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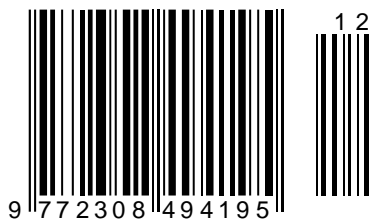
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UNIVERSAL VALUES IN UZBEK CULTURE: LINGVOCULTURAL ANALYSIS

Abstract: In the article, the author scientifically reveals the linguistic and cultural features of universal values inherent in Uzbek culture. One of the main problems facing modern linguists is the study of functional styles of speech, the identification of their linguistic characteristics, the elucidation of linguistic units in speech styles and their separation based on linguistic facts. It is well known that universal values reflect the mentality of modern society, the national mentality and the world. In other words, this is one of the main sources of obtaining and reflecting national-cultural information in the language. Because images reflecting universal values are part of the national worldview. Cognitive orientation in the framework of linguistic and cultural studies not only uses cognitive abilities, but also imposes cultural meanings on the meaning of words in the language that is formed. In the linguistic and cultural direction, human values have been the subject of several studies. With this in mind, the author presented practical examples of universal values inherent in Uzbek culture.

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Introduction

The study of universal values as objects of linguoculturological analysis has a short history. Therefore, it is advisable to place the existing research paradigm in Philology in the new field of study of linguistic units with a socially constructed meaning (good, evil, family, homeland, health, labor, love, neighborhood etc.). Language units denoting values express objects, actions, phenomena that have received social certainty, which was formed as a result of their inclusion in the social relations of members of a particular society. The interest of linguists in the linguistic units denoting objects of culture has arisen for a long time, although the object of intensive efforts by scholars of linguistic culture began in the second half of the 20th century. In the 1990s, there was a predominant interest in linguoculturology. Linguoculturological direction grew out of the works on the theory of linguistic and regional studies V.G. Kostomarova and E.M. Vereshchagin and was developed in the works of Yu.G. Prokhorov, who in his works substantiated the ethnosociocultural concept of verbal communication, highlighting and emphasizing in it the special role of national sociocultural stereotypes in language teaching [14, p. 56]

There is a widespread trust that all modern, new ethnic groups face a civilizational choice, to which they are compelled by threats associated with globalization processes. If we proceed from the idea that the development of society is determined by supbiological programs of human life, we can agree with the idea that modern civilization is in a state of transition to a post-industrial society, replacing the technogenic stage that previously replaced the traditional society. Step by step evolutionary development of culture makes possible the simultaneous existence in one society of a complex system of supbiological programs. At any given moment, the culture of society represents a system of such programs - dying (relict), stably reproducing and

ensuring the preservation of society in time, and, finally, projects of future social programs.

Humanity try to make sense of their own behavior, characteristics and others' behavior, over time, and the important way in which we do that is by collecting our own and other people's reasons and assembling these sets of reasons into an "identity" - a simplified shape of ourselves or of others. Our sense of one another's identity (and of a set of shared values) is what justifies relation. While a small number of values have names ("freedom", "equality", "honesty", "generosity") most of them don't. Furthermore, values without names can usually be referred to by phrases ("honoring the dead", "building the capacity of the team to handle problems together"). A lot of people conversation amounts to asking the question "what is important in such-and-such-a-situation?" and answering it with value-phrases of this sort. Narrative is a way to package up such value-related questions and answers. Language arose to communicate values. Language is not able to keep up with progress in values - there are popular values which are very hard to express in words - but language tries to keep up anyhow. Some values only apply in extremely particular situations, for instance, a electric blues guitarist may have the value of "crispy licks", a mother of "letting her child get bumped around a bit", an improviser of "maintaining a loose awareness of the shape of the room", etc. When people can divide out their personal values and share them, other people can't help but be interested even when they are from very different cultures, because a person's personal values are ideas about living well, and these have the potential to be useful to all of us.

Values are, firstly, a regulator of the perception of person activity, but in a different way: as a relationship, as norms, as ideals, as selection criteria and assessments of moral actions. All axiology scientists agree that value there is a peculiar form of the conscious approach of the subject to the object about the satisfaction of their interests and needs.

Discussion

Yu. A. Sherkovin clarifies that values become a fact of consciousness thanks to the experience. Since the nature of experience is social and at the same time individual, values also take on a dual character. According to Yu. A. Sherkovin, social values have a double meaning. Firstly, they are the basis for the formation and preservation of consciousness people of attitudes that help an individual to take a certain position, express a point of view, give an assessment. So they become part of consciousness. Secondly, values are transformed as motives for activity and behavior, since the orientation of a person in the world and the desire to achieve certain goals is inevitable correlates with the values included in the personality structure.

The common thread in everything people find meaningful: appreciation of nature, the advance of art or science, the reorganization of human affairs, the participation in common rites of parenthood, childhood, etc - the common thread in all of this is the recognition of personal value and the extension of wisdom. A "life of meaning" is simply one in which one's particular values are tested, extended, and expressed.

According to A. G. Zdravomyslov, the specificity of the action of value orientations is that they function not only as ways rationalization of behavior, their actions extend not only to higher structures of consciousness, but also to those that are usually designated as subconscious structures. L. M. Smirnov notes for more a deep study of values needs to go beyond phenomenology only consciousness, and turn to the unconscious layer of the psyche [5, p. 157]. Hence one of the problems of studying the system of values of the individual, because the vast majority of methods for diagnosing personal values and value orientations aimed at identifying the conscious part of the system. Therefore, the development of projective techniques for the study of personality values in general and terminal values in particular is an urgent task facing researchers.

There is reason to believe that the way of understanding all supbiological programs is set by the so-called worldview universals. [7, p.15-16].

In the understanding of N.D. Arutyunova, the essential core of the concept belongs to practical, everyday philosophy, and includes a number of factors due to national tradition, religion, folklore, ideology, a system of generally accepted values and the feelings and feelings characteristic of this community. Thus, concepts form "a kind of cultural the layer that mediates between man and the world" (3,3). Such an understanding of the concept has an ethnoculturological orientation, which translates concept from the sphere of mental, philosophical and psychological to the sphere of value-cultural.

Without delving into the problem of the correlation of concepts of concept and value in culture, we only note the fact that the phenomenon of culture combines mental and physical activity of a person, including its artifacts results. It is no accident that a tradition of distinction has long existed in ethnography the so-called "spiritual" and "material" culture, with the second following from the first.

The sphere of communication between society members with each other and with society itself is determined by these worldview universals, which are called universal values: security, faith, power, attention to people, wealth, friendship, health, family, peace, decency, etc. The categories of culture, understood as regulating the value of spiritual and practical development of the world by man, naturally, contain not only the principles of human communication, but also the characteristics of objects

of human activity: time, movement, space, property, attitude, quality and quantity, causality, etc. UVs (universal values) have two forms of existence: ideal and objective activity. The nomenclature of ideal values reflects the generic qualities of members of society and is the basis for intercultural analysis, the subject-activity form is a tool for revealing their ethnocultural specifics. UVs by the criterion of the mode of their existence, I are divided into ideal formations that exist in public consciousness in the form of "eternal" values inherent in the human race (truth, beauty, justice), and in a concrete historical form (equality, democracy). Obviously, the content of UVs is being transformed in time due to the life of a particular society, a certain historical period. For further analysis of the forms of existence of UVs in the Uzbek society, it is necessary to differentiate them according to the criterion of attitude to the social Form of consciousness or kobydnoy consciousness. In the general consciousness, values exist as an accepted ideal in the form of an abstract representation of the qualities due in all spheres of social life. In the extraneous consciousness, UVs function as value guidelines determining the goals and motives of the individual life of activity: UVs in the individual consciousness and appear as a set of goals that individuals set themselves in public practice. Obviously, values in the form of a social ideal or in individual consciousness are internal and mental formations that require symbolic (symbolic) support for their functioning: in the form of certain objects of material and spiritual culture or in the form of rituals (human ritual acts). This form of existence of UVs can be called symbolic objectification.

UVs are the restrictions developed by the society, imposed on the activity of members of society. Any joint actions of people carried out within the framework of social relations are correlated with the category of due, and therefore receive an assessment. The problems being developed in the framework of a new direction - linguoculturology - in turn, pose a task of paramount importance for researchers to establish linguoculturology as an independent discipline. Namely, the task of constructing the terminology and conceptual foundations of the emerging scientific field. In the already classic article S.A. Askoldova (Alekseeva) "The Concept and the Word" [2, p.269], the researcher considered the function of substitution as the most important function of concepts as means of cognition (we would now say: the most essential cognitive function). According to Askoldova, the concept itself "is a mental formation that replaces an indefinite number of objects in the process of thought. He may be a substitute for certain aspects of the subject or real actions, such as the concept of "justice". Finally, she completes his thought. A concept can be a substitute for various kinds of mental functions, such as mathematical concepts [2, p.270]. D.S. Likhachev in

his article "The Conceptosphere of the Russian Language", developing the conceptual theory of S. A. Askoldova, called the concept "an algebraic expression for each basic vocabulary meaning of a word used by native speakers in speech, spoken and written" [9, p. 281]. The question of which of the vocabulary meanings of a word is replaced by a concept, believes D.S. Likhachev, is decided on the basis of the context of usage or from the situation [9, p.281].

The problems being developed in the framework of a new direction - linguoculturology - in turn, pose a task of paramount importance for researchers to establish linguoculturology as an independent discipline. Experience in teaching Uzbek language accumulated in Uzbek tradition as a foreign one using the "language and culture" approach, was generalized and further developed in the monograph by D. Teshabayeva.

Without entering into the problem of the correlation of concepts of concept and value in culture, we only note the fact that the phenomenon of culture combines mental and physical activity of a human, including its artifacts results. It is no accident that a tradition of distinction has long existed in ethnography the so-called "spiritual" and "material" culture, with the second following from the first. Theory and Methods, which became the theoretical basis for the new linguistic discipline, the focus of which is the national linguistic personality. The concept of linguistic culture was put forward as a taxonomic unit of the synthesized description of the elements of language and culture, which was interpreted as a complex inter-level unit, which is a unity of linguistic.

As one of the most important problems of linguoculturology should be considered the problem of establishing the corps, composition, fundamental (basic, basic) national cultural concepts. This problem is interdisciplinary character, as it includes not only philosophical and linguistic aspects, but also cult urological in the broad sense of the word, as well as aspects of ethnology and ethno-psychology, considering such concepts that are relevant for our time as national / ethnic self-awareness, national character and mentality, and their role in intercultural interaction. The direction of research in this area, as we noted above, is called linguistic and philological conceptualism [8, p.112]. On the other hand, the concepts of national culture make up the object of linguoculturology.

Society as a stable social community of people with a system of social interactions among members of society is correlated primarily with communication, during which people organize both the communication itself and their joint activities. In the course of communication, according to K. Marx, "people process people" as opposed to activities where "people process objects". If in an activity

people process objects, and the accuracy of operations of an activity is controlled in culture by means of matching the characteristics of the product with the qualities of the sample, then in communication the success of "processing people by people" cannot be objectively controlled since the external form of people does not change in the process of communication, therefore, communication operations (technologies) are recorded in society in the form of vague approximate descriptions in the form of etiquette rules with varying degrees of accuracy of prescriptions, etc., because these descriptions are designed for the profane reader: the result is achieved not due to accuracy, but due to politest, due to the repeated repetition of verbal statements on the same topic that are varied in form, but identical in content.

Results

Linguists easily discussed that intercultural cooperation research was what they had always been doing: Historically, scholars simply equated culture with language assuming that language is one and the most visible and distinguishable aspect of culture. The tradition of contrastive linguistics comparing selected linguistic aspects and their realization in different languages could thus be taken as predetermined as a method for the comparison of cultures. Situations of intercultural contact from this perspective could primarily be seen as characterized by the fact that people of at least two different native languages meet. To start an interaction, at least one of them will then need to speak a foreign language, and some authors equate this multilingualism with multiculturalism. By the way, people speaking more than one language will also need to have some knowledge on more than one culture.

A much wider choice of works on intercultural communication conceives cultures as values instead of fixed and learnable knowledge. As noted by Geert Hofstede the world's national cultures into a framework of four linear dimensions may be seen as one of the most prominent and most strategic cited authors conceiving the relevance of culture to multi-cultural communication in terms of values underlying humans movement.

Those linguistic directions to intercultural communication assuming that underlying values and shared preferences are the crucial factors enabling people to exchange ideas and to understand each other may be put into three groups: Some of them point that values underlying discussion are by and large universal but that cultures differ in the ways people put these values into words. Furthermore, other approaches claim that underlying values are completely culture-relative and that they account for the core of cultural differences. Moreover, cultures are not adopted to differ in the way they put these values into words. A third group of studies assumes that both levels are culture-specific: Cultures differ in their

values underlying interaction, and they differ in their ways to put values into words. These lines will present some examples for each case. [5, p. 26]

The first group of directions mentioned assumes that culture influences interaction by determining the way universal values are put into words. For example for this approach comes from one of intercultural pragmatics' most extensive undertakings, the so-called *Cross-Cultural Speech Act Realization Project* [5, p.34]. According to the scientists of this project, principles of interpersonal politeness may be taken as culturally universal. One of these universals on politeness may be seen in the idea that it is mostly expressed by different modes of communicative indirectness. However, different languages provide very different conventions on how to verbally express people intention of being indirect.

Checking the literature on intercultural communication on this behalf may impact the rather disappointing impression that most of this research rather seems to be designed to integrate culture as a factor into formerly universalist approaches and by doing so to confirm these existing theories than to design new theories tailored to open the role of culture [11,p.72] Korean scholar KIM shows for speech communication research, that academic interest in the role of culture and motivation for research have undergone a long-term shift that itself shows some parallels to cross-cultural encounters: According to early scholars took the standpoint of a "'preen counter' research culture: 'I'm not interested'" [12,p.280]. This today may also be termed a universalist perspective assuming that scientific results on any scientific research question will produce the same results in all cultures. KIM then illustrates an "'initial encounter' research culture" of scholars assuming that "culture is a nuisance" that has to be dealt with as a cumbersome hindrance from insights [12, p.281]. Accordingly, KIM, most of the current research may be classified as carried out from the "'Captain Cook' research culture" of scholars proposing a "Let's discover and compare" mindset [12, p. 282]. To effectively take cross-cultural insights, KIM moreover pleads for a "'paradigm shift' research culture: 'beyond ethnocentric paradigms'" [12, p. 282]. Although KIM does not substantiate this idea any further, the subsequent literature review may prove this appraisal truer than it may seem at first sight.

A cultural researcher should take into account an unavoidable circumstance: he is the bearer of a certain ethnic culture, arming and at the same time organizing it with a certain system of categories. A native and other culture is accessible for understanding only through categories in the inherited criteria of perception and evaluation. A special place in the study of culture is occupied by universals, or universal representations of accumulated cultural experience, of which two main blocks can be distinguished. The first covers the categories that describe the objective world

that is transformed into activities: "space, time, thing, property, attitude, quantity, quality, causality, chance, necessity", etc. The second block contains categories that characterize a person as a member of a society, describe him in the structure of social relations: "man, society, I, others, labor, consciousness, truth, goodness, beauty, faith, hope, duty, conscience, justice, freedom" [9, p. 17]. These universals, which serve as a categorical grid for describing any culture, contain both invariant and variable ethno-specific features. In determining and scientific position, we proceed from the concept of B.C. Stepin on the types of scientific rationality in history and theoretical knowledge.

Conclusion

Basically, research of UVs in Uzbek culture requires special methods of analysis due to the specifics of the object being studied (axiological consciousness) that exist before the researcher of linguo-didactic aims. Consequently, the results of a study of consciousness must possess the given properties. It is important to understand that the consciousness of students has different ethno-cultural specifics, and therefore the learning process should be oriented on ownership of categories and the Uzbek culture, and on this basis, the values of modern Uzbeks. The results of the study of axiological consciousness are intended for writing manuals on the Uzbek language for children living in Uzbek families abroad, for studying without returning immigrants who settled in Uzbekistan for permanent residence and familiarizing themselves with the Uzbek culture, for compatriots coming to Uzbekistan from abroad. Researcher UVs in Uzbek culture is immersed in social reality in two ways:

1) It is connected with society through the norms and ideals of his professional activity;

2) It has his own axiological orientation and is connected with society by the relations of a member of society with a certain ethical, moral and sociopolitical position in the culture of an ethnos.

Hence, the characteristics of the epistemological position of the researcher in the analysis of UVs in Uzbek culture are as follows:

1. The study of values in Uzbek culture is a problem oriented study aimed at solving a specific pragmatic problem.

2. UVs in the Uzbek culture form a complex system of ideal objects with different appearances.

3. The content of UVs is socially constructed knowledge created by socially significant individuals and (leaders) and picked up by public institutions specializing in the formation of public consciousness.

The process of constructing their content in a particular society is a dialogue between society in the face of social institutions that form the public consciousness and the individual, as evidenced by options for understanding UV by representatives of different social strata [14, p. 448].

4. Inside, the scientific attitudes of the UVs researcher in the Uzbek culture depends on his socio-political position. Understanding of values depends not only on the object of analysis, but also on the language of description, because the researcher can hope for attention to the results obtained only if they are presented in an acceptable manner.

5. Linguoculturological analysis of UVs can be directly expanded due to psychological procedures by means of a simple "paradigmatic vaccination" by transferring research procedures from psychologists to linguoculturology.

The difficulty of analyzing the values of "*love, sevgi* or *muhabbat*" lies in the fact that it is truly an UVs inherent in all people communities, as a strictly obligatory prerequisite for the reproduction of an ethnic group in time and space. Human relations, called love and inherent in each ethnic group, have an ethnocultural specificity, manifested in various degrees of its humanization. The humanization of love also includes the humanization of the relationship of society to a woman, recognition of the convergence of ethical standards of behavior of men and women. Therefore, all judgments about love as an UVs should take into account its intercultural status and the specifics of the content of this value in each particular ethnic culture. However, the dual nature of UVs intercultural specific should be considered when analyzing any UVs. The analysis shows that the UVs "love" is directly related to the UVs "*pleasure, creativity*" and indirectly with the UVs "*comfort, family*". The relationship between the UV "*love*" and the UV "*pleasure, comfort, family*" is expected: the hedonistic coloring of the relationship between man and woman is well articulated and clearly understood. The connection with the UV "creativity" is less than expected, since not all members of the Uzbek society imagine that love is creativity, or rather, co-creation about men and women; the fact that in Uzbek culture there still exists such an idea of love can be regarded as an achievement of this culture. The discursive definition of the UV "love" contains almost all philosophical works addressing the problems of human generic qualities.

The word "*love, muhabbat*", according to A. Madvaliev[17, p.115] "1. *The feeling of rejected, cordial affection. 2. Addiction, addiction to something*" Obviously, dictionary entries from explanatory dictionaries such as A. Khozhiev's dictionary are externalities that are between the public and the ordinary consciousness. [20, p.200-201].

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Clarivate
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QR – Issue   QR – Article

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THE IMAGE OF THE CHILD AND THE MOTIVATION OF CHILDHOOD IN ERKIN AZAM'S WORKS

Abstract: This article covers the issues of children's image and childhood motives in the work of the people's writer of Uzbekistan Erkin A'zam. Then the works of the writer's collection named "Ertak bilan xayrlashuv" have been analyzed.
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Introduction

Many of the works of the authors of literature of the 1970s and 1980s are reflected in children's life. We can also see the works of Erkin A'zam with the same children's life. Careful observation of the work of the writer shows that in many of his works, childhood memories and motives served as literary material. Although the writer's childhood, partly as a teenager, lived in his hometown of Boysun, the later years of his life take place in the great Tashkent. However, most of his writings are based on his childhood memories and events. When we asked the writer about this, he answered:

"Бундоқ ўйлаб қаралса, ўтган умрнинг нари-бери тўртдан бир қисмигина Бойсунга тўгри келади. Қолгани – йигитлигу балоғат даври Тошкентда кечди. Мана, кексалик сари қадам ҳам шу шаҳарда қўйилаётир. Нону насиба деймиз-да, а? Бу шаҳри азимнинг ҳар гўша, ҳар қаричи менга шу қадар азиз, қадрдон бўлиб кетганки, ўзимни бемалол тошкентлик атайверсам бўлади.

... Тўгри пайқабсиз, ёзганларимнинг бевосита ёки билвосита Бойсуну бойсунликларга боғланмагани деярли йўқ. Акс ҳолда, қалам қурғур юрмай қолади. Умримнинг ўспиринлик йилларигина кечган у гўша ҳар қанча азизу мафтункор бўлмасин, бугун мен учун одатдаги

жугрофий маскан эмас, адабий-хаёлий бир маконга айланиб улгурган десам бўлади. Макон – кон, бир умр кавлаганингизда ҳам камаймайдиган, туби кўринмайдиган кон!

Сираси, ҳозирги Бойсун шаҳри ҳув болалик зеҳнимга муҳрланиб қолган жайдари Бойсун эмас, таниб бўлмас даражада ўзгариб кетган. Одамларини айтмайсизми – замонавий, жаҳонгашта!

Менинг эса, ўша "эски" Бойсунимни кўмсамоқдан, шу соғинчни достону китоб қилмоқдан ўзга чорам қолмаган" [1,571-572].

We think it is appropriate to briefly answer this writer's answer, which, in turn, will help us to clarify the subject.

Erkin A'zam started to work when he was still in school. The writer himself writes that at the age of fourteen he wrote a story called "Исмоил" [2,227]. The essence of the stories and narratives contained in his collection book named "Эртак билан хайрлашув" which published in 2007 is that of the events that are reflected in her childhood memories, heart and mind. M. Kuchkarova also mentioned this [2,226]. The collection includes the works of the author between the ages of 18 and 36. The main themes of these stories and narratives are the most

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beautiful moments of a pure and joyful childhood, full of dreams and romantic adolescence.

Analysis of Subject Matters

Most of the works in "Эртак билан хайрлашув" are published in Erkin A'zam's earlier published books and press releases. However, the story of the writer's first work, "Кечирасиз, ўртоқ муаллим!" is noteworthy as it is presented in this collection for the first time.

At first, we want to discuss on the same story was written by the writer when he was 18 years old. So, at the time the story was written, the writer himself was in his early teens. The amusement of childhood, stubbornness and obstinacy, the superstition has not yet gone, and the heroes of this story, written in a romantic way of life, are the 10th graders of the school: Ibrahim Normatov, Umar Safarov, and Akbar Jalolov. The events of the story is told in the language of the storyteller - the hero Ibrahim Normatov. The title of the story is the footnote "*Саркаш боланинг кундалигидан саҳифалар*". The composition combines sections that each have a different name. Each section is named after a specific subject or course. For example, "Адабиёт дарси", "Алгебра дарси" and so on. The work is based on the story line, as each storyteller-hero portrays a portrait of a science teacher, mostly in his approach to reality.

Characteristics of youth and adolescence are no stranger to the characters. At this age, a person has a high degree of imitation, curiosity, and self-esteem. A critical look at the environment requires truth and justice in every aspect.

Ibrahim, Omar and Akbar who are main heroes in "Кечирасиз, ўртоқ муаллим!" are also doing what their teachers say, not forgetting:

Биз – мен, файласуф Умар, "математик" Акбар эса уларнинг айтганини эмас қилганини қиламиз: ичамиз, чекамиз; мен Рисолат билан, Умар Озода билан, Акбар Малика билан юради..." [3,34]. His teachers were "an example" to them:

"*Ўқитувчилардан Турна пиён арақ ичади, Сафаров сигарет чекади, Туробадзе кутубхоначи қиз билан юради, Жосус Ҳожиқулов "математик"ни йигирма бир тарсаки урган... ва ҳоказо, ва ҳоказо...*" [3,34].

Through the eyes of the protagonist-hero in the work, the true look of his teachers becomes clear. The image of a literary teacher Jusur Hadjikulov (Jasur Hadzhikulov) is described as a hard-hearted and inspiring man. His answer to the question of the difference between the novel and the narrative, "the novel is about adults, the narrative is about young people," means that he is completely ignorant of literary science.

The image of Asadov, a teacher of algebra (nicknamed "Квадрат"), who starts his lesson with such sentence "квадратнинг квадрати нима бўлади" and often uses words "ўртоқлар"and "ошино" in his speech, can be seen with a slight laugh and a mild humor.

Gaffor Nurievich, a chemistry teacher, has a particular personality. His portrait is as follows: "*Ғаффор Нуриевичнинг бўйи паст, сочи сийрак, кўзи тийрак, маъноли боқиб туради. Ўз фанини ғоят севади, пухта билади*" [3,45]. This teacher, who has sacrificed his life for chemistry, always addresses his rhetoric and solemnity. We see this image as a character, and it is easy to feel sympathy for the storyteller.

The story also features various characters like Salimov, a biology teacher named "Ламарг", a history teacher, Turobadze, who uses the "adze" in their students' names who go to the school canteen during the lessons and astronomy teacher Tall Hamrokulov who always says moral advice instead of teaching lesson materials.

As we read this story, we are suddenly thinking of another work by Erkin A'zam "Отойининг туғилган йили". This story is a logical continuation of "Кечирасиз, ўртоқ муаллим!" The narrator becomes Ibrahim Normatov (reader) in the next story Askar Shodibek's son (student). Askar Shodibek's son grew up in Abraham's parochialism. Both characters do not sit well, they just tell the truth to their interlocutor. He does not even spare his teachers. Ibrahim says that the essay plan drawn up by the teacher of literature Hodzhikulov is illiterate, and Askar Shodibek ug'li is a master of literature history, saying that "дарсликда бор гапларни кўчириб ўтиришга одатланмаганман". We also observe the language in the stories we compare. In the language of works, cynicism prevails. The comment "*Саркаш боланинг кундалигидан саҳифалар*" under the heading "Кечирасиз, ўртоқ муаллим!" is replaced by "*Шартакилик қиссаси*" in the next story.

The story "Кечирасиз, ўртоқ муаллим!" is not only the foundation for the "Отойининг туғилган йили", but also the "autograph" for the writer's entire work. This is because the cynical style that forms the leitmotif of the literary work, the basis of the romantic and contingent heroes, is the proof that our original works are in harmony.

If we look at Erkin A'zam's early stories, we will see that they also reflect the memories of childhood and adolescence. The story of "Эртак билан хайрлашув", created in 1970, is also one of them.

Komil's favorite hobby is reading a book and debating with his librarian neighbor, Rohat.

For Komil, it seems to be a thousand times better than childhood fun and toys, such as kicking balls at school grounds, making friends with girls, sending them secret letters. He talks and talks with his sister Rohat about the fate of the heroes. However, those sweet moments will not last long. Rohat's grandmother, who has a "тили заҳар, ўзи ширин жиккаккина", gives her in marriage. Now, the controversy and controversy will end, and their "fairy

tale" will end. This is the whole story in the story. But the purpose of the writer is to show the process of spiritual development in the child's heart. As a rule, adults forget that children have their own unique world, fantasy world. The story of the character, Komil, with respect to Rohat has the respect, affection, love and sincerity of the sisters. He can freely handle Rohat, who has become his sister. Rohat also sees and loves him as his brother. The writer does not explicitly reveal the changes that are taking place in the heart and Rohat's soul. But it's not hard to find out in the textual layers. A girl who reads a great deal of arguments with Komil, who views her as her own brother, can live in a romantic world without her dreams, her own secrets. Only he sacrifices these secret dreams for the sake of his grandmother's wishes. He is forced to marry a guy he has not seen yet.

The marriage of Rohat's sister will have an effect on the mentality of Komil. It feels jealous and jealous of Rohat's sister. This will gradually become bitter. Now he's a different kid. We can see this from his actions, such as his lack of interest in the book, his playing with friends and his friendship with girls. The story of "Эртак билан хайрлашув" is artistic depictions of child psychology.

The protagonist of the story "Шаҳардан одам келди" is also in the same vein as Komil. In the story it is mentioned several times that his name is Shomat. Basically, it's called Child. His dream was to go to the city. The writer describes his condition as follows: "*У шаҳарни ҳам кўрган. Бултур кузакда отаси билан борган эди.*

Шаҳарда одам кўп! Машиналар-чи!.. Шапкали, кўзлари қизарган қизғанчиқ одамнинг машинасига ўхшамаган, ундан чиройлироқ машиналар, катта-катта!

У шаҳарни яхши кўради. Зиёддек бўлсин ҳали, боради. Отаси айтган. Зиёд акаси шаҳарда – интернатда ўқийди. Икки-уч ойда бир, ферма мудирининг отига мингашиб келади. Кийимлари бошқача, гапларига ҳам тушуниш қийин.

Бола кун-узуккун дўнг бошида ўтириб шаҳар ҳақида ўйлайди. Баъзан қочиб кетгиси келади. Қочиб ҳам кўрди..." [3,118].

What the kid wants today - dreaming of seeing the city, sounds ridiculous. But when we compare the 70s of the last century and the present one, we see huge differences. During these years, there has been an unprecedented change in the minds, spirits and attitudes of people. There is no difference between rural and urban areas today. Today's kids are able to connect with anywhere in the world through the virtual world. But there is another important point to note. Are we now listening to the dreams of an adult child who is so obsessed with materialistic concerns? What interests them? Creating all the necessary financial resources will not solve the problem. In this

regard, the issues raised in Erkin Azam's 1973 story "Шаҳардан одам келди" are still relevant today.

Hearing the news of Uncle Hamrokul's nephew coming to the village, the town boy bites his dreams. As he grazes in the field, his thoughts and feelings are filled with the desire to see the city man and his sweet dreams about the city. He looks forward to the words of the town man, "Will you go with me?" But neither the city nor the other people pay attention to it. No one is accounted for by the revolutions in his heart. The writer of the child's mental state, who has heard of the departure of the long-awaited downtown man, says: "*Бола бўшашиб чўнқайди, юзини тиззаси устида чалиштирган қўлларига босган кўйи хийла замон карахт бўлиб қолди. Кейин аста ўгирилиб тоғ томонга қаради. Шунда, кезавериб қадрдон бўлиб кетган паст-баланд адирлари, учи найзадек қоялар, оппоқ булутлар қўниб турган олис тоғ чўққиси кўзига фавқулодда ажиб кўринди. Ўша оппоқ булутлар қўниб турган чўққи ортида ҳамон ғаройиб бир шаҳар бордек туюларди унга...*" [3,124].

The story is told by the writer with subtle details of the breakthroughs in the broken child's psyche.

In the story "Оқ кема" of Shomat Ch.Aytmatov's "Шаҳардан одам келди", the Child resembles the image of the Exalted Child in the story of Khairiddin Sultan's "Олис "Артек" ҳақида хотиралар". The situation they fall for is the same. All three images had their dreams broken and their hearts broken. They behave differently in this situation. The Outstanding Boy in "Олис "Artek" decides to give up his dream, based on his circumstances. The "Оқ кема" boy drowns in the sea in search of his dream. And the child of the "Шаҳардан одам келди" gets depressed.

Chingiz Aitmatov's "Оқ кема" story, which was created in the 1970s and caused quite a stir and controversy. Among them are H. Sultan's "Олис "Артек" ҳақида хотиралар"and E. A'zam's "Шаҳардан одам келди" which we have analyzed. In his research, Sh. Davronova compared the Supernatural boy with the hero of the "Оқ кема" [4, 44].

The footage of "Шаҳардан одам келди" under the heading The Boy in *"Оқ кема"*shows that it was created by Chingiz Aitmatov's creative impression.

Chingiz Aitmatov did not justify the child as the hero of *"Оқ кема"* story, which is a combination of myths, legends and reality. After all, a child is regarded as a symbol of integrity, purity, purity, dreams, as well as the successor and successor of the future and the generation, the nation. The whole society, through the dreams of Writer Baba, reveals everything that the current regime has done, the tragedy of the nation. We should not be mistaken in saying that the writer expresses concern about the future of the nation.

Research Methodology

The story of "Музқаймоқ" (1986) is featured in Erkin A'zam's work. This story is also based on childhood memories. His hero loves a city like the Child in "Шаҳардан одам келди": "*Мен азалдан шаҳарпараст эдим. Шаҳарни яхши кўрардим, шаҳардаги соя-салқин, озода майдонларни, кенг-катта кўчаларни, кўчалар бўйидаги кўкиш дўкончаларда ширин жилмайиб турадиган оқ пешгирли хушмуомала холаларни – музқаймоқни, ичиб қонмайдиган қип-қизил шарбатларни, у ёқдан-бу ёққа ғиз-ғиз учиб юрадиган турли-туман машиналарни...*" [3,82].

