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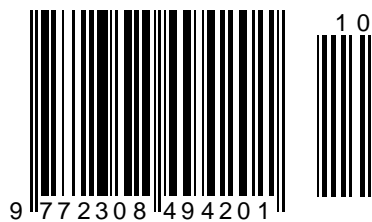
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GENEALOGIC ANALYSIS OF THE VOCABULARY OF «QISASI RABGHUZI»

Abstract: Own layer is consisted of lexemes originally belong to this language, as well as the lexemes derived from borrowed words by adding them own affixes. According to this statement we can divide the words of own layer into following groups: a) Turkic primary words; b) new lexemes derived from Turkic primary words; c) the words derived from borrowed words by adding Turkic affixes.

In total, 2950 Turkic lexemes were used in the book, and 2795 of them are pure Turkic, 108 are derived from borrowed arabic words, 47 of them are derived from borrowed persian words by adding Turkic affixes.

Key words: “Qisasi Rabghuzi”, genealogic analysis, vocabulary, customs.

Language: English

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Introduction

Turkic primary words. The history of Turkic words used in the book goes to ancient written sources. Considering this fact, comparing the vocabulary of the book with lexical units fixed in the first records of ancient Turkic language and Old Turkic language helps to determine the archaic words and the words belonged to XIV th century in the vocabulary of «Qisasi Rabghuzi» (Written in 1309-1310).

As a result of formation of a new word (it can be derived by inner capacity of a language or it can be borrowed lexeme) which has the same meaning with the certain lexeme, the field usage of the lexeme reduces. In the semantics of the words which were used frequently with various semes can be occurred narrowing. Passive lexemes go out of use and become archaisms. These processes happen by inner law of a language.

The archaisms and old words in the language (text) of «Qisasi Rabghuzi» can be divided into following groups: a) the names of human body's parts: alin (77r5) – «forehead»; b) the words which express notion of person: es (91v14) – «friend»; c) the terms which express the things which were created by

human hands: qapuğ (19r2) – «door»; d) the lexemes which express the abstract notions: og (79r20) – «knowledge»; e) zoonims: iwuq (157v6) – «saiga antelope»; f) the notions related to the socio-political activity of the nation: cığay (128r18) – «poor», törä (37v14) – «custom»; g) the words which express the relations of trade and money: baqir (41r9) – «copper», tavar (115v3) – «commodity, merchandise»; h) the lexemes which express the characteristics and quality: ädiz (4r8) – «grand, great», arıg (6r2) – «clear»; i) the terms which related with the feature of action and activity: anut- (44v2) – «prepare», adir- (46r10) – «separate».

In the work one can see the lexemes which were used in the first written sources of ancient Turkic language and Old Turkic language. And they kept their original meaning: tegrü (37v13) – «until», telim (4r21) – «many» etc. Besides, some old words used with the phonetic changes: adin (ДТС,18) – adin (10v14) «other», ud (ДТС,605) – ud (51r11) «cow». At the same time, in the meaning of some archaisms of the story occurred changes i.e. narrowing and widening of the meaning. Particularly, we can see the narrowing of meaning in the semantic structure of several lexemes which were used in the ancient Turkic

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language. For example, in the ancient Turkic language the word *ariğ* meant «clear», «generous», «genuine» (ДТC, 51-52), and in the works this word used with the semes «clear» (100r20), «honest/pure, innocent» (84r9). In the result of our research it is revealed that in the meaning of several lexical units of the work occurred widening of meaning. Particularly, the lexeme *bul-* used with the meanings «seek», «reach/achieve» (ДТC, 121) in the ancient Turkic language. And but in the work which we are studying now this word used with the semes «seek» (25v16), «obtain» (122v9), «shut off, close» (25v10).

The lexemes derived from primary Turkic words. Deriving new words by affixation is one of the active methods of derivation. We have to note that in the vocabulary of «Qisasi Rabghuzi», there are a lot of lexemes derived from primary stem by Turkic affixes. We will discuss them below:

1) the nouns derived by the affixes -či/-çi: *ašči* (85r5) – «cook» (<aš – «food, something to eat»), *tilänči* (124r3) – «beggar» (<tilän – «beg»), *yonuči* (163v8) – «carpenter, master» (<yon – «square»);

2) the words derived by the affixes -čiliq/-čilik (či+liq/či+lik), which mean field: *altunčiliq* (124r17) – working up gold (from <altun – «gold»), *yumuščiliq* (187v14) – field of working (<yumuš – «work»);

3) the words derived from the nouns, adjectives, verbs by the affixes -liğ/-lig/-liq/-lik/-luğ/-lüg/-luq/-lük, which mean abstract nouns, profession and handicraft, rank, state, relation, relatedness: a) the nouns derived from nouns: *ağriğliq* (80r17) – «sick» (<ağriq/ğ – «pain»); б) the nouns derived from adjectives: *aqliq* (171v6) – «whiteness» (<aq – «white»); в) the nouns derived from verbs: *sağliq* (13v10) – «ewe» (<sağ – «to milk»).

4) the words derived from nouns by the affixes -daš/-däš, which mean closeness, togetherness: *emükdäš* (227v9) – «foster brother/sister» (<emük – «breast»), *qoldaš* (22v21) – «friend» (<qol – «hand»);

5) the nouns from verbs by the affixes -k/-uq/ük// -uğ/üg// -aq/-ağ// -iğ// -ig// -iq// -ik: *anuq* (65r2) – «ready» (<anu – «to prepare»), *bičaq* (50r10) – «knife» (<bič – «to cut»);

6) the nouns derived from verbs by the affixes -š/-uš/-üş// -iš/-iš// -aš/-äš, which mean the name of action: *iniš* (225v8) – «lowering» (<in – «to come down»), *kejšäš* (78r1) – «gathering» (<kejšä – «to confer»), *kiriš* (211v8) – «entering» (<kir – «to enter»);

7) the nouns derived from verbs by the affixes -ğä/-gä// -qa/-kä// -ğu/-gü// -qu/-kü: *buzäğü* (126r8) – «calf» (<buzä – «to give a birth»), *körgü* (230r10) – «performance» (<kör – «to see»), *küzäğü* (27v16) – «groom» (<küzä – «to wait»);

8) the nouns derived from verbs by the affixes -ğüči/-guči (-ğu/-gu+či/çi), which mean the name of person: *alğüči* (75r7) – «customer» (<al – «to take»),

saqlağüči (24v9) – «guardian» (<saqla – «to save, to guard»), *ičküči* (212v1) – «drinker» (<ič – «drink»);

9) adjectives derived from nouns by the affixes -liğ/-lig/-liq/-lik// -luğ/-lüg// -luq/-lük: *ađaqliğ* (44r3) – «with legs» (<ađaq – «leg»), *qazğuluğ* (33r7) – «sad» (<qazğü – «sorrow»);

10) adjectives derived from nouns by the affixes -li/-li// -lu/-lü: *könjülli* (195r2) – «heartly» (<könjül – «heart»), *sözli* (195r2) – «wordy» (<söz – «word»);

11) adjectives derived from nouns by the affixes -siz/-siz// -suz/-süz: *asığsüz* (40r10) – «useless» (<asığ – «use»), *emgäksüz* (130r11) – «without any trouble» (<emgäk – «trouble»), *körksüz* (8r14) – «ugly» (<körk – «beauty»);

12) adjectives derived from verbs by the affixes -ğ/-g// -q/-k// -iğ/-ig// -iq// -ik// -uğ/-üg// -uq// -ük: *ačığ* (6r4) – «bitter» (<ači – «to turn sour») (DTS, 4), *tölük* (115v18) – «whole» (<töl – «punch out»);

13) verbs derived from nouns and partially from adjectives by the affixes -la/-lä, which mean the action is done through the instrumentality of the object expressed in the stem, and owning some state and feature: a) verbs derived from nouns: *ağula-* (72r11) – «to poison» (<ağu – «poison»); б) verbs derived from adjectives: *ariğla-* (83v16) – «to clean» (<ariğ – «clean»).

14) the affixes -da/-dä// -ta/-tä as phonetic variant of -la/-lä affixes derived verbs from some words: *alda-* (126r5) – «to deceive» (<al – «ruse»), *ündä-* (40r15) – «summon» (<ün – «sound»).

15) the verbs derived from nouns by the affixes -lan/-län mean to get the state which expressed in the stem or to own the thing expressed in the stem: *azuqlan-* (129r19) – «to eat» (<azuq – «food»), *čečäklän-* (67r15) – «to blossom» (<čečäk – «flower»).

The words derived from borrowed words by adding Turkic affixes. «Qisasi Rabghuzi» as a monument of XIV century contains many Persian and Arabic words. Majority of those borrowings got implanted to the language of the book; they combined with the Turkic affixes and took active part in derivation new words as much as primary Turkic words. In the vocabulary of «Qisasi Rabghuzi» there are 108 derived words from Arabic by Turkic affixes, and 47 derived words from Persian by Turkic affixes. Turkic affixes used to derive new lexemes from Arabic and Persian are given below:

1. The affixes derived nouns from names:

The affixes -liğ/-lig/-liq/-lik// -luğ/-lüg// -luq/-lük derived abstract nouns which mean owning the thing expressed in the stem. At the same time these affixes derived lexemes with the seme of relatedness, relationship, rank, profession and handicraft: a) Persian words: *gabrlık* (203v1) – «paganism»; б) Arabic lexemes: *maliklik* (131v8) – «imperiousness»;

The affixes -či/-çi in combination with Persian-Tajik words derived nouns which mean profession and

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work: zindāncī – «prison-keeper» (87r16); yāričī – «helper» (197r13); fālčī – «clairvoyant» (227v12).

