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Denis Chemezov
Vladimir Industrial College
M.Sc.Eng., Corresponding Member of International Academy of Theoretical and Applied Sciences, Lecturer, Russian Federation
https://orcid.org/0000-0002-2747-552X
vic-science@yandex.ru

Vladimir Goremykin
Vladimir Industrial College
Master of Industrial Training, Russian Federation

Aleksey Kuzmichev
Vladimir Industrial College
Head of Workshops, Russian Federation

Irina Pavlukhina
Vladimir Industrial College
Lecturer, Russian Federation

MODES ANALYSIS OF ELECTRICAL DISCHARGE MACHINING WITH COPPER, GRAPHITE AND STEEL ELECTRODES

Abstract: *Influence of the active electrode surface, peak current and voltage on the material removal rate from the workpiece, relative wear of the electrode and the machined surface roughness during electrical discharge machining of steel, titanium, cemented carbide, copper and aluminium was determined in the article. The modes parameters that most affect the productivity of electrical discharge machining with the copper, graphite and steel electrodes and the quality of the machined surface of the workpiece were determined using the obtained analytical equations.*

Key words: *the electrode, electrical discharge machining, the workpiece, steel, graphite, copper.*

Language: *English*

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Introduction

Electrical discharge machining (EDM) is not the high productivity technological process. However, cavities of the various geometric shapes on the machined parts can be obtained by means of the special electrode. Providing the electrical discharge machine with the numerical control system allows to perform EDM with high accuracy. Thus, this EDM of various materials is rational to carry out in the conditions of the individual or small-scale productions.

The productivity of EDM is understood as the material volume removed from the workpiece per unit of time. Wear resistance of the electrode affects the quality of the machined surface of the workpiece. Simultaneous combination of the high productivity of EDM and the quality of the machined surface is the complex process, because it is necessary to take into account the large number of the modes, the materials properties of the workpiece and the electrode, the technical requirements for manufacturing the part, etc [1-10]. Mathematical processing of the experimental

data will allow to determine the optimal modes for high productive finish EDM of various metals and alloys and make the forecast about wear resistance of the electrode.

Materials and methods

The analysis of the values changing of the material removal rate, relative wear of the electrode and the machined surface roughness of the workpiece in the conditions of the modes changing of EDM was the experiment purpose. EDM was carried out on the *Form 30* electrical discharge machine. Steel was machined with the steel and graphite electrodes; steel, titanium, cemented carbide, aluminum and copper were machined with the copper electrode. The following modes were adopted for machining all considered materials: the active electrode surface (F_p) – 0.0008…20 cm^2; peak current (I) – 0.8…104 A; on time (T) – 1…749.9 μs; the capacitance (*S-box*) – 0…127 pos; polarity (*Pol*) – -…+; off time (P) – 1.2…177.8 μs; compression (*Comp*) – 10.2…40%; the gain (*Gain*) – 8…25 pos; voltage (U) – 60…250 V; the ACC/ACO sensitivity (*MS*) – 0%; the mode (*Mode*) – 10…11 pos; the oscillator mode (*OM*) – 3 pos; the servo mode (*SM*) – 0 pos; the planetary rotation speed (ω) – 5…10 rpm; the planetary tolerance (*Tol*) – 0.008…0.016 mm; the planetary feed increment (*Inc*) – 0.018…1.4 mm; the impulse undersize (M) – 0.006…1.8 mm; the impulse undersize finishing (*2gap*) – 0.006…1.04 mm. F_p, I, and U were adopted as the independent factors. The material removal rate V_w (mm^3/min), relative wear of the electrode θ (%), and the machined surface roughness of the workpiece *Ra* (μm) were adopted as the dependent factors.

Results and discussion

The experiment results were mathematically processed and presented graphically. The dependencies of the material removal rate from the active electrode surface, relative wear of the electrodes from the value of peak current and the machined surface roughness of the workpiece from voltage are presented in the Fig. 1-3.

The removal rate of all materials increases with increasing the active electrodes surface. It was noted that the maximum removal rate occurs during EDM of aluminum with the copper electrode. EDM of cemented carbide is characterized by the low productivity.

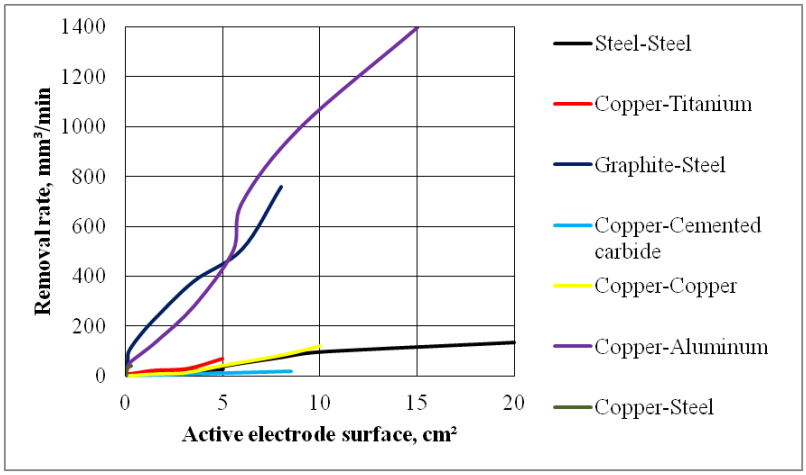

Figure 1 – The dependencies of the material removal rate during EDM from the active electrode surface.

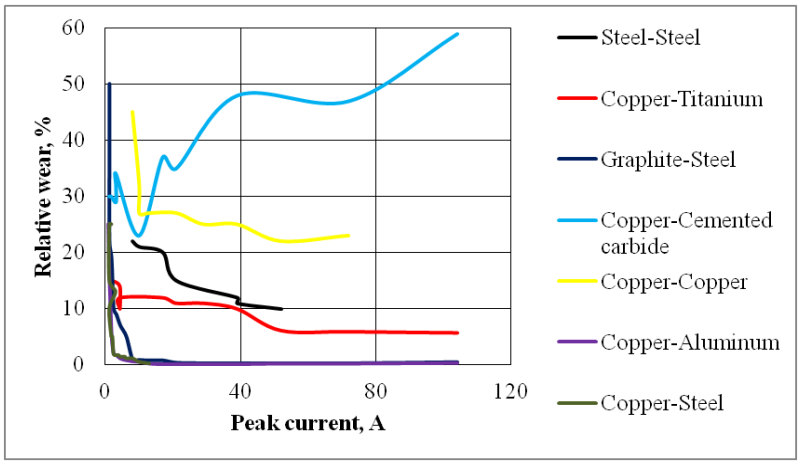

Figure 2 – The dependencies of relative wear of the electrodes from the value of peak current.

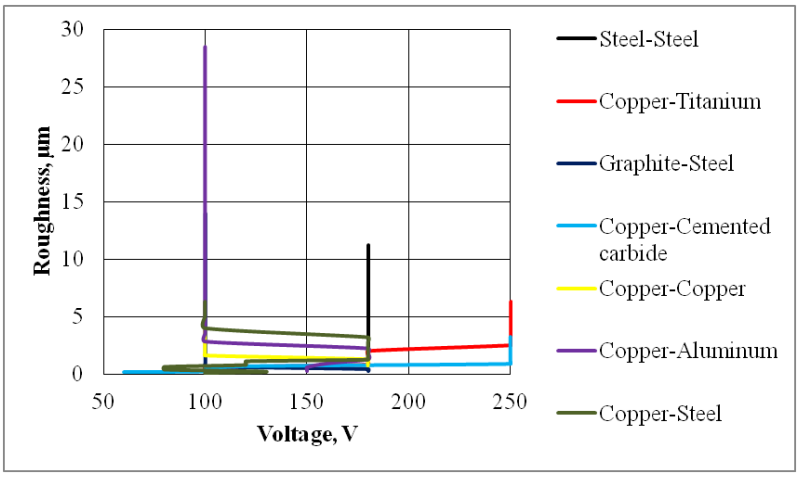

Figure 3 – The dependencies of the machined surface roughness of the workpiece from voltage.

The value of wear of the electrode leads to the similar value of the shape deviation of the machined surface of the workpiece. Relative wear of the electrodes decreases at the large values of peak current. EDM of cemented carbide with the copper electrode is the exception. Minimal wear in this case is observed at peak current of 10 A. Peak current up to 10 A leads to relative wear of the electrodes in the range of 15-50% during EDM of other materials. Aluminum machining is recommended to be performed at peak current of more than 10 A, since relative wear of the copper electrode in this case does not exceed 1%.

Finish EDM is carried out at high voltage (from 200 to 250 V). Semi-finish EDM occurs in the range from 100 to 180 V. Aluminum machining is accompanied by the formation of the high surface roughness of the workpiece. Steel machining with the steel electrode occurs at the single voltage value (180 V).

The multiple regression equations allow to determine the factors that most and least affect the analyzed results. The analytical formulas for the calculation of the material removal rate, relative wear of the electrode and the machined surface roughness of the workpiece and the factors that most affect the productivity of EDM and the quality of the machined surface are presented in the table 1.

All calculated equations have three independent variables, with the exception of the equations for determining the steel removal rate, relative wear of the steel electrode, and the machined surface roughness of the steel workpiece. The value of the active electrode surface has the most influence on relative wear of the tool. The value of peak current affects the machined surface roughness of the workpiece. The value of the removal rate will depend on machined material. Peak current affects the removal rate of steel, the value of the active electrode surface affects the removal rate of other materials.

Table 1. The analytical formulas for the calculation of the material removal rate, relative wear of the electrode and the machined surface roughness of the workpiece.

Steel-Steel	**V_w**	**θ**	**Ra**
The equation	$0.336F_p + 0.671I$	$0.45F_p – 1.378I$	$0.52F_p + 0.426I$
The factor that most affects the result	I	F_p	F_p
Copper-Titanium	**V_w**	**θ**	**Ra**
The equation	$0.651F_p + 0.346I – 0.0133U$	$-0.339F_p – 0.267I – 0.391U$	$-0.364F_p + 1.143I + 0.236U$
The factor that most affects the result	F_p	I	I
Graphite-Steel	**V_w**	**θ**	**Ra**
The equation	$0.314F_p + 0.695I + 0.0141U$	$1.025F_p – 1.244I + 0.744U$	$-0.731F_p + 1.637I – 0.0902U$
The factor that most affects the result	I	F_p	I
Copper-Cemented carbide	**V_w**	**θ**	**Ra**

The equation	$0.782F_p + 0.218I + 0.0036U$	$1.839F_p - 0.97I + 0.133U$	$-0.339F_p + 0.98I + 0.458U$
The factor that most affects the result	F_p	F_p	I
Copper-Copper	**V_w**	**θ**	**Ra**
The equation	$0.947F_p + 0.199I + 0.239U$	$-2.799F_p + 2.28I + 0.204U$	$0.842F_p + 0.0881I - 0.0893U$
The factor that most affects the result	F_p	I	F_p
Copper-Aluminum	**V_w**	**θ**	**Ra**
The equation	$0.533F_p + 0.468I + 0.011U$	$2.601F_p - 2.85I + 0.253U$	$-2.795F_p + 3.412I - 0.0245U$
The factor that most affects the result	F_p	F_p	I
Copper-Steel	**V_w**	**θ**	**Ra**
The equation	$0.119F_p + 0.853I - 0.151U$	$0.185F_p - 0.744I - 0.492U$	$0.0211F_p + 0.972I + 0.0626U$
The factor that most affects the result	I	F_p	I

Conclusion

The low productivity of EDM of cemented carbide and large wear of the copper electrode is compensated by low roughness of the machined surface of the workpiece. EDM of aluminum occurs with the high productivity and slight wear of the copper electrode under the specified conditions. However, these calculated modes are suitable for semi-finish EDM. The quality of the machined surface of the workpiece depends on changing the peak current value (the exception: if materials of the electrode and the workpiece are the same). The voltage value does not significantly affect the considered dependent parameters of EDM.

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Eshmamat Xudoyberdiyevich Khurrama
Termez State University
Senior lecturer of the Department of Economics and Management

EFFECTIVE INCREASE IN AGRICULTURAL PRODUCTION ON FOREST LANDS

Abstract: *The article considers the state and prospects of using the forest Fund of Uzbekistan for the development of agriculture on forest lands. It also analyzes statistical data and offers in the development of agricultural activities in the forest territories.*

Key words: *Forest Fund, Land reserves, agriculture, production, land irrigation.*

Language: *Russian*

Citation: Khurrama, E. X. (2020). Effective increase in agricultural production on forest lands. *ISJ Theoretical & Applied Science, 07 (87),* 5-9.

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ЭФФЕКТИВНОЕ УВЕЛИЧЕНИЕ СЕЛЬСКОХОЗЯЙСТВЕННОГО ПРОИЗВОДСТВА НА ЗЕМЛЯХ ЛЕСНОГО ФОНДА

Аннотация: *В статье рассмотрено состояние и перспективы использования лесного фонда Узбекистана в целях развития сельского хозяйства не лесных землях. А также анализированы статистические данные и приведины предложении в развитии сельскохозяйственной деятельности на территории лесных территорий.*

Ключевые слова: *Лесной фонд, Земельные запасы, сельское хозяйство, производство, орошения земель.*

Введение

В настоящее время покрытая лесом площадь Узбекистана составляет больше чем 3,5 миллиона гектаров, из которых 12% составляет горные леса, 7% - леса долины/равнины и 81% - пустыни. Одна из главных существенных проблем - сохранение и увеличение площадей местных видов лесных деревьев, такие как Pistacia vera (фисташка), Juglans (грецкие орехи), Amygdalus communis (миндали); Populus (тополь), Fraxi nus (ясень), Ulmus (вяз); Haloxylon (Саксаул), Salsola richteri (черкез). Отсутствует единая политика по рациональному управлению и планированию, восстановлению лесных массивов, сохранения биоразнообразия, формирования банка генетических ресурсов леса. Динамика лесистости Республики Узбекистан В Узбекистане, как и других странах Центральной Азии, леса имеют в основном защитное значение и играют важнейшую роль в борьбе с опустыниванием, предотвращением эрозии и другими природными катаклизмами, а также в защите орошаемых сельскохозяйственных угодий и пастбищ от деградации. Они оказывают существенное влияние на другие сектора национальной экономики, такие как сельское хозяйство, животноводство и сохранение водных ресурсов. Значительная часть населения Узбекистана живет в сельской местности, и его жизнь и благосостояние напрямую связаны с лесами и другими категориями земель ГЛФ. Вследствие не достаточного институционального потенциала, социально-экономического положения населения и слабой системы управления, имеются случаи вырубки деревьев на топливо и неконтролируемого выпаса, что является причиной деградации лесов. Высыхание Аральского моря в значительной степени вносит вклад в постоянно прогрессирующее увеличение опустынивания, что оказывает сильнейшее

негативное влияние на окружающую среду. В связи с ограниченными лесными ресурсами страны и важностью не древесных выгод от них, а именно от их защитных и экологических функций коммерческое использование древесных ресурсов в Узбекистане практикуется слабо. [1]

По состоянию на 1 января 2019 г. общая площадь земель территории Республики Узбекистан составляет 44896.9 тыс. га. Все земли являются государственной собственностью и считаются общенациональным богатством. Рациональное и бережное использование земельного фонда охраняется государством. Земельный фонд Республики Узбекистан по своему целевому назначению делится на следующие основные категории:

• Земли сельскохозяйственного назначения, предназначенные для нужд и целей сельскохозяйственного производства (Рис. 4.1). Общая площадь этих земель по состоянию на 1 января 2019 года составляет 25252.2 тыс. га, или 56.9% от общей площади земельного фонда Республики. Сельскохозяйственные земли, представляя собой особую ценность, вбирают в себя решение многих задач. Они обеспечивают осуществление не только сельскохозяйственного производства, но также служат для создания благоприятного климата агроландшафта и экологических условий. [2]

• Земли населенных пунктов, включающие в себя земли, занятые городами, сельскими населенными пунктами и другими местами проживания населения. Общая площадь таких земель составляет 216.3 тыс. га, или 0.48% от земельного фонда. В нее не включены земли, расположенные в пределах границ сельских населенных пунктов, площадью 584.8 тыс. га. • Земли промышленности, транспорта, связи, государственной обороны и другие, выделенные юридическим лицам для использования в определенных целях. Площадь этих земель по состоянию на 1 января 2019 года составляет 911.0 тыс. га, или 2.05% от площади земельного фонда. • Земли природоохранные, оздоровительные и рекреационные, площадь которых по состоянию на 1 января 2019 года составляет 75.9 тыс. га. Эти земли занимают особо охраняемые территории с природными лечебными свойствами, а также с возможностями для организации массового отдыха и туризма. Основная площадь этой категории земель приходится на заповедники и национальные парки.

• Земли историко-культурного значения в пределах республики составляет 4.7

тыс. га или 0.01% земельного фонда. • Земли лесного фонда, к этим землям относятся земли, покрытые лесами, а также не покрытые лесами, но отведенные для нужд лесных хозяйств. Общая площадь земель этой категории составляет 9635.9 тыс. га или 21.69% от общего земельного фонда.

• Земли водного фонда составляют 830.3 тыс.га или 1.86%. В эту категорию земель относятся земли, занятые водными объектами и сооружениями, земли вдоль берегов водных объектов, отведенные в установленном порядке предприятиям, организациям, учреждениям для ведения хозяйства.

• Земли запаса. К ним относятся земли, не отведенные на пользование или аренду и не закрепленные к какому-либо юридическому или физическому лицу.[3]

По состоянию на 1 января 2019 года площадь таких земель составляет 12262.7 тыс. га или 27.62% от общего земельного фонда (Национальный отчет…, 2019).

Основными направлениями в области управления земельными ресурсами, определенными Программой углубления экономических реформ в сельском хозяйстве, на ближайшую перспективу предусматривались такие, которые способствовали созданию пространственных условий, обеспечивающих рациональное функционирование сельскохозяйственных производств, внедрению прогрессивных форм организации труда, совершенствованию состава и размещения земельных угодий, сельскохозяйственных культур и севооборотов. Должна была быть определена земельная специализация сельского хозяйства с установлением главных отраслей: хлопководства, зерноводства, садоводства, овощеводства, рисоводства и кормопроизводства для животноводства. При этом должны были быть учтены гидротермические и почвенные условия и агробиологические требования культивируемых растений. Эти условия с большой долей ответственности необходимо учитывать и теперь, когда в сельскохозяйственном производстве создана многоукладная форма хозяйствования. В настоящее время приоритетным направлением в деятельности агропромышленного комплекса республики является получение прироста объемов сельскохозяйственной продукции посредством повышения урожайности сельскохозяйственных культур.

Решение этой весьма важной задачи может быть достигнуто путем воспроизводства и повышения плодородия почв, дифференцированного размещения сельскохозяйственных культур с учетом почвенно-мелиоративных условий и внедрения новых агротехнических технологий, разработанных и применяемых в сельскохозяйственном производстве в последнее время. Природно-сельскохозяйственное районирование земель рассматривается, прежде всего, как расстановка отдельных территорий по

преобладающим аграрным признакам в увязке с геоморфологическими, климатическими, почвенными и другими природными ресурсными факторами в целях правильного размещения сельскохозяйственных культур и специализации сельскохозяйственного производства. При природно-сельскохозяйственном районировании земель исходными данными являются результаты оценочных работ по почвенно-климатическому, геоморфологическому, мелиоративному и другим природным районированиям. В основу критериев для оценки природно-сельскохозяйственных ресурсов республики положены следующие факторы: зональность специализации сельскохозяйственного производства; потенциальная интенсификация производственных процессов; технологические и биологические свойства возделываемых сельскохозяйственных культур. Природно-сельскохозяйственное районирование земель предусматривает два уровня зонирования земель - это зоны и округа, которые, в свою очередь, делятся на подзоны и районы (Рис. 4.6). Зональный уровень природно-сельскохозяйственного районирования земель предполагает дифференциацию сельскохозяйственных ресурсов по Таблица 1.

Таблица 1 Природно-климатические зоны и подзоны Узбекистана*

Зональная специализация производства	Природные зоны		
	Пустынная (I)	Предгорно-равнинная (II)	Горная (Ш)
Лесоразведение и животноводство (а)	I а	II а	III а
Богарное земледелие (б)	I б**	II б	III б
Орошаемое земледелие (в)	I в	II в	III в**

**Пояснения даны в тексте.*
***Подзоны в пределах Узбекистана отсутствуют, т.к. богарное земледелие в пустынной зоне и горной области не осуществляется*

специализации сельскохозяйственного производства. Исходя из природно-климатических особенностей территории республики, выделены три природно-климатические зоны - субтропическая пустынная, предгорно-полупустынная (равнинная) и горная (область), которые, в свою очередь, с учетом аграрного потенциала разделены на 9 подзон (Таблица 1).[5]

Следует отметить, что из выделенных в классификационном ряду 9 природносельскохозяйственных подзон в практической оценке, исходя из агроресурсов, их будет только 7, так как пустынные территории не могут быть использованы по природно-климатическим условиям под богарное земледелие (подзона Iб), а горные территории – под орошаемое земледелие (подзона IIIв).

Таким образом, в республике выделяются следующие природносельскохозяйственные зоны и подзоны:

I Пустынная зона I а - подзона лесного хозяйства и пастбищного животноводства I в - подзона орошаемого земледелия

II Предгорно-полупустынная (равнинная) зона II а - подзона лесного хозяйства и пастбищного животноводства II б - подзона богарного земледелия II в - подзона орошаемого земледелия

III Горная зона (область) III а - подзона лесного хозяйства и пастбищного животноводства III б - подзона богарного земледелия.[6]

Лессы - это молодые отложения четвертичного периода, возникшие в недавнее геологическое время (не более 1.5 млн. лет тому назад). По условиям залегания лессы повсеместно располагаются в виде покровов (т.е. не перекрыты другими отложениями). В настоящее время к лессам относится однородная, неслоистая, сильно пылеватая (содержание фракций 0.005 – 0.05 мм более 50%), пористая (пористость более 42%), часто имеющая макропоры маловлажная порода, обладающая просадочными свойствами при замачивании (Лессовые породы СССР, 1986). Мощности лессовых пород колеблются от нескольких сантиметров до десятков и даже сотен метров ОРОШЕНИЕ ЛЕССОВЫХ ТЕРРИТОРИЙ До начала XX века земельный фонд Центральной Азии составлял чуть более 2.0 млн.га, расположенных, в основном, в естественно хорошо дренированных зонах родников, пойм, дельт малых и средних рек, и был представлен плодородными почвенными разностями, не подвергающимися резкому изменению своих воднофизических и водно-химических свойств

при развитии орошения. На этих землях в процессе сельскохозяйственного производства не протекали неблагоприятные эколого-мелиоративные процессы. Этому способствовала высокая культура земледелия мелких дехканских (фермерских) хозяйств, которые исключительно бережно относились к водным ресурсам, не допуская излишних потерь воды при поливах. Коэффициент полезного действия оросительных систем и особенно техники полива, действовавших в прошлом веке, был велик и изменялся в пределах 0.92-0.94.[5] Однако из-за низкой урожайности сельскохозяйственных культур, объясняемой недостаточным объемом удобрений и обработки, повсеместно наблюдались высокие затраты воды на единицу продукции и низкая продуктивность оросительной воды по сравнению с таковыми, достигнутыми на современном уровне сельскохозяйственного производства (www.cawater-info.net). Постоянный рост населения, развитие технической вооруженности и необходимость увеличения производства сельскохозяйственной продукции способствовали интенсивному развитию ирригационного строительства. В 1930-х годах было начато освоение целинных земель. Именно это время можно считать началом строительства современной ирригационной системы, а 1960-е годы были переломным периодом подъема культуры орошаемого земледелия в Центральной Азии, когда освоение и орошение новых и улучшение продуктивности старопахотных массивов осуществлялись на основе комплексной мелиорации земель и интенсивных приемов агротехники выращивания сельскохозяйственных культур. Сущность комплексной мелиорации земель заключалась в широком использовании при проектировании, строительстве водохозяйственных объектов и эксплуатации гидромелиоративных систем водосберегающей техники и технологии орошения земель (Мавлянов, Хасанова, 1974). Но при этом не были учтены особенности лессовых массивов, увлажнение которых привело к необратимым последствиям. Основными источниками поверхностных вод региона Центральной Азии являются бассейны рек Амударьи и Сырдарьи, суммарный средний сток которых составляет 115.6 млрд.м3 (в бассейне Амударьи формируется 78.5 млрд.м3, Сырдарьи – 37.1 млрд.м3) (Turaeva, 2011) В целях развития орошения в Центральной Азии были созданы водохранилища на реках, а их энергетическое использование предусматривалось в рамках ирригационного режима. В регионе бассейна Аральского моря создано свыше 90 водохранилищ сезонного и многолетнего регулирования суммарной полной емкостью ~61 км3 и полезной емкостью 43.6 км3, из них в Узбекистане - 55 водохранилищ с емкостями 19.2 и 15.3 км3, соответственно (Рис. 5.3). В регионе насчитывается 32 относительно крупных водохранилища (с емкостями не менее 100 млн. м3), суммарными объемами 59.2 и 43.5 км3 (в Узбекистане - 20 водохранилищ с объемами 17.8 и 14.1 км3, соответственно). Их основное проектное назначение - регулирование стока в ирригационных целях, а наиболее крупных - еще в интересах энергетики и других отраслей народного хозяйства (Стариков, 2005).

Специфические свойства лессовых пород определяют очень частую и значительную повреждаемость и аварийность гидротехнических сооружений. На основе неоднократно проведенных обследований на орошаемых массивах установлено, что первые пять лет эксплуатации на слабопросадочных лессовых породах серьезно было повреждено 3% сооружений, нуждались в профилактическом ремонте 20-22% и требовался капитальный ремонт 4% гидротехнических сооружений, на средне- и сильнопросадочных лессовых породах было разрушено 8-10%, нуждались в профилактическом и капитальном ремонте 27-34% сооружений (Рахматуллаев, 2010). При строительстве и последующей эксплуатации гидротехнических сооружений воздействие оказывается не только на лессовую толщу зоны аэрации, но и на все составные элементы водного и солевого баланса до регионального водоупора, на окружающий природный ландшафт и климат. [7]. В свою очередь составные элементы природного ландшафта (состав, свойства и строение лессовых толщ, гидрологические и инженерно-геологические условия, геоморфологическое строение), обладающие бесконечных многообразием, определяют конструкцию гидротехнических сооружений, технологию строительства и последующий эксплуатации. Условием использования лессовых массивов как среды расположения гидротехнических и гидромелиоративных объектов является значительное изменение не только в основаниях сооружений, но и в целом гидрогеологических условий территории, что непосредственно вытекает из главного назначения сооружений. Особенностью гидромелиоративных систем является переменное увлажнение лессовых пород и цикличное инфильтрационное питание грунтовых вод во времени.[6]

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Nilufar Ramazonovna Abdullaeva
Termez State University
Foreign Language Faculty
Lecturer

THE PERFECT TEACHING METHOD: CASE OF UZBEKISTAN

Abstract: *Despite its many shortcomings and general obsolescence, the standard method of English language teaching used in Uzbekistan nowadays remains to be the Grammar-Translation method. Once effective in the past, this method has been challenged, and quite successfully, on numerous occasions, with the most famous and well-established instance being the Communicative Language Teaching method, also known as "CLT". This article will explore the reasons behind the imperative incompatibility of the Grammar-Translation method with nowadays' needs of English learners, as well as other methods that Uzbekistan's educational institutions would benefit from adopting. Finally, I will try to devise our own method, based on the major developments made in this area, and taking into account certain aspects of our educational system that would not let us adopt any of the existing alternative methods of English learning in their "pure" form.*

Key words: *teaching method, approach, grammar-translation, communicative approach, Uzbekistan.*

Language: *English*

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Introduction

A language cannot be taught. One can only create conditions for learning to take place.
Alexander Von Humboldt

As was pointed out by Celce-Murcia, the field of language teaching is very different from other fields of knowledge in that it constantly evolves and changes over a very short period of time [2:2]. This inherent trait of the language teaching field to fluctuate and adapt is further exacerbated by the fact that many language teachers are not familiar with the existing teaching methods, created and developed by other language teaching professionals in the past.

Why is this important? First of all, proper awareness of the existing methods and their distinctive features can greatly aid the development of language teaching. Language teachers can employ the already existing and complete methods and tools, instead of creating their own. This equals to saved time and energy, as well as increased effectiveness (the extent of the latter, of course, depends on the effectiveness of a certain method in relation to the one already in place). Second of all, in the case of countries with an English teaching system like that of Uzbekistan, where English teachers' approach to language teaching is vastly affected and limited by outdated teaching materials and is mostly derived from the methods of teaching used by previous generations of English instructors that, in the case of Uzbekistan, date all the way back to the USSR era, knowing about the already existing methods, their pros and cons, can help make progress in this area, essential in order to respond to the nowadays needs' of English learners, who tend to prioritize the ability to communicate freely over the ability to work with intricate texts and grammatical constructions.

Before we proceed with our explanations any further, it is important to establish one assumption

regarding the terminology that will be used in the following sections. While most scholars distinguish between language "approach" and "method" [1; 2; 12; 5; 9], these terms are often used interchangeably, depending on how broadly or narrowly the content of a certain approach or method is to be scrutinized. For instance, while the Grammar-Translation Method is most commonly known as a "method" and not an approach, certain sources do refer to it as an approach [2; 13]. For this reason, these two terms in this article will be referred to interchangeably as well, unless specified otherwise.

OVERVIEW OF OTHER METHODS.

As posited by Celce-Murcia [2:4], there have been nine major approaches developed by language teaching scholars:

1. Grammar-Translation Approach (GT). This approach is often called "the classical approach". It is probably the oldest approach to language teaching (more about it in the next section), usually viewed as outdated for its lack of flexibility, opportunities for language learners to use the target language and main focus being on grammar parsing, rather than communication skills. Required teacher's oral proficiency in the target language: very low.

2. Direct Approach. It was developed as a response to the Grammar-Translation Approach, and as such uses the techniques of the latter in reverse: whereas GT used mainly the native language of students to teach the target language, the Direct Approach predominantly (in many cases – exclusively) uses the target language. If GT concentrates more on grammar, the Direct Approach does not deem grammar knowledge as necessary for language learning, giving preference to conversational skills. Required teacher's oral proficiency in the target language: native-like.

3. Reading Approach. This one, just like the Direct Approach, was developed as a reaction to the impracticality of the preceding approach. As evident from its name, it shifts the focus in the opposite direction, favoring reading skills at the expense of all others, namely speaking and listening. Required teacher's oral proficiency in the target language: low.

4. Audiolingualism (U.S.) This approach was developed in the first half of the 20th century in the US. In its attempt to balance out the drawbacks of the Reading Approach, it resembles the Direct Approach, with input from behavioral psychology, stating that language is habit formation [2:5] that starts with listening and speaking skills, followed by reading and writing. Required teacher's oral proficiency in the target language: average.

