are based on experience and practice and are not contrary to intellectual reasoning, philosophical issues and mental arguments. Each one of them follows his own path and does not prevent one another.

For the same purpose, the scholars held special lecture gatherings. Several students participated in these classes. These lecture-gathering meetings continued for some time, and as a result, a collection called "Metaphysics" was published. The number of participants in these lecture gatherings is rising day by day. Finally, a great book called "The Basics of Philosophy and the Realm of Reform", which contains a series of lectures and successful debates in these lectures, which solves many scientific issues related to ethical issues published in four volumes with a commentary and commentary by one of the closest alumni scholar Murtazo Mutahari.[5].

Among the views expressed in Tabatabai's works, the status of women is particularly important. Emphasizing the importance of women in society, Creator stressed the need for women to have direct communication with society in terms of child upbringing and that they have the same rights as men in society.

In addition, the scholar is closer to the transcendental philosophy of existence and wisdom, and sees the god and the universe as a whole. Irfan estimates the role of morality in his views and believes that ethical knowledge deals with the characteristics of upbringing and learning. These thoughts on morality are remarkable. Understanding of Divine Inquisition is in the highest level. We attach great importance to the fact that philosophical reasoning is a sign of great importance.

First of all, the social situation that brought Tabatabai, that is, the life of the community was much more complex during the second half of the 20th century. During this period, western culture in the Iranian region was a time when young people, educated in the West, and in the life of the upper layers of the country, reached the eternal values of the indigenous people. In society, the confidence in the government was much weaker, the illiteracy, and the economic downturn. Worshipers of the clergy, worshipers of sacred places, had become tradition. Under such conditions, the Tabatabai saw the shortcomings in the life of society, the weaknesses in the supreme power, the negative effects of increasing interest in fanaticism and Western culture, and in such circumstances, based on the traditional religious and socio-philosophical views of the East, not only to

[5] نظری به زندگی و آرای علاّمه طباطبایی" ، مسعود امید ، سروش ، تهران ۱۳۸۲ ، ص۲۹

explain philosophical views, but also to practice the life of society. We can also grasp these works from the works of the thinker. When he was a master at the large madrassah in the city of Qum, he demonstrated his idea of the philosophical work published under the slogan "Usul-e philosophy and ravesh-realism" as a result of the circle that he created to protect youngsters from the ideas of materialism philosophy we will say. We believe that in today's society where globalization is accelerating, ideological immunity against the effects of negative habits such as "mass culture" is one of the pressing issues and it is important to get acquainted with Tabatabai's ideas.

Tabatabai philosophical views revealed the contradictory ideological contradictions in the western and eastern philosophy and argued that there would be no divergence between these two philosophical philosophies. In the late 19th and early 20th centuries civilized civilization in the West coincided with the civilization of the West in all spheres, including science, philosophy, ideological-ideological spheres. As a result, we can see that the West has influenced the culture, social life, ideological world of the entire Muslim world, including the history of our country. We see the positive aspects of this in the work of the Jadid, the Enlightenment, the negative aspects of atheism, the "worship" of the individual, the absolute "sovereignty" of the parties, the national culture, the degradation of our values. you can. Tabatabai is making the most important and important task of learning Eastern and Western cultures in relation to western philosophy and learning from one another. The XX century and today's 21st century can be represented as a dialogue of various cultures, a dialogue of diverse civilizations, which is one of its constituent components of conflict of philosophical ideas.

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# DEVELOPMENT OF DIGITAL ECONOMY IN THE REPUBLIC OF UZBEKISTAN: CHALLENGES AND SOLUTIONS

***Abstract***: *This article discusses the development of the digital economy in the conditions of the Republic of Uzbekistan. The government measures, regulatory framework, digital infrastructure and human resources that ensure the rapid development of the digital economy are analyzed. Based on the research, the author made recommendations on removing existing barriers to the country's digital economy.*

***Key words***: *digital economy, regulatory framework, digital infrastructure, human resources, digitalization, Uzbekistan.*

***Language***: *Russian*

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## РАЗВИТИЕ ЦИФРОВОЙ ЭКОНОМИКИ В РЕСПУБЛИКЕ УЗБЕКИСТАН: ВЫЗОВЫ И РЕШЕНИЯ

***Аннотация***: *В данной статье рассматриваются вопросы развития цифровой экономики в условиях Республики Узбекистан. Проанализированы государственные меры, нормативно-правовая база, цифровая инфраструктура и человеческие ресурсы, обеспечивающие быстрое развитие цифровой экономики. На основе проведенного исследования автором выдвинуты рекомендации по устранению существующих барьеров на пути цифровизации экономики страны.*

***Ключевые слова***: *цифровая экономика, нормативно-правовая база, цифровая инфраструктура, человеческие ресурсы, цифровизация, Узбекистан.*

**Введение**

Последние годы аудитория интернет пользователей в мире значительно увеличилась, если в 2018 году аудитория интернета насчитывала около 4 миллиардов человек, то к 2019 году их стало 4,39 миллиарда человек, что на 9% больше по сравнению с прошлым годом. В социальных сетях 11 новичков в секунду регистрируются и каждый день в среднем один миллион человек впервые открывают аккаунт. За год количество зарегистрировавшихся с 2018 года выросло на 288 миллионов человек [1].

Данная статистика показывает, что с каждым днем все больше процессов переходит в онлайн-режим и переход к цифровизации становится неизбежным. Цифровые технологии несут в себе ключ к разностороннему решению множества задач устойчивого развития и определяет конкурентоспособность экономики страны. Цифровизация позволяет поднять эффективность производств, снизить риски в управлении. Поэтому важным вопросом для Республики Узбекистан в условиях сокращающейся ресурсной базы и поиска драйверов роста экономики, становится лидерство государства в новой модели сегодняшней реальности - цифровой экономике.

В ежегодном обращении к Парламенту страны Президент Республики Узбекистан Шавкат Мирзиёев обозначил необходимость развития цифровой экономики и реализации до 2030 года "Цифровой Узбекистан - 2030". "*Нам необходимо разработать Национальную*

*концепцию цифровой экономики, которая предусматривает обновление всех секторов экономики на цифровой основе. В связи с этим нам необходимо реализовать программу "Цифровой Узбекистан - 2030"*, - сказал Шавкат Мирзиёев. В связи с этим необходимо проанализировать возможности стимулирования перехода к цифровой экономике Узбекистана для реализации поставленной задачи [2].

Прежде тем рассмотреть готовности Республики Узбекистан перехода к цифровой экономические, следует остановится на понятии и составляющих цифровой экономики. В научной литературе даются различные определения цифровой экономики, которые варьируются в зависимости от времени и тенденции развития технологий. Цифровые технологии в некотором роде являются основой для цифровой экономики, которая охватывает все виды экономической деятельности с цифровой поддержкой и экономическую активность, вызванная миллиардами повседневных сетевых соединений и онлайн-подключений между людьми, предприятиями, устройствами, данными и процессами. которые возникают в результате использования Интернета, мобильных технологий и Интернета вещей (IoT).

Опыт многих стран показывает, что начальным этапом в основании цифрового экономического пространства является определение основных акторов, играющие важную роль в создании таких условий. Цифровая экономика опирается на следующие более важныес компоненты: поддержка со стороны государства, нормативно-правовая база, цифровая инфраструктура и человеческие ресурсы. Далее по этим составлющим проанализуриуем готовность Республики Узбекистан к цифровой трансформации.

***Поддержка со стороны государства.*** Руководство Узбекистана активно продвигает цифровую трансформацию в стране. На основании Указа Президента Республики Узбекистан от 10 января 2019 года № УП-5624 был создан Центр управления проектами электронного правительства и цифровой экономики при Национальном агентстве проектного управления при Президенте Республики Узбекистан[3].

В целях дальнейшего развития рынка программных продуктов 30 июня 2017 года принято постановление Президента Республики Узбекистан №УП-5099 «О мерах по коренному улучшению условий для развития отрасли информационных технологий в республике» [4], которым представлены льготы и преференции компаниям - разработчикам программного обеспечения до 1 января 2028 года и создан Инновационный центр по поддержке разработки и внедрения информационных технологий Mirzo Ulugbek Innovation Center. Количество компаний-резидентов Инновационного центра превысило более 200 компаний [5].

В целях создания условий для ускоренного развития цифровой экономики, дальнейшего совершенствования системы государственного управления, повышения ее доступности, применения современной инфраструктуры Постановлением Президента РУз №ПП-3927 02.09.2018 был образован Фонд поддержки развития цифровой экономики «Цифровое доверие», который получил 100% доли государства в уставном капитале сотового оператора Universal Mobile Systems (UMS). Фонд аккумулирует инвестиции для развития и реализации проектов в сфере цифровой экономики и блокчейна, поддерживает обучающие мероприятия по подготовке кадров, стартапы в области блокчейна, помогает организовать сотрудничество с ведущими зарубежными и международными организациями в сфере крипто-активов и блокчейна[6].

Однако до сих пор отсутствует стратегия развития цифровой экономики и видения к цифровизации общества, рассчитанная на долгосрочную перспективу.

***Базовые нормативно-правовые основы.*** Государством принимаются широкомасштабные меры по развитию цифрового сектора экономики. Законодательство Республики Узбекистан по развитию информационно-коммуникационных технологий и цифровизации состоит из 10 законов, 4 указов Президента, 14 постановлений Президента и 34 постановлений Кабинета министров: Законы Республики Узбекистан «О связи» и «О телекоммуникациях», “О государственных закупках”, «Об электронной цифровой подписи» и «Об электронном документообороте» [7], Постановление Президента Республики Узбекистан от 3 июля 2018 года №ПП-3832 «О мерах по развитию цифровой экономики в Республике Узбекистан» [8]. Большая часть законов в сфере ИКТ была принята между 2000 и 2005 годами. Законы, касающиеся связи и коммуникаций, были приняты до 2000 года, касающиеся IT — после 2000 года.

В Великобритании принят единый рамочный закон об ИКТ, в 2003 году приняла объемный закон о коммуникациях. Закон состоит из 411 статей и 19 приложений, объем закона — 623 страниц[7]. Непосредственному регулированию коммуникаций уделяется больше половины положений. Более того, закон детализирует фактически все отношения в сфере телекоммуникаций вплоть до применения уголовного наказания за нарушения законодательства о коммуникациях. В апреле

2017 г. был принят Закон о цифровой экономике (Digital Economy Act) [9]. Цифровая стратегия носит «зонтичный» характер и нацелена на ускорение цифровизации экономики страны и достижение ряда амбициозных целей по 7 –ми приоритетным направлениям: создание цифровой инфраструктуры, обеспечение профессиональной подготовки и инклюзивность, формирование цифровых секторов, киберпространство, цифровое правительство и использование потенциала баз данных [10].

Как показывает опыт зарубежных стран, нормативно-правовая база Республики Узбекистан не отражает новые тенденции цифрового развития и потребности современного бизнеса. Под регулирование не попали новые сферы цифровой экономикой, связанные с искусственным интеллектом, роботехникой, облачными вычислениями, правом собственности на цифровые активы, интерактивной развлекательной индустрией и т. д.

**Цифровая инфраструктура.** Республика Узбекистан является самой густонаселенной страной в Центрально-Азиатском регионе, обладает значительной молодой и достаточно образованной рабочей силой. Согласно данным Internet World Stats, Республика Узбекистан по количеству пользователей и проникновением Интернета (80% мобильный интернет) на сегодняшний день занимает первое место в Центральной Азии и 14-е на Азиатском континенте в целом с более чем 20 млн пользователями [11].

В Республике Узбекистан на данный момент выпущено более 20 миллионов платежных карт, примерно треть населения регулярно осуществляют платежи через интернет и получают займы и другие цифровые финансовые услуги через провайдеров услуг, такие как PayMe. Кроме того, в Ташкенте быстро развиваются онлайн-заказы такси посредством национальных приложений MyTaxi, которые быстро построили сеть из более чем 200 водителей такси, а *Корзинка.уз* — сеть супермаркетов — создала онлайн-сервис, объединяющий 27 магазинов в Ташкенте. Кроме того, открылся первый в Республике Узбекистан Технологический парк программных продуктов и информационных технологий – IT-Парк [12].

На сегодняшний день в целях обеспечения транспарентности государственных услуг, государственные органы предоставляют электронные государственные услуги через Единый портал интерактивных государственных услуг (Единый портал), которая является единой точкой доступа. Информационное взаимодействие государственных органов в системе «Электронное правительство» с юридическими и физическими лицами.

В прошедший период этого года на Едином портале интерактивных государственных услуг внедрено более 30 электронных государственных услуг. Общее количество предоставляемых государственных услуг достигло 101. Посредством Единого портала поступило 31 тыс. заявок. Таким образом, общее количество заявок госуслуг превысило 560 тыс.

Кроме того, функционирует Система - виртуальная приемная Президента Республики Узбекистан, посредством которой поступило более 2 млн обращений, из которых более 1,9 млн (98%) рассмотрены.

В 2018 году запущена Единая площадка общественных инициатив MENINGFIKRIM.UZ. На портале размещено более 70 петиций, находящихся в процессе голосования, более 170 петиций – в стадии рассмотрения. По итогам I полугодия посредством портала получено свыше 1000 коллективных обращений, по которым дано более 13 тыс. комментариев [13].

Несмотря на достижения в сфере развития цифровой инфраструктуры существуют ряд следующих причин влияющие на ускорение цифровизации общества: низкая международная пропускная способность; ограниченная доступность к интернету и мобильной связи в особенно в сельских и отдаленных районах страны; нехватка серверов; отсутствие достаточного количество провайдеров.

В Узбекистане проложено около 24 500 км оптоволоконных линий, что немного для страны такого размера. Для сравнения: соседняя Киргизия, население которой составляет одну пятую населения Узбекистана, и которая занимает площадь вдвое меньше площади Узбекистана, имеет примерно 17 500 км оптоволоконных линий — всего на треть меньше, чем Узбекистан.

Низкий уровень конкуренции, остается ключевым вопросом развития сектора — государственная компания «Узтелеком» является монополистом на рынке международной связи, а отсутствие конкуренции держит цены в данном сегменте искусственно высокими [12].

Бизнес в регионах не обеспечен стабильным доступом к высокоскоростному интернету и облачной инфраструктуре, что в результате негативно отражает в развитии прорывных цифровых технологий (интернет вещей, искусственный интеллект, блокчейн, 3D печать и пр.).