The protagonist not only dreams of going to town like the Child in "Шаҳардан одам келди", but also tries to make it happen. Shakhsanam Sopieva, the hero of the "Музқаймоқ" and Child Story of Khairiddin Sultanov's "Олис "Артек" ҳақида хотиралар", "compares an excellent boy with the following: "The character of "Музқаймоқ" by Erkin A'zam is also almost the same as a Superman. But his dream is to get bored in another mountain village, where he wants to go. He relates the age-old approach to the story, describing the events that led to his first visit to the city, eating ice cream and loving the city for a lifetime, and then disregarding the ice cream. Standing in the city with his father, who runs from his father in a "driver's seat," or joins Uncle Misha, the town, is a stubborn, unreasonable child. The perfect child is an early adult who thinks thoroughly before doing anything. That is why he refuses to go to Artek even though he does not want to." [5,59]

In fact, the Child in "Музқаймоқ"stories of "Шаҳардан одам келди" and "Олис "Артек" ҳақида хотиралар" are distinguished from their heroes by their stubborn, obstinate, inferior behavior.

Many elements in the story give rise to the idea that he is autobiographical. First, the stories are told by the first person, the "I". This is one of the most commonly used elements of the autobiographical genre. Although this method is the most commonly used artistic tool in other genres, it further enhances the autobiographical genre's requirements. Second, the storyteller's name is not used anywhere. Misha aka (Mengliboy) calls her Alikboy ("*Менинг отим Алишер эмас, Алижон ҳам эмас – нега "Алик" бўламан?*" [3, 90]). Therefore, the storyteller keeps his name here too. Only from the other characters' talk can we find out that the narrator is "Abraev's son." It is noteworthy that another writer's story is also mentioned in "Қор босган давон" by the same storyteller as "Abraev's son". In either case, it is easy to see that the father of the narrator, Abraev, is a respected leader who is widely respected. So the author chose this name as a conditional name. In ice cream, there is a commonality between the storyteller's father and the author's father.The writer's father had held senior and junior positions in Boysun and was one of the most respected people in the district. This is stated in his autobiography [3, 5]. Also, some of the storytellers' stories are real. In fact, many people have been involved in desert cultivation and cotton planting in the mountain villages, and the population has been displaced. It dates back to the 60s of the last century. The events in the story are also relevant to this period. This passage also confirms our view: "*Олтмишинчи йилларнинг барчага маълум кезлари, дўконларда ун қаҳат, эҳтиёткорроқ кимсалар бостирма-ю ертўлаларига ғамлаб олишган*" [3, 84].

In one of our verbal interviews with the writer, we asked him about the events in "Музқаймоқ"and whether the characters in his life were in his life. Erkin A'zam confirmed that the story was autobiographical.

Analysis and results

Works of any autobiographical character should be considered, first of all, as a work of art. As for the artist, the events that he knows, the stories he sees, and the life of his acquaintances serve as a living material, and his biography is also included. Sometimes you notice it and sometimes it doesn't. In his words Erkin A'zam said, "Biography is an official document. It is often dominated by numbers. The true biography of the writer is reflected in his works. It is partly written and it will be continued" [3, 6].

Generally, childhood motives and childhood memories play an important role in Erkin A'zam's works. These memories have served as material for many of his works. In his works, such as "Анойининг жайдари олмаси", "Хотира", "Остона", "Кўк эшик", "Файзининг амакиси", "Қор босган довон", "Боғболалик Кўкалдош", "Ватанпарвар", "Бир дақиқа кўзингни юм" also served as a literary source.

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INTERNATIONAL ASSESSMENT RESEARCH: THE TEACHING OF PISA AND PIRLS MATERIALS IN GENERAL SECONDARY SCHOOLS, SCIENTIFIC METHODS

Abstract: In this article, it was tried to cover the issues of the scientific methodological basis of the teaching of international evaluation studies PISA and PIRLS materials in secondary schools. PISA it is a program carried out to assess the achievements and shortcomings of students in the field of education, the main purpose of which is to increase the literacy of 15 – year-old students, to increase their mathematical potential, as well as to assess the level of knowledge in the Natural Sciences in the form of various tests. In 2021, our country will participate in this program for the first time. To prepare for this process, it is necessary to adapt our training program to it. The article will dwell on similar issues in detail.

Key words: International Assessment studies, scientific methodological bases of teaching in secondary schools in general, international assessment programs for the quality of Education, PISA, PIRLS, curricula.

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Introduction

At a time when our country is developing rapidly in the direction of innovative development, it is necessary to support the young people who are the continuation of our future in all aspects of their creative ideas and creativity, to formulate their knowledge, skills, and skills, as well as to improve the evaluation system based on advanced foreign experience, international criteria and, it is important to cooperate closely with research institutions. Today, Wide Opportunities and conditions for education are created in our country. A group of 20 people, consisting of specialists of the state administration for quality control of Education under the Cabinet of Ministers of the Republic of Uzbekistan, the Ministry of public education and its regional departments, the Republican Education Center and the National Center for quality assessment of Education, participated in a seminar-training in Moscow intending to study the Russian experience

In cooperation with the World Bank and the Russian Training Center, seminars on the topic "international comparative studies in the system of assessing the quality of Education - as a mechanism for improving school education" were held in Moscow on 18-22 February this ear, where lectures and round tables were organized by well-known specialists in the field of Education Quality Assessment and international

So what is the benefit of this seminar to the participants? What topics were put forward during the workshop? Head of the National Center for quality control of the education of the state oil company of the Republic of Azerbaijan (SOCAR).Ismoilov said that during the period of global changes in the seminar, the trends in the development of the system of assessing the quality of education of different levels, Russia's participation in international comparative studies on assessing the quality of education, opportunities to increase the capacity of the educational system, Essex analysis of the results of international comparative studies on assessing the quality, meaningful lectures and trainings were conducted on the evaluation of mathematical and creative thinking literacy, the use of

international research methodology and evaluation criteria in the creation of national educational-methodical and measurement materials, strategic directions of assessing the quality of education in the Russian Federation and other interesting and relevant topics. It should be noted that since the educational system of Uzbekistan is the first time involved in the International Studies of PISA and PIRLS on the assessment of the quality of education, there are different concepts and concepts among teachers and students about the essence and control-test instruments of this research. In turn, the more correct formation of these imaginations is an important factor in effective preparation for research, which is planned to take place in the 2021 year.

The peculiarity of the seminars was that the participants were able to get acquainted with the instruments of PISA, PIRLS research, as well as to see their practical support. In addition to providing participants with comprehensive information about the content of PISA and PIRLS research, it has also been tested in the practice of testing instruments in computer and paper-based processes, serving to develop participants ' understanding of the processes of computer-based research. This, in turn, has played an important role in the implementation of these studies by putting itself in place of the students, while at the same time having a broader idea of the aspects that particular attention should be paid in the successful preparation for future studies.

During the Seminar, attention should be paid to the separation of international experts and specialists into categories that take into account, such as their specialization, location in the study of the rating of schools, the quality of education depends not only on the teacher-reader relationship, but also on the environment and conditions, the need to set goals that develop the skills, not to punish schools with low performance on the results of International Studies, but rather to support students in obtaining analytical information that will help them to carry out reforms in the educational system afterward, not only to provide students with a good result in exactly the tests of PISA and a particular program but also to, it was noted that the achievement of improving the quality of education through the rotation of school directors and teachers from time to time, focusing on the weak aspects of the education system in the process of preparation for international studies, should not neglect and appreciate its strengths, as well as other points of view.

The conceptual approach to the evaluation of educational achievements is to take into account the trend of changes in the evaluation of educational characteristics, that is, from the evaluation of knowledge, skills, and skills to the evaluation of literacy and competence, to change the boundaries of the conceptual evaluation and its criteria, to increase the amount of meaningful text and structured

assignments, to change, such views as changing the priority in education go, developing functional literacy go are also expressed by the speakers.

Information was given about the projects aimed at the development of the Russian national education system, increasing the international competitiveness of Russian education, including the project "Modern School". This project is aimed at introducing various educational technologies, new methods of teaching and learning education in the general secondary education system, increasing the interest and motivation of students towards learning. This project is attended by all regions of the Russian Federation, and based on the new project, it is planned to build, reconstruct schools, strengthen the material and technical base, support the development of social infrastructure in rural areas, at the same time update educational standards. It was noted that special attention should be paid to the requirements of international advanced experience, including modern research, in improving educational standards.

Based on the studied international experience, it is planned to conduct propaganda based on conducting seminars, round tables in the regions of Uzbekistan, to provide comprehensive information to the teams of schools on preparation for international research.

In cooperation with the Read program of the World Bank, it is planned to visit Uzbekistan in April of this ear a group of Russian experts on the directions within the framework of international studies, to support their activities by providing training courses for creative groups developing educational and control test materials, providing methodological assistance and providing advice on the professional development of pedagogical

In recent ears, as a result of the reforms carried out in our country, huge economic growth indicators are being achieved, the demand for qualified personnel and mature specialists in all spheres is increasing.

This in itself requires an increase in the characteristics of our students ' interest in the lessons and an increase in the attention of teachers to an all-round education. The fact that the above requirements are very important for the education system means that, like most foreign countries, it is necessary to involve in the field of advanced experiments aimed at improving the quality of education by assessing and monitoring the development of education and science.

In the resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 8, 2018, № 997 "on measures for the organization of international research in the field of assessing the quality of education in the system of Public Education", the following tasks were taken:

- To make changes and additions to the content of state educational standards, educational programs, and educational literature in the subjects of study,

Clarivate Analytics *indexed*

mathematics and natural direction based on the results of International Studies;

- Creation and integration of a national database of questions on the direction of the PISA assessment program;

to systematically conduct tests aimed at creating a national system of assessing the literacy of students and assessing the formation of practical skills in 2019-2021 ears.

For this purpose, preparatory work is carried out in our country for this event.

The Cabinet of Ministers decision No. 997 noted the organization of international research on the following international evaluation programs:

- Progress in International Reading and Literacy Study (PIRLS — - to assess the level of reading and understanding of the text by Elementary 4th graders;

- Trends in International Mathematics and Science Study — TIMSS)-to assess the level of students ' proficiency in mathematics and Natural Sciences in Grades 4 and 8;

- The software for International Student Assessment (PISA) — to assess the literacy level of 15-year-old students in reading, mathematics, and Natural Sciences;

- The Teaching and Learning International Survey (TALIS) — for the study of the environment of teaching and learning of managers and pedagogical personnel in general secondary educational institutions as well as the working conditions of teachers.

What international programs will the Republic of Uzbekistan participate in in 2021: (PISA) — assessment of the literacy level of 15-year-old students in the subjects of study, mathematics and natural direction,

(PIRLS)-an assessment of the level of reading and understanding of the text of elementary 4-graders.

In this regard, what does participation in international studies on "quality assessment of Education" give to Uzbekistan? our answer to the question ”; is as follows:

1. The results obtained from the studies make it possible to conclude the quality of education in the country and its role, taking into account international standards;

2. It is used to reform the national education system, improve the content of education, programs for training and professional development of pedagogical personnel, as well as to create a new generation of textbooks by specialists;

3. International studies have a positive impact on the quality of National Research in the field of Education:

4. It makes it possible to create a national assessment system based on high economic efficiency at the level of international standards.

On January 25, the first official meeting on the participation of the head of the state administration for quality control of Education under the Cabinet of ministers Ulugbek Tashkenbayev and the director of the International Association for the Evaluation of educational achievement Andrea Netton in Amsterdam was held.

Recall that the state party for quality control of Education under the Cabinet of Ministers of the Republic of Uzbekistan reached an agreement on participation in international assessment studies, including international assessment studies PISA-2021 with the OECD.

PIRLS (Progress in International Reading Literacy Study — rise in International Reading Literacy Study) is an international assessment system that evaluates the quality of text reading and comprehension levels of young people studying in Primary schools in different countries. This type of test is designed to be conducted once every 5 ears, according to the results of its latest 2016-the ear research, the Russian Federation is leading.

The International Association for evaluation of educational achievement is an international partner of national research institutes, research agencies, scientists and analysts who work to evaluate, understand and improve education worldwide. More than 60 countries and more than 100 educational institutions are participating in the network of this non-profit and independent organization. Since 1958, the IEA has been distinguished from other international organizations by measures to eliminate shortcomings in the educational system in the process of assessing the literacy of students in mathematics, natural sciences and the potential for reading, as well as by creating acceptable recommendations.

At the 25th Yanvar meeting, it was noted that the initiative of Uzbekistan to participate in the research of the PIRLS program for 2021 was greatly welcomed by the IEA and that all necessary assistance and recommendations would be provided by the organization. Also at the meeting, organizational issues related to participation in PIRLS-2021 research, namely the conditions of participation, the stages of carrying out research, the guidelines for the effective organization of research and many other tasks, were discussed in detail.

At the end of the meeting, it was agreed to ensure the participation of Representatives of Uzbekistan in the expanded meeting of the IEA leadership and to sign an official agreement.

It is known that during the period of changes, the educational system is subject to a rapid development due to social processes. Through education, a new generation is formed, which can perform future tasks in society.

Taking into account this, special attention is paid to strengthening the material and technical base of secondary schools and pre-school educational institutions, creating the necessary conditions and opportunities for the comprehensive knowledge of the

younger generation. As a result of such reforms carried out in our country, huge indicators of economic growth are being achieved, which is an impetus for the further increase in demand for qualified personnel and mature specialists.

The satisfaction of such a demand is, in turn, the need to increase the nature of the interest in reading and classes among young people and the realization of the attention of teachers to comprehensive education through modern social innovations.

Specialists of the Independent Institute for monitoring the formation of civil society, taking into account that such requirements are very important for today's educational system, have studied some advanced experiments aimed at improving the quality of education by assessing and monitoring the development of education and science in most foreign countries.

In particular, there are several international programs such as PISA (international program for assessing students ' achievements in education), PIRLS (international study that determines the level of Reading and understanding of the text), TIMSS (international monitoring of the quality of mathematics and Exact Sciences in the school), which determine the quality, level, and level of education in the world, and they are widely used

PISA is an international program for assessing students ' achievements in the field of education, in which the test assesses the knowledge of schoolchildren in the world countries and the skills of applying them in practice. The main objective of the program is to evaluate the ability of 15-year-old students to use the knowledge and experience they receive in education sight to solve various life tasks that they encounter in social relationships and human activities. This test is conducted every three ears. Only adolescents under 15 ears of age participate in the test. The PISA program, aimed at monitoring the quality of education in the school, is conducted in three main areas: reading, mathematics and social science literacy.

Only in 2015, more than 70 countries took part in the test of the PISA international program. In general, the PISA program will have a significant impact on the policies of the states in the field of Education. Each state based on the results of the research conducted sees its position concerning other states by objectively identifying its strengths and weaknesses in the field of education and determines its directions and strategies in improving the educational process in educational institutions.

In the PIRLS survey, more than 50 countries are reaching. The purpose of this international study is to determine and evaluate the specific characteristics of Primary School students in the educational system which is composed of the different educational systems as well as the preparation of the text for reading and acceptance as well as the various

achievement of the students. Of course, such research is of great importance to workers, scholars, Methodists, teachers, parents and community representatives in the field of public education.

TMS - is also widely implemented in the education system of world countries. The TMSS program was established by the International Association for the Evaluation of Educational Achievements (IEA), the International Association for the Evaluation of Educational Achievements, this study will determine the quality, level, attitude, interest of mathematics and social science education among 4 and 8 graders. Every 4 ears, a is taken. This study, like the PIRLS study, will conduct additional questionnaires among students, school administration and teachers and will identify the major which is hindering the field of science. This makes it possible to compare the standards of education developed in that country and the effectiveness of education with that of other countries. According to the results of the 2015- ear study of the TMSS, the education system of such countries as the United States, Singapore, Hong Kong, the Republic of Korea, Japan, Russia, Great Britain occupied the highest figures. It should be recognized that in these states, special attention is paid to the high-level acquisition of Exact Sciences with the aim of mastering, industrialization and high-level development of high-tech, in which the number of students in the group or class is determined not to exceed 16 people in terms of continuous work on them and teaching of specific subjects Such experience is also available in the US, and since 1999, taking into account that one teacher can give knowledge and education to 16 children during 40-minute lessons, the number of students in groups in educational institutions is set to 16 by the presidential decree.

—Literacy question refers to the success of students in the implementation of their plans in the future, that is, the acquisition of knowledge, preparation for labor activity, the acquisition of literacy skills as the main tool for participation in social life and labor. The essence of the concept consists in understanding, analyzing, thinking, observing, applying to live the signs that characterize it.

—When writing text, we mean texts that are printed, handwritten, depicted on the display, used natural language. Such texts can consist of visual images in the form of diagrams, pictures, cards, tables, graphics. Except for films, TV shows, multipliers, the introduction of unconditional pictures, because they require a different way of perception. When visual images are inserted, the texts can be divided into holistic (without such images) and non-holistic (with images) texts. At the same time, visual images (visual texts) can also be given separately independently.

It is impossible to categorize texts perfectly. For the study, the following general characteristics of the texts were found to be very important:

- clarity and consistency of the statement;

- their reality;

- Fast characterization without analysis (scientific, practical and other texts) and texture;

- artistry (artistic publicists and other texts) is their holistic and unique feature.

The study uses all types of texts, including texts that do not fit into any category.

In general, it is precisely in our country that there is no participation of such international programs in the evaluation and monitoring of the educational system, or that the "national program" for the evaluation or monitoring of the level of youth knowledge of the pupil has not been created, which limits the possibility of determining the quality of the level of mastering as well as, the fact that the level of training in primary and secondary schools, in general, is lagging behind the pace of reform will bring about a shortage of qualified personnel shortly.

Taking into account this, we consider it permissible to implement the following proposals:

1. To study in detail the issue of Uzbekistan's participation in international education quality assessment programs and ensure its participation in these programs;

2. To create a "national program" for assessing or monitoring the level of youth knowledge of students based on international experience;

3. Considering the most advanced results of scientific achievements and the publication of literature in English, consideration of the issue of the introduction of various foreign programs teaching English in schools;

4. To determine the qualification requirements of specialists responsible for the provision of education in preschool educational institutions by specific criteria and to establish the full responsibility of children in the direction of general education by law;

5. To determine the maximum and minimum indicators of the number of pupils in groups and classes in preschool and general secondary educational institutions based on the methods tested in international experience;

With the help of psychological tests, the organization of specialized classes in each school for 8-9-year-olds, separating talented children from primary classes.

To determine the differences in the ability of students to read different types of texts does not fall within the objective function of the study. The purpose of the study is to find out the results that are common and significant to them by offering more used texts in life so that students can understand what they are reading.

The general summary classification of texts based on the study is as follows:

Holistic texts:

- Description (statement) artistic and technical assignments 13%

- Storytelling (story, Report, reportage) 22%

- Explanation (understandingtirib giving, essay, description, explanation, summary (resume), interpretation (interpretation)13%

- Dalillash (commentaries, scientific justification) 13%

- Instruction-manual (instruction for doing work, rules, statutes, laws) 5%

Non-holistic texts:

- Charts -11%

- Diagrams -3%

- Tables -11%

- Cards -3%

- Document samples - (tax documents, visiting papers, questionnaires) -3%

- Information papers and announcements 2%

When evaluating literacy, the following five aspects are taken into account:

1) to understand the general orientation of the text content and its logical integrity (20% of assignments).

2) identification of data (20%)

3) interpretation of the text, interpretation (30%)

4) analysis of text content, observation (15%)

5) thinking over the style of the text (15%) all aspects of Reading Literacy are interrelated with each other.

The successful discharge of the second aspect depends on the correct execution of the first. A full understanding of the text presupposes the level of in-depth knowledge of each aspect of the reader.

To determine what the content of the text is aimed at and to understand its meaning integrity, it is necessary to determine the general purpose of the main topic or what is the purpose for which the text is intended. To do this, the reader himself must be able to think up a title to the text, draw up a thesis that represents the general meaning of the text, explain the order of the lines shown in the text, determine from what the main components of the graph or tables are examples, determine the meaning of the card or picture. Tasks such as determining the purpose are assigned.

Assignments aimed at determining whether one understands the text in general or not can be given to readers to determine the compatibility between the part of the text and the general idea in the form of a question, the compatibility between the part of the text and the specific interpretation given by the author.

Among the given definitions of the idea of the text, the proposal to choose a generalized, predicate indicates the skill of the reader to distinguish the main idea from the second.

To perform tasks, the reader must know the structure of the text, the features of the genre, notice the subtleties of the meaning in which the word is expressed, understand the author's opinion, and be

able to distinguish between the proverb that the author gives to the described event and the proverb that is described. Assignments that show the understanding of the style of the text-critical analysis of the work activity, the appropriateness of the image to the idea that the author thought, or the assessment of the appropriateness of the text as a stylistic interpretation, and other methods.

─The term literacy is used to emphasize the skill of students to apply the acquired knowledge to everyday life.

For example, functional reading (service, work) implies the ability of the reader to receive information and evaluate it, to read diagrams, to find links (links) in the text, to interpret, interpret, to conclude. Literacy of reading is the ability to perceive the forms of written language that are required by society and respected by people and to apply them in practice.

Also, students will be able to master the content of the texts through various forms as well as figures.

Students first of all study to gain knowledge. They also study to participate in everyday life, as well as to occupy a worthy place in society. Pisa and PIRLS programs are considered to be important in terms of students ' knowledge, World outlook on growth and development. At the same time, he is, directly and indirectly, involved in the rapid development of the quality of Education. Currently, several developed countries are conducting such evaluation systems among students. In particular, in Uzbekistan, this assessment system will be conducted among schoolchildren in 2021. The main purpose of this project is to further develop the minds of the students, expand their worldview, as well as to provide the children worthy of our state, that is, mature personnel.

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FORMATION OF CREATIVE THINKING IN PRIMARY SCHOOL STUDENTS

Abstract: In this article, it is aimed to talk about the formation of creative thinking in primary school students, to touch on the issue of formation of free-thinking based on principles of development of independent thinking ability and education of Primary School students.

Key words: logical thinking, visual - imaginative thinking, divergent thinking, convergent thinking, productive or creative thinking, as an important factor of the teacher's personality, creativeness, pedagogical activity, pedagogical skill.

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Introduction

It is envisaged that the upbringing of our youth as an independent-minded all-round mature is carried out at every young stage, and here such young people develop the ability to think independently and to educate free thinking, to integrate the idea of national independence into the consciousness of young people every possible obstacle and to educate them in the spirit of another important function of this is to enrich our youth in all educational institutions in the system of continuous education with the ideas of national independence in the process of developing the ability to think independently and to educate free thinking, to enrich the consciousness spiritually, to arm the gap in their spirituality only for good, with the knowledge, skills, skills necessary for the

The practical function of this is to enrich the minds of young people spiritually and to develop the ability to think independently and to educate free thinking in the process of family, neighborhood, General secondary education, continuous law-based education system is an expression from the formation of high spiritual views and independent free-thinking in the minds of young people. All that a person perceives, keeps in his memory, will have a certain meaning and essence for him. Otherwise, he will not

even remember, the next time he collides with an analog object, he will not pay attention to it, too, the figure will continue to turn into a Fon. That is, we want all of what we see, hear, feel to be meaningful. It is also characteristic that the meaning given by us to such things and events is perceived differently by each individual. For example, for a scientist, any book - if the meaning of his life, the land for the peasant and the harvest from it-is considered significant. Even then, one thing is different in meaning and meaning for different people. If we take the example of the same book, then for the engineer engaged in the book industry - the product of production, for the seller of the bookstore - the goods - the product, for the reader - the source of knowledge, for the author scientist - the fruit of his creation, the most valuable thing. Our attitude to each thing directly affects its dignity for us, it can be got positive, go negative. From this point of view, too, we are in a selective attitude to things and events.

The more boring the lecture on cybernetic modeling for a student who has chosen to earn a profession in linguistics, the more relevant the information about money, benefits and ways of earning for those who want to acquire an economic profession, the more morphological analysis of a

simple word - the more indifferent the situation will come. So the basis of our understanding of the world, its secrets, lies in the degree of personal connection, the significance of things and events for us. The process of cognition associated with our understanding of such a world, our understanding and our conscious attitude to it and our isolation is called contemplation, thinking in psychology. Contemplation is a form of generalized and abstract reflection, which ensures that there are complex, comprehensive relations between what are considered objects of knowledge of the human mind and phenomena.

Problems of thought have long been overlooked by psychologists with its complexity, it was considered a matter of opinion, mainly philosophers and logicians. The German scientist Wilhelm Wundt, who was considered the patronymic of the science of Psychology, also divided psychology into two parts - physiological psychology (a science that experimentally studies cognitive processes) and psychology of, who also included psychology of speech and thought into the composition of the last psychology and considered that it is impossible to study it experimentally, These conclusions show how complex the processes of thinking and thinking are in nature. But still, it is worth noting that the ban, first of all, the process of thinking and thinking - these are the processes of cognition;

* Secondly, they are also a form of reflection of being by an individual, a form of indirect reflection by generalizing;

* thirdly, these processes are also studied by experimental psychology;

* from the quatrain, contemplation is the highest and highest level form of cognition.

The perfect definition for the designation of the subject of contemplation. It is observed in the textbook of Tixomirov:" thinking is a process, cognitive activity, which consists in generalizing reality with its output, characterizing Bavarian reflection, dividing it into species, depending on the degree of generalization and the novelty of the means used, generalizations."

At present, there are different views and definitions on the subject of contemplation. S.L.Rubinshteyn to the main subject of psychological study is the process, manifested as an activity, that is, it emphasizes the activity of the subject. A.N. Leontev are aware that thinking is an activity of thinking, dividing it into different views, but he calls it a predestined practical activity. According to T. A. Galperin, contemplation is an orientation research activity. A.V.Brushlinskiy points out such aspects of thinking like the search for and discovery of important points of view, the prediction of hypotheses and theories, the features of pre-perception. He is a scientist who generalized his thinking and proved that there is a new and opening feature in it.

The nobility and complexity of thinking are that it is different from perception, without direct reflection, it allows to reflect things and their properties even when they are not. For example, when it comes to the subtropical regions of Africa, a person who has not gone to Africa once in his life can understand and accept this information even for the subtropical nature of it. It is also possible that during the test the student will be able to speak figuratively about the legalities that he studied yesterday, tested in laboratory conditions, as if they were opposite, and prove the events that occurred again utilizing formulas and statistical calculations. Based on these operations lies the thought processes.

The organ that provides our vision is our brain. All computational work-from planning to the most elementary actions, to proving complex abstract theorems, operations take place in the brain. Therefore, if you ask a person to express an opinion about a difficult matter when he is very tired, he will answer that" now my head hurts, I am very tired, let me come to myself a little, then we will think". So it turns out that the thinking activity with brain activity is intertwined. The reasoning ability and possibilities of our brain are so great that, according to some scientists, its laws of operation are close to the activities of complex, extremely "intelligent" computers, which now appear after 100-200 years, and not the computers that we are using.

All household dreams that come to our heads are thoughts. It is impossible to imagine a normal person without thoughts, every moment, every minute the human brain is occupied by candid thoughts. To arrange them, pay attention to the need, solve it employing internal or external speech is a thought process.

The generalization operation of reasoning is divided into these types:

By content: elementary; empirical; understandable; theoretical.

According to the direction of the idea: from private to general; from general to private; from single to general and more private; from general to private and from that same general to more general; from less general to more general; from a single general state to more general. The process of thinking arises when it is necessary to solve a particular issue, a problem, a puzzle. Thinking is always obliged to give at least one solution about something, otherwise, it can turn into another process - fantasy, fantasy. The idea is called Fantasy when there is no definite solution, the fact that the human brain reflects the essence of things and phenomena in existence.

Psychologists believe that during solving any issue, a person comes to a solution only when he imagines his conditions in several options. If we connect with perception, the figura becomes a fan, and the background becomes a figura, their place is exchanged and. The individual difference in this is

that some children come to the solution directly on the basis of figura, while others consider the options of several solutions, and then come to a decision. Someone thinks very quickly, someone very slowly. Therefore, two children who sit side by side in the test solution process will prescribe the same solution, but each of the ways to come to the same solution will be unique. The psychology of contemplation studies how exactly this process takes place. The solution to the problem sometimes appears suddenly, as if in a bright star. Such a psychological condition is called insinuation in psychology. The man himself does not know when such thoughts are clear when mosaicism appears. Even the most intelligent, intelligent scientists, paying attention to the laws of their thinking, did not find the answer to when, in what way, the new idea appeared. Even sometimes it happens that the scientist who invented the novelty will not be able to even understand how unique his idea is, and if it remains, he will not even understand where the discovery fur came from, as if it were not his. Therefore, the true dignity of many genial discoveries is assessed by history after the passage of the author. Discoveries with similar values are attributed to the creativity of hundreds of scientists who have lived in our country. For example, scientists such as Ibn Sina, Alisher Navoyi, Abu Nasr Farabiy, Al-Farganiy, Xorezmiy, Zamashariy recognized and proved the history of the next generation, the whole of mankind, how important and immortal their ideas and discoveries were when they were created. In general, opening up news, the type of thinking associated with creativity is the most important and at the same time the most difficult of its kind. Because the creator, or rather the inventor, wants to invent something, is searched tirelessly, but he does not know when, under what circumstances, in what way he can open it. Famous scholar K. Yung was two categories according to what people thought:

1. Intuitive types. This is such a category of people that most often emotions in them prevail over logic, and in terms of brain activity, too, the activity of the right hemispheres is superior to the Chapnik. Such people can not express their thoughts in something stuck, until they see, feel and form a bright emotional attitude.

2. Types of thinking. In such people, logic always prevails over deep feelings, and the left side of the brain is dominant(superior) concerning the right. Because they rely on their knowledge, achievements in logical thinking, constantly try to speak correctly, constantly to logically base their thoughts - argumentation. If there are a tendency and psychological presence to this type of thinking in those who are engaged in exact and Technical, Medical Sciences, they will achieve very good results in their profession. From the representatives of the first category, which differ from them, good writers, poets, linguists, psychologists catch up.

We have reaped the above visionary individual characteristics and general laws that are inherent in this process. But in fact, the goal is such that each person should know the ways to grow it, knowing the specific side of the processes of thinking and thinking in him. Studies and observations of psychologists in recent years have shown that it is possible to cultivate thinking processes in Group conditions, even during classes, and to achieve this in short ways. In their opinion, collaborative activities in the group have a positive impact on the growth of perception and memory, accelerate the thinking process and make the activity more effective. Not taking into account some very serious and complex moments of creativity, a well-organized lesson process, the form of activity in it also positively affects the development of individual thinking. It is proved that working in a team leads to the birth of a large number of non-standard thoughts, the selection of the best among them and the emergence of new ideas from the new one.

One of such effective methods is the so-called" Brainstorming", the lexical meaning of which is"brainstorming "(in Russian" mozgovaya ataka " - "brainstorming"). Its transfer is based on the following principles:

In solving some problems, one can not be limited to a single solution, and for this purpose, a group of creative thinkers is formed, which is expected to have a "Gruppo effect" in the process. The work of the group will be aimed at making quick and optimal decisions, and it will not be allowed to influence individual decisions individually.

Those who are included in the group are such that they differ from each other in the uniqueness of their thinking styles. For example, someone is superior in logic, someone is creative, someone is a critic and so on. In the group there should be such a spirit of creativity that everyone can say the thought that he wants, he or she can be criticized, but the owner is not criticized. Under these circumstances, a person with an average intellectual level also begins to search for such thoughts that during the rest of them separately, the range would not have come to the brain either.

This process can also be used in lessons in higher educational institutions, only its above principles should be taken into account and there should be an atmosphere of mutual solidarity in the group. Thought plays an important role in the way that a person explains his thoughts, in the understanding of others. Hence the types of thinking: logical, theoretical. practical, convergent, divergent, productive, reproductive, visual act, cognition of the visual image, forms of contemplation: understanding, judgment, knowledge of conclusions, operations of contemplation: analysis, synthesis, comparison, generalization, cognition of abstraction are necessary. Independent thinking is a psychological condition for the formation of an objective and objective picture of

the environment in the student-youth, it is important to cultivate the ability to think independently and to educate free-thinking in young people.

The junior school period starts from 6-7 years and lasts until 9-10 years. During this period, the child gets acquainted with all the different requirements that he puts on schoolchildren, is prepared biologically and psychologically for the study of the basics of science. His psyche develops to the extent that he reaches for knowledge. A child of the same age is distinguished from children of another age by the sharpness of perception, clarity, purity, accuracy, self-interest, confidence, the brightness of imagination, strength of memory, closeness of thinking. In a child preparing for school education, attention is relatively self-term and conditionally stable. The main activity of children of junior school age is reading. The fact that the child goes to school, his psychological development and his role in the formation of the personality is enormous. The child acquires the content of various basic forms of human consciousness under the guidance of the teacher in educational activities and learns to act based on human traditions. In the educational activity, the child will gain weight through training to achieve his or her learning goals. Educational activity creates new conditions for the development of the child's personality while requiring the child to develop the necessary level of speech, attention, memory, imagination, and thinking. The child, who first came to school, goes to a new system of psychological relations with those around him. He begins to feel that his life has changed radically, new obligations are imposed on him not only to go to school every day but also to obey the requirements of educational activity. The fact that members of the family are interested in the educational activities, achievements of the child, as well as the fact that he is in control of it, the attitude to the treatment in the new forms that are being done to him is the basis for a full sense of change in his social status, a change in his attitude towards himself. Adults teach children to be engaged in reading, playing, walking and other things well when it comes to the right of their time in practical terms. So in the family, the child takes a new place, with which he will be considered, consulted. The success of the student in the school will be a completely positive basis in the formation of his subsequent psychological upbringing and personality. They say that the child occupies a special place in the system of human relations, both parents, relatives, the surrounding people treat him as a special person who, as a young child, has duties, obligations, can be respected by the result of his activities. As a result of this, it can be seen that the child begins to realize his place in the family, class and other communities on his own. During this period, the motivation of the child "I want" begins to prevail over the motivation "I need to do so". In every student who comes to the first class at school, there is a psychological strain. This is manifested not only in his physical health but also in his behavior, that is, to a certain extent, fear to overstrain, weakening of willpower activity.