2. The affixes derived adjectives from names:

The affixes -liq/-lik//liğ/-lik//luğ/-lüg. These affixes in combination with borrowed words derived lexemes which mean ownership, tenancy or corresponding to the thing expressed in the stem: a) adjectives are derived from Persian words: andāzalīg (209r8) – «commensurate»; 6) adjectives are derived from Arabic words: imānliğ (37r7) – «faithful»; mālliğ (29v18) – «having commodity, rich».

-siz/siz/suz/-süz. These affixes in combination with borrowed nouns derive adjectives which mean the lack of the feature expressed by noun: 1) derive adjectives from Persian words: umidsiz (34v3) – «hopeless»; hušsuz (72r15) – «unconscious»; 2) derive adjectives from Arabic lexemes: hujjatsiz (241r19) – «proofless»; rahmsiz (185v20) – «pitiless».

3. Affixes which derive verbs from nouns:

In the studied source, the affixes -la/-lä derived imperative verbs from borrowed nouns: a) derived verbs from Persian words: ārzula- (14v17) – «to dream»; 6) derived verbs from Arabic lexemes: anbarla- (90r16) – «to be fragrant»; izzatlä- (227 r4) – «to revere»;

The affixes -lan/-län derived verbs which mean ownership from Persian-Tajik words and Arabic words: 1) derived verbs from Persian words: xošlan- (120v4) – «to be happy»; 2) derived verbs from Arabic words: qaviylan- – «to gain a power» (84v18).

II. Layer of loanwords

Borrowing words from foreign language differs according to the field of usage. For example, military terminology was widened in terms of Mongolian words, administrative, political, commercial-financial, scientific, religious vocabulary enriched itself with Arabic and Persian loanwords. Presence of Sughd, Sanskrit, Chinese loanwords in Turkic languages is estimated as a product of connections of these nations with Sughd, Indian, Chinese, Khorezm nations.

In the studied source, 2561 loanwords were used in total, 2151 from them are Arabic, 329 from them are Persian, 55 of them are originally Hebrew words borrowed via Arabic sources, 14 of them are Greek, 3 of them are Chinese, 5 of them belong to Sughd language, 4 of them belong to Sanskrit.

Loanwords belonged to Sanskrit. While turning over the pages of «Ancient Turkic dictionary» we can see clearly that in Turkic inscriptions, loanwords which belong to Sanskrit are different. Naturally, translations which were made from Sanskrit to Turkic played a great role in it. In Old Turkic language, loanwords from Sanskrit were decreased. Later on, they were not able to consolidate its grip on usage. Sanskrit loanwords saved in Turkic were in the level turning to original word. Our observations showed that there are very few Sanskrit

loanwords in «Qisasi Rabghuzi». For instance, the lexeme **fil** written in «Khibatul-khaqojiq» by Akhmad Jugnaki first (ДТС, 194) is seen in «Qisasi Rabghuzi» as **pil** (209v8), in different phonetic version. In «Guliston bit-Turki» by Saifi Saroji, **fil** (10162) is used as well. According to A.M. Shcherbak, the probability of belonging **pil** to Iranian languages is very little. That is why, we can compare it with Sanskrit **pilu** and Assyrian **piru** (ИРЛТ, 139-140). In addition, the Turkic synonym of this word **yağan** (148r14) was also used in «Qisasi Rabghuzi».

Loanwords from Sughdi. As a result of mixing 2 nations, their collaboration, their religion, and bilingualism words had been exchanged. In other words, Turkic people used Sughdi words, and the other way round. Particularly, Sughdi loanwords **učmah/uštmah/ušmah** meant «paradise» (71r2) in «Qisasi Rabghuzi». These words were used as **uštmah** (ДТС, 617), **uzmaq** (ДТС, 621) in «Qutadghu bilig». In Khoresm manuscripts of XIV century, we can see phonetic forms **učmah** (HФ, 19617); **učtmah** (XIII, 15613); **uštmah** (19614); **učmaq** (Мн., 30765) of this loanword. Moreover, in «Qisasi Rabghuzi», Arabic synonym **jannat** (2r6), and Persian synonym **bihišt** (3v4) were widely used.

Chinese loanwords. Social-political, economical, and cultural ties of Turkic people and Chinese people have ancient history. As a result of these ties Chinese loanwords were borrowed to Turkic vocabulary. According to Kh.Dadabojev, there are around 240 Chinese lexemes in «Dictionary of ancient Turkic words», and they belong to cultural field. Our studies showed that in the «Qisasi Rabghuzi» following Chinese words were used.

The loanword **jinjü** (146r16), which meant «jewel» used in «Qisasi Rabghuzi», is written as **yenjü** (ДТС, 256) in Uyghur manuscripts which are kept in Berlin fund of manuscripts. In «Divan», phonetic versions of this word **yenjü**, **jinjü** were mentioned, former was used in Turkic language, the latter was used in Oghuz language (I, 67). At the same time, there is information about that the word **yenjü** had the same of «housemaid» in the dictionary by Makhmud Koshghari (ДТС, 256). We could also observe the synonym of this word **gavhar** (96v6) which is originally Persian was used in «Qisasi Rabghuzi».

As a result of studying the words used in the book in genetic approach we revealed Turkic layer was the basis of the book, in turn, Turkic layer, consisted of primary words which were used in the manuscripts of ancient Turkic and old Turkic as well as in manuscripts of XIV century, also derived lexemes from Turkic primary words and from loanwords with Turkic affixes (in total, 2950 Turkic lexemes, 2795 of them are pure Turkic, 108 are derived from borrowed Arabic words, 47 of them are derived from borrowed Persian words by adding Turkic affixes). Moreover, there are Sanskrit, Sughd, Chinese, Greek, Arabic, ancient Hebrew, and Persian

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words which were used to express the new concepts appeared as a result of social and political, economical, scientific and cultural relations, and various changes in the different fields of social life.

Archaic words used in «Qissasi Rabghuzi» had various forms during inner development of the language; it is observable as determination of the relations between ancient Turkic and old Turkic literary language. In the book, the majority of them saved their meanings, some of them went through meaning reducing and meaning widening, some of them took part in deriving new lexemes. In enriching the vocabulary of the book, inner facilities of the language were important, that is deriving new words with the affixes used actively in ancient Turkic and Old Turkic was influential. The affixes -čī/-či derived nouns from verbs and nouns, -līg/-lig//līq/-lik//luğ/-lüg//luq/-lük derived nouns basically from nouns, adjectives, and verbs, as well as adjectives from nouns, -k//uq/ük//uğ/üg//aq/-ağ//iğ/-ig//iq/-ik derived nouns from verbs, -sīz/-siz//suz/-süz derived adjectives from nouns, -la/-lä derived verbs from nouns and adjectives. These affixes are active in word derivation and are considered as productive affixes.

The loanwords used in the vocabulary of the work also participated in new word derivation. Particularly, Arabic and Persian loanwords derived 155 new words together with the affixes -līg/-lig//līq/-lik//luğ/-lüg//luq/-lük, -čī/-či, -sīz/-siz//suz/-süz, -la/-lä, -lan/-län and these derived words used as often as Turkic lexemes. In addition, the affixes -ba, -nā, -gāh, -zāda derived new lexemes from Arabic and Persian loanwords, but they are only.

Observing formation and development of lexical fund which consists of 2561 loanwords is important in defining the role of other languages in the development of Uzbek literary language. In

comparative analysis of borrowed layer and the words used in the sources of Korakhani's period, we have found out that the majority of the terms are expressed their primary meaning, and some of them had experienced meaning widening.

List of acronyms

ДТС- Древнетюркский словарь. –Л.: Наука, 1969.

ИРТЛЯ - Историческое развитие лексики тюркских языков. -М.: Изд-во АН СССР, 1961. - 467 с.

МК - Махмуд Кошғарий. Девону луғотит турк. Таржимон ва нашрга тайёрловчи С.М. Муталлибов. I-III. –Т.: Фан, 1960-1963.

Мн - Хоразми. Мухаббат-наме//Фазылов Э. Староузбекский язык. Хорезмийские памятники XIV в. I-II. –Т.: Фан, 1966-1971.

НФ - Нахджул – фарadis//Фазылов Э. Староузбекский язык. Хорезмийские памятники XIV в. I-II. –Т.: Фан, 1966-1971.

Тафсир - Боровков А. К. Лексика среднеазиатского тefsира XII- XIII. вв. –М.: Изд-во восточной лит-ры, 1963.

XIII - Кутб. Хосрав и Ширин//Фазылов Э. Староузбекский язык. Хорезмийские памятники XIV в. I-II. –Т.: Фан, 1966-1971.

ЎТИЛ - Ўзбек тилининг изоҳли луғати. I-II. –М.: Русский язык, 1981; I-III. –Т.: Ўзбекистон миллий энциклопедияси, 2006-2007; I-V. -Т.: Ўзбекистон миллий энциклопедияси, 2006-2008.

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POEMS ABOUT THE YOUTH OF SAHIBKIRAN AMIR TEMUR

Abstract: *The historical era of Kashkadarya-Surkhandarya has existed since ancient times. In particular, poems about Amir Temur and Babur are widely spread.*

Until now, some of the Bakhshi living in this territory have been written and published, such historical epics as "Oichinar", "About Babur", "Birth of Sahibkiran", "Birth and youth of Amir Temur", "Temur and Boyazid", "Great Amir Temur", "Ahmad Yassavi", "Alisher Navoi", "Makhtumkuli".