***Человеческие ресурсы.*** Цифровая экономика развивается на базе современной информационно-коммуникационной инфраструктуры, в процессе перехода к ней ключевым элементом является прорывные компетенции и знания человека. Поэтому важно отметить необходимость трансформация рынка труда, подготовки и резерва компетентных ИТ-кадров, отвечающие

требованиям современной цифровой экономики. На сегодняшний день подготовка кадров в сфере информационных технологий проводится Ташкентским университетом информационных технологий им. аль-Хорезми (ТУИТ) и Университетом Инха в г. Ташкенте. В ТУИТ подготовка специалистов осуществляются по таким направлениям как: «Компьютерный инжиниринг», «ИТ-сервис», «Информационная безопасность», «Мультимедийные технологии», «Программный инжиниринг», «Телекоммуникации», «Телерадиовещание», «Мобильные системы», «Телевизионные технологии», «Аудиовизуальные технологии», «Системы и приложения телестудий», «Экономика и менеджмент в сфере ИКТ», «Технология почтовой связи», «Профессиональное образование в сфере ИКТ», «Информатизация и библиотековедение». В ТУИТ имеется 13 факультетов, 57 отделов, 25 направлений обучения, 819 преподавателей и обучаются 11000 студентов.

В Университете Инха г. Ташкенте, одной из основных областей обучения является школа компьютерной и информационной инженерии (SOCIE). SOCIE делится на Департамент компьютерных наук и разработки программного обеспечения (CSE) и Департамент информационно-коммуникационной инженерии (ICE). На данный момент в Университете Инха г. Ташкенте работают 30 преподавателей (из них 20 профессиональные иностранные преподаватели) и обучаются 1100 студентов [14].

Однако, в настоящее время в Республике Узбекистан не готовятся специалисты по направлениям как цифровая экономика, цифровой менеджмент, цифровой маркетинг. Во многих странах Европы готовятся специалисты именно по таким узким направлениям в области цифровой экономики, налогообложения и финансов цифровой экономики, цифрового лидерства, цифрового бизнес анализа и т.д.

Главной проблемой в Узбекистане является неразвитость механизмов системного изучения новых потребностей в подготовке и переподготовке специалистов с учетом быстро развивающихся технологий и их возможностей. На данный момент в республике в сфере информационно-коммуникационных технологий (ИКТ) занято около 29 000 человек, работающих на 1 400 предприятиях, общий вклад которых в ВВП составляет 2,2 процента [12].

Кроме того, слабое развитие механизмов партнерства с бизнес-сектором, академическими и исследовательскими организаций, экспертного сообщества в разработке, реализации и мониторинге стратегий, программ и инициатив цифрового развития.

Во многих странах мира, где развита цифровая экономика, имеются ряд научно-исследовательских центров, направленные на разработке решений вопросв в области цифрвизации. Например, в Великобритании, университете Ноттингхэм функционирует научно-исследовательский институт цифровой экономики «Horizon», состоящий из исследовательского центра и учебного учреждения по подготовки докторантов в сфере цифровой экономики. Основными задачами этих учреждений являются изучение вопросов цифровизации, персонализации, конфиденциальности, доверия к цифровым технологиям и т.д.[15].

Также, администрация Нью-Йорка организовала целый ряд программ наставничества, акселераторов, инкубаторов, коворкингов, обучения и других услуг по поддержке инноваций в сфере цифровой экономике. Эти мероприятия послужили бумом высокотехнологичных стартапов Нью-Йорка, что способствовало созданию новых рабочих мест и новых рынков, а также повышению конкурентоспособности традиционных для Нью-Йорка отраслей за счет цифровизации. Рабочие места в технологическом секторе города увеличивались быстрее, чем в других секторах, и составили 12% от всех налоговых поступлений города. С 2006 по 2013 год инновационная технологическая экосистема в Нью-Йорке создала более 500 тыс. рабочих мест [16].

Другим препятствием на пути развития цифровой экономики в стране выступает недостаточное просвещение населения о возможностях и рисках цифровизации, а также среди государственных служащих. В системе образования Сингапура была запущена инициатива «Skills Future», в рамках которой правительство выплачивает провайдерам онлайн-обучения компенсации за обучение участников программы. Правительство Сингапура поощряют своих граждан развивать и углублять навыки, необходимые для будущих секторов экономического роста или в тех областях, в которых существует спрос, а также поддерживает граждан, которые уже обладают глубокими специальными навыками для развития других компетенция. Крупные корпорации в Сингапуре участвуют в продвижении молодых технических талантов и предоставляют им дополнительные возможности. Например, компания Microsoft сотрудничала с правительством Сингапура в рамках программы «Кодекс для перемен» в направлении развития навыков вычислительного мышления для 1,2 млн участников, из которых до 500 000 – молодежи [17].

Таким образом, учитывая тот факт, что цифровая экономика является недавно возникающим явлением в стране, но с учетом

ежегодного роста Интернет аудитории и компьютерной грамотности, Узбекистан имеет потенциальные возможности для развития цифровой экономики в стране. Однако, в процессе перехода к цифровой экономике на основе выше проанализированных информаций следует устранить существующие барьеры на пути цифровизации страны. По эффективному переходу к цифровой экономике можно сделать следующие выводы и предложения по формированию и развитию цифровой экономики в Узбекистане:

**Во-первых**, усилить работы государственных органов власти, особенно местных органов власти в цифровизации экономики. Обеспечить инвестирование из государственного бюджета в развитие цифровой экономики посредством государственно-частного партнерства. Целесообразно. Создание филиалов фонда “Цифровое доверие” в регионах Узбекистана.

**Во-вторых,** необходимо совершенствовать нормативно-правовую базу по развитию цифровой экономики, особенно надо разработать и принять закон “О цифровой экономике” Республики Узбекистан. Данный закон обспечил бы полномочия государственных органов власти, частных и общественных организаций, также установлению взаимоотношений между ними. Кроме того, данной служил бы в защите прав, конфиденциальности, доверия и безопасности онлайн-потребителей, защиты личной информации, особенно защита детей в Интернете.

**В-третих,** требуется подготовка высококвалифицированных кадров и людей, обладающие цифровыми навыками. Необходимо разработать систему обучения для госслужащих по использованию инновационных решений и систем, а также средств обеспечения безопасности данных и защиты от киберпреступлений. Важно, организовать краткосрочные курсы, направленные на развитие цифровых навыков, а в частности юридических навыков юристов в области цифровой экономике. Повышении цифровой грамотности населения, доступ к образовательным ресурсам, поиск работы и трудоустройство. Учитывая распространенность и доступность мобильного интернета, а также более развитых навыков использования мобильных устройств среди населения, необходимо приоретизировать предоставление мобильных государственных услуг. Разработка инновационных мобильных приложений для населения, путем вовлечения малого бизнеса в их разработку. Требуется подготовка специалистов по узким направлениям в области цифровой экономики.

**В-четвертых**, создать научно-исследовательских центров и учреждений по изучению вопросов цифровой экономики. Данные центры послужили бы разработке рекомендаций касательно правовых основ и инновационных программ, направленные на развитие цифровой экономики.

**В-пятых,** привлечение частных инвестиции в развитие цифровой инфраструктуры и для осуществления данного предложения требуется внести льготные кредиты для приобретения, установки ИТ оборудований и технологий.

**Заключение**

Прогресс в области технологий создает новые возможности, однако наряду с этим возникают новые правовые, технологические, кадровые проблемы. В ответ на вызовы цифровой экономики в условиях Республики Узбекистан, необходимо создать сильную нормативно-регулятивную среду, обеспечивающую благоприятный правовой режим для развития цифровой экономики, а также качественные человеческие ресурсы, обладающих цифровыми компетенциями и конкурентоспособную цифровую инфраструктуру.

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# APPLICATION OF MATHEMATICAL CONCEPTS TO EXPLAIN THE ESSENCE OF PHYSICAL PHENOMENA TO STUDENTS OF ENGINEERING DIRECTIONS

***Abstract***: *The connection between mathematical concepts and physical models, the possibility of increasing the effectiveness of students learning in mathematical disciplines are examined, the interdisciplinary connections of mathematical and physical disciplines are shown.*

***Key words***: *mathematical concepts, physical phenomena, student learning efficiency, systematization of knowledge.*

***Language***: *English*

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## Introduction

In teaching a mathematics course in engineering directions it is important to show how knowledge of general mathematical concepts and laws is applied in various fields of practical activity. [2]

In presenting the classical course of mathematics, there is no need to waste time explaining the essence of physical processes and phenomena. In this case, it is convenient to consider the same model from the point of view of various branches of mathematics, which allows students to better understand mathematical concepts. [5, 10]

Based on our experience, we can offer the following models:

- uneven rectilinear motion of a material point;
- electricity and electromagnetic processes;
- physical parameters of plane figures and bodies;
- oscillatory movements. [7, 11, 12]

Let us show the connection between the mathematical concepts studied by students of engineering directions and the proposed physical models. [8]

1. **Uneven rectilinear motion of a material point**

1) *Coordinate method* — the location of the point in the Cartesian coordinate system is established for translational motion, and for rotational motion, in the polar coordinate system.

2) *Vectors* - the direction of movement is set.

3) *Vector coordinates* - the change in the position of the point i indicated.

4) *Scalar product of vectors* - the work of constant force acting on a point is calculated.

5) *Equations of a straight line on the plane and in space* - the trajectory of the point is set.

6) *Equation of a line on a plane and in space* - a complex trajectory of a point in a Cartesian or polar coordinate system is specified, a transition is made from a parametric line definition to a Cartesian or polar coordinate system.

7) *Derivative of a function of one variable* - calculates the instantaneous speed of motion of a point.

8) *Higher-order derivatives of a function of one variable* are determined by the instantaneous acceleration of the point.

9) *Extrema functions of one variable; maximum and minimum values of the function in the interval* - resolved extreme optimization problem: computed extreme values of the velocity and acceleration of the point at some time.

10) *Definite integral* - is the path traversed by point; calculates the work of a variable force acting on a point.

11) *Differential equations* - process model, including the equations of motion of a point on the axis is compiled.

**2. Electricity and electromagnetic processes**

1) *Solving systems of linear equations* - the conditions that lead to the process Kirchhoff's laws are determined.

2) *Vectors, operations on vectors* - the direction of change of electric and magnetic fields, specifying the currents and voltages in electric circuits is given; their resultant is found.

3) *Scalar product of two vectors* is the magnetic flux through an arbitrary surface.

4) *Vector product of two vectors* is determined by torque forces in the magnetic field; the vector density of electromagnetic energy.

5) *System of linear inequalities* is the number of electrical appliances in a circuit and their working.

6) *Continuity of a function, break points* - investigates changes in pulse current in the circuit are investigated.

7) *Derivative of a function of one variable* - instantaneous value of the electromotive force of the magnetic field, electric current in the resonant circuit as a change in charge are calculated.

8) *Extrema of functions of one variable; maximum and minimum values of the function in the interval* - extreme optimization tasks are resolved: the values of resistance of electrical appliances are determined.

9) *Scalar field and its characteristics* - scalar electric and magnetic fields and their characteristics: the surface and level line, the directional derivative, gradient are investigated.

10) *Definite integral* - the motor capacity variable is calculated.

11) *Complex functions of a real variable* - the vector diagrams in the complex plane are built.

12) *Multiple integrals* - system of charged conductors are considered.

13) *Theory of vector fields* - electrostatic and magnetic fields and their characteristics: flux, divergence, rotor, circulation are investigated.

14) *Equations of mathematical physics* - transient processes in electric lines are described.

15) *Theory of probabilities* - the action of electrical appliances is characterized; exponential law of reliability of the instrument is described.

16) *Mathematical statistics* - sample characteristics are calculated, confidence intervals in electrical circuits.

17) *Operational calculus* - deals with single pulses of current "rectified" currents, offset currents. [13, 14]

**3. The physical parameters of plane figures and bodies**

1) *Method of coordinates on the plane and in space* - the location of the figure or body is determined.

2) *Straight line equation in plane and in space* - the elements of the sides of a plane figure are analytically described.

3) *Second order curves* - the elements of the parties and properties of flat shapes are analytically described.

4) *Curves in polar coordinates* - the elements of the parties and properties of flat shapes are analytically described.

5) *Equation of plane* - the verge of the body is analytically described.

6) *Second order surfaces* - the elements that limit the body are analytically described.

7) *Derivative of a function of one variable* - linear inhomogeneous density of a thin rod, heat capacity of the body is calculated.

8) *Definite integral* - the squares of plane figures, volumes of solids of revolution, surface area of solids

of revolution, the force of fluid pressure on the plate are calculated.

9) *Double integral* - the area of plane figures, volumes of solids, surface areas of bodies, mass of plane figures, the static moments and the moments of inertia of plane figures, the coordinates of the center of gravity of plane figures are calculated.

10) *Triple integral* - the volumes of bodies, masses of bodies, static moments and moments of inertia of bodies, coordinates of the center of gravity of bodies are calculated.

**4. Oscillatory movements**

1) *The derivative of the function of one variable* - the current strength in the oscillatory circuit is located.

2) *Complex functions of the real variable* - harmonic oscillations in the oscillatory circuit are described.

3) *Differential equations* - models of the simplest oscillatory processes are built.

4) *Rows* — periodic processes in acoustics, non-sinusoidal currents in electrical circuits, and the addition of oscillations are described.

As a result of the research in this direction, we came to the conclusion that all the issues discussed had the following features:

- show the origin of concepts, justify the need for the introduction of concepts, the logic of their development;
- rely on sensory perception and on clear physical representations;
- use the theoretical facts obtained from related disciplines in the course of mathematics;
- create the possibility of a problematic nature of training, that is, the identification of problem situations, the mathematization of the physical process, the solution of relevant problems that necessitate the study of a new theory;
- a method of a formalized approach as one of the undoubted advantages of the mathematical apparatus as applied to solving specific engineering and other problems in various fields of knowledge. [3]

The topics discussed provide interdisciplinary connections between mathematical disciplines and various physics courses. They create an opportunity to increase the effectiveness of student learning, systematize their knowledge, the ability to apply this knowledge in the studied disciplines. [6, 8]

We recommend the proposed physical models for study not only at the undergraduate level, but also in master's programs. [4, 9]

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# UNDERSTANDING COGENERATION SYSTEMS

***Abstract***: *This article involves the analysis of cogeneration systems: their main types and undeniable advantages. Such high-tech system can be a method of saving energy, which is relevant nowadays.*

***Key words***: *Cogeneration, cogeneration systems, gas turbines, microturbines, reciprocating engines, biogas, landfill gas, environmental friendliness, economic benefit, efficiency.*

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## ПОНЯТИЕ КОГЕНЕРАЦИОННЫХ СИСТЕМ

***Аннотация***: *Данная статья предполагает исследование когенерационных систем: их основных видов и неоспоримых преимуществ. Такая высокотехнологичная система является методом сбережения энергоресурсов, что является актуальным в современное время.*

***Ключевые слова***: *Когенерация, когенерационные системы, газовые турбины, микротурбины, газопоршневые двигатели, биогаз, свалочный газ, экологичность, экономическая выгода, эффективность.*

**Введение**

Когенерационные системы – также известные как комбинированные тепло- и электро- (КТЭ) системы – генерируют одновременно электрическую и полезную тепловую энергию. Эти системы обычно используются на объектах, имеющих высокие требования к тепловой нагрузке.