5. Situational Approach (Brit.) Just like the previous approach, the Situational Approach was an answer to the Reading Approach. For this reason, it also tends to diminish the importance of reading and writing skills compared to speaking and listening. However, this approach, originated in Great Britain, promotes language teaching through various daily situations (at the bank, grocery store, etc.) that a student is put in. All grammar and vocabulary come from a particular situation. Required teacher's oral proficiency in the target language: native-like.

6. Cognitive Approach. The skills and aspects of language teaching highly valued under the Audiolingualism approach – pronunciation, supremacy of practice, precision, perfection, habit formation – are tuned down and reversed in accordance with the rules of the Cognitive Approach, e.g. reading and writing are viewed as just as important as listening and writing. Required teacher's oral proficiency in the target language: good.

7. Affective-Humanistic Approach. Chronologically this approach follows the Audiolingualism and Cognitive approach. Respect and students' feelings, comfort, and mutual support come into the foreground, above all other methods, techniques, and materials. Required teacher's oral proficiency in the target language: very good.

8. Comprehension-Based Approach. Language learning is equated to language acquisition. This approach advocates the creation of the right conditions for the student to acquire necessary language skills in a natural way, just like s/he acquired them when s/he learned his/her first language. This means the priority of listening (at first), de-emphasizing of rule learning (just like people do not learn the rules of their native language before they start speaking), comprehension over precision, etc. Required teacher's oral proficiency in the target language: good.

9. Communicative Approach. This approach was developed the latest, and as such, it is, possibly, the most mature out of all. It deems the goal of language learning as being able to communicate. As such, it focuses on social aspects of language learning and its real-life applicability, rather than its linguistic (grammatical) properties. This approach is often viewed as opposite to GT, however, unlike the Direct and other related approaches above, it is not based on the drawbacks of GT and, therefore, it does not necessarily contradict its every feature. For example, the Communicative Approach (CA) does not disproportionately favor speaking and listening skills. Reading and writing are integrated from the very beginning as well, inasmuch as their application aligns with developing communication skills. The roles of the student and the teacher are vastly different, therefore, unlike in GT, the teacher's overall proficiency in the target language has to be very good.

As can be inferred from the above, the teacher's oral proficiency in the target language closely correlates with two features of the approaches: whether it is speaking/listening based or reading/writing based and the level of control over the learning process. It appears obvious that the most optimal approach or method of language teaching is

the one that develops all skills equally. However, when applying this notion of the optimal approach to the system of Uzbekistani English teaching, we should take into consideration the historically persistent drawbacks of our teaching system that weigh down its development.

Not only does the overview of the most common approaches to language teaching above lets us understand their historical development, correlation with each other, features necessary for an optimal approach, etc., but it also, probably most importantly, lets us reflect upon our place in this system. As we will see later on, Uzbekistan's approach to language teaching is mostly similar to GT, which makes it evident toward which extremity we should lean in order to balance out and mend our system.

THE GRAMMAR-TRANSLATION METHOD AND ITS FEATURES

The "classical" approach to foreign language teaching most commonly used in Uzbekistan nowadays (and, until recently, in the rest of the world) stems from the practices of teaching Latin and Greek more than 500 years ago. It was then further developed and given its modern name of "Grammar-Translation Method" during the 18th and 19th centuries in Germany [10:330].

This method characterized by the following features:

- The main focus is on grammar rules;
- Language is taught as an academic subject;
- The main tool of learning the language is memorization;
- Instructions provided to students in their native language;
- The teacher does not have to speak the language fluently;
- Oversimplification of the mechanism of learning;
- Pure, decontextualized knowledge is valued over skills.

As explained by Celce-Murcia, "There is little use of target language for communication. Focus is on grammatical parsing, that is, the forms and inflections of words. There is early reading of difficult texts. A typical exercise is to translate sentences from the target language into the mother tongue or vice versa" [2:4].

Unfortunately, the language method used most commonly in Uzbekistan nowadays fits this description too well, especially compared to the rest of the approaches discussed in the previous section.

This gives us an insight into why the English language has been taught at schools and higher education institutions in Uzbekistan the way it has. The default method applied ubiquitously by Uzbek teachers and professors is and has always been the Grammar Translation, which should have become obsolete a while ago, and yet it is still prospering and potentially interfering with the studying process of thousands of talented students throughout the country.

As a result, upon completing a course sometimes comprised out of several years of continuous language studying even advanced students find themselves not being able to communicate using the language they have been learning.

As put by Widdowson, knowing and doing should be the two sides of language learning [15:157]. However, language learners subjected to the traditional grammar-translation method are usually distinguished by that they may know something about the language, but cannot do anything about that knowledge, cannot use it in real life [5:799].

This is also the most probable cause of the booming growth of various courses and private language institutions offering "innovative" methods of the English language teaching in our country today: for the old ways, contrary to the conventional wisdom, are not the best this time.

There are three major drawbacks to this approach. First of all, language teachers that (consciously or not) follow this approach, tend to value knowing over doing and accuracy over fluency. This results in students not being able to apply their knowledge and giving too much effort to being accurate, even if it means sacrificing fluency and effectiveness of their speech. Accuracy also means that rules are viewed as more important than speed and efficiency. Another characteristic feature of this approach is that rules are given in a strictly systemized fashion, while active learning and self-exploration are not given enough attention and opportunity, which leads to students perceiving language learning process as a rather mechanical exercise. This further hinders students' ability to develop their language skills, especially oral/aural. As put by Tinkel, "if the teacher talks about language to the students, he/she is far less likely to capture their interest than if he/she lets them explore it for themselves under conditions carefully prepared and controlled by him/her" [14:38]. Finally, the last major imperfection of GT is that it focuses too much on reading and writing, at the expense of listening and speaking.

Being one of the oldest language teaching approaches, GT has been explored in great depth by various scholars in the past. For this reason, the list of its disadvantages given as a demonstration of its ineffectiveness can be practically limitless. For example, it is very common for classes taught through GT to use 'lockstep' learning [6:338] or 'whole-class grouping' [4:78], when "the class grouping where all the students are working with the teacher, where all the students are 'locked into' the same rhythm and pace, the same activity." [6:338], so that their freedom of expressing themselves through talking and communicating with each other is severely limited. It

comes as no surprise that very often this method produces students whose English is 'dumb' [5:799], which means that they cannot speak it, despite being skillful about the language's certain aspects (usually reading). This explains why in our country the majority of students have trouble articulating when speaking in English, despite it being taught from elementary school and all the way to university.

Nevertheless, it would be incorrect to make an inference that this approach is all about hindering progress and language development. There is a reason why this is one of the most basic and long-lasting methods of language teaching. The importance of grammar cannot be overlooked as it is vital for the correct explanation of the mechanics and logical structure of a language. Grammar is the foundation of any language, no less important than any other aspect of language teaching. However, it is the excessive focus on grammar at the expense of other skills that damages the learning process, turning it for students into a mechanical, lifeless and often boring endeavor.

Another reason why GT is so popular in Uzbekistan is that it, unlike other methods, requires a minimum level of oral skills from the teacher. This also explains why typically GT instructions tend to concentrate on grammar rules 'lockstep' class reading – it is a relatively effortless and most predictable way to teach and control the class.

The many downsides of GT and attempts to mend those have eventually led to the occurrence of a so-called Communication Language Teaching method, or CLT.

CLT APPROACH

Being one of the major language teaching methods, along with the Grammar-Translation method, it has a variety of advantages over the latter. Nevertheless, despite its clear beneficial effect on the teaching and learning of the English language, it took almost half a century to make its way into the realm of English teaching in Uzbekistan and even today the majority of teaching institutions, especially those of higher education, still seem to fail to fully recognize its potential.

CLT's distinctive feature is that it, as Daisy noted, "emphasizes interaction as both the means and the ultimate goal of learning a language" [3:250]. In other words, while grammar might be important for general language understanding, structuring and systematization, interaction (or communication) plays the central role in the development of language skills, especially oral and aural. Communication is required for communication, and it depends on language just as much as language depends on it [12:155].

As is noted above, grammar carries the structural meaning of language. On the other hand, communication's function is wider than that of grammar: in addition to the structural, it also encompasses the social aspect of language [11:2], which corresponds to the main reason why people learn foreign languages in the first place [8:1].

These findings point to the fact that linguistics and grammar alone will not enable the learner's competency to use language in a given cultural social context [7:115].

As we inferred from the review of previously developed methods of language teaching, focusing on one aspect of language teaching will inevitably lead to the deterioration of some other set of skills. In this case, by emphasizing fluency and communicative competence, teachers who employ this approach often do so at the expense of accuracy. Under the CLT method, devaluation of accuracy is not just a byproduct of putting the principles of CLT into practice, it is a necessary element of it. The most typical example of its necessity is the difference in attitudes towards mistakes under GT and CLT. Under the former, "errors are usually seen as signs of failure" [5:800], while under the latter "errors are a sign of progress in internalizing the language system" [5:800]. The process of internalization means that a learner makes mistakes by applying the logic of his or her first language to the target language when trying to express him/herself in it. This should not be discouraged (like it usually is under GT), as it leads to better understanding and analysis of the target language. Punishing students for their mistakes when trying to communicate using the target language fluently could potentially have a very adverse effect, as the learner would stop actively adopting the language and instead perceive it over-cautiously, through the prism of rules and regulations.

If GT's main goal is to know the language, CLT concentrates more on using it. As important as it might seem to be, according to Widdowson, the grammar that students "must obviously acquire somehow as a necessary resource for use, proves elusive. So quite often the situation arises where learners acquire a fairly patchy and imperfect repertoire of performance which is not supported by an underlying competence" [15:165]. In other words, such students repeat their once memorized set of phrases over and over, which hinders their language development, because they manage to express their thoughts using primitive constructions and simply move on, without analyzing what they might have just said or written, as long as it delivers the desired result - to be understood.

As we can see, the CLT approach is not flawless, despite it being one of the most recent and widely recognized methods of language teaching. However, it does not need to be perfect for language teachers to adopt it in a way that would benefit their already existing practices and facilitate their transition to a more effective approach to English teaching.

CONCLUSION

From the analysis given above, it follows that our primary objective should be not a creation of the

perfect method of language teaching, as this does not seem plausible in the long run, at the very least due to the fact the language learning field changes very quickly, as stated earlier. Rather, we should strive to shift the balance in the other direction and make an effort to develop our students' communication skills. Given the latest tendencies of Uzbekistan globalizing with exponential growth, it is vitally important to provide an adequate solution that would handle the needs of nowadays English learners.

From the overview, it can be inferred that in general all methods can be divided into those focused more on reading and writing, and those focused more on listening and speaking. As a country with the main method of teaching being GT, it is obvious that our primary goal should be to promote the development of the "opposite" set of skills, as it is evident that it is the department where the teachers and students alike lack proficiency the most.

Out of the methods of the second group (concentrated on speaking and listening), CLT is one of the most prominent and mature ones. However, not only is it not possible for Uzbekistan to adopt the CLT method in its pure form, first and foremost because it would require major retraining, but it is also not advisable, for reasons listed in the previous section (lower priority of accuracy and knowledge of rules).

Nevertheless, it is not a coincidence that many people in our country deem it necessary to attend language courses in order to become proficient in a language. This is a sign of insufficient language teaching. And even then, many such students, especially the older ones, emphasize their desire to be able to talk and communicate freely, with no regard to other aspects of the target language, especially grammar. It is obvious, that such students do not mean to avoid learning grammar. Rather, such an inclination toward speaking and away from grammar skills indicates learners' disagreement with the existing traditional teaching paradigm that follows the Grammar-Translation approach.

The value of the Grammar-Translation method is that it works best for situations when teachers' skills are limited. However, this does not mean that we should refuse to implement the CLT method. It only means that it is a process that will require change not only on the part of the curriculum but also the teachers, who will have to adapt to the new style and improve their skills alongside their students.

The biggest change that we should make that would serve as a starting point on our way to creating a better and more advanced and effective language teaching system, is to derive one of the key features of CLT and to start presenting teacher, not as an instructor, but facilitator, who assists students in their journey of applying their cognitive skills to the learning process. To make this application more active and dynamic, it is also necessary to re-evaluate our perception of mistakes as something negative and undesirable.

It might be a daunting task, given that CLT generally requires a relatively high mastery of oral skills from the teacher. However, thinking that teachers' adaptation is the turtleneck of the transition process is not right. The teachers can change their perspective and approach relatively easily, especially considering that they already realize the value of the communicative (interactive) approach. The turtleneck is changing the course and course's objectives so that to allow for a balanced and comprehensive learning process, when the teachers and students have enough time to improvise and be spontaneous, as opposed to being pushed to finalize a certain number of exercises per semester. This means restructuring teaching material, books, teaching guides, etc., thereby setting different objectives and pushing everyone to move in a slightly different direction. Only by "rocking the boat" can we push the boundaries and limitations of our existing teaching system and take it to another level by producing highly skilled English learners, more of less equally proficient in all aspects of language and able to communicate with a great degree of both fluency and accuracy.

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QR – Issue QR – Article

Dildora Pashakhodjaeva
Samarkand Institute of Economics and Service
Independent researcher

THE ESSENCE AND TYPES OF AUDIT ANALYSIS AND THEIR ROLE IN THE ASSESSMENT OF PROFIT TAX INDICATORS

Abstract: *It is vital to form and develop auditing activities with the correct organization of financial activities of business entities. The article includes the description of the nature and types of audit analysis and their role in assessing the indicators of income tax. Conclusions and recommendations have also been formulated to identify ways to reduce the power of influencing factors.*

Key words: *audit, analysis, audit analysis, audit-based analysis, non-audit-based analysis, internal auditors, external auditors, factor analysis, operational leverage.*

Language: *English*

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Introduction.

Today, a number of measures are being taken to bring national accounting data in line with international standards. Therefore, in the conduct of business activities, there is a growing need for auditing, which provides conclusions on the reliability of tax and financial statements of business entities, providing them with advice, guidance and other services to improve reporting. In recent years, a number of positive steps have been taken in our country to form and develop auditing. In increasing the role of audit organizations in the economy, special attention is paid to improving the quality of their services.

The use of different terms to describe economic support in the activities of enterprises is leading to the emergence of various new supports, respectively, the concepts that mean them. The concept of audit analysis is one of them. This concept, it seems, is a support that has emerged as a result of the joint use of concepts such as ‘audit’, ‘auditor’, ‘analysis’ in practical activities.

Literature review

According to the sources, "audit" is derived from the Latin word "auditing", which in Russian means "listen", and when translated from Russian into Uzbek, "I hear". The term "auditor" is derived from the Latin word "auditor", which in Russian means "listener", "student", "investigator", and in our language, when translated from Russian, it means "listener", "reader", "investigator", respectively. (1)

‘Analysis’ is derived from the Greek word ‘analisis’, which means separation, fragmentation, fragmentation. (2)

Henceforth, based on the above concepts, the concept of audit analysis, in very simple terms, means ‘analysis performed by auditors’.

Approval of the analysis and reliability of financial statements of business entities in the "Regulations on Auditing Organizations", approved by the President of the Republic of Uzbekistan dated April 4, 2013 No PP-615 "On further improving the activities of audit organizations and increasing their responsibility for the quality of services" realistic and objective evaluation of the effectiveness is defined as the main tasks of audit organizations.

These tasks set for auditing organizations for in-depth analysis of business entities require the solution of important issues, which, on the one hand, indicate the interdependence of audit and analysis, on the other hand, the theory of audit and analysis, which is a new direction in their practice , to create methodological and organizational bases.

It should be noted that with the introduction of audit analysis in practice, the term "audit analysis" appeared in special literature published in the country, including textbooks and manuals. For example, prof. M.K. Pardaev in his textbook "Theory of Economic Analysis" describes audit analysis as follows: "Audit analysis is an analysis conducted by auditors to draw the right conclusions when auditing financial and economic activities of business entities."(3)

In recent years, some scientific articles on the status and interpretation of audit analysis have also been published. For example, Prof. K.B. Urazov and O. Pardaev in their article "On the status and interpretation of audit analysis" noted that audit analysis is emerging as a new direction of economic analysis, but its theoretical, organizational and methodological foundations have not yet been fully developed.

The main part

The viewpoints of Prof. K.B. Urazov and O. Pardaev on the need to find answers to the following questions about the audit analysis is very noteworthy: "(1) So, what is an audit analysis? (2) Is the audit analysis part of the financial analysis and management analysis recognized as an integral economic analysis or its components in terms of content and form, as well as other aspects, or is the analysis radically different from them? (3) Is the audit analysis primary or is the audit primary? (4) In analysis and investigation, which of them serves the other? (5) Is an audit performed for analysis or an analysis for audit? (6) Doesn't the audit itself mean an audit analysis? (7) Can audit analysis be an independent discipline?

Certainly, these questions need to be answered. Without it, the future destiny of audit analysis, which is entering our lives very quickly and on a large scale, cannot be decided. In our opinion, it cannot be concluded from the definitions and interpretations given by scholars to the audit analysis in books and articles that all its problems have been solved. The fact that the above questions related to audit analysis have not been fully answered yet indicates that there is still a lot of work to be done in this area in the future.

The growing demand and supply of audit analysis, which includes such procedures as objective examination of business entities, analysis of their financial statements, realistic and objective assessment of business efficiency, is aimed at addressing the theoretical, organizational and methodological issues of this economic support. It is natural for him to be confronted with such disciplines as "analysis".

In our viewpoint, "audit analysis" is a type of economic analysis in its content and essence. However, it is an economic analysis performed on a contractual basis by audit firms that are private business units. Audit analysis is an integral part of the audit activity, which is the business activity of audit organizations. By its nature, audit analysis applies to both audits and professional services conducted by an audit firm. In auditing, auditors analyze documents, entries in accounting records, various correspondence, accounts, balance sheets, and other forms of reporting for a variety of purposes. Also, on the basis of accounting and reporting data on the terms of contracts for audit services, the performance of enterprises, individual responsibility centers are analyzed, their effectiveness is assessed, internal unused reserves are identified, and so on.

It is proper to look at audit analysis as an element of the overall "audit" that is described as a process. The process involves a variety of audit procedures, including audits or professional audit services performed in enterprises and organizations. Audit analysis is one such treatment. Procedures related to analysis are performed in various forms and methods when conducting audits or professional audit services. For instance, in auditing or providing professional services for economic analysis, auditors can analyze accounting and reporting data from top to bottom, in other words vertically, as well as from left to right in its rows, in other words horizontally (visually). The fact that the procedures are carried out in one form or another, as well as using different methods, also determines the type of audit analysis.

The importance of the analysis used in audits is that, first of all, the deviations in the account and report are identified, these deviations are measured in units of quantity, as well as the factors that led to its occurrence, which are divided into direct and indirect factors, recommendations for eliminating adverse factors. formed. This suggests that analysis based on audits is one of the means by which information provides users with real and accurate information. The analysis performed by the auditors without relying on the initial audits and as professional services will not have the above characteristics. An audit analysis based on unverified data can also lead to poor management decisions.

All of the above proposes that audit analysis is a unique and appropriate type of analysis. An audit analysis based on and not based on audits requires an appropriate definition of each of them. In our opinion, it is expedient to give them the following definitions.

An audit-based analysis is a set of procedures used by audit firms to verify, systematize, group, summarize, and evaluate the validity of contractual transactions, processes, and activities of enterprises, as well as the quantitative and qualitative characteristics that characterize them.

A Non-audit analysis is a set of procedures used by audit firms to systematize, group, summarize, and evaluate the operations, processes, and activities of enterprises on a contractual basis. However, the indicators that characterize them quantitatively and qualitatively do not verify the accuracy of the presented accounting and reporting data.

The most widely used audit analysis of business entities, including income tax, can be classified by various criteria. In our opinion, the most important of these are the criteria such as what kind of auditors will conduct the audit analysis, for what purposes, and on what methods.

Depending on the type of auditors to be audited, the audit analysis should be divided into internal auditors and external auditors. Audit analysis conducted by internal auditors is usually performed by the internal audit service as a routine activity. Such audit analysis plays a very important role in the tactical and strategic management of business entities. An audit analysis performed by external auditors is a contractual analysis based on the entity's accounting and reporting data to provide an objective audit opinion on its accuracy or to assist in making management decisions aimed at improving the economic performance of the entity without such a condition. An external audit analysis is the most cost-effective economic analysis when an internal audit analysis is not available or when the ability of those conducting it is insufficient. In our opinion, prof. We note the following points made by M. K. Pardaev: "The results of economic analysis, along with management, also serve as a basis for the auditors to draw conclusions ... Because only the results of the analysis can be used to draw the audit opinion."(4)

Depending on the methods used, the audit analysis should be divided into dynamic analysis or (horizontal analysis) and static analysis or vertical analysis. The latter type of analysis is also called factor analysis (5)(6) in the literature.

Dynamic analysis or horizontal analysis is usually understood as an analysis aimed at assessing trends in changes in financial performance. Such an analysis allows us to identify trends in indicators over a number of years. In particular, the horizontal analysis of profit tax indicators allows enterprises to identify changes in the amount of these indicators in monetary terms. The horizontal analysis also determines the levels of increase or decrease in income tax indicators. Based on the horizontal analysis, the factors that lead to trends in the amount and relative indicators of corporate income tax are identified, the amount of which is measured in monetary terms. Another characteristic feature of horizontal analysis is that it determines the extent to which indicators such as income, expenses, profit and loss affect income tax indicators, both in monetary terms and in percentages. In the literature, this is also called horizontal analysis based on the 'operational leverage' method (7). We will focus on the essence of this method and the procedure for its application in the analysis of income tax indicators in subsequent studies.

Conclusion

The main difference between income tax indicators and other indicators is that they depend on many factors, and therefore on factors that directly and indirectly affect them. It is important to identify these factors, to show the strength of each of them in influencing income tax indicators, and in particular to identify ways to reduce the strength of negatively influencing factors. It is these audits of income tax indicators that require great attention to vertical (static or factorial) analysis, which allows to identify the factors that lead to their deviations, as well as dynamic changes, to assess their impact.

Thus, at the final stage of the audit analysis of the indicators on which the calculation of income tax is based, it is necessary to thoroughly discuss the errors in the accounts and reports of enterprises, to make corrections not only to the accounts and reports, but also to take appropriate administrative measures.

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EvgeniyaTrifonova Bratoeva Vasileva
"Angel Kanchev" University of Ruse
Doctor of Social Work, Assistant
Faculty „ Public Health and Health Care "
Department „ Public Health and Social activities "
Professional direction „ Social activities "
jeni_bratoeva1999@abv.bg

SOCIAL WORK BASED ON THE RELIGIOUS BELIEFS OF PEOPLE WITH ONCOLOGICAL DISEASES AND AIMED AT IMPROVING THEIR QUALITY OF LIFE

Abstract: *Cancer is one of the three most common causes of death in the world, following cardiovascular diseases, traffic accidents and incidents. Social work with persons with oncological diseases in the Republic of Bulgaria is underdeveloped, almost non-existent. In the process of the oncological disease, the emphasis is placed mainly on its treatment, and during this period the feelings and experiences of the patients are not worked with. The spiritual well-being of people diagnosed with cancer is one of the main areas of the quality of life identified by the World Health Organization. The purpose of this publication is to present the results of a conducted research on the religious beliefs of people with pre-existing cancer and to analyse how it can be a resource for improving their quality of life. The research was conducted among 304 people with oncological diseases in the age group 35-60 years, residents of the regions of Ruse, Razgrad and Silistra in the Republic of Bulgaria.*

Key words: *social work, oncological disease, quality of life, religious belief.*

Language: *English*

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Introduction

In recent years, there has been a rapid growth of interest in the influence of spirituality in various aspects of human life. In today's urban world, with intensified emigration and immigration processes, social workers around the world face the challenge of working with clients with different religious views and beliefs. One of the fields of professional intervention to clinical social workers, in which spirituality is inevitably represented, is the oncological social work. The aim of the conducted research is to present the results regarding the religious beliefs of people with pre-existing oncological disease and to analyse how it can be a resource for improving their quality of life during the treatment of the disease.

The religious affiliation of the citizens of the Republic of Bulgaria is diverse. Bulgaria is a secular country. As a constitutional republic, it guarantees freedom of religion. About 80% of the population are believers, but only 13.6% of them attend religious services regularly. According to the census from 2011, 76% of the population identify themselves as Eastern Orthodox Christians, most of whom belong to the Bulgarian Orthodox Church. According to the same census, Muslims - the second largest religious group – are approximately 10% of the population, followed by Protestants (1.1%) and Catholics (0.8%). Orthodox Christians from the Armenian Apostolic Orthodox Church, Jews, Mormons, Jehovah's Witnesses, Krishna, and others together make up 0.2% of the population. 4.8% of the respondents answered that they do not have a religion, and 7.1% did not indicate one (Report on the state of religious freedoms - by countries for 2016 - Bulgaria). According to the same census from the regions of Ruse, Razgrad and Silistra

(the population among which the survey was conducted), just over 60% identify themselves as Eastern Orthodox Christians, about 15% - as Muslims, about 1% are Catholics and Protestants. The rest of the population does not self-identify, has no religion or does not indicate one.

II. MAIN TEXT

The presented in the article research was conducted in 2018 and 2019 among 304 people with oncological diseases in the age range 35-60 years, residents of the Ruse, Razgrad and Silistra regions in the Republic of Bulgaria. The research was conducted with a questionnaire adapted for its purpose, developed on the basis of a researching quality of life tool by the World Health Organization - World Health Organization Quality of Life (WHOQL). The participants in the research were selected at random. They all agreed to be included in it. Participation in the conducted survey is voluntary and anonymous. The research covered 148 respondents in their initial stage of treatment (two weeks after diagnosis) and 156 respondents - in follow-up stage of treatment, at least one year after diagnosis. The two groups of subjects were given an identical questionnaire, containing questions related to their religious affiliation, attitude to spirituality and the impact of the disease on the inner attitudes of the individual to it, coping with the disease process and making decisions about the treatment. The analysis of the answers was done in parallel for the two groups of respondents. To achieve clarity in the interpretation of the results, the subjects who are in the early stages of the disease are presented as the 1st group, and the persons in whom at least one year has passed since the diagnosis of the disease at the time of the research - the 2nd group.

1. Discussion of the obtained results regarding the ethnicity of the surveyed persons.

Figure 1 shows the visual distribution of the respondents by indicator "ethnicity":

Of the 148 respondents from group 1, 56.5% identify with the Bulgarian ethnic community, 35.4% with the Turkish, 4.1% with the Roma, 3.4% with the Armenian community and 0.6% with the Jewish community. The answers are identical in the 2nd group of subjects. With 156 respondents covered, 60.9% identify themselves with the Bulgarian ethnic community, 29.5% with the

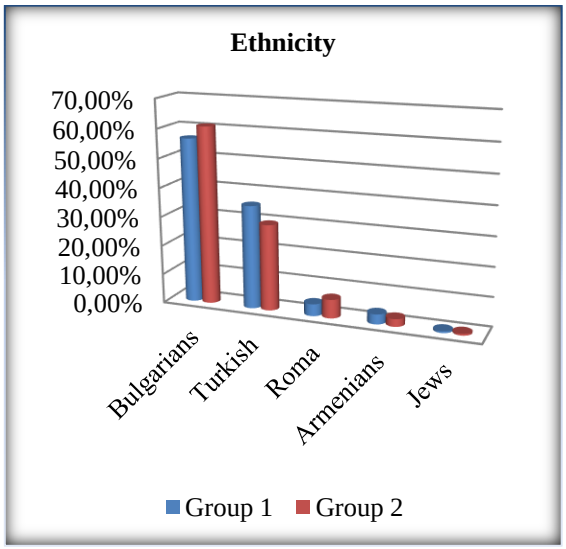

Fig.1: Distribution of the surveyed persons according to their ethnicity.

Turkish community, 6.4% with the Roma community, 2.6% with the Armenian community, and 0.6% with the Jewish community. The answers regarding the ethnic identity of the surveyed persons directly correlate with the statistics on the ethnic distribution of the population on the territory of the districts where the respondents are residents.

2. Discussion of the obtained results regarding the religion of the surveyed persons.

Figure 2 presents visually the answers regarding the religion of the respondents.

Based on the ethnicity to which the subjects self-identify, the results we received on the question of which religion they profess are expected. Of the 148 respondents from Group 1, 59.9% answered that they are Eastern Orthodox Christians, 34.7% profess the Muslim faith, 1.4%

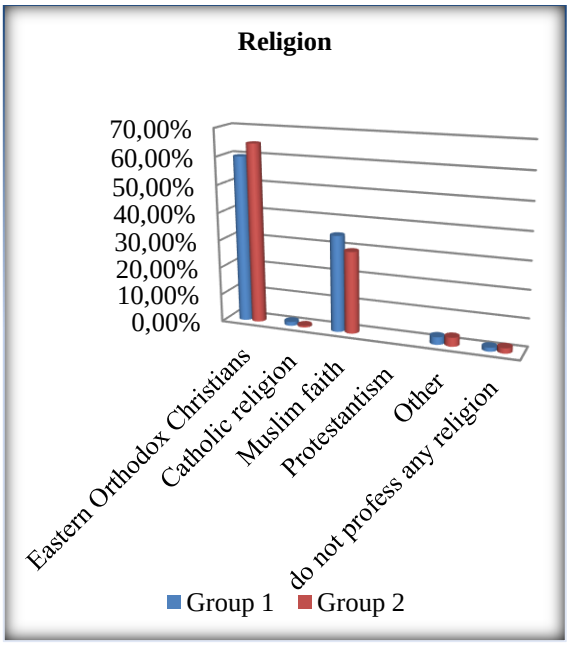

Fig.2: Distribution of the surveyed persons according to their religion.

are Catholics, 2.7% - other religions and 1.4% do not profess any religion. The answers are identical in the 2nd group of subjects. Of the 156 respondents covered, 64.7% profess the Eastern Orthodox Christian faith, 29.5% - the Muslim faith, 3.2% have another religion, 0.6% are Catholics and 1.9% - do not profess any religion. Here we notice that all the respondents who stated that they identify themselves with Turkish ethnicity firmly profess the Muslim faith, while in the other ethnic

communities we find a slight discrepancy between ethnicity and the professed faith (religion). Figure 2 presents visually the answers regarding the religion of the respondents.

3. Establishing the degree of religious belief of the surveyed individuals.

In order to achieve the main goal of the research - to determine the degree of religious belief in the subjects at the time of their cancer treatment - they were asked the question: "Has the change in your health strengthened your religious beliefs?". In persons who have been diagnosed with oncological disease recently (group 1) we receive the following answers: no - 15.6%, rather not - 5.4%, I have no opinion - 8.2%, closer to yes - 34,7% and yes - 36.1%. My view is that the answers follow a certain logical sequence - people in whom the change in health has not led to the adoption of certain religious beliefs and in whom there has been no change in their spiritual needs, we cannot expect their health to strengthen their religious conviction and vice versa - those in whom the disease has provoked the adoption of certain religious beliefs and notice a change in their spiritual needs, report a strengthening of their religious beliefs as a result of a change in health. The answers to this question received from the respondents from Group 2 differ, with positive ones predominating. The largest number (55.2%) of this group answered categorically "yes", and 18.8% - "closer to yes". The overall share of positive answers is 74%. 13.6% answered "no", 7.8% answered "rather not", and those who had no opinion are 4.5%. Figure 3 illustrates the answers to this question.