By this period, the child will be able to know exactly what he wants, as well as what position he occupies in his family, having achieved a doomed result in his interaction with those around him. He will also have self-management skills, will be able to work depending on the situation and circumstances. Children at this age begin to understand that their behavior and motivations are not "I am a good child", depending on the assessments that they give themselves, but how these behaviors manifest themselves in the eyes of others. The child is prepared for school education when he is brought up in kindergarten. Psychologist P. In Piaje's research, children aged 6-7 years were asked to determine the amount of water in bottles of different heights. And the children knew that their answers were wrong only after they saw the amount of water in bottles equal to each other. During the junior school period, imagination develops mainly in children's drawings, as well as in fairy tales and storytelling. The imagination of children of small school-age becomes very broad and diverse. While some readers imagine real existence, others imagine fantastic images and situations. Related small school-age children can be divided into realists and dreamers. Children often imagine, create new images with the use of images, plot, which they adore. Based on this cross-section lay the feelings of joy, finding friends, overcoming their fears. It can also be manifested as an activity that leads to a more imaginative therapeutic result. A child is often given a fantasy in a situation where he has difficulties in real life and can not get out of them. For example, a child who is brought up in an Orphanage imagines that he will have a family, a house where everyone will envy him, that he will be a hero if thieves come to this house. The imagination creates an opportunity for the child to temporarily relax and accumulate strength to continue living without parents during this release. The Asabi mother, who constantly yells at her child, can imagine in the imagination of her child as a Loving Angel, a hero who saves her mother from a great, terrible danger, or as a mother who also dies because she constantly gives her contempt to the child. A child who has experienced good or bad situations in his imagination prepares for his or her future behavior motivation. Concerning adults, the importance of imagination in the life of children is very great. The child begins to think deeply about the environment, deviates from his personal experience with the help of imagination, develops creative abilities, promotes the development of his characteristics. A small school-age child will have a strong emotional connection with the teacher. Until this period, under the direct adult leadership, he or she has mastered this or that information, now, at his discretion, tries to collect the necessary information,

set himself a clear goal and task. This activity of the child means the development of his memory at a certain level. The education process, which is organized wisely, is a dynamic development of the thinking of children of this age. A child of the same age will absorb much more than in other periods. School education changes the social status of the student's lifestyle in the classroom community and the situation in the family, its task remains to learn, acquire knowledge, acquire skills and skills.

One of the important characteristics of a small school-age child is the presence of specific needs in it. These needs are in their essence an expression not only aimed at acquiring certain knowledge, skills, and skills but also reflecting only the desire of the reader. Based on these needs lies the desire to have in their portfolio, the corner of preparing lessons for personal training weapons, the shelf of putting books, the desire to go to school every day as an adult. A small school-age child does not understand his native essence and function but understands that everyone should go to school. But he begins to go into training with diligence, following the instructions of an adult. After a certain period, with a decrease in the impression of joyful moments, the external signs of the school go away their significance, and the child realizes that reading is daily mental labor. Then the child will be disappointed with his reading if he does not have the skill of intelligent labor, then there will be a feeling of frustration. And the teacher, to prevent such a situation, should give the child a hint about the difference, curiosity from the House of the education and prepare him for this activity. The meaning of education the student's interest in acquiring knowledge is self-attachment with a sense of satisfaction from the result of his mental effort. This is done by stimulating the teacher to feel and form a tendency, desire, and enthusiasm to work more effectively in the student. The feeling of self-confidence in the power of pride, which appears in the child, serves to master the knowledge and develop skills. The process of teaching small-school-age children the main components of educational activities is by teaching situations, by teaching actions, control, and evaluation (It begins with an introduction on V.V.Davidov. In this regard, all predestined actions must be carried out in conditions that are conducive to mental development. If the child incorrectly performs the training movements, this may be because he does not know the actions associated

with either control and evaluation of his training movements or he does not have a good grasp of them. The fact that the child can independently compare the results of his actions with the characteristics of his behavior indicates that the features of self - control are formed on a subconscious level. Thought plays an important role in the way that a person explains his thoughts, in the understanding of others. Therefore, it is necessary to know the types of thinking: logical, theoretical, practical, convergent, divergent, productive, reproductive, visual action, cognition of the image of vision, forms of thinking: understanding, judgment, knowledge of conclusions, operations of thinking: analysis, synthesis, comparison, generalization, abstract. Independent thinking is a psychological condition for the formation of an objective and objective picture of the environment in the student-youth, it is important to cultivate the ability to think independently and to educate free-thinking in young people.

Again from psychological sources, it is known that for students to think independently, it is necessary to achieve the minimization of the educational process in the procedures introduced in it. Because the old system of education required the teacher to copy, write, tell exactly what he said, the text of the lecture he wrote. This position allows the brain to work in an automatic position, creating a vacuum-like a zombie on its own, in which the vacuum is subsequently absorbed by other ideas and concepts very quickly, because the brain is almost brake, any different message easily penetrates its brain.

This means that our time requires the leader, the educator to change their methods of work, improve their communication skills. This requires that its impressionable qualities be effective. And this directly becomes a real basis for the development of independent, free-thinking in young people.

All educators of the educational system should use moral values in the protection of young people from various bad effects and be able to introduce the technology of moral influence in their activities wisely. Teaching morals, being morally and spiritually high, in general, rejects repression, the use of force. Administrative harassment can not protect young people from foreign influences. The only way to do this is to introduce a humanistic principle in the relationship of students with young people, to create an atmosphere of free exchange of views.

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FUNDAMENTALS OF CREATIVE THINKING SKILLS DEVELOPMENT IN STUDENTS

Abstract: In this article, it is aimed to talk about the basics of the development of creative thinking skills in students, to study the concept of creativity from the scientific and pedagogical point of view, to address the issue of analyzing aspects of its manifestation in the activities of primary school teachers.
Key words: creativeness, creative teacher, teacher personality, as an important factor of creativeness, pedagogical activity, pedagogical skill.
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Introduction

One of the efforts of the Republic of Uzbekistan in reforming the educational sphere is to ensure that the teaching staff works in a way that is consistent with the modern requirements, have the necessary knowledge, skills, qualifications, and culture to educate a fully developed individual in all aspects demand continues. And this is the law of self-education and educational work the learner brought to the subject of pedagogy the concept of "creativeness". Especially today's development of scientific knowledge, the impact of creativeness on the development of the individual, society, and requires in-depth study of this issue from a scientific pedagogical point of view. Especially in secondary schools, there is a social order in which the teacher develops the creativity of the staff, and in this regard, it is required to carry out scientific pedagogical research. However, to date, this problem has been analyzed and studied in many Western countries, as well as in Russian countries. For example, N.Y. Nechaev, Y.A. Ponomarev, B.M. Teplov, D.V. If scientists like Ushakov studied the issue of creativeness in a general way, then N.A. Berdyaev, V.S. Bibler, V.N.Y. Drocinin, P.A. Florensky analyzed the spiritual, psychological aspects of creativeness. E.Y.Artemeva, A.Y. Agafonov, M.M.

You're Lucky, E.N.Y. In the scientific work of Leontes, creativeness is analyzed as the quality of an individual, and the issues of diagnosing creativity are analyzed. In particular, the development of methods for diagnosing creativity is one of the main problems in the field of science. By the 21st century, this term began to be used in the educational sphere of the Republic of Uzbekistan. Especially in innovative pedagogy, which began to form as a separate and young branch of a pedagogical science, we encounter this term bot-bot. C.G.Yoldoshev in the scientific work of many pedagogical scientists, such as Mavlanova, was analyzed as a separate indicator of innovative activity. R. A.Mavlanova in her training manual "Pedagogy in primary education, innovation, integration" emphasized what is creativeness itself, the issues of its formation. In the manual, the content and essence of the concept of creativeness are analyzed in depth. But creativeness   scientific-theoretical, scientific-pedagogical characteristics of the subject are not defined as a special scientific research subject. Especially elementary education is one of the types of education that leaves a deep imprint on the life of every child, and at this stage of education, teachers are given great responsibility. That is, the creative activity of primary school teachers still requires special study. In the period of

information flow of the 21st century, the news that has increased in all spheres of our social life, including the sphere of education, is entering. In addition to these innovations, new concepts that illuminate them are also observed to be used in our scientific language. In particular, the following concepts are widely used in pedagogy, that is, in the next 20 years in the field of education and training and are widely used in the consumption of our scientific language:

- pedagogical technology,
- advanced technology,
- advanced experiences,
- innovation and innovation,
- pedagogical neology,
- innovation and innovator,
- interactivity,
- strategies,
- humanistic pedagogy,
- liberalization,
- information and communication technologies in education,
- technology in the process of training, we want to stand out among the to the concept of "creativeness". This concept has been used to some extent in educational processes in recent years. But to analyze the meaning and meaning of this concept, as well as several studies have been conducted to determine the degree of creativeness in humans. Especially such research is widely developed in the field of psychology. A.Y.Agafonov, Y.Lotman, V.Rudnev G.S.Batishev, D.B.Bogoyavlenskaya, V.M.Vilchek, V.Diltey, V.N.Y.Drujin, D.A.Leontev, A.Maslov, S.L.Robinshteyn, V.Frankl are from the sentence. While the above-mentioned psychologist deals with the scientific research work of scientists and the analytical analysis of other literature, from the psychological point of view, from the meaning and meaning of creativeness, psychologist scientists draw the following conclusions:

We will witness the harmony.

1. Creativeness is a personal quality (virtue)of a person, manifested in the process of formation as a person based on a means of culture.

2. Creativeness is the individual character of a person and is associated with his or her self-improvement and development.

3. Psychologist scientists have identified two components of creativity in sheep. These are:

A. Personal content. That is the general meaning of each person's personal life. This content is associated with culturology. Since each person is engaged in any sphere of activity, he is creative, that is, creativity is in a relationship, and he is directed to attract people, as beautiful as possible. And this, in turn, is the orientation of mankind towards culture.

B. Signaling skills.

4. The diagnosis of creativeness is associated with psychosomatic analysis. Determining the degree of creativeness is determined by the following:

- the level of development of personal meaning;
- create a verbal character system

5. The breadth of learning constitutes the second semiotic system. The influence of its creativeness on the development is associated with homophysical culture.

6. Several methods have been proposed to identify the following aspects associated with creativeness in psychology. But these methods are aimed at identifying certain aspects that determine creativeness, and not direct creativeness

the focus is on. These are A. N. Leontevs analysis techniques:

- method of psychosomatic diagnosis of the author's text analysis
- E.Torrens method,
- D.A.Leontev method,
- G.Murray's" thematic apperceptive text " method,
- method of evaluation of experts.

B. Methods for determining social intellect (mind):

- The Dj. Gilford and M. Sullivan method,
- T.Methods of determining the human interaction of Liri,
- methods for determining the character's accentuation,

V. Techniques of psychosomatic analysis of texts;

- "scale" and " lexical wealth»,
- computer programs: Microsoft Access Database etc.the G.

7. Creativeness is determined by the object of personal content and the signs ssociated with it.

9. The development of creativeness depends on the development of its components. These are: personal content and signifying skills.

10. Diagnosis of creativeness - indicators of the product of the creative activity related.

V. In the search for arteym, creativity depends on the object with which it is a product a clear attitude that is not rated is established. In his opinion: "creativeness is a harmony of knowledge, activity, and desire."

The issue of creativeness is analyzed in science mainly as a psychological concept (category), as well as its direct relation to the human psyche is recognized. If language and speech as a product of the human psyche when manifested, its formation and development are also subject to analysis as a pedagogical problem.

To date, creativeness attracts the attention of not only psychologists but also educators. Although this concept is not widely used in the scientific literature, efforts are being made to introduce this concept into pedagogical consumption to some extent. In pedagogical sources, creativity is studied and understood in connection with creativity. Opinions about the psychological aspects of creativity are

expressed, knowledge is analyzed mainly in connection with thinking and imagination. As a psychological basis of creativity, the following elements are accepted. These are:

1. To receive.
2. Request and request.
3. To imagine.
4. Self-observation.

Along with this, the main role in the organization of the basis of knowledge is played by the designation of the elements of imagination as follows:

These are:

1. Intelligent labor.
2 . Intuition.
3. Worldly-minded

Doctor of Pedagogical Sciences, professor R. Alimov, who addressed the issue of creativity in pedagogical science directly.A.In his scientific work, Mavlonova expressed an invaluable opinion about creativity. His "In primary education innovation", "Pedagogy of Primary Education, integration, innovation" training manuals and textbooks have stopped creativeness separately. Great scholar V.A.Slastyanin identified the main qualities of his abilities to the innovative activity of the educator as follows:

• the fact that the individual uses creative motivation. This is curiosity, creative interest, creative achievements, striving for leadership and self-perfection;

• creativeness, this is an imaginary look; the ability to evaluate and the desire for one's perfection;

• assessment of professional activities, this is the ability to master the methodology of creative activity and pedagogical research techniques; authorship concentration and creative coping skills of conflict resolution; ability to cooperate and mutual assistance in creative activities;

• the individual ability of the teacher, this is the pace of creative activity and the ability to work; perseverance, responsibility, and honesty, self - esteem.

Pedagogical scientist R.A.Mavlanova expressed the following opinion on the fact that in traditional psychology and pedagogy creativity is considered as a category of personality, on its interpretation, on its definition:

- creativity as contemplation (J.Gilford, Y.K.Tixomirov) or intellectual as an activity (D.B.Bogolevskaya, L.B.Yermolayeva-Tomina), - or the integration of personality qualities (CF.A.Ponomarev and others).

However, in the pedagogy of Higher Education (Creative andragogy), it is not enough to determine its quality performance and degree of manifestation. Although creativeness is viewed as a negative aspect of the Union, its system of problems summarizes and forms a single whole, this is especially true in the process of self-education creative opportunities of a person embodying creative education and upbringing and in the process of developing creativity, higher school pedagogy is relevant. Therefore, creative education and upbringing of the scientist opportunities for the development of creativity the process recognize the need to study as a category of personality. The theoretical analysis carried out in the study of creativity makes it possible to determine the general legalities and peculiarities of its application in professional andragogy (V.M.Morozov). We look at it as a differentiated education, which values the individual, and not as an extreme-heuristic aspect of the individual, as a result of the systematization structure of creativeness.

Creativeness is an integral part of human spirituality as a category that develops personality, manifests itself in the process of reforming and changing the process of creating innovations, in the process of solving life problems, in the pursuit of new ideas and the established stereotypes, and not in the fact that the personality is the basis of self-development, the multifaceted knowledge that Alternatively, the doctor of Philological Sciences M.Ayimbetov also shared his views on the pedagogical skills of teachers on the line, the issues of the personal and professional activity of the educator were stopped. The scientist expressed his thoughts on the lightening of the quality indicators of the creative reader, even if they did not directly apply the concepts of" creativity "or" creativity". The scientist showed the structural components of a skillful modern teacher. At the same time, the scientist separately recognized six signs of such educators. These are

1. To have a great reputation in the pedagogical community.
2. To take themselves very seriously and have a pedagogical tactic.
3. Organization of classes at a higher level.
4. To be friendly with students.
5. Ability to behave in complex situations and carry out pedagogical activities in a single Rhythm.
6. Having a great influence both in the pedagogical community and in the local community, we have added the teacher's creative activity to the listed qualities we would have. Said that the organization of dancers at the higher level of teachers is not a case in itself, but the research of the teacher, in his field the ability to apply innovations in their experiments is associated with a system of activities that encourage students to "read" rather than "teach".

Since the creative activity of the teacher is reflected in the content of pedagogical skills, the model of the teacher's pedagogical skills in pedagogical science is developed improved. This model is reflected in the following:

1. Cognition management;
2. Formation of internal feeling and interest in students, ability to receive independent education;
3. Organization of the educational process;

4. Technological skill;
5. Access to trust;
6. Speech skills;
7. Get to follow;
8. Access to communication;
9. Finding a way to the heart;
10. Age of the student;
11. Internal capacity adjustment;
 12. Friendly and heavenly attitude;

Apparently, in the above works, mainly the issue of creativeness was analyzed within the framework of the teacher's pedagogical skills. But the direct school the issue of creative activity of teachers was not analyzed separately. Proceeding from the above points, we can say that even if Special Studies on creativity in pedagogical science have not been carried out specific opinions have been expressed on the issue. This, of course, is not accidental. That is, the pedagogue the fact that scientists are focusing on the issue of creativeness is very much on this issue it is not surprising that there are many, if not many, pedagogical opinions being expressed. Because the younger generation as an educated, comprehensively developed, perfect person in the formation, the creativity of teachers, the constant increase in their knowledge in their field, the ability to apply the latest innovations in their pedagogical activity, in a word, their creative activity is of great importance. It is clear that the formation and development of the creative activity of the teacher have not yet found its full solution, and the cognitive (cognitive, cognitive and scientific) activity of the children is a link to the activities of the teacher.

Alternatively, scientist R.A.Mevlanova expresses the opinion that creativity is a synonym for the original way of thinking, that is, the ability to break the usual, accepted boundaries while emphasizing that creativity is directly related to creativity. The creative mind is the mind that is active, selective, where others do not see problems, they can find them. In a situation where a creative person changes, he feels himself as if he is a fish walking in the water, where it seems to others that he is sad, he can make decisions independently, without dependence on anyone. We recognize the following elements as indicators of the creativity of pedagogical personnel, summarizing the views expressed in the above we want to:

1. The constant development of own knowledge.
2. Working conditions of the teacher
3. Constant improvement of his pedagogical experiences.
4. Be able to know the latest innovative innovations in his field and apply them appropriately and efficiently in his activities
5. Be creative.
6. Know the age, individual and psychological characteristics of children and behave in a way that is appropriate to the teacher.
7. To have innovative features.

 In the overwhelming majority of cases, it is preferred that the teacher's creative activity is associated with innovative activities. Creativeness is a process directly related to innovation. For the creative activity of the teacher, he must, of course, be aware of the latest news in his field, as well as events and events in the whole society, be able to use innovative innovations in his activities appropriately.

Such creativity is very important, especially in the strategic way of education of the Republic of Uzbekistan.

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PSYCHOLOGICAL AND PEDAGOGICAL FEATURES OF THE DEVELOPMENT OF MODERN FAMILIES

Abstract: *In this article, it is aimed to talk about the psychological and pedagogical features of the development of modern families, to study the ways and methods of the formation of children's education in the conditions of family relations, to touch on the issue of teachers of the future Primary School who determine the content of their work with the family.*

Key words: *modern families, psychological and pedagogical characteristics, family relations, education, socialization task, educational task, recreational and psycho-expert task.*

Language: *English*

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Introduction

From the first days of independence, Uzbekistan began to build a new life, a new society. A solid foundation of a free – democratic state and civil society based on the market economy has been restored in Uzbekistan. Huge changes have been made in the political, economic, spiritual spheres. Our state began to occupy a strong place among the developed countries of the world.

Since the first year of the 21st century, the idea of the restoration of free and prosperous place of birth, free and prosperous life has become the main idea of the national development of the people of Uzbekistan. The main goal was to serve the country's peace, prosperity and prosperity of the people, to mobilize members of society and all layers of the population to create the great future of Uzbekistan, to find in the hearts of every citizen of our country a sense of loyalty and mutual respect for the ideas of independence, regardless of nationality, language and religion. Of course, the main idea of the ideology of national independence and the importance of the family in the

integration of its goals into the minds of the reader – youth, as well as education, can not be overestimated. Because the family is one of the most important social factors of ideological upbringing. The family is the negate of society and has centuries-old strong spiritual resources. After all, both the fate of a person and his future achievements, the choice of a profession, and morality are also tied to the family. Because of the good behavior, the morals of our children are perfected in the family.

From the first days of Uzbekistan's independence, the restoration of national values in the life of society and the development of a harmonious generation based on them rose to the priority direction of the state policy. The Constitution of the Republic of Uzbekistan states that "the family is the main unit of society and has the right to stay in the protection of society and the state", while parents are obliged to feed and educate their children until they reach adulthood, to care for their parents of children who have reached adulthood, and who are capable of Labor. The moral and moral education of children in

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the family is a pledge of our future. Therefore, from a young age in children, the formation of concepts about national customs, customs, traditions and moral culture depends on the family. The pure and pure fidelity of the child depends on the spiritual high growth, the strong, calm and harmony of the family in the family. Because the younger generation, which is brought up in it, is also spiritually mature, healthy, independent-minded, an adult being a perfect person. Of course, the moral and moral upbringing of the child is provided for by the family harmony, the degree to which the duration understands itself to the psyche of the family members, as long as they have their own independent opinion, worldview, truly human qualities.

The priority of kindness in the family is the foundation of moral and moral upbringing in the child. But the family, in its essence, has its characteristic features for each child. Bunda is an important place in the spiritual and moral upbringing of the child, in the care of mutual respect and strict order, his duties in the family, kindness towards each other, kindness, good and decent way of life, care about the survival of his family, relatives and close People, troops. Also, the lessons that an adult gives to young people, the experience in the chapter on the maintenance of a household, the upbringing of a child, will be of benefit to both boys and girls after ensuring family cohesion.

Family-Educational Institution. Education is considered one of its most important tasks. In the same dwelling, a child born not only inherits hereditary characteristics from parents, but also the rules of behavior, morality, treatment in them. High-status values, such as mutual respect between parents, kindness, honesty, purity, diligence, humanism, are absorbed into the behavior, consciousness of the child by the mother's milk, the kindness and example of family members. The family is the main factor and tool in the intellectual, moral, aesthetic, economic, environmental, physical, spiritual, hygienic, sexual education of the child. An example of this place is a parent-artist, a child – a work of art, and the process of upbringing is the art itself.

There are also other characteristic features inherent in Uzbek families. They have been formed for many years, raised in value and still retain their value today. That is, childishness, serfdom, strictness of the distribution of Labor, the management of the family budget by the parent, the self-esteem of the small to the adult, the pride of the family, the protection of the dignity has become a duty for each of its members, develop a sense of special affection for the place of birth.

Upbringing is a complex and long-lasting specific process, which begins long before the birth of a child. That is, the health, mood, pedigree, worldview, inner and outer world, morals, compliance with the material and spiritual level of the future parent, spiritual and physical readiness for marriage

are important in the upbringing of the child. The content of the education carried out in the family consists of evoking a sense of pride in children from their parents, family, ancestors, native land, Homeland, nationality, people, language, religion, traditions. Well, the harmonious spirituality of a person, initially formed in family conditions, plays an important role in the restoration of high spiritual society. It is known that the child will be extremely impressionable according to his upbringing. Children know their parents better than parents know their children. The child from the very first youth imitates the actions of adults, repeats their words. When a person grows up, he does not repeat everything he saw in childhood, but all these things are preserved in his soul, consciousness, leaving some trace of himself. Therefore, in the family, such issues as instruction and upbringing of the child, Enlightenment ideas are important.

The value of obtaining knowledge in the family, respect for educated and wise people, the idea of such qualities as hospitality, evangelism, courage, courage, self-interest, maceration, greed, betrayal of friends and people will have a great impact on education. Because the ideas about motivating children to receive knowledge in the family environment, its benefits, respect for the people of science form the basis of child perfection.

Calling children in the family to receive knowledge, believing that good will come from educated people, not only hear their opinion but also hear about the need to adhere to it in practice, scientific and educational work, the realization of noble goals are important features. Because, when a person is educated, he gives people rest. Along with being educated, they need to avoid committing bad behavior, the need to express admonitions about the harmful consequences of self-conceit, boast constitute the basis of moral and moral upbringing in the family. It is known that being educated, enlightened ensures that a person is kept away from arrogance, that the arrogance of a person in Capricorn can establish a positive relationship with those around him, that the arrogance of a person is far from the air. The pursuit of knowledge is sacred, noble work. Therefore, it is necessary that everyone aspires to the study of knowledge, applies to the acquired knowledge, abandons arrogance. A person who suffers from some kind of study of knowledge, who suffers, can fully master it, can perfectly master the secrets of his profession. Another of the features of the moral and moral education of children in the family is the development of the mind. Because the mind of an intelligent person becomes sharp, he quickly absorbs all kinds of turns into his consciousness. The sharpness of the human mind is the speed at which the bird flying above the ground sees the prey and takes place in the downward slope in the hope of having it as if it could solve any problem. The speed of the mind

of a reasonable person is compared to the speed of a bird. Intelligent, educated people do not carry out actions that cause importance, futility, harm to other people in vain. Does not fly to the gifts that are given. Every action that he makes does not wait for a gift to, the price of which is not so high does not put gifts higher than his dignity.

Another of the features of moral and moral education of children in the family is evangelism. Being the owner of knowledge and skill, being good, working for good and the benefit of the general public are the qualities inherent in the gospel man.

Very harmony among people, the emergence of mutual harmony is the main factor of the prosperity of the land, the full-fledged existence of people.

Teaching children in the family to glorify the person and his dignity, to have a sense of hospitality, friendship, cooperation, love for Labor, enthusiasm, and need for acquiring knowledge and professional possession, patriotism and Blood-Brotherhood, the importance of saving and preventing wastefulness, justice, and injustice, the consequences of good and evil, the rules of morality, the provision of information about the son to act tirelessly, enjoy it in adulthood, formulate concepts to see the result of Labor.

It turns out that the wisdom of the family in terms of education is the basis of the child's maturity. The family plays a first-rate role in the upbringing of a person in comparison with other social institutions. Because, in the same family, individual abilities, personal, professional interests, moral norms are formed. The family factor affects a person all his life. In social terms, a family is a community in which a person occupies various social roles. The family contributes to the self-determination of a person, the increase in his socio-creative activity.

In our republic, where family relations are considered high value, the social status of the family in Uzbekistan is extremely high and keeps its status to this day. However, the family crisis in this situation affects many families, including Uzbek families. Provided stability of relations in the family, because in the Uzbek family the necessary educational factors and skills pass from generation to generation. For the relationship in the family to be good, it can be said that today there is a need for the help of a highly qualified psychologist, educators, neighborhood.

For the education of children in the family to be stable, it is necessary to conduct activities in cooperation with schools, preschool institutions, and neighborhoods. Especially important for Primary School students in the formation of skills and competences in them for school activities. In this case, the teachers should know the family members of each student, be in close contact with them, conduct migrations. Children suddenly find it difficult to get used to school. In most cases, children refuse to go to school and this negatively affects their mastering. Therefore, the role of parents and teachers, the class

leader is incredibly large. The learning and adaptation of children to the school environment are mainly in the process of their education in the 1st grade. After passing the second year, the school will be able to fully adapt to the environment.

The family will exist in two directions: as a small social group and as a social institution. In the first case, it is a community formed based on kinship and united by cohabitation. In the latter, is a social institution where people live their daily lives.

In human society, the family performs several functions::

Reproductive-a decrease in the number of family members, as well as the presence of families with many children, is observed in Uzbekistan in connection with the continuation of pregnancy. Economic-the finding of material resources for others by one member of the family, the material provision of minors and the elderly, the accumulation of funds. Modern market relations require the activity of the economic function of the family in matters of property accumulation, property ownership, inheritance.

The task of socialization - the family is the first and main social group that affects the formation of the child. The family as a microchip has its influence on the spiritual, physical and social development of the child. The task of the family is to slowly prepare the child for society. In the family, a person is given education and upbringing, a narration of his intellectual, creative abilities takes place. Exactly in the family, the child learns to work and independence.

The economic-household family is the main and permanent economic basis of society. In it, it is carried out to maintain the physical condition of the family members in one rhythm, take care of the musculature and the elderly.

Educational task. We distinguish this task separately because it plays an important role in the process of the first socialization of the child. The formation of the child is also influenced by the atmosphere and climate. One of the important means of education in the sleeve is parents in the family, and in school, the teacher-mentors are a personal example.

Recreational and psychosocial tasks. This function is manifested in such a way that everyone in the family should feel comfortable. According to the observations of psychologists, sociologists, educators, human forces are intensively restored in family conditions.

Characteristic features of multi-family:

The high birth rate in Uzbekistan is explained by the following regional factors:

-the influence of geographic and climatic conditions on the human body, the length of the menstrual cycle in women,

-the tradition of going through marriage on Earth,

-social factors-the role of a woman in society and family.

To date, in the practice of family education, there are disputes about the positive and negative features of polygamy, since, despite the significant uniqueness of this problem, this issue has not been sufficiently studied.

A family with many children is an individual team, consisting of adults and children. In it, favorable steroids are created for the socialization of the individual. Scientists dealing with the problem of organizing the process of upbringing in such a family also have different views. Some of them say that in a family with many children, the child collects experience through collective relations because a family with many children creates favorable conditions for upbringing and parents care about their children will be equally distributed. Other researchers believe that, or rather a child in a family with many children does not develop enough in all respects.

If we proceed from the rule that family education should determine the individuality of the child and develop his abilities, then for this we will be sure that the family should be incredibly developed.

Will there be an individual approach in a multi-family life? Does not much completeness and standardization of the educational process take place here? For an Individual approach, first of all, it is necessary to have psychological and pedagogical knowledge, as well as a special time and psychological analysis for the observation of children in the process of upbringing. Some non-productive educational factors are associated with the conduct of household activity in the Uzbek family, in particular in the Uzbek family with many children. In many Uzbek families, work at home is carried out by girls, and boys are almost free from these tasks. This condition can later develop habits that interfere with the circulation of the child in the family in the character of the son. sometimes children spend too much time on household chores. This also harms their education. Sometimes in Uzbek families, parents are completely indifferent to the education of their children, they do not provide practical assistance in carrying out their homework. In Uzbek families, it is customary to perform household tasks in the evening when all family members gather. In this situation, many distracting factors also arise-the desire to see television, the ability of family members to talk among themselves, the fulfillment of household chores. In many families, there are conditions for children to study, but they will not always be well equipped. In this regard, many parents feel that teachers and educators follow advice. It is necessary to familiarize them with certain ways of helping children.

The factors that interfere with the social adaptation of young men and girls in Uzbek families are the incorrect preparation of girls for family life for Labor, profession. The preservation of these traditions, which now requires qualification and

professional activity from a woman, and the fulfillment of her service and family obligations from a man to a woman, is a phenomenon contrary to modern social requirements. This phenomenon testifies to the fact that there is a disagreement between social upbringing and family upbringing. Eliminating the negative impact of such families requires perfecting the family as a major factor in individual socialization. The importance of this issue lies in the fact that the requirements of the educational process put forward in the national program of Personnel Training attach great importance to the upbringing of children not only in school but also in the family. At the same time, several Uzbek pedagogical scientists believe that there are favorable conditions for the upbringing of children in families with multiple children. First of all, the polygamous family a young structure that is comfortable in pedagogical relations. The care of parents when there are several children is also evenly distributed among them. In a large family, the child begins a collective relationship from an early age. Different interactions are formed between large and small Boas. Many parents say that it is easy to raise children in multi-family families because of this older children's help. The most important factors of upbringing in multi-family families are the climate of circulation, joint work, Collective initiative, the demand of parents, taking into account the age of children. Such families are distinguished by the fact that their children are formed by their moral character, diligence, kindness, correctness, independence, practicality. In a large family, a strong and natural children's team is formed, in which members of this team together take care, feel responsible uniqueness before other members.

Thus, the multidimensional factor of the Uzbek family has a positive impact on the upbringing of the child in general. An indication of the adaptation of the family in society is its social status, that is, the present state of the family. Family status is formed from a complex of individual characteristics of family members. There is four status of the family, these are: socio-economic, socio-spiritual, socio-cultural, status-role status.

Socio-economic status-determines the material State of the family. This is the provision of material that includes family income, living indicators. Earnings can be high, medium and low.

High-income families – the level of living conditions in the family not only allows meeting household needs but also creates a basis for the use of other services.

Families in the middle position - can meet the minimum social needs, but rest also provides a basis for the use of education and other services.

Low-income families-the level of living conditions is lower than established norms, in matters such as food, clothing, payment of accommodation, too, the problem arises. Families in a psychological

(mental) state - this is the psychological climate of the family. A good climate is characterized by emotional closeness, cooperation, equality. A bad, unpleasant climate is manifested in emotional discomfort in the abundance of quarrels.