Цели данного исследования:

- понимать различные формы когенерационных систем;
- выявить условия, необходимые для использования когенерационных систем;
- рассмотреть виды топлива, на которых могут работать когенерационные системы;
- аргументировать целесообразность роста и ускорения темпов внедрения когенерационных систем.

**Когенерационные системы, как источник экологически чистой энергии**

КТЭ системы обеспечивают экономически эффективный метод снижения эксплуатационных расходов, повышения электрической надёжности и сокращения выбросов парниковых газов. Такая система одновременно преобразует механическую работу в электрическую энергию (в большинстве случаев) и выделяет тепловую энергию, которая пригодна для использования. Эффективность КТЭ примерно в два раза больше, чем у обычной ТЭЦ, потому что избыточное тепло, выделяемое в процессе работы системы, можно выгодно

использовать, в отличие от ТЭЦ, где большая часть тепла рассеивается в воздухе. Такие когенерационные системы обычно используются на объектах, имеющих высокие требования к тепловой нагрузке. Например, в США и ряде стран Европы такие системы введены в эксплуатацию для обеспечения больниц, колледжей, промышленных городков, т.к. они эффективны, просты в обслуживании и компактны.

Проекты КТЭ предусматривают надёжность, эффективность, гибкость и отказоустойчивость. Владельцам промышленных, коммерческих объектов КТЭ предлагает хорошо зарекомендовавшие себя способы повышения энергоэффективности, снижения риска перебоев в электроснабжении, снижения затрат, связанных с покупкой энергии и сокращения выбросов парниковых газов и загрязняющих воздух веществ. Сам проект КТЭ не является новшеством, такая технология существует уже более столетия. Однако её актуальность на данный момент заключается в том, что такие установки играют важную роль в энергетических проектах, стремящихся к производству экологически чистой энергии.

КТЭ использует различные источники топлива для одновременного производства электрической и тепловой энергии, которая бесполезно тратится в случаях традиционной выработки электроэнергии. Благодаря эффективному улавливанию и использованию отработанного тепла, КТЭ использует меньше топлива, чем другие системы, производящие такое же количество энергии. Поскольку КТЭ системы расположены вблизи объектов снабжения или внутри них, потери энергии на передачу и распределение к потребителю исключены. Когенерационная установка может обеспечивать качественную электрическую и тепловую энергию для определённой местности или конкретного объекта независимо от состояния энергосистемы, в то же время уменьшая перегрузку сети и исключая необходимость в строительстве новых электростанций.

Условия, необходимые для успешного внедрения когенерационной технологии:

- если когенератор будет использоваться как основной источник энергии (загрузка 365 дней в году);
- если будет соблюдено максимальное приближение установки к потребителю, таким образом можно добиться минимальных потерь при транспортировке энергии;
- если будет использоваться дешёвое альтернативное топливо.

Растущий интерес к установкам подобного рода обусловлен всемирной зависимостью от энергии, неустойчивостью цен и проблемами, связанными с изменением климата. Эффективность, характерная для раздельной генерации тепла и электричества достигает 47%, в отличие от КТЭ систем с уровнем эффективности превышающим 70%.

**Рисунок 1 – Сравнение общих уровней эффективности при раздельной и комбинированной генерации (в условных единицах топлива)**

Принцип работы КТЭ систем основан на том, что первичный привод, вращающий ротор генератора является механическим источником выработки электроэнергии. Охлаждение приводного двигателя, продуктов сгорания приводит к выработке тепловой энергии. Эта энергия участвует в производстве горячей воды, пара для отопления и водоснабжения, также

используется в холодильных установках и в процессах сушки горячим воздухом.

Когенерационные установки могут выпускаться на базе микротурбин, газовых турбин и газопоршневых двигателей.

Установки на основе газовых турбин: газ, который компрессором нагнетается в камеру сгорания, перемешивается с воздухом, образует смесь (топливо и воздух) и поджигается. Движение продуктов сгорания через ряды лопаток, находящихся на валу турбины, начинает вращать эту турбину. Вал турбины приобретает механическую энергию, которая передаётся генератору, в котором происходит преобразование механической энергии в электрическую. В котёл-утилизатор поступает тепловая энергия газов, выходящих из турбины. Особенностью газотурбинных установок является возможность функционирования на жидком (керосин, дизельное топливо) и газообразном топливе. Электрический КПД подобных установок может доходить до 39%, тепловой энергии, как правило, вырабатывается в два раза больше.

Установки на основе микротурбин: принцип работы аналогичен предыдущему типу установок, однако микротурбинные установки обладают меньшей мощностью и размерами. Вся система компактно сформирована внутри шумозащитного кожуха, это является преимуществом при реализации проектов внутри зданий. Микротурбинные КТЭ имеют электрический КПД около 35%, тепловой – 50%.

**Рисунок 2 – Микротурбинная установка Capstone C200 электрической мощностью 200 кВт**

Газопоршневые установки: их работа базируется на использовании двигателя внутреннего сгорания с газом в качестве топлива. Газ при сгорании в камере вырабатывает тепловую энергию, которая через газопоршневой двигатель поступает на генератор, который, производит электроэнергию. Электрический КПД у установок на основе газопоршневых двигателей равен 40%, что немного выше, чем у газотурбинных, а тепловой КПД – 50%.

Каждая из подобных установок имеет свои преимущества, недостатки, также разнится и сфера применения. Однако наибольший спрос для построения КТЭ систем приобрели газопоршневые установки, потому что они просты в эксплуатации и обслуживании, имеют более низкую стоимость, но при этом отличаются более высоким полным КПД по сравнению с другими системами.

Когенерационные станции по производству электрической и тепловой энергии в зависимости от вырабатываемой мощности делятся на: микро- (от 1 до 250 кВт), мини- (от 250 кВт до 60 МВт), средние (от 60 до 300 МВт) и большие (более 300 МВт) электростанции.

Следует пояснить, что речь идёт не о единичной мощности энергоагрегата, а о суммарной мощности КТЭ системы. Считается, что мощности до 250 кВт целесообразней покрывать микротурбинами или другими

альтернативными установками, от 250 кВт до 10 МВт – с помощью газопоршневых агрегатов. А газотурбинные установки пригодны для выработки больших мощностей.

КТЭ системы также привлекательны тем, что имеют возможность работать на альтернативном топливе. Для работы подобных установок в странах Европы не применяются дорогостоящие нефть и газ, что является несомненным плюсом, ведь количество данных ресурсов в недрах Земли конечно. Топливом для когенерационных установок могут служить: свалочный газ, биогаз и шахтный метан. Биогаз является результатом разложения фекальных масс (отходы жизнедеятельности человека и фермерских хозяйств) и различных растительных отходов. В специальный реактор загружается свежее сырьё, происходит процесс разложения и на выходе получается биогаз. Отходы от выработки биогаза могут использоваться в качестве удобрения для почвы.

Выработка свалочного газа довольно долгий и сложный процесс, ведь для этого необходимо подготавливать свалки по определённой схеме. Подготовка происходит в несколько этапов: сначала роется котлован на дне которого размещается толстый слой глины (в 1 метр) или плёнка из полиэтилена, чтобы загрязнённые воды не попали в почву. Далее порционно мусор вносят в специальные ячейки, расположенные внутри котлована. После заполнения эти ячейки закрываются глиной, покрываются плёнкой, засыпаются землёй. Следующим этапом в котловане бурятся скважины, чтобы полученный газ передавался по трубопроводам на КТЭ. Данный процесс не бесконечен, выработка газа происходит около 30-70 лет.

Сложно отрицать, что на эти виды топлива наша планета особенно богата. Таким образом, использование подобного типа сырья – это шаг вперёд в борьбе за экологию.

**Заключение**

Подводя итог, следует обобщить изложенную информацию и сформулировать выводы о целесообразности повсеместного распространения когенерационных систем. Неоспоримыми преимуществами таких систем являются близкое расположение к потребителю, отсутствие потребности в линиях электропередач (ЛЭП) и подстанциях, низкие затраты на покупку электрической и тепловой энергии (по сравнению с затратами на покупку энергии из сети), безопасность, экологичность, быстрота и гибкость ввода в эксплуатацию и ряд других факторов.

Развитие когенерационной технологии становится основой для освоения новых районов, открытия производств и расширения уже имеющихся. На сегодняшний день существует проблема подключения новых потребителей из-за старого и изношенного оборудования электрических сетей, а также из-за удалённости потребителей от ЛЭП. Цена на ремонт этого оборудования ложится на плечи потребителя. Применение такого автономного источника тепловой и электрической энергии позволит обеспечить резерв в централизованной системе и избавит от негативного влияния данной проблемы.

На экономический рост влияет множество факторов. Одним из факторов его сдерживания является то, что объекты различного назначения подвергаются некачественному электроснабжению, что вытекает в экономические потери. КТЭ системы являются приемлемым способом достижения надёжного, гибкого и отказоустойчивого снабжения электроэнергией. Наращивание мощностей в когенерационных установках возможно крайне быстрыми темпами, в отличие от предприятий, которые обеспечиваются энергией традиционным способом. Ведь в таком случае увеличение мощностей предусматривает большое количество технических, финансовых и других трудностей.

Когенерационные системы могут наращивать мощности большими и малыми долями, таким образом подкрепляется взаимосвязь между генерацией электроэнергии и её потреблением. В результате обеспечиваются собственные нужды установки, которые сопутствуют экономическому росту.

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QR – Issue QR – Article

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# ZORAASTRISM AND ZOOLATRIC VIEWS AT THE MONUMENT JARQOTAN WHICH SITUATES AT THE SOUTH UZBEKISTAN

***Abstract****: The article deals with Zoroastrianism, one of the oldest religions. Also article deals zoroastrianism, religion, traditions and customs. as well as zoological views of zoroastrianism. Scientific researchs by archeologists had closely examined at the part of southern regions of Uzbekistan.*

***Key words****: Zoroastrianism, Akxuramazda, zoological views, archeological monument, symbolic seal.*

***Language****: English*

***Citation***: Djuraeva, S. (2019). Zoraastrism and Zoolatric views at the monument Jarqotan which situates at the south Uzbekistan. *ISJ Theoretical & Applied Science, 09 (77),* 166-168.

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**Introduction**

One of the ancient religions is Zoroastrianism. It's miles av. VII-VI centuries in Central Asia and ancient Iran.

The name Zoroastrianism is associated with a person named Zardusht, whose primitive relationship was replaced by a class society. The rise of this period required a strong ideology. He appeared as a mediator between people in the world of goodness Ahuramadas. The word "Zoroastr", "Zoroastr", and "Zarotushtra" is derived from Eron, which means "yellowish, yellowish - camel", meaning "yellow camel rider"[1].

Zoroastrianism in his day was called "Behdin", ie "The best religion". According to the doctrine of religion, there is a struggle between the god of goodness, Ahuramaz, and the god of evil, "Ahriman." This is definitely the winner in the battle for Axuramas. Faith in Zoroastrianism in three things; purity of speech, vocabulary, humanity of action. Every morning, he was obliged to purify himself five times a day. There are four things in this religion: water, fire, soil, and air sacred[2].

"Avesto" is the most ancient book of Zoroastrianism, which is a historical part of Central Asia, formed on the Turon land[3]. This book is a historical source, which reflects the primitive, ancient, divine concepts, history, concepts, narratives and legends about the creation of the world in the Uzbek, Tadjik, Turkmen, Azerbaijani, Persian, Afghans and other nations.

With the emergence of the first city-states, private or collective church temples are being formed. The worshipers of the synagogue, where their economy is established, economically inexperienced, have become a great religion. They have also been active in managing the state[4].

It is also possible to observe the development of religious views during observation of community development in Central Asia. Their development was interconnected with each other. The priests who served here ruled the religious and spiritual world of the primitive community.

Archaeological research in many regions of our country, particularly in the southern provinces, has led to Zoroastrian religious synagogues. The temple was discovered in the Sherobod valley at the Jarqut monument (XV-XIV centuries BC). No one lived there, it was only a place of religious ceremonies and religious ceremonies associated with fire worship. This temple was a major religious and ideological center of the Bronze Age[5].

About the religious views of the Bactrian population during the Bronze Age due to the opening of the fire temple of Jarqota A.A. Askarov and T.Sh. Shirinov's scientific articles and monographs were published[6-8].

According to their general opinion, the Temple of Jarqutan was a central synagogue and served as the religious center of the whole oasis. The character of the religious center was called the Zoroastrian Church. They brought a number of facts that would explain the Zoroastrian character of the synagogue. These are the material sources, such as altar, divine wells, divine caves, and these sources have attempted to prove that the first Zoroastrianism in the Bronze Age was prevalent in Bactria. In the ancient East, a people did not worship their religion against the second religion. Jarqutan, Bostan monuments confirm that the emergence of crematoriums, burial structures, local folk traditions and nomadic traditions existed in one region, ie one city[9-10].

In the last years Bronze Age Bactrian - Margiana Archaeological Complex (BMAC) Sarianidi also writes[11].

It should also be noted that G. In contrast to this idea, VI Sarianidi believes that regardless of how many innovations in Bactria and Margiana are, he can not solve the problem of Zoroastrianism[12].

It is natural that the formation of the first states and religion have a centralizing process. The results of recent studies in the Jarqutan monument indicate that, along with the centralized centralized religion, we have also been able to observe that other aspects of religious views have also been preserved in terms of material sources. One of these views is zoological religious views.

Zoological Religious Views of Jarqutan Population. At the time of the first class relations and the formation of the first states, while the only one in the society was formed, other religious views remained. Considering the history of the ancient East, the only divine god separated from many gods. This goddess has become the whole community, and the whole society. There are believers and synagogues serving him. As long as the formation of a single goddess, old forms of religion, including Totems, were preserved. Sometimes this emotion developed, causing individual animals, totem worship, to preserve zoology or terapism (animal worship). This is a common historical process, and despite the high development of civilization in Egypt, zoological beliefs remained in religious views. According to Z.P. Sokolova's research, every ancient Egyptian population has been identified as the "animal" of its population[13].

Observations suggest that zoological patterns are widespread and distant in areas where there is no desire for individual godliness.

As you know, the animal kingdom is divided into three types: underground, top and bottom animals. It is also natural that all animals can not be the basis for zoological beliefs. In the case of Jarqotan, zoological religious views can be traced to the case of terracotta sculptures. As you know, terracotta sculptures embody the ideological views of those people. Jarqotan monuments contain animals such as cows, camels, terracotta sculptures, snakes depicted in seals, and eagles, based on the findings of which we can identify the zoological views of the Jarqutan population (Figure 32, 2).

Cow is one of the most widely used in the primitive visual arts. The geography of its distribution is also extensive[14].

The cow is a poultry and is described as a type of divine animal that feeds people in the minds of the people. It is also possible to observe that the cow received the zoological character of the religion, according to Avesto data. Animal (cow) was first created by Ahuramas in Aryanam Valley. On the right side of the Divine River, a bright white bull, such as the moon, will be built[15].