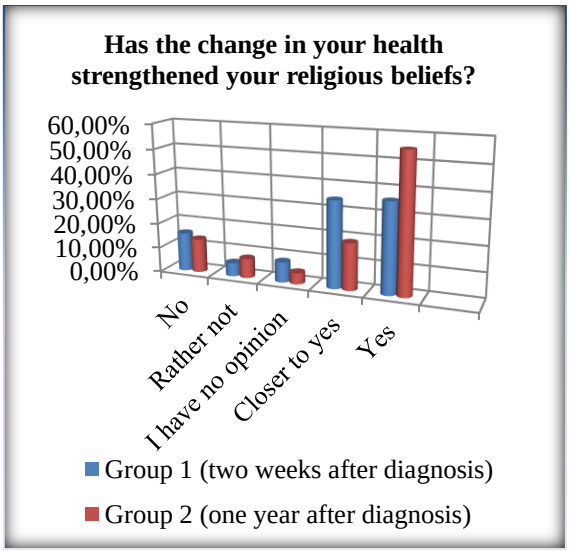

Fig.3: Influence of the health on the religious beliefs.

4. Research of the degree of religious belief in the representatives of different religions.

Of research interest is the question "Among the representatives of which religion is the highest degree of strengthening of religious beliefs due to the presence of oncological disease?". To establish this, a cross-analysis of the answers to the two questions: "What is your religion?" and "Has the change in your health strengthened your religious beliefs?" is performed. The analysis was performed for each group of individuals separately to determine the presence or absence of differences.

The analysis of the answers received to the questions from the respondents from the two groups are presented in Table 1. The numerical data represent a percentage of the total share.

Table 1: Percentage between the answers to two questions

What is your religion?	Group	**Has the change in your health strengthened your religious beliefs?**				
		No	Rather not	I have no opinion	Closer to yes	Yes
Eastern Orthodox Christianity	Group 1	11.7	4,1	9,0	15,9	18,6
	Group 2	10,4	5,8	2,6	16,2	29,9
Catholic faith	Group 1	0	0	0	1,4	0
	Group 2	0	0	0	0	0,6
Muslim faith	Group 1	3,4	0	1,4	2,1	28,3
	Group 2	1,9	0,6	0,6	2,6	23,4
Other	Group 1	0	0	0	0	2,8
	Group 2	0	0,6	1,3	0	1,3
I do not profess faith	Group 1	0	0,7	0,7	0	0
	Group 2	1,3	0,6	0	0	0
Total	Group 1	15,2	4,8	11,0	19,3	49,7
	Group 2	13,6	7,8	4,5	18,8	55,2

Graphically, the answers are visualized in Figure 4 (for Group 1) and Figure 5 (for Group 2).

The table and diagrams show that after the onset of the oncological disease there is a strengthening of religious beliefs in the respondents from Group 1, in whom the disease was recently diagnosed, and in the respondents from Group 2, in whom the disease is present more than a year.

This is most evident in those who profess the Eastern Orthodox faith and the Muslim faith. 18.6% of Eastern Orthodox Christians who have recently been diagnosed with oncological disease report that

their religious beliefs have increased. Among the representatives of the same religious community, the share of this indicator increases to 29.9% one year after the beginning of the treatment of the disease.

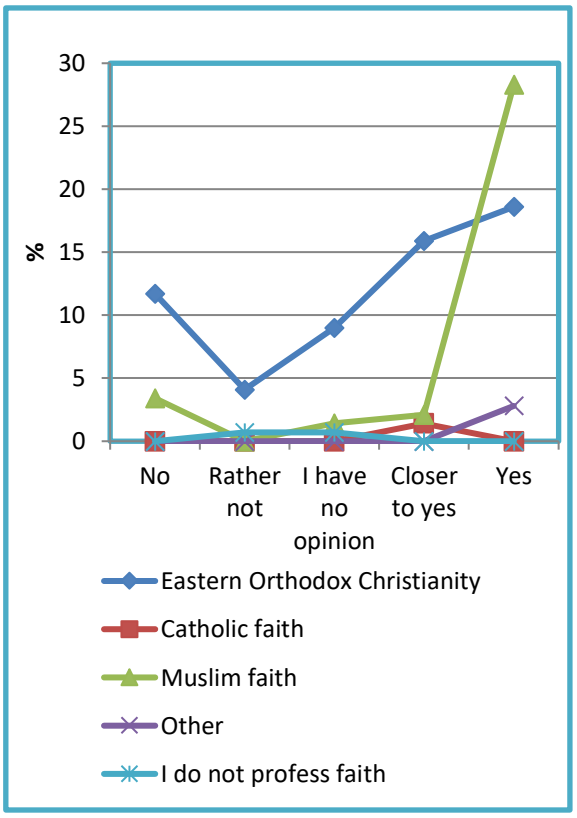

Fig.4 Graphical rep resentation of the answers received from Group 1

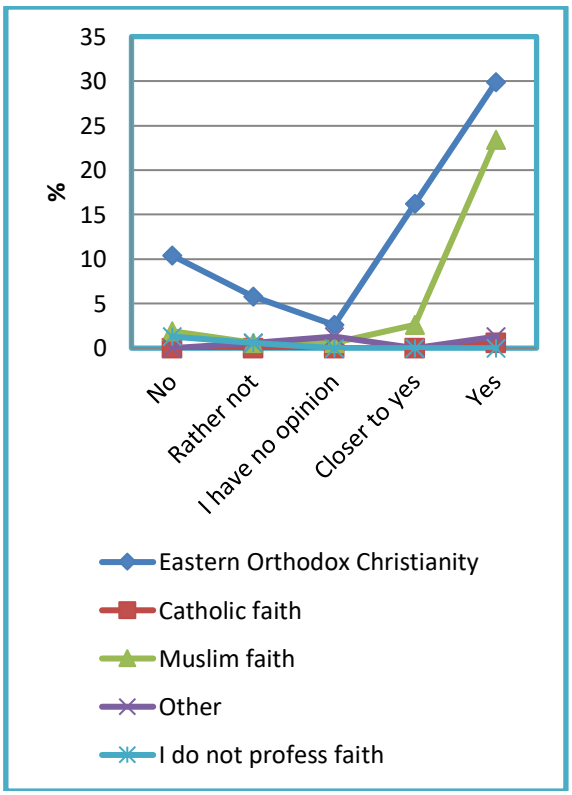

Fig.5 Graphical re presentation of the answers received from Group 2

The representatives of the Eastern Orthodox Christianity stated a firmly negative answer to the question, respectively 11.7% in Group 1 and 10.4% - in Group 2. In respondents who stated that they profess the Muslim faith, the positive answers follow the same trend - 28.3% of Group 1 and 23.4% of Group 2 reported that their religious beliefs increased after being diagnosed and treated for oncological disease. There is an interesting trend among the representatives of this religious community - they have a significantly smaller share of people who indicated a negative answer, negative with hesitation and such as "I do not have an answer".

From these results we can conclude that among the Muslims there is a higher religious belief and it increases after the onset of the oncological disease. It can be assumed that the representatives of this community have more confidence in their faith and this is a good prerequisite for the following of the therapeutic process, there are less likely to develop depressive states due to illness and more.

III. FINDINGS

By conducting the presented research, I set myself the goal to determine whether the presence of oncological disease in people of active working age affects the degree of their religious beliefs. Based on the presented results, the following conclusions can be drawn:

1. The persons covered in the research from the two groups are approximately equal in number, which allows us to more accurately compare the obtained results.
2. The answers received regarding the ethnicity of the respondents directly correlate with the statistics data on the ethnic distribution of the population on the territory of the regions where the respondents are residents.
3. It was found that the respondents who stated that they identified themselves with Turkish ethnicity professed the Muslim faith, while in other ethnic communities we found a slight discrepancy between ethnicity and the professed faith.
4. Individuals with oncological diseases who adopt certain religious beliefs after the onset of the disease, in both groups that are the subject of the research, is high.
5. The largest share of persons who rather change their religious beliefs among the surveyed respondents, are the ones in which one year has passed since the diagnosis of the disease.
6. Among people professing the Muslim faith, religious belief is higher and it increases after the onset of the oncological disease.

IV. CONCLUSION

The spiritual care for people with a serious illness, which leads to high mortality among the ill, is poorly represented activity in the Republic of Bulgaria. One of the areas in which it is necessary to provide spiritual care to patients are hospitals and hospices for people with oncological diseases. Among the tasks of the oncological social worker should be to provide a consultation with a cleric. Ill people need to have the opportunity for easy and accessible contact with a spiritual person both in hospital and outpatient conditions. The fight against cancer is always in two directions - physical overcoming and spiritual survival. In modern conditions we notice that the efforts are directed mainly in the first direction, and with the spiritual survival each patient needs to cope alone. The spiritual help and support are provided to some patients, and it is in most cases the basis of the physical overcoming of the disease. The cleric should be part of the multidisciplinary team involved in the treatment of patients with oncological diseases, along with physicians, health care professionals, clinical social workers, and psychologists. Evidence of this is presented through the results and conclusions of the conducted research.

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QR – Issue QR – Article

Rajab Ergashovich Kilichev
Bukhara State University
Candidate of historical sciences, docent
at the department of National idea, spirituality and law
Bukhara, Uzbekistan

BUKHARA IS THE ANCIENT CITY OF THE EAST

Abstract: *The article explores the history of Bukhara is one of the most ancient cities in Central Asia.*
Key words: *Bukhara, history, Samarkand.*
Language: *English*
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Scopus ASCC: *1202.*

Introduction

Bukhara is one of the most ancient cities in Central Asia. Most of the monuments in the romantic Eastern city, which attract tourists from all over the world, date back to the Middle Ages. Nevertheless, archaelogical excavations conducted by the Uzbek Academy of Sciences have revealed thick cultural layers, i.e. traces of ancient settlements in locations providing favourable conditions of life. It has been established as fact that Bukhara never changed its site but grew vertically. In archaelogical cross sections of almost 20 metres thick there have been discovered the remnants of dwellings, public buildings, and fortifications. These have been dated on the basis of the artifacts associated with them: ceramic pottery, fireplaces, coins bearing images and inscriptions, jewellery, tools of artisan, i.e. everything that is associated with the activities and culture of human society. The lower layers (the 3rd and 4th centuries B.C. to the 4th century A.D.) of the period of antiquity are the thickets. The upper layers are those of the Medieval city (from the 9th to the beginning of the 12th centuries). This means that Bukhara is at least 2,500 years old, just like Samarkand.

Analysis.

In the ancient past, the Bukhara oasis formed part of Soghdiana, a vast region of Central Asia which had been conquered by Alexander the Great. After seizing Samarkand, Alexander spearheaded his legions deep into the Bukhara oasis.

The process of town formation was very active and ancient settlements surrounding Bukhara developed into the towns of Varakhasha, Vardanzi, Ramish (Ramitan), Kermine, Paikend. Archeological conducting excavation Varakhsha has discovered an early feudal palace of the bukharkhudats displaying exquisite mural paintings in no way inferior to the famous murals of Pendjkent.

All these towns had more less a similar structural pattern: the arks (citadel), the shakhristan- well-planned residential core, and a necropolis beyond the town limits where crypts were built to accommodate ceramic urns with the bones of the dead. Bukhara of the early feudal period also followed this pattern of development. It sprawled over an area of 40 hectares. The rectangular shakhristan was cut into four sections by two crossing main streets which led to gates opening out on all four sides of the world. This traditional layout of lowland cities reflected the ancient world outlook principles of the East. It symbolized the structure of the Universe and reflected the cosmogonical concepts of the order of things in nature and society. In the north- western section of the city (considered to be a place of honour) rose the Ark- the palace fortress of the bukharkudats. Beyond the walls of the Ark and the shakhristan sprawled the commercial and artisan suburbs – the rabad with its blocks of adobe –clay houses. The rabid was stimulated in its growth by the development of caravan trade: Bukhara was on the crossroads of ancient trade routeslinking up China, Iran and India.

At the western gates of the citadel were the divans – the state offices, and the palacesof the nobility. At the eastern gates stood a Christian church. The country's vassalage from the caliphate continued well into the 9th century, even after power in the region was taken over by the Samanids – a local dynasty of rulers. The Samanids minted coins bearing the names of the ruling caliphs and paid taxes to the caliphate treasury irrespective of their almost complete political and economic independence. At the turn of the century Bukhara developed into a major cultural and religious centres of the Islamic world. It became known as the "dome of Islam", although the city had been a focal point of numerous religions.

Discussion.

Indeed, the toponymy (geographical names) of Bukhara reflects the location of pre-Islamic temples of the Zoroastrians, idol worshippers, Christians, Manichacists, and Buddhists. According to one version the name of the city is derived from "vihara", which means Buddhist monastery, Hafizi Tanish, a sixteenth-century annalist of Bukhara wrote: "…the word 'Bukhara' is derived from 'bukhar' which is the Zoroastrian name for 'source of knowledge'. It is also closely associated with the idol worshippers of Uighuria and China, where the temples housing idols are called 'Bukhar' The real name of the city was Lumdjikat".

Over the centuries destruction at the site of the **Ark** accumulated an artificial hill 18 metres high. The top layer was built up by the last emirs of Bukhara. The fortifications were built up layer after layer one on top of the other till they developed into a motley facing of the hill. There are few surviving buildings in the Ark since most of the wooden framework structures burnt out in a fire in 1920.

The first of the structures that has survived to this day are the gates of the Ark which face west and open out on the Registan square. The gates were built in the 18th century in the form of a massive portal fringed by double towers.

The **Registan** square to the west of the Ark developed into the city's social centre during the pre-Arab period. Up to the 13th century, the square was built up with administrative buildings and palaces of the nobility. Later, the square was turned into a bazaar: at the entrance to the square sprawled Rasta-iy-tirgaron – rows of stand where gunsmiths sold their ware; in the centre of the square rose Toki Ord Furushon arcade and a domed structure where head-dresses were sold. And all around was the noisy and colourful eastern market. Close to the entrance of the Ark were the arsenal, the office of the kushbegi (military chief), the Poyanda grand mosque, the block mosques of various guilds and also the medresseh Bozori Gusfand belonging to the bitchers' guild. Also there was the dar ash-shifa (hospital), where, according to ancient sources, patients were given potions and special food for treatment.

At a short distance from the Registan, in a park laid out on the site of an ancient cemetery, stands the geim of Central Asian architecture – the Samanid mausoleum which was the family crypt of a local dynastry that had established a state in Maverannahr practically non-dependent on the caliphate. The mausoleum has been stripped of a two-metre high layer of sediments and fully restored. It is now open for observation from all sides as was initially planned by the builders. The monument marks a new era in the development of Central Asian architecture which was revived after the Arab conquest of the region. It is quite obvious that on this ancient land there continued to develop an ancient tradition but in a new quality: baked brick construction technology, the construction and artistic potentials of brickwork, the means of architectural expressiveness are all accredited to our time, although they display traditional features dating back to the pre-Islamic culture.

Along the road leading from the park stands another mausoleum – **Chashma-iy-Ayub** (Jove's source). It is a complicated monument, one which was repeatedly reconstructed during the period from the 14th to the 19th centuries and which has developed the form of an elongated prism crowned with domes of various forms covering a wide range of premises. The silhouette of the building is highlighted by a double conical dome resting on a cylindrical drum which marks the water spring.

Medieval Bukhara is an architectural phenomenon. In the 16th-17th centuries the creative development of earlier systems of architecture continued, despite the economic depression, incessant strives of feudal lords, gradual breaking of Central Asia's broad contacts with other regions in the times of the great discoveries in the West. The turn of the 16th century was a restless period of unstable authority of the first Uzbek monarchs and transfer of the capital from Samarkand to Bukhara alternately. None the less, even then, original pieces of architecture came into being that testified to the fact that the creative spirit of the builders had not become extinct. The city was enriched with Mir-I Arab Medresseh, the central ensemble of Po-I Kalyan (Pa-I Kalyan) of the 1530s, the wonderful parish mosques of Khodja Zain ad-Din and Balyand: the Bakh ad-Din country ensemble was initiated at that time as well.

In the 12th century **Kalon Minaret** was built by Arslankhon, the Emir of the Karakhanids' dynasty. This wonderful minaret is reveted with annealed and polished bricks in the style figured decoration. Its height is 50 metres, it has a round widening towards the ground tower having the diameter of 9 metres at the basis. The top of the minaret, which resembles the turban, has the form of a cornice and is richly decorated. In the centre of the lancet support two names of Arslankhan and its master Bako were

written. There is a spiral staircase inside the minaret leading to the top of it. Minaret was built close to the mosques and madrassahs or were within their area. The top and the walls of the Kalon Minaret served to strengthen the voice of the Muezzin convoking Muslims for praying.

The 12th-16th centuries. The **Kalon Mosque** was built by the order of Ubaydullakhan, one of the representatives of the Sheibanids' dynasty. According to the inscriptions written on the marble plate at the entrance to the mosque there had been announced a special order by Ubaydullakhan, saying that each makhalla should take part in construction or restoration of this or that part of the mosque, and for that purpose they would be duty free. Restoration work carried out in 1514 was closely connected with the name of the painter and calligrapher Bayazid Purroni. The Kalon Mosque was a very respectable place which played a significant role in training a lot of prominent scholars and thinkers of that time.

The 12th-16th centuries. The **Magok-i-Attari Mosque** was built on the place of the former Zoroastrians church that was situated on a relatively low place. The Persian name Maghoki (depth) came out of this. Time was passing, the mosque already was under earth. According to the inscriptions on the eastern façade of the mosque in 1547 Abdulaziz ibn Abdullah planned to demolish the old mosque and to construct a new one on its place. But Mahdumi Azam, the leader of the Naqshbandiya trend and the religious master of the Khan, didn't allow him to do so. Such outstanding pirs like Abdukhalik Ghijduvani, Bakhauddin Naqshband are said to have taken part in some ceremonies in this mosque. Following the instructions of his religious leader Abdulazizkhan built a new mosque to the west of the old one.

Conclusion.

In Uzbekistan, after gaining independence, the old times monuments began to be paid much attention. Nowadays, many medressehs, palaces, ancient architectural monuments are being reconstructed. A number of measures on their restoration are taken to give an opportunity for the future generations to get acquainted with their ancestors' craftsmanship.

Majestic buildings, wide avenues, mosques and medressehs have been erected, markets and rows of stalls in the Oriental style as well as modern hotels are being constructed to decorate the city. Considerable changes have taken place in the life of people of ancient Bukhara.

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QR – Issue QR – Article

Oysuluv Jamoliddinovna Urakova
Andijan State Medical Institute
researcher

THE SEARCH FOR NATIONAL AND UNIVERSAL IN ART IN THE CONTEXT OF ROMANTICISM

Abstract: *This article sets out the search for national and universal in art in the context of romanticism.*
Key words: *romance, art, aesthetics, realism, creativity, beauty.*
Language: *English*
Citation: Urakova, O. J. (2020). The search for national and universal in art in the context of romanticism. *ISJ Theoretical & Applied Science, 07 (87),* 29-32.
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Scopus ASCC: *1200.*

Introduction

National and universal in art comprise two facets of a single aesthetic assimilation of reality. Separation, their opposition to each other leads to one-sidedness and primitiveness in the interpretation of the complex structure of the artistic image, a peculiar style of individual artists. The realistic and romantic way of mastering reality is somewhat reminiscent of the scientific and religious knowledge of the world. If at the beginning of the human era, scientific and religious consciousness somehow merged and gradually receded from each other, and romanticism and realism also developed in parallel. But they, unlike scientific and religious consciousness, did not deny each other, but rather more closely intertwined and crossed. Each era, depending on the correlation and contradiction of social forces, industrial relations and the nature of cultural traditions, advances one or another side of figurative knowledge of the world. The antique character of artistic knowledge is formed. The Middle Ages, Renaissance, Classicism, the Enlightenment used the same thinking tools as the Greeks, but the content of the works they created were different.

The beginning of the XXI century is also distinguished by a peculiar renewal of the art world, where the subjective-emotional, contemplative-ideal attitude to the world becomes dominant and main, the result of which was the national characteristics of the artist. The East remained mysterious and distant, we can only intuitively guess about the features of the worldview of the creators of the East. In this regard, the words of a major Uzbek aesthetic T.Makhmudov are very remarkable. He wrote: “Works of art are a kind of mirror that reflects the spiritual growth and specific features of the artistic thinking of the nation. Each nation, climbing the ladder of cultural development, expresses in its works of art the peculiarities of its attitude. In the cultural heritage of each people are reflected and mores, types and characters, its moral and aesthetic ideals. The combination of all these national signs and traits in unity with the social and geographical environment gives the works of art a national flavor ”.

“The East is the cradle of mankind and the kingdom of nature. Man in the East is the son of nature: as a baby he lies on her chest and the old man dies on her own chest. The East and now has remained faithful to the basic law of its life - naturalness, close to animal life. Love in the East forever remained in the first moment of its manifestation: there it always expressed and now expresses no more than a sensual, nature-based, desire of one sex to another ”.

Continuing this thought, Belinsky wrote: “Myths are the most important evidence of the romantic life of peoples. In the myths of the East we still find neither the ideal of beauty, nor the ideal of a woman. All his myths mainly express one unquenchable lust, one feeling: voluptuousness, one idea: the eternal productivity of nature ”.

In this regard, G. Makhmudova notes: “As can be seen from the hymns dedicated to Ardvi Surah

Anahita, the goddess of water and fertility is described convincingly anthropomorphically, vividly and artistically expressively. In other parts of the Avesta we do not find such high pathos and artistic and aesthetic persuasiveness of anthropomorphic images. Based on the specifics of artistic and aesthetic consciousness, it can be assumed that the anthem writer about Ardvi Sura Anahita could well compose and praise the image of the goddess in the guise of a beautiful maiden without a sculptural image ".

M. Dresden wrote that "From the point of view of the literary techniques of the Avesta, such an unusually detailed and colorful description suggests that the author had a statue of a goddess before his eyes or he imagined it to himself". Therefore, E.B. Taylor was right in arguing that: "We know how the arts, customs and ideas are formed in our own environment in the process of combined activity and many individuals whose actions with their motives and consequences are sometimes quite noticeable for us. The history of each invention, view or rite is the history of suggestion and perception, encouragement and opposition, personal aspirations and group prejudices ".

If you look closely at the paintings of Akmal Nur, academician of the Art Academy of Uzbekistan, you can see and feel the dawn of both the primitive and ancient periods, the diversity of nature, complex relationships associated with society and religion, a feeling of love that does not leave a single person and his state of mind, sometimes the beauty of the approaching and removing sky and moon, the peculiarity of a mirage of extraordinary images and states inherent in different countries. Therefore, the heroes of his works are not alike, they are brought closer by the human essence. But at the same time, each of them differs in their soul, consciousness and experiences. This is the result of the fact that the artist in his works of every detail, image, idea and explanation is treated separately and subtly.As Kamola Ogilova notes: "Why do people of different ages, nationalities, professions and religious affiliations consider Akmal Nur's paintings very similar in spirit. Because Akmal in his work strives not only for high nobility and perfection, but also he has achieved the spiritual and psychological upliftment of the souls acquired and introduced to him since childhood. ".

In Eastern romanticism, the theme of love is permeated everywhere and everywhere. Because life begins with love, without love wings break. This topic gives impetus to creativity. But romanticism is not limited to the realm of love. The inner world of man is wider than love, from there "all vague aspirations for the best and the highest rise, trying to find satisfaction in the ideals created by fantasy" Therefore, "romanticism is the eternal need of the spiritual nature of man" - said V. G. Belinsky. At the same time, any artist of a "purely" realistic direction always seeks to convey the desired and possible. How interesting and important an actual event would not be if it does not refract in the artist's mind, does not acquire the desired color not only for the creator himself, but also for the listener and reader, it loses its aesthetic significance. The desired and the actual are always in dialectical unity. Art in general, both romantic and realistic, always gives out the desired for the real, the real is reproduced as the desired. Otherwise, art turns into bare recording, a soulless fixation of the facts of reality.

Romanticism is not just an art affiliation, not just poetry: its source is in what the source of both art and poetry is in life. Life is where man is, and where man is, there is romanticism. In its closest and most significant sense, romanticism is nothing but the inner world of a person's soul, the innermost life of his heart. A mysterious source of romanticism lies in the chest and heart of man; feeling, love is a manifestation or action of romanticism, and therefore almost every person is a romantic " .

Как все творческие деятели шоир тафаккури бор, кўрган ёки эшитган воқеаларини умумлаштириш, эстетик туйғуларга олиб кириш қобилиятига эга. Ҳаёт ва ҳаётийликни, меҳнат ва инсонпарварликни, гўзал турмуш яратишни улуғлаш шоир учун асосий бадиий-эстетик вазифага айланади.

Talking about the work of the Uzbek artist Akmal Nur K.Oқilova sets forth the following: "Akmal explored his world of love. It is based not only on the image of lovers, but also on such elements as fish, worlds, grenades, stones and the moon, which are symbols of love. Each color grease of the artist seems to be saturated with such gentle emotions. This is a world in the imagination of an artist who lives his life with his goals. ".

Такое понимание сущности романтического представления, позволяет нам разрешить проблему шире и глубже. Ибо романтизм был связан с сущностью искусства, его историческим развитием. Где человек, там и духовные потребности. Где имеются духовные потребности, где внутренний мир души стремится осуществиться в идеале и красоте, там и искусство с его различными вариациями.

Undoubtedly, in this respect, G.Makhudova's rights are arguing that: "The expression of life through artistic images, on the one hand, developed through interaction with material production, on the other hand, was inextricably linked with forms of social consciousness: religion, philosophy, art, science, politics and others. Whether it is a work of fine art, fiction or cinematography, a monument of architecture or jewelry, what is considered a work of art is a product of a person's spiritual and creative activity. In addition to purely spiritual products, such as literature, music and theater, buildings, suzans, carpets, bowls and sunsets, directly satisfying material

needs, they become the property of art thanks to their artistic and aesthetic forms that affect the human psyche ".

To correctly determine the meaning of romanticism, it is necessary to indicate its national and universal and historical significance. According to Belinsky, "... Romanticism," he writes, "is not the property and belonging of one country or era: it is the eternal side of nature and the human spirit".

Developing this point of view, Belinsky characterizes some features of eastern, Greek romanticism, romanticism of the Middle Ages and romanticism of the beginning of the XIX century. Although Belinsky does not have the harmony and depth in the definitions of oriental romanticism as with judgments about Greek romanticism, nevertheless he was the first thinker in the history of aesthetics who posed the problem of oriental romanticism. But for Belinsky, the East remained mysterious and distant, he only intuitively guessed about the peculiarities of the worldview of poets of the East.V.G. Belinsky in the characterization of oriental romanticism, of course, allowed a certain one-sidedness and limitation. Belinsky was not familiar with the history and aesthetic principles of writers, artists of the East. He approached the East in terms of contemplative analysis. He tasted the charms of the artistic world of the East, but did not truly enter this world. Therefore, naturally, he could not consider the whole depth and originality of oriental poetics and aesthetic ideal. He limited himself to pointing out sensual lust, cultivating the natural manifestations of human relationships.

An aesthetic ideal creator, which is related to human activity and is a product of the imagination, can also vary depending on the people, the period, the social conditions in which he lives. In particular, love, resemblance to artistic ideals associated with humanity, it is natural to have repetitive features, because no matter where, when, no matter where a person lives, in his spirit, nature and consciousness, in addition to national characteristics, there can be universal moral, social questions and answers.

But love, the beauty of man, especially the beauty of a woman and the aesthetic ideal in the East were a peculiar manifestation of human artistic genius. The aesthetic ideal, the figurative and ideological structure of the works, the aesthetic principles of oriental poetics not only shared with all romantic trends, but also differed in ethical and aesthetic attitudes and their color.

Aesthetic categories, according to the ancient Greek philosophers (e.g. Aristotle) and the proponents of classicism, create works by imitating nature, society, people, and "improving, correcting" and "generalizing" them. Thus, by creating an ideal great creator, nature, society and people create, think, give events a different - ideal look, a created aesthetic category is mentioned in a new way, in a new sense, based on imitation. The human imagination reflects what is like a mirror and connects its attitude to its aesthetic content. Highly talented artists perform this process in a higher spirit, so that the works have a higher power of influence and meaning, while talent is weak, the aesthetic ideal also loses its flight force. Accordingly, the aesthetic ideal removes the flaw in existence, expands the boundaries and content of reality, freeing it from chance. The educated man, the event and the character, the evil deeds and injustices are not limited to a single object and feature, the writer's hand and eye form a harmony of aesthetic perceptions and feelings. When a writer wants to describe an event, a scene, a scene, a giant, a fairy, hell or heaven, a hero or a traitor, a downpour or a flood, he uses not only the plot he sees and hears, but also his imagination, taste and potential. is coming. To understand and comprehend the mood of romanticism, it is important to be able to see the specific national and universal aspects of art as a whole.

T. Makhmudov expresses the following views on reality and nationalism in art: "The young artist Muhammad Dzhurabaev wrote" Portrait of Munira ". A young girl sits on a chair on which a belbak (waist scarf) is sent. It's not true. Let's say that a modern young girl can afford it. BUT the reflection of such a situation in art is unlawful. For art is appreciated by the people, and he will not agree that a person sits on pillows, on a belbak, that a skullcap lies at the feet of a person ... Such a phenomenon offends national feelings and ethical representations of the people ".

Contrasting Greek romanticism with the eastern, Belinsky notes the following signs of the romanticism of ancient Hellas. "In Greece, love is already at the highest moment of its development: there it is - a sensual desire, enlightened and inspired by the idea of beauty. There, already at the very beginning of mythical consciousness, after the appearance of Eros (love as the general essence of world life) - immediately follows the birth of Aphrodite - the beauty of women. Aphrodite was especially not the goddess of love, but the goddess of beauty. " Therefore, "The Greek adored beauty in a woman, and beauty already gave rise to love and desire." "The essence of romanticism according to the Greek view," concludes Belinsky, "is an elegant, grace-filled enjoyment." VG Belinsky made a big step in the interpretation of European romanticism. He correctly grasped that romanticism is connected with man, where man is romanticism. The romanticism of the past embodied conflicting ideas that "in this strange world, madness was the highest wisdom, and wisdom was a riot; death was life, and life was death. "In the works of romantics "... The world fell into two worlds - into despised here and vague, mysterious there." Everything lives and breathes "feeling without reality, rushing without achievement, aspiration without satisfaction, hope without fulfillment, desire without

fulfillment, passionate, restless activity without purpose and result".

If each person renews a feeling of love and manifests a sense of beauty in different ways, then the romanticism of each people, of each major characteristic era also has much in common and many differences. This is one of the major achievements of art in understanding romanticism as a historical phenomenon in the context of national and universal.