Families in the socio-cultural situation-the level of education, the culture of walking, the task of preserving and conducting traditions, a wide range of interests, developed spiritual food, joint forms of rest and household life.

Attitude to the child-specific features and character, depending on the situation:

For the family to research social adaptation, It is necessary to know its features in social pedagogy, to evaluate them. A. Q. Minovarov believes that the level of the educational task of the family depends on its structure, which is divided into three directions.

These directions are also taken into account demographic-polygamy, symbolism, the cohabitation of two or three generations, the presence of both parents ' level of education of family members, the tasks of raising children, the peculiarity of family education, as well as the national characteristics of the family.

Family typology is formed on the basis of four main categories, which differ in the degree of social adaptation:

Good families-successfully carry out their duties, quickly get used to their own child food. It is enough to provide them with one-time assistance if problems arise. In risky families-adaptative abilities are lower. They hardly cherish the upbringing of the child and feel food for the help and control of the social educator.

Unsuccessful families are people who have a low social status in one area of life activity, they can not fulfill the tasks assigned to them, their opportunities are low, the process of raising a child is slow with great difficulty. For this type of family, active assistance from a social educator is needed. Due to the nature of their problems, the educator provides them with education, psychological assistance. Social families-these families should be radically reformed. In these families, parents lead a sedentary and inhuman way of life, living conditions simply do not meet the requirements for cleanliness-hygiene. With the upbringing of children, of course, who is not engaged, children are left uncontrolled, they are left behind in development. When working with these families, the social educator should work based on close cooperation with law enforcement agencies. One of our great scientists, Abu Ali ibn Sina, also took a serious and creative approach to the issues of child education. Many opinions of the scientist about the upbringing and education of a child amaze a person with its depth, humanity, and thoroughness. Ibn Sina advised that the upbringing of the child should begin as soon as the mother does, and she stressed that it is necessary to pay special attention to the maintenance

of the child's behavior in moderation. This is achieved by keeping the child in a state of severe anger, fear, sadness, and lack of sleep. All the time it is necessary to make the child ready to do what he wants and take away what he does not want. There are two interests in the bun. One is for the child's desire, and he grows up well-mannered from an early age, and then this becomes an indispensable qualification for him. Secondly-it is for his body because bad behavior meant that he would be in various client violations. Ibn Sina also attached great importance to the issue of teaching and educating the child in school, saying, "the event dedicated a special section of the work of "Tadbir ul-Manozil". In the section "teaching and educating a child in school" of the book, there is a stutter about the involvement of the child in school. He noted that children from all people are involved in school and that all children should be taught and brought up together. He was opposed to teaching the child at home alone. He explained the benefits of teaching the child with the team at school as follows:

1) if children read together, they do not get bored, they are interested in mastering science, try not to stay apart, the desire to compete develops;

2) in a mutual conversation, children tell each other the story that they read from the book, heard from adults.

Ibn Sina paid great attention to the role of the teacher in his works, where the issues of upbringing were expressed. Considered the choice of a tutor as an important matter. He recommends that the child be given the education of a teacher at the age of 6 years.

Educators" truthful, wise, just, tidy, dressed, considerate " to be aware of the weakness and the younger generation to teach and educate people have put forward several requirements. In his opinion: 1) the educator should be calm in dealing with children; 2) the teacher should monitor how the students are mastering education; 3) the teacher in the process of teaching should use different methods; 4) the educator should know the memory of the student and other mental abilities.

The following wise words of Ibn Sina are very relevant: "all good and evil deeds come into being as a result of circumstances, upbringing, habituation. Good behavior is also achieved because of habit."

In conclusion, it should be said that parents should choose a suitable way of upbringing for their children. The great-grandfather Abu Ali ibn Sina summed up his advice about morality as follows: "I wrote three thousand words in the chapter of instruction, I demanded three thousand words. Remember two of these three and forget one: remember God and the truth of death, and forget all that you have done." Ibn Sina said that the result of people being patient and resistant to all kinds of difficulties is that it leads them to high morality and happiness. Ibn Sina's ideas about moral education are still important at the moment to educate the younger

generation as a harmonious person. We see that the issue of family and children is not a private matter of a man or woman. The child is not only a continuation of the life of the parent but also a chainring that determines the dignity, prestige, and attention of the nation at the same time. And the nation is the place of birth, the heart of the country, which means that the more the nation is in terms of numbers, the more power and power it has over the homeland in which it lives.

The issue of family is an important nation that provides for the Trinity – the nation, the country, the Society of personality.

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REDUPLICATION OF ADVERBS, PAST AND PRESENT PARTICIPLES IN PERSIAN LANGUAGE

Abstract: Reduplication as a linguistic phenomenon has been known since ancient times. In some languages, it appears at the very center of the grammar system, in others it is found only on the linguistic periphery, but in one form or another, reduplication exists in the vast majority of languages. Reduplication is a word-formation process in which meaning is expressed by repeating all or part of a word. The study of reduplication has generated a great deal of interest in terms of understanding a number of properties associated with the word-formation process. As with morphology in general, two considerations that arise in reduplication are related to form and meaning. This article is dedicated to study reduplications which formed by a combination of adverbs, past and present participles in modern Persian language. There is also an attempt to reveal new lexical and grammatical meanings, to analyse word-formational and syntactic function of reduplications.

Key words: derivational reduplication, reduplicative words, compound, reduplication of adverb, reduplication of past participle, reduplication of present participle, productive.

Language: English

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Introduction

"Reduplicatio" (Latin. *Reduplicatio-*gemination) is a form of repetition, a technique of repeating words [1, p. 101].

In linguistics, reduplication is a morphological process in which the root or stem of a word (or part of it) or even the whole word is repeated exactly or with a slight change. Reduplication is used in inflections to convey a grammatical function, such as plurality, intensification, etc., and in lexical derivation to create new words. It is often used when a speaker adopts a tone more "expressive" or figurative than ordinary speech and is also often, but not exclusively, iconic in meaning. Reduplication is found in a wide range of languages and language groups, though its level of linguistic productivity varies. Reduplication is the standard term for this phenomenon in the linguistics literature. Other terms that are occasionally used include cloning, doubling, duplication, repetition [2].

A *reduplicative* is a word or lexeme that contains two identical or very similar parts. Words such as

these are also called *tautonyms*. The morphological and phonological process of forming a compound word by repeating all or part of it is known as *reduplication*. The repeated element is called a *reduplicant* [3].

Reduplication is a word formation process that repeats all or part of a word to convey some form of meaning. The range of patterns varies from a single segment being copied to entire phrases. The copying can occur on its own, or it can be accompanied by other word formation processes. The meanings can also range from highly iconic meanings, such as repetition to more abstract morpho-syntactic meanings, to quite subtle meanings, difficult to define precisely. Because of this diversity in form and meaning, reduplication has been the subject of a great deal of research, both descriptive and theoretical. Among this diversity, several themes emerge related to accounting for the form of reduplication, which can be loosely categorized in terms of shape, segmental quality, morphological structure, and the repetition

mechanism. Ideally, any model of reduplication should be able to predict the range of possible patterns and not generate unattested patterns [4].

The word repetition is formed by repeated use of the same word and means plural, continuity [5, p. 102]

Although reduplicative words are used in all languages of the world, it is not possible to approach them all in the same principle. The grammar rules of each language, the principles of development, and the way of life of the people require that the language be treated according to certain laws.

The main part. Degree of the investigating of the topic

The history of reduplicatives in English starts in the Early Modern English (EMnE) era, which was about the end of the 15th century. In the third edition of "A Biography of the English Language", C.M. Millward and Mary Hayes noted: "Reduplicated words do not appear at all until the EMnE period. When they do appear, they are usually direct borrowings from some other language, such as Portuguese *dodo* (1628), Spanish *grugru* (1796) and *motmot* (1651), French *haha* ditch' (1712), and Maori *kaka* (1774). Even the nursery words *mama* and *papa* were borrowed from French in the 17th century. *So-so* is probably the sole native formation from the EMnE period; it is first recorded in 1530" [6].

David Crystal wrote in the second edition of *The Cambridge Encyclopedia of the English Language*: "Items with identical spoken constituents, such as *goody-goody* and *din-din*, are rare. What is normal is for a single vowel or consonant to change between the first constituent and the second, such as *see-saw* and *walkie-talkie*". Reduplicatives are used in a variety of ways. Some simply imitate sounds: *ding-dong, bow-wow*. Some suggest alternative movements: *flip-flop, ping-pong*. Some are disparaging: *dilly-dally, wishy-washy*. And some intensify meaning: *teeny-weeny, tip-top*. Reduplication is not a major means of creating lexemes in English, but it is perhaps the most unusual one" [7].

Reduplicatives can rhyme but aren't required to. They likely have a figure of sound represented in them, as alliteration (repetition of consonants) and assonance (repetition of vowel sounds) would be common in a word or phrase that doesn't change much among its parts [8].

According to "Gift of the Gob: Morsels of English Language History" by Kate Burridge: "The majority of...reduplicated forms involve a play on the rhyme of words. The result can be a combination of two existing words, like *flower-power* and *culture-vulture*, but more usually one of the elements is meaningless, as in *superduper*, or both, as in *namby-pamby*. Now, it struck me the other day that a large number of these nonsense jingles begin with 'h.' Think of *hoity-toity, higgledy-piggledy, hanky-panky,*

hokey-pokey, hob-nob, heebie-jeebies, hocus-pocus, hugger-mugger, hurly-burly, hodge-podge, hurdy-gurdy, hubbub, hullabaloo, harumscarum, helter-skelter, hurry-scurry, hooley-dooley and don't forget *Humpty Dumpty*. And these are just a few!" [9].

In the book "Linguistic encyclopedic dictionary", reduplication is described as follows: "Reduplication is a phonomorphological phenomenon, with its incomplete (repeating only one syllable) and full (repetition of the whole word) forms [10, p. 408].

V.I. Nemchenko refers to reduplication as "a technique for creating words that create complex words as a result of repetition of a word or word base" [11, p. 78]. He takes note reduplication's full and incomplete forms, certifies that reduplication can be used in conjunction with affixation.

Scientists like N.M. Shansky and V.N. Troitsky also believe reduplication is one of the ways in which words are made. "The repetition of the word is not only a specific methodology for enhancing the meaning of the word, but also a way of creating new words" [12, p. 11].

S.A. Khashimova in her dissertation describes the reduplication as follows: "Based on the structural-semantic and functional forms of reduplication, the following new definitions can be proposed: Reduplication is a form of word or form consisting of a morpheme, a root or its elements (sounds, syllables), affixes or repetitions of all words. The productivity of a particular type of reduplication depends on the peculiarities of language morphological structure" [13, p. 38].

Russian scientists L.S. Peysikov and Yu.A. Rubinchik interpret reduplicative words as copulative compounds in their monographs [14, p. 163; 160].

Reduplicative wods are subdivided into two types in persian: 1. Complete reduplications; 2. Incomplete reduplications.

Structural-semantic analysis of complete reduplicative wods within parts of speech allows to identify their role, derivative and expressive features in Persian, as well as their interaction with compounds.

The reduplicative wods on the research topic were collected based on the writings of Iranian writers as well as information from internet sites. In particular, the literary works of these authors have served as a source for our research: Abu al-Qasim Partu Azam – "مردی که رفیق عزرائل شد" (Tehran, 1326), "زن "، "گلدسته و فلک"، "نون و القلم"– Jalal Ole Ahmad, "سایه روشن" (Tehran, 1331), Sodeq Hedoyat – زیادی" "علویه خانم"، "آبجی خانم" (Tehran, 1333), Asgar Makāremiy – "شبگرد" (Tehran, 1342), Abbās Pahlavān "شب عروسی بابام" (Tehran, 1348), Mojtabiy Miynaviy – "داستانها و قصه ها" (Tehran, 1349), Mahmud Katirāiy – "نامه های هدایت" (Tehran, 1349), Jamāl Mirsādeqi – "بادها خبر از تغییر فصل میدهند"، "چشمهای من خسته" (Tehran,

1363), Khosrav Shāhāni – "بازنشسته ها" (Tehran,1368). The examples which collected from sources were analyzed based on the meanings given in the annotated dictionary "عامیانه فرهنگ فارسی" by Abul Hasan Najafiy and "Persian-Russian" dictionary, edited by Yu.A. Rubinchik.

In modern Persian, reduplication of words are widely used. In almost from every part of speech can be formed the reduplicative wods. Often, the components of reduplicative words come from nouns, adjectives, numerals, adverbs and functional forms of the verb. This article analyzes the reduplication of adverb, past and present participles.

The reduplication of adverbs. The adverb denotes the sign of verb. Reduplicative adverbs also perform the same function. However, when the adverbs is used as a reduplicative word, it is observed that the additional meaning is added to the lexical meaning of adverb.

The following reduplicative adverbs have been observed in modern Persian sources: آرام آرام *ārāmārām* "slowly", "calm" (آرام *ārām* "quiet", "peaceful"), پاورچین پاورچین *pāvarčinpāvarčin* "slowly" (پاورچین *pāvarčin* "slow"), تند تند *tondtond* "often", "in a hurry" (تند *tond* тез), تنها تنهای *tanhāyetanhā* "completely alone" (تنها *tanhā* "alone"), جدا جدا *jodājodā* "separately", "independent", "diffuse" (جدا *jodā* "separate",), حالاحالا *hālāhālā, hālāhālāhā* "so fast (used with a negative form of verb)"; "yet" (حالا *hālā* "now"), خالی خالی *xālixāli* "without nothing" (خالی *xāli* "empty"), خرد خرد *xordxord* "little by little", "slowly", "gradually" (خرد *xord* "little", "small"), خیره خیره *xirexire* "unfounded", "in vain", "without reason" (خیره *xire* "amazed"), دولا دولا *dollādollā* "bending down" (دولا *dollā* "hesitant", "bent down"), دیردیر *dirdir* "rarely", "from time to time", "sometimes" (دیر *dir* "late"), راست راست *rāstrāst* "explicitly", "carelessly" (راست *rāst* "right", "true"), زود زود *zudzud* "often", "in a hurry" (زود *zud* "quickly"), سلانه سلانه *sallānesallāne* "slowly", "dragged", "with dignity", "with confidence" (سلانه *sallāne* "slow"), کورمال کورمال *kurmālkurmāl* "palpable" (کورمال *kurmāl* "without seeing", "blindly"), مفت مفت *moftmoft* (or з.)"without reason", "in vain" (مفت *moft* "free"), یواش یواش *yavāšyavāš* "slowly", "little by little", "without hurry" (یواش *yavāš* "slow").

Most reduplicative adverbs indicate that the action in the verb with which it is linked is repeated several times:

برف پاک کنها **تند تند** از این سو به آن سو می رفتند *Barfpākkonhā* **_tondtond_** *az in su be ān su miraftand* "Snow cleansers were **frequent** from there" (www.ettelaat.com)

مامماجونم گفت: **زود زود** بیا خونه ما *Māmājunam goft:* **_Zudzud_** *biyā xune-ye mā* My mother said: "Come to our house **often**"(www.hamshahri.org)

بنا کرد **تند تند** از این طرف اتاق به آن طرف قدم زدن *Banā* kard **_tondtond_** *az in taraf-e otāɣ be ān taraf ɣadam*

zadan "He began to walk **frequently** from this side of the room to the other" (داستانها و قصه ها، ۱۳٤)

Reduplicative adverbs state that an action or event will occur over a specific period of time, refers to the way the action is performed and the time it takes place:

Ārām-ārām آرام آرام *be ta'ɣibaš pardāxtand* "They started to watch him **slowly**" (www.entekhab.ir)

خان داداش و زنش را با هم دعوت کردم، ولی برای دخترها و عروسشان **جداجدا** دعوت فرستادم *Xāndādāš va zanaš-rā bā ham da'vat kardam, vali barāye doxtar-hā va arusešān* **_jodājodā_** *da'vat ferestādam* "I invited Xandadash and his wife together, but I sent a **separate** invitation for the girls and their brides". (شبگرد، ۱۹۹)

من **حالاحالاها** زن بگیر نیستم *Mam* **_hālāhālāhā_** *zanbegir nistam* "I don't get married **so fast**" (بادها، ۳۵٦)

خبر رسید که ... **حالاحالاها** خیال برگشتن ندارد *Xabar rasid ke ...* **_hālāhālāhā_** *xiyāl-e bargaštan nadārad* "There is a message that he has no intention of returning **yet** ..." (نون و القلم، ۱۵۱)

نانش را **خالی خالی** خورد *Nānaš-rā* **_xālixāli_** *xord* "He ate his bread **without anything**" (A. Najafiy, I-Book, P. 516.)

Xeyli pir خیلی پیر شده بود. یواش و **دولادولا** راه می رفت *šode bud. Yavāš va* **_dollādollā_** *rāh miraft* "He was very old. He was walking slow and **bending down**" (باغ، ۲۷)

این را می بینی؟ از آن ارقه هاست! پنجاه هزار تومان مال دولت را بالا کشید و **راست راست** هم راه می رود *In-rā mi-bini? Az ān arɣe-hāst! Panjāh hezār tumān māl-e doulat-rā bālā kašide va* **_rāstrāst_** *ham rāh mi-ravad* "Do you see that? From those fraudsters! He has embezzled fifty thousand of the state's money - he walks **carelessly**" (بازنشسته، ٦۵)

کفشهای خودرا **کورمال کورمال** جستجو کرد *Kafšhā-ye xod-rā* **_kurmālkurmāl_** *jostoju kard* "He searched for his shoes **palpable**" (مردی که رفیق، ٦)

خوب، خانمها، من **یواش یواش** دارد گشنه ام می شود. چه خریده اید؟ *Xub, xānom-hā, man* **_yavāšyavāš_** *dārad gošne-am mišavad. Če xaride-id? Biyārid bexorim digar* "All right, ladies, I **slowly** feel hungry. What did you buy? Bring it out and now we'll eat" (بادها، ۲٦۳)

Examples from sources have shown that some reduplicative adverbs are made by izafet (postpositional attributive group). The following example shows the intensity of the meaning in the reduplication of adverbs rather than the derivational reduplication:

اصلا طرف اتاقشان هم نمی رفتم. **تنهای تنها** کارم را می کردم *Aslan taraf-e otāɣešān ham namiraftam.* **_Tanhā-ye tanhā_** *kāram-rā mikardam va tā mitavānestam az tu-ye otāɣam birun namiāmadam* "I never went to their rooms. I could do it **completely alone**, so that I could not leave my room" (زن زیادی، ۱۰۳)

The reduplication of past participle. In Persian, the past participle is made by adding suffix ه –e to the past stem of verb: گفته *gofte* "said", آمده *āmade* "come", گرفته *gerefte* "taken" [15, p. 271]. Yu.A. Rubinchik in his monograph emphasizes that, the creation of compound words through the reduplication of past participle [16, p. 275].

As a result of repetition the meaning of the past participle changes: رفته رفته *rafterafte* "slowly", "gradually" (رفته) *rafte* – the past participle form of the verb رفتن *raftan* "to go"), جسته جسته *ja(e)steja(e)ste* "slowly", "rarelly", "gradually"; "little by little" (جسته) *ja(e)ste* – the past participle form of the verb جستن *ja(e)stan* "to jump"), جویده جویده *javidejavide* "inarticulate", "in an incomprehensible tone" (جویده) *javide* – the past participle form of the verb جویدن *javidan* "to chew"), بریده بریده *borideboride* "interrupted", "intermittent" (بریده) *boride* – the past participle form of the verb بریدن *boridan* "to cut").

The following examples show that reduplicative past participles act syntactically as word-modifying adverb:

بریده بریده حرف می زد، انگاردارد گریه می کند *Borideboride harf mi-zanad engār gerye mi-konad* "He spoke **intermittently** as if he was crying" (بادها، ۱۵۴)

این ترس رفته رفته چنان بر من غالب می شد که خواب را از چشمم گرفت *In tars rafterafte čenān bar man γāleb mišod ke xāb-rā az čašmam mi-gereft* "This fear overwhelmed me **gradually** so much that I lost sleep" (www.ettelaat.com)

با خوشحالی کودکانه ای سیگاررا از دست او گرفت و لبهایش به حرکت آمد. جویده جویده برای تشکر چیزهایی گفت *Bā xošhāli-ye kudakāne-i sigār-rā az dast-e u gereft va labhāyaš be harakat āmad. Javidejavide barāye tašakkor čizhā-yi goft* "He took the cigarette with childish joy from his hand and his lips moved. He said something **in an incomprehensible tone** for gratitude" (چشمهای من، ۱۷)

جسته جسته ما هم داریم موسیقی مذهبی پیدا می کنیم *Ja(e)steja(e)ste mā ham dārim musiγi-ye mazhabi peydā mikonim* "**Gradually** we are also finding religious music" (نامه های هدایت، ۱۵٤)

The reduplicative participles sometimes act as a attribute:

از روی سیمهای نازک تار آهنگ سوزناکی در می آورد. صدای بریده بریده آن در هوا موج می زد *Az ru-ye simhā-ye nāzok-e tār āhang-e suznāki dar mi-āvard. Sedā-ye borideboride-ye ān dar havā mouj mizad* "A sad tone spread through the narrow strings of the tar. His **interrupted** voice was stirring in the air" (سایه روشن، ۱۲۱)

The collected materials have shown that sometimes one of the reduplicative participles (mainly the second component) is in negative form:

تو غذارا قورت میدادی جویده نجویده *To γazā-rā tondtond javide najavide γurt midādi* "You would often eat your food **not chewing**" (www.hamshahri.org)

There are also cases where the components of combination which made in this model had been connected throug the -o-/-vo- interfixes:

آبجی خانم کارهایش را کرده ونکرده گذاشت *Ābji xānom kārhāyaš-rā kardevo nakarde gozāšt* "Ms. Abji has left her work **unfinished**" (آبجی خانم، ۹۵)

او چای خورده و نخورده بلند شد *U čāy xordevo naxorde boland šod* "He **didn't drink** his tea **to the end** and stood up" (www.iran-forum.ir)

The phonetic independence of the components of such combinations indicates that they cannot be a compound word. However, their syntactic structure is stable, the components cannot be replaced. This allows the combination of this template to be considered as a fixed word combination [17, p. 72].

The reduplication of present participle. It is known that in Persian language the present participle is formed by adding suffixes نده -*ande*, ان - *ān* and ١- -*ā* to the present stem of verb [18, p. 277]. In the course of the study, only the reduplication of present participle with suffix ان -*ān* was detected.

In the process of repetition of the present participle in Persian, the following cases are observed:

Iranian scholars have added the words which ending in suffix ان -*ān* to the part of speech and they drew attention that they only express adverbial modifier in repeated form [19, p. 136; 170]. According to L.S. Peysikov, the reduplication of present participle does not lead to the creation of a compound word, but it serves to enhance the feature [20, p. 165-166].

In the reduplication of participles are enhanced the adjectival and adverbial meanings of present participles: خندان خندان *xandānxandān* "laughing loudly" (خندان *xandān* "laughing"), گریان گریان *geryāngeryān* "weeping bitterly" (گریان *geryān* "crying").

Reduplicative participles as خندان خندان *xandānxandān* "laughing loudly", گریان گریان *geryāngeryān* "weeping bitterly", غلتان غلتان *γaltānγaltān* "whirling", خرامان خرامان *xerāmānxerāmān* "gracefully", "smoothly", لنگان لنگان *langānlangān* "lame", "limping", دوان دوان *davāndavān* "running" may also be used individually as well as adjectival function: as خندان *xандān* "laughing", گریان *geryān* "weeping", غلتان *γaltān* "whirling", خرامان *xerāmān* "graceful", لنگان *лангān* "lame", دوان *davān* "running", but in the process of repetition it becomes adverbial participle and adverbial meaning is observed. Accordingly, these reduplicative combinations are closer to syntactic combinations than compound words:

لنگان لنگان راه افتادم *Langānlangān rāh oftādam* "I took to the road **lamely**". (گلدسته و فلک، ۱۵۳)

مثل بچه ها دوان دوان به طرف محمد دویدم *Mesl-e bačče-hā davāndavān be taraf-e Mohammad davidam* "**Running** like a kid I ran towards Muhammad" (www.hamshahri.org)

Larzānlarzān لرزان لرزان دامن مادرش را گرفت.
dāman-e mādaraš-rā gereft "She clung to her
mother's skirt **tremblingly**" (**گلدسته و فلک، ۱۵۳**)

Some participles occur only in reduplicative
forms and are not used individually: کشان کشان
kešānkešān "dragging", شلان شلان "dragged",
šalānšalān "lamely", پرسان پرسان *porsānporsān* "by
asking":

کشان کشان آوردش جلو در و با یک تیپا انداختش بیرون
Kešānkešān *āvordaš jelov-e dar va bā yek tipā
andāxtaš birun* "He **dragged** her to the door and threw
her out with a kick". (**شب عروسی، ۸۵**)

شلان شلان *Šalānšalān* از پله ها پایین رفت
*az pellehā
pāin raft* "He went down the stairs **lamely**" (**علویه خانم،
۳۰**)

When the present participle is repeated, in the
first part the suffix ان –*ān* is dropped. This means that
it is undoubtedly a compound word:

خند خندان – *xandxandān* خندان خندان *xandānxandān*
"laughing hard", لرزان لرزان *larzānlarzān* – لرزلرزان
larzlarzān "tremblingly", کشان کشان *kešānkešān* – کش
keškešān "dragging", لنگان لنگان *langānlangān* – کشان
langlangān "lamely" каби. لنگ لنگان

Gāri-گاری را برداشت و **لنگ لنگان** زد به کوچه و خیابان
rā bardāšt va ***langlangān*** *zad be kuče va xiyābān* "He
lifted the cart and flung himself down the street
lamely". (**www.hamshahri.org**)

Conclusion.

An analysis of the reduplication of adverb, past
and present participles has led to the following
conclusions:

1. In the examples collected from the sources, it
was found that additional meaning is attached to the
meaning of reduplicative adverbs. Also, the majority

of reduplicative adverbs mean that the action in which
the verb is linked is repeated several times. The
reduplication of some adverbs showed that they are
made by izafet. Reduplicative adverbs state that an
action or event will occur over a specific period of
time and point to how the action is performed and the
time it takes place.

2. As a result of repetition, it was revealed that
the meaning of the past participle is changed and the
compound word is coined. A reduplicative past
participle, which often acts as adverbial modifier, can
sometimes be an attribute. The collected materials
have shown that sometimes one of the reduplicative
participles (mainly the second component) is in
negative form. The phonetic independence of the
components of combinations which made in this
model indicates that they cannot be a compound word.

3. The reduplication of present participle does
not lead to the creation of a compound word, but it
serves to enhance the feature. In the reduplication of
participles are enhanced the adjectival and adverbial
meanings of present participles. Accordingly, these
reduplicative combinations are closer to syntactic
combinations than compound words. It will be
observed that when the present participle is repeated,
in the first part the suffix ان –*ān* is dropped. This
means that it is undoubtedly a compound word.

4. A total of 33 examples related to reduplication
of adverb, past and present participles were collected
from sources. An analysis of reduplicative words
showed that the reduplication of advebs (17) is more
productive than the reduplication of past (6) and
present participles (10).

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PHRASEALOGICAL STRUCTURE IN "ALPOMISH" EPIC LANGUAGE

Abstract: This article analyzes the Alpomish epic, a rare example of uzbek folklore. And the phrases used in it. The language also examines the phraseaological units and their relationship.
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Introduction

When it comes to the poems that are an example of Uzbek folklore, first of all the Alpomish epic is mentioned. The love, shame, pride, fame of the ancestors for the homeland, motherland, the courage and bravery they showed are sung in the high curtains. Uzbek folk poems are rich in a variety of artistic motifs and expressions, as well as,"Alpomish" epic. In general, the study of phraseological compounds in folklore and Uzbek linguistics in general was one of the pressing issues in linguistics. Accordingly, many researches on phraseology were carried out and scientific results were obtained. Theoretical issues of phraseology are discussed in the work of E.D Polivanov. He learned the phraseology of Russian and some East languages and in the mean time, he suggested to separate the phraseology as an independent field. The scientist called the newly formed field the phraseology or idiomatics.

The first work on Uzbek phraseology appeared at the early beginning of the 1950s. We can include the candidate dissertations of Sh.Rahmatullaev, Ya.Pinhasov, A.Shomaksudov, M.Husainov.

Phrases usually give an image to the epic delineation. Phrases are formed from free word links which are related to human life and represent specific events of real existence. The phrases are generally stable world link and are based on image. We should analyze the thematic and mythological structure of phraseology in the Alpomish epic language based on several principles. We found it is appropriate to devide

the subject group of phrases In the Alpomish epic language into the following classifications:

In the language of the epic the topics of nature, world, space, time, society, and their lexical-semantic and analytical features. Expressing human, its acts and spiritual world, physical state, emotions, behavior, related to social status of humaan (wealth, poverty, power, dependence ...).

In the language of epos, phrases related to the character and state of the person were skillfully performed by bakhshi's:

For example, in the epos concepts related to discord and sadness are enriched with phraseological compounds such as "his pharynx swelled, sixty-two veins wilted, soul grieved and spring and summer became winter."

In the Alpomish epic, the following phrase is formed to depict Bayburi and Baysari's sadness about remembering childlessness while going to To'gonbay To'ksaba's for feasting.

– ... Bayburi remembered his childlessness sighing, yawning, swellong phayrynx, wilted sixty-two veins stirred soul, ripened neck, increase anger, and went to the wedding hall [1.17].

In this context, the poetic performer is formed the concept of sadness wish several synonymic phraseological units "his pharynx swelled sixty-two veins wilted, soul grieved, neck ripened, anger increased"and etc. When synonym words and phrases are used in the epos, the differences in the meaning and the emotional-expressive features are fully

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takenthey into account. Considering these principles, we have touched upon the analysis of a few phrases in the epos.

Analysis of Subject Matters

Disappointment – sadness semen is used to relieve moods, depending on the person's behavior and condition. - Frustrated from the song of the centurion, in tears, annoyed Bayburi understood the gesture of people [2.19]. In this phrase, the seman of frustrating and deploring from fate is formed.

Feeling sorry for them - Grief and depression, the Bayburi who is coming with the world sorrow said that mybrother, we came to the bog not tothe wedding [3.20]. In this statement, Boyburi and Baysari are bing reprimanded for their childlessness everywhere, in the people, among population and in the feasting, that's why their grief and suffering increased as a result confort depression.

Torturing - it means the sense of grief, sadness, emotional suffering, grief

Who plays hang out
If I plant the tree
A thorn was pressed for my tip
It cries that the world narrow for me
Thinking about it, i feel sad

In the phrase, dictionary of the Uzbek language, there are many synonyms of blood-thirsty, with a number of synonyms such as blood, greasy blood, swallowing blood and heart blood.There are a lot of phrases used, such as, to be faint, to be sad, spring and summer become winter, to be sad, to be cut off, and to use some of the definitions of life. These phrases are developed their structure that its sides of lexical and semantic, there is a sense of frustration, physical and mental suffering caused by certain social problems.

In addition, the poem uses the terms "drift the period, stick to the word" and "hit the ground" expressing the social status of the person (wealth, poverty, dominance, dependence, justice ...), while expressing the words of a fair horn, leader, and leader. Babori was a king, Baysari was wealthy.The two of them lived their lives, enjoying the joy of the years, by sticking to their word and punishing the evil man.

It is also worth noting that the concept of giving a wedding to a nation that shows the wealth of a person's social status is shaped by the phrase "hurricane rattlesnake" - The To'gonbay celebrated their wedding and summon seven more oasis and become famous [6.22]. In the sense of reaching seven climates

Bone lightening - This expression means to be cured of various diseases and to rejoice, "Mrs. Kunbibish, Bayburi's wife, Chilbirosch, the wife of Baysari, were spontaneously relieved, rejuvanated, enlightened and joyful" [7.45] in this statement,Kunbibish and Chilbirsoch have been childlessness for many years and time goes by becoma pregnant and, as a consequence, have a pleasant and enjoyable time. The poem also contains phrases related to the pregnancy and birth of a woman of the same gender.

Pregnancy - In Pregnancy - Months later, the sister-in-law were full, with great joy and six months' grazing, waiting for the hour [8.46]. The concept of pregnancy is shaped by the concept of being pregnant. The phrase "to be loaded" is similar to the phrase "Alpomish", an Uzbek folklore that was not included in the "Explanatory Phrasealogical Dictionary of the Uzbek Language" published by the 1978 edition of Shavkat Rakhmatullaev's teacher edition.