When the cat dies, Geus falls into the right hand of Urvan. The spirit of the beast says: "... I am watered by the idea of Ahura Mazda"[16]. The body of an animal can not be imagined. From the slaughtered animal's brain, 55 toxic black forces and 12 species of medicinal plants grow. From its branches grow fruit trees, onion nursery plants, and grape seeds from blood[17]. All of these were created from the animal world (cow) and then enjoyed by the moon and sunlight[18]. Initially male and female calves, then all species of animals were created in pairs[19].

In Axuramas, he created man on the right side of the Daiti River, as Gayomart[20]. After the cattle (cow), Gayomart died and Geus fell into Urvan's left hand. He created the family during his death[21]. These families were cleansed by the sun. After 40 years the first people and the land grew. In the unbelieving state he said to them, "Be men, and become children of the world"[22]. Thus, the moon is associated with the wildlife, and the sun is divinely human.

One of the other zoological animals is the camel camel called the Camel Bactrian camels (Figure 32, 5). It is widely used in the ancient art and glipper of the ancient East. Of course, the two golden camels in the Amudarya Treasury, represented by Apostles in Persia, differ in their expression and meaning[23-24].

Seals and terracotta sculptures with camel images are common in Marzian and Eastern Iran during the Bronze Age[25]. On the basis of osteological sources, in the culture of the Andronovo x.e.av. In the XV-XIII centuries camels were spread[26]. A.K. According to Akishev, in the time of Han, western immigrants took camels to China[27]. This information suggests that the two camel camels in the Bronze Age are widely used as the main means of transportation. V.V. According to Ivanov's inquiries, two camel camels, III-II millenniums in Central Asia In the II millennium BC it reached Mesopotamia[28].

The problem of the two camels' sleeping and the spread is another problem, but how do we know that it is a divine animal and has discovered a zoological

character? If it is the first expression of a terracotta statue, it is mentioned in Avesto as a "strong" and "bad" animal. The third and most important factor is the use of camels in the name of the founder of Zoroastrianism. The word "wrapper" in Zaraoustra means a camel symbolizing the divinity of the beast.

In summary, we can say that in the VII th-VI th b.c., Zoroastrianism appeared in Central Asia and Iran. The leader of this religion is Zoroastrian, whose holy book is Avesto. In the doctrine of Zoroastrianism there is a struggle between good and evil, and goodness will win. In this faith, faith three things are expressed in good words, noble thought, good deeds. Ancient Zoroastrian synagogues were discovered in the southern part of our homeland. In recent years, as part of the Jarqutan monument, zoological religious views, one of the other forms of religion, have been identified, as well as the centralized religion, such as Zoroastrianism.

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# TRANSLATION ISSUES OF LEXEMES EXPRESSING PERSONALITY IN THE NOVEL "THE DAYS GONE BY" BY ABDULLA KODIRI

***Abstract***: *The article is devoted issues of utilizing equivalency and adequacy of lexemes expressing human personality in Uzbek and English in translation of "O'tkan kunlar" by Abdulla Qodiriy ("The days gone by"). It also shows how well translators manage to get originality and adequacy in translation using equivalents with the help of clear examples from the novel.*

***Key words***: *translation, adequacy, equivalency, originality, pragmatics.*
***Language***: *English*
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**Introduction**

The translation is considered as a main factor accelerating the relations and interactions of various folk literature. Through the translation work, the readers can see the pearls of the world literature, they mature their aesthetic feelings, their tastes, and their concepts about beautiful things. In turn, it is significant to remark that translation is the type of creation, which is to compose the same text in another target language. Translation is also reckoned as the most important form of interethnic communication. For a more complete description of the translation, the term includes the process of transforming a work in a particular language to the second language; it should be highlighted that the meaning of speech in this process cannot be changed at all.

In the procedure of translating each work, the term "adequacy" is utilized a lot. An adequate translation means that the content of the original text is accurate and explicit in the translation language, it is, thus, a relation between means and purpose viewing as process-oriented. It is impossible to get an adequacy via word-for-word translations. As an example it can be mentioned that How are you? can not be translated as "Qanday bo'lasiz siz?" into Uzbek. Instead, depending on contextual meaning, it sounds like:

Axvollaringiz qalay? (How about your stuff?)
Sog'ligingiz yaxshimi? (Are you healthy?)
Ishlaringiz yaxshimi? (How is it going?)

The choice of any of these alternatives depends on the knowledge and skills of the interpreter. The interpreter is limited to the text in which he or she is decoding who cannot go out, cannot continue the idea that author has propagated, and it is impossible to reduce the work. In short, the interpreter only translates what exists. But even though the translation is so limited in terms of the stated above, it is viewed as a word art. The reason of this is that the interpreter works in the field of language. Certainly, it is apparent that the basic unit of the language is a word. Scientists claims that the most important indicators for literary work - artistry, image, imagery, symbolism and meticulousness - all are hidden, expressed in the word, and carried out by them. Hence, the choice of words is of paramount importance in literary translation. Translation of lexical units with the help of equivalents into the second language is commonly the most effective way of getting adequate translation and ensures that their stylistic function is in line with each other. Experienced translators, therefore, try to use this method more often during their deciphering process.

However, in the process of translating through equivalents, the meaning of both the original and the translated language cannot be equal as content and the

stylistic functions are not comprehended deeply by the translators. Below, it is classified the degree of equivalence of lexical units representing human character in the initial novel of Uzbek literature by Abdulla Qadiriy's "The days gone by":

….o'zga hujralarda *yengil ta'biatlik, serchaqchaq* kishilar bo'lg'anida bu hujraning egasi *boshqacha yaratilishda: og'ir tabiatlik*, ulug' gavdalik, ko'rkam…

….while there *were light-minded, tiresome, not serious* people in those rooms, here was *a smart man looking totally different: quiet,* strong and tall in his stature…

In the example above, there are significant dissimilarities in the equivalence of the lexical units. In accordance with Kudrat Musaev, 5 types of equivalence in terms of degree of correspondence, are described in the book "Fundamentals of Translation Theory". The abovementioned example is related to the third type of equivalence that the following features between the original and the translation texts can be clearly seen: the equivalent means of the two languages do not fit into the lexical context. The translation of such partial non-coincidence in the creation does not cause misrepresentation, it creates the meaningful conformity. When some of the characters are explicitly stated in detail in a language statement, the such features is kept indefinable in the second language, but its details are slightly clearer. The foregoing "boshqacha yaratilishda" phrase in Uzbek is interpreted in English as: here was a smart man looking totally different. Through this, the interpreter tried to maintain pragmatic adequacy. The equivalence of the words in the English translation of the novels is highly evident and the lexical composition of the two languages is more similar. The exact equivalence of the lexical units occurs.

*...Yuzidan muloyimlik, eriga itoat va to'g'rilik ma'nolari tomib turg'an bu xotin qutidorning rafiqasi – Oftob oyim.*

*... stately, beautiful, open, friendly and gentle with an expressive of absolute obedience to her husband, a qutidor's wife – Oftob oyim.*

Also, as a result of the study, it became clear that there was not enough adequate translation in the translation due to the lack of English equivalence of certain units representing the character of the person in Uzbek:

*...so'ng chekda xo'rlangan va favqulodda xo'rlangan yuragi bilan ixtiyorsiz "makkor, insofsiz!"dedi. ... Yana "Yaxshiliqni bilmagan haromzoda" deb qo'ydi.*

*He nearly lost his conciseness, he only said: "Insidious". He stood for some minutes and then added: "...the deceiver".*

It is evident that the lexical units, such as insofsiz, haromzoda, have no analogues in English, thus, words deceiving and insidious are taken to clarify the meaning. Hence, the pragmatic demand in the translation necessitates the accuracy of the translation text at the level of the original text. The problem of translation is eliminated by the choice of pragmatics, in other words, stylistic equivalent units. In some cases, the translation is not always a matter of linguistic equivalence, in which words or sentences can be considered natural compatibility, that is, the contextual compatibility of the meaning, style and tone of the character being described. An example of this is the following extract from the novel "The days gone by":

*...Biz hozir andishaning bandasi, men emas onang biravni ishondirib qo'ygan: bizning oiladan lafzsizlik chiqishi menga ma'qul ko'rilmaydur.*

*...The only thing that keeps us doing that, is your mother convinced them and promised to hold a wedding party; there was no mendacity in our family, I can't afford.*

In the translation above, the translator partially uses word by word translation, but he achieves originality and adequacy by approaching creatively. In the process of translation, "andisha" (shyness) is not expressed as the word shyness cannot fully substitute the meaning. Thus, the word is clarified in a syntactic way. Moreover, the word "lafzsizlik" is translated as a mendacity, and adequacy is achieved with a partial equivalency.

The pragmatic relationship between the language signs and those who use them is that these characters, that is precisely their meanings, are clear and understandable to the same people and should be influenced by them a certain extent. This interpretation of the information only preserves the communicative sensitivity of the original work.

Pragmatic factors are a constituent element of equivalence, and their rebuilding creates a communicative consistency of the translation. As a result, the translation will have an alternative methodological character, and the reader will be impressed by the impression that the workman will have. The problem of pragmatics in the field of interpersonal communication is the task of the interpreter to re-establish the language translation requirement, with the correct understanding of the translation process.

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QR – Issue QR – Article

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# WORLD EXPERIENCE IN THE NOTARY SECTOR AND MODERNIZATION OF THE NOTARY SECTOR IN UZBEKISTAN

***Abstract***: *The article describes the notarial system in Uzbekistan. At the same time, world experience in this area is carefully analyzed. The importance of notary reform in the world is examined and its advantages for the Republic of Uzbekistan are compared. Conclusions are drawn on the role and importance of international experience in reforming the notarial sector.*

***Key words***: *Judicial system, notary office, citizen, strategy of action, law, international experience, international Latin notary union, lawyer.*

***Language***: *English*

***Citation***: Mamajanova, I. T. (2019). World experience in the notary sector and modernization of the notary sector in Uzbekistan. *ISJ Theoretical & Applied Science, 09 (77)*, 172-175.

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***Scopus ASCC***: *2001.*

**Introduction**

In the process of reforming the judicial and legal system in the country, a number of amendments and additions were made to the Law "On Notary", which is in force in our country in order to prepare the public notary's reputation and personnel in accordance with international standards. In particular, the Notary Act of December 26, 1996 repudiated the old law of 1974 that a person with a secondary education could be appointed as a notary. Article 2 of the Law "On Notary in the Republic of Uzbekistan" provides that the notary in the Republic of Uzbekistan should have a notarial degree with not less than one year's internship at a notary public notary office and private practice. Upon submission, a citizen of the Republic of Uzbekistan with a license for notary activity is appointed "[1].

The Law "On Notary", adopted in our country on December 26, 1996, was once again reformed in order to train industry personnel in accordance with international standards.

On May 25, 2018 the President of the Republic of Uzbekistan Sh.Mirziyoev made a decision "On measures for further improvement of the notary system as a conflict prevention institution". The Strategy of actions on the five priority directions of development of the Republic of Uzbekistan for 2017-2021 noted that the Law "On Notary", adopted on December 26, 1996, does not meet the requirements of today, and it is necessary to improve the law.

In particular, according to the Law on Notary, adopted in our country on December 26, 1996, "Notary in the Republic of Uzbekistan, who has a higher legal education, passed the qualifying examination at the notary public office or private notary. a citizen of the Republic of Uzbekistan, who has a license for the right to engage in activity "[2].

The term of one-year internship specified in Article 2 of the Law of the Republic of Uzbekistan "On Notary" was changed to two years. In addition, the current legislation does not specify the age at which a person should be appointed as a notary. Based on the proposals made on the reform of the judicial system, it is envisaged in the law that a notary may be appointed at the age of 25 for the purpose of providing the industry with qualified and qualified staff.

A separate article about the notaries' swearing-in before carrying out their activities is included in the current Law "On Notary". increased its sense of responsibility for its legal consequences.

It should be noted that in non-CIS countries, the practice of taking oaths by notaries is also legal. In particular, Article 6 of the Ukrainian Notary Law[3]

and Article 14 of the Russian Federation's "Notary Basics" are dedicated to the notary's oath[4].

In accordance with the Law of the Republic of Uzbekistan "On Notaries" notaries take the oath at a meeting of the Higher Qualification Commission under the Ministry of Justice of the Republic of Uzbekistan, which is reflected in Article 31 of the Law.

It should be noted here that in some Commonwealth countries, the internship term for a notary is set for a long period of time, for example, a 3-year term in Yakutia[5]. In Yakut, no case can serve as a basis for reducing the time limit, nor does it take into account the number of years of experience in the legal profession. Also in more than 60 countries that joined the International Latin Notary Alliance today (except Australia) China joined China in 2003, and the procedures for appointment and dismissal of notaries are different. In Germany, for example, notaries are simultaneously lawyers, and they perform both functions simultaneously[6]. We can see this unity in the case of America and Switzerland. The International Latin Notary Union was established in 1948, envisaging the appointment of full-time cadres for the notary's position.

For a notary position in Germany, a German citizen with a separate academic training, successfully graduated from the university (university), two or two and a half years internship in the court, prosecutor's office, and lawyer, and three years as a notary assistant Only individuals who meet all the necessary requirements may be employed by a notary[7]. To be appointed a notary, he must be between 30 and 35 years of age[8]. Notaries also take an oath before the court before commencing their work. This can be seen in the experiences of France and Spain[9].

In Austria, a candidate for a notary position is an Austrian citizen with a higher legal education and a notary degree, and must have 7 years of professional experience[9]. In Belgium, a person who has a law degree is required to have a law degree, to study at the university for 5 years, and another 5 years to become a notary, get a notary's diploma, and then serve a notary for 3 years[11]. Appoints a king for a notary's position.

To be a notary in the Netherlands, to be a notary, then three years of additional internship and additional notary courses within the same period, after which the person has served as a notary 15 years after graduation is possible. The Queen gives her the right to carry out notary activity[12].

To be a notary in Greece, a person is a lawyer with a higher education and has worked in a lawyer's office for a year and a half. After that, the person who nominated the notary will participate in the contest. The winner of the competition at the Ministry of Justice may be nominated as a notary[13].

In Spain, a person with a higher education is required to take a separate exam in all fields of law in order to engage in notary activity[14]. The notary's diploma will be handed over to the winner of the competition personally by the King of Spain. The position of notary public in France is transferred to the heirs, and this is the case in Italy and Greece[15].

In our country, the notary occupies a special place in the system of administrative bodies in protecting the rights and lawful interests of individuals and legal entities.

In the Republic of Uzbekistan, the notary is recognized as a legal institution called to ensure the protection of the rights and legitimate interests of individuals and legal entities by notaries, notary actions and legal and technical actions directly related to them[16].

As a result of legal reforms during the years of independence, private notaries were established. As it turned out, from 1997 to 2008, 237 notaries were engaged in private practice in our country[17].