We wrote and published an epic about the birth and childhood of Amir Temur "the birth of Sahibkiron" from Ruzi Bakhshi Kulturaev, an epic "the birth and youth of Amir Temur" from Chori Bakhshi Umirov.

If both epics concerned the birth of the historical person Amir Temur, his childhood, then widely known fantastic inventions, epic sponsors, characteristic of traditional epics, as well as the image of mythological evil forces.

First of all, when it became known about the birth of Amir Temur, evil forces, ill-wishers in different kingdoms are trying to destroy him both before and after birth. But no matter how hard they try, epic sponsors, holy spirits, teachers are not enough because of their desire to help Temur and mother Teginabegim.

Since Amir Temur's father Taragai Bakhadir went on a long battle journey, he lives with his mother Teginabegim in Amir Chaku's house.

Temur grows from childhood strong, energetic, smart. Since childhood, he captivates the minds of children with various national games. Increased is strength. The poem reflects how he lived through his childhood.

In the Poems about the birth and youth of Amir Temur, the life, successes of that time, and the way of life of the people are well covered. Along with the names of such historical figures and places as Amir Temur and his saints, father, mother, Amir Chaku, Bayonkulikhan Bukhara, Kesh, Zanjisaray in the epic, there are a number of fantastic images.

Key words: *The historical epic, traditional epic, Sahibkiran, birth, tradition, divine power, black power.*

Language: English

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Introduction

Uzbek poetry is comparatively little studied epics, Dating to the historical category, as an example, which reflects the developments of the XVI century, the relations between Babur and Shaybani are the common background, are celebrated poem "Shaybanikhan" written by Pulkan and poet "Oichinar", written by a son Qadir Rahim. As a result of studies and research, As a result of research started

in the 90's of XX century, were recorded "Birth of Sahibkiran", "Birth and youth of Temur", "Temur and Boyazid", "Temur and Tukhtamysh", "Samarkand tarovati", "Makhtumkuli", included in the historical category, based on historical sources, kissakhanids, and defined certain ideological goals, artistic and aesthetic value.

The small historical epic "Gavhari Khushtar yohud Akhmad Yassavi" reflects the period of

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childhood, youth and youth of the life of Akhmad Yassavi, a major representative of the teachings of the mystic. The epic was created on the basis of historical data, legends and legends about Yassavi, effectively used in the material epic of epic places.

"Akhmad Yassavi" as a historical and religious place where the main character was born, the period in which he lived, and clearly reflects the family Shrine of the hero. The birth of Ahmad, the founder of the yassavist cult, exalted to the level of the great prophecy, perfected from childhood, possessing special abilities, and his search for science, has been successively described.¹ The plot of the poem is simple, the conflict is simple. Described beautiful poems about human relationships, especially family unity, love for mother and child, the struggle for nobility, good deeds, respect for people, life in a good spirit, the inseparable relationship of human and the world, communication. Young Akhmad, having seen a lot of grief when he parted from his father, well aware of the high standard of living, receives a reward from the folk fertilizers of his pure mother, Karasoch Bibi:

Odamzodning oqibati shul bo'lar,
Ota ketsa izin bosgan ul bo'lar,
Dono ulni ardoqlagan el bo'lar,
Nodon inson eldan ayrilmadimi?

This would be a consequence of humanity,
The son who replaced his father if he left,
These were people who respected the wise son,
Has not the foolish man separated himself from the people?

Akhmad as a gentle, thoughtful, intelligent, devoted child, deeply observes parental advice and binds to great things. He bequeathed to him his teacher Arslanbobo, who studied the science created by the ancestors, fought for justice, truth:

Sen doim Allohning ishqida yongin,
Ko'ngli pok donolar mehridan qongin.
E'tiqod va iymon yukini ol-da,
Valiy bo'l, bolama, nodondan tongin.

Be always in the work of Allah,
Be together with fun clean lovers,
Be confident and confident,
don't be a fool

In Uzbek poetry, in particular, in southern Uzbekistan, not only sounded the tales of epic heroes, such as Alpomish, Gurugli, Rustamkhan, Avazkhan,

but also about our great ancestors Ibn Sina, Beruni, Yassavi, Amir Temur, Ulugbek, Navoi, Babur, were written stories, created poems. But because of the pressure of the pre-90's political system, especially about Amir Temur, Yassavi, Khoja Ahrar, the correct statement was made about the samples of oral folk art, their writing, publication and analysis of what was written. When we first talked about Amir Temur, the literary scholar I. Sultanov asked a number of questions, in poems Amir Temur was happy to be born as a positive personality of Amir Temur, to interpret him as a creative activity.² A number of fairy tales were revealed showing the character of the last short, witty, character. Ruzi Bakhshi Kulturayev was written "The birth of Sahibkiran" Chori Bakhshi Umirov "The birth and childhood of Temur", "The Great Sahibkiran", Kakhkhara Bakhshi Kadir son's "Temur and Bayazid", "Temur Tukhtamish" and "Uzbek folk Temurnoma". By the way, stories and poems about Amir Temur and Temurias existed not only in southern Uzbekistan, but also in the whole Republic. We know that Professor Malik Murodov Razzakbay Kazakbay son's wrote the epic "Amir Temur". Perhaps other folklorists wrote stories about this great villain, but they were afraid of the totalitarian regime's policies and remained in their personal archives.

The attempt to really show the merits of Amir Temur, who left an indelible mark not only in Central Asia, but also in the socio-political life and culture of the world, the desire to collect samples of oral creativity about him among the people and thus illuminate the bright point of our history, painted with black colors, began with the 90's of the XX century. The expedition "Amir Temur Yurgan yullar", organized on the initiative of the newspaper "Turkiston" under the leadership of Professor-folklorist Malik Murodov,³ has done a lot of work. Part of the rich material acquired during the expedition was first published in the newspaper "Uzbekistan literature and art" and the collection "Amir Temur ugitlari".⁴ These materials are characterized by a new reflection of the theme of Temur and Temurias, a high idea, a reflection of historical reality in folk reality, the level of artistic expression published up to this time. Have special significance. After all, when we talked about Temur and Temurias for many years, we only learned to condemn, to believe in absurd inventions, to shed and promote elusive legends.

As proof, Amir Temur was described in textbooks, manuals, books about legends created from the beginning of the XX century to the beginning of the 90's of the XX century, in the violent, aggressive,

¹ Kakhkhor bakhshi Rahimov. Gavhari khushtar yokhud Ahmad Yassavi.-Karshi,: Nasaf, 1999

² UzRATranscript of the scientific Council of the A. Navoi Institute of literature dated October 23, 1991.

³ Amir Temur, Dastan, the son of Razzakbay Kazzakbay telling. Registrar M. Murodov. The manuscript of personal archive of M. Murodov

⁴ Amir Temur ugitlari, - T.: 1992.

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illiterate, cruel and so on. It is true that we exposed him through Nasriddin Afandi and deceived him with false anecdotes.

Despite the fact that this society by educating generations through false legends and anecdotes through hatred of Temur, or Yassavi, Babur or Khuja Akhror, the people were able to convey to us the images of oral creativity, filled with love, reflecting the truth about their brilliant ancestors. If some of the folklore scholars involved in this field refute the myths and legends about Temur and the Temuries, the other part will continue to record them, but some have been preserved in personal archives because of the impossibility of their publication. Folklorists from different parts of our Republic wrote not only stories and legends about Temur and Temuries, but also texts of fairy tales.

One example of an epic of the Temur and Temuries dynasty is the historical epic "Oichinar" about the Shah and the poet Babur. This poem was written by folklorist A. Kakhkharov in 1969 from bakhshi Kadir. Professor B. Sarimsokov wrote the first scientific article about this: "Works about Babur, about the events of the XVI century in General, Sherabad and representatives of the school of epics in southern Tajikistan should be limited to only one or two epics, such as "Oychinor", should not be enough."⁵ This is true when the idea was published, and subsequent research confirmed the opinion of the folklorist.⁶

Published articles, research of folklorists and linguists U. Džumanazarov, M. Murodov, A. Ergashev, I. Rakhmatov, M. Rajabova, T. Nafasov about the fairy tale "oychinor", its ideological and artistic features, interpretation of images, meaning in the historical epic.

The Union of Soviet Socialist Republics has undergone changes in our culture, spiritual and spiritual world due to the fragility of the system. Poems about Temur and the Temuries were also performed.

Bu dunyoning ishi doim kam bo'lgan,
Inqilob deb bosh egigu xam bo'lgan,
Tutqunlikning bari boshda jam bo'lgan,
Tarix haqda, Temur haqda dostonni,
Aytolmasdan zo'r baxshiyam dam bo'lgan.⁷

The work of this world has always been rare,

Because of the revolution, our head is always bent,

Passion has always condemned us,
About history, a poem about Temur,
Bakhshi could not tell about it.

Opportunities that have given independence, having worsened the tragedies of the past: "Now Dance and laugh, in each step add a voice good luck, go to those ancient tones, I tell a story about Amir Temur, let people be happy to hear." no wonder they say.⁸

In the Uzbek folk tale about Amir Temur and the Temurids-this is an event that should be studied in our folklore. This category does not consist of one or two epochs. As noted by Chori Bakhshi Umirov, there is a separate Epic about the birth of the great Sahibkiron, his youth, about coming to the throne, about his every walk. Even that Bakhshi admits: "I have a lot of time playing in dumbira, and I can say ten stories about Temur"⁹.