Synonyms of the phraseological unity of being fetched in fiction and in live-action dialects: Double, Weight, Be Heavy, Believe, Except for the appearance of the Surkhandarya: "be the chairman, swallow the watermelon, be dark." "As a phraseological phrase in the live oral speech of the people. That is to say, the poem has a dark head, a blur on the face, a suspicion, a suspicion and a load of words. In the poem "Alpomish" the concept of a woman's birth, childbirth and birth is formed during the semen "Blink". Shavkat Rakhmatullaev interpreted the phrase "blind" in the explanatory dictionary of phraseology as "birth." Born is the birthplace of this notion, to relieve, to relieve, to escape, to loose, to have children, to be born, to be born, to be a mother, and so forth. "The Bayburi's wife, Chilbirsoch, also gave birth to a daughter [8.18]. It is also worth noting that the dialectalogynical synonym of "chill, bend" is a typical phrase for the Surkhandarya dealect "forty goats" if a girl was born. The term "forty goats", which is typical of the Surkhandarya dialect, is used extensively in poems and in everyday folklore, for the girl who gets married. Generally speaking, the word birth is applied only to man and later to the animal. In the advanced development of the language, the concept of childbirth can make a person blind, get rid of it, etc .; calving, used (replaced by euphemism) (A. Amanturdiev 13 b).

In general, there are numerous phrases in the Alpomish poem, and we think it is necessary to analyze them according to their methodological semantics.

Heading to Heaven - The phrase "head up to heaven" is synonymous with this phrase in the phrase "Glaze", in the phrase "Glaze" and "throw a skull" in the poem. In general, the poem contains many somatic expressions related to the "head" of the insulting person: bending, lifting, joining, joining, deflecting, withdrawing, etc.

"They both reached the sky with a dream and thanked Allah and rejoiced in the spirit of their grandfather [9.24].

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Stand at ease – In peace, he would return home and enjoy his time. In addition, phrases such as "Feeling relaxed and enjoying" have been used.

Seeing - to see and to look. In the explanatory phraseological dictionary of the Uzbek language, the phrase is called synonym for a brief glance, look at the fall, glare, gaze, and so on.

… I see and rejoice on your shape

light water has been pured on your neck [8.17].

Be upset – sad to say sorry Kunbibish's kitty is cut off - her pet is still orphaned, she still tears as if she can't graze and she has no nursing mother [9.34].

Repose- To get a little bored after a job after a job: free from the process: The brother calmed down and dreamed of flying like a bird [11.34].

These two conflicts can be explored for "new" and other conflicting people in two Alpomish friendly. Includes: Goodbye, Sweetheart, Autumn Tight, Strong Disorder, Strong Stay, Daytime Distortion, Daylight, Daytime, Strong, Strong and Joyful , sleeveless and so on.

One's bone is defective - this fragmentary fragment used in the Alpomish epic is a reference to Ultontosis, which was formed as a negative hero in the poem.

"The ultontosis' bone was defective - it was trapped in the offspring."

Religious motives have also been used to refer to a person who was born with a malignant bone or who had no father or mother. Synonyms are blood-stained, benicoxic, and sometimes unclean bones have been used to describe the term "dirty."

Your head is made from stone, yourself is wood

Open my heart quickly

Spread your arm faster

Get off my bedding

It should also be noted that in accordance with the "soul" component. There are a lot of phraseological units with a "heart" component that have created a distinctive stylistic emotion of the literary text. It is well known that the word "heart" is the word umuturki in the "Explanatory Dictionary of the Uzbek language" and it shows three different styles.

Anat: A member of the human body in the circulatory system of the human and animal breast

Portable: Symbolic center of the intuition of the senses of the soul. A symbol of fear, of courage.

As we have already mentioned in the Alpomish epic, the verb expressions are the most numerous. Entertain, frustrate, disappoint, and so on. There are many phrases in the poem: "Bloody", The heart is Bloody, Black, Pure, Peaceful, Clean, River, etc.

Comparing analogy with the knowledge of the human world is extremely important. In the classification of these processes, there are specific forms of expression. Phrasealogical units are based on the image, as a static word unit. As we know, many vocabulary phrases are created by the speaker himself in sequence, and in folklore, these processes are performed by bakers. Only when we carefully analyze and compare each word, every verse, every image and

motive in our stories, we can be sure that it is a great example of art.

In linguistics, the linguistic and aesthetic functions of linguistic units in world linguistics have attracted the attention of many linguists. In particular, the mythological features of the poems, phraseological layers, usage norms, functions in the text are studied. The results of scientific researches have been obtained, revealing the poetic nature and artistic aesthetic functions of the language and poetics of the peoples of the world, their lingual-cultural mythological and thematic phrases. The linguistic features of major epic works in linguistic studies of the world are being investigated in a number of priority areas, including the ethnocultural connection of the language through the study of epic lexicology, the saturation of phraseological units in folklore; Bakhshi - revealing the skills of the creators in the creation of literary texts, analyzing the poems, urgent tasks of identifying the lexical-semantic and psycholinguistic features of the paremialogical and phraseological units in the world. M. Penkovskiy translated the poem "Alpomish" into Russian in full fiction. Studying and analyzing the phrases in the Uzbek linguistics is one of the priority tasks of our linguists, and studies of Sh.Rahmatullaev are of great value in the formation and development of Uzbek phraseology.

Analysis and results

The fact that the scientist collected phrases from the Uzbek language and created the phraseological dictionary of the Uzbek language was something new in Uzbek phraseology. As the dictionary was published in 1978 and 1992, it was necessary to update and enrich it. Specifically, the collection, systematization and analysis of phrases used in the literary literature in recent years, the identification of non-vocabulary units, their enrichment of new meaning, variants and synonyms of phraseological units, will contribute greatly to the development of phraseology. For example, make a hole in the eye (Oybek), fill the eyes (T. Murod), do not spit (N.Norkobilov), expect a hand (Oybek), a broken hand (the daughter of Z. Kurolboy), one hand (N. Nurkobilov)), drill (S. Ahmed), heartbeat (Oybek), freeze heart (O.Yakubov), heartbeat (A.Suyun) cookie cutter (Alpomish) one of the urgent tasks of linguistics. Determination of the linguistic and artistic and aesthetic peculiarities of folklore in Uzbek linguistics, and the justification of the poetic skill of Bakhshi in the rational use of folklore and phrases. In this context, the Fosil Yuldashev's son, Abdunazar Bakhshi, Chorsha Bakhshi, Umir bakhshi's variants of the poem "Alpomish" reveal the poem's vocabulary, the vocabulary of the poem, and their structural features. It is necessary to carry out linguistic analysis of semantic properties and to inform world science

The Alpomish epic is very popular among our people and has been sung by the Bakhshis for centuries, but it is also a common poem of the Turkic peoples. To summarize, the analysis of this poem lingvocultural and lingvopoetic studies, revealing the linguistic value of the phraseological units present in the poem, characterizing the national cultural ethnographic content, is of great importance in the research.

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THE SHORT HISTORY OF INDIAN TURKIC LANGUAGE AND LITERATURE

Abstract: The present article devoted to the Short History of Indian Turkic Literature which initially based on the local manuscript resources of XIV-XV centuries. And the first study process of above mentioned subject in Uzbekistan connected with finding of diwans unknown to the science of- poets like Hafiz Kharazmi and Seid Qasmi.
Key words: bhakty, diwan, mushaira, ghazal, kitabdar, maqalat, fards, sakhiy, mandir, khariy, hazrat, nafais.
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Introduction

The literary connections of India and Uzbekistan, as embodiment of the constituent of historically based on friend-ship relations between the peoples of the two countries, always were in the century of attention of the scientific philologists. Because the lightning on the scientific nature of a centuries-old history of literary connections, which put in powerful contribution to the development of world culture, is one from actual problems of the present research works on literature.

And for this reason in the last years, as well as in other fields of science, a large value is given to the study of rich culture inheritance of the peoples of Central Asia and India. Therefore, the scientific study of historical grows of inter-national relationships at the present stage of independent development, serves to the strengthening of political, eco-nomic and cultural commonwealth of the peoples.

By the way, from numerous published materials, it is difficult to image the glory and popularity of the Indian literature and its ancient history by not mentioning the worthy contribution Indian researchers along with foreign orientalists. However in the past literary-historical process of the very literature, there are also such a stages, which for the objective or subjective reasons up to this day remain outside from the field of sight of a science. It first of all con-cerns to the Indian Turkic literature.

The well-known Russian philologist I.S.Rabinovich in the essay «Forty centuries of the Indian literature» concerning the literary creativity of Turkic peoples comes to the following inference: «Indian Turkic Literature still is not stu-died at all»[7:80p.]

Or on works of the another scientist G.U.Aliev «At the present it is not known about any scientific research, the object of which would be Turkic poetry formed in India in the first half of XVI century»[1:32p.]. Moreover, the study of Indian Turkic literature is necessary by the fact, that during the scientific expeditions conducted in a number of foreign countries with the purpose of searching and the collecting of manuscripts of a literary legacy.

Just in India the manuscripts of Diwans such poets like Khafiz Kharazmi and Seid Qasimi composed for the first time on the native language at the end of XIV and in the beginning of XV centuries even before founder of Uzbek language and literature Alisher Navoiy, were found. There fore here naturally question arises:

«Even if the hand-written books unknown to the science of names - Hafiz Kharazmi, Seid Qasmi and other were brought by poets, scientists or thinkers [9:7p.] than what a secret of so long was kept – over

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then five hundred years of Turkic poetry sources, which need decision for further studies?»

«It is known, **-** writes in the comments to issuing of the book» «Indian Divan of Babur» the Uzbek scientist S. Azim**-**janova, **-** according to manuscript sources of the time of Babur, Khumayun and Akbar, the influence of Turkic language at a court of Great Mughals was significant. The Turkic language as Persian and Urdu also played a noticeable role in development of Indian art and literature in the state of Great Mughals[4:152p.] It is even possible to see in following lines from the comment of «Mir'otul Mamolik – mirror of countries» written by Seid Ali Reis:

«In Delhi, in the court of Khumayun was given importance to the poetry – so called «Mushaira – poetic competition» in the language of great Navoiy, which's official name was «Turkic of Chigataie». Among the officials of the court many of them used to write verses in Turkic and take participation in «Mushairas»[8**:**81p.] Besides that, the author of «Khumayunnama» Gulbadan Begim also gives very important information about the position of Turkic, writing that this language was in custom in mutual relationship.[5:23p.]

By the way, number of manuscripts of the Turkic**-**Persian dictionaries were fund from the «Salarjang» museum of Haidarabad dated 817/1414,970/1563 and 1158/1745 including later period is given the basis about the attempts of study, improvement and propagation of Turkic language as a means of dialogue in the territory of «Great Mughals». Speaking about Indian Turkic literature also needs to mark the fact, that the name of Zakhiriddin Muhammad Babur should be related among that authorities, who made great contribution to the cause of development of the Turkic literature generally and particularly in India[10]. Though the study of habitability of literary talent and the inheritances of poet, devoted many research works but at the same time his creativity of Indian period still remains as a problem for further studies.

Among the following generation of Indian Turkic poets the spirit of creativity of Bayramkhan is close to the lyrics of Babur. Up to 60**-**th except the certain information from primary sources, the creativity of poet was represented in local publications in general. For the first time life and poetry of Bayramkhan has found the scientific reflection in research works of G.U.Aliev because of materials accumulated since 40**-**th. But in spite of this, even in the past 70-th also our knowledge concerning the other Turkic poets of India of the later period were rather limited.

For example, only due to the author **«**Majma ul**-**Khav**-**vas**»** Sadiqbek Kitabdar or from anthologies like «Maqalaat al shumara» and «Nafais al maasir» were known some Turkic verses of a pen of Khumayun and Mirza Kamran. But know, thanks to the manuscripts new tens figures of Turkic literature in India are detected. At present time we have there are three copies of Diwan of Mirza Kamran – the first one is from the library «Khudabahsh» of Patna, second from the library «Riza» of Rampur and third belongs to the fund of «Asian society of Calcutta». Sins 1983 on the pages of local publication there were first samples of «*gazals*» from an inheritance of Mirza Kamran, Farigi and Dida, which doubtlessly stimulated development of Indian Turkic poetry.
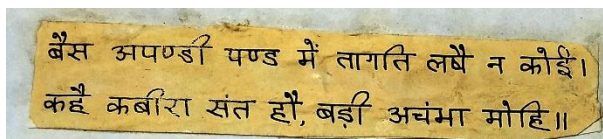
Thus, it is necessary to underline that in the plan of cumulative representation about the above mentioned, the manuscripts of diwans of Mirza Kamran, Usuf Faryabiy, Dida, Saminiy**-**Fakhm, Jakhila and Ali Bakht Azfariy are also an integral part of unified literary process of Indian Turkic poetry, in which the representatives of various nationalities participated with great inspiration.

It is necessary to emphasize, that the foundation of literary philosophic outlook of Indian Turkic poets naturally formed by the criterions of Islam as a spiritual platform of social**-**political and cultural live of the Great Mughals state. But at the same side, it is undoubtedly impossible to ignore the fact, that in the condition of Northern India in XV**-**XVIII centuries together with dominating religion the overwhelming majority of local population confessed Hinduism.

Taking this fact into consideration it should be noted that, in order to understand the essence of ideas, preaching by different religious**-**philosophic tendencies in literary circles of that time, it is necessary to acquire general historic circumstances and literary process in India on the eve of the XV century, in particular with the influential «Bhakti movement», which's poetry was saturated by ideas of Sophism. And as the striking evidence of similar points in the field of aesthetic**-**philosophical world outlook in the literature could be shown the creations of Kabir. Because, Kabir was sure that there are many people who have the feeling of disappointment in the society as well as the feeling of indifference to all in the world. But the poet considers that each person, whether a Hindu or Muslim, just by virtue of birth is a partial material implementation of Brahma. There-

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fore in order to realize own heart and express his love and fidelity to God is it necessary to go to a Mandie or Masjeed?

(When Kabir says the truth – God is in your heart
Unfortunately nobody pays attention to my surprise.)

भाइ रे! तूइ जगदीसि कहाँ तैं आया.
कह. कवने भरमाया।
अल्लाह राम करीमा कैसी, हरि
हज़रत नाम धराया॥

For the poet it would be strange not to say that the same people – Hindu, Muslim or Christian as well as Allah, Ram, Hari, Hazrat are different by name only! And in this meaning Kabir declares: «All is the product of the same potter, enmity and quarrels are only consequences of unscrupulous judgment:

(O brother, dividing unified in two Gods,
Who you has dared to knock from a valid path?
Can be other – named Allah, Ram, Karim,
And tell me, who compelled you for that?)[11]

Expressions of love and fidelity to God indivisibly described Kabir's mysticism and are figuratively represented by the practical activity of the person. It also exhibited by virtue of faultless service to God and each follower of Bhakti is remembered by that. The main idea of Bhakti poetry could be represented of follows: «True sanctity and truth of life is not contained in Temple and Masjeeds! It is with the person, his kindness, honesty and validity... God is in man's soul, the service to the people is equal to devotion to God».

The motifs of morality, modesty, sincerity and friend lines are expressed in poetry by quotations close to aphorisms, which are expressed peculiarities of the artistic expression of all times and peoples. In other words, the «national wisdom» has been passing through centuries in spite of social-political conditions. Truthfulness not aware of the boundaries and nationality, has always attracted poets and writers of all generations. From this point of view it is hard to over-estimate the influence of Kabir's «*sakhi*» on Persian and Turkic poets who knew that the literary environment of India seems more close to the truth than to the supposition. And Babur's «*fards*»- a special literary genre consisting of two lines written in Urdu-Turki languages by form and content are similar to Kabir's «*sakhi*» for example:

مجھ کو نہ ہوا کچھ ہوا سی مانگ و موتی
فقر البلیغ بس بولسہ پانی و روٹی

(I never had passion of avidity and pearls,
Because water and bread is enough for
modest people).[6]

At the end of the present article devoted to the subject of short history of Indian Turkic Language and Literature we would underline the love lyrics and artistic skill of Turkic poets. The love lyrics in the creation of the very poets is observed like the concentration of fillings, idea of humanity and conglomerate samples of kindness and beauty.

So, the first attempts we have undertaken to study the certain distinctive features of creations of Indian Turkic poets from the view-point of moral-philosophic contents, thematic, artistic structure and the literary skill spark allows us to speak about the original literary phenomenon not only for India, but also to the whole Turkic literature. And no doubt, that the creativity of Indian Turkic poets together with the right of membership in the multinational literary family of India, will be written as one of the important

chapters in the history of cultural relations of the peoples of Central Asia and India.

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THE GENRE OF MUSALLAS IN UZBEK CLASSICAL LITERATURE

Abstract: *This article reviews Musallas, one of the rarest genres in Eastern classical literature. The history, formation, genesis, as well as, role in the oriental classical literature of this genre will be comprehensively discussed. Due to the differences in its evaluation, there will be some arguments about existing ideas in science. Some points related to this area of literature shall be clarified. A rare, at the same time, bright sample of Musallas, which is considered to be created by Jakhonotin Uvaysi, one of the most talented poetess, will also be subject of analysis. It reflects the poetic skills of the poet. The emphasis on the work is on the proportionality of the content, ideas and art. Determination of irrelevant meanings is to be achieved. Important scientific conclusions shall be noted down for Oriental literary studies.*

Key words: *Musallas, elfical concepts, love, literary school, folklore, rhythm, "musammat".*

Language: *English*

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Introduction

"Musallas" arising from the Arabic word, is defined as "three-storey", "three-angled". In the literal sense , it represents the first type of Musammat, in which the number of verses should consist of at least three separate verses, accordingly. In the scope of Eastern classical literature, this type of musammat was found only in a number of works. In particular, the creators of new literary schools in the Middle centuries such as Alisher Navoi or Amiri (the founder of the Kokand literary school) did not create any work in this genre. U.To'ychiev, who studied the genre characteristics and stages of development of Musallas pointed out that, "Trinity firstly and only encountered in Uvaysi's works within pre-revolutionary written literature"[1, c.218].

Even in Persian treatises on literary studies or in Ahmad Tarazi's "Funun ul - balaga", the only source in the ancient Turkish language, there is no information about the Musallas. In these works, in the beginning of the description of the types of Musammat, the definitions are started with Murabba. The famous book of Muhammad Giyosuddin, "Giyos

ul - lugot" explains the word "Musallas". But it is not interpreted in the literary sense [12, c.230].

In the "Farhangi Zaboni Tojiki", the four meanings of the word "Musallas" are interpreted as literary terms, the fourth meaning is explained in the literary sense: " Yake az shaklhoi she'ri, ki har yak band az du misrayi hamqofiya iborat buda, misrayi oxirini(seyomi) hama bandho hamqofiya meboshad"(Content: Musallas is a form of poetry in which two paragraphs of each clause and the third passage of all clauses are rhymed) [16, c.750].

Professor U. Tuychiev has commented on Musallas, saying that "The Musallas genre is strongly influenced by European terza rima"[1, c. 218]. In some sense, this theory is based on the real truth. Of course, literature of different nations has always influenced each other. Certain edges were the impetus for the development. However, not rejecting this opinion, it can be stated that, this genre looks like the rhyme of folklore stories, where three verses are rhymed, as a consequence of Observation of the Uzbek folklore literature. In the literature of the next period (twentieth century) the similarity between

three-versed poems and folklore, as well as classical literature clearly visible.

Literary studies say that the works of Chulpon and R.Parfi also include triads, but they are not of the same weight and therefore cannot be considered as the genre of Musallas[13, c. 100-102]. There are also interpreters of the trinity in modern poetry who consider that this genre is influenced by the Japanese Haiku genre. However, without denying its impact on the formation of world literature, it should be pointed out that the main basis for this type of poems remains classical Musallas and fard.

There are several works in the poetry of Hamza Hakimzoda Niyozi such as "Live, let's live, Turon", "The rich, gain weight" which are involved in the book named "National poems for the national songs"[17, c. 39, 53]. These works were created in the direction of folk songs, adapted to national folklore. As a result , their folklore clearly showed the same direction. Hamza also stated the reasons for the creation of with the following comment: "This is the third section of poems, Observing some of the long-short verses (hijos) of these works, do not think me as unaware of the literature. This is not to be ignorant of the literature, but to make our Black people understand. And in our songs there are a lot of unnecessary voices such as o-o-y ..., vo-o-oy ..., ho-o-o-y ..., yo-o-o ... Instead of what it sounds insignificant amendments to be short and blunt, though, like, crazy as it may be at employers for money, as long Ihtâr (short). In fact, being intentionally Uzbek, we started to get closer to the Uzbek language. In this regard, we will pardon our faults and ask for forgiveness" [17, c. 33]. Apparently, Hamza himself admits that these works did not follow strict classical laws. It is not a flaw, but it claims to have been done purposefully.

The history of the evaluation and the development of the genre Musallas

In these works of Hamza Hakimzoda Niyozi there are some spirit priorities. The urge for youth to awaken, to spiritual enlightenment, to maturity is reflected. Each band has the same rhythmic composition that goes from the bottom up. Its progress is also in harmony with the rhythmic composition. In particular, in the first paragraph of "Turan" given a description of the status of the third verse and cry and cry, "Turan", the call is, in the past when it comes to employment, "Walk, walk, Turan," "live, live, Turan," the spirit of survival and shouts and calls to be completed.

We know that in the genres of charity, the lines of the verses are mutually exclusive, and the last ones are rhymed with an independent general . The same trait remains in Hamza 's aforementioned works . They are aab; vvb; ggb ... rhymed. However, the weight of the Musallas is not consistent with the genre. They were created with the rhyme Aruz, not the

rhyme of finger. Hamza's mentioned above confessions also confirm this.

According to Hamza's poem "Live, Live, Turon", it was created under the influence of a popular folk song: "... Let's say, a friend, found in Ferghana:

Bizni hovli yo'lingiz, o'rtoq-ey,
Chinni baxmal to'ningiz o'rtoq-ey,
Aytinglar, aytaylik, o'rtoq.
(Our yard on your way, my comrade-oh
Peanut coat, my comrade, oh!
Tell me, Let's tell my comrade)"[17, c. 39].

The number of syllables in a folk song is 1 0 + 10 +8, and the second third is 14 + 14 + 13. The form of 12+ 8 +8 can be faced in the work of Hamza. The call and call method in Ashulah(national song) was kept. This has made it possible for young people to communicate their deep social ideas with ease, clarity and influence. The rhythm in the Egyptians was created through the arrangement of words and even the manner in which the sounds were used. With the help of them, the work gives the mood of the war, the call and the inspirational mood:

… Tokay tepsa tebranmay uxlab yotarmiz,
Balchiqlarga botarmiz-ey,
Turinglar, turaylik, Turon!
Emdi bilimsizlikdan o'zni qutqozub,
Kerib ko'krakni yozib-ey,
Yuringlar, yuraylik, Turon!
(... We are sleeping on our toes,
We would drown in the mud.
Arise, let's get up, Turon!
Let's be rescued from illiteracy,
Lay down your breast,
Let's get up, Turon!)

Apparently, the triads that appear in Hamza's art are distinctive in their form and rhyme, but with some features. It is written in the weight of the Musallas. Hamza's trinities are made of finger weight. Therefore, it is not expedient to view them as examples of the genre of Musallas. However, this does not diminish the importance of these works. On the contrary, their magnificent, awe-inspiring spirit that leads us to great goals both for their creation and for our time is always important to us.

The role of the musallas in Uvaysiy's heritage

Professor U.Tuychiev has noted that till the age of Jakhonotin Uvaysi there was not a musical genre in Uzbek classical literature. All the poets started with the jam while creating the good. From Uvaysi 's devotional work, being saved under the number 1837, at the Abu Raykhan Beruni Institute of Oriental Studies , there is only one Musallas named "Thank you, be cleansed and save me ..."[15, c. 87]. Egypt. From the work, it seems that she has a somewhat free approach to the genre of Musallas. This is especially evident in its rhyming. The work consists of seven lines and twenty-one lines. Each item has its own rhyming system in the form of aaa, bbb, vvv ... If we

look closely at Uvaysi's work we can see that she has a more rhetorical approach to poetry than other poets or poetesses. Even in a poetry poem, we find that meaning prevails over forms such as rhyme :

Uvaysiy, qofiya tang o'lsa ham mazmuni mahvashdin

Xayolin mahkam et, ayg'ilki: "Ehromingga sallamno!"

(Uvaysi, the rhyme is dead, but the meaning is gone

Hold on to your fantasy and say, "pray to pyramid")[14, c. 18]!

Looking from outside , the content of the clauses at the end of confusion seems to be there. The fact that each item has a separate, rhyme-like rhythm can make it seem as if the work is interrupted by a silhouette. But a deeper approach them – one of those who connect with the suspects. It is no accident that the Arabic word "pearl" means good in the work. This feature is also evident in Musallas, which is one of the types of music. In particular, in the Uvaysi Mall, the inter- content intercourse is maintained until the last point. The thesis set out in paragraph B extends to the last paragraph. Poetess in the last paragraph uses the art of matla'. In the first verse, the phrase, "Have mercy on me, cleave me, and save me ...", is repeated with a slight change in the last verse: "I beg you, please, to turn Weis to prayer". It also indicates that the work has a meaningful framework.

Each item of the Uvaysi's Musallas has its own composition. In particular, as the thought progresses from every third verse delivers a conclusion based on wisdom . Each trinity has its own separate rhyme system. The first, fourth and seventh paragraphs also include a rhyme after the rhyme. It seems poetic logic in the use of radical after all three points. The   frame of Aruz is written in the weight of the Musallas.

Musallas, according to the classical traditions, begins with talking to Allah. The main image is love. His condition is described in his own language. Its goal is to get to the spiritual freedom and unity. The two concepts of soul and for the ladies must be achieved. In the first paragraph, the poetess expresses this main goal as a thesis:

Rahm etib, yorab, meni ayla jonondin xalos,

Bag'rimi qon etti, ul la'li badaxshondin xalos,

Jonni tandin qutqorib, ko'nglimni armondin xalos.

(Be kind to me and crack me up and save me.

Bloody, bloody cursed,

Saved the soul and got rid of my heart from dreams)[15, c. 148].

Achieving spiritual freedom is a heartfelt dream. To overcome this longing, one has to be saved from the body. These expressions are interpretations of elfical concepts, mystical ideas and opinions. The interpretation in the first paragraph clearly indicates that the Musallas was created in a mystical direction. John, for the salvation of the fallen, volunteers and

harmony - unity condition. This is the kind of love that she seeks.

The following points will be used to explain, comment on, and clarify this thesis. It talks about the reasons for wanting to get rid of the soul and the soul. In the second paragraph, the mental state of the lover is clearly and efficiently described. In the use of every word, the poetess tries to draw attention to the subtlety of its meanings. In particular, the word "not glancing" in the phrase "To his words from roghib, not glancing such as me" has played an important role in expressing the longing for love. No alternative of this word can convey the essence of the situation so deeply :

Lutfinga rog'ib elidin men kibi termulmag'ay,

Hayrati xobi xayoli ichra hayron o'lmag'ay

Hech g'uncha sen kabi holimni anglab kulmag'ay.

(To his words from roghib, not glancing such as me

And is not surprised by this dream;

It doesn't make you laugh like I understand you)[15, c. 148].

The third paragraph that is the key symbol in the bud a wide range of subjects. It serves to link the idea to the first paragraph. The notion of a "dream" is more clearly embodied in the bud . Because laugh, smile term appears as a mystic - the work of the beloved's heart appears not to succeed in understanding of each other. In this paragraph, the poet's ability to comprehend and select the word is again demonstrated in the image of the bud. In the third verse, the beloved is compared to a bud. Its appearance, beauty and mystery are explained by this image. At the same time, with the help of subtle and sophisticated drawings, it is possible to make gestures about the character of the beloved. In particular, the bud does not laugh and understand. But the beloved laughs, knowing his condition. This image is a reflection of the nature and ambition of its nature, and its image.

From the fourth verse, the lyrical heroic mood arises and remains until the last verse. In this role, the lover felt like a particle of great power . The third , concluding passage of the Trinity reveals that falling in love with the lyric hero is an eternal destiny . This state of mind sun, the moon, half, Hadra, eye, show nearly expressed by means of symbolic images, such as:

Zarra erdim mehrig'a men, mohi shabgardi netong,

Yor ilkida kabob, hajr ilkida fared netong,

Yutquzub erdim ko'zu ko'nglumni, to berdi netong.

(I love you, I mean, sunshine, what if.

it burns my soul and my eyes, what if.

And I give all my heart, what if) [15, c. 148].

In the following paragraphs, the poet addresses such figures as Dashti Joon, Majnun and Laili. Such phrases as "Hajridin o'zni yiturdim kirdim ul dashti junun ..." indicate the lofty, ugly status of the lover.

The purpose of the lover who attains this status is enlarged. He now shares his desire to be less than cage.

Jon qabul etmas, tanimdin darmahal ketgil desam,

Yor bovar qilmag'ay jon so'zig'a bitgil desam,
Rahm etibon, Vaysiyni dodig'a sen etgil desam.
(If I want to go away and die,
If I had to say a little thing,
have mercy to Uvaysi) [15, c. 148]..

The contents of the first and last paragraphs - one of the meaningful points As if in the last paragraph, "the lover's soul is not enough for him." A passionate lover seeks his own path. As a result, the last paragraph is linked to the first paragraph. The lyrical hero begs God to get rid of the body and soul and gain the status of needlessness. It is evident that the content of the Uvaysi muse has an inner connection, a chain link, and is united in a common framework, forming a whole.

Conclusion

As a result of the analysis of the Musallasses of the Poetess it can be concluded that:

1. The study of classical literature genre, which is unique in the context Uvaysi`s place and the product of a unique talent. This work, like other works of the poetess, has a deeper meaning, proportionate expression. Created on the basis of deep logic, frozen in the poetic feeling. With this tape the poet revived a unique genre in classical oriental literature. She has made a significant contribution to the preservation and survival of future generations.

2. Uvaysi tries different, unique experiences in using genres during his creative career . Classical literature used in the low side of the genre to pray at the poet's unique talents of reach. In particular, at each item in the Musallas , it is able to express deep, wise content through deeper symbols, while maintaining independence and generality. Despite the fact that it has only one arm, we can say that it has created a comprehensive model that combines features of this genre.

3. Therefore, a comprehensive study of Uvaysi's works will enable us to capture many uncoated boundaries of not only the poetess, but also of Uzbek classical literature. It takes us to a comprehensive, deep-rooted world of our ancestors.

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HISTORICAL FOUNDATIONS OF THE APPEARANCE OF THE FEMALE IMAGE

Abstract: The roots of the female image in literature have an ancient history. Therefore, we searched for the historical foundations of creating a female image in Uzbek literature, which is part of world literature in religious sources. The article discusses the features of creating a female image, manifested on the pages of samples of oral folk art, such as epics, legends and myths of classical literature.
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ИСТОРИЧЕСКИЕ ОСНОВЫ ВОЗНИКНОВЕНИЯ ЖЕНСКОГО ОБРАЗА

Аннотация: Корни женского образа в литературе имеют древнюю историю. Поэтому мы искали исторические основы создания женского образа в узбекской литературе, являющейся частью мировой литературы в религиозных источников. В статье рассмотрены особенности создания женского образа, проявленные на страницах образцов устного народного творчества, таких как эпосы, легенды и мифы до классической литературы.
Ключевые слова: Женщина, пара, возлюбленная, пэри, мать героиня.

Введение

Все существа в этом мире созданы со своей парой. Они являются основными элементами, которые обеспечивают бессмертие существования. Человекявляющийся венцом творений природы, был сотворен со своей парой-в виде мужчины и женщины. Как упоминается в священной книге нашей религии Коране, после сотворения Адама, для его удовлетворения из него была создана его пара - Ева [10.189.], а также сказанно: "Они (то есть женщины) - это одежда для вас, а вы одежда для них... "[10.187.] То есть мужчина и женщина нуждаются друг в друге, так же, как человек нуждается в одежде в этой жизни. Эти два пола созданы как пара из одного тела, и каждый из них живет в стремлении, ощущая необходимость в другом. Таким образом, с

возникновения литературы, женщина, как часть этой пары, в том или ином виде проявляет себя на её страницах.

Следовательно, исторические корни женского образа тоже уходят в далекое прошлое. Соответственно, женский образ целесообразно искать в первую очередь из религиозных источников, а также мифов и легенд, преданий, сказок и эпосов, являющихся образцами устного народного творчества. Ведь ЖЕНЩИНА – это олицетворение Матери, приносящий ребенка в светлый мир, продолжающей род человеческий, второй половины выступающей равным партнером при жизненных невзгодах, возлюбленной любимой и притягивающей как магнит. Именно такие качества и особенности женщин впитались в кровь художественной

литературы, которая является образом жизни, ее интерпретацией и образом. Безусловно, история, имеющая место в основе тысячелетий, социально-политическая жизнь, жизненные заботы, оживление человеческого, в том числе женского, образов, созданных в каждый период истории человечества, определяют основу для проявления новых типов персонажей.

Первые примеры создания женского образа, помимо религиозных источников, встречаются в древних петроглафах, мифах и легендах.