The notaries shall communicate directly with the citizens themselves during the performance of the notary, and determine the purpose of notarization. The notary actions to be carried out by a notary shall be carried out only if it is not contrary to the law, that is, without conflict and without prejudice to the interests of other persons. In this way, the notary offices will protect the legitimate interests of individuals and legal entities, and will prevent any potential conflicts of interest. Based on the activities of the notary bodies, the notary's mission is to ensure that the rights and legal interests of individuals and legal entities are protected by notary actions envisaged by law and other legal norms. The notary office is an office for interested persons, and according to the law the requirements and wishes of physical and legal persons applying for notary actions are established by law. The notary shall be explained to the persons entering into civil relations and their consequences. Under the current laws, notaries are assigned an important task, which requires a high level of professionalism, diligence and tact.

It is noteworthy that private notaries have been established in the Republic of Kazakhstan as well. The notary Chamber of the Republic of Kazakhstan participated in the 2001 international seminar of the Latin Notary Union in Athens. As of June 30, 2003, there were 143 public notaries and 1007 private notaries operating in the Republic of Kazakhstan. In 2007, the number of private notaries in Kazakhstan was 1341[18].

The Russian Federation "Bases of Notary" was adopted in 1993, according to which the notary offices are created on the basis of the Latin notary public and private practice. Accordingly, each notary act is carried out on behalf of the state, guaranteed by law and covered by the notary's actions, which are notarized by law.

As of 2002, nine out of ten notaries in Russia are private notaries, accounting for 90% of all notaries operating in Russia[19].

On June 1, 1993, Latvia passed the Notary Law. According to this law, no public notary offices are available in Latvia and are engaged in private practice. In Latvia, notaries function only on a Latin notary basis[20].

Lithuania's Law On Notary was adopted on September 15, 1992. Under this law, no state notary offices were established. Notary offices were established in the country, engaged in private practice exclusively on the basis of Latin notary[21].

According to the Moldovan Law on Notaries, two types of state notary offices and private notary offices are preserved. At the same time, it should be noted that notaries engaged in private practice may join the notary's chamber, established by the Law on Public Associations[22].

In order to study the history of the adoption and development of the Law “On Notary” in our country, we have conducted a comparative analysis of the activities of private notaries operating in the CIS and foreign countries. It follows that the notary's chambers are legally authorized internationally. In particular, the Chamber of Notaries was established in Paris on March 16, 1803, and on March 16, 2003, the notary Chamber in Paris celebrated its 200th anniversary. The activities of the notary association are well-established in Germany[23] and France[24]. The notary chambers are legal entities based on the system of self-government. The role of the notary chambers in society is great and we think that the chamber has a role in the selection of lawyers who are experienced in the notary's position and who have professional skills. World experience in this day also confirms our opinion.

The notary chamber, established in France on March 16, 1803, is a public organization with the development of the system of self-government of notaries:

The Supreme Notary Council of France;

Regional Notaries Council;

Established the Notary Chamber Department. All of the above structures are made up of a notary association in France. Of these structures, the notarial chamber is the leader. The powers of this chamber include the prevention of potential conflicts, the consideration of complaints about the notary's actions, the organization of free consultations to assist applicants, and the publication of their journals to cover the activities of the notaries[25]. According to the Notary Code in Greece, notaries can join the notary public. The notary chambers are created to improve and strengthen the activities of notary offices, oversee the selection of mental personnel for a notary, collectively handle individual complaints about the notary, cooperate with other notary chambers around the world, and provide social protection for retired notaries. to develop a specific program for the implementation of the program[26].

The system of self-government in Poland is developed tariuslar Chamber of active work. In addition to notary chambers in Poland, the National Council of Notaries based on the system of self-government was established. The National Council of Notaries includes the Notary Chambers, with more than a dozen notary chambers in Poland. Complaints against the notary, disciplinary proceedings of notary chambers are considered and settled by the courts of first instance, which is known as the court of first instance[27]. The Supreme Disciplinary Court is also established under the notary's chamber, which is referred to as the courts of the second instance[28].

In Estonia, the notaries are united into a notary chamber, and the notary chamber also has the right to develop guidelines and recommendations for notary actions[29].

Article 41 of the Notary Act of Spain, adopted on May 28, 1962, states that all notary offices operating in that state must be incorporated into a notary association, and that all notaries are members of the chamber. The law is reflected in the fact that the House is headed by the Khunta (Council of the Chamber) and has its own charter and leadership. The clerk is authorized to bring the notaries to disciplinary action, which is a fine, and the Ministry of Justice may impose a criminal case on such a notary after the fine[30].

Changes have been made to the Law on Notary, which has been introduced in the country since independence. Accordingly, we see a rise in demand for notary applicants. That is, by law, a notary can be a citizen of the Republic of Uzbekistan not younger than twenty-five years with higher legal education and at least three years of work experience in a legal profession, including at least one year internship in a notary office. The law envisages that persons who have worked as a judge for at least five years or who have worked for at least three years in a notary's office or at least three years in a notary's role in overseeing and overseeing that activity are required by law. The following shall also not be notaries: a person who is recognized as disabled or incapable; a person whose conviction for an intentional crime has not been expunged or has not been expunged; The law establishes that persons whose powers as a notary, lawyer, investigator, inquiry officer, prosecutor, judge or other law enforcement officer are not a notary for committing acts incompatible with their professional activities[31].

During the years of independence, radical changes have been made in notary activity. The activity of private notaries was ceased on May 15, 2010[32].

In conclusion, in order to stabilize the economy during the transition to market relations thanks to independence, to improve the legal regulation of

social and economic relations, a number of laws were adopted, which led to the expansion of notary activity during the years of independence.

Historical documents show that the latest amendments and additions to the Notary Law and the Law, adopted by the Oliy Majlis on December 26, 1996 and entered into force on March 1, 1997, have been the normative document regulating all aspects of notary activity during the years of independence.

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# SYNTHESIS SULFOCATIONITES BASED ON MODIFIED PHENOL-FORMALDEHYDE OLIGOMERS

***Abstract***: *It has been realized modification of phenol-formaldehyde oligomers by benzamide and oksamide. It has been studied ways of obtaining sulfocationites on the basis of phenol-formaldehyde oligomers modified by benzamide and oksamide. To the comparative effect the changing of unmodified phenol-formaldehyde oligomer has been researched. At the end of modification reaction into each benzyl ring there was fed sulfonic acid qroup. Main indices of modified oligomers and sulfocationites have been researched.*

*It has been revealed that as a result of including additional funchional groups into modified oligomers basis characteristics of sulfocationites have been improved.*

***Key words***: *Phenol-formaldehyde oligomers, modified, benzamide, oksamide, sulphonation, ionite.*

***Language***: *English*

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## Introduction

Ion-abundant oligomers are of great practical significance for various branches of national economy. In this respect obtaining sulphonication on the basis of modified phenol-formaldehyde oligomers (PhFO) has been rather actual [1-2].

For the synthesis of sulfonication we have obtained modified PhFO through well-known way having used benzamide and oxamide as a modifying agent.

PhFO modification has been realized in alkaline medium in the laboratory reactor provided with backflow condenser, thermometer and mechanical stirrer 1,15 mol of phenol, 1,45 mol of formaldehyde (in 37% solution) and 0,15 mol of 25% $NH_4OH$ are placed in the reactor.

The mixture of the components being continuously stirred is heated up to 50-55$^0$C within 30-40 minutes and this very temperature 0,25 mol of modifying agent is partially added into this mixture. Then the temperature of the reaction mixture is heated up to 90-95$^0$C and continuous stirring is going on of 60 minutes more. Meanwhile the reaction mixture grows turbid and is divided the upper layer is watery and the lower one is oligomeric. Oligomer is separated from water, washed in water to neutral reaction and dried in vacuum drying cabinet up to permanent mass. The output of modified oligomers makes up 70-75%. The obtained modified oligomers are well solved in acetone, dimethylformamide, tetrahydrofuran and dioxane.

In order to obtain comparative data in identical terms unmodified PhFO has been synthesized and researched [3].

To study physical-mechanical characteristics the obtained oligomers (modified by benzamide and oxamide as well as unmodified) were solidified in gradual temperature being heated up to 140$^0$C within 4 hours [4, 122-123]. The solidification degree of the composition in accordance with its unsolvable part, determined through its extraction in the Soxhlet apparatus has made up accordingly 98,6%, 98,8% and

92% [5, 31-36; 6, 89-92] . It has been revealed that, physical-chemical and physical-mechanical characteristics of modified oligomers significantly vary from identical features of unmodified PhFO (table 1).

It has been studied the swelling kinetics of modified and unmodified PhFO. Swelling is one of the available laboratory control methods of oligomer degree of structuring [7]. The higher the degree of structuration, the less is the probability of lower molecular solvent to penetrate into less molecular space of the polymer and the less is the swelling degree. The degree of swelling is changing throughout time. To estimate the ability of oligomers to swell, maximum degree value of swelling should be used. The degree of swelling, corresponding to the area of the horizontal area of the swelling diaqram, represents the maximum degree of swelling [8, 728-740].

The graphic chart of the swelling degree of modified and unmodified PhFO in spirt-benzyl solution has been constructed.

**Table 1. Physical-chemical and physical-mechanical indices of unmodified and modified PhFO**

| № | Index denomination | Indices | | |
|---|---|---|---|---|
| | | Unmodified PhFO | Modified PhFO | |
| | | | Benzamide | Oksamide |
| 1 | Azotes content, % (weight) | — | 6,3 | 11,2 |
| 2 | Content of free phenol, % (weight) | 9,7 | 3,0 | 2,83 |
| 3 | Amount of methylol groups, % (weight) | 11,2 | 8,95 | 9,24 |
| 4 | Amount of hydroxyl groups, % (weight) | 17,5 | 12,52 | 12,68 |
| 5 | Adhesion strength, MPa | 1,97 | 2,75 | 2,86 |
| 6 | Solidity according to Brinel, MPa | 220 | 240 | 246 |
| 7 | Heat-resistance according to Vik, $^{o}$C | 105 | 156 | 160 |

Figure shows that the swelling degree of modified PhFO is lower than the swelling degree of unmodified PhFO. It is explained with the functionality growth of modified PhFO.

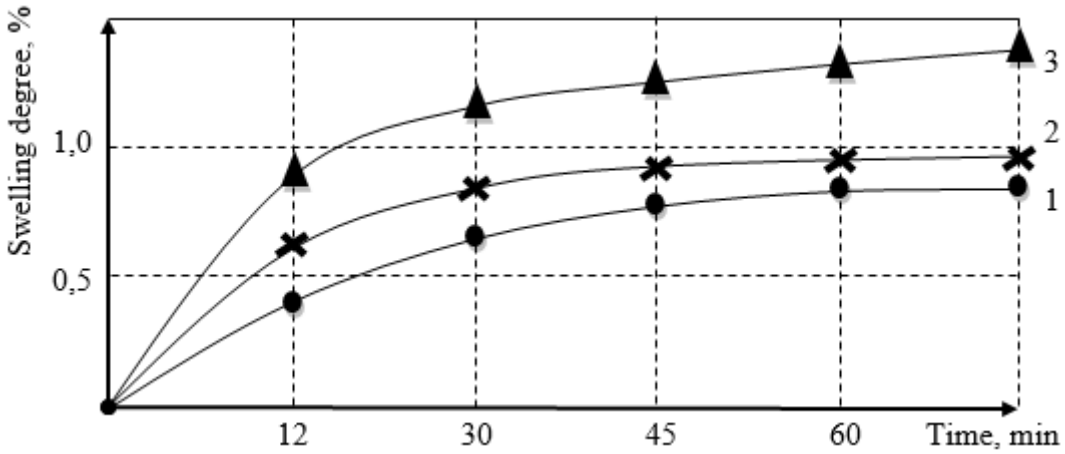


**Fig. Dependance of the swelling degree in spirt-benzyl solution throughout time**

1- PhFO unmodified
2- PhFO modified by benzamide
3- PhFO modified by oksamide

At the second stage it has been carried out sulfonation of functionalized oligomers. The sulfonation process was held in the laboratory reactor, of 250 ml capacity, provided with stirrer and backflow condenser. First an optimum amount of phenol-formaldehyde oligomer modified by benzamide or oxamide and sulphuric acid of 98% are fed into the reactor. The reactor is heated untie oligomer is completely, the solution is cooled up to room temperature. Then immediately 37% water solution of formaldehyde is fed into the cooled reaction mass.

Later this reaction mass is put into a special tank located in an oil bath at 11$^{0}$C, where within 2 hours the solidification process goes on. After solidification the reaction mass is washed with water until it turns into clear water, then dried up and grained into 1-2 mm dimension particles.

Sulfocationite based on modified benzamide or oxamide phenol-formaldehyde oligomers products of black color, insoluble in water and hydrocarbons [9].

Main characteristics of the obtained sulfocationites are shown in table 2.

**Table 2. The main characteristics of sulfocationites on the basis of volume and modified PhFO**

| № | Sulphocationites | Functional qrup | Size of particles, min | Bulk weight, g/ml | Specific volume, ml/g | Static volume capacity, mg-ekv/g | Dinamic volume capacity, mg-ekv/g |
|---|---|---|---|---|---|---|---|
| 1 | Sulfocationite on basis of PhFO | $-SO_3$<br>$-OH$ | 0,8-2,0 | 0,708 | 3,0 | 2,12 | 0,82 |
| 2 | Sulfocationites on the basis of PhFO modified by benzamide | $-SO_3$<br>$-OH$<br>>NH<br>>CO | 1-2 | 0,62 | 8,4 | 2,96 | 0,98 |
| 3 | Sulfocationites on the basis of PhFO modified by oksamide | $-SO_3$<br>OH<br>>NH<br>>CO | 1-2 | 0,52 | 8,4 | 3,62 | 0,96 |

It has been shown that as a result of presence of functional groups of various activity in the structure of sulfocathionites on the basis of functionalized phenol-formaldehyde oligomers, their static capacity in comparison with sulfocathionites on the basis of unmodified phenol-formaldehyde oligomers increases.

Though the density of sulfocathionites obtained on the basis of modified PhFO rises, their swelling degree is higher, which is explained by partial dissolution of amine and amide groups in water during the volume process [10, 43-46]. Increased density and corresponding decrease of bulk volume of sulphocathionites on the basis of modified PhFO make easy regulation and their technical characteristics[11] . Obtained sulfocathionites have used for softening the water of definite solidity.