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Guli Tilabovna Makhmudova
National University of Uzbekistan
Doctor of Science in Philosophy, professor,
Coordinator of a scientific project "Avesta: encyclopedic dictionary"
Tashkent, Uzbekistan

PHYSICAL AND AFTERLIFE WORLD IN RELIGIOUS DOCTRINE OF AVESTA

Abstract: *The article discusses the genesis of Zoroastrian funeral rites representing the religious-philosophic consciousness of the peoples in Central Asia.*

Key words: *Avesta, Zoroastrianism, Khoresm, Margiana, Bactria, Iran, bone repositories, ossuaries, subterranean vaults and space, ground burial constructions, kata, dahma, naus, pahsa, kesyaka, brick, the Mazdayasnians, Fravashi.*

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Introduction

The history of the study of Zoroastrianism and the Avesta is very long and contradictory. In many studies, sources and materials, conjectures and assumptions rather than scientific arguments prevailed. Therefore, we considered the only correct principle, that is the reliance on the opinion of archaeologists who open up more and more information about the religious and philosophical consciousness of the Zoroastrians.

Death is an extraordinary phenomenon that destroys the visible and hidden from the eyes, dreams and reality, which makes us think about the fate of a person in this world and the afterlife, therefore, it was always treated with reverence and responsibility. For millennia, various methods of burial have evolved in Central Asia, corresponding to the formation and development of various religious ritual rites, which formed the pyramidal system of religious consciousness.

The ancient funeral rites found in Central Asia clarified not only many aspects of the Zoroastrian religion, but also made it possible to clarify the time of the origin and determine the nature of the social, religious, philosophical consciousness of the people of Central Asia.

On the territory of Central Asia and adjacent regions, archaeologists have discovered various types of funerary structures. For example, "a burial with a secondary burial was widely used in Khorezm, Margiana, Bactria and in some districts of Parthian Iran. On the other hand, the bone repositories were also different: ossuaries in Khorezm and Margiana; subterranean vaults in Iran; ground burial constructions in Bactria. An adjacent zone, Margiana, is also revealed, where there are two types of bone storages: ossuaries and ground burial structures. Apparently, this region accumulated in itself two streams of influences: one from Khorezm, the other from Bactria" [1.42].

It is necessary to emphasize the fact that, contrary to the assertions of many prominent orientalists who consider Iran to be the birthplace of Zoroastrianism, hundreds of ossuaries have been found in Central Asia, while they have turned out to be singular in Iran.

Among the scientists who studied the funeral rites, the reasoning and conclusions of V.V. Barthold are original and thoughtful, based on the analysis and comparison of various ossuaries. He pointed to three types of Zoroastrian funerary structures (*kata, dahma*

and *naus*), of which "*dahma*" and "*naus*" were *ostodons* (bone repositories).

V.V. Bartold noted that the ossuaries, decorated with ornaments, figures and images, were not found anywhere except Turkestan. Consequently, "the bones of the dead were a subject of greater concern in Turkestan than other Zoroastrians" [2.206-213] .

K.A. Inostrantsev, based on the analysis of Videvdat, cited the varieties of the funeral ritual: 1) kata - a small building where the corpse was placed; 2) dahma - a place where predators gnawed a corpse; 3) a bone repository (ostodon), where cleaned bones were stored. At the same time, he admitted that among the Zoroastrians, the cleansing of the bones of the dead could have occurred without the participation of animals. Moreover, he does not exclude that the bones could be digested, cleaned, and then placed in boxes [3.170] .

In the research of K.A. Inostrantsev, the essential point is that he emphasized the inconsistency of the funeral customs of the Achaemenids with the instructions of the Avesta. This idea is important for us in two aspects: firstly, it shows the antiquity of this type of burial and, secondly, neither the prevalence, nor the survival of this rite were introduced to Iran from outside.

As a result of research by Russian scientists in the twentieth century, two points of view were formed regarding burial: a) the funeral rite of Sogd and Bactria is much older than the rituals that existed in Sasanid Mazdaism; b) Zoroastrian cults and rituals of Central Asia and Iran have certain differences.

According to K.A. Inostrantsev and Yu.A. Rapoport, in the Zoroastrian literature the ostodon, could be called the bone repositories in the form of vessels. However, the virtually complete absence of the latter in Iranian archaeological materials itself indicates that some structures were called ostodons here. Based on the study of archaeological materials Yu.A. Rapoport concludes that "the method of storing bones in Iran and Central Asia remained different even when the rest of the funeral ritual was apparently the same. The difference is primarily in the fact that the Central Asian ossuaries could be moved, while in Iran they were crypts and rock niches " [4.18] .

Through the efforts of scientists from Central Asia and Russia, it was proved that one of the controversial issues - the burial of bones - is a rite associated mainly with Zoroastrianism. This point of view was reinforced by the inscriptions on the ossuaries discovered in Khorezm.

Regardless of the form in which the burial rite took place, in all cases in religious consciousness contact with the deceased remained the main issue. This contact was made through various ceremonies and rites, most importantly, people believed in the reincarnation of the soul of the deceased into an animal or plant.

Most of the Zoroastrian representations, in a transformed and modernized form, now exist among the peoples of Central Asia. According to these ideas, many characteristics of the character and abilities of people are associated with those of their ancestors.

Such analogies and the peculiar existence of the "rudiments" of ancient beliefs can be found in our days. Even in the 21st century, similar rituals associated with the cult of the skull (mainly a ram or goat) still exist among many peoples of Central Asia in an altered form. For example, in the village of Khumsan of the Bostanlyk district of Tashkent region, there is a custom according to which, in connection with various events (happy or sad), cattle are sacrificed, which, when cut into pieces, are distributed to neighbors; or relatives and neighbors are invited for a meal. At the same time, the cleaned and cooked skull of the sacrificial animal is presented to the oldest person among the guests, and after his blessing, the meal begins. Although the skull cult today does not bear its original content, having lost the meaning of an idol, it has become a ritual of moral worship and respect. For example, in the village of Khumsan, a ram or a goat in sacred places is sacrificed to this day. Animistic ideas that the souls of the deceased continue to exist in an incorporeal form and at times visit the living in the guise of butterflies or appear in a dream are also inherent in the residents of the village of Khumsan. People who saw in a dream a dead mother or father, husband or wife, child or another close person, necessarily perform the sacrifice of a ram, goat, chicken, to calm their own souls as well as the souls of the dead.

According to many scientists, magic is a phenomenon that unites the consciousness of ancient and modern people and at the same time separates them. Both ancient magic and modern forms of its manifestation are an imaginary effect on supernatural forces, the realization of supernatural phenomena.

In modern conditions, magic is widespread among folk healers. For example, Uzbeks go to the healers to get rid of the evil eye, confident that the healer is able to expel the magical power of "Kinn" that hit a person. The ritual consists in the fact that the healer, sorceress read prayers over a bowl with ashes and lament "Chik", "Chik", that is, "Come out", "Come out" and "Go away". It is believed that a person who has a "bad eye" can stop the horse galloping, chop a stone, stupefy another person, etc.

All these ups and downs of spiritual development of the world and the expansion of human's connection with the surrounding reality gave rise to various forms of primitive beliefs. For example, fetishization, both of separate objects, and various spirits. Some fetishes contributed to health while being beneficial, others were harmful.

The female images in the statuary church storages are very close to the images of Fravashi - the powerful spirits of the deceased righteous that are

found in the Avesta. They are silently sitting female creatures, stately "highly belted", "wide-bottomed". As indicated in the Avesta, fravashi within ten days of pre-Christmas period, visiting family settlement, requiring the descendants of a sacrifice offering. Didn't Beruni mean exactly this when he wrote that during the last five days of the 12th month of the year and the following five days the Khorezmians brought food to the Naous for the spirits of the dead [5.258] .

V.A. Livshits, having decoded some inscriptions on the ossuaries of the Tok-Kala necropolis, came to the conclusion that the word "Fravarti" is also found in the Khorezmian nauses [6.14] .

From the earliest times, in southern Khorezm, a burial place in a sagan-sarcophagus made of pahsa, kesyak, and brick was widespread. There were collective crypts ("houses for the dead"). There were and are currently "nigrik" or "chubkori" based on a wooden frame. In the vicinity of Khazarasp, the third type of crypt is widespread - "gumbaz" (dome) or "kush gumbaz " (domed ceiling). Another type of a land crypt is called "sandyk" (chest, box). The latter method is the most common in the whole Khorezm.

The main achievement of Uzbek archaeologists is that on the basis of a long and thorough study of archaeological sites of Central Asia, they discovered various forms of the Zoroastrian funeral rite that existed at different times.

According to E.V. Rtveladze placement of bones in special constructions (nausa) refers to the II - I centuries AD, but, if in Khorezm, Margian and Sogd, cleaned bones were placed in ossuaries, then in Bactria they were placed in multi-room nauses [7.113] .

Thus, archaeologists have discovered various forms and methods of burial in Central Asia, in particular in Khorezm, testifying to the multilayer nature of the Zoroastrian beliefs. First of all, these are various methods of burial: putting up corpses for animals and birds, decaying corpses, cremation of corpses, using sarcophagi and ossuaries (bone repositories), special vessels made of ceramics, stone, unfired clay, pottery kilns for burning with combustion chambers, various household vessels - korchags, khums and jugs, statuary, "box" forms of ossuaries, soil burial grounds; Zoroastrians used such funeral constructions as kata, dahma, uzdana, naus, etc. All of these methods and forms of burial found in the customs of the Khorezm burial indicate that these rituals continued to be practiced for many centuries, varying in accordance with tradition and the characteristics of socio-historical conditions.

Some ceremonies and rituals that have been preserved in modern Parsis' traditions give an idea of the religious consciousness of the Zoroastrians. The followers of Ahur Mazda - the creator of all that is bright, pure, useful, good and wise, life itself reject darkness, evil, unclean, harmful, disease, death - the works of Angra Mainyu. Therefore, everything connected with death and a corpse itself is considered unclean. The corpse should not come into contact with either the ground, or with running water, or with fire, or with a person. To get rid of the corpse, special towers were built - dahms, where special people brought corpses to be eaten by birds of prey. According to the canons of Zoroastrianism, the carriers of the dead were considered unclean, therefore, "Let these carriers of corpses sit three steps away from the dead. Let the Mazdayasnians collect urine so that the carriers of the bodies washed their hair and body" [8.99] .

The work of washers of corpses exists among the peoples of Central Asia till nowadays. In every village, in every makhalla there is a special person who is invited to clean a corpse. If such a person is not found, then close relatives or children of the deceased perform this rite before burial of the corpse.

Zoroastrian traditions continue to exist in folklore, fairy tales, the epos of many Central Asian peoples. Such demons as pari, ajina, devas, etc. mentioned in Videvdat still occupy a certain place in consciousness. As I. Dzhabbarov and G. Dresvyanskaya correctly remarked: "The origins of such traditions should be sought in the more ancient strata of the Dzoroastrian era". [9.60] For example, the image of the deva in the Zoroastrian pantheon of gods occupied a central place: the deva appears either in the form of an evil dragon of enormous size and with unbridled power, then as a servant, following the instructions of the owner, then as a tornado, destroying all life in its path, etc.

There are a lot of legends, stories about the physical and spiritual strength of the deva among the people. For example, according to legend, many ancient cities and fortresses of Khorezm (Chilpyk, Khazarasp, Kyat) were built by devas. By the way, Kyat (a hillfort near Shavat) is still called the "Devsolgan", that is, "Built by the deva".

According to ethnographic data, mourning of the dead, accompanied by scratching of faces, has been preserved among some modern Khorezmians, and also takes place in the village of Khumsan, Bostanlyk district of Tashkent region.

The imaginary connection between the living and the dead in the Avesta is interpreted as an ordinary, natural phenomenon. Fravashi (spirits of the dead) visit their homes during the Hamaspatmaedai (March 10-12), stay there (in this world) for ten days and nights, talking with relatives. "Who will praise us, who will worship us, who will sing us, who with meat and clothes in his hands ... whose name is worthy of respect, who is worthy of sacrifice, to whom this gift will be granted, he will have endless food ... Let it be here, there is a herd and people in the animal house, let there be a fast horse and a strong chariot, let there be a man with eloquence, who made a sacrifice to God

with meat in his hands and clothes, with the name of Asha Nasa mentioned " [8.333-334] .

The negative attitude towards the cemetery also originates from Zoroastrian traditions; visiting the cemetery so far causes a feeling of fear, especially at night, no one dares to visit the cemetery at this time of day. For the Zoroastrians believed that the cemetery is the abode of the devils of the demons of evil and death.

According to the beliefs of the Central Asian peoples, genies are found not only in cemeteries, but also in caves, ruins of houses, sais, thickets, under trees (walnuts, mulberries, jida, perennial plane trees, poplar, etc.). You can not stay close to these places and under the listed trees for a long time, because a person can get sick from exposure and attractive games of genies.

At the same time, in Islam, the cemetery where an outstanding personality (saint) is buried is a place of healing from various ailments. Such a contradiction, characteristic of the consciousness of the modern Uzbeks, indicates that "the peoples of Central Asia have deep ideas about the Zoroastrian doctrine of the sacred impurity of all the dead" [9.63] .

Zoroastrians used such funerary constructions as kata, dahma, uzdana, naus, etc. All of these methods and forms of burial found in the customs of the Khorezm burial indicate that these rituals continued to be practiced for many centuries, varying in accordance with tradition and the characteristics of socio-historical conditions.

Zoroastrians highly esteemed water, earth, air and the sun, that is, everything that supports life, and believed in their magical power. In the Avesta, the most important law is "Sowing good and strong grains in the ground", to love the land as they like a girl, to fertilize it with seeds, to make her a mother who brings a rich harvest. For the happiness of people depends on agriculture, and careful work allows you to make the land fertile, and fertility, in turn, is a sign of human happiness and prosperity of the earth. In this sense, the earth and people are the personification of the living, bright and pure spirit of Ahur Mazda.

Such a natural-historical evolution of nature, society and a human being is reflected in the consciousness of people over time, forming, ultimately, a dualistic worldview. The presence in many places and parts of the Avesta of mythological representations and images inherent in the primitive communal culture associated with totemic and animistic representations, along with representations of a later worldview (inherent in the period of the clan community, the slave-owning period), indicates that dualism is not the result of only a reflection of the nature that surrounded the tribes, but a certain stage in the formation and development of the abstract thinking of human beings in general.

Such a wide range of deification of nature and the cultivation of supernatural forces capable of creating and destroying, paved the way for polytheistic consciousness. The process of transition to polytheism took many millennia until the human community established a systematic religious and philosophical view of the world.

However, religious and philosophical consciousness was found, and the socio-historical practice of people did not take place in a hermetically sealed vessel, but in an ever-changing natural-social space, which had open borders. Therefore, many primitive religious beliefs and later emerging philosophical ideas, as well as customs, rituals, mythology, freely penetrated into the orbit of the spiritual dimensions of each other.

That is why myths, legends of a fairy tale and polytheistic deities wander from people to people, which is more inherent in both the Iranian peoples and the peoples of Central Asia. Therefore, it is difficult to find the origins and time of the appearance of a particular myth, custom, common among peoples living in a large territory.

This happened with Zoroastrianism and the Avesta. If the time and place of the birth of Zoroastrianism to the present day remains the subject of controversy, discussion and speculation, then the fixing of the Avesta in writing is established within the historical and chronological limits of the era of the Achaemenids and Sassanids in Iran.

A study of the genesis of Zoroastrianism and its holy book of the Avesta suggests that as the role and significance of the new religious system strengthened, early cults not only faded into the background, but became elements of this system, persisting in the minds of people in the form of superstitions. Thus, the early religious and philosophical ideas were transformed and included in the new system of religious consciousness, combining the old and the new, traditional and modern.

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G'ayrat Pardaevich Rasulov
International Islamic Academy of Uzbekistan
Faculty of Islamic Studies with young people
Deputy Dean for Performance
rgayrat@bk.ru

THE CONCEPT OF HISTORICAL AND CULTURAL HERITAGE AND ITS ROLE IN SOCIAL DEVELOPMENT

Abstract*: This article provides a step-by-step analysis of the concept of historical and cultural heritage, types of historical and cultural heritage, the work being done in Uzbekistan in this area. The article shows the attitude to the historical and cultural heritage of Uzbekistan, the work of scientists who have studied historical monuments, the importance of historical and cultural heritage as a value.*

Key words*: civilization, material heritage, intangible heritage, historical memory, cultural heritage, material and spiritual wealth, manuscript sources, reforms, cultural-historical object, archeological monuments.*

Language*: English*

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Introduction

From time immemorial, Uzbekistan has been an important region in the development of Central Asian civilization. “From the oldest calligraphy and inscriptions created by the thinking and genius of our ancestors, to the samples of folklore, there are thousands of manuscripts in the treasury of our libraries today. Their great works of history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields are our great spiritual wealth. A nation with such a rich heritage is rare in the world. ” Indeed, the existence of a developed culture in the life of the peoples of Central Asia is evidenced by the monuments written in ancient Bactrian, Sogdian, Orkhon, Khorezmian inscriptions, works of mural art and sculptures, architectural samples. Therefore, Uzbekistanthe historical and cultural heritage fully reflects the gradual emergence and development of the ancient culture and civilization of the whole region. As we know, the historical and cultural heritage of our country is divided into the following three groups:

1. Monuments of material culture.
2. Scientific historical works, manuscript sources.
3. Intangible cultural heritage sites.

Monuments of material culture, in turn, can be divided into 3 types - archeological monuments, architectural monuments and artistic handicrafts. Archaeological monuments, which are the treasures of our ancient past - the ruins of ancient cities, fortresses, settlements, the remains of defensive structures, carvings, rabots and cisterns, stone rings, stone inscriptions and paintings, artifacts, historical and cultural layers of settlements, etc. retain traces of ancient and medieval culture of the region. According to some estimates, the number of surviving monuments in the regions and districts of Uzbekistan, which are very uneven, is about 8.5 thousand. The territory of Uzbekistan is very rich in archeological monuments, which are a silent witness of our ancient history. Archaeological monuments are material historical sources that play an important role in the study of the earliest period of human history to pre-written history. Archaeological monuments are divided by scientists into the following types depending on the river: 1) Stone Age monuments; 2) Monuments of the Bronze Age; 3) Monuments of the

Early Iron Age and Antiquity; 4) Medieval monuments. In turn, these monuments are divided into the following types in terms of use:

1. Archaeological ancient defense structures;
2. Ancient hydraulic structures;
3. Ancient tombs;
4. Ruins of ancient architectural monuments;
5. Ancient inscriptions, rock paintings;
6. Jewelry and other treasures;
7. Ancient and medieval coins, various archeological finds.

Archaeological excavations in Uzbekistan began in the last quarter of the 19 th century, after the Russian occupation of Turkestan. This work was originally started by Russian archeology enthusiasts and local historians. In 1895, the Turkestan Amateur Archaeological Circle was formed, and archeological excavations in the country were carried out under the supervision of this circle. At that time the services of VL Vyatkin, NI Veselovsky and other Russian archaeologists were great. However, due to the fact that archeological monuments have not been studied in detail, the primitive and later periods were not covered at all at this time. However, archeological excavations in Turkestan in the late 19th and early 20th centuries played an important role in the history of Uzbekistan.

“The formation of archeology in Uzbekistan dates back to the 20s and 30s of the 20th century. During this period V.L.Vyatkin destroyed the ruins of Afrosiab (1925; 1929-30), B.P. Denike excavated the ancient Termez (192627), M.E. Masson excavated the Ahangaron Valley (1925-28), and the ruins of Ayritom (1932-33). . In the 30s of the last century, large-scale excavations were carried out by A.Yu. Yakubovsky in the Zarafshan valley (1934, 1939), M.E. Masson in ancient Termez (1936-38), V.A. Shishkin in Tali Barzu (1936 -39 years), in Varakhsha (1937-39 years), SP Tolstov, Ya.Gulamov in the ancient Khorezm oasis (1937-50 years), AP Okladnikov in Teshiktash and Machay caves (1938-39 years).), VV Grigorev in the ruins of Kovunchitepa (1934-37) carried out excavations. The collected archeological materials became an important source in the chronology of the history of Uzbekistan, new archeological cultures (Kaltaminor, Tozabogyop, Melon cultures, etc.) were studied and introduced into science. The discovery of a Neanderthal human skeleton in the Teshiktash cave in 1938 was a great discovery in the archeology of Uzbekistan and aroused great interest among scientists around the world. As a result of recent research, the study of the palaces and temples of Tuprakkala, Varakhsha, Bolaliktepa, Afrosiyob, Kuva, the discovery of ancient Sogdian inscriptions in Samarkand and Mug Mountains, Khorezm in Khorezm show that the culture of Uzbekistan has reached a high level. The establishment of the Institute of Archeology of the Academy of Sciences of Uzbekistan has allowed to further expand archaeological research in Uzbekistan. Founded in 1970 in Samarkand on the basis of the Institute of History and Archeology of the Academy of Sciences of Uzbekistan, the institute conducted extensive archeological observations and excavations in almost all regions of Uzbekistan in the 70s and 80s and found many rare monuments from the Stone Age to the late Middle Ages. For example, in Bukhara, Tashkent, Surkhandarya, Fergana, Samarkand regions Teshiktash, Amir Temur, Omonkutan, Obirahmat, Khojakent, Kapchigay, Obishir, Karatag (M. Kasimov, O. Islamov, N. Tashkentbaev, R. Sulaymonov, M. Khojanazarov) It is noteworthy that the study of ancient Stone Age caves, as well as new Stone (Neolithic) and Bronze Age sites in the Khorezm steppes. Especially in the southern districts of Uzbekistan, the discovery and study of many monuments of ancient agricultural culture (Sopollitepa, Jarkoton, Kuchuktepa, Mirshodi, Qiziltepa) (A.Askarov, T.Shirinov, A.Sagdullaev, Sh.Shaydullaev) are the genesis of ancient Bactrian culture where it was possible to observe the process of formation of the first urban culture. As a result of research, it was found that in the southern regions of Uzbekistan by the Bronze Age began to appear urban settlements. The monument to Sopollitepa, the first urban settlement in the country, is surrounded by a rectangular defensive wall made of cotton and raw bricks. Formed on the right bank of the Amudarya, Sopollitepa emerged as a stronghold fortifying the river crossing used in the Bronze Age. Another monument studied during this period is Jarqo'ton. This monument is the first city ruin in Uzbekistan. As a result of the study of Sopollitepa, Jarqoton fire temple, Jarqo'ton ruler's palace complexes, which are important in terms of architectural solutions in the ancient Eastern world, the archeological sites of Sopolli culture were recognized as the new center of Ancient Eastern civilization. As a result of this research, the formation of city-states on the southern borders of our country in the Bronze Age was proved.

An important part of the monuments of material culture are folk arts and crafts.

From the earliest times of history, works of art, handicrafts or folk arts and crafts have served to beautify human life, lifestyle, material environment, aesthetic enrichment. Handicrafts decorated with high aesthetic taste are valued as objects of artistic value, because their appearance, structure, decorative features have a positive effect on the mental state and mood of a person. Among the types of applied arts that produce handicrafts were ceramics, textiles, sewing, jewelry, wood carving, copper carving, metalworking, stone carving, and many other industries. Folk arts and crafts, which appeared in ancient times of our history, were also popular in neighboring regions. In particular, during the reign of Amir Temur and the Temurids, artistic handicrafts were further developed:

elegant fabrics, floral embroidery, jewelry, artistically decorated weapons, horse equipment, utensils were produced. The famous Spanish ambassador, Clavijo, was amazed by the unique patterns and elegant decorations of the Oqsaroy in Shakhrisabz, and noted that even the masters of Paris should follow their example. The emergence of folk arts and crafts dates back to ancient times. The needs of society, the development of which serves as a key factor driving the development of artistic crafts.

In addition, the rich and colorful intangible cultural heritage of our people is an invaluable treasure left to us - the generations of a nation with great spirituality and enlightenment. Our national values, traditions, holidays and celebrations, weddings and celebrations, folklore - epics, fairy tales, proverbs and sayings, music and dance, singing, etc. are invaluable spiritual property of the Uzbek people, polished through the tests of antiquity and centuries.Intangible cultural heritage is generally divided into the following 6 areas: 1. Word art. 2. Traditional music. 3. The art of spectacle. 4. The art of dance. National crafts. 6. Cultural environment. Epic traditions have a special place in our intangible cultural heritage. The epics of the Uzbek people "Alpomish", "Gorogly", "Qirq qiz", "Ravshanoy" and others are a unique hymn to the spirituality, courage and aria of our people. The epic "Alpomish" has a special place among them. "If the ancient and glorious history of our people is an endless epic, it would be correct to say that Alpomish is the royal verse of this epic."

CONCLUSION

In conclusion, the historical and cultural heritage is an important factor in uniting the people and educating young people in the spirit of loyalty to values, love for the motherland. During the years of independence, Uzbekistan has done a lot to preserve the historical and cultural heritage and show it to the world.

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Mavlyuda Hamzaevna Fayzullaeva
Termez State University
Associate Professor of World History
Mavlyuda Fayzullayeva@mail.ru

THE RELATIONSHIP BETWEEN PERSON AND FOOD IN SOCIAL LIFE (On the example of Surkhan oasis)

Abstract: *The article examines the traditional customs associated with food and eating culture, which is one of the components of material culture, and analyzes the national values and symbolic meaning of food, which testifies to the wisdom of our people.*

Key words: *Food, food, sweets, social life, ceremony, tradition, gift, wedding, bride and groom, drink.*

Language: *English*

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Introduction

The article highlights one of the topics that is being actively researched in the world of anthropology around the world today: the culture of nutrition, the relationship between man and food and social life special attention is paid to the symbolic and ceremonial aspects of food and eating, the prohibitions and restrictions on eating, and the symbolic meaning of eating.

In traditional ethnography, food, as a rule, has always been studied as an ethnographic triad of material culture: food, clothing, an important component of accommodation. Today, food anthropology is being dynamically studied by modern ethnologists, social and cultural anthropologists. And national cuisine has always been and will remain a unique object of study of classical ethnography.

The usual factors of natural-geographical, economic, historical-cultural and daily life influence the composition and preparation of food. Also, nutrition, which is an integral part of life experience, is a necessary condition for human existence. This means that the relationship between man and food is related to social life and is formed against the background of practical knowledge. It should be noted that special attention should be paid to the symbolic and ceremonial aspects of food and eating, the prohibitions and restrictions on eating, as well as the symbolic meaning of eating.

In particular, when studying the customs of cooking and offering food to each other, we pay attention to the tradition of "anointed mouth" associated with wedding ceremonies in the villages of Bandikhan district of Surkhandarya oasis. When the suitors went to the girl's house, as a sign of consent to the girl, she melted butter in front of the suitor and the suitor had to eat it. This dish is a symbol of kinship on both sides, on the basis of which it is given that he gave them his daughters as gentle as butter, while at the same time pointing out that the future life of the youth would be as smooth, gentle and fat as this butter.

Then when the bridegroom's bridesmaids returned, they asked, "How is your mouth?" they asked. If he says, "Yes, he's anointed," then they know the girl has agreed. The Khorezm Uzbeks, on the other hand, made nine layers of gifts. The acceptance of the gifts indicated that the girl agreed. On the contrary, eight of the layers and one loaf were returned if they did not agree. As can be seen from the above, the dishes here have taken on a symbolic meaning and they have expressed their thoughts through these dishes. The tradition of treating bridesmaids with ceremonial food was also practiced by all the peoples of Central Asia. For example, in Kazakh peoples, when brides go to a girl's house, both parties agree on

the marriage, and after a thick cut, the traditional ceremonial dish is a lamb with a tail. The meal was served first to the groom and then to the bride, which was a condition not to break the agreement between them. In Kyrgyzstan, too, the ritual of "thick cutting" is reinforced by eating the traditional dish tails.

In the Surkhandarya oasis, the bridegroom fell in love with the groom on his wedding day, when he visited the bride's house.

This ritual is called ‘nine plates’, and various dishes are served on nine plates by the yangs. Among them, on a separate plate, was brought to the bridegroom a bone marrow with meat. The bridegroom took a bite of the marrow and passed it to his friends, and they all ate one by one. At the heart of this was the good intention that the bridegroom's friends would reach such days.

In the Kipchaks of the Fergana Valley, a "mother plate" made of mutton breast, prepared by the girl's mother for the groom, is included in the nine-plate ceremony. In turn, the groom tasted this dish to his most esteemed guest.

Boghara, Khojamulki and Kumkurgan district of Surkhan oasis In the villages of Karsakli, a sheep's head is placed in front of the groom. Now, on the contrary, the friends bit the head one by one, ate it, handed it to the groom, and the groom had to eat the whole head to the end. With this, the groom wanted to prove his strength and vigor. Similar ceremonies have been held in other regions of the country. For example, in Tashkent, two trays of pilaf come to the groom. The bridegroom tastes the rice in the first bowl and passes it to the bride and her friends. And they have to eat to the end. With rice in the second bowl, the groom treats his unmarried friends. Here, the food in the bowls took on a symbolic meaning, as if sharing happiness with the bride’s unmarried friends and the groom’s unmarried friends. In traditional wedding ceremonies, food is not only symbolic, but also performs a number of magical functions.

In particular, in the villages of Denov district of Surkhandarya oasis, after the arrival of the bride, on the table was placed a slurry cooked for the bride, and the bride was the first to taste it. Named "Kelin Bulamik" because it was cooked for the bride, it was made with the intention that "our bride's heart will be as soft and gentle as this Bulamik". We see that such ceremonies were held in other nations as well. However, although such ceremonies differed in the form in which they were performed, they had the same content in terms of purpose and essence. For example, in the Tajiks of Qorategin and Darvaz, during the bride's unveiling, a "tarhovla" (a thick dish resembling a slurry made of flour and oil) was brought. The bride sat without touching him. Then his mother-in-law said, “Here are my gardens for you, and now your life depends on them. Take it and eat it. ' After that, the bride reached for the food. Of course, the mother-in-law symbolically said this to her daughter-in-law, and the daughter-in-law, in turn, was waiting for warm words from her mother-in-law in her new home. In the middle, the meal served to express the mother-in-law's warm relationship.

In the Upper Zarafshan Tajiks, too, after the wedding, when the mother-in-law heard that her daughter-in-law's face was bright, she cooked halva, put it on a willow plate, and went in to see the bride with twenty chalpaks.

In the villages of Sariosiya district of Surkhandarya oasis, they put the dish of moshkichiri, saying, "Let it become moshi-rice with the addition of our bride." First, the new bride says in her new home, "Let her mingle like rice, be gentle, meek, and enterprising," and second, because she has the ability to reproduce, she has the magical intention of "multiplying herself." We can see this tradition in the Uzbeks of Namangan. In the village of Akjar in the Sherabad district of the Surkhandarya oasis, a bridegroom was placed in front of the bride.

From the above, it can be concluded that modern anthropology emphasizes the importance of food in regulating the relationship between people and events and explores the symbolic aspects of food culture. In particular, the fact that people eat at the same table creates intimate movements It should be noted that although the study of material culture is one of the leading directions, the culture of nutrition has been little studied. However, food is seen as a reflection of economic-cultural types, as a product, as a cultural code, as a place of memory, and so on. The peculiarities of the national cuisine embody the ancient roots of the culture of this or that nation. Hence, the subject of nutrition is seen by ethnographers as part of material culture, but has found its place conceptually under the specific condition of anthropology. Indeed, the study of food culture is becoming a research center for anthropologists.