В частности, в "Великом битиг"е, который является второй частью предания "Кул тигин", признается, что на Эльбилга хатун, чье имя упоминается с уважением в качестве матери Билги Хакана и Кул Тигина, обратил взор создатель и упоминается как он превознес её славя на свой уровень Влегенде напитанной идеями буддизма «О принце и барсе» из поэмы "Золотая трещина", Королева проявляется в образе Матери. В героине преобладает материнская любовь, чувство материнства, присущее любящим матерям. Смерть принца, который принес себя в жертву голодным барсам по убеждению, доводится до королевычерез ужасные кошмары. Согласно толкованию сновидения, когда орел закогтил птенца, не смогло выдержать даже белое молоко матери почернения её сердца, разорвавшегося с воплем это мой маленький сын. Безграничный вопль и бунт её естества, вызывает вытечку черной крови вместо белого молока из груди матери.

В «Угузнаме» мы можем увидеть качества пэри у женщин, которые посещают Угуз-Кагана и дарят ему детей. Женщины появляются перед Угуз-Каганом кто то в центре синего свечения, кто то под деревом н берегу безлюдного озера в виде ангелов сводящих человека с ума красотой. Они создают впечатлениепэри, созданных всевышним с долгом продолжения рода Хакана рождением по три храбрых богатырей каждая, способных управлять миром [12.331].

В некоторых образах женщин, созданных в древнейших образах устного народного творчества, преобладают героические мотивы, а в некоторых в видесинктретических образов, как героические так и материнские, а в некоторых наблюдаются -героические и образы любимых.Тумарис, Зарина, Пафабекдочь Тунюкука, женщины амазонкина которых поостерегся напасть даже покоритель мира Александр Македониский,Тухшода хотун правившая в Бухаре,…- это женщины правители и воительницы, которые с седла с мечом побеждали врагов.

Поэтому неудивительно, что появление на востоке присказки, которая гласит: «И самкальва – это Лев» [14.112], проистекает от мужества вышеупомянутых героинь.

В некоторых образцах устного народного творчества, дошедших до нас, такие женщины как – Айсулув, Орзигул, "Барчин, Гулойим, Юнус Пэри, Мискол Пэри, Холдархан, Гульчехра; Маликахитрая; Гулихиромон и Хан Далли-оставили глубокий след в памяти наших предков своей красотой, мудростью, верностью в любви, бесстрашием и ловкостью в сражениях [14.112.]. "

Ярким примером этого является храбрая мать Тумарис, королева племени массагетов. Её героизм, проявленный против вторжения царя ахеменидов Кира в Среднюю Азию, запечатан на скрижалях истории. Долг и обязанность, Как главы племени защитить свою Родину, а также гое матери переживающей смерть своего дитя, превратились огромную силу. В последующем в письменной литературе были созданы специальные произведения, в которых воспевалась мужество правителей женщин. Образ Тумарис запечатлен в качестве героини и любящей матери, мужественно сражающейся против врагов -захватчиков Родины.

Гороиня повести "Зарина и Стриангия" Зарина по характеру близка к образу Тумарис.Зарина- царица племени саков, мужественная и смелая женщина. В повести её героизм проявляется в событиях после того как царь Парфии захватывает её племя и вынуждает царицу выйти за него замуж. Мидийский принц, будучи в плену в Парфии, сговаривается со Стриангией и другими пленниками. Возглавляя их, он атакуетцаря. В бою Зарина и Стриангия побеждают короля Парфии. Царица Зарина восстанавливает независимость своего племени. В образе Зарины отражены такие качества, как высокая патриотичность, глубокий гуманизм, которые определяют самобытность образа героини. Ярким примером этого является отказ от предложения после того, как она узнала, что у Стриангия есть семья, даже когда она была влюблена в него.

Как и в легендах, в некоторых сказочных героях слово мать расширялось словами мужества и господства. В этом плане характерны эпосы, ведущие героические мотивы, типа "Алпомиш", "Гуругли"(эпосы входящие в цикл "Гуругли"), "Ойсулув". Так, в эпосе «Айсулув», героизм Айсулув виден в ответе послам Дария и богатыря Кайсара: «Идиде с миром и скажите Дарию и Кайсару: Пусть ваш царь делает что может! Пусть ведет в сечу все доступные ему войска! Я готова, выступлю на встречу. Или убив Дария и Кайсара отомщу за Кунбатыра, или умру в этой битве» [15.14.],. По ходу сюжета, при сцене битвы с дэвами Айсулу со словами: "Разве человеку стоит боятся дэвов? С Дэвами буду бится я, с людьми бейся ты" истребляет дэвов, которых боятся мужчины. Благодаря бесстрашию царицы Турана Айсулув и храбрости её сына Кунбатыра царство

Иран склоняет перед ними голову. Появление образа Офтобой в эпосе порождает новую вереницу событий. Сюжет поэмы приобретает еще более интересный характер.Она влюбляется в Кунбатыра находящегося в зиндане и тайно вытащит его из подземелья. В образе Офтобой мы видим верную спутницу, которая готова к любому делу ради любимого, даже рискуя собственной жизнью.

Неудивительно, что выше упомянутая легенда «Тумарис» [6.13], повесть «Зарина и Стриангия», в эпосе «Айсулув» перемещение переходящих сюжетов порождают общее сходство героев.

В поэме "Алпомыш", являющемся одним из ярких примеров устного народного творчества, характерен образ Барчиной, которая не удосуживала вниманием угрозы калмакских богатырей [5.262]. Её верность и доблесть украшает прекрасные человеческие качества, как узор. Образ Барчиной наши ученые приравнивают к Пенелопе, жене Одиссея в поэме «Одиссея». На самом деле, эти две женщины своей верностью своим возлюбленным, ожиданием любимых вместе с дитем додаренным судьбой, выдвинутыми условиями для отсечения "ухажоров" вьющихся вокруг, становятсяболее близки друг к другу. Барчиной "своим искренним словом, дарит своему возлюбленному Алпамишу вдохновение и силу, призывает его к героизму" [2.113-115.].

Призыв коню Бойчибору "Quriyo- qur, hayt-a, to`ramning oti, Oq to`shim – yayloving, sochim – shipirtki." [3.149.], и борющемуся с богатырями Алпамишу "Mardlar olishmaydi, siltab otadi"(храбрые не борются, а бросают в рывке) [3.160.], она проявляет особые качества мужества и отваги. Образ Калдыргач в эпосе хоть и проявлен в паре эпизодов, но остается в памяти читателей, как образ любящей сестры, справедливой девушки. Она призывает брата Хакимбека, спасти любимуюБарчиной, которая была захвачена Калмаками, в результате чего она стала причиной возникновения его достоинства, демонстрации с его стороны героизма.

В поэмах из цикла "Гуругли" Юнус пэри, Мискол пэри встречаются в качестве образов отказавшихся от своей сути пэри, помогающих и направляющих Гуругли. "Юнус пэри" в различных поэмах проявляется по разному. Например: в эпосе "Падишах Темирхон" она изображается временно правящей вместо Гуругли женщиной, борющейся за процветиние и мир в стране, в эпосе "Интизор" приводится как любящая мать.А в "Машриқо", "Равшан", "Хасанхон" и других поэмах она типичный представитель возлюбленной с хорошим воспитанием и высокими моральными качествами [9. 27-34.]."

Образ женщины, изображенный в поэмах «Алпомиш», «Кунтугмиш», «Тахир и Зухра», впоследствии стал основой для создания такого рода произведений в художественной литературе.

Следует отметить, что в народном устном творчестве было создано много исследований, изучающих вопрос образа женщин. В частности, в диссертации А.Муминова классифицирующей образ женщин, созданных в народных сказках делятся на две группы – положительные и отрицательные героини. В сказках подчеркивается, что женщины с положительным характером представляются в основном в образе: матери, возлюбленной, верной жены, умных и умелых, выдающихся и предприимчивых женщин, патриотичных и героических женщин. В качестве примера для женщин с отрицательным типом приводятся хитрые и неверные, жестокие женщины, мачехи, ведьмы и колдуньи.

Шедевры нашей классической литературы составляют золотую сокровищницу узбекской литературы. В газелях Лутфий, Атоий, Наваи, Бабура живших и творивших в эту эпоху, черные брови и очи возлюбленной, длинные волосы готовые тело влюбленного, нежные капризы способные свести с ума любовника с тонким вкусом описаны в бейтах. А в поэмахгимн красоте любимой подчеркнет ее внутренний мир, обаяние. В поэмах, которые являются самым большим жанром в нашей классической литературе, женский образ, поднятый до уровня главного персонажа, можно классифицировать следующим образом.

А) Символ героизма;

Б) Воплощение любимой

В) воплощение Матери

Эпос "Цветок и Навруз" после долгих изысканий написанный Хайдаром Харезми, характеризуется сложными и неповторимыми сюжетными линиями. Цветок, который является одним из главных персонажей поэмы, предстает в качестве верной спутницы, бесстрашной и храброй женщины воина Цветок не только любящая и любимая дева, но и умелый воин, проявивший большую храбрость в боях. В сценах с атаками хишных львов, в сцене битвы с Йеменским богатырем Бахрамом, она превращается в героиню подобную Тумарис и Айсулув.

Особое значение придается женскому образу и в "Хамсе"Алишера Навои. Особенно в поэмах «Фархад и Ширин», «Лейли и Маджнун», «Сабаий Сайяр», женщины – Ширин, Лейли, Дилором – интерпретируются в стиле пары, достойной главного героя [1,4,13.376.]. Такой взгляд наблюдается в навоиведение, в научных исследованиях до независимости. Они отличаются мудростью и красотой от других женских героев в эпосе. Дилором в "Хамсе" –

ведуща в искусствах, Лейли образованней девчонок однолеток в племени, да и Ширин не из простых принцесс. Каждая из трех героинь верные возлюбленные, образы понимающие что человека красит не богатсво а чистые человеческие чувства. Как Фархад высок своим духовным миром, так и Ширин своим характером, воспитанием, умом, красотой образ возлюбленной достигших высот. Ученый Наваивед Содирхон Эркинов анализируя образ Ширин, упоминает её человеческие качества [13.376]. А Наваивед Т.Ахмедов через эпос "Лейли и Межнун" дает заключение что, через образ Лейли раскрыты безправность женщин в прошлом и их тяжелое положение [4.].

Из вышесказанного становится ясно что при наваиведении эпохи СССР, было принято интерпретировать Лейли как угнетенную девушку не имеющую своей воли. В годы независимости произведения Навои стали переосмысляться. Такие Наваиведы как Н.Комилов, И.Хаққулв своих исследованиях начали анализировать произведения поэта на основе новых критериев – общечеловеческих идей и делать новые выводы. В частности, известный ученый-навоивед Н.Камилов, проанализировав эпос "Лейли и Маджнун", затронул концепцию произведения и высказал свое мнение о выдвинутой в нем мистической идее [7.73.]. По мнению ученого, в эпосе Навои развитие "образной страсти" и превращение ее в "реальную страсть" было показано через образы "... Мажнун – Ҳақ жазбаси теккан, Ҳақ жамолини кучли шавқ билан соғинган солик тимсоли бўлса, Лайли илоҳий тажаллиёт нури порлаган ўша "мазҳар"дир [7.76.]." Значит, Межнун очистившись душой, после того как влюбляется в Лейли "химизируется". Он очищает свою сущность от соблазнов мира, с чистой душой приближается к богу. Лейли становиться средством очищения Межнуна. Кандидат филологических наук Х.Маматкулова подходит к сравнительному исследованию поэм "Ромео и Джульетта" и "Лейли и Маджнун" по принципам тасаввуфа [8.140.]. В образах Лейли и Джульетта есть общие сходства, такие как влюбленность с первой встречи, недовольство отца по отношению к любимому человеку, брак с нежеланным человеком, трагическая смерть. Конечно, в этих взглядах есть и спорные моменты. Потому что, не принимая во внимание специфику Восточной и западной философии или не доказывая творческого влияния Навои на Шекспира, следует избегать интерпретации произведения Ромео и Джульетты как мистического произведения. Ведь в созданном Навои Лейли видна характерная для восточной женщины красота.

Н.Комилов при анализе образа Ширин, называет Ширин и "мазхар",и влюбленной [7.88]. Фархад прежде чем поднятся до настоящей страсти, должен встретится со страстью образной.Образная страсть не может протекать без любимой, то есть без "мазхар". Фархад увидев Ширин влюбляется, теряет сознание, забывает себя и стремится к любимой.

В классической литературе, особенно в вышеупомянутых поэмах, наряду с образом матери в радости, горе главного героя, образ няньки советчицы оказался на высоком уровне. Это такие образы, как няня и тетя Ширин Мехинбону, няня Фархада Гул Савсан, няня Лейли. Герои делятся сокровенным со своими нянями, и в тяжелые моменты ждут от них поддержки. В воспитании Ширин также большое значение имеет тетя и няня Мехинбону. С помощью Мехинбону Ширин освоила науки, перенялау нее такие качества, как любовь к своему народу, ставить спокойствие народа выше всего. Она ждет помощи от Мехинбону, когда останется без выбора. Мехинбону убеждает Хисрава в том, что Ширин должна лечится горным воздухом [1.].

Образ матери встречается также часто в произведениях Наваи. В произведении Наваи «Насоййимул-Мухаббат» рассказывается о 35 женщинах-шейхах, которые проповедуют истину, призывают к заповедям шариата [11.]. "Матерей, которых воспел в своих газелях и произведениях хазрат Наваи, образ женщин у Бабура в "Бабурнаме" хорошо осветила в своем трактате "Беседы с матерями" Ражапова Буробия.

Таким образом, из вышеперечисленных наблюдений видно, что наш народ с большим уважением и почтением относился к женщинам, и в этом случае заложил основу для создания их прекрасного образа в образцах искусства, начиная с незапамятных времен.

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MENTION OF STORIES IN HADISES OF THE PROPHET

Abstract: The story is a kind of narrative that can be found in Muslim literature. Through the narrative, the Messenger of Allah (peace be upon him) urged Muslims to be vigilant. Along with reliable stories there are also unreliable stories.
Key words: hadis, books of hadis, tradition, literature, muhaddis.
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УПОМИНАНИЕ РАССКАЗОВ В ХАДИСАХ ПРОРОКА

Аннотация: Рассказы это своего рода повествование, которое можно найти в мусульманской литературе. Посредством повествование Посланник Аллаха (мир ему) призывал мусульман к бдительности. Вместе с достоверными рассказами также существуют недостоверные рассказы.
Ключевые слова: хадис, новелла, рассказ, литература, история, рассказчик.

Введение

У любого народа и религии рассказы служили способом передачи информации о предыдущих поколениях. Подразумевается, что посредством рассказов люди получат поучение и наставление. В исламе через рассказы тоже передается всё известное о народах прошлого.

Слово «рассказ» в арабском означает «история», «новелла», «устное сообщение», «сообщение рассказчика» и «новость». Кроме того, в нескольких сурах Корана Аллах упомянул об общинах прошлого и назвал это рассказом. В

частности, в суре «Худ», 100 аяте говорится: «Это – из вестей про селения, которые Мы тебе рассказываем»[1], затем в суре «Касас», 25 аяте: «И когда он пришёл к нему и рассказал ему историю, он сказал: «Не бойся, ты спасся от людей неправедных!». Также в суре «Юсуф», 3 аяте приводятся следующие слова про рассказ: «Мы расскажем тебе лучшим повествованием, открыв тебе этот Коран, хотя раньше и был ты из числа беспечных».

Рассказ как термин означает повествование, которое передается из уст в уста. Однако, в

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[1] Коран. Перевод и комментарии И.Ю.Крачковского. Редактор В.И.Беляев. [Предисловие В.И.Беляева и П.А.Грязневича] М., 1963.

литературе он означает произведение, в котором описывается реальное событие [6;113]. Рассказчиков также называют маддохами*.

Стоит отметить что, на арабском языке рассказ также понимается, как «пойти по стопам» или «следование». Например, в Коране говорится, что когда мать пророка Мусы (мир ему) опускает ребенка в реку, она говорит своей дочери: «Следуй за ним!» (قُصِّيهِ) («Рассказ», 11). Или в другом аяте упоминается пророк Муса (мир ему) со своими слугами: «И оба вернулись по своим следам обратно» («Пещера», 64) в данных аятах слова «касас», т.е. рассказ, означает «следование». Стоит подчеркнуть, что даже когда арабы говорят «касас», т. е. «месть», они подразумевают, что мститель будет следить за деяниями повинного кровника.

Существуют общие и частные различия между рассказом и посланием. Рассказ–это сообщение, но не каждое сообщение может быть рассказом. Посланиями надо считать утверждения: Аллах – Творец небес и земли, ангелов, демонов, а также имена пророков и их отцов. Послания ни в коем случае нельзя как рассказ. Но упоминание пророков и их народы и борьба добра и зла, хороших и плохих людей – это рассказ [7;12].

В литературоведении говорится, что повествование, жанр эпического рода, произведение, переходящее из уст в уста – это рассказ. Точнее рассказ – это малый эпический жанр, гораздо меньшее по объему и охвату темы, нежели роман и повесть. Рассказ является одним из трех основных эпических жанров, наравне с романом и повестью. Рассказ также можно назвать древнейшей литературоведческой наукой, которая характерна для многих культур.

В ходе исследований ученые сделали следующие выводы о специфике рассказа, отличающей его от других жанров литературы. Это также можно увидеть в рассказах исламских источников:

- общее качество повествовательного стиля. Последовательность и взаимосвязанность, направленные на единую цель, благодаря чему до самого конца поддерживается негасимый интерес читателя;

- рассказ – короткий, упорядоченный, композиционные элементы согласованы друг с другом, чье взаимодействие подчинено логике, а незначительные детали обычно опускаются;

- стиль повествования, диалогов и описаний обычно различается;

- фразы должны быть легкими и четко структурированными, чтобы читатель мог понять, что происходит в рассказе;

- смысловые компоненты рассказа по - отдельности не воспринимаются, но являя неразрывную взаимосвязь, создают общее контекстуальное смысловое полотно [7;12-13];

- главный герой объединяет сюжетной линией несколько персонажей;

- нет необходимости подробно описывать все события, произошедшие в жизни главного героя, но освещается его определенный период жизни. Даже тогда выбирается один или несколько эпизодов из личной жизни героя;

- социальное содержание в рассказах широкое и глубокое;

- рассказ не описывает сложный жизненный процесс или непрерывные события глобальных масштабов [10];

- рассказ – это одно из средств психологического воздействия на человека посредством народного опыта и мудрости [5].

Иными словами, рассказ–это самостоятельный жанр, который субъективно повествует об определенном периоде жизни человека, определенных ситуациях, определенных психических состояниях и свободен от определенных черт, присущих роману и повести [8; 19].

Надо подчеркнуть, что рассказы в Коране и хадисах отличаются от ныне развитого литературного повествования очень коротким описанием. В частности, Имам ал-Бухари передал из рассказа-хадиса Абу Хурайры (мир ему) «Посланник Аллаха (да благословит его Аллах и приветствует) сказал: «Были две женщины вместе с новорожденными сыновьями. Внезапно волк напал на них и одного ребенка. Тогда женщина, которая потеряла сына, сказала подруге: «Мальчик, которого забрал волк, был твоим ребенком!» И другая сказала: «Нет, он был твоим ребенком!» Они поссорились и пошли к Дауду (мир ему). Он вынес приговор в пользу старшей женщины. После этого они пошли к Сулейману ибн Дауду (мир ему). Он сказал: «Принесите нож, я разделю ребенка на две части!»/ Тогда молодая женщина взмолилась: «Благослови тебя Бог, не делай так, это ее ребенок!» – потому что ей было жаль своего ребенка, и она была готова даже отказаться от него, только бы он остался в живых. Тогда Сулейман (мир ему) вынес приговор в пользу молодой женщины».

Рассказы носили религиозный, просветительский характер, побуждали к добру и

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* Маддох означает по-арабски: восхваляющий человек или рассказывающий историю. В то время, когда русские вторглись в Среднюю Азию, рассказчиков называли маддохами.Туркестанском крае: идеологизация русской

администарцией репертуара их проповедей» (ARS Islamica. – Moskov: Nauka – Vostochnaya Literatura, 2016. – PP. 746-796).

отвращению от зла, проповедовали, призывали к покаянию и преследовали многие другие цели.

Кроме того, рассказы являются своеобразным жанром литературы, люди прислушиваются к ним и следуют им. На сегодняшний день типы рассказов значительно умножились.

Лучшими рассказами являются коранические аяты, которые описывают реальные события, без каких либо выдуманных образов. Например, в суре «Йусуф» говорится «…Мы расскажем тебе лучшим повествованием» («Йусуф», 3). В данном аяте говорится о пророках и их народах, живших до Мухаммада (да благословит его Аллах и да приветствует). В частности, рассказы об Йусуфе, Салехе, Ибрагиме, Мусе и других пророках, а также о грешных людях, фараоне и других являются примером этому.

Самими лучшими после коранических аятов считаются хадисы Пророка (да благословит его Аллах и да приветствует). Рассказы, упомянутые в хадисах, отличаются тем, что это реальные исторические события, подтвержденные откровением (вахий). В Коране сказано: «Мы расскажем вам весть о них поистине; ведь они - юноши, которые уверовали в своего Господа…» (Пещера,13), «Поистине, это - рассказ истинный…» (Оли Имран, 62), «Мы расскажем им сознанием; ведь Мы небываем отсутствующими» («Преграды», 7).

Рассказы, упомянутые в хадисах, условно можно разделить на две группы. Первая из них цитируется в качестве комментария к кораническим рассказам, например, случаи между Хизром и Мусой (мир ему) приводится в произведении "Сахих" Имама Бухари [1; 31-43]. Вторая упоминает рассказы, которых нет в Коране, например, хадис о сыновьях Израиля, хадис про глухого и слепого [1; 857]. Естественно, Пророк (да благословит его Аллах и приветствует) рассказывал о других людях [4; 36-37], но события, произошедшие в жизни Пророка, тоже считаются рассказами. Истории Пророка (да благословит его Аллах и приветствует), такие как «Вскрытие груди» (Шакку садр), события «Ночное путешествие и вознесение» (Исра и Мираджа), являются рассказами, которые нужно исследовать отдельно.

Следует отметить, что в Коране и хадисах упоминаются события, о которых знали люди или определенные племена. Утверждается, что рассказы прошлых народов даны для того, чтобы люди, задумались о своих обстоятельствах, сравнили себя с ними и в результате вывели для себя урок. Следующие аяты доказывают это: «Рассказывайже рассказом, - может быть, они размыслят!» (Преграды, 176), «В рассказе о них есть поучение для обладающих разумом; это не

было из мышленным повествованием…» (Йусуф,111).

В мусульманской литературе упоминается, что пророки и проповедники вдохновлялись историями прошлых людей. Поэтому Коран и хадисы являются источником поддержки для верующих сердец. Всемогущий Аллах сказал в Коране: «И все рассказываем Мы тебе из вестей про посланников, чтобы укрепить тебе твое сердце. и в этом явилась к тебе истина, и увещание, и напоминание для верующих» (Худ, 120).

Для людей на Земле достаточно много примеров хорошего и плохого из жизни прошедших поколений. Коранические аяты и хадисы рассказывают людям разные события и пытаются изменить в человеке отношение к себе и к окружающим. Эти рассказы раскрывают историю праведников или нечестивцев, что живут на земле, а иногда и простых людей. Иногда человек, о котором говорят, является праведным, или истинно заслуживающим доверия торговцем или милосердным человеком [7; 15].

В современном образовании также широко используется нарративный метод, который помогает всесторонне овладеть знаниями, навыками личности, особенно детям. На самом деле, повествуя нарративы человек быстро привлекает к себе внимание читателя, возбуждая желание слушать, желание наблюдать события. По этой причине использование нарративов в образовании с древнейших времен было распространено у всех народов. В Священном Коране воспитательная цель состояла в том, чтобы воспитывать души людей, и, в наставлении и поучении коранические рассказы использовались даже чаще, чем другие жанры. В Коране влияние нарративов на человеческое воспитание и образование выражается следующим образом: "В рассказе о них есть поучение для обладающих разумом " (Йусуф, 111).

Посланник Аллаха также эффективно использовал рассказы в продвижении просветительских идей среди товарищей. Ведь привлекая внимание, нарративы оказывают большое воспитательное влияние на понимании сути мудрости, которая заложена в рассказах. В то же время, Пророк (да благословит его Аллах и приветствует) в своей деятельности использовал рассказы более эффективно в объяснении сущности религии ислама для сподвижников. Посланник Аллаха (да благословит его Аллах и приветствует) через рассказы призывает сподвижников верить в Аллаха и его Пророка, в священные книги, в пророков, в загробную жизнь, проявлять милосердие к людям, быть с ними в добрых отношениях, быть благочестивыми и совершать обязательные дела, обладать

качествами и чертами, которые должны проявляться в образе верующего.

Стоит отметить, что мусульманские ученые собрали свои рассказы в отдельных книгах. Тем не менее, люди из разных слоев общества и не ученые также писали свои рассказы. Таким образом, появилось много слабых и поддельных персонажей. Поэтому обычный ученик не мог различить истинное и ложное. Это ситуация также наблюдалось в науке хадис [2; 365-367]. Рассказы часто используются в поддельных хадисах, и у некоторых из них нет другого источника. Например, ученые хадисов отличаются тем, что являются историками, отличающимися от экспертов других областей, представляя достоверную информацию о хадисах в своих работах.

В мусульманской истории рассказчики стали появляться в конце эпохи хулафои рошидин (праведных халифов) [3; 210]. Основными целями рассказчиков было: собрать вокруг себя людей и мотивировать их жертвовать (требовать деньги). Поэтому в процессе рассказа, тем более «красивого» и «полезного», они пользовались выдуманными хадисами.

В качестве примера в этой связи уместно привести следующее повествование. В нем Джафар Таёлиси сказал, что имам Ахмад ибн Ханбал и имам Яхъё ибн Маин молились в мечети в городе Расуфе, в то время как рассказчик стоял в мечети и стал рассказывать историю от имени Пророка: "Мы от Ахмада ибн Ханбала и Яхъё ибн Майн Абдурраззака, в то время как он от Муаммара, а тот – от Катода, а тот – от Анаса (мир ему), а Анас – от Посланника Аллаха (да благословит его Аллах и приветствует), передаем…» и продолжил рассказывать выдуманный хадис. Ахмад ибн Ханбал посмотрел на Яхъё, а тот посмотрел на Ахмада ибн Ханбала и сказали друг другу: «Вы передали этот хадис?» Когда рассказчик закончил свой рассказ и начал собирать деньги с людей, Яхъё окликнул его: «Кто тебе рассказал этот хадис?» - спросил он. Рассказчик ответил, что ему передали этот хадис Ахмад ибн Ханбал и Яхъё ибн Маин. Когда Яхъё сказал ему: «Я – Яхъё ибн Майн, а это – Ахмад ибн Ханбал, и мы не слышали этого хадиса». Рассказчик переспросил: «А ты точно Яхъё ибн Майн?» «Да» - свидетельствовал Яхъё. «Я, конечно, слышал, что Яхъё ибн Майн говорит глупости, а сейчас я сам свидетель тому» – процедил рассказчик. Яхъё возмутился: «Как ты смеешь называть меня дураком?!» А рассказчик продолжил:«Думаете, в мире больше нет никого

по имени Яхъё ибн Маин и Ахмад ибн Ханбал, кроме вас? Я слышал этот хадис от семнадцати Ахмадов ибн Ханбалов и Яхъё ибн Маинов».Ахмад ибн Ханбал ударил себя по лбу ладонью и тихонько сказал Яхъё: «Отпусти его». Рассказчик с иронией посмотрел на них обоих и ушел [2; 342]. Это повествование показывает, что рассказчики являлись искусными и весьма сведущими людьми в изготовлении поддельных хадисов, основанных на «заслуживающих» доверия иснадах, и обычные люди хорошо платили за эти рассказы. Рассказчики часто работали в многолюдных местах. Это говорит о том, что они включали хадисы в свои придуманные рассказы, выдавая себя за ученых и вводя в заблуждение многих.

Хасан ибн Мухаммад ибн Хасан ибн Хайдар ибн Али ибн Исмаил (год смерти. 650/1252 г.) в работе «Рисала фи-л-ахадис ал-мавдуа» упоминает о распространении ряда ложных хадисов и рассказывает причину данного явления: «Ложные хадисы, которые рассказывали рассказчики на собраниях, из уст в уста, стали широко распространяться и приниматься как хадисы». Причина этого в том, что люди сбились с правильного пути, не зная истинного смысла Сунны, и многие ученые науки хадис были не сильны в знаниях».

В заключение отметим, что повествование – это жанр литературы, который встречается преимущественно у народов Востока. Повесть представляет собой короткую историю, предназначенную для краткого обзора определенной эпохи в жизни известного человека, или одного периода в жизни нескольких людей. Но есть разница между мусульманскими рассказами и рассказами, распространенными среди людей.

Кроме того, в зависимости от грамотности тех, кто рассказывает рассказы, некоторые образы или хадисы в их повествованиях могут восприниматься как достоверные или недостоверные. Видно, что основная часть тех, кто занимается нарративной работой среди народа, нацелена на зарабатывание денег. Поэтому, с точки зрения хадисоведения, произведения, написанные в рассказах, также могут расцениваться, как достоверные или ненадежные. Эти случаи также известны в освещении историй, которые встречаются в хадисах. Однако следует также отметить, что мусульманские ученые собрали рассказы, найденные в хадисах, в отдельных книгах и передавали их без ложных повествований.

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SPIRITUAL AND MORAL ASPECTS OF THE FORMATION OF CIVIL CULTURE IN FUTURE SPECIALISTS OF HIGHER EDUCATION

Abstract: The article dedicated to the spiritual-ethical features of the formation of civil culture in the future graduate specialists and increasing the life style welfare of the people, raising the political and juristical culture of the people and forming civic culture in them.
Key words: civil culture, juristical culture, spirituality, democratic society, graduate specialist, enlightenment.
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Introduction

The essence of the reforms aimed at modernizing the country and building a strong civil society in the Republic of Uzbekistan is reflected in improving the living standards of the population, a high level of political and legal culture and the level of citizenship. The most important condition for the formation of civil society is the moral and spiritual development of youth in the development of the state and the transition to a new level of socio-economic and political relations.

As our President Sh. Sh. Mirziyoyev noted, "I think that we all understand that we have a big and important task to deepen democratic reforms in the country." [1] Therefore, in order to form a civil society, the state must cancel someof its functions and gradually transfer it to other institutions of society. To do this, it is necessary to create certain conditions and opportunities for the state to create mechanisms for the proper functioning of society's self-government bodies.

Citizens of Uzbekistan, regardless of their nationality, race, gender, profession, social origin, have equal rights and responsibilities before the law.

Therefore, legal education of citizens is one of the most urgent tasks for raising awareness of their civil rights, protecting them and understanding their responsibility in solving existing problems. This process is not only a source of moral and spiritual maturity of citizens, but also an important factor in increasing their responsibility.

There is a lively discussion among the intellectuals of our republic on the essence, subject matter, concepts and development laws of the "Enlightenment". This is because of the versatility of morality. This is because it encompasses all aspects of human activity, including its apparent physical and hidden, inner and spiritual aspects. Discussions are still ongoing, and many articles and comments, and books are published in the press.

They express thoughts about spirituality, its meaning, role and significance in life. But in most cases it is difficult to find an accurate answer to the question of what spirituality is. They give different, sometimes contradictory, inaccurate, superficial answers and opinions. In general, we see that to this concept, which includes a very deep and comprehensive meaning, each author, based on his

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[1] 1.Sh. Mirziyoev "Consent of our people is the highest value to our activities" Part 2: "Uzbekistan", 2018

philosophical approach, political views and beliefs, conscious thinking, gives different descriptions.

It should also be considered as a natural phenomenon. In the scientific literature on this issue, in the daily press, in different views and descriptions, each author has his own vision and style. From this point of view, in recent years, scientific articles, brochures, textbooks, scientific articles and explanations to the concept of "spirituality" and its principles have been published. This is due to the fact that the concept of "Enlightenment" is in a broader sense a social and spiritual phenomenon that embodies ideological, educational, cultural, religious and moral views in society.

In fact, spirituality is the most powerful spiritual and psychological factor that separates a person from all other beings. When a person is the embodiment of nature and all creatures, it is an attribute of his nature, that is, his ability to be the owner of the highest spirituality. We cannot see this possibility in other creatures.

When material things give a person physical nutrition and energy, spirituality gives him spiritual nutrition and strength. Being content with material things is only a matter of conscious and unconscious beings. The pursuit of spirituality is a characteristic of the spirit and consciousness of mankind. Enlightenment is a complex of social phenomenon, such as the mental and spiritual world of a person.

As the enlightenment is a very comprehensive concept, as we have stated above, it is very difficult to express it in one word. Spirituality is more focused on the soul and inner world. In this sense, spirituality is the divine light in the heart of man that does not exist in other beings. Enlightenment is such a magical language that no one can solve it. Therefore, it is difficult to fully explain the concept of "spirituality".

That is why the construction of a democratic society in Uzbekistan was identified as the main task in the framework of the concept of transition from a strong state to a strong civil society.