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|---|---|---|---|---|---|
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| ISI (Dubai, UAE) | = 0.829 | РИНЦ (Russia) | = 0.126 | PIF (India) | = 1.940 |
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# CREATING CONDITIONS IN THE SUPERVISION WITH SOCIAL WORK STUDENTS FOR ASSOCIATION OF THE VALUES OF PROFESSION AND THEIR DEVELOPMENT

***Abstract***: *The article presents a research on a current problem in the field of social work supervision in practical training with 252 social work students from the Bachelor's and Master's degree programs at the University of Ruse, Bulgaria, in the period 2014 – 2018. The purpose of the research is to identify the respondents' attitudes towards the social work supervision for their association to the values and traditions of the profession and the creation of conditions for value, cognitive, professional and personal development. A methodology consistent with the purpose of the research is used. The analysis of the results reveals a steady positive tendency of the respondents' attitudes towards the social work supervision with students in the researched field. The contribution and importance of the realized supervision with students to their association with the values and the mission of social work, identification with the specialty and professional community of social workers is proved. In synthesis, they have important contribution for the value, cognitive, professional and personal development of students and for improving the quality and effectiveness of their educational preparation and professional realization.*

***Key words***: *supervision; supervision of social work students; attitudes towards conducted supervision; values of social work; identification with the specialty and profession; development of social work students.*

***Language***: *English*

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## Introduction

Supervision in social work practical training is one of its essential components, representing a structured and interactive process, which is coordinated with the whole training and is characterised by partnership. It involves monitoring, facilitation, consultation, assistance in the process of learning and gaining experience, as well as encouraging students' activity and development [2; 7; 8; 9; 13; 14]. In accordance with the concept adopted by the educational teams, this supervision is implemented through various models with an emphasis on providing an educational environment and conditions for students to take part in supervision regularly, actively, deliberately and responsibly for: acquisition of values, knowledge, skills and good practical experience in certain spheres of social work; integration of theory and practice and making a transfer between the two fields; analysis of the work and conduct of their own, of their clients and the staff; use of a critical analysis of emerging difficulties and problems, reflection and studying through reflection; improving competence and independence and achieving a change, growth, as well as professional and personal development; identifying with the professional community of social workers; association with the values, mission and traditions of social work; promotion and encouragement for implementing supervision into the training process and into the future professional activity [1; 4; 5; 6; 11; 18; 17].

Supervision in social work practical training of students in Bulgaria is an issue which has not been researched sufficiently [3; 12; 14; 15]. The first in-

depth research project on this topic in Europe was realised at seven universities in countries with different experience (The Netherlands, Germany, Sweden, Spain, Belgium, Croatia, Slovenia) in 2010 from the Supervision in Social Work Education in Europe network [10]. To a certain extent, it serves as a starting point in researchers' efforts to establish and develop this activity in training and education in social work.

Our research interest is directed towards studying the effect of supervision of social work students on their association with the values and traditions of the profession and on the creation of conditions for value, cognitive, professional and personal development. This topic field and complex issue is of significant importance for forming a value orientation and students' association with the university programme and profession which have an important contribution to the quality and efficiency of their educational training and professional realisation.

**Research on identifying the attitudes of students towards the implementation of social work supervision for their association with the values and traditions of the profession and on the creation of conditions for value, cognitive, professional and personal development**

***Purpose of the research***

Identifying the attitudes of students from the bachelor and master programmes in social work towards the contribution of the supervision in social work practical training for their association with the values and traditions of the profession and the creation of conditions for value, cognitive, professional and personal development.

***Participants in the research***

The research was conducted among 225 students (N = 225) from the Bachelor's social work programme (88%) and Master's programme (12%) at University of Ruse between 2014 and 2018. The total number of students from the two programmes over the whole period of research is 252, which reveals that 89.29% of them have chosen to take part in it. The sample is unintentional and random. It provides equal opportunities for participation to all students from both educational qualification degree programmes. A small non-representative sample has been chosen in compliance with the following factors: cognitive and social orientation of the research and specific character of the interaction in the context of supervision as an activity with certain content, functional, role and technological characteristics; contribution of the implemented supervision to the formation in students of attitudes for their association with the values and traditions of the profession and the creation of conditions for value, cognitive, professional and personal development; place, role and importance of supervision of students as an interactive and pedagogical environment for analysing and coping with emerging problems and for improving the quality and efficiency practical training in social work; carrying out a research of a problem of great importance for the value, cognitive, professional and personal development of students, their professional identity and association with the values and traditions of the social work profession; encouraging and motivating students by including them in supervision to accomplish set tasks and deal with emerging difficulties with a high level of responsibility and competence; the specifics of the subject of research in the context of practical training in social work and the processes and dynamics related to its implementation; the purpose and subject of the research and the possibility for efficient work with the sample.

***Methods***

The research is carried out with a tool created by the author - 'Questionnaire for a study on the attitudes of students from the bachelor's and master's degree social work programme towards implementing supervision in their social work practical training', which has been approbated, validated and which includes 7 subscales with 25 items. It is anonymous and is completed from a distance using an online form. In accordance with the purpose of the research, an analysis will be made of the respondents' answers from the subscale for attitudes towards the implementation of supervision in social work practical training for their association with the values and traditions of the profession and the creation of conditions for value, cognitive, professional and personal development. The analysis will be combined with the data from the additional question about the expected results from the use of supervision in the practical training and from the conducted interview, which is linked thematically to the questions from the research tool. Respondents' answers about their attitudes are registered using a five-point Likert scale. To verify the reliability of the questionnaire, Cronbach's coefficient alpha (α) has been used for the sample surveyed (N = 225) through an analysis of the seven subscales. The reliability of the questionnaire is $\alpha = 0.746$, which reveals very good consistency of the questions. The study is conducted with informed consent and is voluntary and anonymous. The instructions for completion of the questionnaire include explanations of the terms used and their content and methodical specifics in conducting supervision in the practical training in social work.

***Analysis of the results from the research in Subscale 7G "Association of supervised students with the values and traditions of the profession and creation of conditions for value, cognitive and personal development" from the research tool***

The subscale consists of items for finding out the attitudes of respondents towards the implementation of supervision in social work practical training in the following fields: the creation of conditions during supervision for introduction of supervisees to the values and traditions of social work and the professional community of social workers; supporting and promoting the value and cognitive development of supervisees through active and regular participation in supervision; contribution of supervision to the personal and professional development of supervised students; encouraging, mobilising and motivational function of supervision for solving set tasks with a high level of responsibility; contribution of supervision to the research and analysis done by supervised students of emerging problems and dealing with resulting challenges and difficulties. In their value, content and methodical aspect, the items included in the subscale represent important components of supervision in social work practical training connected with introduction of students during supervision to the values and traditions of the professional community of social workers and creation of conditions for value, cognitive, professional and personal development.

The quantitative and qualitative analysis of empirical data in Subscale 7G of the research tool provides an opportunity for drawing the following main conclusions:

A. Over the research period 2014 – 2018, high numerical values were registered of shares of responses with positive attitudes in the items from the subscale, which are characterised by distribution within the 83.11% - 88.89% range for responses with a firmly expressed agreement ("I entirely agree") and with lower values of the positive and hesitant responses ("I'm inclined to agree"), ranging from 9.78% to 15.11% (Table 1; Figure 1). According to the data in the subscale, there are low values of shares of responses representing neutral positions within the 1.33% – 1.78% range and a lack of responses with negative attitude. The data provided by the quantitative and qualitative analysis allows drawing a conclusion that there is an expressed high degree of firm responses and agreement with statements about positive attitudes resulting in the formation of stable trend with positive orientation.

B. The empirical data in Subscale 7G represent high average numerical values of statements from answers to questions about positive attitudes in all items over the whole period of research (2014 – 2018). The firmly expressed positions ("I entirely agree ") for the period 2014 – 2016 have a numerical value of 86.49%, while those responses with hesitantly expressed positive statements ("I'm inclined to agree ") – a numerical value of 86.49%. The neutral opinions are characterised by a low average value of 1.51% while no expressed negative positions were registered (Table 1; Figure 1). The presented positive trend in respondents' attitudes over the next stage of the research (2017 – 2018) is upgraded and developed and we can notice a significant increase by about eight percent of the share of responses with firmly expressed agreement with statements with positive attitudes (94.25%), as well as a decrease in the values of shares of hesitantly expressed positive statements (8.05%) and in the answers with a neutral opinion (0.46%) (Table 3; Figure 3). The demonstrated positive change in the analysed subscale represents a high degree of dominance of firmly expressed agreement with statements with positive attitudes and a stable upward trend of the values of their shares. In parallel with this, there is a decrease in the numerical values of the hesitantly expressed positive statements and of the expressed neutral opinions, as well as a lack of negative positions. The quantitative and qualitative analysis provides an opportunity for making a conclusion about the existence of a dynamic, which represents a positive development of respondents' answers regarding the possibilities of supervision for introducing supervised students to the values and traditions of the profession and creation of conditions for value, cognitive, professional and personal development. The statement formulated in the previous paragraph about noticeable positive trend in respondents' answers is corroborated and it provides an opportunity for proving a statement about stable positive trend.

C. The quantitative and qualitative analysis of empirical data in Subscale 7G allows for presenting information about an expressed by respondents high degree of agreement with statements with positive attitudes related to:

- creating conditions in supervision for introducing supervisees to the values and traditions of social work and the professional community of social workers (Item G1). In the analysed element for the period of research from 2014 to 2016, a high numerical value of 87.68% was identified of the share of answers with firmly expressed agreement with statements with positive attitudes ("I entirely agree "), which is combined with low values of statements with positive attitudes expressed with a certain degree of hesitation ("I'm inclined to agree") (10.15%) and of expressed neutral opinions (2.17%) (Table 2; Figure 2). No negative answers were registered. The presented quantitative information and its qualitative analysis allow drawing the conclusion that there is a high degree of firmly expressed agreement with the stated positions and the positive attitudes connected with them. The registered positive trend is upgraded and developed over the second period of the research (2017 – 2018). It is characterised by an increase by about three percent of the numerical value of the relative share of answers with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes (90.80%), a decrease in the value of the share of hesitantly expressed positive answers

("I'm inclined to agree") (9.20%) and lack of answers with a neutral opinion (Table 3; Figure 3). The dynamic in the development of positive attitudes of respondents ascertained in this item confirms the general positive trend about the role of supervision in social work practical training for introducing students to the values and traditions of social work and the professional community of social workers;

- assisting and encouraging the value and cognitive development of supervisees through an active and regular participation in supervision (Item G2). The registered relative share of respondents' answers with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes in the given item over the period 2014 – 2016 has a high numerical value of 84.78%, while the shares of answers with statements with positive attitudes expressed with certain hesitation ("I'm inclined to agree") (13.05%) and with a neutral opinion (2.17%) are characterised by low numerical values (Table 2; Figure 2). No answers with expressed negative positions were recorded. The empirical data drawn from this as well as their analysis represent a positive trend which is confirmed, upgraded and developed over the second period of research (2017 – 2018). A confirmation of this are the increase by about nine percent of the numerical value of the share of responses with a firmly expressed agreement with statements with positive attitudes ("I entirely agree") (93.10%) and a significant decrease in the values of shares with hesitantly expressed positive answers ("I'm inclined to agree") (5.75%) as well as answers with an expressed neutral opinion (1.15%) (Table 3; Figure 3). No explicit negative positions were recorded over this period. The presented quantitative information and its qualitative analysis allow drawing a conclusion about a stable positive trend in respondents' attitudes towards assisting and encouraging their value and cognitive development through an active and regular participation in supervision;
- contribution of supervision to the personal and professional development of supervised students (Item G3). The relative share of respondents' answers with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes in the given item for the period 2014 – 2016 has a relatively low numerical value of 78.98% for the subscale (Table 2; Figure 2). The shares of answers expressing positive attitudes with hesitation ("I'm inclined to agree") (18.12%) and a neutral opinion (2.90%) are characterised in a comparative plan as well as in the context of the subscale with high values. No answers with explicit negative positions were recorded. The presented qualitative information and its analysis reveal a presence of a minimal dynamic in the attitudes of students. It does not change the general positive trend and we may assume that it is caused by insufficient conviction and controversies among respondents regarding the contribution of taking part in supervision to their personal and professional development. In this train of thought, it is recommended to take action for overcoming deficits and for improving the organisation and active, regular and responsible participation in methodically resourced and competently conducted supervision, which, on the basis of acquired experience, first-hand experience and achieved results, will lead to conviction about the benefits of supervision for the professional and personal development. The quantitative and qualitative analysis of empirical data allows drawing a conclusion about a positive trend in the respondents' attitudes in the given item. The trend with the positive orientation is upgraded, developed and confirmed during the next period of the research (2017 – 2018), as the numerical value of the share of answers with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes is increased significantly by about nine percent and reaches 89.66%, while the value of the share of positive answers expressed with hesitation ("I'm inclined to agree") is reduced by eight percent (10.34%) and no answers with an expressed negative position are recorded (Table 3; Figure 3). The distribution of the values of relative shares of responses about various types of attitudes in the assessment scale of the questionnaire presents distribution of the majority of them at high points of the positive sector representing positive attitudes;
- a stimulating, mobilising and motivating function of supervision for solving set tasks with a high level of responsibility by supervised students (Item G4). The relative share of respondents' answers for the period 2014 – 2016 with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes in the given item has a relatively high numerical value of 84.06% (Table 2; Figure 2). The share of answers with hesitantly expressed positive attitudes ("I'm inclined to agree") is represented by 14.49% and is combined with a low value of responses with a neutral opinion (1.45%) (Table 2; Figure 2). No answers with explicit negative positions were recorded. The quantitative and qualitative analysis of empirical data allows drawing a conclusion about a positive trend in the respondents' attitudes in the given item. This is confirmed and becomes stable during the next period of research (2017 – 2018), when the numerical values of the share of answers firmly expressed agreement ("I entirely agree") with statements with positive attitudes (91.95%) increases by approximately seven percent, while the hesitantly expressed positive answers ("I'm inclined to agree") (6.90%) is decreased by about seven percent (Table 3; Figure 3). A slight decrease was also recorded in the numerical value of the share of answers with a neutral opinion (1.15%). The distribution of the values of relative shares of responses about various types of attitudes in the

assessment scale of the research instrument presents distribution of the majority of them at high points of the sector connected with positive attitudes;

- contribution of supervision for research and analysis by supervised students of emerging problems and dealing with challenges and difficulties arising from them (Item G5). In the given item for the first period of research (2014 – 2016), a numerical value of 81.16% was identified of the share of answers with firmly expressed agreement with statements with positive attitudes ("I entirely agree "), which is combined with relatively low values of statements with positive attitudes expressed with a certain degree of hesitation ("I'm inclined to agree") (16.67%) and of expressed neutral opinions (2.17%) (Table 2; Figure 2). No answers with expressed negative positions were recorded. The presented quantitative information and its qualitative analysis allow drawing the conclusion that there is a relatively high degree of firmly expressed agreement with the stated positions and the positive attitudes connected with them. The registered positive trend is upgraded, confirmed and developed over the next period of the research (2017 – 2018), which is characterised by an increase by about ten percent of the numerical value of the relative share of answers with a firmly expressed agreement ("I entirely agree") with statements with positive attitudes (91.95%), a decrease by approximately eight percent in the value of the share of hesitantly expressed positive answers ("I'm inclined to agree") (8.05%) and a lack of answers with a neutral opinion (Table 3; Figure 3). The dynamic found in the given item has a clearly outlined focus on the development of positive attitudes of respondents and it confirms the general positive trend about the contribution of supervision to the research and analysis by supervised students of emerging problems and to the coping with challenges and difficulties caused by them, their introduction to the values and traditions of the profession, as well as their value, cognitive, professional and personal development.