The historical poem of "The birth of Sahibkiron", first written about Amir Temur from Ruzi Bakhshi Kulturayev reflects the hero's birth and his childhood. But this does not mean that the work will be considered only specific facts, historical events and personalities. Because it is clear that any work of art, in particular, samples of oral folk art, can not be created only on the basis of historical sources. In particular, in historical epics, historical truth will be intertwined with legend, fact, that is, in such works, the concrete historical reality will be evaluated, giving a new meaning peculiar to folklore. At the same time, their theme, images, and ideas are described in connection with the struggle with specific historical conditions.

The historical epoch by the nature of the description of specific events and facts in history, the degree of documentation differed from each other in that "The birth of Sahibkiron",¹⁰ "The birth and childhood of Amir Temur", written from Chori Bakhshi Umirov, "Temur and Boyazid", written from Kakhkhar Bakhshi Kadir son, also belong to the historical fantastic type. At this point, they also contain elements of historical heroism and historical concreteness.

"The birth of Sahibkiron" is a prose introduction, recognizing the sharpness of the world before the beginning, characteristic of all traditional eras, and:

⁵ Sarimsokov B. On the ring lines. // Science and life-vol. 5, 1983.

⁶ Džumanazarov Street. History is the reality and art of folk art. - Ie: 2007. - B. 85-87; Murodov M. M., Ergashev A. A. Alpomishnoma. 1-book. - Ie: 1999. - B. 357-369; Rakhmatov Ya. in historical tales epic interpretation of the image of a historical person (on the example of fairy tales" Oychinor "and" Shayboniyahon"). Philol. the science. title. Diss. Abstract. - T. E. 2009; razhabova M. M. Interpretation of Babur's urine in the repertoire of the mighty Bakhshi // immortality of the mighty

Bakhshi. - Against. 2012. - B. 68-71; Breath T. T. the Word was is a small holder // collection above. - B. 65-68

⁷ Chori Bakhshi Umirov was born and was the child of Temur. // Alexander Sergeevich folk theme. - Against: Nasaf. 2004

⁸ Source of the above -- p. 276

⁹ Source of the above -- p. 247

¹⁰ Mirzayev T. epik repertuar. -p. 95

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Kel do‘mbiram seni qo‘lga ushlayin,
Qo‘shiq aytib el ko‘nglini xushlayin,
Men egangga ilhom bersang, sumbul soz,
Temur dostonini endi boshlayin.¹¹

Hold you in your hands,
Sing and please the people,
if you inspire your master,
I'll tell you a story about Timur.

Starting with the term referring to dumbira, this narrative and the term performing the role of the Saint States that the purpose and greatness of the man Timur, his coming into the world and reaching the level of Sahibkiran are not simple phenomena, but are connected with divine forces:

. . . Ruhini yaratdi podshoh bo‘lar deb,
Qancha yurtdan boju xiroj olar deb,
Bahovuddin Balogardon piridir,
Temur bir kun qazogardon bo‘lar deb.

Shayxu pirlar qayga yursa qo‘lladi,
Qirq chiltonlar yaxshi yo‘lga yo‘lladi.
Sohibqiron o‘tdi Temur jahongir,
Sahobalar risq-nasbasin mo‘lladi.¹²

As the king would be, he created his own spirit ,
Many receive wealth from the Earth,
Bahovuddin Balogardon saint,
Timur takes revenge for a day.

Sheikh supported the Saints wherever they went,
Forty Chilton went well.
Sahibkiron passed Timur Jahongir,
Companions made a lot of Fortune.

The content of the epic is reflected in the alternate term, and the end of the main events begins with the fact that the mercenary and Merciful, the extreme sniper and the generous comb can not throw a deer on the hunt and chase it over his flock. Listening to the details of the dream in which the shepherd of Taragai saw the flood:

Teginaman davron surar To‘rag‘ay,
Sohibqiron o‘g‘il ko‘rar To‘rag‘ay,
Hayallamay yetib kelsin Buxoroga,
Sir ahvolini mendan so‘rar To‘rag‘ay¹³

The comb asks to act
Sahibkiran son sees Taragay,
Let arrive without delay to Bukhara
He asks me about his condition Taragay.

Faced with the blessing of piri Said in Bukhara, Tegin with her advice fulfills the condition of " Building a mosque, keeping an eye on the Suns of distant lands, whose dome has reached the sky, the shadow has reached the country of chin-Mochin, where Flying Birds have turned". Married to Tegin, the comb goes to battle on the eve of having children. Four kundosh, who took advantage of his absence, becomes a traitor, and four tray (lagan) hire a slave for gold and order the murder of Tegin. When the slave does not kill Tegin, who was put in a bag, but throws herself into a well that she would die, Tegin will be saved by the death of piri Baba Said. Timur is born in a well, and the next Shepherd faithfully joins the bucket in which he throws himself, trying to draw water. The Musaboy, who came to this land, brings Tegin home. The event will be accompanied by the arrival of the poets of the Kings Of Persia, Iraq, Orus, Farang, China, Rum, India, the prophecy of the birth of Timur, his patronage, and the episodes of the seven climate rulers attempt to kill the young Timur.

But Tegin and her child escape from the pursuit of enemies and with the help of piers find themselves in hiding from the tomb on the outskirts of the city. When the invaders try to find a touch of the grave and the child, they will be killed by the divine fist tattoo from the sky. Mother and child, listening to the sermon of Said Baraka, again takes refuge in the house of Musabai, returning to the horse that he gave. Timur teaches the contestant, teaches hunting, and his mother Tegin is engaged in medicine.

After fighting in Badakhshan, Taragai, who became Khan here, returns to Kesh ten years later. When he comes home, there is no touch and no son, the other four of his wives said: "Sora was mad as tentacles, seeing Aidara a blind blind man, Aichaman was surrendered, and Gulsara was paralyzed, lying down." From them Bahadir was looking for his child, who had heard that his beloved wife had run away, playing for touch. He joins the caravan in a chain, and here he meets his son. Even if he doesn't know, he can't look at it, so he goes to Musabai's house. After approving the treatment, when Tegin, who treats, brings even four diaries without introducing himself, Taragai brings them. Capricorns take on the neck of the sins that they have committed in the hope of recovery. Those who are lost find each other, and the events end with a wedding.

As can be seen from the plot of the work, all the events associated with the birth and childhood of Timur, took place on the basis of epic traditions based on various myths and legends. If you look closely at the traditional medieval, in particular, Uzbek folk epics, as well as remember the stories about the faithful prophets of the Islamic world, we will not see

¹¹ The birth of Sahibkiron. - Against: Nasaf 1993, - p.5.

¹² That work -- p. 5

¹³ That work -- p.8

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any special innovations. The events of the work develop on the basis of the ordering of certain epic places, the subordination of myths and legends to creative goals and acquire integrity.

Motives such as Tragai Bakhadir's childhood Comrade, his prayers and prayers when he reaches a certain age, his adoption into account, the condition of the girl to a married young man, the help of sponsors or mythological forces in fulfilling a difficult condition, the conflict of the kundoshs, the enthusiasm of the future epic hero-to come into the world naturally and find perfection, As evidence of our thoughts, it is enough to recall the "Alpomish", "Gurugli", "Avazkhon", "Nurali" category, which occupy an important place in the Uzbek friendship, and such friends as "Murodkhon", "Kuntugmish", "Rustamkhon", "Shirin with Shakar", "Orzigul".

When Ruzi Bakhshi started telling the epic about Amir Temur on a historical theme, the epic places in the traditional epics, which, if not willing, knew a lot about themselves and are imprinted in the memory, were revived, moved.

"The birth of Sahibkiran" was created relatively later and because its writing coincided with the period of independence, religious myths and legends, or prophecies were not reduced, "crossed", but were preserved as the main chain of events. From the arrival of Temur in the world until the end of the world, until his death, the description of his entire life reflected the support and assistance of the Saints, the greatest scientists of the Islamic world. The construction of the incomparable mosque of Taragai, the survival of Tegin and fruit thrown into the well, the defeat of evil people in the cemetery are also the result of confidence in the power, devotion to the feasts with the support of mythological sponsors.

During the events of the epic, Ruzi Bakhshi was able to illuminate the people's ideas about the ideal hero, able to give the fight between good and evil, justice and injustice, loyalty and betrayal. In this universe there is the pleasure of all suffering, and, on the contrary, the last sorrow of joy. Taragai because of his generosity, patriotism, generosity, generosity, magnanimity, was forced to give birth to Temur, or four days suffered, suffered than his evil deed, and when he greatly regretted his actions, he was healed again. Each of these events has a trace of faith in the Islamic religion. Sins and punishments, rewards and rewards represent the belief that the only creative power depends on God.

Portraying the enemies in the epic and the enemy of the devil in the style of good, Saints, Bakhovuddin, Said Baraka, Babashaikh, who came from disaster, Khizr is celebrated as the defenders of good, justice, honesty and religion. Babashaikh's next words about

what Taragai Bakhadir said to Bahadir also suggest that the devil is a trap:

Har ish bo'lsa shayton solar xatoni,
Ko'p sargardon qildi Odam Atoni,
Bir zamonlar olim bo'lgan u shayton,
Katta ketib tanimadi Xudoni.