As you know, every article of the law gives a person a certain freedom. However, it is important to keep in mind that such a procedure, guidance, or opportunity is not intended to justify the freedom of the individual. Perhaps this legal framework is equally applicable to all. Nevertheless, all members of the public must, in accordance with this principle, exercise their freedom equally[2].

In addition, the legal democratic state and the civil society that we are building today must be strong. This requires the educating citizens, especially youth, with deep knowledge, understanding of the traditions and moral values of their past, patriotism, truthfulness

and selflessness. The education of the ideal person is the most complex and painstaking process. The implementation of this process should bring them national values. This means that if today's young generation knows their history, culture, national values, language, religion and traditions, only then they will understand the deep true essence of independence.

It is no accident that civil society is also developing based on these national values. Because, "While as long as we are building the legal democratic state and a free civil society, our 21st Century Action Program Spiritual branch should come from that. That is, a free citizen - a conscious, independent individual - should be our main national ideology"[33].

Cultural and spiritual values, moral values, traditions, religious and spiritual feelings brought to man from his youth. At this stage, he feels that his family, kinship, neighborhood, nation, country and unity are part of it. As a result, a feeling of national pride and patriotism develops in his mind and heart. In this process, a true civic position is formed in the individual.

Indeed, as the First President I.A. Karimov said, the most important effect of any reform is, first of all, the deepening of the process of revival of the people's spiritual outlook, the growth of its consciousness and the changes taking place in the country is determined by the conclusion. As these words show, increasing the social and political participation of young people is one of the most important tasks of today.

That is why; each of us must show an active civic position in the implementation of these tasks and always remember the words of our President for our youth: "Our children, our youth are not only our confidence and our future, but they are also our tomorrow's strength".

The sense of citizenship is formed by "the inherited cultural processes of the individual in the relationship between past and future and the transformation of a unique historical heritage"[4]. One of the main criteria of civil society is a high level of awareness and culture of citizens. From this point of view, there is a great need for those who are active, initiative, enthusiastic and civilized in civil society.

Such a high intellectual potential is inextricably linked with the formation of intellectual freedom. The real economic benefits and opportunities that society has for people, their legal rights, moral and spiritual environment, must coincide with their vision of free, advanced and high ideals.

Studies show that the approach of citizens to social reality in a new, independent and free way of thinking should have a high level of moral and ethical

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character. At the same time, from the point of view of psychologists and sociologists, the development of an emerging civil society often requires the correction of the individual's consciousness, character and worldview.

Currently, civil society in the country and its system of government - the necessity and responsibility of building democracy are the task of further development of high moral potential, philosophical thinking of every citizen.

In fact, it is necessary to put everything on the scales of reason before a person can solve the tasks before him, to predict the possible consequences of the practical steps that he will take, to presuppose. Education plays an incomparable role in raising civil culture.

Even today, the main goal set before us is to pay more attention to the education of educated, conscious, free of thought, modern worldview, loyal to national and universal values provided for by the national program for the restoration and improvement of civil society and to implement these issues by accepting them as the main task of educational reforms.

In accordance with the Law on Education and the National Program of Personnel Training the new model of education, created and implemented a new educational and training process to achieve this goal.

We should not forget that enlightenment is in the blood of our people and our nation. From ancient times, the notion of "enlightened person" has a broader meaning. According to the traditional oriental view, education is not only knowledge and skills, but also deep spirituality and good morals. When our people are educated and mature, they are exactly what we see.

That is why the whole essence of our national teaching model is connected with our national history and life. Thus, a national model of personnel training was created in Uzbekistan, aimed to educate the generation, which is based on our great history, traditions and at the same time has moral and ethical characteristics that meet modern requirements. Our national program model also consists of this.

One of the most important tasks of our country today is to increase the activity of youth in a country where the foundations of a civil society are being formed, instilling in them a sense of duty and responsibility towards the nation, people and society.

Therefore, at present, at all stages of the education system, classes and training courses aimed at improving the intellectual potential of young people (in the higher education system, a special course called "The formation of Civil culture" was introduced into the part of the competitive disciplines of the educational plan of the Bachelors in pedagogy and psychology) have been established.

The implementation of these efforts, strengthening the skills of practical application of the acquired knowledge, as well as support for young people with an active civic culture in this direction will bring results in the future. After all, the purpose of modern education is to give everyone the opportunity to get new knowledge necessary for their activities, and to introduce them into the life of society.

Therefore, educational (extracurricular work) and educational work should be aimed at increasing the level of intellectual consciousness and personality culture to the realization of the most important principles that meet the interests of a person, society, state, in a word, spiritually-mature people.

In particular, in the construction of civil society, it is important to raise the awareness, culture, sense of genius and responsibility of the citizen, as well as to establish improvement at the current level of demand Of course, this important issue in the activities of youth is characterized by its relevant aspects and it is necessary to establish effective implementation.

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METHODS OF GROUP WORK AS THE BASIS FOR ENHANCING EDUCATIONAL PROCESS

Abstract: The article considers modern innovative methods of teamwork that are most effective, popular for teachers and students as the basis of improving their learning process. Also, the attention of teachers is provided with brief information on how to use and organize these following methods in an individual and group work effectively.

The types of cooperative learning may differ from each other in individual elements, for example, in the structure of the cooperative lesson, the features of group assessment, the ratio of individual and group educational and cognitive activity, etc. So this article also describes some of the most well-known in the practice of the American school methods.

Key words: cooperative learning, individual learning, training tournament method, dynamic didactic system, evaluation system, interactive multimedia, hypertext technology, interactive learning model, group assessment, formal, non-formal, group research method, laboratory method, searching method, mutual assistance, mutual support.

Language: English

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Introduction

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As you know, there are many teaching methods, different types of lessons, which pursue one single goal - digestion knowledge by students. Encouraging is the introduction of innovations and their harmonious infusion into the well-established structure of the lesson. Training models are divided as passive, active and interactive [1].

Features of passive model are that students learn material from the teacher's words or from the texts of books, do not communicate with each other and do not perform any creative tasks. This model is the most traditional and quite often used, although modern requirements for the structure of the lesson are the use of active methods. Active methods involve the stimulation of cognitive activity and student autonomy. This model sees communication in the student-teacher system, the presence of creative (often home) assignments as mandatory. The interactive

model aims to organize comfortable learning conditions, in which all students actively interact with each other. The organization of interactive learning involves the modeling of life situations, the use of role-playing games, the general solution of issues based on an analysis of circumstances and situations. It is clear that the structure of interactive lesson will be different from the structure of usual lesson, it also requires professionalism and experience of teacher [2]. Therefore, the structure of lesson includes only the elements of interactive learning model — interactive technologies, that is, specific techniques and methods are included that to make the lesson unusual and more intense and interesting.

Organization of the educational process is a system of relationships and interactions between teacher and student, as well as a way of structuring the educational process, including educational material, teaching activity of teacher, and educational activity of students. It is necessary to understand that success, the effectiveness of educational process is determined,

ultimately, by the nature of the students 'activities, whatever the teacher, no matter how well he knows his subject, but if he failed to summon and organize the students' own creative activity, meaningful and reasonable communication, he will not achieve greater success. It is obvious that no matter how well the educational process is organized in full compliance with all principles, no matter how it is conducted, but if this student does not have desire to grow, develop, improve, there is no need to learn, then such an educational process may not be valid, not effective in relation to this student. Therefore, the most important task of teacher is the formation of each (without exception) student needs for learning, self-education and self-development [3].

In the past 10–15 years, academic teachers and practitioners have shown great interest in the forms and methods of group work, or as it is often defined, cooperative learning. It has now become one of the most popular methods at schools, colleges and universities. Not all training in small groups is considered cooperative. For this, according to American educators, first, the overwhelming part of classroom and extracurricular classes in a subject or cycle of disciplines (ideally, in all subjects of the curriculum) should be held in small groups that have the spirit of a single team, and each member of responsible for himself, for others and for the group as a whole. Secondly, it is preferable that the group membership is stable and permanent, and group work is included in the monitoring and evaluation system of educational achievements of both the group as a whole and each of its members [4].

The theoretical basis for cooperative learning is the work of J.J.Piaget, L.S.Vygotsky and other scientists emphasizing the special role in the process of the student's intellectual development of the factor of social interaction and interpersonal communication [5]. Studies of teachers and psychologists show that the cooperative form of education affects to the development of speech, communication, thinking and intelligence. In addition, it brings higher learning results compared with traditional frontal forms and methods [6].

The types of cooperative learning may differ from each other in individual elements, for example, in the structure of the cooperative lesson, the features of group assessment, the ratio of individual and group educational and cognitive activity, etc [7]. Let's consider some of the most well-known in the practice of the American school methods.

Training in teams of achievements. The scheme of implementation of this method can be represented as follows: lecture - group work with text - individual independent work. At the beginning of each lesson, the teacher gives an overview lecture on the new material with an emphasis on the points on which the teams will perform individual tasks. The lecture must be sufficiently capacious in content and at the same time practically directed. The use of visualization, modeling and learning experiments is recommended [8].

Next, students work in teams on lecture notes, helping each other to understand its content. That lecture notes are multiplied, and each team receives the required number of copies. Students can ask each other questions, clarifying incomprehensible moments for themselves. Questions to the teacher is allowed to ask only when none of the team members can answer them. After working through the lecture notes, students perform individual work. At this stage, help to each other is excluded, each member of the team works independently. The main feature of this method lies in the system of evaluation of individual works. The assessment is carried out on a progressive comparative basis: student can replenish the team's piggy bank only if his grade for this work is higher than his average mark for previous work. The team that scored more points after studying the topic is considered to be the winner: it deserves encouragement and inclusion on the special board of winners [9].

Training tournament method. The main characteristic of this method is that after studying a new material in a tournament duel, there are students from different teams with the same level of academic achievements. As a rule, this kind of tournaments are held once a week after studying a major training topic. The procedure is as follows. Students from different teams are distributed according to the level of academic achievements: strong students are the first subgroup, middle ones are the second subgroup, weak are the third subgroup. Each subgroup receives about thirty numbered cards with questions located on the table in random order in an inverted form. Each student in the subgroup alternately selects a card and answers the question recorded on it. You can answer both verbally and in writing. The remaining members of the subgroup evaluate the answer, for example - on an alternative scale: correct (1 point) and incorrect (0 points). In case of a situation of controversy, students resort to the help of a teacher. On average, each student has three cards. Thus, teacher needs to prepare for the tournament about 90 question cards of three difficulty levels. After the tournament in subgroups, students return to their teams and summarize the scores received. The team with the most points is recognized as the winner [10].

Method of team support for individual learning. The essence of this method is to enable small groups to advance through the curriculum at an individual pace. Students work in a small groups on individual tasks, during which they can turn to each other for help and advice. Students can also check each other's works, help correct mistakes. Teacher, in turn, oversees the work of the groups, and also alternately explains the new teaching material to the groups that have finished working on the individual tasks on the

previous material. Individual tasks are checked by specially appointed teacher students - "monitors" from different groups. They are supplied with answer sheets for prompt verification of individual work. At this time, teacher has the opportunity to work individually with each small group. At the end of the week, a summary is made of how many topics each group has studied and what is the total educational result of the group on individual tasks.

"American mosaic" (Jigsaw) method is implemented according to the following scheme: teams are formed by 4–6 people on a heterogeneous basis. The new teaching material is divided into 4-6 parts, which are distributed among the team members, and each student independently learns his part. Then, members of different teams who have studied the same part of the training material come together for a 10–15-minute discussion. After that, they return to their teams, and each of them alternately (according to the logic of the educational material) explains the content of his part to the rest of the team members. The level of assimilation of educational material for each student is assessed according to the results of individual independent work on all new material. The winner is the team that is gaining the highest cumulative score.

The method of cooperative mutual learning consists of constant mutual assistance and mutual support of students through mutual checks of independent work, joint homework, telling each other the material under study, mutual corrections of mistakes, joint preparation for tests and exams, etc. In mutual learning, the basic rules of cooperative learning are followed. This method can be used in the work of various educational groups: formal (formed according to special criteria for solving a specific educational task), non-formal (staffed according to the principle of sympathy or friendship or simply "territorial principle" - sit at the same desk), basic (formed for the solution of long-term educational tasks throughout the academic quarter, half year).

Group research method. The peculiarity of this method lies in the fact that teams formed on informal grounds examine a question of a training topic in order to prepare a group report and a speech to the whole class. Questions on the topic are distributed among the teams so that, as a result of the presentations, they will cover the entire educational material of the new topic. Inside the team, each student examines his part, gathering the necessary material, submits it to the group, and then a general group report is formed on the basis of the assembled parts. For the prepared report and performance each team receives a group assessment.

Method "coop-coop". This method is very close in content to the method of group research, but with one difference: each member of group not only delivers material on his part to the team, but also gives a mini-report in front of her. After the final report of

the team is formed, the speaker of the group first speaks with him in front of the team, and only then (taking into account changes and corrections made by the group members and teacher) - in front of the whole class. In addition, students perform individual independent work on the entire topic. Final assessment of group includes both the total score for the report and individual points for independent work.

Laboratory method. If there are 32 people in a class, for example, students are calculated from the 1st to the 8th, and then they form small groups of "first", "second", and "eighths". Goal of the teacher is to create a friendly and productive learning atmosphere in the randomly equipped groups. That is why the start of work in such groups is recommended to organize with the identification of common interests, with the search for a common goal, with the formation of team spirit, etc. This method is recommended to use for training novice teachers to work in a cooperative learning environment.

Searching method. The specificity of this method lies on the formation of search groups of students to solve any practically oriented educational task or to perform an applied project. The implementation of this method requires the formulation of tasks of a high level of problematic nature and the provision of small groups of complete independence in search activities. That is why it is allowed to form groups on an arbitrary (often informal) basis, the purpose of which is to conduct a mini-study that requires creative, inventive approach, collect empirical material, carry out statistical processing of the research results, formulate the novelty of the results, issue a study in the form of a report, and finally, go through the "protection procedure" of the main provisions and the results of research before a special expert council consisting of teachers from various disciplines, parents, students [11].

Methods discussed above are far from exhausting the entire arsenal of cooperative learning. These are just the most popular ones. However, in general, they give an idea of the procedural characteristics of such training. Naturally, they can be combined and used in combination with traditional methods. Moreover, cooperative learning is an open and dynamic didactic system, it is constantly enriched with new findings by teachers and practitioners.

The greatest attention is currently in various educational systems in connection with the above-mentioned strategic directions of development are used: the project method and student cooperative activity and the teaching methods associated with these approaches: research, search, brainstorming, data collection and processing, analysis of reference and literary sources, experiment and trial work, analysis and synthesis.

The main means of education are becoming more and more NIT, in the first place: a text-based

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computer editor; telecommunications; hypertext technology or interactive multimedia.

If we use computer technology, in particular telecommunications, then students and teachers of not only one school and not only schools of this region, but also various countries of the world can be involved in this process. In this case, we are talking about global telecommunications, which represent a fundamentally new approach to learning.

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REFORM OF THE SYSTEM OF INTERNAL AFFAIRS BODIES – THE BASIS FOR IMPROVING THE BODIES THAT PROTECT PUBLIC ORDER

Abstract: *The article deals with some issues of the reform of the internal Affairs Department of the Kyrgyz Republic, its strategic directions aimed at effective fight against crime and protection of public order.*

Key words: *Reform of the ATS, improvement and development of the ATS management system, development of the MIA system, efficiency of the ATS.*

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РЕФОРМА СИСТЕМЫ ОРГАНОВ ВНУТРЕННИХ ДЕЛ - ОСНОВА СОВЕРШЕНСТВОВАНИЯ ОРГАНОВ, ОСУЩЕСТВЛЯЮЩИХ ОХРАНУ ОБЩЕСТВЕННОГО ПОРЯДКА

Аннотация: *В статье рассматриваются отдельные вопросы реформы ОВД Кыргызской Республики, ее стратегические направления направленные на эффективную борьбу с преступностью и охраны общественного порядка.*

Ключевые слова: *Реформа ОВД, совершенствование и развитие системы управления ОВД, развитие системы МВД, эффективность деятельности ОВД.*

Введение
Актуальность темы.

Реформа ОВД в Кыргызской Республике, несомненно, основывается на положениях концепций административной реформы. Концептуальная точка зрения административных реформ должна способствовать позитивным изменениям в таких сферах как административное законодательство, административное право, деятельность иных институтов. В современный период произошли изменения структурной организации исполнительной власти, перестройка ее системы без кардинальных решений вопроса ее управляемости, комплексного рассмотрения систем охраны общественного порядка, борьбы с преступностью, подбора кадров и их расстановки, взаимодействия с общественными объединениями и т.д.

Методология.

По мнению Ю.Н. Старилова, административная реформа считается политическим достижением в области коренного изменения в административной сфере для укрепления, совершенствования и организации функционирования публичного управления в сфере обеспечения эффективности и режима законности деятельности государственного и муниципального служащего, улучшения административной процедуры и совершенствования правового уровня административного нормотворчества. Результаты административных реформы в правовом аспекте представляются в виде изменения административного нормотврочества и собственно административного права, системы административно-правового регулирования [1, с. 274].

Административно-правовые изменения должна быть составляющей административно-правовой реформы, то есть результат (как промежуточный, так и конечный) становится предметом административно-правового регулирования. Результат начала первого этапа административной реформы может, на наш взгляд, определить взаимосвязи цели и желания административной реформы с целью улучшения деятельности государственных аппаратов, правоохранительных органов, повышения квалификации государственного, муниципального служащего.

Отмеченные общественные процессы находятся во взаимосвязи, следовательно добиться решительных изменений в какой-либо одной области, не меняя другие, невозможно. Это доказано историческим опытом. Поэтому, ОВД просто должны четко реагировать на процесс, происходящий в обществе, в какой бы области общественной жизни ни не происходил [2, с. 7].

Именно изменения систем и структур федерального органа исполнительной власти явились основными и самыми заметными промежуточными результатами проводимых административных реформ в Российской Федерации [3].

Система исполнительной власти Кыргызской Республики МВД с подчиненными органами, учреждениями и ВВ составляет центральное звено в деятельности по обеспечению правопорядка и борьбы с преступностью. Значимость его изменения обусловлена преобразованиями экономических, политических, социальных составляющих жизни страны, осложнением криминогенного состояния и увеличенными требованиями общества к работе органов внутренних дел в рамках развития демократического правового государства.

Кардинальным развитием системы МВД Кыргызской Республики выступает официальная позиция министерства внутренних дел Кыргызской Республики по главным направлениям улучшения оперативно-служебной деятельности в современный период [4]. Главная цель развития системы МВД состоит в приведении её в состояние, которая обеспечивает состояние надежной защиты интересов и безопасность личности, общества и государства от преступного посягательства в современных условиях.

Нами выделены основные вопросы по стратегическому реформированию МВД Кыргызской Республики, которые обеспечат приблизить ОВД к новым потребностям государства и общества по охране правопорядка:

1. Оптимизация системы управления ОВД.
2. Повышение роли кадровой политики.
3. Улучшение состояния материально-технического обеспечения.
4. Качественное законодательное урегулирование [7].
5. Борьба с коррупцией с целью выполнения общегосударственной задачи.
6. Разрешение вопросов несовершеннолетней преступности.
7. Реализация механизма взаимодействия местной власти с правоохранительным органам. Принципы открытости и отчетности милиции перед обществом [8].

Перед тем как рассматреть вопрос совершенствования системы органов, осуществляющих охрану общественного порядка, важно, отметить проблемные вопросы развития и совершенствования МВД и ОВД в частности.

На наш взгляд, на начальном этапе реформирования системы ОВД, необходимо достижение позитивного сдвига в функционировании системы МВД в результате реформ организационно-управленческих структур на приоритетном направлении оперативно-служебной, служебно-боевой работы.

На следующей стадии планируется достижение поставленной главной цели развития системы министерства и органа, осуществляющего охрану общественного порядка в частности [6].

Третья стадия характеризуется необходимостью коррекции и достижения результатов деятельности МВД социально-одобряемого состояния, восстановлением и поддержанием должного общественного престижа ОВД посредством дальнейшего совершенствования всей работы ОВД.

Для достижения этой цели, на наш взгляд, необходимо решить следующие значимые задачи:

- повысить эффективность управления и служебно-боевой готовности ОВД и ВВ;
- создать соответствующую правовую базу функционирования системы ОВД и нормативно-правовую базу системы органов общественной безопасности [5];
- максимально использовать положительно зарекомендовавшие себя на практике формы и методы оперативной, служебной и служебно-боевой работы, обеспечить внедрения научных предложений и соответствующего условиям Кыргызской Республики;
- улучшить работу с кадрами, повысить уровень профессионализма, исполнительскую дисциплину;
- укрепить деловое сотрудничество с другим правоохранительным органом, наладить на этой основе взаимодействияе с населением и институтом гражданского общества;
- расширить и укрепить взаимовыгодные связи с МВД других стран;
- довести до нормативного уровня финансовое и материально-техническое обеспечение;
- обеспечить правовую и социальную защиту личного состава;
- обеспечить собственную безопасность системы МВД [9].

Правовой основой совершенствования и развития ОВД Кыргызской Республики выступают новая редакция Конституции Кыргызской Республики, Закон «Об органах внутренних дел Кыргызской Республики» от 11 января 1994 г., указы и распоряжения Президента, постановления Правительства по вопросам, затрагивающим компетенцию органов внутренних дел, ведомственные нормативные акты, а также соответствующая Концепции совершенствования ОВД Кыргызской Республики.

Преобразование должно осуществляться следующими принципами:
- целостность и единство системы МВД с сочетанием вертикальной подчиненности при самостоятельности подразделений ОВД;

- научная обоснованность, преемственность, плановость и постепенность процессов преобразования;
- надежность управления, которая должна быть обеспечена устойчивостью и мобильностью всей системы, организация адекватных и оперативных действий на любое изменение оперативного, криминального состояния;
- рациональная минимизация функций, их конкретизация и распределение между различными элементами системы;
- оптимальная простота и гибкость организационной структуры: организация службы криминальной милиции, службы общественной безопасности МВД;
- приоритетная ориентация на решение задачи борьбы с преступностью, обеспечение общественного порядка, безопасности [10];

Для определения эффективности в работе милиции, уровня ее результативности необходимы оптимальная организация структуры ОВД и действенный орган управления, технические возможности, профессиональная культура ее сотрудников и законодательные правомочия. Для достижения оптимальной точки, все четыре названные компоненты должны позволять активно предотвратить и раскрыть преступление, пресечь общественные беспорядки. Вместе с тем, все элементы должны друг друга дополнять. Таким образом, изменения одних из них потребуют изменения в остальных элементах. Данный процесс выполняется в текущей практике всегда, но для реализации цели проводимой реформы системы ОВД важно приведение в действие и координация общего процесса управления перемен на уровне МВД или Правительства.

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LINGUA-GEOGRAPHICAL STUDY OF THE LEXICAL DIALECTOLOGY OF THE KAZAKHS IN THE REPUBLIC OF KARAKALPAKSTAN

Abstract: The article deals with the lingua-geographic study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area of Karakalpakstan. The problem of study of various dialects of the Kazakh language in the lingua-geographic aspect is still the most current one. This circumstance allows the researches to admit a big significance of study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area by the lingua-geographic method. The detailed analysis of the Kazakh language of the people living in the collective farms «Raushan» and «Kokdarya» shows the distinguishing features and difference of this language from the Kazakh language spoken in other regions of the Republic of Karakalpakstan and other republics.

Key words: dialect, lingua-geography, aspect, linguistics, comparatively-historical grammar of the language, history of the language, inner structure of the language, Kazakh dialectology, monographic research, dialectological atlas of the Kazakh language, dialectological dictionary, Kazakh linguistics, dialectological phenomena.

Language: English

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Introduction

The study of the language by the linguistic-geographical method was done first in the works of academician Sh.Saribaev. In his opinion it is important: 1) to study dialects and word-stocks in monographies; 2) to compile dialectological dictionaries; 3) to work out the dialectological atlas of the Kazakh language. The works of this scholar are very important not only in the study of Kazakh Linguistics, but in the study of history of the people as well. The work «The dialectological atlas of the Kazakh language» by Sh.Saribaev is considered to be one of the important parts of the dialectological atlas of the Turkic languages [10, p. 85-92].

The works of another scholar S.Omarbekov devoted to the study of Kazakh regional word-stocks also deserve attention. The author gives a list of phonetic parallels [9, p. 24-31]. The research works of the famous scholars J.Bolatov, Sh.Saribaev, A.Nurmagambetov, N.Junisov are devoted to the comparative study and definition of dialectal

phenomena, classification of word-stocks and other actual issues. Academician T.Aydarov has studied the peculiarities of the Kazakh dialects pointed in the dialectological atlas and divided them into the following three groups [2, p. 190]:

1. The phenomena of the old Kazakh language including mainly phonetic and grammatical peculiarities (some of them remained from clan dialects).

2. The dialectal phenomena of the elements entered the Kazakh language from the languages of the relative and non-relative people.

3. The dialectal phenomena based on the material of the Kazakh language. Most of them belongs to vocabulary stock and phraseology. For example: *атауыз//кемпірауыз-pliers, иінағаш//суағаш-а special means used for carrying water putting it on the shoulders, жар газет//қабырға газет-а newspaper* [7].

It's necessary to point out that the dialectal phenomena of the first group are based on the lingua-

geographical study of the earlier period, while the other two groups are based on the peculiarities of the word-stock under the influence of the Persian language.

The study of the vocabulary stock of the Kazakh language of the people living in Kungrad region of Karakalpakstan by the lingua-geographical method is actual, because the Kazakh language is one of the branches in the linguistic atlas. When marking the vocabulary stock of Kazakh spoken in Kungrad region in the atlas it's very important to take into account the phonetic, lexical-semantic and grammatical peculiarities [3].

The author of this book studied the distinguishing features and peculiarities of the Kazakh language of the people living in such regions of Karakalpakstan as Kungrad, Shumanay and Khodjeili and compared it with the vocabulary stock of the Karakalpak language.

As we have mentioned above, professionalisms are a part of the vocabulary stock of the Kazakh language. Professionalisms are the words used in a definite trade, profession or calling by people connected by common interests both at work and at home. They commonly designate some working process or implement of labour. Professionalisms are correlated to terms, but terms are coined to nominate new concepts that appear in the process of, and as a result of, technical progress and the development of science. Professional words name already-existing concepts, tools or instruments, and have the typical properties of a special code. The main feature of a professionalism is its technicality. Professionalisms are special words in the non-literary layer of the vocabulary, whereas terms belong to the literary layer of the vocabulary. Professionalisms generally remain in circulation within a definite community, as they are linked to a common occupation and common social interests [5].

In Russian Linguistics M.I.Fomina calls professional words «professional jargonisms». She writes: «The borders between semi-formal professional words and professional jargonisms are unsteady, instable and they are distinguished only conditionally» [4, p. 175-182]. In Karakalpak Linguistics professor E.Berdimuratov says the following about professional words: «In the vocabulary of the Karakalpak language there are words and word combinations connected with certain professions, words naming some objects and actions used by the people of the same profession. For example, words and word combinations connected with fishing:

Ийнелик – аўдың жыртылғын жерин жамаў ушын ағаштан исленген тебен; it is a special object made of wood for covering the torn place of a fishing net.

Жер қараў – балық бар жерлерди излеў, балықлы жерди табыў; finding a place with many fish.

Гарбол – кишкене ғана мөңке балық; a kind of fish, a small fish.

Вагон – нәретениң аўзы; the mouth of the net.

Қыйратпа – балық шанышатуғын шанышқы; an object for spiking fish.

Салий – балық жуўатуғын ыдыс; a dish for fish washing.

Қара қус – қайықтың басы, *a black bird* – the head of a boat [4, p. 85-90].

Professor E.Berdimuratov states that «Professionalism shouldn't be mixed with euphemisms or factual lexical units, because they don't possess euphemistic or dialectic features. The main difference of professionalisms is in their limited use» [4, p. 85]. Another prominent scholar in dialectology professor O.Dospanov in his works proved, that in the vocabulary of professional words there are dialectal professionalisms. He writes, «In the vocabulary stock of the Karakalpak language there are words and word combinations connected with a certain profession used by the people of this profession, denoting objects or actions» [6, p. 48].

In Kazakh Linguistics the scholar Sh.Saribaev writes the following about professional words: «Taking into account the use of professional words in the literary language and everyday spoken language, we can divide them into two groups:

1. Literary professional vocabulary
2. Dialectal professional vocabulary» [10, p. 76]

Literary professional vocabulary consists of words used in different spheres of life, dealing with certain professions. These words are clear and understandable for the people living in the Republic of Karakalpakstan. For example: *шабақ, сазан балық, сүўен балық, шортан балық, ылақа балық* are the names of fish, they are included into common public word-stock.

Dialectal professional vocabulary deals with professional words used in different areas in different forms and meanings. The literary professional vocabulary is widely used, while the dialectal professional vocabulary is limited in its use, it is used only by the people of certain region or area.

Professor O.Dospanov analyzed the professional words in fishing in Muinak region of Karakalpakstan. He states the following: «There are many professionalisms in the northern dialect of the Karakalpak language and in spoken language of the people living in Muinak region because they have been occupied with fishing for many years. We come across many dialectal professionalisms dealing with the field of fishing and production of fish the vocabulary stock. They are: *ақан аў, сүўен аў, тоқы балық* (a small fish like a fish torta), *тыран* (a kind of fish, it is like a fish aktiusha kapaz), *шоқыр* (in Russian *сервюга*, a fish with long mouth), *қылыш*

балық (a kind of fish), *қарабөрге* (a small fish like a sazan), *қара жылын* (a special tool for catching fish used by twelve people, the length of it is 8 metres), *жаға жылым (жазда салынады), запон* (an apron put on when peeling fish), *рагушка* (a sack for fish), *тоз* (a special object for filling the boat's open places) etc.» [6, p. 52].

Professionalisms are special words in the non-literary (colloquial) layer of the vocabulary of a language. Professionalisms are the words used in a definite trade, profession or calling by people connected by common interests both at work and at home. They commonly designate some working process or implement of labour. Dialectal words are those which in the process of integration of the Kazakh national language remained beyond its literary boundaries, and their use is generally confined to a definite locality or region. In the work we use the term «dialectal professionalisms» because professional words may differ in different regions. Thus, dialectal professional vocabulary consists of the words and word combinations of a certain profession that is understandable only for the people living in this area, but naturally they are not comprehensible for the people of other regions. There are the following reasons of such phenomena [8]:

1) The distance between regions;

2) The people of different nationalities living there;

Dialectal professional words are divided into different thematic groups according to their usage in different spheres of life. For example, they are divided into professionalisms used in the fields of cattle-breeding, farming, handicraft, connected with iron, etc.

Professionalisms are a part of the vocabulary stock of the Kazakh language. Professionalisms are the words used in a definite trade, profession or calling by people connected by common interests both at work and at home. They commonly designate some working process or implement of labour. Professionalisms are correlated to terms, but terms are coined to nominate new concepts that appear in the process of, and as a result of, technical progress and the development of science. Professional words name already-existing concepts, tools or instruments, and have the typical properties of a special code. The main feature of a professionalism is its technicality.

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Thereby, the vocabulary system of modern Kazakh language is very rich. One of the main layers of the word-stock of Kazakh as any other languages is dialectal professional words that promote to the development and enrichment of the vocabulary.

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QR – Issue QR – Article

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DEPICTION OF HUMAN PSYCHE IN ULUGBEK KHAMDAM'S NOVEL "LONELINESS"

Abstract: *This article deals with depiction of human psyche in terms of loneliness motif and its artistic interpretation in Ulugbek Khamdam's novel "Loneliness".*
Key words: *psyche, loneliness, novel, spirit, psychology, hero, interpretation.*
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Introduction

The analysis of the image of the hero, the way of expression, the psychology, the outlook defines the author's skill in creating the image. The Uzbek literature has analytical, dynamic, typological principles of describing the psychology of the hero. In the analysis of works by Uzbek writers A.Kadyri, Oybek, A.Kahhor, we can observe the dynamic psychopsychological, typological and psychological principles. The heroic spirit of "The Days Gone" and "Sarob" works are revealed by their behavior, actions and words in certain real-life situations. We can also say that the novel "The Memorial Blood" is a typological example of the impact of social relationships and domestic conflicts on the character.

Analysis.

If we look at the skill of uncovering the psychology of the character of Ulugbek Khamdam, a prominent representative of the present-day Uzbek prose, it is possible to say that the writer used psychological principles in his own style rather than in the traditional way. We see that in the image of the writer's heroic psyche the analytical principle of artistic psychology is at the forefront. The work depicts the emotions of the hero, their destiny, the roots of thoughts in their minds, their unique look at life. The name of the loneliness is an analytically portrayed image of the heroic spirit of anonymous, inferior, space and time, thoughts, feelings of poverty, conscience, love, and death.