During the conducted interview, respondents present their opinions on the questions from Subscale 7G: e.g., *"My participation in supervision during my practical training at different locations over the course of several semesters helped me to familiarise myself better with the job of the social worker, as well as the values and mission it is governed by. This is very useful to me as I realised its importance for society and the responsibility of my choice of university programme and profession"; "I participate in supervision in my social work practical training on a regular basis and in my opinion it contributes both to the successful application of theoretical knowledge in practice and the acquisition of new knowledge and skills in different conditions. These new skills and knowledge helped me get a better insight into users' behaviour and reactions, social work in different social services and departments, as well as the profession of the social worker"; "Supervision in social work practical training is useful for the practical and theoretical training in my university programme and this is what stimulates me to use as much as possible the possibilities for studying and development which it provides"; "Analysing difficulties and problems in supervision from the activities in practical training helps me to get a better insight into their specifics, into the causes for their origin and to deal with them more successfully"; "In some of the social services, supervision is not conducted regularly, is done formally and for only a short time, and this does not allow analysing the presented problems in depth and finding the causes and ways for dealing with them*".

Respondents' answers from the conducted interview confirm the established positive trend in their attitudes from the quantitative and qualitative analysis in the given subscale. However, it also presents opinions for improving the organisation and for a more noticeable inclusion of an analytical component in supervision with the aim of increasing its efficiency and improving the quality of the practical training of social work students. Our view is that a significant contribution in this direction may come from the implementation of regulations in social work education and standards for supervision of social work students, which specify the content, functional, role, organisational, technological and methodological components of supervision in the practical training of students from the programmes in the Social Work direction.

**Discussion and conclusions**

The reasonable evidence based on the quantitative and qualitative analysis provide an opportunity for drawing a conclusion for positioning the majority of the values of shares of respondents' answers in the higher levels of the affirmative section of the assessment scale in the research tool connected with positive attitudes. This allows making a conclusion about the existence of a positive direction in students' attitudes towards providing opportunities in supervision for introducing supervised students to the values and traditions of the profession and creation of conditions for value, cognitive, professional and personal development.

The trend in question is corroborated by the results from the quantitative and qualitative analysis of the additional question in the research tool for identifying respondents' attitudes towards expected results from conducting supervision in social work practical training of social work students. They reveal positioning of the majority of values of shares of respondents' answers in the higher levels of the affirmative section of the assessment scale in the research tool revealing positive attitudes. This allows drawing a conclusion about a stable positive orientation in students' answers towards expected

good and very good results from the participation in supervision in social work practical training in various fields from the social work sphere.

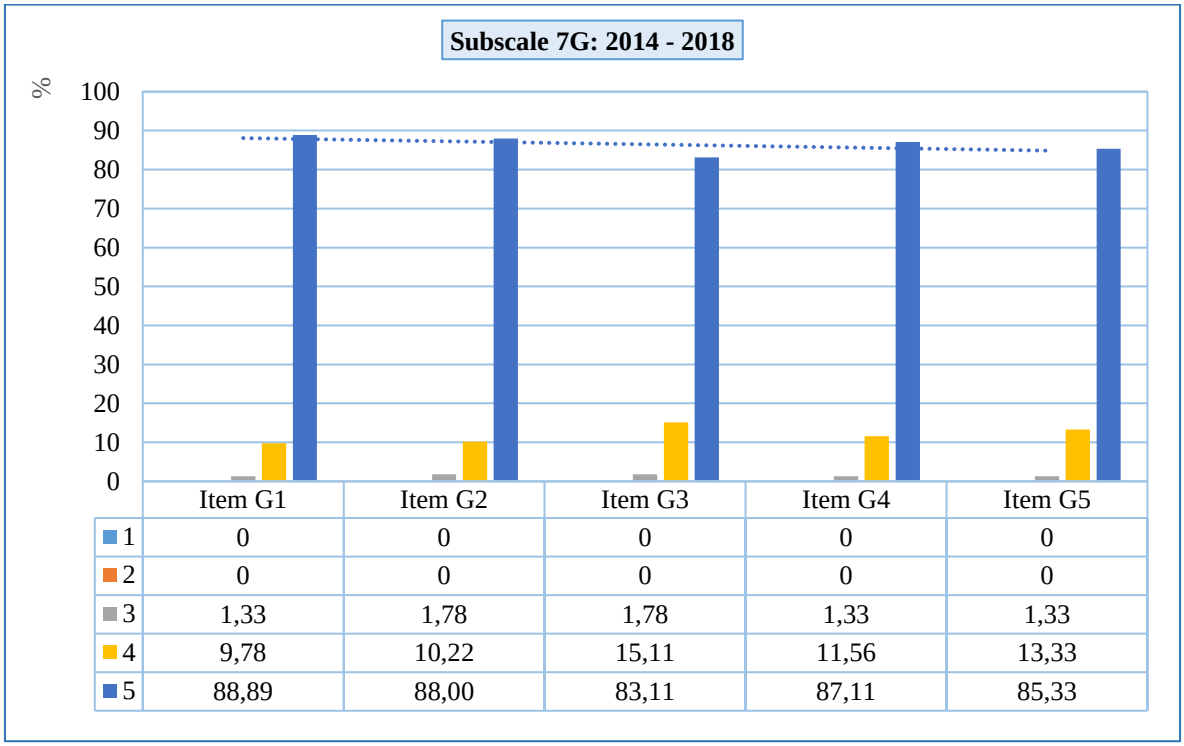
In this context, the general stable positive trend found in Subscale 7G and in the additional question proves the contribution of the supervision in social work practical training realised through a certain model to the positivity of students' attitudes towards creation of an environment and conditions for their introduction to the values and traditions of the profession, for the value, cognitive, professional and personal development and for achieving high results from the inclusion in supervision. This allows confirming the topicality and importance of the results and conclusions of the research, as well as the possibilities for its use in the social work training and education.

**Conclusion**

Forming positive student attitudes towards the contribution of supervision in social work in their practical training to the introduction to the values and traditions of the profession, as well as to the value, cognitive, professional and personal development is one of the main emphases which encourages and motivates students to make full use of the environment, conditions and opportunities for studying, gaining good experience and development, and which simultaneously determines the quality of the achieved results and efficiency of the realised activity. In the current conditions in Bulgaria characterised by an accelerated development of the system of social services and by orientation towards improving their quality and efficiency, the need emerges for introduction of regulations in social work training as well as standards of supervision of social work students. They must ensure the training of competent experts who associate themselves with the profession, who have a clear vision and responsible attitude and conduct towards supervision as a key factor setting the quality and efficiency of catering for clients/users and their development as agents of a social change and development.

**Table 1**. **Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2014 – 2018**

| Item | Values of the relative shares of respondents answers Subscale 7G: 2014 – 2018 (%) | | | | |
|---|---|---|---|---|---|
| | I entirely disagree | I'm inclined to disagree | I have no opinion | I'm inclined to agree | I entirely agree |
| Item G1 | 0 | 0 | 1.33 | 9.78 | 88.89 |
| Item G2 | 0 | 0 | 1.78 | 10.22 | 88.00 |
| Item G3 | 0 | 0 | 1.78 | 15.11 | 83.11 |
| Item G4 | 0 | 0 | 1.33 | 11,56 | 87.11 |
| Item G5 | 0 | 0 | 1.33 | 13.33 | 85.33 |
| Average value | 0 | 0 | 1.51 | 12.00 | 86.49 |



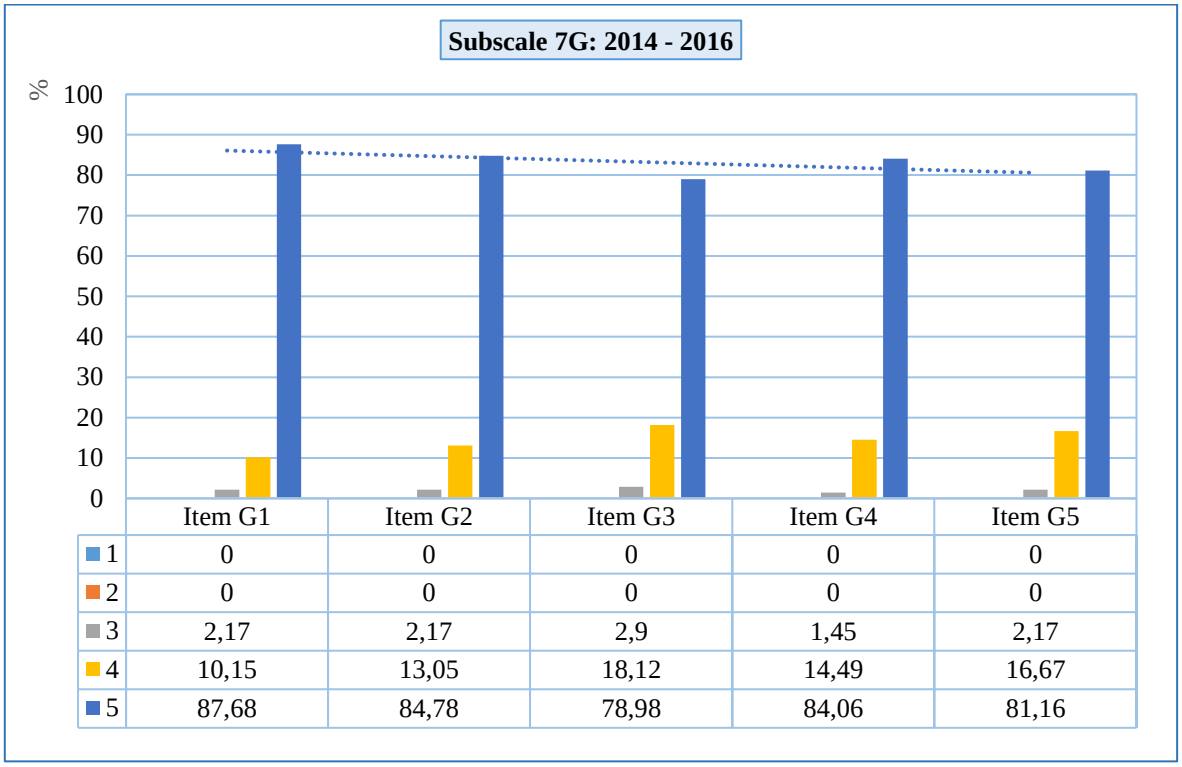

| | Item G1 | Item G2 | Item G3 | Item G4 | Item G5 |
|---|---|---|---|---|---|
| 1 | 0 | 0 | 0 | 0 | 0 |
| 2 | 0 | 0 | 0 | 0 | 0 |
| 3 | 1,33 | 1,78 | 1,78 | 1,33 | 1,33 |
| 4 | 9,78 | 10,22 | 15,11 | 11,56 | 13,33 |
| 5 | 88,89 | 88,00 | 83,11 | 87,11 | 85,33 |

**Figure 1 – Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2014 – 2018**

| № | Evaluation of respondents' answers on the Likert's 5-point scale | Conditioned annotation of the answers |
|---|---|---|
| 1 | I entirely disagree | 1 |
| 2 | I'm inclined to disagree | 2 |
| 3 | I have no opinion | 3 |
| 4 | I'm inclined to agree | 4 |
| 5 | I entirely agree | 5 |

**Table 2. Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2014 – 2016**

| Item | Values of the relative shares of respondents answers Subscale 7G: 2014 – 2016 (%) | | | | |
|---|---|---|---|---|---|
| | I entirely disagree | I'm inclined to disagree | I have no opinion | I'm inclined to agree | I entirely agree |
| Item G1 | 0 | 0 | 2.17 | 10.15 | 87.68 |
| Item G2 | 0 | 0 | 2.17 | 13.05 | 84.78 |
| Item G3 | 0 | 0 | 2.90 | 18.12 | 78.98 |
| Item G4 | 0 | 0 | 1.45 | 14.49 | 84.06 |
| Item G5 | 0 | 0 | 2.17 | 16.67 | 81.16 |
| Average value | 0 | 0 | 2.17 | 14.49 | 83.34 |



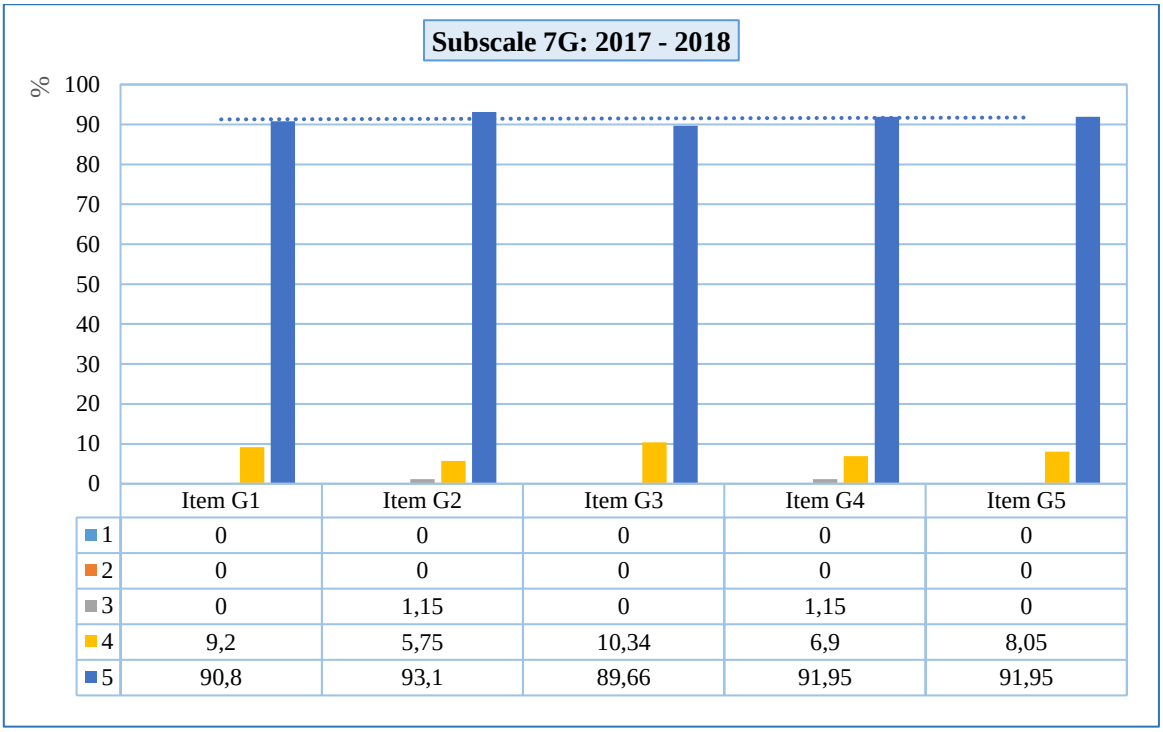

| | Item G1 | Item G2 | Item G3 | Item G4 | Item G5 |
|---|---|---|---|---|---|
| 1 | 0 | 0 | 0 | 0 | 0 |
| 2 | 0 | 0 | 0 | 0 | 0 |
| 3 | 2,17 | 2,17 | 2,9 | 1,45 | 2,17 |
| 4 | 10,15 | 13,05 | 18,12 | 14,49 | 16,67 |
| 5 | 87,68 | 84,78 | 78,98 | 84,06 | 81,16 |