Olimman deb axmoq ko'ngli bo'lindi,
Bir gap uchun marhamati olindi,
Odamzotdan ziyodman deb oxiri,
Tavqi la'nat u shaytonga ilindi.

Olim shayton har baloni biladi,
Odamzotni har xil kuyga soladi,
Kimki kirs a u shaytonning gapiga,
Oqibati ko'p pushaymon bo'ladi.¹⁴

Shaytan fault if every job,
Adam Ato who made many vultures,
He Satan, who was once a scientist,
Great went and did not recognize God.

Divided that stupid disappointment,
For one sentence received blessing,
End that over Man,
The Curse of the rabbit was on that devil.

The scientist the devil knows every balloon,
The man puts the man in all sorts of tunes,
Whoever enters into it, he shall be cast into the
devil's word.,
The end will regret a lot.

Ruzi Bakhshi Taragai Bakhodir, young Tegin, Musaboy, Babashaikh, Bayonkuli in the interpretation of such images, although using the traditional image to create a portrait, can give their spiritual joy in a kind of individuality. Taragai Bakhadir, back in that I love my child, beat up, who was the child, realising that he was the loser, was badly hurt. As a Kalandar, he finds himself searching for the lost his wife and his child.

While a life spent on a child's earth means that I am now happy to be a father, the world of a person suffering from it, the heavy spiritual mood that has also divorced, is expressed in grief from grief on earth. Such situations, representing the spirit of the heroes, can be given at will.

In the poem "The birth of Sahibkiran" a lot of places, which reflect national traditions, customs and values of that time. The poem is traditionally replaced by the Nazmiy and Nasriy place. If each of them is expressed in prose, then in poetic image and speech, rhymed lines in the style of A-A-B-A, characteristic of folk poetry, are preserved stably. In each point, the meaning, the stagnation of weight, the naturalness of

¹⁴ That work -- p.17

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rhymes, the artistic application of artistic and pictorial means, poetic methods strengthen the cognition, the influence of the epic.

Yomon odam uyi doim cho'l bo'lsin,
Yaxshilarning nasibasi mo'l bo'lsin,
Boshingdan toymasin, bolam, davlating,
Davlatli mehmonjon, senga yo'l bo'lsin.¹⁵

May the house of the bad guys always be a desert,

Let there be many good things,
Don't slide on your head, baby, condition,
State guest, let him come to you.

These four lines, which are spoken of in the language of the grandfather, embody applause and caresses, and caresses, and intentions. When an evil person says the house always desert, there is evidence that no one will look for his evil, shouting that nothing in the house evil that bad people will not see the child. After all, people go to a comfortable place. At the same time, as they say about bad intention, kindness is expressed by the method of resistance. Let portion will be abundant. In the first two lines, two opinions were expressed, about the state of Affairs, about wealth, about the well-being of our elderly people with special wisdom, blessing. In the people, in particular, in Kashkadarya and Surkhandarya families Kungrad say that smart, smart, smart people do not immediately tell where to go. What you do doesn't say what you do, says you don't snore, says your work is blessed. What you sell does not say a blessing to trade. That is, before each sphere, a person who wants to first Express his intention, pray and start his attitude, ask, will find the way to the soul.

Answering Babashaik question about "whether there will be a road", Taragai says:

Xudoyim bergandi shundayin savlat,
Savlatga yarasha ham berdi simbat,
Bor so'zimni sizga aytay, bobojon,
Beqarorman, o'zim yurgan befarzand.

May God forgive you,
For the sake of the basket also gave Simbat,
Let me tell you what I have, grandfather,
Unstable, indifferent walking myself.¹⁶

The grandfather was also approached by the icon of a stately-looking charmed passenger. Riding horse, wearing clothes, Simbat the spirit of the hero corresponding to each other is contrary to appearance. Wealth and Simbat the main thing for a young man is that he does not have children. If there are no children,

if there is no son who burns his lamp when he dies, who will take the name of the father, " Sinu-Simbat, what is the state of wealth, what is it that is necessary? Both poems in the proposed question-answer, the order of their rhyming, applied artistic means are traditional.

The epic " Birth of Sahibkiran " embodies the traditions of art, language, plot and compositional integrity.

The epic " Birth and childhood of Temur", written Chori Bakhshi, the ideological content is close to what he said in the poem " The birth of Sahibkiran". This version begins with a description of the events when, after Mukadimma, the castles of the Mongol invasion fell on the head of our people, and from this cruel anger to evil and evil to God. God, who saw excessive injustice during the reign of the Mongol Kazan Khan, suffers from what the descendants of Adam do. Those who receive the "wealth of reason" "destroy nature", not limited to the Resurrection on earth, " weep.; laugh at the enemy, sin-fills you with its agony, slander the heart of contempt, kills the child's father, does the mother's work; career, wealth-it is who holds each other's eyes. Not knowing that the soul is the Savior, it does not know evil, good, does not listen to adults, infidelity, which burns anger, betrayal, which replaces loyalty."

The one who created eighteen thousand worlds is surprised by this: " Let the oppressor express my tyranny to the unjust, let them descend upon my people, let them bring down justice again," the one who will create the Sakhbikiron of the future from the light, and will scatter the heavens to the Falcons, saying that they will be born from the marriage of the two."¹⁷

A variant of Chori Bakhshi was also created on the basis of mythology, religious legends, and legends. The emergence of Temur from light, his always leadership divine forces is the result very longstanding views in epic Eastern peoples. As evidence of our opinion, it is sufficient to recall the famous epic of the Indian people "Mahabharat". The basis of these similarities should be found in the economic, cultural, educational, spiritual relations between the peoples of the East. Another proof: in the Uzbek folk epic, it is enough to compare such cases in the poem "Mahabhorat", when the main events develop on the basis of the accepted prayer or oath of the epic hero.

The epic " Birth and childhood of Temur" appeared on the field of epic traditions. According to the tradition of the epic, the future hero should be born in a family in which the symbol of childlessness was lit. Temur's father Muhammad Taragai Bakhadir: " polvan was who took his head for offending his elite,

¹⁵ That work -- p.40

¹⁶ That work -- p.11

¹⁷ Amir Timur's birth and childhood. // A.Ergashev Xalq Temurnomasi.: Nasaf 2004

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overthrew the enemy on the day of the war, knew about the people, tried on the battlefields, sent to justice, took responsibility", but put the child on the five.¹⁸

In Chori Bakhshi Umirov, too, Taragai went on a hunt, chasing a deer came upon a flock, telling him a shepherd's dream, the arrival of Bukhara married to Tegina, the long-term go to battle and the blame for the fell on the head of Tegina, the struggle of the seven climate Kings to lose, the birth of a young hero in a well, as in the option of fasting Bakhshi Kulturaev.

In our opinion, in a fairy tale written on two gifts, the basis of this similarity is as follows:

1. General provisions Both Bakhshi under the influence of the representative of the Sherabad Dastan school, teacher and student Umir Bakhshi Safarov and Kadir Bakhshi Rakhimov grew up creative personalities. This is recognized by Chori Bakhshi: "my father all his life, a friend was an able teacher, their spirit was supported from Temur."

2. Both Bakhshi listened to the work of the famous folklorist Abdimumin Kakhkhorov "Temurnoma", written by him in 1971 on tape, and marked the beginning of these events.

3. They are well aware of the epic traditions, as both are creative Bakhshi. Traditional epic places in epics could effectively and rationally use the epic of Amir Temur.

4. Both Bakhshi are aware of Legends and legends about Amir Temur, a common people, about the noble people. These narratives and myths they heard almost in one area, in the Land of Dekhkanabad, because both of them were minors here.

5. To create the epic "Birth of Sakhbikiron" and "Birth and childhood of Temur" there are traditional epics, which preserved such motifs as "Alpomish", "Birth of Gurugli", "birth of Avaz", "Birth of Nurali" and others.

6. Both versions were created by individual creators, based on the above sources, which were not mastered by hearing from the masters.

But similar places in both versions differ in Outlook, art, preservation of ancient traditions, the way of image, the use of words, artistic, aesthetic view. From the point of view of Ruzi Bakhshi, the Nazi position was dominated by the traditional four rows of occupied construction, artistic preferences, the Chori Bakhshi version preserved the epic even in Nazmi, instead of the traditional four appeared five, the text used more ancient foundations. For example, in the version of Ruzi Bakhshi, when Taragai wants to punish the shepherd, when the dog snores returns this idea, in the version of Chori Bakhshi, he speaks the language. The dog describes the course of Taragai in

Bukhara with a poetic speech 45th lines telling that the shepherd himself saw the dream he saw.

Since the future Sahibkiran Chori Bakhshi was injured by the light, the earth sponsors understand that strength and energy are not enough to preserve and improve it. Therefore, in addition to Sheikh Saifiddin and his spirit, Shamsi Kulal, Said Azimkhan Eshon as a sponsor of Temur, the traditional master of Khojai Khidir, calls for the help of angels. In particular, the thought of Sheikh Saifiddin Taragai about touching is manifested in a dream, that Tegina in a dream runs away from enemies and with the help of the soul gives shelter to from the grave, becomes the owner of Temur. The master hugs him after Khojai Khidir gives birth to Tegina Temur in the well. Mother and child lead to the grave of Sheikh Saifiddin. And the angels save them both from the enemy forces. Because the tradition to sponsor a future epic hero, even the birth of his horse were noted in the Uzbek distaste. It is enough to recall only one "Birth of the Girot horse of Gurugli"¹⁹ in this area. In turn, performing positive actions will require the guidance of divine forces. On the side of negative forces must also be the forces of evil. Therefore, the Chinese Ambassador is not only an Ambassador, but also a witch. He understands that he cannot be killed by a witch in the Holy Temple, touching his son as well. The angels understand that they are coming here with a dog to get rid of help. When the mother and child are taken, they are killed in the morning, because it is the night of Bayankulikhan, who was the ruler in the upbringing of Sheikh Saifiddin.