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Lobar Kadyrovna Eryigitova
Tashkent state Termez branch of the Technical University
teacher

Bibigul Allaqul Khudoykulova
Tashkent state Termez branch of the Technical University
daughter, - II year student
l.eryigitova@mail.ru

SOME FAMILIES ARE DIVORCED SOCIAL ASPECTS OF RESIDENCE: PROBLEMS AND SOLUTIONS

Abstract: *This article discusses the negative impact of family divorces on family stability, as well as the causes and types of family divorces.*

Key words: *disputes, reasons for family divorce, divorce petition, lawsuit, types of divorce, social consequences of divorces.*

Language: *English*

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Introduction

While the problem of family separation is currently the most pressing problem in society, its negative consequences threaten the stability of social relations in society. The existence of family divorces in our country also attracts the attention of the general public and encourages to take the necessary measures to find a solution to this problem. Divorce affects millions of people — especially children, women, men, and relatives of those who have been divorced

All this indicates the need to pay serious attention to the issue of divorce in the Uzbek family and to develop scientifically based measures to prevent it and reduce its negative complications. [P. 1,4] First of all, it is important not to rush in choosing a spouse. Second, if divorce is unavoidable due to the demands of life and the advice of experienced people, it is better to refrain from having children. Third, it is necessary to take measures not to negatively affect the divorce, parents and children's lives. Fourth, divorced couples need to maintain a positive relationship with each other because it is in the best interests of both parties.

Fifth, they should not give negative information to their children about a divorced husband or wife, otherwise it will lead to negative perceptions about them. Sixth, divorce should not be seen as a last resort in resolving family problems, and it should be borne in mind that divorces affect not only the divorced but also the entire family and close relatives. [2, p. 9]

As a cornerstone that brings happiness to the family and sustainability for generations, it is also a guarantee of the unity and integrity of society. However, all the conflicts that arise in the families of our society today about the rights and responsibilities of the couple nor should it cause the family to fall apart. The majority of divorces are due to the fact that many of our young people are not ready to get married, most of them do not consider it their duty to manage the family and provide for them financially, and their children do not fully understand their responsibilities as housewives and mothers. Another factor is the mother-in-law relationship. This is one of the most common reasons for rulings. In this regard, our daughters-in-law have the right to raise their mothers-in-law, and mothers-in-law see their

daughters-in-law as some of their whimsical daughters.

Then would a conflict of interest lead to a harmonization of goals? Divorce, in turn, can lead to other problems. Although the equality of husband and wife is enshrined in family relations and family law, their relationship should be based on our national values, that is, listen to the elders in the family, respect them, and obey them because the man is the head of the family. [3, Pp. 68-69] At the same time, we can conclude from the observations that young married people are taught not only the legal basis of marriage, but also its psychological basis. should be delivered in a simple and understandable way. Analyzes of divorces also show that in addition to the inability to reconcile in such a negative way, such factors as women's access to the market, men's inactivity, jealousy, infidelity, and increasing external labor migration also serve as factors. When a couple applies for a ruling in court, they need to understand that this will negatively affect the fate of their children. The issue of rulings is not a matter of yesterday or today, but in many cases, officials talk about projects that prevent rulings, the work of local conciliation commissions. but it is becoming commonplace for homeless, hard-hearted people to become living orphans. When the Republican Research and Practice Center "FAMILY" in April-September 2018 studied the causes of divorce of 18,521 families on the verge of divorce, it was found that the following factors serve as the cause of family divorce: [4, p. 87]

1. 48.5% of domestic disputes between couples
2. Interference of other third parties in family affairs - 17.4%
3. Infertility - 5.3%
4. Material deprivation, spouse unemployment and economic problems - 6.3%
5. From alcoholism and other harmful habits - 5.5%
6. Internal and external migration - 3.5%
7. Other various reasons - 11.3%

What do you think is the main reason for family divorces on social networks? In an internal survey, the following reasons were listed by our compatriots who use the networks:

1. Luxury, which has become a tradition of various extravagances.
2. Taxation of mothers-in-law by the bride.
3. The groom's taste for property by the bride.
4. Brides carry gossip to their father's house.
5. Addiction to telephone and internet networks.
6. Lack of independence of young people in various matters.
7. Guys in the family just try to keep their word.
8. Distance of girls from "okay".
9. Ignorance of religious knowledge.
10. The concept of mutual respect in interpersonal relationships loss
11. Impatience and not admitting one's guilt.

Research shows that the problems of young families on the verge of divorce often do not resemble each other's problems. But it all has its solution. There was a great opportunity to save the young family before the divorce. Among the reasons for the divorce were many divorces due to conflicts with the mother-in-law. they demand their debt from the bride Brides, on the other hand, should consider it an honor to serve their mother-in-law and father-in-law based on our mentality. On the basis of such a relationship, the bride should not be seen as a maid, and the groom should be able to instill in the heart of the bride a high respect for his relatives. Some of the divorces in young families are divorced on the grounds of infertility. According to UNFPA, the United Nations Population Fund in Uzbekistan, 64% of young people today do not have enough information about reproductive health. [5, pp. 31-32]

They get information about this not from their parents or an expert in the field, but from their peers, from the information that is spreading randomly on the Internet. As a result, many of them have a misconception about life after marriage, or do not have a clear idea of how to approach certain issues.

According to a study conducted by the Republican Research and Practice Center "FAMILY" in 2018 with high school graduates, 86% of boys and 93% of girls want to learn more about sex. [6, p. 96] I think the reason for this desire. about adequate reproductive health for young people in schools, littsey and colleges when not informed by experts. The goal is to prioritize more reporting as they are conducted. Having information about a healthy lifestyle, what sex life is like, sexual puberty, the causes of infertility, and what modern medicine has to offer is an important step in preparing a family. [Pp. 7,103-104] It is a shame in our mentality to talk about sex, to discuss such a relationship. The appearance of a gap in this direction does not lead to a good result, of course. Another common reason for divorce is that young people are not ready for independent living.

The Family Code of the Republic of Uzbekistan sets the minimum age for marriage at 18 for boys and 17 for girls. Public opinion polls show that 85.7% of boys and 22.3% of girls actually prefer marriage after the age of 22. It is clear that there is reason to change this. Another aspect is that before marriage, parents should pay attention to the intellectual and financial independence of their children, which is one of the important conditions for the stability of family life in the future. The fact that 30% of brides who become mothers are girls between the ages of 15-19 is also the most painful among family problems.

Such a young family and childbearing increase the likelihood that a young mother's illiteracy will be a serious cause of family conflict, especially divorce. [8, pp. 25-27] Another aspect that led to the divorces was the lack of material in the family. It has long been the norm in our society for the head of the family to

provide for his wife and children in full. Grooms can only truly have the status of "head of the family" if they rely on their own skin and hard work, rather than relying on their father's money and the power of their family, who earn honest food and value what they earn.

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QR – Issue QR – Article

Abdulhakim Khollievich Boronov
Termez State University
Faculty of History with young people
Deputy Dean for Performance
Buronov.A@mail.com

DEVELOPMENT AND PROGRESSION OF NATIONAL CRAFTS IN UZBEKISTAN

Abstract: *This article provides information on the history of the organization and development of handicrafts in the southern oases of Uzbekistan. The main causes and consequences of the decline of handicrafts as a result of the main shortcomings in the development of the national handicrafts, which developed over the centuries, especially during the Soviet era, especially as a result of artificial barriers to the development of handicrafts of the Uzbek people.*

Key words: *Termez, Pattakesar, home-based work, national handicrafts, Termez ginnery, Oktash handicraft cooperative, Khojaikon salt mine, Krasny Kojevnik handicraft cooperative, cotton industry complex.*

Language: *English*

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Introduction

Craft production is one of the key factors in the development of a society and is considered as a social class where craftsmen have a special place in society. The equipment created by them is a folk way of life, and rare works of art adorn the palaces of the rulers and attract the attention of other nations. Over the centuries, national handicrafts have improved under the influence of various factors. It should be noted that during the years of independence, national handicrafts, cultural heritage of the people, preservation of traditional national values, care for artisans in Uzbekistan have risen to the level of state policy. Preservation and development of national culture, restoration of traditionalism in production in the field of handicrafts has become a natural process. The holding of the first Republican Fair of Folk Masters and Craftsmen on October 24-25, 1995 in Tashkent in practical cooperation with the UN Permanent Mission to Uzbekistan played an important role in the development of this process. Involvement of families in entrepreneurial activities in the regions, their stable and additional source of income, further development of national crafts, implementation of women's entrepreneurship initiatives, the implementation of promising ideas and projects of young entrepreneurs and on this basis the basis for employment is being created. The decision of the President of the Republic of Uzbekistan Sh.M.Mirziyoev dated March 7, 2019 No PP-4231 "On additional measures for the broad involvement of the population in entrepreneurship and the development of family business in the regions" Factors such as further expansion and improvement of production of export-oriented, market-oriented agricultural, industrial and handicraft products with the involvement of socially useful labor are taken into account. One of the main issues we want to study in this article is the history of handicrafts in the southern oases and the main shortcomings in the development of national handicrafts during the Soviet era, and their consequences.

The Uzbek people, with their rich cultural heritage, have long paid great attention to handicrafts. The Avesto, one of the oldest written sources, also covers the history of handicrafts a number of scientific sources and research papers record a great deal of information on the history of the craft and its

branches, as well as its place and importance in social life. By the time of Soviet rule, however, the development of the national handicrafts, which had flourished over the centuries, had been dealt a severe blow. Neglect of the handicraft industry, treating it only as an example of an exhibition, especially an artificial barrier to the development of handicrafts of the Uzbek people - were the essence of the policy of the Soviet government in this area. This led to the decline of national crafts.

In the conditions of Turkestan there was a problem of resumption of cotton production on the basis of handicrafts. Historically, artisans have served the tastes and customs of the local people, even making products that would be exported without large industrial goods. For example, in 1921, handicraft products (Oriental carpets, Asian vertical atlas, etc.) worth 1923 thousand soums were exported. In Surkhandarya, the movement to attract artisans to handicraft cooperatives began in 1926. In the same year in the city of Termez (Pattakesar) on April 5, 1926 there was a mining and construction named "Kojevnik", "Khurshid", on April 12 "Krasnyi jenshiny Vostoka", on April 27 "Lenin" horse-drawn carriage. May 11, Krasny Stroitel, 1930, Progress, Voskhod, 1934, Kyzyl Tuyachi, November 15, 1939, Utilpere Rabotka. , "Rodina" in 1940, "Pogranichnik" in April 1941, "VKP (b) XVIII Party Conference" construction artel was established on January 18, 1941 and operated in different years. In 1927-1928, industrial enterprises of Surkhandarya region produced goods worth 2,072,000 soums, while small handicraft enterprises produced goods worth 3,884,000 soums.

Of this, 78.9% was accounted for by the handicraft industry. The analysis of these figures showed that the handicraft industry was dominant in Surkhandarya district during these years. During this period, there were specific reasons for focusing on the revival of the small handicraft industry, as these handicraft cooperatives were performing the following most important main tasks:

Due to the lack of large enterprises that produce products necessary for the needs of the people, they are replaced; Assist in reducing the number of unemployed in rural areas;

While satisfying the rural demand for industrial products to a certain extent, it has played an important role in addressing issues such as having a positive impact on agricultural development. It should be noted that in a remote city like Termez, the production of handicrafts had a special place. This is due to the fact that in the 1920s there was a shortage of factory-woven fabrics in Termez, and the population's demand for fabrics produced by weavers increased several times. Local artisans not only satisfy the demand of the population for cotton fabrics, but also flour mills, oil mills, light industry in the food industry. tanners and shoemakers made an important contribution to meeting their demand for footwear. During the severe economic crisis, shortages of food, clothing, household goods and tools, handicrafts were able to fully meet the needs of the population in these products. During these years, a number of works were carried out at the Termez ginnery. In 1926-1927, the Termez ginnery was equipped with new press machines. In the 1920s, the Termez ginnery produced goods worth 1.9 million soums a year By 1939, products worth 14,524,000 soums were produced, which in 1939 was 13 times more than in 1920. In Termez, small-scale handicrafts based on manual labor produced a certain amount of products, and there were almost no enterprises operating on electricity. We can learn this from the following information. The streets of Termez were mostly lit at night with kerosene lamps. After the formation of Surkhandarya region on March 6, 1941, its population reached 335,000 people. As a result of the establishment of the region, a new period of growth has begun in the activities of industrial workers, who have a special place in the national economy of the region.

However, the outbreak of World War II, which left a painful mark on the lives of the peoples of the world, also thwarted the plans that had to be carried out by the industrialists of the region. As a result of the call-up of men, who were the main labor force, they were replaced by young men and women who were still poorly qualified. During the same period, some artel leaders also made serious mistakes. In other words, the issue of vocational training for newcomers and work with women was carried out very slowly. As a result, a number of artel and workshops were temporarily closed due to lack of specialists. In 1940, there were 18 handicraft cooperatives, and in 1941 their number dropped to 11.

The respect for the right of a soldier to show courage at the front encouraged everyone working behind the front to work better and more productively. Also, on June 26, 1941, there was a bureau of the former Surkhandarya regional party committee, which discussed the issue "On the reconstruction of industrial and transport facilities in accordance with the war." As a result of the collapse, destruction and evacuation of many large industrial enterprises built in the western regions of the Union during the war, the Nazis took over most of the daily life of the population and the production of products for the front.

As a result, the range of products produced by craft cooperatives has increased and new craft cooperatives have been formed. In 1942, the Oqtosh handicraft cooperative began processing raw materials from the Khojaikon salt deposit. In 1943, a handicraft cooperative called "Krasny Kojevnik" began to operate in Termez. As mentioned above, the range of products produced by handicraft cooperatives has also increased.

CONCLUSION

In conclusion, it should be noted that the development of national crafts in the southern oases of Uzbekistan The issues of development of national handicrafts on the basis of home-based work have a special historical and scientific significance. Thus, in this article, a scientific analysis of some issues related to the organization and development of handicrafts in the southern oases.

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Tashkentboy Rajabovich Pardaev
Termez State University
Candidate of Historical Sciences

HISTORY OF THE FORMATION OF THE FUEL AND ENERGY INDUSTRY IN THE SOUTHERN REGIONS OF UZBEKISTAN (1946-1990)

Abstract: *The article provides detailed information on the work done in the second half of the twentieth century on the development of the fuel and energy industry in the southern regions of Uzbekistan and its results, as well as mistakes and shortcomings.*

Key words: *industry, geology, oil, coal, gas, energy, trust, pipeline, cubic meter, group.*
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Introduction

In the post-war years, some work has been done to develop the fuel and energy industry in the southern regions of Uzbekistan. In particular, in 1947, 11 km of oil pipelines were laid at the Lalmikor enterprise and 2 oil wells were drilled. these works were left unfinished. Exploration of Kashkadarya's mineral resources began in 1948. In the same year, the Kasan Oil Exploration Group was established.

This oil exploration group explored Saxondara, Karakir, Doltanli, Oloviddin fields in 1949-1950. Based on the research, the geological condition of the Middle Village, Atchi, Tashbulak, Buva Shadi areas was determined. In 1954-1955, a geological conclusion was reached about the presence of oil and gas resources in the fields of North Mubarak, South Mubarak, Black China. In 1956, drilling of 8 wells was carried out in the North Mubarak Square. In 1956, an oil exploration expedition was organized in Mubarak, and in 1958 the South Mubarak field was discovered. On December 30, 1961, the Council of Ministers of the Uzbek SSR took over the eastern Kasan and Surkhandarya oil exploration expeditions from the Uzbekneftegaz trust in Bukhara. It was decided to establish a trust "Karshineftegazrazvedka" in Karshi. This trust was established on January 12, 1962. Oil production from the fields in Kashkadarya region began in 1965, and gas production in 1966.

In 1966, the Mubarek-Zirabulak gas pipeline supplied gas to the cities of Samarkand, Tashkent, the Fergana Valley, Kyrgyzstan and Kazakhstan. In 1963, Surkhandarya oilmen extracted 202,753 tons of oil instead of the planned 200,000 tons. During this period, the number of oil wells increased to 22 in Khovdak, 38 in Kakaydi and 48 in Lalmikor. In 1966, oil production in the region increased 2.5 times compared to 1940. During this period, the volume of oil, coal and gas production in Surkhandarya region has increased year by year. In particular, 2,000 tons of coal were mined in 1950, 58,000 tons in 1958, and 180,000 tons in 1966. In 1966, coal production in the province increased 56 times compared to 1940. Oil production rates have also increased due to the commissioning of a number of oil wells. In particular, 161,000 tons of oil were extracted in 1950, 191,000 tons in 1958, and 209,000 tons in 1966. Since 1958, gas production has been established in the region. Gas began to be extracted mainly from the Lalmikor fields. In particular, 1.34 thousand cubic meters of gas were extracted in 1958, and 17.4 thousand cubic meters in 1966.

In 1966, 161.1 million cubic meters of gas were extracted from the territory of Kashkadarya region, in 1970 this figure reached 3232 million cubic meters. In April 1971, Karshineft, an oil and gas production department under the USSR Ministry of Oil Industry,

was established in Karshi. In the tenth five-year period, gas prospecting geologists discovered and commissioned the Shurtan, Kultak, Zevarda and Pomuq fields with a total volume of 700 billion cubic meters in the foothills of the Karshi Desert and Gissar Mountains. In 1977, 8 billion cubic meters of gas were extracted in Kashkadarya region, in 1979 - 9 billion cubic meters, and in 1980 - 14287 billion cubic meters [4].

In 1978, the construction of the 403-kilometer-long Shurtan-Syrdarya GRES gas pipeline began. Due to the commissioning of this gas pipeline, the population of the Fergana Valley and Tashkent region has been provided with uninterrupted gas supply. In 1978, construction began on the Shurtangaz field, which could produce 8 billion cubic meters of gas a year. If in 1966, 164 million cubic meters of gas were extracted in the Kashkadarya oasis, in 1967 this figure reached 1 billion 755 million cubic meters, in 1968 - 2.5 billion cubic meters, in 1969 - 2.7 billion cubic meters, and in 1970 - 3 billion 232 million cubic meters. In 1968-1970, work began on the construction of a gas-sulfur plant in Mubarek. The plant was built by four major construction companies: Bukharagazsanoatqurilish, Sredazneftegazstroy, Samarkandtrans Qurilish and Karshi Qurilishboshkamlari. It can be said that the sulfur plant in Mubarek was the only and the first gas processing enterprise in the country, which processed 47 billion cubic meters of gas a year and produced 220,000 tons of sulfur. At that time, there were only such enterprises in the world in France and Canada. 60 enterprises provided assistance in the construction of the plant. In 1971, the first stage of the plant was built and in 1978, the second stage was built and put into operation. In connection with the construction of the plant, the city of gas workers Mubarak appeared here.

The gas industry in Uzbekistan became a leading industry in the 1970s. 500 billion cubic meters of gas and oil reserves were discovered by Uzbekneftegaz in Mubarek, Urabulak, Kultak, Uchkur, Saritosh and Karavulbozor regions [5]. In 1979, the second line of the Mubarek Gas and Sulfur Plant, consisting of three blocks, was put into operation. The plant has the capacity to supply 10 billion cubic meters of purified gas a year to the country's main gas pipelines. In 1980, the Mubarek Gas and Sulfur Plant employed 870 people. In the same year, the plant produced 159.7 thousand tons of sulfur. After the commissioning of the third stage of the Mubarek Gas Processing Plant, the plant has the capacity to process 15 billion cubic meters of gas and produce 314,000 tons of sulfur per year. In 1985, the Shurtangaz plant was built to extract 30 billion cubic meters of gas and 750,000 tons of oil and gas condensate from gas fields in Kashkadarya region. The discovery and commissioning of rich gas fields in the Karshi steppe has made it possible to build the Tallimarjan GRES, the largest power plant in Central Asia. The capacity of this GRES was 3.2 million kilowatts. The largest coal deposit in the south of Uzbekistan is located near the city of Shargun, where coal has been mined for many years in Surkhandarya, Kashkadarya, It has met the coal needs of the people of Khorezm and Karakalpakstan. Construction of the Shargun coal mine, which began in 1950, began in 1958. The Shargun mine was the leader among the CIS countries in terms of the length of the cableway, and the second in the world in terms of the quality of gypsum produced. Shargun has been a provincial city since 1973. In 1973, compared to 1958, coal production at the Shargun deposit increased almost sixfold. In the same year, the number of employees in the Shargun Mining Construction Department exceeded 1,800. Loaders, conveyors, coal brewing equipment imported from Donbass, Angren, Zaporozhye and a number of other enterprises were installed at the Shargun deposit, which has an average annual production capacity of 36,000 tons of coal, during the 1970s and 1980s. However, due to poor technical safety at the Shargun coal mine, there have been occasional economic losses and accidents. For example, in 1976-1979, 204 hours of working time were lost and 214,000 rubles were lost in the coal mine due to lack of technical safety.

In addition, during these years, 2 deaths, 14 injuries and 54 people became disabled due to negligence in the process of underground and open pit coal mining. During this period, the use of coal, gas and oil deposits in Surkhandarya region and the extraction of minerals from them also increased from year to year. If in 1975, 153,000 tons of oil and 25.2 million cubic meters of gas were extracted from the Khovdak, Kakaydi, Uchqizil and Lalmikor underground reserves, by 1980 this figure had doubled. [10] By 1990, the region had produced 126.5 thousand tons. oil, 17,545,000 cubic meters of gas, 220,000 tons of coal were mined.

At the beginning of 1991, 157.2 thousand apartments in the region, including 115,000 in rural areas, were supplied with natural and liquefied gas. This year, the supply of natural and liquefied gas to households in the region has reached only 84%. The discovery of extremely rich natural gas fields in Kashkadarya has made Uzbekistan one of the leading gas-rich regions of the USSR. As early as the 1960s, Uzbekistan ranked fifth in the Union in terms of natural gas reserves. The availability of huge underground natural resources in the republic was supposed to solve many socio-economic problems in the region, increase the material well-being and living standards of the population.

CONCLUSION

However, Uzbekistan, which was in the system of imperial relations, could not independently manage its extremely rich natural resources. Profits from the

republic's underground reserves would not go to the Uzbek treasury.

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Mushtariy G'ayrat qizi Boymuradova
Termez State University
researcher,
history student

THE MOST HOLY AND GREAT FOOD OF THE UZBEK PEOPLE (On the example of Surkhan oasis)

Abstract: *The article analyzes the fact that bread is revered in the Uzbek people as the most sacred and great food, and the customs and traditions associated with it are deeply rooted in the life of the population, as well as the unique types of bread in the Surkhandarya oasis.*

Key words: *Bread, tovatosh bread, obi bread, gijda bread, patir bread, shirmoy bread, lochira bread, kayrma, help bread, yeast.*

Language: *English*

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Introduction

The article describes the different types of baking in Uzbekistan, especially in the Surkhandarya oasis, including tandir bread, pan bread, gas-oven bread and wheat bread, barley bread, corn and white corn bread and other types depending on the flour. The division is illuminated. It is also noted that in Uzbek cuisine, depending on the technology of preparation, it consists of obi bread, gijda bread, patir bread, shirmoy bread, lochira bread. Bread is a blessing that has long been revered and considered sacred in human daily consumption. The peoples of the East, especially in Central Asia, probably do not have a household that does not eat bread. Archaeological evidence suggests that the cooking and consumption of cereals began between 10,000 and 15,000 years ago. During this period, fire was invented and it was possible to cook and eat grain. Initially, the corn was dumbled in the coals, then roasted inside the corn, the cooked grain was crushed and eaten.

Almost a chapter in the Avesto is devoted to bread, described as the most valuable product of agriculture. With the advent of the crumb, instead of grinding the grain between the stones and eating it in the form of porridge, he began to make flour from the grain and knead the dough and bake bread on a heated stone or buried in the snow.

With the discovery of yeast and the creation and improvement of ovens, tandoors, pans, and other baking utensils, it has risen to a newer, more modern stage of baking. Most importantly, bread baked from yeast-baked dough is baked in the heat and on its own steam, leaving many tiny pores in the baked bread. The porosity of the bread makes it easier to digest in the body. The chemical composition of bread made from wheat flour consists mainly of 30-35% protein, 60-70% carbohydrates, fiber, vitamins V, V ,, RR, mineral salts, as well as iron, calcium, phosphorus and other substances. In Uzbekistan (in general, among the settled population of Central Asia) there were different types of baking (closing) method. Accordingly, tandoor bread, pan bread, gas-oven bread and other, depending on the flour milled grain is divided into wheat bread, barley bread, corn and white oat bread and other types.

Depending on the technology of preparation in Uzbek cuisine, it consists of obi bread, gijda bread, patir bread, shirmoy bread, lochira bread. In the preparation of Obi bread (fors.-taj. - means watery bread), mainly wheat flour, is added by adding yeast and salt. Obi bread is characterized by a relatively loose dough, the small size of the dough (about 200 g). In the gijda method, the dough is made by adding wheat flour, yeast and salt, and then kneading for a

long time. In Gijda, the dough becomes stiffer and the bread is made thicker. Below we want to talk about the types of bread that are mainly typical of the Surkhandarya oasis. In the Surkhandarya oasis, in addition to baking bread in an oven or a pot, they also baked it in a “tovatash”.

Ethnographer I. Jabborov said, “Uzbeks in southern Uzbekistan and Tajikistan ate bread in a pan or on a hot stone. They soaked the yeast in hot milk and baked a mixture of melted lamb fat or butter and crushed jizz in the oven, in a pan or in a pot. Tovatosh bread had such a property that it did not harden even after ten days, and was very strong and persuasive. Second, both sides of the bread looked the same, and its right side was visible only through the remaining traces of the thumb. Breads baked in Tovatosh are called Tovatosh bread among the people of the oasis. K.Sh. Shoniyozov and N.G. Boroznas say that until the 1930s, the Kipchak, Qarluq, and indifferent ethnic tribes of the republic baked bread in stone pans. However, Boyvat district of Shurab, Chilanzar, It is still prepared in the villages of Khamkon, Sherabad district. The tradition of eating a lamb when it is slaughtered and boiled in soup is still preserved in the oasis. In Denau and Altynsay districts, the layer is called rotten patir. When the dough is spread thinly and cooked with hips and meat, it is called minced meat. When cooked with onions, it is called onion patir. The chopped greens, especially in the foothills of the Kuhitang foothills, are served as a spring treat as a spring treat. To make the patties, the dough is spread out thinly, sprinkled with greens, wrapped, made into patties and baked in the oven. The puff pastry (puff pastry) is also made by spreading oil between the layers like a puff pastry and the puff pastry face is pinched by hand or the edge of a wooden spoon is beaten and decorated, then cooked in oil in a pot and sprinkled with sugar. Those who came to the girl's Fatiha wedding in the oasis were first eaten by breaking the fold. In order to prepare the layers and layers of the Fatiha wedding, the groom held a “layer baking” ceremony and baked 20-24 layers and layers and sent them to the bride.

One of the daily breads of the forgotten, cattle-breeding population today was the komoch (komma). It is a kind of water, mixed with milk, and cooked in a coals. In the villages of Koshchinar and Vakhshivor, bread was called gundi bread, while in Tajikistan bread was called komoch. “The bread was baked in the oven, but on cold rainy days it was baked in an oven in a fire or in a cauldron, turning both sides over and frying,” writes ethnographer B.H. Karmisheva. The ancient folk epic "Alpomish" also contains information about the bread, which our ancestors have been preparing for a long time. In addition, other nations in Asia, includingIn Iran, aid was made on more ceremonial days. In the farming Pamir Tajiks, on New Year's Day (Navruz), each family cooked large milk and fat dumplings weighing 1 to 2.5 kg, and the first family members tasted, "May this year's harvest be abundant and our blessings remain with us." saw, then shared with others. It should be noted that the custom of sharing the bread of the ceremony, first to family members, and then to others, in order to "bless" it, was also practiced in European nations.

Even today, in some mountain villages, bran flour is used to make bread. They do not put it in the oven because the oven does not hold the bread made from it, i.e. the bread falls off. So they bake it in the oven coals, or in the oven coals. Breads made from it, which could not be held in an oven at all, were baked as an aid.

Lochira - knead the dough by adding ordinary flour, water and salt and spread it thinly, making walnut-shaped chunks. Lochira was cooked by 2-3 women mainly in the amount of up to a month before Ramadan, in preparation for fasting.

The lochira is spread out just as thinly and cooked in a pan. Before fasting, I saw my mother (grandmother) cooking in the oven. It would cook up to 100 in one cooking. It’s crispy (just like cracker biscuits). Because lochira was thin, it had a long shelf life. So they put it in a bag so that the air could pass through. When the soup is boiled, they take one and pour it into the soup and it immediately dries. The lochirs are also covered in the oven. Today, it is mostly covered in the oven. In the villages of Denau district, lochira was baked in the oven and chicken soup was made as much as possible that day. The peoples of Iran and Afghanistan also cook lachira in the tawatosh, which they call churek. They add butter and eggs to the dough. Livestock population (mainly bells) moved to pastures in the summer and lived in grasslands (black houses). The bread was baked in a pot that they carried with them. The pot patir, one of the cattlemen’s favorite breads, is now forgotten just like tovatosh bread. Her favorite is that when it is cooked, it is deep in the middle, like a pot, and butter is poured in the middle. The hot patir was broken off at one end and dipped in butter and eaten Karim Mahmudov says that the pot is filled with yeast, but in Surkhandarya the yeast is not added, it is made, and the dough is not filled with yeast, but the dough is also filled with oil. In the village of Qarluq, the pot is called patir katırma. In general, in many villages it is called katyrma. In the Surkhandarya oasis, one of the traditional breads is kayryma. Women who had children ate it until the "chilla" came out. This bread was rolled up a lot and then baked in the oven. The bread is made in Denau district as follows. He made one zuvala into seven, made zuvala again, repeated this case up to seven times, and then glued it. There will be no pores between the baked bread. Well-baked bread does not hurt the stomach of a baby who has not yet adapted to the external environment. If a breastfeeding woman eats another loaf of bread, the breast of the breastfed baby will be irritated. That is

why it is still a tradition to give bread to women who have just given birth in the oasis.

In conclusion, it can be said that in the Uzbek people bread is revered as the most sacred and glorious food, and the customs and traditions associated with it are deeply rooted in the life of the population.