**Figure 2 – Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2014 – 2016**

| № | Evaluation of respondents' answers on the Likert's 5-point scale | Conditioned annotation of the answers |
|---|---|---|
| 1 | I entirely disagree | 1 |
| 2 | I'm inclined to disagree | 2 |
| 3 | I have no opinion | 3 |
| 4 | I'm inclined to agree | 4 |
| 5 | I entirely agree | 5 |

**Table 3. Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2017 – 2018**

| Item | Values of the relative shares of respondents answers Subscale 7G: 2017 – 2018 (%) | | | | |
|---|---|---|---|---|---|
| | I entirely disagree | I'm inclined to disagree | I have no opinion | I'm inclined to agree | I entirely agree |
| Item G1 | 0 | 0 | 0 | 9,20 | 90,80 |
| Item G2 | 0 | 0 | 1,15 | 5,75 | 93,10 |
| Item G3 | 0 | 0 | 0 | 10,34 | 89,66 |
| Item G4 | 0 | 0 | 1,15 | 6,90 | 91,95 |
| Item G5 | 0 | 0 | 0 | 8,05 | 91,95 |
| Average value | 0 | 0 | 0,46 | 8,05 | 91,49 |




| | Item G1 | Item G2 | Item G3 | Item G4 | Item G5 |
|---|---|---|---|---|---|
| 1 | 0 | 0 | 0 | 0 | 0 |
| 2 | 0 | 0 | 0 | 0 | 0 |
| 3 | 0 | 1,15 | 0 | 1,15 | 0 |
| 4 | 9,2 | 5,75 | 10,34 | 6,9 | 8,05 |
| 5 | 90,8 | 93,1 | 89,66 | 91,95 | 91,95 |

**Figure 3 – Values of the relative shares of respondents' answers on the Likert's 5-point scale in Subscale 7G: 2017 – 2018**

| № | Evaluation of respondents' answers on the Likert's 5-point scale | Conditioned annotation of the answers |
|---|---|---|
| 1 | I entirely disagree | 1 |
| 2 | I'm inclined to disagree | 2 |
| 3 | I have no opinion | 3 |
| 4 | I'm inclined to agree | 4 |
| 5 | I entirely agree | 5 |

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| GIF (Australia) | = 0.564 | ESJI (KZ) | = 8.716 | IBI (India) | = 4.260 |
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# ON THE FORMATION OF THE STATE BORDER OF THE KYRGYZ REPUBLIC

***Abstract***: *It should be noted that as a result of the national-territorial delimitation of 1924-1929, the borders of the States of the region were established very simplistically, without taking into account many factors, including ethnological. The disengagement carried out in the 20-30 years of the last century, the subsequent command and administrative decisions on the development of the border areas of the Central Asian republics, left a legacy of numerous knots of problems, including territorial nature.*

***Key words***: *state, sovereignty, independence, state border, Fatherland, disintegration of the system, territory, security.*

***Language***: *Russian*

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## К ВОПРОСУ О ФОРМИРОВАНИИ ГОСУДАРСТВЕННОЙ ГРАНИЦЫ КЫРГЫЗСКОЙ РЕСПУБЛИКИ

***Аннотация***: *Следует отметить, что в результате национально-территориального размежевания 1924-1929 гг. границы государств региона были установлены весьма упрощенно, без учета многих факторов, включая этнологические. Размежевания, проведенные в 20-30 годах прошлого столетия, последующие командно-административные решения относительно развития приграничных территорий среднеазиатских республик, оставили в наследство многочисленные узлы проблем, в том числе территориального характера.*

***Ключевые слова***: *государство, суверенитет, независимость, государственная граница, Отечество, распад системы, территория, безопасность.*

**Введение**

В XX веке на мировой арене произошел распад социалистического общенародного государства, с единым экономическим, научным, политическим механизмом - СССР. Союз Советских Социалистических Республик – единое союзное многонациональное государство, было образовано на основе принципа социалистического федерализма, в результате свободного самоопределения наций и добровольного объединения равноправных Советских Социалистических Республик [1].

26 декабря 1991 года знаменовался фактом принятия Декларации о прекращении существования Союза Советских Социалистических Республик. Сессия верхней палаты Верховного Совета СССР в Москве приняла исторический документ, повлекший появление на мировой арене новых суверенных государств. Казахстан принял ***Декларацию о суверенитете*** 25 октября 1990г. Независимость Казахстана была провозглашена 16 декабря 1991г., последней из республик СССР.

31 августа 1991г. Верховный Совет Республики Узбекистана провозгласил независимость Узбекистана.

Независимость Таджикистана была провозглашена 9 сентября 1991 года, однако фактическое отделение произошло после распада СССР в декабре 1991г. [2].

5 декабря 1990 г. Верховный Совет Кыргызстана принял ***Декларацию о государственном суверенитете*** республики, 31 августа 1991 г. правительство провозгласило ***независимость*** Республики Кыргызстан.

С 1991 года открылась новая страница многовековой истории кыргызского народа. Кыргызстан встал на путь самостоятельного развития, понемногу заполняя общественную жизнь в стране новой правовой, социально-экономической основой и самостоятельной в международных отношениях [3].

После обретения суверенитета кыргызское государство пережило сложный период, когда пришлось фактически с самого начала организовывать институты управления и власти, решать вопросы, связанные с новой формой правления, выстраивать по-новому отношения с соседними государствами и мировым сообществом, в целом.

Особую остроту приобрёл вопрос формирования внешних границ независимой Кыргызской Республики. Бывшие административные границы между пятнадцатью социалистическими республиками становились базой для формирования государственных границ суверенных независимых государств. «Территория Союза Советских Социалистических Республик едина и включает территории союзных республик. Суверенитет СССР распространяется на всю его территорию».

Территории союзных республик являлись составной частью единой территории бывшего СССР. Особое значение приобретают территориальные вопросы [4]. XX век по новому ставит проблему территории, рассматриваемого территорию как одного важного признака любого государства. Трагедия 1991 года заключается в том, что некоторые внутренние административные границы стали государственными. Республика Кыргызстан стала правопреемником договоров бывшего Союза Советских Социалистических Республик [5]. Правоотношения между союзными республиками в области территориального верховенства ранее входили в сферу регулирования внутригосударственного права, с приобретением суверенитета и независимости государств стали регулироваться общими нормами международного права. Нормативно - правовую основу составляли документы общего характера, которые принимались главами правительств, министерств и ведомств и других органов СНГ множеств соглашений, решений, деклараций, меморандумов о нерушимости границ, территориальных притязаний, неприкосновенности территорий государств-членов Содружества.

Правовой режим границы молодого независимого государства был установлен ***Законом Кыргызской Республики о Государственной границы*** от 19 марта 1999 года № 27 (с последующими изменениями) [6]. В соответствии с Конституцией Кыргызской Республики территория страны в существующих границах неприкосновенна и неделима.

Но вместе с тем, следует отметить, что на границах Кыргызской Республики с государствами СНГ свидетельствуют о нерешенных вопросах, государственная граница до сих пор остается условной и не определена двусторонними государственными соглашениями [7].

Как отмечает Мусабекова Ч.А. «Процесс становления независимости любого государства связан непосредственно с необходимостью установления незыблемости своей государственной территории, которое представляет собой сложное явление, требующее к себе пристального внимания» [8].

Существующие в регионе пограничные проблемы, не находя взаимовыгодных решений, существенно усиливают конфликтный потенциал Центральной Азии. Нерешенность пограничного урегулирования ставит не только вопросы о делимитации и демаркации, определения и введение режима границ, но и требует решение крупных этнических проблем, так как по разные стороны новых Центральноазиатских государств в виде анклавных вкраплений, в каждом из них проживают крупные диаспоры других народов, что приводит при делимитации границ к межэтническим напряжениям. Прозрачные границы новых государств Центральной Азии стали вратами контрабанды, наркотрафика, широкой нелегальной миграции, подрывающих национальную безопасность.

В настоящее время эксперты насчитывают от 60 до 120 спорных участков в узбекско-казахской, таджикско-кыргызской, узбекско-туркменской и других границах.

Что касается Кыргызстана и Таджикистана, то в настоящее время на их границе насчитывается около 70 спорных участков. Они располагаются, в основном, в Лейлекском районе Ошской области, Баткенской области (Кыргызстан) и Исфаринском районе Согдийской области и Джиргитальском районе (Таджикистан). Процесс делимитации границ между двумя государствами находится на ранней стадии своего развития. На территории Кыргызстана находится

сравнительно не большой участок земли (130 тыс. кв. км), относящийся к Исфаринскому району Согдийской области Таджикистана, - анклав Ворух, с населением, по разным оценкам, от 23 до 29 тыс. человек, 95% из которых - таджики, 5% - кыргызы. Процессы, происходящие на этой территории, плохо отслеживаемы, что создает благоприятную почву для распространения радикальных настроений [9, с. 290]. На фоне многочисленных проблем по периметру границ – в Баткенской области Кыргызстана и Согдийской области Таджикистана, существует масса конфликтов локального характера. Причинами этих конфликтов, как правило, выступают нерешенность межгосударственных отношений в области совместного использования природных ресурсов и незавершенности процесса установления линии государственной границы.

Что касается вопросов миграции в Кыргызии и Таджикистане, то крупные миграционные потери при значительной составляющей квалифицированной рабочей силы из городских центров северных регионов обоих стран усиливают проблематичность реализации правительственных планов экономического возрождения. Несмотря на растущее вовлечение в трудовую миграцию молодежи и даже подростков, уровень фактической трудоизбыточности, по крайней мере, в сельской местности, достигает 30%, что говорит о наличии почти критической для политической стабильности массы маргинальных слоев. Кроме того, постоянный отток до половины мужского населения Таджикистана и около трети мужского населения Кыргызстана блокирует функционирование реального производственного сектора, как основы общественной безопасности. Поскольку таджикские власти открыто делают ставку на долговременный (в течениие15-20 лет) экспорт рабочей силы в объеме до 1,5 млн. человек ежегодно, а кыргызские не наметили еще достаточно эффективных путей сокращения трудовой миграции, обе страны будут испытывать значительные трудности в реальной консолидации общества, и останутся «открытыми» для широкого спектра внешних и внутренних вызовов [10, с.19].

Наиболее актуальной проблемой кыргызско-таджикского сотрудничества на приграничном уровне является вопрос переселения граждан Таджикистана на территорию Кыргызстана. Причиной миграции этнических кыргызов на территории Узбекистана и Таджикистана в Кыргызстан являются разрушившиеся возможности постоянной и свободной коммуникации с исторической родиной, неудовлетворенность политической ситуации, социально-экономические условия и т.д. Переселение граждан Таджикистана в Кыргызстан, эксперты условно делят на два этапа; это 1990-е и 1998-е годы, когда более 56-ти семей купили земельные участки и дома в кыргызских селах. На втором этапе, в 2001-2003 годах миграция еще больше усилилась, но она носила скрытый характер, что было связано с ростом внутренней миграции кыргызских граждан, которые продавали свою недвижимость таджикским гражданам, иногда не оформляя официально куплю-продажу. Незаконное проживание таджикских граждан на территории Кыргызстана нередко приводит к конфликтам [11, с. 43].

В интервью СМИ он сообщил, протяженность кыргызско-таджикской границы составляет 970 км, из них описано на уровне рабочих групп 567 км из которых утверждены 519 км государственной границы.

Напомним, что Таджикистан и Кыргызстан имеют 970 километровую общую границу, из них описано на уровне рабочих групп 567 километров (59%), из которых утверждены 519 км государственной границы.

Стороны, не смотря на приграничные споры, имеют добрососедские отношения, между государствами существует безвизовый режим. Однако ежегодно возникают проблемы в границах двух бартских государств Ферганской долины. Так, в начале 2013 года вновь возникла напряженность на таджикско-кыргызской границе. Причиной инцидента на таджикско-кыргызской границе послужили действия кыргызской стороны. Без какого-либо уведомления, а тем более согласования двух сторон, на спорной территории началось строительство автомобильной дороги в объезд таджикского анклава Ворух. Реакция жителей анклава Ворух последовало однозначной, группа молодых людей, попросту вынесла бригады строителей с участка. На что жители Кыргызстана тут же заблокировали единственную дорогу, ведущую в Ворух.

Серия встреч представителей властей двух сторон, пограничных служб, органов внутренних дел дали результат, обстановка стабилизировалась. Только вот за дальнейшую перспективу вряд ли кто уверенно сказать сможет, хотя бы по той причине, что планов у Бишкека по строительству обводной дороги никто не отменял. Да и проблем с нехваткой земельных участков, поливной и питьевой воды, служивших причиной серьезных конфликтов в Ферганском регионе, никто с повестки дня не снимал.

Совет Федерации России 27 апреля ратифицировал соглашения о пребывании объединенной российской военной базы на территории Кыргызстана до 2023 года. Это уже факт. Таким образом, военное присутствие РФ в Центральной Азии значительно усилится.

По всему уже становиться видно - речь идет о нескрываемом желании закрепиться основательно в регионе. Кыргызстан в этом плане хороший, выгодный партнер. Бесхребетная политика руководства республики позволяет там «прокручивать» немало дел с целью увеличения в дальнейшем давления на соседей. Даже сравнительный анализ происходящего на участках границы с сопредельными республиками наталкивает на неоднозначные, а главное неутешительные выводы. В результате, в регионе сохраняется напряженность, грозящая перерасти по любому поводу, оглашенному выше, до серьезного межнационального конфликта [12].

26 января 2013 года в Бишкеке прошли переговоры делегаций Таджикистана и Кыргызстана по проблемам границы. В ходе переговоров стороны подвели итоги работы рабочих групп в 2012 году, а также утвердили планы работы в 2013 году.

В начале января министр иностранных дел РТ **Хамрохон Зарифи** на пресс-конференции в Душанбе, говоря о проблемах делимитации и демаркации границ Таджикистана с Кыргызстаном и Узбекистаном, сказал: "Мы подошли к тому, что называется "резать по живому". "То, что возможно было решить безболезненно с Узбекистаном и Кыргызстаном мы решили, а это 70-80% границы. Сейчас речь идет о населенных пунктах. В свое время граница считалась административной, но пришло время, когда вопросы нужно решать на основе исторических документов"[13].

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