At night, Bayankulikhan dreams. In a dream, his mentor Sheikh Sayfiddin in a dream appoints him to keep a mother and a child. And the Chinese Witch is killed by divine forces. In the variant of Chori Bakhshi Umirov, special attention is paid to the upbringing of the future hero, his upbringing as an entrepreneur. Bayankulikhan Tekinabegim, whose immunity was provided by the order, and his son Amir Chaku, live in his house. Young Timur grows up together with his son Mirzo Said. At the age of seven, the father and mother predicts the future of the saint Sheikh Sayfiddin Timur with advice in a dream:

Mashqlar qilib chiniqaver, o'saver,
Qo'ling bilan toshni urib kesaver,
Polvon bo'lib man-man zo'rni bosaver,
Nasihatim yodda saqla, jon bolam,
Bolalikdan dushman yo'lin to'saver.

O'qiganda bilim borin ko'targin,
Nomardlarning ko'krigidan itargin,
Muhtojlarning iltijosin bitkargin...
Yuk olishning hadisini bilgan - chun

¹⁸ Xalq Temjumomasi P. 144

¹⁹ The birth of Gurugli. - T: 1967. "Zaydinoy", Epic, narrator Qadir Bakhshi Rahimov., Recorders: A.Ergashev, M.Du archive against Muradov. Inv №1.

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Nor tuyalar o‘n ot yukin ko‘targan. . .

Nomardlarni o‘z safinnga qo‘shmagin,
Zafar quchsang havolanib toshmagin,
Yengilganda tushkunlikka tushmagin,
Nasihatim yodda saqla, jon bolam,
O‘ylab ish qil, katta ishda shoshmagin. . .²⁰

Grow up doing exercises,
Break the stone with your hand
Fall down as a wrestler
Remember my advice, dear child,
Block the path of the enemy from your
childhood.

Always be educated,
Numbers always overcome,
Help the poor
Bear the burden of ten camels

Don't be friends with enemy,
Do not brag if you win
Do not ever be disappointed if you are defeated,
Always remember my advice
Work reasonably, don't be in a hurry.

Following this advice, Temur has been training tirelessly for three years with activities such as fencing, spearing, half-climbing, jumping from tree to tree, walking on a rope, swimming on water, heavy load, hunting, skating. In each area, he himself wins out of the children. Bakhshi emphasizes that such physical and military exercises were improved on the basis of national games of our people.

Bakhshi describes four events to show that the young Timur has extraordinary power, entrepreneurship, agility. The first: to beat and kill a tiger thrown at his horse; the second: to lift up a cart with a cart and overthrow it; the third: the son of the Shakhrisabz Beg's, to demolish the famous Jamshid Polvon, and the last: to pull out a tub one by one, weighing forty people. No matter how clear such images seem, it is an expression of the aesthetic appearance of the people. By the way, "Jahongir, who occupies half the world" .In order to become A. Oripov, the notion that it is necessary to have divine power from youth, to be separated from others, has firmly established in the minds of the people. The epic heroes of Rustam, Alpomish, Gurugli, Avaz and besides are also the result of the same ideal look.

Different aspects of the epic "The birth and childhood of Temur" from the epic "The Birth of Sahibkiron" are evident in the image of national customs, rituals. To say thanks when there is a child, to put the child to sleep, to describe how he celebrated the Navruz holiday, to ask for salvation from God by

a person in distress, various national games to fight, frolic, fall in love, chill, move, race, rope pull, jump, horse fight, squat, partridge and cock fighting, Snake playing, it increases its value.

Another traditional place in the option of Chori Bakshi is given that the epic hero has an epic horse. Going to the Fort in a dream, it turns out that Said Azamkhon brought a horse in the hands of Eshon, he will go with Temur Mirza Said. A self-bearing shaman, like a hornet or an Alpomish, owns a horse. Images such as the birth of Saman horse, the connection of the water horse, the acquaintance of Temur with the merchants who owned the horse in Darband, and the liberation of Temur merchants from the Pardakal chief robbers are the result of the re-creative work of ready-made places in which there is a traditional. In these places, however, artificiality is felt.

Timur, who was born under the auspices of the divine forces and who, with their support, was saved from evil forces and became the owner of the power of exaggeration, is also distinguished from others in Reason, in thought intelligence. To describe the cleverness of Bakhshi Timur "The Head is majestic, the foot is magnificent?", The narratives "the soil is sacred" are broken into the plot of the saga. When Temur was seven years old playing the game of "Kingdom management" with his peers, Saint Shamsi Kulal came and did not introduce himself: "Oh the young man who is king, if you really are king, will you save the world?,"- he said. Then Temur said, "Oh grandfather, even if God gives the world to me, this world will be scarce." "Why?" grandfather said. "Because God created man from the soil, and from time to time he would again become dust. For this reason, the soil is magnificent, everyone's risk is due to this soil. The same reason is that the dignity of the kingdom of the world does not glorify a pinch of soil,"²¹ Temur said. Having heard this saying, Shamsi Kulal admires his mind and prays. He always becomes one of the sponsors of the Temur.

The transition of sponsors from gods, Saints, Chiltons and Masters to Real persons, pyrites is a further phenomenon, which is associated with the socio - everyday life, concepts and thinking of the people, the creators of the people. For this reason, if epic heroes such as Alpomish or Gurugli are mostly Guardians of forty Chilton and Khojai Khidr, then in the subsequent development of the epos, in particular, along with Epic sponsors dost about Amir Temur, real personalities, mature representatives of Islamic science, such as Shamsiddin Kulal, Sheikh Sayfiddin, Bahavuddin Naqshband, will become leaders. Although this is also attended by traditional sponsors, they are in a much more passive movement. It is interesting to study, analyze the process of the

²⁰ Xalq Temurnomasi, -p.204-205.

²¹ That work - - p.209

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transition of sponsors from divinity to real persons, which undoubtedly leads to new folkloristic studies, scientific conclusions.

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THE HERO IN THE BACKGROUND IN LITERATURE AND HIS ARTISTIC FUNCTION

Abstract: This article discusses integrity and completeness should be inherent in any consideration of the work, including the study of each of the sublevels of the character system. Similar to the definition of the plot and plot "as a single constructive element", the concept of a theme can also be understood, although it is a category of content: "a theme as a side of the content of a literary work is the unity of the subject of artistic reproduction and creative typification. It gives an idea about the objective socio-historical character of human life, and about its understanding by the writer. «In the fabricated sense, the theme is associated with the characteristic phenomena of reality; as part of the completed work, it should be considered in connection with the plot: the recreation of the phenomena of life in the work is the subject of plot development.

Key words: hero, literature, function, development.

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Introduction

When considering the plot-thematic unity, the plot appears as the development of the topic, its dynamic implementation, embodied in the interaction of characters. Here, the interaction of characters should be understood not only as the juxtaposition and opposition of characters in relationships, but also outside them - this understanding is due precisely to the essence of the plot-thematic unity. At first glance, it may seem that the ratio of the characters' characters, in addition to and outside the event relationships, is entirely the subject of plot composition. However, these ratios are, in addition, a necessary expression of the subject matter of the work, which makes the proposed understanding of them urgent. This interpretation of the plot-thematic unity of the work reflected the above-mentioned setting of the plot to express the artistic content, as well as the synthesizing nature of the character system: and a new internal context of connections, and hence a higher level of understanding of the character in comparison with the plot level". This level is a kind of "superstructure" of the plot, as the subtext cannot be realized outside the text. The plot presents us with the relationship of the

characters, and the relationship already embodies their socio-psychological characteristics and, to one degree or another, the moral and philosophical concept of reality. From the point of view of internal integrity, each work of art has a single semantic core on which the rest of the work is strung; this core is the theme of the work. So somewhat mechanistic, but clearly affirmed the role of the theme in the work of M.I. "The concept of a theme is a summarizing concept that unites the verbal material of a work" [6]. In the above statements, perhaps, there is no modern rigor of definitions, but the essential side of understanding the theme of the work is reflected. B.V. Tomashevsky connects his understanding of the topic with motives. He is responsible for the development of the concept of motive in relation to the literary phenomena of modern times. We will not touch here on the concept of a motive in historical poetics, as well as the concept of an event - a motive in structural poetics. B.V. Tomashevsky believed that "the topic must be divided into parts, decomposed into the smallest narrative units, so that these units can then be strung on the narrative core." This is how the plot develops, i.e.

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"Artistically constructed distribution of events in the work."