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Sayyora Abdusoatovna Ergasheva
Termez State University,
Senior Lecturer of the Department of World History,
Ergasheva.Sayyora@mail.com

CRAFT OF SURKHANOAKH FROM THE HISTORY OF DEVELOPMENT

Abstract: *The article covers the history of handicrafts in the Surkhandarya oasis from ancient times to the early Middle Ages on the basis of scientific findings of archeological research conducted over many years. The main focus in the Surkhandarya oasis is on sewing, pottery, weaving, blacksmithing, glassmaking and shipbuilding in the Middle Ages. Also, Sopollitepa, Jarqo'ton, Budrachtepa, Kuchuktepa, Pishaktepa, Tallashkan, Jondavlattepa, Qiziltepa, Bandikhontepa, Gozimulla, Gozimulla, There are opinions about handicrafts found in Hayitobodtepa, Tumankurgan.*

Key words: *handicrafts, needles, pottery, pottery, keli, mill, textile machine, master potter, pottery wheel, metallurgy, weaponry, glassmaking, surmadons, knives, sickle, tesha, ketmon, candlestick, surmadon, eyebrow, mirror, xumdon.*

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Introduction

The history of handicrafts in the Surkhandarya oasis dates back to ancient times. If we look at the history of handicrafts, archaeologists have found that a needle made of fish bone found in Mesolithic monuments (found in the Kayla monument, observed in Zarautsoy paintings) shows that Mesolithic people were engaged in sewing. This needle is reminiscent of modern needles in terms of shape and is the oldest needle. In the III-II millennia BC in Central Asia there was a second division of labor - the separation of agriculture from handicrafts. During this period, such crafts as metalworking, pottery, textiles became widespread. Since the end of the Neolithic period, pottery pots have been found, as well as material sources showing that soft stones were made of millstones. Although pottery originated in Central Asia during the Neolithic period, its rapid development is associated with the discovery of the pottery wheel in the Bronze Age.

The introduction of the high-speed wheel in pottery allows for the production of a large number of high-quality, inexpensive, ceramic vessels of various shapes. Master potters with their own style and traditions emerge. According to Academician A. Askarov, each mahalla had its own workshop with its own logo or logo. The discovery and exploration of Sopollitepa in the south of Uzbekistan was of great importance. Archaeologist AA Askarov studied this hill in detail. The findings from this monument belong to a culture whose first monument was named Sopollitepa. During the period of pottery culture, the production of pottery was highly developed. No pottery of any period can match the maturity, extreme delicacy, well-baked, light and resonant shape of the pottery, especially on the pottery wheel. At all stages of pottery culture, although pottery is similar to each other, if you look closely, you can feel the difference between them. In terms of its fineness and maturity of shape, the ceramics of the ceramic stage are superior to all other stage ceramics. By the Eneolithic period, pottery was much more developed. Pottery was no longer baked in an oven, but in jars. The quality of the pottery, baked in the fire, not in the fire, has changed dramatically in quality. The discovery of the pottery wheel in the Bronze Age (III-II millennia BC) led to the transformation of pottery, that is, to the creation of elegant and beautiful, rising to the level of a work of

art. Pottery wheels and jugs created in the Bronze Age are still used in the pottery industry without any changes. The results of archeological research show that although the pottery of the Jarqoton stage was heavier and much rougher than the pottery of the pottery stage, it was observed that pottery neighborhoods appeared here. Later (at the end of the II millennium BC) there will also be settlements that specialize only in the production of pottery. Excavations in Jarqotan have uncovered a temple, a palace of rulers, defensive structures, handicrafts, the remains of monumental houses and high material culture typical of the first cities. Pieces of cloth from the monuments of this period, as well as from almost all settlements of this period, including the beginning of the weaving of silk and wool in the Eneolithic period In Sopollitepa, rugs and rugs used in textiles were found. It is safe to say that Uzbekistan was one of the first countries to produce silk. The discovery of textile looms in the same period, in turn, led to the development of textiles. One of the oldest written sources on the first types of handicrafts is also found in the Avesto. Farmers and herdsmen of the Avesto community knew and widely used iron, and in the Avesto they found words that meant special craftsman, potter, weaver.

Another type of handicraft in the Avesto is blacksmithing, although there is no definite information about the discovery of iron in general. A thief was found in a monument of the Early Iron Age located in the village of Gaz in Sherabad. It is made of soft, composite monolithic stone, 22 cm high, 20 cm wide and 12 cm deep inside. The thief (keli) was called "hovana" in Persian and was considered one of the most important items of fire in Zoroastrianism.

In the Videvdat section of the Avesto, EE Kuzmina found information about pottery jars. There is no information about the pottery wheel in the Avesto, and many researchers believe that the Avesto team did not know or use the pottery wheel. 36 monuments of ancient Bactrian culture have been identified in Surkhandarya region. Here Kuchuktepa, Pishaktepa, Tallashkan, Jondavlattepa, Qiziltepa, Bandikhontepa, Gozimulla, Hayitobodtepa and others. The Bactrians not only possessed advanced art, crafts and urban culture, but also under the influence of this culture Erkurgan in the Karshi oasis, ancient Samarkand (Afrosiyob) and other cities were formed on the basis of the direct influence of Bactrian culture. During the reign of the Kushan kingdom, the Bactrian school of art was formed, which has its own unique works of art and style of construction. The pottery of the I and Kushan kingdoms has a very high quality workmanship and a diverse appearance. In the pottery of this period, silent cups with dark red paint, trays with red clay and gray content, jugs and jugs were common. During the last Kushan period (III-IV centuries AD), pottery was improved and carved and printed on the surface, such as various stars, "paw prints" of the Buddha.

Part of the jugs are double-edged, and the bowls, the outside of the jugs, are decorated with shapes depicting the heads of animals such as monkeys or lions. In particular, the patterned earthenware found in the upper layer of Tumankurgan (Boysun) are unique specimens in the pottery of this period in Northern Bactria. On the outside of one of the hum jars there is a seal with a picture of a deer pierced by an arrow, while in the neck of the second jug there are two rows of prints of a deer ready to jump. In the early Middle Ages in the Surkhandarya oasis the glass-making type of handicrafts developed rapidly.

In the early Middle Ages in the Surkhandarya oasis the glass-making type of handicrafts developed rapidly. Masters from Tokharistan made a variety of very delicate dishes from blue, blue bottles. Sources say that "Tokharistan masters learned some secrets of making porcelain bottles." It was during this period that handicrafts developed at a high level, and the types of this industry, such as ceramics, metallurgy, armaments, textiles, glassmaking, increased significantly. Even in 420, Bactrian glassmakers surprised the Chinese by making different colored bottles in the Chinese capital. In the early Middle Ages, blacksmithing also developed rapidly in the towns and villages of North-West Tokharistan. From the 5th century onwards, the deposits in Kohitang and Boysuntag began to be developed rapidly, and large fortresses and villages of miners were established there. The category of metal objects of this period includes a variety of surmadons, knives, work tools, including sickles, tesha, ketmons.

In the IX-XIII centuries, handicrafts developed rapidly in Termez and Chaghaniyan. The handicraft workshop was held in the cities as well as in the cities of Termez and Chaghaniyon, Garmalitepa near Dalvarzintepa was one of such pottery workshops in the countryside.

In Termez, the potters' mahalla covered several hectares. In this city, in addition to the neighborhood of potters, there was also a neighborhood of blacksmiths and glassmakers. Textiles were developed on the basis of cotton. The village of Darzangi in Chaghaniyon is considered the center of the textile industry. From here to the foreign market were produced yarn, yarn, cottonseed oil, various woven fabrics. The development of blacksmithing in the country was also greatly influenced by the rapid development of deposits in the Boysuntag and Kohitang mountains.

That is, from the 10th century onwards, large workshops and neighborhoods of mines appeared around Toda on the southern slope of Boysuntag, Khoja Kashkaron, Alami, Choyanli in Hamkon, and Kampirtepa (Konipur) in Kohitang. Blacksmiths made tools, household items, as well as antique candlesticks, antimony, brooches and mirrors. They

took these items to the domestic and foreign markets and sold them. Such blacksmiths are the neighborhoods of Termez city near Amudarya, where they also sell their hand tools, household items, military weapons, horse equipment and others to the domestic and foreign markets. The masters of Termez and Chaghaniyan made iron products in the style of casting and hammering. Coppersmiths, on the other hand, made extensive use of carving and drawing techniques to decorate items. A treasure trove of metal vessels found during archeological excavations in the town of Budrach testifies to the rapid development of coppersmithing in the country. With a total weight of about 300 kilograms, which dates back to the XI century, this treasure consists of various utensils, including large pots, pots, candlesticks, jugs. During the ninth and twelfth centuries, local artisans skillfully made blue, air-colored glass cups, cans, bottles, flasks used by chemists, decanters, and cosmetics. In particular, the glass ornaments found in the palace of the Kings are distinguished by their unique luster. The jewelry depicts a wealthy rider with a bird of prey or a woman hunter holding a bird of prey in front of a horse. Another piece of jewelry has an Arabic inscription around the flying gazelle: "To Sultan Abul Muzaffar Bahrom, the sultan of the sultans." From the 9th century onwards, the making of glazed pottery was perfectly mastered in Termez and Chaghaniyon. Pottery of this period, especially bowls, bowls, plates, jugs, were painted in green, brown, and yellow glazes.

One type of pottery is painted white and decorated with black and brown inscriptions in Kufic style. Some of the dishes are made in special molds. In the IX-XII centuries, the types of pottery were enriched again, decorated with colorful paints and covered with a glossy glaze over the patterns. Pottery similar to the pottery of Termez potters decorated with carved patterns is very rare, even in Samarkand, Merv, Bukhara, Binkent, which were the major centers of pottery at that time. After all, this is unique to the Termez pottery school. Termez potters were also famous in the Middle Ages for making mercury jugs. The mercury jugs they made were sold not only in the markets of Movarounnahr, but also in the markets of Khorezm, Khorasan, Iraq, and India. During this period, other areas of handicrafts developed in Termez. In this regard, it is possible to mention the shipbuilding, soap making industries. Large and small ships built in the city sailed between the cities on the banks of the Amudarya. According to sources, Termez is the largest port city on the Amudarya River. Termez shipbuilders also built large royal ships. The kings and sultans who came to Termez on these ships sailed on the river.

CONCLUSION

In conclusion, in the Surkhandarya oasis, handicrafts such as stone, wood, and bone were first used in the Mesolithic period, while sewing, pottery, and textiles were used in the Neolithic and Eneolithic periods. based on the above analysis, we can clearly see the existence of shipbuilding, which has played a major role in the development of trade. On the basis of these types of handicrafts, we can clearly see today that the next period developed "on the basis" of other types of handicrafts.

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Guligavhar Abdullaevna Inamova
Namangan Engineering Construction Institute
Senior Lecturer, Uzbekistan

Zohid Zokirkhanovich Kodirov
Namangan Engineering Construction Institute
Senior Lecturer, Uzbekistan

RELEVANCE AND DEVELOPMENT OF DISTANCE LEARNING IN UZBEKISTAN

Abstract: *The article notes that the pandemic has led to significant changes in the field of direct information and telecommunications, in particular, the rapid development of information technology, and the introduction of modern information and communication technologies in the educational process in addition to traditional teaching methods. was seen.*

Key words: *Distance learning, virtual universities, multimedia, virtual libraries, electronic books and catalogues, virtual shops and shopping areas.*

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Introduction

Today, the XXI century is described as the age of high technologies, deep thinking, universal information, and globalization.

Main and current topical tasks of our time are further development of followings like telecommunications infrastructure, providing the population with access to quality mobile communications, broadband Internet, introduction of modern information systems, software products and databases in the field of health, social protection, education, utilities, tourism, as well as "Smart" and the creation of "Safe" cities, the orientation of the digital economy to the public-private partnership system in the implementation of innovative projects, the system of e-government services for individuals and businesses based on "Intellectual Government".

Because of the challenges facing the human coronavirus pandemic, significant changes in direct information communications, in particular, have led to the rapid development of information technology. New means of information and communication have begun to penetrate various fields of education and production. The development of a global Internet computer network has opened new avenues for improving education worldwide. First, the drastic changes in the technical equipment of educational institutions, the wide access to secular information resources have led to the need to use new forms and methods of teaching.

The introduction of modern information and communication technologies in the educational process has led to the creation of a new form of teaching - distance learning, in addition to traditional teaching methods.

In distance learning, the learner and the teacher are in constant communication with each other through spatially separated learning courses, forms of control, electronic communication and other technologies of the Internet. Distance learning based on the use of Internet technology provides access to the global information education network.

Distance learning provides an opportunity for all those who want to learn to continuously improve their skills. In such a teaching process, the student learns independent teaching materials in an interactive mode

is supervised, performs control work under the direct guidance of the teacher, and interacts with other "vertical learning group" learners in the class.

Different information and communication technologies are used in distance learning. For example, while traditional print-based teaching aids (textbooks, manuals) are based on introducing students to new material, interactive audio and video conferencing is designed to interact over a period of time, sending and receiving e-mail directly and back. While pre-taped video lectures allow students to listen and watch lectures, facsimile communication, messages, and the rapid exchange of assignments over the network allow learners to learn through feedback.

The laws adopted on the development of information and communication technologies on many fronts have provided a mechanism for the movement and advancement of technologies and higher education.

In order to achieve such an environment, it was necessary to develop professional-level information and the only way was to provide educational institutions with modern information and communication technologies. In order to meet this requirement, it is necessary to carry out basic research and incorporate the results into the work of educational institutions.

Speaking about the process of informatization and automation of educational institutions, we understand a set of measures built for the effective use of theoretical and practical knowledge in the areas of the process of activity.

The process of computerization and automation of educational institutions is understood as a set of measures designed to make effective use of theoretical and practical knowledge in the areas of activity. The process of informatization requires solving a number of the following problems:

1. Introduction of computer technology in all educational structures;
2. Training staff in the effective use of computer technology;
3. Ensure the full and effective use of the information resources of students and professors to meet their needs.

The reforms carried out by the State in this area place a great deal of responsibility on the shoulders of higher education institutions: the delivery of documents to the relevant higher educational institutions confirming the full implementation of the curricula carried out by the State; The provision of reports to the relevant authorities on the implementation of the documents received within the time limit of laws and regulations of a binding nature that serve to teach, stability and development in the life of students, as well as other information relating to personal life, meeting needs and others. The long-term and timely resolution of such problems depends largely on the effective use of computer technology.

The era of lifelong learning has come. Ordinary people and professionals need to rapidly acquire new knowledge and skills in a global knowledge-based economy. The pace of economic development has led to a growing need for systematic learning. This need is supported by the technologies for collective work that provide the Internet, the ability to create and disseminate information electronically, to learn, to work in networks of communities scattered geographically. All these forces put together create the conditions for real-time learning. Today, virtual learning has become a reality in academic and corporate education, and the word "virtual" is commonplace. The concepts of "virtual universities", "virtual libraries", "electronic books and catalogues", "virtual shops and shopping areas" are emerging.

We are witnessing the process of combining schools and universities into powerful "virtual universities", "corporate virtual universities", where a significant part of the educational process is carried out via the Internet.

Competition in the training system is becoming global in nature, since the opportunity to receive education abroad has become real. For example, 560 thousand foreign students are currently studying in US higher education institutions, about 200 thousand in the UK and 130 thousand in France.

Problems arose with the development of education both for a wide range of students (among them not only students receiving traditional full-time education), but also for older people who want to improve their professional level. To meet the needs of all categories of students, educational institutions need to provide educational conditions depending on the individual educational level, age and financial capabilities. Education has become a necessary factor for success and well-being.

It is designed for those who, for various reasons (lack of time, remoteness of residence, financial difficulties) are not able to study directly in an educational institution under the supervision of a teacher, but strive to obtain the same knowledge on their own. Using distance learning, sitting at a computer, you can study at any educational institution in any country of the world, get a special education, and improve your professional level without leaving your home or office, at a convenient time, from anywhere in the world.

Psychologists have long established that a person receives the deepest knowledge precisely when he independently works with textbooks, teaching aids, reference books, and problem books. Distance learning develops independent thinking skills, teaches you to think systemically, analytically assess the situation, and draw conclusions and predictions. It allows you to get acquainted with the latest information and helps to easily navigate in the discipline. These qualities, which today show the high qualification of the specialist. The prospect of

developing distance learning in Uzbekistan is very high and is growing rapidly.

Today in Uzbekistan, prerequisites have been created for the development of distance learning, as well as a base for the development of multimedia lessons and video lessons, an opportunity has appeared for conducting video conferences, a number of projects are being implemented. Both public and private entities are interested in the development of distance learning. We will talk about some projects on distance education.

Project "Tempus-TACIS" - "Distance Learning in Uzbekistan" in conjunction with the European Community.

Project partners: Tashkent State Technical University (coordinator), Navoi State Mining Institute, Harburg Technical University (Germany), Twente University (Netherlands), Aalborg University (Denmark). The project installed equipment at the Tashkent State Technical University for video conferencing and worked out video conferencing between partner universities.

The project "Adaptation of the Distance Learning System for Economics: Case Studies for Uzbekistan" is funded by the Soros Foundation. It is carried out at the Institute of Macroeconomic and Social Research of the Ministry of Macroeconomics and Statistics of the Republic of Uzbekistan. The project provides for the study of macroeconomic patterns in the conditions of Uzbekistan, revealing the specificity and originality of the manifestation of various theoretical patterns.

Project "National University Electronic Library". A virtual library has been created at the National University together with the Ustoz Foundation.

Project "Financial News Agency Virtual Library". Under the Financial News Agency, with the financial support of the Eurasia Foundation, a library on electronic media has been created. In the framework of the project, information disks were developed on the topics: new information technologies in the media, economics, the catalog of foundations and seminars, and the catalog of educational institutions, law and legislation, the catalog of publications on economics, business and law. The technology for creating informational electronic textbooks and video lessons has been worked out.

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Feruza Uralovna Kholmanova
Termez State University
Senior Lecturer of the Department of World History.
Kholmanova.Feruza@mail.com

TERRITORIAL ORGANIZATION OF THE FOOD INDUSTRY (On the example of Surkhandarya region)

Abstract: *The article deals with the development and prospects of the food industry in Surkhandarya region. We all know that the socio-economic sphere will be the main link of the republic, and the food industry is one of the most important sectors.*

Key words: *Surkhandarya region, food industry, canned goods, salt, "Mevasabzavotuzumsanoat", "Kagor", "Aleatika", "Orzu", "Denov".*

Language: *English*

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Introduction

The issue of guaranteed food supply to the population of each country and the uninterrupted supply of their necessary types in accordance with medical standards is one of the most important socio-economic issues. The root of the problem of food supply is explained by the fact that people meet their demand for food in their work and daily life. Since independence, the Republic of Uzbekistan has undergone radical changes in agriculture, which is the main source of food supply. The political and economic crisis of the early 1990s has also exposed the weaknesses of the republic's industry. , the predominance of raw materials and semi-finished industries has become clear. Most experts conventionally divide the development of Uzbekistan to 3-4 stages. Although there are some differences in the justification of the period and some aspects of these stages, they are generally similar. In particular, it is possible to calculate the first stage of industrial development in 1991-1997, the second stage in 1997-2002, the third stage in 2002-2010, and the fourth stage from 2010 to the present. In the 4th cycle of industrial development of the republic from 2010 From this period began to implement programs for the development of the economy and its leading sectors in the backward regions of the country. "Strategy of actions on five priority areas of development of the Republic of Uzbekistan in 2017-2021" put forward by the President of the Republic of Uzbekistan Sh.M.Mirziyoev There is no doubt that the Decree No. PF-4947 will serve for the further development of the economy of the republic, including industry. At the initial stage, great attention was paid to the establishment of consumer production facilities in the country. During this period, dozens of large enterprises were established in the light and food industries. At the same time, attention was paid to the cultivation of fodder crops in agriculture. Grain production has increased several times compared to the end of the 1980s and exceeded 7.0 million tons. In the case of Surkhandarya, for example, grain production in 1991 was 133,940 tons, while in 1995 this figure was 268,968 tons.

Population growth has led to an increase in demand for grain products. Comparing the above figures, we can see that these figures increased to 270,615 tons in 2000 and 629,651 tons in 2010. This means that the production of food products in our region is growing every year. The volume of agricultural production in the 1st quarter of 2014 increased by 5.8%. In 2015, this figure was 7%.

Since the 1990s, small canneries and workshops have been set up in many collective farms in the

country. Specialization supplies raw materials to large horticultural, viticultural, vegetable farms and canneries. In Surkhandarya region, the production of canned food in 2003 decreased by 4.5% compared to 1995. The production of canned food increased from 1991 to 1996, and after 1996 it decreased. Underutilization of agricultural resources (melons, raw fruits, grapes, etc.) is also associated with unfavorable natural conditions. The warming of the days or the arrival of a cold climate in our oasis are clear examples of this.

In general, the food industry in 2000-2003 accounted for 4.8% of the region's gross industrial output, 24.1% of fixed industrial production assets and 29.9% of industrial production workers. These examples can be seen in the table below.

Table 1.

Networks	1995 year			2003 year		
	Gross industrial output	Major industrial production funds	Production staff	Gross industrial output	Major industrial production funds	Production staff
Total food product	100,0	100,0	100,0	100,0	100,0	100,0
Oil industry	17,6	19,9	13,1	23,4	18,9	14,0
Wine vodka	7,3	9,7	12,8	8,2	11,1	9,6
Milk and meat	10,3	15,6	9,4	17,6	3,6	10,1
Fruits, vegetables and canned food	5,2	12,0	15,7	0,7	3,1	3,6
Flour industry	41,1	16,6	17,3	37,0	43,3	16,7

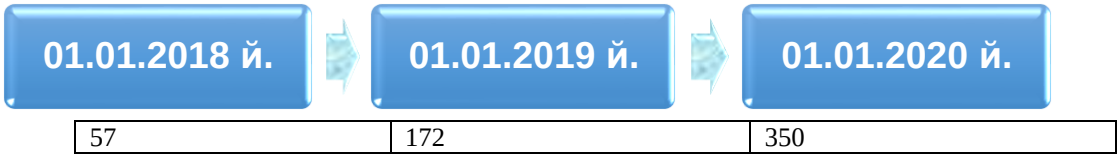
There are also large differences in the territorial composition of the food industry, location by district. Such enterprises are mainly located in Denau, Sariosiya, Altynsay, Jarqurghon districts and the city of Termez. For example, in Termez district there is an enterprise producing canned products on the basis of vegetable growing. It was established in 1986 as part of the collective farm "Namuna" and in 1995 was separated from the community and had the right to operate independently. Processing 3 mln. The plant is located close to the city of Termez and is well supplied with raw materials, which gives it the right to further develop. Salt production is one of the youngest industries in the country. Until the 1990s, the country's demand for salt for human consumption and technical purposes was met mainly by salt imported from Kazakhstan, Tajikistan and Russia. Due to the breakdown of economic ties between the CIS countries, the plant for the production and processing of salt in the republic, Khojaituzkon enterprise of the corporation "Mahalliysanoat" in Surkhandarya region began to produce products. The annual capacity of this enterprise is 150-200 thousand tons. In 2005, the republic produced 27.5 thousand tons of salt. There are 16 large enterprises in the beer and soft drinks industry in the country. There are also factories and shops belonging to the press society in Urgench, Karshi, Denau, Gijduvan and Uchkurgan, as well as in areas with local mineral water sources.

The Chartak Experimental Plant of Food Concentrates has mastered the production of natural food dyes from tinctures of rosemary and fragrant herbs used in the preparation of soft drinks. The largest enterprises in the industry are Kibray, Fergana, Andijan Thirsty Beverage Plant and Samarkand Brewery. There are also enterprises specializing in the production of only one type of product, for example, the Tashkent mineral water plant with an annual capacity of 116 million bottles. located. The Denau winery was built and put into operation in 1936. In 1960, it was overhauled, and in those years the company's Khojasoat, Vakhshivor, Rom savkhoz, and then Sariosiyo, Boysun, Jarkurgan, Qizirik wineries were built and put into operation. production workshop, in 1985 a new winery was established. The Denau plant accounts for 135% of the gross industrial output of the regional wine and vodka industry, 15.4% of the main industrial production assets and 37.7% of industrial production workers. The plant has a production capacity of 4,000 dcl of wine and 2,000 dcl of vodka per shift. The enterprise is owned by Uzmevasabzavotuzumsanoat Holding. It has been transformed into a joint stock company since 1996. Oltinsoy winery belongs to the regional association "Mevasabzavotuzumsanoat", which accounts for

32.6% of the regional wine and vodka industry, 37.3% of fixed assets and 22.9% of industrial workers. , Aleatika wine, Orzu and Denov vodkas. The food industry in Surkhandarya region is also developing from year to year. Currently, there are 699 food enterprises in Surkhandarya region (518 in 2019). They produced goods worth 241.9 billion soums (205.9 billion soums in January-March 2019), the growth rate was 75.9%, the share in total industry was 19.7%. An average of 1.1-1.3 million tons of fruits and vegetables are grown annually in the region, of which 15-16% are processed. In 2020-2021, it is planned to increase the level of processing to 23% as a result of the launch of new enterprises for processing fruits and vegetables.

As of January 1, 2020, the number of operating enterprises with foreign capital amounted to 350. Compared to the same period last year, an increase of 178 or 203.5%. Also, 112 of the enterprises with foreign capital are joint ventures, and 238 - foreign enterprises. Operating with foreign capital

The number of enterprises over the years, in units



Direction	2018 year January-December		2019 year January-December	
	total	In relation to the total number, %	total	In relation to the total number, %
Industry	24	19,5	45	25,6

Today, there are 21 food enterprises in the food industry in our region.

CONCLUSION

In conclusion, taking into account the conditions and features of the republic, one of the most important tasks is the development of agriculture, further expansion and increase in the importance of industries processing agricultural products.

Solving this real vital task, in turn, requires further improvement and reform of the light and food industries. Further improvement of living standards depends on the principles and stages of development of the light and food industries.

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Zarifa Musurmonkulovna Annayeva
Termez State University
researcher

ENVIRONMENTAL PROBLEMS IN UZBEKISTAN AND WAYS TO SOLVE THEM (INDEPENDENCE PERIOD)

Abstract: *This article provides information on the current environmental situation in Uzbekistan and the processes involved in its solution, as well as the measures taken in this regard.*

Key words: *Ecology, nature, man, problem, industry, waste, atmosphere, health, conservation, region.*

Language: *English*

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Introduction

Today, with the rapid development of science and technology, the natural balance between man and nature is being disturbed, and the care for nature by members of society is weak, causing great damage to the environment. It is an important task today to treat Mother Nature with a vision of the future, to leave it beautiful and natural for future generations. Because just as human beings are cruel to nature, so nature responds to human beings. The more ecological culture is formed in the minds of everyone, the more society will develop. Independent Uzbekistan is a large industrial and agricultural region, and in the future it is planned to further develop the world's automotive, energy, chemical, food and transport sectors. The development of such productive forces has a certain negative impact on the state of socio-ecosystems in the Republic. [1]

The most pressing environmental and nature protection problems in the country are:

1. Problems of nature protection in the regions where large territorial-industrial complexes are located, ie in Angren-Almalyk Chirchik, Fergana-Margilan, Navoi and other regions. The socio-ecological situation in these areas is not good. This is because the various gases and wastes emitted in industrial centers lead to the deterioration of the ecological state of the environment. [2]

2. Environmental problems in the agro-industrial complex.

3. Contamination of natural waters with industrial wastes such as pesticides and mineral fertilizers is also a problem.

4. Problems of protection and restoration of flora and fauna, expansion of the network of nature reserves and national parks.

The main strategic goals of the Republic of Uzbekistan for nature protection and rational use are:

Creating favorable conditions for the health of the population, maintaining the biosphere balance; Considering the efficiency and sustainability of socio-economic development of Uzbekistan, the use of natural resources, the production of renewable natural resources and the balance of consumption processes, the production of non-renewable resources, the rational use of waste; restoration of nature restoration at the regional and local levels; conservation of early species of nature and their gene pool of landscape diversity. [3]

According to the Meteorological Center 10, millions of tons of dust and salt are blown away by the wind every year from the dried-up bottom of the Aral Sea, which stretches for several thousand square kilometers. The level of environmental security in the Aral Sea region is growing. Metrological conditions of the regions also affect the negative changes in the ecological situation. In the Central Asian region, high solar temperatures increase blood circulation in the human body, causing excessive sweating and the absorption of certain chemicals through the skin, even

the smallest number specified in the regulations can lead to fatal poisoning. Under such conditions, mental (85%) and neurological diseases (109%) and respiratory diseases (108%) increase. Prolonged consumption of water and food containing nitro compounds can lead to metabolic, musculoskeletal and nervous system diseases, hereditary defects. Due to the large number of enterprises of chemical, petrochemical and microbiological industries, high-capacity and water-intensive production facilities in Chirchik, Almalyk, Ahangaron, Angren, Fergana, Margilan, Navoi and a number of other places in the country, the environment is negative. The change intensified. The negative impact of the aluminum plant in Tursunzoda, Tajikistan, was felt in Sariosiya, Denau, Shurchi and Altynsay districts of Surkhandarya region. As a result, the productivity and quality of pomegranates and dates have declined, and the health of the population has deteriorated. In order to provide the population of the Aral Sea region with normal sanitary conditions and food, together with the Central Asian countries in a short period of time to develop a unified water policy and to provide each Republic with water that can flow into the Aral Sea. activities such as preserving natural lakes are planned. The main direction of air protection is to improve the quality of atmospheric air in cities and settlements, and then to comply with sanitary and hygienic rules. increase output efficiency by replacing obsolete devices with improvements, and so on. The drying up of the Aral Sea has also led to climate change. Due to the drought, the fields didn't produce much produce this year. Changes in temperature between sea and land, increased wind speeds, have led to an increase in water turbulence. [4]

Mammals and birds have declined. Dried areas are flooded with rodents that spread dangerous diseases. The sanitary-epidemiological situation on the Aral Sea coast is deteriorating. If the problems that arise in nature are not solved immediately, the lives of humanity and the whole being will be in danger. We depend on nature, we can not live without nature, so we all care for nature, protect every inch of it like the apple of an eye, use natural resources wisely, save every drop of water, always care about nature We have to work. For many years, environmental problems in the Central Asian region have been neglected under the old administrative command system. Insufficient funding was allocated for conservation activities. This money did not cover the damage to nature. In the former Soviet Union, environmental and atmospheric air pollution and the lack of clean drinking water were a matter of concern. Laws were passed for formality, but they were not implemented. During the Soviet era, the false belief that man should subjugate nature to his will prevailed for many years. As a result, the ecological balance in all regions has been grossly disturbed. [5] Concerned environmental situations have emerged in our region, as well as in the Republic of Uzbekistan. The Republic of Uzbekistan has inherited a heavy economy from the former Soviet Union, the former dictatorial regime, based on the monopoly of cotton and the uncontrolled use of rich mineral resources. It is considered to be a remote country that produces raw materials for our republic. Most of the cotton grown in large quantities in our country was transported free of charge. The profits from the production and sale of gold, precious and non-ferrous metals, strategically important materials and other precious products that are in great demand on the world market would not go to the treasury of Uzbekistan. The ecological crisis that has begun to occur in our region has become extremely acute and social. It is natural that the general public is concerned about the environmental degradation. People clearly felt the danger they were facing, the damage they were doing to the environment. People, scientists, poets and writers, experts and MPs, who realized that cruel and arrogant treatment of nature would inevitably lead to the extinction of people and the extinction of the gene pool, began to sound the alarm. In Central Asia and Uzbekistan, as in other countries and regions of the world, environmental problems have become urgent. [6] The most dangerous environmental problems in Uzbekistan are fresh air, drinking water, soil degradation and the Aral Sea. According to the State Sanitary and Epidemiological Surveillance of the Republic of Uzbekistan, more than 3 million people are currently employed in industry and agriculture. is busy, so about 1 million work in hazardous conditions (dust, noise, vibration, ultra- and infrared exposure). There is an increase in occupational diseases due to harmful working conditions. In particular, over the past five years, the incidence in the country (per 10,000 workers) has increased from 1.2 to 1.76, while at the Navoi Mining and Metallurgical Combine the rate has increased from 1.62 to 3.2. The most important of the regional environmental problems in Central Asia is the Aral Sea and the Aral Sea Basin. Until recently, the Aral Sea was one of the largest seas. It was of great fishing, hunting, transportation, and recreational importance. As a result of the development of irrigated agriculture, the inflow of the Amudarya and Syrdarya decreased by 37.8 cubic km by 1970 and by 11.1 cubic km in 1980. The salinity of the water increased from 9-10 g per liter to 34-37 g / liter.