In the story "Loneliness," the author emphasizes loneliness and its essence. According to the creator, loneliness is also one of the other ugly images depicted in fiction: death, orphanhood, war, poverty. In Eastern and Western literature it is possible to observe the loneliness and its specific approach, specific analysis and image.We can observe loneliness motif in the works of classic writers as A. Jomi, A. Navoi, and Z. Babur, in the world literature including E. Hemingway, F. Kafka, A. Kamyu, F.Dostoevsky. The authors analyze the impact of loneliness in different situations on the human psyche. In the novel "Loneliness" U. Khamdam describes not only the loneliness of a person, family, or hero, but the thoughts of loneliness in the spirit of an unnamed hero.

Discussion.

Ulugbek Khamdam tried to portray the human heart in the novel "Loneliness", the spiritual tension in it, the struggles between the external "I" and the inner "I". According to B. Karimov, "Loneliness" is not about the artistic interpretation of a particular event, it does not have traditional images, scenery, dialogues: the omonological narrative. In this sense,

"Loneliness" arises as a result of intense and depressing, thoughtful and thoughtless thoughts and unnamed suffering in the human psyche." In "Loneliness", neither the protagonist's name, nor his appearance, nor his residence are mentioned. The main character is played by the writer himself. His life, outlook and changes in his life made him lonely. The hero is a very conflicted person. As a literary critic Rahimjan Rahmat states "his body, his spirit and his mind are three independent parts within one." The hero does not have a person who understands his pain and sufferings in his own way. From the outside, the hero has everything he can dream of. But something happened, and it started to change. These spiritual changes drove him into the desert of solitude. The writer describes it as follows: *"Something is broken inside me. Even I know what it is."* The hero wonders between the inner and outer" I *"*. The writer expresses this in his work: *"O God! I can't find myself, I'm not! Where am I? Which one of these meanings, which is fragmented in one body, belongs to me?"*

The hero says, *"O friend, if you do not experience this fire in your heart, do not approach me."* This means that his friend must have forgiven him for his suffering so that he can understand it. The hero suffers from the inability to live as he wished. He is confused between the heart, the mind, the body. Imbalance in the external and internal worlds make it seem as if it is being destroyed. The hero suffers from self-indulgence and lives happily ever after. The hero strives to get rid of all the deceitful, transitory substance and start a real life. He is tormented between faith and unbelief. The promises he made to Allah make him feel that he has failed to keep his promises.

As the writer calls the novel "Loneliness," the word also expresses the figurative meaning of the heroic spirit. His heart is lonely. The loss of a child, the absence of a sincere friendly person at his workplace, and his different worldview make him lonely. In this sense, the story is called "Loneliness". As it turns out, the story describes the tragedy of the present spiritual and psychological state of a person who surrendered to mental disorders.

As Markhabo Kuchkarova points out, "Loneliness" has a profound interpretation of the psyche. "It reflects solitary experiences. The story is an image of the myths, suffering, dreams, the longevity of our dreams beneath our minds that we cannot express in words."

Through this work, U. Khamdam has an artistic interpretation of the mysterious, multifaceted world of the human psyche, trying to portray the inner spiritual world of our contemporaries.

The novel consists of three parts: the opening of the notebook, the reading process, and the closing of the notebook. As you read the notebook with the author, you will see a picture of a man with his head open in the corner of a dark room, whose windows are wide open and the curtains winding. It is as if he is getting older and you hear his cry of loneliness. There is obedience, rebellion, contentment, anger, love, hatred, madness, and wisdom. K.Yuldashev did not say in vain about the essence of the work: "... it is precisely the chaos, not the reality, but the unrest in human imagination and experiences".

The absence of plot lines encourages us to comprehend the essence of the work through the flow of consciousness created by the heroic memories and anonymous names. Some scenes from the hero's past are mixed with the present, feeling the loneliness of the moment. In the process of inward analysis, the author senses his lonely protagonist, that is, the depths of his soul. Ulugbek Khamdam describes not only the feeling of loneliness but also the mental analysis of the lonely inside "I".

The reader who is informed about the heroic life of the hero is amazed at his inadequacy in the plight of the tyrant. Because it is completely different from the people who are described as "this man alone". He has almost every element of happiness: he has a family, has health, proper workplace, and has a keen sense of humor. The hero solves the problem that we have been thinking about: *"But the feeling of solidarity does not resonate within my heart. There, I am alone and all alone. Do you understand? It seems to me that this is not only my pain but the whole of humanity. Man comes into the world alone, man leaves the world alone. He is always alone in the face of his destiny…"* This is the perfect description of the human psyche.

It is noteworthy that the hero is so lonely, smiling and laughing, and beating questions with endless emotions. Is the need for isolation linked to the "urbanization and the emergence of an industrialized society" that has arisen as a result of the complexity of life and relationships, the confrontation of problems and interests, or does it exist in the mind, without any political, social, or bureaucratic environment? He has children and parents, and his siblings have a quiet, "lovable job" and a "safe haven." But he is spiritually lonely enough to feel sorry for him. Therefore, we can point to the second reason for such isolation. As the hero says in his own language: *"For a long time my heart has been looking for a goal. But fleeing from the target people is not an act of ignorance! Maybe empty the container - express it!"*

The protagonist of the work believes that in any case, he is alone until the end of his life and forgets that he is lonely, even if his luck is only a moment. He is suffering from the fact that he cannot achieve that happiness. *"Alas! For years, my companion - loneliness - has finally put me to death. I've never been so crushed, and I didn't look forward enough to let anyone break the door. The burden of loneliness has never been crushed like a seal... None of my pain was so severe, it didn't hurt my whole world ... I could clearly feel my inside breaking. If a gang of*

"hooligans" came in to break the door and "bump" me, I would say welcome to the "guests". I would thank my God for letting go the loneliness... But nor sound is heard."

Conclusion.

Ulugbek Khamdam analyzed man's deep psychological state in "Loneliness". "Loneliness" is based on a combination of emotions. In it, you will find the nodes of experience, the solution hidden in them, the conflict of perceptions coming from all sides. This work helps us to understand the emotions and struggles of each other in the depths of the human heart, and to identify those within us. As the hero says, *"What I write is a copy of the Spirit cry."* The reason for the cry of the Spirit is that of the author himself, a cry of bitter loneliness.

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THINKERS OF THE EASTERN PERIPATETISM

Abstract: *This article is devoted to highlighting the philosophical views of the great peripatetic philosophers Abu Ali Ibn Sina and Ibn Rushd. One of the most difficult questions in the history of philosophy is metaphysics, that is, the idea of existence outside nature and their logical analysis. Ibn Sina and Ibn Rushd developed this complex doctrine and used the method of logic. Many Western scholars have unanimously studied the legacy of Ibn Sina and Ibn Rushd. Different assessments of their methodology. The article presents these approaches. The study of the logical approach of Ibn Sina and Ibn Rushd to theological questions is one of the most important studies of modern Islamic philosophy. Because the problem of the synthesis of religion and philosophy has been the subject of controversy. The life work of Ibn Sina and Ibn Rushd is still an example of the limitless perception of the human mind.*

Key words: *Metaphysics, Theory of Two Facts, Wajib al-Wujûd, Potential Al-Wujûd, Emmanat, Pantheism, Aqlul Before, Intelligence, Substance, Theory, Naturalist Philosophy, Empiricism, Al-Isarât is a shameless blow.*

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МЫСЛИТЕЛИ ВОСТОЧНОГО ПЕРЕПАТЕТИЗМА

Аннотация: *Эта статья посвящена освещению философских взглядов великих философов - перепатетиков Абу Али ибн Сины и Ибн Рушда. Одним из наиболее сложных вопросов в истории философии является метафизика, то есть идея существования вне природы и их логический анализ. Ибн Сина и Ибн Рушд разработали это сложное учение и использовали метод логики. Многие западные ученые единодушно изучили наследие Ибн Сина и Ибн Рушда. Разные оценки их методологии. В статье изложены эти подходы. Изучение логического подхода Ибн Сины и Ибн Рушда к богословским вопросам является одним из важнейших исследований современной исламской философии. Потому что проблема синтеза религии и философии была предметом споров. Работа жизни Ибн Сины и Ибн Рушда до сих пор является примером безграничного восприятия человеческого разума.*

Ключевые слова: *Метафизика, теория двух истин, Необходимо сущее, возможно сущее, эманация, пантеизм, первоначальный разум, общий разум, субстанция, акциденция, натуралистическая философия, эмпиризм, Ал-ишорот ват-танбеҳот.*

Введение

Ибн-Сина и Ибн-Рушд, два мыслителя, чье творчество ознаменовало вершину развития философской мысли соответственно на Востоке и на Западе средневекового мусульманского мира. И это весьма показательно: восточно-

перипатетическая философия привлекала внимание западноевропейских исследователей не столько в связи с изучением собственно арабо-мусульманской философии, как компонент духовной культуры мусульманского средневековья, сколько в качестве авторов учений

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и концепций, оказавших значительное влияние на умственное развитие Европы в эпоху, когда складывалась официальная идеология католицизма. Поскольку же философская мысль той эпохи интересовала прежде всего именно католических ученых, среди которых видное место занимали (и продолжают занимать) неотомисты, то их суждения о восточных перипатетиках не могли не нести на себе печати определенной тенденциозности и предвзятости.

Мировоззрение Ибн Сины отражает культуру своей эпохи. Оно формировалось под влиянием естествознания Индии и философии Греции. Ибн Сина был хорошо знаком с трудами Галена, Гиппократа, Евклида, Архимеда, Пифагора, Порфирия, Аристотеля. Огромное влияние на Ибн Сину оказали — Ар-Рази и Фараби.

Ибн Сина оставил огромное литературное и научное наследие, превышающее 260 названий. До нас дошли 160 произведений. Самым крупным из них является "Китаб аш-шифа" ("Книга исцеления души"), состоящее из 18 томов, охватывающие логику, физику, математику и метафизику. Другие труды "Канон фи тибб" ("Канон врачебной науки"), "Китаб ан-нажот" ("Книга спасения"), "Даниш-намэ" ("Книга знания") и др. Перу Ибн Сины принадлежат и художественные произведения: "Рисола ат-тайр", "Соломон и Ибсол", "Хай ибн Якзон" [1:25].

Согласно Ибн Сине, бытие состоит из необходимо сущего, которое есть первопричина, бог, начало всех вещей, и возможно сущего — всего остального. Необходимо сущее существует само по себе и является единым. Возможно сущее вытекает из первопричины и есть множественность, т. е. содержит возможность появления множества вещей. Таким образом, бытие состоит из нерасчленяемого единого и расчленяемого множества. Множество появляется не сразу, а постепенно, в форме причин и следствия.

Все формы бытия первоначально содержатся в едином. Все более удаляясь от первопричины, эти формы обретают все большую самостоятельность, становясь зависимыми только от непосредственно предшествующей причины. Таким образом, различные вещи по отношению к необходимо сущему находятся в различной степени близости. Свойства необходимо сущего передаются всем последующим сущим. Ибн Сина пишет: "Необходимо сущее таково, что все, [получающее] от него свое существование, необходимо существует, так как, в противном случае, у необходимо сущего было бы такое состояние, которое у него не было, и тогда оно было бы необходимо сущим во всех отношениях". Это учение можно охарактеризовать как пантеизм с деистической направленностью.

Возможно сущее состоит из субстанции и акциденции. Наиболее универсальная и содержащая множество проявлений субстанция — первоначальные элементы (огонь, воздух, вода, земля). Материя, форма, душа и разум — простые субстанции, а тело — сложная субстанция [2:200].

Общая характеристика всех вещей — телесность, образуется из материи и формы. Они взаимосвязаны и не существуют одна без другой. "... Материя имеет телесную форму и без телесной формы не существует действительность. Стало быть, она является действительно существующей субстанцией благодаря телесной форме. Стало быть, телесная форма на самом деле является субстанцией".

Ибн Сина считает мир единым: "Пустоты не существует... весь мир является единым телом.

"Объявление материи вечным было признаком метафизики Ибн Сины и показывало материалистическую тенденцию. Естественно, эти идеи стали главным отклонением монотеистическими доктринами. Он также отверг доктрины, используемые мутакаллиманом, такие как атомная система и вакуум" [7:249].

Большое внимание уделяет Ибн Сина анализу движения, которое он не сводит к механическому перемещению: "Движением обычно называется то, что совершается в пространстве, но теперь значение этого понятия стало другим, более общим, чем пространственное движение". Ибн Сина утверждает: "Любое состояние и действие какой-нибудь вещи, которая является потенциально такой-то вещью, по причине этой потенциальности называют движением".

Все философские науки Ибн Сина делит на два вида: теоретическую и практическую. Практическая наука (философия) делится на политику, право, домоводство и этику; теоретическая наука — на метафизику (высшая наука), математику (средняя наука) и науку о природе (низшая наука).

Метафизика изучает абсолютное бытие и его общее состояние — наиболее общие категории, а также охватывает теологию — познание бога. "Принципы всех дисциплин основаны на этом предмете" [6:142]. Хотя они научатся этому в конце, это на самом деле самое главное Математика изучает количественные отношения — меры и числа, и имеет различные ветви: геометрию, арифметику, астрономию, музыку, оптику, механику, науку о движущихся сферах, науку о приборах и другие входящие в них [2:178].

Естествознание изучает природу и имеет шесть разделов: общие для всей природы вопросы — материя, форма, естество, движение и т. д.; состояние тела, которое составляет основы мира, — небеса, части элемента, их количество и т. д.; естественные процессы — становление,

зарождение, исчезновение, рост, гибель тела и т. д.; состояние четырех элементов до их смещения, а также небесные явления — метеорит, дождь, гром, молния, ветер, радуга и т. д.; изучает неорганический мир, растительный мир, животный мир; состояние души и душевных сил человека. В естествознание Ибн Сина включает также медицину, астрологию, физиогномику, науку о толковании снов, о талисманах, чародейство, алхимию.

Чувственное познание, по мнению Ибн Сины, — начальный путь познания природы. Чувства делятся на внешние и внутренние. Зрение, слух, вкус, обоняние и осязание являются внешними. Внутренними являются: общее чувство, предполагающая сила и воображающая сила. По словам Ибн Сины, зрение не зависит от того, что что-то исходит от нас, в направлении к воспринимаемому предмету. Мы видим потому, что что-то поступает к нам от воспринимаемого предмета, а поскольку оно не есть тело предмета, то, значит, оно — его образ.

Хотя у Ибн Сины мы не встречаем восприятия как особой формы чувственного познания, он употребляет в смысле восприятия термины "общее чувство" и "предполагающее чувство". Общее чувство запечатлевает в целостном виде образы вещей. Полученные при помощи органов чувств разрозненные ощущения, объединяются посредством общего чувства в единое. Функция же восприятия смысла возлагается Ибн Синой на другое чувство, называемое им предполагающей силой. Восприятие имеет двоякий смысл: во-первых, восприятие как форма чувственного знания и, во-вторых, восприятие как форма мысли. Эти виды знания называются мыслителем как первичное и вторичное восприятие. Первичное восприятие определенным образом принимает вещи через посредство чего-то другого, что придает ей эту форму. Иначе говоря, вторичное восприятие, будучи мыслью, образуется на основе чувственного восприятия.

Ибн Сина уделял большое внимание такой форме творческого познания, как воображение. Функция его в изменении и переработке тех образов и смыслов, которые хранятся в изображающей силе и памяти. Существуют две формы воображения: описательное и преобразующе-творческое. Представление, также относится к внутренним формам чувства. Это форма вещи, которая сохраняется в сознании и в случае отсутствия самой вещи. Кроме прочих сил, существует сила сохранения отображенного образа предмета — память.

Ибн Сина считал несостоятельным учение неоплатоников, согласно которому душа без какого бы то ни было телесного органа воспринимает чувственные вещи. Если бы чувственное восприятие происходило в самой душе без этих органов, пишет мыслитель, то органы эти оказались бы созданными напрасно, от них не было бы никакого проку. По словам ученого, душа связана с сердцем, а через него — с мозгом. В мозгу берет начало орган, через который ему передаются от сердца ощущения и движение. В мозгу имеются начала чувствительных нервов. Нервы исходят от него: мозг — центр нервной системы. Таким образом, чувственное познание имеет физиологические основы.

Душа человека является высшей (совершенной) и мыслящей (рассудочной). Специфические способности человека, в отличие от животных, — усвоение абстрактных понятий, познание умопостигаемых универсалий и разумное поведение.

Разум — высшая сила человеческой души. Ибн Сина понимает разум как способность души к абстрактному мышлению и познанию общего, а интеллект — как силу души, посредством которой приобретается знание. Интуиция же — способность души к быстрейшему переходу от известного к неизвестному, от предпосылки к выводу и обратно, минуя средний термин.

Существует возможный и деятельный разум. Основная сила индивидуальной души — это возможный разум. Деятельный разум, напротив, есть отделенный от индивидуальной души вездесущий принцип. Он всеобщ и един во всех людях. Результат теоретического разума — общие понятия. Они образуются благодаря отвлечению от частных, конкретных образов и их обобщению. Формой теоретического приобретения знаний выступает силлогизм, т. е. переход от предпосылок к выводу.

Процесс познания объясняется мыслителем как процесс возникновения вещей. Материя существует как возможность, а разум — как активное начало. После того как активное начало придает форму существующим как возможность материальным объектам, последние становятся действительными. Поэтому потенциальный разум можно сравнить с материй. Деятельный разум вкладывает в него в качестве формы познания те формы, которые в материи осуществляются как формы бытия. В результате происходит познание.

Метафизика Ибн Сины зиждется на различении бытия, необходимого в себе (Бога), и бытия, необходимого благодаря другому. Поскольку, по Ибн Сине, одно необходимое существо может породить тоже только нечто одно (потому что в нем нет множественности), Бог творит одно разумное существо (первую интеллигенцию) и притом необходимо и от вечности. Бог есть единственное бытие, эссенция (сущность) и экзистенция (существование) которого совпадают и которое поэтому

необходимо само по себе. Всякое другое бытие необходимо условно (обусловлено другим бытием) и подразделяется на вечное и преходящее [3:56].

В силу духовной деятельности первой, сотворенной интеллигенции, возникает иерархически устроенное мироздание. На низшей ступени возникает деятельный разум, задача которого – просветлить воспринимающий разум человека и дать формы земной материи. Поскольку вещи и человеческий разум возникли из одного и того же источника, возможно адекватное познание мира. Цель жизни – соединение с деятельным разумом.

Согласно учению Ибн-Сины, разум имеет определенные права при познании Бога. Такие представления стали вызывать со временем негативную реакцию у других представителен мусульманского мира. Появляются и другие ученые мужи, в глазах которых философии отводится менее почетная роль, чем у Ибн-Сины и Аль-Фараби.

Первым теоретическим источником для Ибн Сины была, конечно же, греко-римская философия. Многие исследователи называют философию Ибн Сины эклектичной комбинацией философии Платона и Аристотеля, или другие называют ее платонистом и новым платонистом [8:20].

Большая часть фактов, касающихся работы мыслителей, показывает, что он был сторонником материализма, в отличие от Платона в области гносеологии. Ибн Сина также отвергает теорию Платона о первичной душе и метемпсихозе [9: 240].

К XII веку арабский мусульманский мир значительно расширяется, к этому времени завоевывается уже и север Африки, и Испания. Идеи мусульманских мыслителей через Испанию, тесно связанную с остальной Европой, начинают проникать в умы образованных католиков. Особенно сильное влияние на умонастроения католической Европы оказал Ибн-Рушд (Аверроэс, 1126–1198). Более известна латинская транскрипция его имени – Аверроэс.

В историю европейской философии Ибн Рушд вошел под именем Комментатора: практически все мыслители средневекового Запада воспринимали его именно как толкователя учения Аристотеля. Возможно, он и сам рассматривал себя в этом же качестве; по крайней мере, его преклонение перед греческим философом не знало границ. В одном из своих сочинений Ибн Рушд писал: "Учение Аристотеля есть высшая истина, ибо его ум – предел человеческого ума. Поэтому правильно будет сказать, что он был создан и дан нам божественным Провидением, чтобы мы познали то, что можно познать". Многие произведения

Аристотеля Ибн Рушд комментировал трижды: сначала в виде коротких парафраз, затем в виде компендиумов, или средних комментариев, и, наконец, в виде объемистых и обстоятельных (больших) комментариев. Перу арабского мыслителя принадлежит и значительное число произведений, посвященных отдельным философским проблемам, а также вопросу об отношениях философии и религии. Характерно, что часть сочинений Ибн Рушда сохранилась только в латинских и еврейских переводах.

По заданию халифа Ибн-Рушд прокомментировал все трактаты Аристотеля, кроме «Политики», а также «Государство» Платона и трактат «О разуме» Александра Афодисийского. Ибн-Рушд настолько блестяще прокомментировал трактаты Аристотеля, что в арабском мире и на средневековом западе часто Аверроэса называли просто Комментатором. Ибн-Рушд утверждал, что Аристотель достиг пределов человеческой мудрости, что основная задача современных философов – это комментирование Аристотеля и истолкование его философии. Как говорили современники Аверроэса о нем: «Аристотель объяснил природу, а Аверроэс объяснил Аристотеля».

Аверроэс настолько хорошо знал Аристотеля, что первым усомнился в авторстве «Теологии Аристотеля». Не будучи уверен в авторстве Аристотеля, он не стал комментировать эти трактаты, увидев их противоречие с работами самого Стагирита. Поэтому перипатетизм Ибн-Рушда наиболее чист и последователен [4:11].

Ибн-Рушд, следуя Аристотелю, строит классификацию умозаключений и утверждает, что существует 3 вида умозаключений: 1) аподиктические (греч. apodeiktikos – убедительный, логически достоверный), или собственно научные; 2) диалектические, т. е. более или менее вероятные, и 3) риторические, дающие лишь видимость объяснения. Соответственно этому существует и 3 класса людей: аподиктики (бурханийун), диалектики (джадалийун) и риторики (хитабийун).

1) Аподиктики составляют меньшинство, это как бы интеллектуальная элита, стремящаяся к истине, обладающая истинно научным методом познания истины. Из арабского мира Ибн-Рушд называет Аль-Фараби и Ибн-Сину.

2) Гораздо больше тех, кто имеет диалектическое, вероятностное, близкое к истине знание. К числу диалектиков относятся современные Ибн-Рушду теологи, в том числе и Газали.

3) Но большинство людей относятся к типу риториков, довольствующихся поэтическими и метафорическими псевдо-объяснениями: простые верующие, для которых какое-нибудь связно

сказанное слово или образ является объяснением и успокаивает их.

Если подлинные философы принадлежат к категории аподиктиков, удовлетворяющихся только строгим аподиктическим знанием и постигающих истину во всей ее целостности, то прочие люди способны воспринять только ущербную истину, достигнутую посредством вероятностных заключений (диалектики), или вовсе – через воздействие на чувства и воображение проповедей и наставлений (риторики).

Одним из наиболее существенных разделов учения Ибн Рушда является его трактовка взаимоотношения философии и религии, которая, вероятно, и послужила основной причиной вышеупомянутых гонений на философа. Аверроэс стремится объединить философию с мусульманской религией, различая уровни толкования Корана, соответствующие различным уровням разумной способности человека в соответствии со своей классификацией.

Кажущееся противоречие между философией и религией Аверроэс объясняет тем, что люди не умеют пользоваться правильным методом познания. Из-за того, что богословы используют свой диалектический псевдо-метод, и возникают расколы и секты. В действительности, религия важна и познание Бога возможно, но возможно оно путем чисто аподиктического научного знания. Философия и религия имеют один предмет познания, Бога, но философский способ познания более адекватен своему предмету. Другие способы также существуют, но они менее адекватны, дают лишь кажущуюся картину.

Прежде всего, Ибн Рушд утверждает, что мусульманский закон предписывает изучение философии, поскольку именно философия является путем к истине, а цель и смысл закона – научение истине. Однако далеко не всякий человек способен постичь истину через философию, а потому Закон санкционирует и другие пути к истине, различающиеся сообразно 3 категориям людей. Последние 2 категории людей – это богословы и простые верующие, которые всю истину, которая доступна их скромному разумению, должны черпать из Корана. Потому-то священная книга и содержит в основном аргументы диалектического и риторического характера, ведь ее основная цель – привести к истине неспособное к философии большинство.

Истина изложена в священных книгах Корана, но в Коране, по утверждению Ибн-Рушда, существует 2 смысла: внешний и внутренний. Для получения псевдо-знания о Боге достаточно довольствоваться внешним, буквальным смыслом, изложенного в Коране, но часто внешний смысл дает лишь диалектическое и даже риторическое знание. Возникает масса противоречий, и их надо решать, находя внутренний смысл того, что сказано Аллахом через своего пророка в Коране. Внутренний смысл доступен лишь аподиктикам, а риторикам и диалектикам – лишь внешний смысл. Аподиктики вскрывают противоречия в Коране путем аллегорического толкования различных высказываний. Большинство верующих, неспособных к аподиктическому знанию, должны верить этим толкованиям.

Если тот или иной стих Корана противоречит аподиктическому знанию философов, то таком случае, говорит Ибн Рушд, Коран надо толковать аллегорически, а не буквально. Но заниматься этим должны вовсе не богословы, а философы, поскольку лучший способ рассуждения – аподиктический силлогизм, а искусством такой силлогистики в полной мере владеют только философы. Но эти аллегорические толкования ни в коем случае не должны выходить за пределы узкого круга аподиктиков и становиться известными нефилософам, поскольку последние должны почти всегда воспринимать Коран буквально. В буквальном понимании священной книги низшими категориями людей Ибн Рушд видит залог духовного здоровья общества, ибо любое аллегорическое толкование некоторых положений, напр., о личном бессмертии, может привести простого человека к неверию и в конечном счете к эпикуреизму, понимаемому философом как ложная теория, провозглашающая целью существования человека удовлетворение чувственных влечений. Итак, религия объединяет людей, учит их истине в той мере, в какой они способны ее воспринять, а потому философ ни в коем случае не должен выступать против религии.

Разграничение Ибн Рушда "рациональной" религии (доступной образованным) и образно-аллегорической религии (доступной всем) явилось одним из источников учения о двойственной истине.

Основная работа Ибн Рушда называется «Опровержение опровержения». Работа эта полемическая, направленная против книги Газали «Опровержение философов» (на рус. яз. есть еще одна небольшая, но существенная работа «Рассуждение о связи между религией и философией»). В трактате "Опровержение опровержения" Аверроэс защищает чистую философию и подвергает острой критике мистицизм мусульманского теолога Газали.

Как известно, Газали обвинил философов, преимущественно перипатетиков (и прежде всего – Ибн-Сину и Аль-Фараби) в неверии на основании 3 основных пунктов: 1) философы утверждают, что мир вечен; 2) они считают, что Бог не может познавать индивидуальные вещи; 3) они отрицают бессмертие души. – Ибн Рушд

отмел обвинение Газали, указав, что в данных вопросах философы ни в чем не отступают от положений ислама [5:280].

По мнению Газали, основного противника Аверроэса, вечность мира делает ненужным Творца и приводит к атеизму. Ибн-Рушд возражает на это, утверждая, что наоборот, предположение о сотворенности мира приводит к разного рода противоречиям, из которых следует неправильное понимание Бога. Во-первых, утверждает Ибн-Рушд, если предположить, что Бог творит мир, то получается, что у Бога чего-то недостает, а это умаляет Его природу. Во-вторых, если мы истинно считаем, что Бог вечен, и воля Бога также вечна, то непонятно, откуда берется начало мира? И если Бог вечен и неизменен, то откуда в мире изменения? Поэтому истинное знание о Боге, по мнению Ибн-Рушда, наоборот, предполагает совечность мира Богу.

Впрочем, говорит он, в отношении вечности мира имеет место простое недопонимание. И богословы и философы признают, что есть 3 вида сущего: возникшее благодаря чему-то во времени (вещи, подверженные возникновению и уничтожению); невозникшее и независящее ни от чего (Бог); невозникшее, но сущее благодаря чему-то (мир в целом). Итак, мир имеет характер и первого и второго вида сущего, но богословы делают акцент на первом, а философы – на втором. Т. обр., не порывая с мусульманской религией, Аверроэс доказывал вечность и несотворенность материи и движения

Бога Аверроэс мыслит так же, как Аристотель, т. е. как перворазум и перводвигатель, как существо, мыслящее само себя и приведшее мир в движение посредством первотолчка [значит, всё-таки сотворил ?]. Бог мыслит только сам Себя, и в этом Ибн-Рушд оказался наиболее последовательным аристотеликом, в отличие от Ибн-Сины, который утверждал, что кроме Себя Бог есть еще и Всеобщее. По мнению Аверроэса, Бог знает лишь Сам Себя, Он не знает не только единичного, но и всеобщего. Поэтому мир максимально независим от Бога, материя есть самостоятельное начало и является источником всех изменений.

Что касается познания Богом индивидуальных вещей, то Ибн Рушд признает, что таковое познание может иметь место, более того, настаивает на этом. Однако философ оговаривается, что нельзя говорить о том, что Бог познает универсальное и индивидуальное разными способами, поскольку такое утверждение дает слишком антропоморфное представление о Боге. Напротив, познание Бога носит необъяснимый трансцендентальный характер, оно есть одновременно и познание индивидуального, и познание общего.

В целом, в вопросе об универсалиях Ибн Рушд не сходился во мнениях ни с Газали, ни с Авиценной. Газали отрицанил объективность материи и объективность формы. А Ибн-Сины утверждал пассивность материи и активность формы. Аверроэс же настаивает на конкретности единичной формы и единичной материи, конкретности каждого единичного предмета, – и возражает против мнения Ибн-Сины в том, что универсалии существуют до вещей. Универсалии существуют только в материи. Они существуют в материи всегда, но потенциально, и Бог может их при желании актуализировать.

В конце восемнадцатого и начале девятнадцатого веков Запад настолько заинтересовался Востоком, что некоторые исследователи использовали тот же период в смысле «восточного ренессанса» - эпохи западной классической литературы и науки Востока [10:22].

Американский исследователь Фредерик Старр называет Центральную Азию IX-XII веков «золотым веком»: существует несколько способов, которыми мыслители золотого века в Центральной Азии достигают научной истины, включая дедукцию, логические рассуждения, интуицию, эксперименты и наблюдения [11:48].

В IX-XII веках социальные и философские идеи в Центральной Азии находились в периоде процветания. На этот процесс большое влияние оказали научные, философские, социально-политические и религиозные доктрины Ближнего Востока. Примечательно, что социально-философские идеи в странах Центральной Азии, Ближнего Востока развивались как взаимосвязанный процесс, который привел к формированию так называемой «арабо-мусульманской философии» в истории философии.

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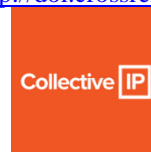
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Library & Information Center Solutions (USA)
http://www.tdnet.io/

Yewno (USA & UK)
http://yewno.com/

RefME (USA & UK)
https://www.refme.com

Stratified Medical Ltd. (London, United Kingdom)
http://www.stratifiedmedical.com/

THE SCIENTIFIC JOURNAL IS INDEXED IN SCIENTOMETRIC BASES:

Advanced Sciences Index (Germany)
http://journal-index.org/

SCIENTIFIC INDEXING SERVICE (USA)
http://sindexs.org/JournalList.aspx?ID=202

Global Impact Factor (Australia)
http://globalimpactfactor.com/?type=issn&s=2308-4944&submit=Submit

International Society for Research Activity (India)
http://www.israjif.org/single.php?did=2308-4944

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CiteFactor (USA) Directory Indexing of International Research Journals
http://www.citefactor.org/journal/index/11362/theoretical-applied-science

International Institute of Organized Research (India)
 http://www.i2or.com/indexed-journals.html

JIFACTOR
http://www.jifactor.org/journal_view.php?journal_id=2073

Journal Index
http://journalindex.net/?qi=Theoretical+%26+Applied+Science

Eurasian Scientific Journal Index (Kazakhstan)
http://esjindex.org/search.php?id=1

Open Access Journals
http://www.oajournals.info/

SJIF Impact Factor (Morocco)
http://sjifactor.inno-space.net/passport.php?id=18062

Indian citation index (India)
http://www.indiancitationindex.com/

InfoBase Index (India)
http://infobaseindex.com

Index Copernicus International (Warsaw, Poland)
http://journals.indexcopernicus.com/masterlist.php?q=2308-4944
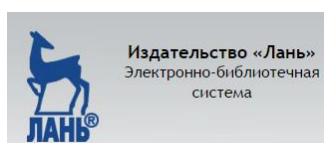
Электронно-библиотечная система «Издательства «Лань» (Russia)
http://e.lanbook.com/journal/

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Documents you can send to the address T-Science@mail.ru marked "Election to the Academy members".

The list of documents provided for the election:

1. Curriculum vitae (photo, passport details, education, career, scientific activities, achievements)
2. List of publications
3. The list of articles published in the scientific journal ISJ Theoretical & Applied Science
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2. Список научных трудов
3. Список статей опубликованных в научном журнале ISJ Theoretical & Applied Science
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