If the unit of the plot and plot is a separate event, then the unit of the character system can be considered the opposition of the characters. The term opposition is widely used in structural poetics. For example, in the book of M. Yu. Lotman we read: "the basis of the internal organization of the elements of the text is the principle of binary semantic opposition: the world will be divided into rich and poor, friends and foes, faithful and heretics, enlightened and unenlightened, people of Nature and people of Society, enemies and friends." The picture of the world, reflected in the work, corresponds, as we can see, to the relative grouping of the people depicted in it. Moreover, the options for such division take into account a variety of features. In further research, the system of oppositions of characters proceeds from the fact that the image of an individual character as a certain paradigm is made up of relations between single and mutually contradictory sections. The opposition of characters is viewed as sections of the text, and this allows taking into account their diversity in accordance with the richness of the ideological and artistic content of the work. Ultimately, the differential features established on each of the slices, in the aggregate, will make up, according to Lotman, the character of the character. From the noted methodological position, the work is considered as a text, as an established structure, and character as a consequence of the oppositions of the characters. Meanwhile, character and action are - from the point of view of expressing content - the cause of the emergence and development of oppositions of characters. Awareness of character as the root cause of all manifestations of characters presupposes consideration of the dynamics of its manifestation and formation, for most often it is the formation of character that constitutes the essence of the novel's narration and, in general, the subject of artistic depiction in literature.

It seems very fruitful to use the concept of opposition of characters when considering the plot-thematic unity of the work. In this case, we will call the opposition of characters the opposition of two characters of the same literary and artistic work in the socio-psychological sense, i.e. in their attitude to material and spiritual, including moral values, which is due to their social essence. This opposition is based, as a rule, on eventual connections (that is, on the relationship of characters) and expresses a socio-philosophical generalization at the level of the concept of social phenomena.

In particular, the indicated opposition is expressed in the different attitude of the two characters to any objects or phenomena. This understanding of the opposition of characters includes the widest range of interactions and correlations of the characters of a literary and artistic work.

The concept of opposition of characters should not be extended to all characters, but only to those whose characters and meaningful meaning in general are decisive for a given work. Secondary characters, as a rule, confirm, reinforce, emphasize the ideological and artistic meaning, expressed in the relationship and correlation of the central and main characters. The core of the character system will be the system of the main oppositions of the characters, analyzing which we will be able to understand the ideological and artistic meaning expressed in the character system of the work.

The oppositions of the characters - it can be concluded from the above working definition - should be considered when analyzing the plot-thematic unity, taking into account, first of all, the following main features: a) in the event-psychological connection: the criterion for highlighting this step of the analysis is the direct connection of individual psychological manifestations of the personality with the development of action, with the actions of the characters; b) in their socio-psychological essence: individual psychological qualities of a person are considered in this case as a result of the influence of social factors of character development; c) the synthetic aspect of consideration is the statement of the essence of social and philosophical generalization at the level of the concept of social phenomena depicted in the work.

The depth of interpretation of the richness of content, expressed in the system of characters in a work of art, depends on the correct definition and assessment of the main functions of characters in their artistic interaction and ideological and thematic correlation. In plot-thematic unity, one should distinguish between plot, thematic and ideological functions of characters. The role of the character in the development of events (plot function) is determined when considering the event-psychological connections of the characters. The analysis of the social and moral-psychological meaning of the oppositions of the characters forms the basis for establishing the thematic functions of the characters. The essence of these thematic functions lies in the generalization in the image of a character of a certain phenomenon of reality and an attitude to life - a worldview - characteristic of representatives of certain classes or social groups derived in a work of art. This artistic generalization at the same time expresses the author's attitude to the depicted phenomena, characters, views. In this regard, we should talk about the ideological function of the character.

Analyzing literary concepts, we found a close connection, interdependence of the plot (plot), theme, motive, system of characters (opposition of characters). The analysis of the plot-thematic unity of the character system will be the study of the development of this dialectical relationship into a unity, which is one of the aspects of the content form

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of the work. At the same time, in our consideration, the entire content richness of the work must be comprehended, which means that the so-called

"semantic equivalent of the compositional solution" must also be taken into account.

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CRITICAL THINKING AND USING INTERACTIVE TOOLS METHODS IN TEACHING FOREIGN LANGUAGES

Abstract: the question of improving the teaching of foreign languages in modern conditions is connected with the need to provide a minimum of knowledge in a short time that corresponds to the professional interests of the student. This article highlights critical thinking and the use of interactive methods in teaching foreign languages.

Key words: critical thinking, foreign language, learning, interactive methods, innovation, pedagogical technology.

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КРИТИЧЕСКОЕ МЫШЛЕНИЕ И ИСПОЛЬЗОВАНИЕ ИНТЕРАКТИВНЫХ МЕТОДОВ В ОБУЧЕНИИ ИНОСТРАННЫМ ЯЗЫКАМ

Аннотация: Вопрос о совершенствовании преподавания иностранных языков связан в современных условиях с необходимостью в сжатые сроки дать минимум знаний, соответствующих профессиональным интересам обучающегося. В данной статье освещено критическое мышление и использование интерактивных методов в обучении иностранным языкам.

Ключевые слова: критическое мышление, иностранных язык, обучения, интерактивный методы, инновация, педагогические технология.

Введение

Основными дидактическими принципами обучения являются: принцип научности, принцип системности, принцип сознательности, принцип познавательности, воспитательного характера обучения и т.д.

Специфика иностранного языка как учебного предмета в большей степени заключается в тех целях и задачах, которые актуализируются в процессе его преподавания. Наряду с решением практической задачи – обучению общения и реализации образовательных задач для повышения уровня общей и профессиональной культуры, культуры мышления, общения, речи и т.д. – иностранный язык несет в себе значительный воспитательный потенциал, заключается в готовности содействовать

налаживанию межкультурных связей, представлять свою страну в межкультурных интеракциях, относиться с уважением к духовным ценностям других культур.

Владение иностранным языком составляет важнейшую особенность профессиональной подготовки современного специалиста с учетом потребностей, выдвигаемых меняющимся социально-экономическим развитием общества, прогресса науки и техники, изменением экономических отношений и соответственно новых понятий и терминов.

Процессы, происходящие в терминологии, характерны для особенно бурно развивающейся экономической лексики. Многие из них в результате широкой международной практики приобрели статус интернациональных слов.

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Разрешение противоречий между непрерывно возрастающим объемом подлежащей усвоению информации и ограниченным бюджетом времени требует интенсификации учебного процесса, разработки и широкого внедрения форм и методов активного обучения, совершенствования методов проведения практических занятий, основанных на более полном раскрытии познавательных возможностей обучаемого. Любая реформа – это шаг к новому и преподаватели иностранных языков должны отвечать требованиям завтрашнего дня.

Для обеспечения качественного образования необходимо предусмотреть обеспечение национальных запросов, и именно такой подход, такой выбор материала, который соответствующим образом отвечает местным (в широком смысле) интересам и пониманию, подходил бы национальным концепциям, локальному интересу. В связи с чем, одним из важных аспектов является выбор материала для обучения, учет социального заказа общества. Важен анализ и правильный выбор основных типов учебного текстового материала. Путем отбора языкового материала и совершенствования форм и методов обучения добиваться через обучение иностранному языку эффективного воздействия всей воспитательной работы на отношение к учебе, на убеждения, поведение, будущую трудовую деятельность обучаемого. Учет локальных факторов и ценностей вырабатывает у обучаемого национальную идеологию, твердость убеждений, предполагает необходимость учета таких явлений как возрождение национальных, этнических, религиозных культур, тенденцию к объединению сообществ. При создании учебных пособий наряду с определенными принципами, обязательными в этом случае, необходим тщательный отбор материала, исключающий слепое копирование имеющихся в распоряжении зарубежных источников. Одним из условий интенсификации формирования у обучаемого смысловой переработки учебной информации является создание типологии учебного текстового материала, который послужил бы основой для разработки комплекса заданий. Наиболее успешно обучение, когда преподаватель учитывает и интегрирует все четыре вида речевой деятельности: слушание, говорение, чтение и письмо при едином подходе к обучению языка.

Совершенствование учебного процесса путем повышения продуктивности учебной деятельности на уроке, ведущее к интенсификации обучения иностранному языку, предусматривает разные подходы к этой проблеме в зависимости от того, какой компонент учебного процесса выдвигается на первый план:

1. Содержание и методы обучения;

2. Оснащенность учебного процесса разнообразными средствами обучения;

3. Взаимоотношения между преподавателем и обучающимся.

В каждом из этих компонентов нужно выявить и использовать внутренние резервы.

В условиях информационного взрыва, когда объем новых знаний стремительно растет и быстро устаревает, ведущим является направление, связанное с рационализацией содержания и методов обучения, которое следует ориентировать на развитие критического мышления. Встречаясь с новой информацией, обучаемый должен уметь вдумчиво и критически ее рассматривать, оценивать и отбирать то, что в данной информации наиболее полезно.

В рамках критического мышления между преподавателем и студентом развиваются отношения партнерства на основе толерантности, взаимного уважения, хотя и должна соблюдаться определенная дистанция. Роль преподавателя – оказать помощь студенту в приобретении знания, что предполагает использование интерактивных методов обучения.

Критическое мышление включает в себя комплекс мыслительных процессов, который начинается с получения информации и заканчивается принятием решения. Это комплекс процессов интеграции идей и творческих ресурсов. Критическое восприятие идей, с разных точек зрения, рассмотрение возможности их рационального использования, построение концепции и т.п. Это активный и интерактивный процесс, происходящий одновременно на разных уровнях.

Критическое мышление состоит из трех фаз.

Первая фаза – «вызов» - предполагает актуализацию опорных знаний, активизацию полученных прежде знаний студентами, чтобы цель занятия явилась целью и стимулом для студента. В этой фазе предполагается вызвать интерес к материалу, теме занятия, активизируя мотивацию обучающегося. Студентам предлагаются либо вопросы или задания к неизученному еще материалу, либо опорные слова к незнакомому еще тексту, которые вызывают произвольное внимание и активную работу мысли, как бы «вытаскивают на поверхность» имеющиеся знания, подготавливая к восприятию нового последующего материала.