Currently, the average annual drop in sea level is 80-110 cm (if it falls to 33 meters from 53 cm before, the island will be divided into 2, it should be maintained at a height of at least 33.5 meters). The dried bottom of the island has become a huge dusty dusty place. Population drinking water is contaminated with pesticides, and deaths have doubled in the last 10 years. Infant mortality is 45-90 per 1,000 live births. 80% of women suffer from anemia. 90% of children have increased levels of salts in their urine. To develop a single water management

policy with the Central Asian Republics in a short period of time in the amount of 20-21 cubic km of water per year to the Aral Sea, taking into account the preservation of all natural lakes in the Aral Sea. should. The development of productive forces has a negative impact on the social and ecological situation in the country. Among other areas, the country, among other areas, provides environmental sustainability, creating the necessary conditions for a favorable natural environment, rational and efficient use of natural resources. Serious attention is also paid to the prevention of impending environmental problems and their negative consequences. [7]

In his speech at the meeting with representatives of the Oliy Majlis, political parties and the Ecological Movement of Uzbekistan on July 12, 2017, the President critically analyzed the past activities of the authorities and political parties and the Ecological Movement and identified important tasks to deepen reforms. was given. In particular, the future tasks of the Environmental Movement and its parliamentary group in the Legislative Chamber were clearly indicated.

First of all, the creation of new draft laws in the field, improvement of existing ones, strengthening control and analysis at the level of today's requirements, development of the concept of continuous environmental education, development of public inspectors of environmental control, systematic work to improve the environmental culture of the population. A program of measures for the inventory of harmful facilities and water treatment facilities has been adopted and is being consistently implemented. Also, the Ministries of Health and Housing and Communal Services of the Republic of Uzbekistan on the implementation of the Law of the Republic of Uzbekistan "On Water and Water Use" for the consumption, household and other needs of the population. , Parliamentary hearings on the information of the State Committees on Ecology and Environmental Protection, Geology and Mineral Resources.

Meanwhile, the status of implementation of the Basel Convention on the Control of Transboundary Movements of Hazardous Wastes and their Disposal has been studied, and a hearing of the Committee on Ecology and Environmental Protection has been held.

CONCLUSION

The movement and its parliamentary group are also active in implementing measures aimed at mitigating the consequences of the Aral Sea tragedy, protecting the health of the region's population, improving their living standards, and ensuring the socio-economic and environmental stability of the region. One example: on June 7-8 this year, an international conference was held on "Joint efforts to mitigate the effects of the Aral Sea tragedy: new approaches, innovative solutions and investments" and the Tashkent resolution was adopted. a set of projects aimed at improvement was approved. In short, an important task before each of us is to treat Mother Nature fairly, to preserve the flora and fauna, to pass on the natural resources to the next generation and to contribute to the solution of environmental problems.

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Jamshid Erkinovich Tangrikulov
Termez State University
Lecturer
jamshid.tangrikulov@bk.ru

Erkin Togaymurodovich Rakhmatov
Denau Institute of Entrepreneurship and Pedagogy
Lecturer
rahmatoverkin496@gmail.com

"COTTON WORK", "WORK OF UZBEK PEOPLE" FICTION: CAUSES, CONSEQUENCES, RESULTS

Abstract: *This article examines the causes, consequences and consequences of the fabrications of the "cotton affair" and "Uzbek affair" in Uzbekistan in 1983-1989. The reasons for the weakening of the socio-economic, political and spiritual spheres of the country, the changing attitude of citizens to the Soviet regime and the growing desire for independence were analyzed. The memoirs of those who witnessed the atrocities at that time, as well as those who were victims, were analyzed in periodicals on articles on the subject.*

Key words: *"Cotton affair", "Uzbek affair", "reconstruction", red terror, "punishment squad", corruption, investigation, repression, repression, memory.*

Language: *English*

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Introduction

The fabrications of the 1983-1989 "cotton affair" and the "affair of the Uzbeks" are among the topics in Uzbekistan's history that still need to be studied and analyzed in depth. This article analyzes the research work on this topic by researchers, the study of memories and a number of works published in the press. The reasons for the acceleration of state disintegration as a result of the policy of the former Soviet state in the last quarter of the twentieth century and the independence of the Allied Republics were analyzed. In the 80s of the XX century, the Republic of Uzbekistan experienced a difficult situation in all spheres of political, economic and social life. The turmoil and red terror in the former Soviet Union began in the spring of 1983 in the republic. At the "historic" 16th plenum of the Communist Party of Uzbekistan on June 23, 1984, the first secretary of the Central Committee of the Communist Party of Uzbekistan I.Usmonkhodjaev, recognizing the existence of criminal methods of work in all regions of the republic, stressed the need to ruthlessly expose them. The 16th plenum passed a shameful verdict stating that "there is no trust in the Uzbek people." All of the subsequent measures stemmed from this insecurity.

MAIN BODY.

The tragedy of Enr is that life in Uzbekistan cannot be put on the right track without the recruitment of foreign personnel [1]. The leaders of the party repeatedly asked Moscow to send personnel from the central countries to our country, and repeatedly stressed the need for investigators and prosecutors to eliminate crime. "A large part of the former sect, Soviet economic workers and heads of law enforcement agencies engaged in various criminal activities were brought to sectarian and criminal liability" [2. B.184], - it was emphasized at the XXVII Congress of the CPSU. In a short period of time, the

Prosecutor of the Republic of Uzbekistan, his Deputy, the First Deputy Minister of Internal Affairs and a number of other leadership positions were appointed to the new "know-how". The situation was similar in all regions of the republic. The new leaders would analyze the ongoing investigative actions, court proceedings, and send the information to the center immediately. The higher the numbers, the higher the score from above [3].

The facts of disregard for the law, incitement to fraud and bribery, laziness and nonsense had a very bad effect on the spiritual environment in society .... There was a situation where everything was forgiven, demand, discipline, responsibility decreased [4. B.14]. Such negative processes in the Union took root in Uzbekistan as a result of the activities of a "gang of personnel" sent from the center and the staff of the USSR Prosecutor's Office. Investigators on special cases of the former USSR Prosecutor's Office T.Gdlyan and N.Ivanov, who acted on behalf of the center, due to the criminal actions of the group headed byIn 1983-1989, the whole nation was slandered, thieves, accused, bribed, thousands of our compatriots were tortured in prisons, hundreds of innocent citizens were sentenced to suffer in the distant Siberian taiga, many died, repressed (Latin (repressio) oppression) [5. B. 312-313].

Hundreds and thousands of families have been affected in Uzbekistan by fabrications such as the "cotton affair" and the "Uzbek affair." In 1984-1989, 17,000 people were investigated in connection with the "cotton affair". In recent years, more than 4,500 representatives of our people have been wronged in the "cotton affair" in our country due to slander and injustice [7. B.3], most of whom were found not guilty and were unjustifiably prosecuted [8]. These processes were demonstrated at the plenum of the Central Committee of the CPSU on January 27-28, 1987 in a number of cities, regions, countries and republics of the center, as well as in Uzbekistan. B.16-17] further escalated after special mention. As a result, the scale of the "punishment squad" reached its peak in 1988 [6.1]. This is due to the following factors: the unwillingness of the heads of higher bodies [9]; gross violation of current laws, criminal prosecution of deputies without a decision of the Supreme Soviet of the Republic (according to the law, deputies of the Supreme Soviet of the Republic cannot be prosecuted without consent) [10]; advancing an illegal program of combating aging crime [11]; central guidelines for the eradication of corruption in the country and its elimination [12]; The joint action of the Gdlyan group and the local subjects; that the mourners took advantage of the "opportunity" to try to get rid of people who were uncomfortable with them as a result of their old resentments; sadism in the investigation, constant psychological pressure on the accused through the Kolima camp [13] and other methods [14], imprisonment of the accused's wives, children and other relatives for one to nine months [15]; the formation of trust in him as a result of people constantly seeing Gdlyan next to dignitaries [16]; T.Kh.Gdlyan and N.V.Ivanov and their supporters constantly provided distracting, fabricated information in the republican and central mass media [17]; that investigators have made it a general rule not to investigate allegations against individuals under investigation [18]; caused by the recent upheaval of the collapsing regime and so on. As a result of the torture, a number of prisoners were forced to plead “guilty” during interrogations and in prisons, and some died. The deep-rooted nature of these irregularities was due to the fact that the central investigation team was given all the opportunities to operate freely in the country [19] and there was a severe shortage of qualified lawyers in the country. In particular, since the 1950s, the country has not paid enough attention to the training of highly qualified lawyers. In 1952, the Tashkent Law Institute was abolished. This has led to a decline in the training of lawyers, both in terms of quantity and quality.

Uzbekistan ranked last among the former Soviet republics in terms of the number of lawyers. In the former USSR, there were 24 lawyers per 10,000 inhabitants, in the Estonian SSR there were 38 lawyers, and in the Uzbek SSR there were 12 lawyers [20]. Ignorance of the law, legality and legal profession has served as one of the causes of lawlessness, discrimination against government officials, citizens. In the former Soviet system, repressions were carried out in a constant, consistent manner. During and after World War II, many literary, artistic, scientific, and religious figures were persecuted for the work of priests and nationalists. In the 40s and 50s of the twentieth century, many of our compatriots were persecuted under the pretext of fighting against surrender and anti-Soviet. In the 80s of the XX century, innocent people were persecuted for fake cases called "cotton affair", "Uzbek affair" [21. B.5]. Not everyone understands that such systematic repressions are an attempt to revive Beriachilik in Uzbekistan [21.1. B.7].

The period of stagnation has left serious complications not only in the political life of the Uzbek people, but also in their socio-economic life.

In terms of per capita income in 1988, 44.7% of the population in Uzbekistan earned less than 75 soums, which means that poverty in the country is almost four times higher than the average in the former USSR (12.6%). In Lithuania, it is only 3.6 percent. In Ukraine, 8.1 percent of people earn less. ... In Estonia, 33.5% of the population earns more than 200 soums, while in Uzbekistan it is 2.8%. This is six times less than the Alliance.

A deeper and deeper understanding of this period is the tragedy of U. Hashimov's "Repression", V. Ilyukhin's collection "Kingdom of Evil", T. Kahramanov's "1643 days in the grip of darkness",

speeches of H. Dostmuhammad, Abdukahhor Ibrokhimov and others, writer Inqiroz The Game of the Generals.

It is also reported in many national and foreign media about this genocide [7.1. B. 227-229] published articles. Well-known poet Rasul Khamzatov told Izvestia: “I think it is a mistake to consider corruption, the crimes of officials ... as a purely national phenomenon. "People cannot be criminals, but they can be victims of crime." Chingiz Aitmatov, another writer and well-known public figure, defended our people during the hardships of the repressions of the 1980s. Citing Uzbekistan's position in Central Asia, citing the influence of ancient Byzantine civilization on European countries, he stood up from the high rostrum of former Soviet cultural figures and strongly condemned the actions of the center and its henchmen, such as Gdlyan and Ivanov. Although on August 30, 1991, Gdlyan and Ivanov ruled that there were no signs of crime in the investigation [23. B.3] As a result, justice has not been decided, but our people will never forget the events of that period. The "cotton affair" and the "Uzbek affair" fabrications that began in the early 1980s, the conflicting policies of "reconstruction" in the mid-1980s, and the "slowdown mechanism" formed in the economic, political, social, cultural and ideological spheres in the second half of the 1980s. of [24. B.26] As a result of interference, crises have occurred in all areas. These aggravated the situation of the people. The course of events could not last long. In the matter of national policy, the contradictions between words and deeds, the untimely fulfillment of promises and decisions were one of the main factors that led to the crisis of the Soviet regime. [25. B.12]. In July 1989, the government of Uzbekistan and the new leadership of the former Communist Party called on the Uzbek people and the entire population to "keep the bonds of love unbroken!" accepted the appeal. In this document, it was noted: "We can proudly say that the face of the Uzbek people is bright and pure in the eyes of the Motherland, as well as in the eyes of the peoples of the world." Under the oppression of the "Red Empire" it would not be possible to re-awaken the national pride of the people, whose spirit was broken, crushed, and their confidence in the future was lost. For this he was imprisoned for a long time as a result of the tragedy of the 80s of the XX century Thousands of our compatriots, who were forced to live in the deserts of Magadan and the Siberian taiga, were repatriated, our compatriots who were persecuted were released and pardoned. The historical truth has been decided.

In short, these repressions against the Uzbek people have significantly weakened the socio-economic, political and spiritual spheres of the country. Underestimation of labor, distrust of local staff has dealt a serious blow to their potential. As a result, citizens' attitudes toward the Soviet regime changed. "Cotton affair" and "Uzbek affair" in Uzbekistan in 1983-1989 As a result of the fabricated fabrications, the desire of citizens for independence has increased.

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Gulchehra Oskinovna Ahmedova
Termez State University
Basic doctoral student of the
Department of World History

THE ROLE OF BAKHSHI ABDUNAZAR PAYANOV IN THE DEVELOPMENT OF THE ART OF BAXSHI IN THE SURKHANDARYA OASIS

Abstract: *The article provides detailed information about the role and work of Bakhshi Abdunazar Poyon oglu, a leading representative of the Sherabad School of Poetry.*

Key words: *bakhshi, epic, national, repertoire, teacher, creation, art, oasis, people, student. Introduction Epics make up a large part of the Uzbek folklore.*

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Introduction

Epics make up a large part of the Uzbek folklore. Poetry is as ancient in the Surkhandarya oasis as in some parts of the country, and for centuries it has lived as an expression of the ideal dreams, hopes and struggles, traditions, customs, moral and spiritual and national values of our creative people. . This means that no force can defeat such a nation as long as it uses the heritage of its ancestors and gains its value on a global scale. Such a nation is capable of doing great things and creating a great future. ”[1] Study of Surkhandarya folklore in the last seventies and eighties, writing, comparison of versions and variants of various epics, scientific research. This is evidenced by the fact that the way of life of the traditional epic, passed down from generation to generation, carefully passed down to us, mainly among the Turkic peoples engaged in agriculture and animal husbandry, and underwent qualitative changes in live performance. still living. The ancient, rich traditions of art of the people of Surkhandarya were formed and developed with the participation of many generations and artists, and had their own unique features. The art of baxshichilik - folk epic - was born and developed in the same way. Speaking about the folklore of Surkhandarya, we note that the baxshi of this oasis is closely connected with the baxshi of Kashkadarya. Therefore, we cannot study Surkhandarya baxshi separately from Kashkadarya baxshi. Although the study, collection, publication, and research of the oral tradition of the population of our country have been well established since the 1920s.

The study of Kashkadarya and Surkhandarya folklore, in particular, epics, began relatively late. The first information about the epics of the bakhshis of southern Uzbekistan was written by the Russian researcher YF Kol in his diaries as early as 1890. He notes that in the village of Salihobod near Termez, Omonnazar, a native of Ayinli, sang non-stop for three hours. E.F. Hodi Zarif, who checked Kol's diary, found out that the epic sung by Omonnazar was "Alpomish". Hodi Zarif was a folklorist who began to study the folklore of Kashkadarya and Surkhandarya in 1929. Mansur Afzalov, a scholar, gave another information about the Surkhandarya epic, which has a special place in the Uzbek epic, in particular, about the Sherabad school of epic. Sixteen years after the 1929 expedition, in 1945 a group of scientists from the Academy of Sciences of the Republic of Uzbekistan visited a folklore expedition in the Kashkadarya-Surkhandarya oasis, met with many folk bakhshis, identified some narrators and recorded excerpts from the epics.

The complex collection and study of the folklore of the whole of Southern Uzbekistan, in particular, the epic, the consistent observation of the live process began in 1953. Consistent study of Surkhandarya epics, subsequent studies and monographic studies show that there are three epics in the oasis. These are Sherabad, Beshkotan, Kofrun (Boysun) donation centers. Nowadays, epic poetry lives only in Surkhandarya and Kashkadarya regions, which is based on the preservation of the tradition of teacher-student in Sherabad epic school, which allows the representatives of this poetic school to maintain the closeness to the people, intelligibility, word and word. The peculiarity of the bakhshis of Surkhandarya region is that their repertoire includes a number of epics and separate series, which are not found in other schools of epic poetry of the country, enriching the Uzbek and all-Turkic epics. In particular, "Beva Barchin", which completes the series "Alpomish", "Ollonazar Olchinbek", "Garibnoma", "Shahidnoma", "Qasamyod", which completes the series of epics reflecting the faith of Bakhshi. , “Amirqul”, “Nurali and Semurg”, “Sherali's band”, “Soqibulbul”, “Suluvkhan”, “Mermaid” epics belong only to Surkhandarya-Kashkadarya bakhshis. [3] Due to the fact that Surkhandarya epos continues today. One is that teachers do not lose interest in discipleship. The teacher first focuses on the student's ability, memory, and ability to memorize the melodies and texts he or she hears. The student is looking for a teacher according to the authority of the bakhshi among the people, his knowledge, his musicianship, his eloquence, and his ability to perform texts in an interesting way. This tradition continues today. Therefore, it is possible to see that the epic of Surkhandarya oasis is alive. [4]

One of the representatives of the Sherabad school of baxshi is the son of Abdinazar baxshi Poyon from Qizirik. Abdinazar Bakhshi Poyon oglu was born on May 20, 1954 in the village of Khomkon, Boysun district, Surkhandarya region. Abdinazar baxshi Poyon oglu started his baxshi activity in 1984. He first learned the secrets of baxshi from Khoshbok baxshi Mardonakulov, and then from Chorshanbi baxshi Rakhmatullayev. In 1985, for the first time in Bakhshi-poets, which took place in Shovot district of Khorezm region, he took part in the republican contest. Since then, he has been regularly participating in national and international competitions and festivals, and has achieved great success. In 1987 he won the prize of the Institute of Literature of the Academy of Sciences of Uzbekistan in the Republican competition of poets and poetesses in Tashkent. In 1989 he was awarded the Certificate of Honor of the Committee for Television and Radio Broadcasting of Uzbekistan. In 1999-2001-2003, Surkhandarya region took honorable places in the competitions of poets and poetesses. In 1999-2003 he took the second place in the I and III international competitions of poets and poetesses of the Central Asian republics, and in 2001 he took the first place in the competition. In 1994, in Bishkek, Kyrgyzstan, he won second place in the International Poetry Competition dedicated to the 1000th anniversary of the Manas epic. In 2002 he took part in the International Festival of Ak-Tanday akyns in Kyrgyzstan.

He has regularly participated in international festivals "Boysun Spring". In June 2000, he took part in the International Conference of "Turkic World Poets" in Ankara, Turkey, where he received a diploma and a medal. In May 2000, he visited France, Switzerland and Belgium and took part in many concerts in Uzbekistan, which demonstrated the art of baxshi. In 2009 he was awarded a diploma and a prize of the Turkish organization "Turksoy" at the Turkish Music Festival "Astana - Arkau" in Astana, Kazakhstan. In addition, he has been honored by participating in national holidays, district, regional and national conferences with the art of baxshi. He regularly appears in the pages of district, regional, national newspapers and magazines, and his work is always covered.

He has been making regular appearances on regional and national radio and television since 1984. In 1993 he took part in the republican television contest "Welcome Talents". Republican television regularly broadcasts in the programs "Folklore", "Your favorite epics", "Threshold of gold", "Golden cradle", "Between two rivers", Youth TV channel and many other programs. . Radio Uzbekistan has recorded 6 epics: "Golden Cabbage", "Sanam-Gavhar", "Turkiston", "Malla savdogar", "Ravshankhan", "Birth of Gorogly" and one epic. shown many times. In 2009, Korean television broadcast a video of Abdinazar Bakhshi's activities and work on Korean and Uzbek television. The Surkhandarya version of the epic "Alpomish" was written in 1998 by Abdinazar Bakhshi Poyon oglu. Written by Professor, Doctor of Philology Malik Murodov and Candidate of Philological Sciences Abduolim Ergashev. Well-known journalist Normurad Norkobilov wrote in his poem "Joshkin Daryo" about Abdinazar Bakhshi Poyon's son that Abdinazar Poyon's son did not play the drums until he was twenty-seven years old. . However, Abdinazar Poyonov was able to appreciate the words and voices of bakhshis as he grew up listening to bakhshis. Sometimes he did not spare his advice. But he did not think of being a benefactor. Abdinazar baxshi Poyon oglu was brought up by his first teacher Khoshbok baxshi. Although Abdinazar Bakhshi is a teacher, he is also a student of Chorshanbi Bakhshi Rakhmatullayev. Because Chorshanbi Bakhshi is also a mine of epics. There is no equal in Surkhandarya. He knows more than seventy epics, and his team is very meaningful. He also plays the drum very nicely.

After learning the secrets of baxshi from these two teachers, he went to Kadyr Bakhshi Rakhimov

from Kashkadarya and asked him for advice. Not only did Bakhshi focus on his own interpretations of epics, but Abdinazar Bakhshi, realizing that he had to create new epics himself, began to write epics himself. As he sang along, he heard that a great wrestler named Tursun, a sniper, had lived on the Boysun side during the repression. He was amazed by his work, decided to write a story about this man, and quickly wrote the story, calling it "Tursun sniper and Ramadan chabagan". This epic will also be published in book form. This was the first epic written by the bakhshi himself. In this epic, Bakhshi describes Tursun as a sniper and encourages people to be brave and honest. Not only did Bakhshi focus on his own interpretations of epics, but Abdinazar Bakhshi, realizing that he had to create new epics himself, began to write epics himself.

As he sang along, he heard that a great wrestler named Tursun, a sniper, had lived on the Boysun side during the repression. He was amazed by his work, decided to write a story about this man, and quickly wrote the story, calling it "Tursun sniper and Ramadan chabagan". This epic will also be published in book form. This was the first epic written by the bakhshi himself. The repertoire of Abdinazar Bakhshi Poyon oglu is unique, uniquely rich and colorful. On the one hand, he studied the traditional folk epics created by our ancestors from ancient times, passed down from generation to generation, from language to language, and sang them with great skill and talent. There are people who listen to new compositions, modern epics, and even compose melodies and perform them in such a way that they become flooded. The epic "Alpomish" has a strong place in the repertoire of Surkhandarya bakhshis, and bakhshis sing this epic with special pleasure - passion, love - love and interest, and at the same time with great responsibility.

Because both the bakhshis and the locals in this region consider Alpomish to be a historical figure who lived in the same region, their own ancestor, and speak of him with great sincerity. After all, the epic "Alpomish" sings of physically strong, spiritually, morally and spiritually mature, perfect ideal heroes. [5] It should be noted that in this epic, the Motherland and patriotism, courage, bravery, love and devotion. , family and children, kinship and affection, honor, national conscience, the expression of beautiful universal qualities, human qualities and values common to all peoples, human ideals of all times and all ages is precious to us. It is safe to say that the son of Abdinazar Bakhshi Poyon, who had a certain respect for the Surkhandarya epic, mastered the secrets of his mastery in the process of performing the epic "Alpomish". In the epic "Alpomish", which has a strong place in the repertoire of Abdinazar Bakhshi Poyon oglu, the peculiarities of the Sherabad school of epic poetry are obvious. Abdinazar Bakhshi Poyon oglu is about to publish another version of the epic "Alpomish". The epic "Alpomish" sung by Abdinazar Bakhshi differs in some places from the epic performed by the son of the poet Fozil Yuldash. Abdinazar Bakhshi Poyon oglu has about 200 teams. These terms are full of ideas that call people to perfection. It also attracts an audience with its diversity of themes. Among them are those written in the spirit of exhortation. Most of the Bakhshi teams are from Uzbekistan and Surkhandarya, where Bakhshi was born and raised. This shows the boundless love of Abdinazar Bakhshi Poyon's son for his homeland. Bakhshi's "O'zbegim", "Vatanim", "Turonim", "Yurtim", "Yurtga tilak", "Uzbekning", "Bostonim", dedicated to the 16th anniversary of independence of the Republic of Uzbekistan. "Uzbekistan", "Surkhan" and "Khamkon" were written in the spirit of patriotism. [6]

CONCLUSION

The Surkhandarya epic, which has a special place in the Uzbek epic, in particular, the poets of the Sherabad epic school, have carefully preserved many examples of the art of speech and music. This school is distinguished by the presence of unique epics in the repertoire of some areas of Kashkadarya region, auls, villages and districts of the Republics of Tajikistan and Turkmenistan, the vitality of the tradition of baxshi. Abdinazar Bakhshi Poyon oglu, a representative of the Sherabad School of Poetry, was the teacher of Khoshbok Bakhshi Mardonakulov. perfectly learned. During his creative career, he was a skilled bakhshi who could compete with such great performers as Shomurod bakhshi and Qodir bakhshi Rakhimov.

Abdinazar Bakhshi Poyon oglu continued the tradition of discipleship and made about ten disciples. His disciples also became well-known and famous bakhshis as teachers. Abdinazar baxshi Poyon oglu in the art of baxshichilik epic "Davrqul polvon" of the series "Generations of Alpomish", "Malla savdogar" of the series "Alpomish" and "Gorogli", "Gorog" His works, such as The Birth of a Son, made a worthy contribution to the development of Uzbek epic poetry. He has carefully preserved and delivered to us many examples of music.

This school is distinguished by the presence of unique epics in the repertoire of some areas of Kashkadarya region, auls, villages and districts of the Republics of Tajikistan and Turkmenistan, the vitality of the tradition of baxshi.

Abdinazar Bakhshi Poyon oglu, a representative of the Sherabad School of Poetry, was the teacher of Khoshbok Bakhshi Mardonakulov. perfectly learned. During his creative career, he was a skilled bakhshi who could compete with such great performers as Shomurod bakhshi and Qodir bakhshi Rakhimov.

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the art of baxshichilik epic "Davrqul polvon" belonging to the series "Alpomish avlodlari", "Malla savdogar" belonging to the series "Alpomish" and "Gorogli", "Gorogli" His works, such as "Birth of a son", made a worthy contribution to the development of Uzbek epic poetry.

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Zohid Sharofovich Madrahimov
Namangan State University
associate professor

Fazliddin Muzaffar ugli Mamasidikov
Namangan State University
student

FERGANA VALLEY CITIES – SILK PRODUCTION CENTERS

Abstract: *The article provides information about silk and Silk centers such as Margilan, Kokand, Namangan, Khujand, which were considered one of the main occupations of the population of the Kokand Khanate, which was one of the largest countries in Central Asia in 1709 – 1876 years. Types of silk, their price in the domestic and foreign markets, the role of silk and silk products in the foreign trade relations of the Khanate are described.*

Key words: *Central Asia, Kokand Khanate, handicraft, silk making, cocoon, "Chilla", coil, silk and semi-silk fabrics, satin, adras, Kokand, Namangan, Margilan, merchant, foreign trade, Bukhara, Samarkand, India, Afghanistan.*

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Introduction

The cities of Kokand, Namangan, Andijan, Margilan, Osh in the 70 – ies of the XVIII-XIX century were the major economic centers of the Fergana Valley. The main occupation of the population living in the cities of the Fergana Valley consisted of crafting, trading, in part farming and gardening.

One of the main occupations of the inhabitants of the cities of the Fergana Valley was silk weaving, and silk and silk fabrics were one of the main products of the country's foreign trade. At the end of the 60-ies of the XIX century, about nine hundred households in the Kokand and Margilan themselves were engaged in silk weaving, each family had a weaving loom from 1 to 3 soles. 2-3 members of the family were engaged in the same business and each family prepared from two packs of silk [1] to five packs a week [2]. According to approximate calculations, the annual amount of silk produced in cocaine and Margilan was equal to 5560 pud [3].

Silk made in the Fergana Valley was of much higher quality, and the markets of the country were famous for its raw silk and silk fabrics. Depending on the quality of silk made by the Craftsmen of the Fergana Valley – it is divided into “chilla”, “tafil”, “sarnak” and other varieties. The silk crop is also harvested and the coil is also prepared. The highest quality coil in the Fergana Valley is considered to be "namangan" [5].

From silk, various fabrics are woven. Craftsmen of Kokand, Margilan, Namangan and Khujand silk fabrics (kanoviz, silk, satin, etc.the G.), those who produced semi-silk fabrics (beqasam, banoras, adras). The sale of silk and silk fabrics in Margilan, which is located in one of the largest markets of the Fergana Valley, was carried out intensively throughout the year. The XVIII century was in the Fergana Valley in the 70-ies F.Efremov wrote in his memoirs about the preparation of silk fabrics: “in the center of the Margilan market is a large round stone column, with a height of 40 Sajen [6], the thickness of which is equal to 2.5 sajen, and various fabrics are woven here” [7]. 1813-1814 year F.Nazarov, who was in the Margilan, “....in the city there are different factories, in which they prepare Persian scraps, bakhmals and various Asian drapes. They sell them to Bukhari and Qashqar” [8], – he wrote. Also V.Velyaminov – Zernov, in the

middle of the XIX century the silk fabrics made of Margilan and Khujand in the markets of the Kokand Khanate, is famous for its white and green chopanite fabrics [9], - he noted.

Among the silk and semi-silk fabrics made by craftsmen of the Fergana Valley, atlas was considered well-known. In Margilan, this finisher was known by the name ”Atlas“ or ”Jiba arkak” [10]. In 1876, the Kokand produced 276 silk, 428 yarn-weaving workshops, 232 spinning workshops and many workshops with the capacity to produce 3000 arshin satin per year. In addition, the Khujand also produced a type of atlas called "duriya", which did not remain from the atlases made of cloth Margilan and Kokand, and was also much more popular outside the markets of the Kokand Khanate [11].

Silk and silk products made mainly in the Ferghana Valley were important in the foreign trade relations of the Kokand Khanate with the Bukhara and Khiva Khanates, Afghanistan, Iran, Turkey, the Kazakh steppes, Russia and other regions.

Among the products transported from the Kokand Khanate to Bukhara markets were raw silk, silk finisher and semi-silk fabrics made in the Fergana Valley, coil yarn was of particular importance [12]. F.Nazarov, who was in the Kokand Khanate at the beginning of the XIX century, reported that “in the Kokand Khanate they prepare various fabrics from silk and cotton and exchange them for Russian goods brought by steam traders” [13]. F.Nazarov also mentioned in his memoirs that there are different factories in the Khanate silk Center Margilan, Persian fabrics made from them, velvet and various fabrics are in high demand in the Bukhara and Qashqar markets [14].

Margilan silk fabrics, prepared in Namangan silk, pariposha, except for the incomparable Kokand Khanate, were taken to Samarkand and Bukhara [15].

In the 60-ies of the XIX century, an average of 1000 camel silk was sent from the Kokand Khanate to Bukhara, and its quantity was around 12 thousand poods [16]. The most qualitative type of silk is a pod of ”Chilla” in the markets of cocaine, according to data from August 1871 year 52 golden (197 rub. 60 Kop.) , 1110 coins (222 rub.) rated in price [17]. Valley silk and fabrics made from it are popular, and even one of the racks of the Bukhara market is called “Silk Axi guzari” with the name Axi silk, which is brought from the Fergana Valley [18].

Also, Fergana Valley vaults were in great demand in Bukhara markets. In August 1871 year in the market of Kokand 1-th grade Namangan’s skein bought pood 32 golden (121 rub. 60 kop.) on the market of Bukhara to the Bukhara region of 30 rub (138 rub.) sold. Also in the city of Kokand, the processed squid was also in demand in the Bukhara markets, and in the capital market the ball of the 1-th grade was sold for 27 golden (102 rub. 60 kop.), while in the market of Bukhara to the 25 golden Bukhara region (115 rub.) sold [19].

In the middle of the XIX century in Samarkand, one of the largest cities of the emirate of Bukhara, there was a cocoon market, and the cocoon grown in the Fergana Valley was in great demand among the artisans of Bukhara and Samarkand. Samarkand cocoon market operates twice a week – on Wednesdays and Sundays, during which 700 golden of Cocoon were sold per day and 5000 golden per month [20].

The army of silk and silk fabrics made in the Fergana Valley was also appreciated in India. According to English officer A.Borns, who came to Central Asia through India, Afghanistan in the 30-ies of the XIX century quality cocaine of Kokand was transported to India through the Silk Kabul [21].

According to English G.Morgan in the middle of the nineteenth century, the year – old from the Khanates of Central Asia through Bukhara brought to India 800 ball silk, 6000 pood silk products-canaus, kerchiefs and tablecloths [22]. Most of the silk and silk products were made from the Fergana Valley.

According to the archive, in the middle of the 60-ies of the XIX century from the Kokand Khanate, goods were issued to the Bukhara Khanate, Afghanistan and India for 200,000 rubles per year. Among them there were also 8000 poods of silk [23].

The variety of silk made in the Kokand Khanate, called “chilla", was popular in Eastern countries, especially in India [24].

In 1867 year, 1000 camels of Kokand and Bukhara Khanate were sent to India with silk, and its weight was on average around 12 thousand poods. A large part of the Silk was turned into a finished product in the Multon, and a part was sent to Bombey. In Bombay, silk trade is effective, and this port through the city Kokand silk was also taken to European countries.

From the Kokand Khanate to India through Bukhara and Kabul, a strip of tin, in particular, a tin of Namangan, was also brought. In the 70-ies of the XIX century, one of its pods was sold for cash up to 129 rubles, 6 months to debt 133 rubles [25].

The main product of the Kokand Khanate that exports to Afghanistan is silk. A large part of the silk, which was brought to the cities of Afghanistan, was purchased by local craftsmen, while a large part was taken to the countries of the army. According to European tourists who were in India, in the 50-ies of the XIX century, a high-grade “Kokand silk” was brought from Herat to Shikorpur, and in Kabul even the most high-quality silk was known under the name “Kokand silk”. The Kokand silk presented to Kabul is sorted here, separated into different varieties and sent to Punjab and India [26].

Silk and silk fabrics from the Khanate were also considered in demand in Afghanistan itself. In particular, the craftsmen of the city of Khulm

(Tashkurgan), where sewing was developed, used the silk fabrics of Kokand in the creation of their products. The silk, who brought silk fabrics in Khulma, was able to meet merchants more often [27].

From the Kokand Khanate to Iran, mainly raw silk, silk finishing and semi-silk finishing were carried out. In 1870 year from Bukhara to Iran was sent 23 thousand poods, that is, 2 million 120 thousand rubles of silk, and part of this silk was taken from the Kokand Khanate [28].

Silk and semi-silk fabrics, products made by local craftsmen and Chinese goods were brought from the Kokand Khanate to the cities of the Arab countries and the Usmoniys state. The pilgrims, who were thrown to visit Mecca and Medina every year during the Hajj season, also played an important role in the implementation of trade relations between the two regions. In particular, it was in Central Asia in the 60-ies of the XIX century according to A.Vamberi, to Hirat was accompanied by "about 50-60 people of cocaine pilgrims who took him to Arabia to sell almost 40 duzhina [29] silk kerchiefs, about 2 thousand knives, 30 pieces of namangan silk, a large number of Kokand detainees and other goods" [30].

Part of the Valley pilgrims who are going to visit Mecca are those who prefer to use the route through Russia, namely Orenburg – Astrakhan – Istanbul. They carried local goods with them during the process of pilgrimage, as well as transferred to foreign goods during the journey. According to the Tashkent customs office, in June 1871 from Kokand to Mecca and Medina through Tashkent 400 pieces of silk kerchief [31], in May-August 1872 to Mecca 23 thousand 545 rub. 50 kop. goods shipped [32].

Famous Margilan silk fabrics, handkerchiefs, blankets and other Kokand Khanate products have their own buyers in the Turkish markets and are carried out by many Khanate merchants [33]. In particular, according to the Tashkent customs office, in April 1871, Andijan merchants Bobonazar Sohfi Chinibekov and Haji Habibullo Mulla Heydarbekovs through Russian cities sent to Istanbul for 24 rubles 40 pieces of silk kerchief, 40 rubles 600 pieces of chit, 40 rubles 8 pounds of raw silk, total: 104 rubles, Andijan merchants Haji Muhammad Amin Hodja Abdullo Hajiev 40 rubles 8 pounds of raw silk, 138 rubles 180 pieces of silk kerchief, 90 rubles 180 pieces of simple kerchief, 30 rubles 10 pairs of beqasam, 40 rubles 10 pairs of canaus, total: 308 rubles, Kokand merchant Mulla Nematulla Mulla Abdurahmonov received 138 rubles of 180 pieces of silk scarf, 140 rubles of 280 pieces of simple scarf, 42 rubles of silk cloth, total: 320 rubles, Andijan merchant Khodamonbekov received 400 pieces of 200 rubles of silk scarf, 300 rubles of 1 pood 20 pounds of raw silk, total 500 rubles of goods [34].

Also, in May of 1871, through the cities of Tashkent and Russia, to Istanbul Kokand merchant Muhammad Yakub 148 rubles 300 pieces of silk scarf, 8 rubles 4 pood duriya silk cloth, 400 rubles 2 pood tefil silk, total: 566 rubles, Kokand merchant Mulla Yuldosh Mulla Kurbashev 160 rubles 320 pieces of silk scarf, Kokand merchant Haji Muhammad Norburibayev 20 rubles kanaus and 137 rubles 140 pieces of silk kerchief, total: 160 rubles, Kokand merchant Mulla Muhammad Musa Kaganboev 20 rubles 10 pairs of canaus and 137 rubles 140 pieces of silk kerchief, total: 160 rubles took goods [35].

In conclusion, it can be noted that in the 70 – ies of the XVIII-XIX century, one of the main occupations of the inhabitants of the Fergana Valley was silk production, silk and silk fabrics were considered one of the main products of domestic and foreign trade of the country. However, these products were made on the basis of manual labor and, in most cases, their quality was not at the required level, they lost the ability to compete with the penetration of English and Russian goods into the markets of Central Asia from the beginning of the XIX century. As a result, the Kokand Khanate also began to grow into one of the countries that produces raw materials, like other Central Asian khanates.

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QR – Issue QR – Article

Gulbahor Majitovna Altibaeva
Termiz State University
teacher

IMPROVING THE METHODOLOGY OF CHILDREN'S SPEECH DEVELOPMENT THROUGH PEDAGOGICAL DIAGNOSTICS OF FUTURE EDUCATORS

Abstract: *The article is devoted to the study of theoretical and methodological aspects of preparing students for pedagogical diagnostics of speech development of preschool children. The relevance of the problem of using diagnostics in the field of children's speech development is substantiated.*

In this article highlights of the improving the methodology of children's speech development through pedagogical diagnostics of future educators.

Key words: *methodology, children's speech, development, pedagogical diagnostic, educators, student.*

Language: *English*

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Introduction

The problem of speech development of preschool children has become particularly relevant in the last decade of the functioning of the preschool education system. The relevance of the broad and deep research techniques and technologies of speech development of preschool educational organizations (hereafter PEO) is based on several factors, covering both psycho-pedagogical peculiarities of development of children and socio-pedagogical conditions of upbringing. Among the most common and have a special impact on the development of speech include:

1. The increase in the number of children with special needs, aggravated by congenital factors (perinatal encephalopathy, minimal cerebral dysfunction, asphyxia, hypoxia, movement disorder, etc.);

2. The increasing number of children with speech disorders of varying severity (phonetic underdevelopment of speech, phonetic and phonemic underdevelopment of speech, General underdevelopment of speech);

3. The disparity in the education of oral speech of the child from the parents (or the lack of attention to oral language or unjustified intensification with the teaching of reading in three years);

4. Mediatization of the socio-cultural space around preschool children at the expense of live communication (an excess of television and computer information);

5. Difficulties in implementing the pedagogical process for the development of children's speech in kindergarten (difficulties in understanding the linguistic, psychophysiological, psycholinguistic features of speech development, a low level of methodological literacy of teachers, insufficient time allocated to speech development classes in kindergarten, etc.). Despite the above factors, language development in early and preschool age remains one of the Central tasks of the PEO, which implements the educational needs of the child in the sensitive period of formation of speech function.

The first form of coherent speech that develops in ontogenesis is dialogue. It is on the development of a dialogical form of coherent speech in early preschool age, first of all, should be directed to the pedagogical activity of preschool teachers. In scientific research in the development of coherent dialogic speech by A.G.Arushanova, M.M.Alekseeva, M.M.Bakhtin, O.A.Bizikova, L.M Kragshvina, A.M.Leushina, F.A.Sokhina, E.M.Strunina, O.S.Ushakova, L.G.Shadrina, D.B.Elkonina, etc.

The possibility and necessity of formation of this form of speech in early and preschool childhood is convincingly proved. Already in early preschool age, the development of elementary forms of monological utterances begins: a joint retelling with the teacher and an elementary descriptive and narrative utterance from the child's past experience, which is presented in the research of A.M.Borodich, A.N.Gvozdev, V.P.Glukhov, N.I.Zhinkin, R.E.Levina, A.A.Leontiev, A.I.Maksakov, F.A.Sokhin, E.M.Strunina, O.S.Ushakova, N.H Shvachkin, S.N.Zeitlin, D.B.Elkonin, V.I.Yashina etc.

The purposefulness and systematic work of the teacher in the development of coherent speech skills of pupils depends on how fully the pedagogical diagnostics is carried out, which allows to determine the really formed skills and those that are in the zone of the nearest development of each child. We have developed a pedagogical diagnosis of the development of coherent speech in children aged 3-4 years using play activities. Turning to gaming for diagnostics is not accidental. Game as the leading activity of preschool children allows you to identify the level of formation of speech skills in the most psychologically comfortable situation for the child.

In the course of the study, a story-based didactic game was chosen, in which the educator takes on a role and, by participating in the game, creates such situations of communication in which the child is faced with the need to either enter into a dialogue or resort to a monologue to solve game problems. Thanks to the game, unique opportunities are created for the optimal display of children's skills: game motivation in speech activity and game actions that are controlled by the teacher, which require speech actions associated with them. Solving game problems encourages the child to maximize their speech skills and skills in coherent speech.

The purpose of the diagnosis is a pedagogical examination of the current level of development of coherent speech in children aged 3-4 years. Diagnostic tasks:

1. To study the features of the development of the dialogical form of coherent speech in children aged 3-4 years:

- speech etiquette skills: greeting, saying goodbye, saying "thank you", "please"
- dialogue skills: the ability to answer adult questions; the ability to ask questions;
- the ability to exchange replicas, observing the intonation of the dialogue;
- ability to communicate in a team: listen and hear each other without interrupting;
- kindly address each other.

2. to Study the features of the development of monological forms of coherent speech in children aged 3-4 years:

- the ability to retell a well-known fairy tale together with an adult;
- the ability to compose an elementary narrative statement from past experience with the help of an adult.

Until recently, the term "diagnostics" was not used in the educational environment, and the concept of "psychological and pedagogical study" was used. "Psychological and pedagogical study" is the sphere of diagnostics, and diagnostics is a method, a method of psychological and pedagogical study. In addition, the term itself and what it means, familiar to many generations of teachers, is considered by the teacher as an essential part of pedagogical work. In the literature, development diagnostics is understood as a conscious, transformative activity aimed at creating conditions for the study of development in order to correlate opportunities and the actual state of the level of development.

The study of children's speech development provides accurate and diverse information about the integral mental development of the child, especially about his mental development. An important place is occupied by the study of children's speech development, taking into account timely diagnosis, prediction and further development. This is especially important for preschool age, which is characterized as a sensitive period for optimal speech development. At present, there is an acute need for prompt solution of theoretical and practical problems of diagnostics of speech development of preschool children.

Pedagogical diagnostics of children's speech development gradually crosses the line of specialized knowledge, addressed only to a narrow circle of researchers, and becomes knowledge that has a general cultural developing function, interacting with the professional and personal training of the teacher.

Existing theories that represent various aspects of the "diagnosis of speech development" in a conceptual form can serve as theoretical knowledge. These theories can be presented to the user-educator-researcher, scientific worker in the form of a dictionary-reference containing paragraphs and sections of a descriptive and conceptual nature, aimed at informing, explaining and orienting in the choice of measuring tools and technologies.

At this level of development of modern practice and the current level of its theoretical understanding, as well as the level of theoretical support for the needs of knowledge in the field of pedagogical diagnostics, there is an urgent need and demand for a common unified theory of diagnostics of speech development of preschool children.

The analysis of the received data on the results of pedagogical diagnostics showed:

1. The majority of pupils are at the average level of development of coherent speech, showing lack of independence of skills of dialogic and monological speech. Children of this group mainly use forms of speech etiquette, the ability to ask questions, communicate in a team, and retell only with the help

of an adult. When performing tasks to compose an elementary narrative statement from past experience and to compose questions, they experience difficulties;

2. A fairly large percentage of pupils were at a low level of development of coherent speech. Children of this group experienced difficulties when using speech etiquette formulas, when addressing questions to an adult, in rare cases relying on his help. Making a retelling together with an adult and a narrative statement caused them serious difficulties;

3. A small percentage of children were at a high level of development of coherent speech. Children showed independence when using speech etiquette formulas, when answering and formulating questions, and communicating in a team. Adult help was more often required when performing tasks to observe the intonation of the dialogue, the ability not to interrupt and make narrative statements.

Thus, the study of the level of development of coherent speech of pupils aged 3-4 years in the game activity showed an insufficiently high level of formation of these skills. There is a need for further work on the development of skills of coherent dialogic and monological speech. The use of pedagogical diagnostics allowed teachers to see in detail the speech skills that need to be developed in children. Performing diagnostics in the form of a game allowed us to get optimal data on pupils.

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A.A. Ganiev
Tashkent University of Information Technologies
researcher, Tashkent, Uzbekistan

O.N. Mavlonov
Samarkand branch of Tashkent University of Information Technologies
Researcher, Samarkand, Uzbekistan
mavlonov_obit@mail.ru

THE ANALYSIS OF TEXT STEGANOGRAPHY METHODS

Abstract: *Today, in any area of our life, any type of data (text, image, audio, video, etc.) can be stored and transmitted at high speed. However, they are easily accessed illegally, forged, and copied. For this reason, the problem of information security has become more important with the development of the computer. One of the grounds discussed in the field of information security is the exchange of information through mass media using steganography methods. In this article, we discuss various approaches to text steganography. There are several methods of text steganography, each type has its special function, and they all have their strengths and weaknesses. We analyze some of the main approaches of text steganography and compare them depending on their effectiveness based on advantages and disadvantages.*

Key words: *steganography, ciphertext, encrypt, hash, cover object, attackers, cryptography, stegotext.*

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Introduction

Steganography is a branch of information concealment, and its main purpose is to securely transmit or transmit data in a completely undetectable way. The literal meaning of writing in the cover is the practice of hiding messages in other messages to hide the existence of the original[1,3]. The inventor of the word " steganography "is Trithemius, the author of early publications on cryptography: "Polygraphy and steganography". The technical term itself comes from the Greek word steganos, meaning "covered", and graphia, meaning "written". Steganography is the art of hidden communication [4]. The very existence of the message is secret. In addition to invisible ink, an often-cited example of steganography is the ancient story of Herodotus, who tells of a slave sent by his master Hist To the Ionian city of Miletus with a secret message tattooed on his head. After the tattoo, the slave grew his hair to hide the message. Then he went to Miletus and on arrival shaved his head to show the message to the Regent of the city, Aristagoras. The message prompted Aristagoras to start a revolt against the Persian king. In this scenario, the message is of primary importance to the Hist, and the slave is simply the message carrier [4].

We can classify the steganography methods based on the covers in the following manner: text, image, audio, video, Protocol.

Text steganography

Text steganography is a method of using written natural language to hide a secret message. In-text documents, we can hide information by making changes to the structure of the document without making noticeable changes to the corresponding output. Storing a text file requires less memory, and its faster and easier communication makes it preferable over other types of steganographic methods.[2] Text steganography can be broadly classified into three types:

- Format based
- Random and Statistical generation

- Linguistic methods

Format based methods

This method uses physical text formatting as a space to hide information. Inserting spaces or unreadable characters, serious Tin errors throughout the text and changing the font size are some of the many formatting methods used in text steganography. Some of these methods, such as deliberate spelling mistakes and inserting spaces, can deceive readers who ignore random spelling mistakes, but can often be easily detected by a computer [5].

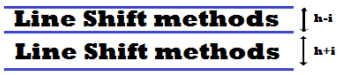

Figure 1. Line Shift method

Random and statistical methods

To overcome the problem of comparing with known plain text, steganographers often prefer to create their accompanying texts. The methods used are hiding information in a random sequence of characters, and statistical properties of word length and letter frequency are used to create words that will have the same statistical properties as actual words in a given language.

Linguistic methods

Linguistic steganography, in particular, considers the linguistic properties of the generated and modified text and in many cases uses the linguistic structure as a space in which messages are hidden [7, 8].

Table 1. Advantages and disadvantages of Text steganography methods

Text Steganography methods	Advantage	Disadvantage
Line Shift	This method is suitable only for printed text.	When attackers use OCR (character recognition program), the hidden information easily would get destroyed.
Word Shift	Word shifting method identifies less because of the change of the distance between words to fill line is quite common.	If someone knows the algorithm of distances, using the difference in the distances one can obtain the hidden text by comparing the stego text with the algorithm. Also, retyping or using OCR programs destroys the hidden information.
White Steg	Since in practically all text editors, extra white space at the end of lines is skipped over, it won't be noticed by the casual viewer.	Inconsistent use of white space is not transparent.
Semantic method	Attackers cannot detect by retyping or using OCR programs.	The smart reader who has a huge knowledge of words can discover their synonyms or antonyms.
Syntactic method	The amount of information hidden behind the method is trivial.	It requires the identification of correct places to insert punctuation marks.
CSS	Using RSA public-key cryptosystem and ciphertext makes it more secure.	Text Correlation Program or any function corrected text is easily detected.
Mixed-case font	The hiding capacity will be very high compared to other text steganography methods.	Attackers can easily detect the special program. Retyping and using OCR programs destroys the hiding information.

SMS-Texting	Attackers cannot detect by retyping or using OCR programs.	It takes a long time to make a wordlist and the capacity of the text must be large to hide the secret message.
Feature Coding	A large volume of information can be hidden in the text without making the reader aware of the existence of such information in the text.	By placing characters in a fixed shape, the information is lost. Retyping the text or using the OCR program destroys the hidden information.
SSCE (Secret Steganographic Code for Embedding)	Using the SSCE table and a certain mapping technique by inserting articles (a, an) with the nouns increases the security of the data.	Inserting articles would attract smart reader, especially, when non-specific nouns are used a lot.
Hiding data in the wordlist	It is based on the special calculated algorithm. The secret message is hidden to the text without any changes and cover is dynamically generated.	If attackers would be aware of the algorithm of this method, it is easy to detect it.
Hiding data in paragraphs	The approach works by hiding a message using the start and end letter of the words of a cover file. A word having the same start and end letter is skipped. Since no change is made to cover, the cover file and its corresponding stego file are the same.	The volume of data hiding in the paragraph would be very less. The capacity of hiding the large volume of data leads to the challenge.

CONCLUSION

There are several methods of text steganography that are analyzed and provided with the advantages and disadvantages of each method (Table 1). Each method has its special algorithm, the corresponding ability to hide data in the text, and the use of a sphere, which makes it more secure. Using the line offset method, we can hide a huge amount of data, but the line offset method is only intended for printed text, because in this method, except for the printed text reorganization program (OCR), the hidden information is destroyed. In the syntactic method (.) And (,) are used to send very important information and hide a very small amount of data. However, a smart reader can easily detect or destroy a secret message.[9] The semantic method is effective and its security is higher than in the previous method. In my opinion, hiding data in paragraphs is the most effective way to securely transfer confidential data over the Internet.

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Shukhrat Okboevich Kholmurodov
Termez State University
Teacher of the Department of
Information technologies
Termez, Uzbekistan.

IMPROVING THE STRUCTURE AND CONTENT OF THE COURSE THEORY AND METHODS OF TRAINING AND EDUCATION IN COMPUTER SCIENCE IN ACCORDANCE WITH THE STATE STANDARDS OF EDUCATION OF UZBEKISTAN

Abstract: *The article defines the main directions for improving the methodological training of future computer science teachers in the modern information and educational environment, taking into account the requirements of the State standard of education of the Republic of Uzbekistan.*

An example of the course program "Theory and methods of teaching and education in computer science" for bachelors in the field of training "Pedagogical education", profile "computer Science" is presented.

Key words: *Federal state educational standard, methods of teaching computer science, methodological training of future teachers of computer science.*

Language: *English*

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Introduction

The need to review the content and organization of methodological training of future teachers of computer science is due to the introduction of state standards of general education, state standards of higher education, professional standards of the State program for the development of education in Uzbekistan. The implementation of new priorities in the education system, aimed at improving its quality, imposes new requirements on teaching staff, changing the functions and content of their activities.

The analysis of the practice of professional activity of teachers shows that even a high level of subject-methodical training of teachers does not provide the quality of training of students at school expected by society. Currently, to ensure a qualitatively new level of education, a special role is played by the teacher's activity in the conditions of modern information and educational environment, his readiness for innovation, creative solutions to emerging problems, and a creative approach to the implementation of his professional functions. To achieve new educational results, the State standards of Education of the Republic of Uzbekistan for General Education and the State standards of Education of the Republic of Uzbekistan for Higher Education, teachers must be prepared to work in the new information educational environment.

The essence of such training is to teach the future computer science teacher, based on the analysis of the impact of this environment on changing the goals and content of professional activity of the teacher:

find and effectively use the information needed for educational purposes;

create and adapt educational information resources using technologies for processing numerical, text, graphic, audio and video information;

design and organize a training process that provides new quality educational results (define educational goals in the form of requirements for

educational results: personal, subject, select the content of training, select methods, organizational forms of training and learning tools based on ICT);

determine the types of educational activities of students;

organize project and research activities of students in the field of computer science;

organize individual educational routes for teachers based on the use of information technology tools;

organize network interaction of participants in the educational process;

organize extracurricular and extracurricular activities of students in the new information and educational environment;

carry out expert activities, determining the possibility and necessity of using ICT tools for a specific pedagogical task;

perform evaluation and reflexive activities to monitor the achievement of planned educational results in computer science.

A special role in the professional activity of a modern teacher is played by the ability to design the educational process in a new educational environment based on ICT. It should be emphasized that with the introduction of state standards of General education education, schools face challenges related to the analysis of educational goals, the selection of teaching content, building the main content lines of the subject, the choice of educational and methodological support, educational technologies for the educational programs implemented by them [2].

As a mandatory basis for the formation of educational programs of an educational institution, state standards of general education education do not determine the content of education, but set requirements for personal, metasubject and subject results of students ' development of basic educational programs of General education, requirements for the structure of the OOP and requirements for the conditions of implementation of the OOP. Thus, all normative documentation, in particular the curriculum and educational program, is developed by the school, and teachers are responsible for creating all the components of the PLO in accordance with the requirements of the state standards of education. All this once again proves the importance of forming the ability of future teachers to independently design, develop and implement work programs on academic subjects in an educational institution.

As real practice shows, currently computer science teachers are experiencing some difficulties in preparing thematic planning, since now it is built on a fundamentally different scheme than before the introduction of state standards of education.

Previously, the design of the educational process was carried out from a certain content of education to the resulting learning results (knowledge, skills and abilities). Now thematic planning is based on a scheme: from the planned results of education to the content of training.

The computer science teacher has the following tasks:

analyze the requirements for the results of mastering the General education program, set state standards OF General education;

select from the state standards of education of the Republic of Uzbekistan for the general requirements for personal, metasubject and subject educational results formed in the process of studying computer science;

to clarify the planned educational results taking into account the teacher's methodological positions in the specific conditions of the educational process organization;

describe the types of training activities that correspond to each planned result;

The new standard in high school provides for the implementation of training in five profiles: natural science, Humanities, socio-economic, technological and universal. Recall that specialized education - a means of differentiating instruction when the targeted change in structure, content and organization of the educational process creates conditions for the effective implementation of individualized learning, more fully take into account the interests, aptitudes and abilities of students, new opportunities for the education of pupils in accordance with their professional aspirations and intentions in relation to further education and choice of life.

Note that differentiation of training can be carried out in two main forms: level and profile. Level differentiation can be defined as the organization of learning, in which students have the opportunity and right to learn the content of learning at different levels. An example of level differentiation is the in-depth study of individual subjects. Profile differentiation consists in the directed specialization of the content of education, taking into account the interests, aptitudes, abilities of students, their subsequent professional intentions. Currently, due to objective reasons, the standard provides for level differentiation. At the same time, the profile of training is achieved by the possibility of studying various courses at the basic or advanced levels.

The analysis of state standards of secondary (full) General education shows that computer science is not included in the list of compulsory subjects. There are two reasons for this. First, the new school curriculum significantly increases the amount of computer science study in the main school. This will allow students already at this stage of school to significantly receive the necessary amount of educational content in this subject, which will ensure their formation of functional literacy, socialization and other tasks of General education. Secondly, the specificity of computer science as a science of human activity is that it provides its methods, tools, and

technologies to other areas of knowledge, cognitive and practical human activity. Therefore, it makes no sense to study a basic (invariant for all profiles) computer science course at the senior level of school. It is more appropriate to study the profile, focused on the requests of a specific profile. However, the state education standards do not reject the possibility of studying computer science at the basic, minimum level and its inclusion in the content of a particular profile. Thus, the new educational standard assumes the study of computer science in high school at two levels: basic and advanced.

The basic level is intended primarily for schools and classes of humanitarian, socio-economic specialization, or for classes of a universal profile. For students of these profiles, it is important to learn how to create information models of objects and processes studied in the Humanities, to be able to develop and calculate economic models, and to process data from sociological research. The task of independent development is set in the natural science or technology profiles of software tools for information processing. Accordingly, the content of the advanced level standard is the basics of programming, numerical methods, etc.

The study of subjects (courses) chosen by students at the senior level of education is aimed at developing students ' personality, their cognitive interests, intellectual and value-semantic sphere, self-education skills, as well as at deepening, expanding and systematizing knowledge in the chosen field of scientific knowledge or type of educational activity.

In addition, the new standard provides for the study of elective courses as part of extracurricular activities, such activities become a mandatory component of the main educational program of the senior level of education. All these changes in the concept and content of the computer science course should also be reflected in the course program on computer science teaching methods for future teachers.

New requirements for educational results, in particular, the need for the formation and development of communicative competencies, require a computer science teacher in an information and educational environment to ensure communication between teacher-student, student-student (including with peers from other schools, cities, countries), teacher

- teacher (colleagues from other schools, cities), teacher

- parents and others. A special place in the teacher's activity is occupied by the ability to use Web 2.0 services. with their help, you can solve many professional tasks:

access to free digital educational resources;

creating your own electronic methodological developments with publication on the web;

organization of students ' project activities;

attracting students to participate in research activities.

Given the importance of this type of teacher activity, it is necessary to provide practical and laboratory classes for bachelors, future teachers of computer science on the use of this service in the educational process when designing lessons.

Among the new types of professional activity of teachers in the information and educational environment is expert activity. Due to the increase in the number of textbooks and training programs in computer science, the teacher should be able to navigate in educational standards, analyze textbooks in terms of their compliance with the standards and content of the discipline, scientific, accessibility and logical presentation of the material. The widespread use of ICT tools in teaching requires the teacher to assess the feasibility of their use for solving specific pedagogical tasks in accordance with their typology and methodological purpose.

In accordance with the above, the program "Theory and methods of teaching and educating Informatics" should reflect the main methods and methods of expert and analytical activity of the teacher and provide practical classes using active teaching methods (case technologies, round tables, discussions) for the development of students ' cognitive activity.

A modern teacher should carry out control and evaluation activities: analyze the results of training (personal, meta-subject and subject), perform reflection on their own activities, and make necessary adjustments to the teaching methodology. The introduction of new educational standards makes it necessary to allocate, along with accounting and control, control and correction, teaching, educational, another function of checking and evaluating learning results-certification. This function is related to the characteristic of the school's level of training and is an important component of the certification of the work of teachers and educational institutions.

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To achieve the main goal of the development of discipline - the formation of a system of concepts, knowledge and skills in the field of theory and methodology of training and education in Informatics at school in the context of implementation of the state educational standards of the Republic of Uzbekistan for General education - the following course objectives:

- familiarize students with the modern concept of teaching computer science in General education schools in accordance with the requirements of the state standards of General education education;
- to develop students ' ability to analyze and distinguish from the state standards of education of the Republic of Uzbekistan for General education requirements for personal, metasubject and subject results formed in the process of teaching computer science in primary, primary and high schools;
- develop the ability to design computer science course programs for primary, primary and high schools according to the scheme " from planned educational results to the content of education»;
- develop the ability to design a lesson using modern organizational forms of learning (network interaction, telecommunications project, case technology, mixed and "inverted learning", etc.);
- teach students to use information technology tools in the implementation of computer science courses for primary, primary and high schools in accordance with the requirements of the state standards of education;
- teach students how to evaluate the results of teaching students computer science by various means.

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