Вторая фаза – «осмысление содержания» - усвоение новой информации, отслеживание собственного понимания. Преподаватель передает идею, концепцию, но нужны собственные усилия обучающегося для приобретения знания. С помощью мышления создается новая модель, оценка того нового, что узнали, его значимость.

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Заключительная фаза – размышление, сопоставление, творческая переработка, создание новой модели, свое понимание информации.

Студент должен уметь сознательно и творчески соотносить языковые средства и содержание речи, текста с новой ситуацией, ориентироваться в условиях задачи и на этой основе самостоятельно выбрать ход ее решения.

Достижению эффективности занятий способствуют интерактивные методы обучения, что является предметом специального рассмотрения.

Использование достижений методической науки, а именно критического мышления, интерактивного и коммуникативного методов способствуют более глубокому овладению иностранным языком.

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INNOVATION, HUMAN CAPITAL AND YOUTH IN AN INFORMED SOCIETY

Abstract: The article covers innovation in the information society, innovation activity of young people, globalization, modernization, human capital, formation and development of human capital, index of human capital, opportunities created for young people in Uzbekistan, acquisition of knowledge by young people, modernization of education, use of information technologies in providing knowledge to young people.

Key words: information society, innovation, innovation development, human capital, index, information, globalization, modernization, youth, innovation capacity.

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Introduction

In today's era of globalisation and information technology day-to-day developing information society, the development of any state, its territorial location, its natural resources, the number of population, not only depends on its military power, but also on school and pre-school education, higher educational institutions, young people receiving knowledge in that state, the opportunities created for them, their intellect, their work.

In the information age, it is very important for young people to increase their knowledge capacity, work on their own, use Internet opportunities, look for innovations and create innovations based on them, form innovative thinking and work as a team. Working in cooperation with such a team, the youth of the country is very free and distinguished from other young people by independent thinking, showing their abilities, the brilliance of innovative thinking. President of the Republic of Uzbekistan Sh.Mirziyoev in words with an interpretation "... The most important task is the formation of innovative thinking in the minds of our people. Where there are no innovations, there will be no development and competition either..."[1].

Innovative activities on the basis of human capital were recognized by the countries of the world as the main priority direction. That is, one of the most important factors in accelerating the development of society, socio-economic, philosophical development is the implementation of effective innovation programs, road maps and innovation policies, reforms to increase competitiveness through modernization, diversification of the country, the effective use of Information Technologies, the introduction of advanced technology achievements into the country, the choice of more effective methods of management, the

In 2017-2021, special emphasis was placed on the factors of deepening democratic reforms in the strategy of action on the five priority areas of the development of the Republic of Uzbekistan, increasing the competitiveness of the country's economy on the basis of modernization and diversification of leading sectors, introduction of innovations, increasing the quality of education, the opinion of today's youth, President Sh.Mirziyoyev's words "we consider the improvement of all the joints of the education and training system on the basis of modern requirements as our first difficult task" also embody the above-mentioned meanings.

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With the development of information technology and the elements of the "information society" associated with them, human capital has become one of the main criteria that determines the fate of the 21st century. Now it has become impossible to imagine the progress of each country without it.

On the concept of human capital, foreign and Uzbek scientists are also conducting many researches and researches. In particular, the Russian scientist R.I.Kapelyushnikov put forward the idea that "when we say human capital – a reserve of ability, qualification and goals concentrated in man is understood"[2].

In our opinion, in the formation of human capital lies the physical effort, the ability to think and the material opportunity. Whoever seeks and invests in it with the aim of acquiring in-depth knowledge from a young age, growing his intellectual abilities, learning a language and becoming an expert in any field, he will certainly achieve his goal. In this also holds a key role in the issues of education, knowledge acquisition, skills of working on the internet, purchasing computers, obtaining higher education in universities or abroad, modeling new enterprises and manufactured products, building a family, raising children and in the future raising them as loyal children to their homeland.

In the XX century, the researcher S.Fisher said "Human capital is a measure of a person's ability to bring profit". This includes his innate ability, talent, knowledge and acquired professional skills" he concluded. According to him, human capital is not in the number of these people, but in their creativeness and efficiency. It can be seen that the more work a person can do, the more his mental and physical abilities are sufficient, the more innovative the idealasa, the more creative the approach to each work, the more "there is no one" in the words of the people's language, which means that the higher the human price, that is, the higher the human capital.

In Wikipedia, the concept of human capital is given to the conclusion that it is the sum of knowledge, skills used to meet the multifaceted needs of a person and society as a whole. This concept was first introduced into science in 1979 by the Nobel Prize winner Theodore Shulz. Then the successor of his work and the shogird Gary Becker developed this concept as a science.

Doctor of Pedagogical Sciences, professor Muhammadjon Quranov says: "Human capital is the main factor shaping and developing the economy of knowledge - at the next stage of innovation economy and development and it is classified in the form of human capital of an individual", "Human capital of a firm or enterprise" and "human capital of a nation"[3]. The innovative worldview of a person with a truly mature human capital is unique in that it increases constructive, creativeness and innovation in the

people around him, in his family, in his team, in the workplace.

By the second half of the last century, the attitude to human capital in developed countries has radically changed. Now it has become possible to be educated and wise people who, no matter what society and state they live in, find a job, work in well-known firms and companies depending on their age. Over time, the concept of "Human capital" began to be used in scientific literature and magazines about such people. As a result, people who work in the modern conditions of their time, using the latest achievements of information communication technologies, have become the main producer and educated person of their time.

The concept of human capital is multifaceted, which includes complex processes. The main role in the formation of human capital is played by such processes as the birth of a child, his upbringing in the family, the ability of his parents to think, talk among themselves, the family environment, aries, upbringing in a preschool institution, going to school, getting knowledge there, the level of knowledge of teachers, learning a language, studying in a higher education.

The development of human capital is a much broader concept than its formation. In this, along with increasing human knowledge is of great benefit to society. With the reforms aimed at young people in society, increasing and developing their capital, the sustainable development of the country's economy is achieved.

Recently, the World Bank published the human capital index of the countries of the world for 2020 year. In this rating of 174 countries, 98 percent of the world's population, including the first time in the field of health and education in Uzbekistan is also included.

These data cover the period from March 2020 year and serve as the main indicator of children's health and education until the pandemic.

The index of human capital is the norm that determines how effectively children will be formed in the future as an effective person, and the index value is measured in the range from 0 to 1. As the value approaches 1, it determines how mature the children of the current generation will be in the future.

According to a new analysis conducted by the World Bank, during the period of the coronavirus pandemic, the health and education sectors have been threatening the achievements of the last decade. This can have a strong impact, especially on the poorest countries. Analysis shows that until the outbreak of the pandemic, most states have achieved a steady increase in the formation of human capital in children. In low-income countries, this indicator was the highest result[4].

The country of Uzbekistan is not included in the rating "index of human capital-2018", published by the World Bank in 2018. The main reason for this is that the quality of education i.e. the system of

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assessing the knowledge of the students is not adopted. To solve the above problems, the Uzbek leadership is engaged in the modernization of the educational system on the basis of participation of OECD and IEA organizations in PISA and PIRLS programs, the requirements of prestigious rating agencies of more than 20 developed countries such as QS, THE, ARWU.

In conclusion, it is necessary to take the following measures to develop innovative activities, to take place in a number of developed countries, to educate modern educated, experienced, mature people, to educate from the mother's side for the development of human capital before the birth of children, to make each age an educated person who will benefit his native land, to expand the circle:

-Organization of centers engaged in innovative activities in Uzbekistan, provision of Internet access to every district, every neighborhood and every village of bunda;

-on the basis of the principle of openness in the development of the elements of an informed society,

conducting questionnaires through social networks or on the sites of state institutions, on the basis of which determine the social situation, studying the opinion of young people and directing funds for their development;

- to take measures to gradually develop the human capital of children in preschool institutions, schools, institutes and universities in the transition to the digital economy of an informed society, to work on creating new and new opportunities for education together with young people;

-in-depth training of human capital, its forms and processes related to development in schools and preschool educational institutions;

-increase their knowledge, fundraising, distance learning and the formation of Digital Culture relations among young people using the Internet and technology;

-to follow the ratings established by internationally recognized organizations, develop them and improve the knowledge of young people.

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SOCIO-PHILOSOPHICAL BASIS OF EDUCATIONAL SYSTEM DEVELOPMENT

Abstract: In this article we will talk about the elements of the educational system, the human factor in the development of the educational system, the legalities between educational processes and social life, and the socio-philosophical basis of the development of the educational system.

Key words: education, development, human, state, society, object, subject, idea, law, legality, system, process, social, economic, cultural, spiritual, substantiation, methodology, principle, criterion, factor, basis.

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Introduction

Education performs important functions when it comes to solving goals and tasks that are specific to Man, social groups and society, bringing it to perfection both spiritually and enlightenment. Education, realizing the ability of a person to develop himself, enriches his worldview, Thinking, gives the spirit of creativity to the life of a person. Education is manifested in the form of conditions, obligations and opportunities associated with the satisfaction of the spiritual needs of society and its members, is a factor that promotes, maintains and balances of social processes and relationships. The educational system is a complex system that includes social stability in society, the way of life of people, the takomil of man.

Education is an incredibly multifaceted and broad-based social organism. Education embodies the ideological supply of moral, religious, political, economic, legal, spiritual and ideological relations between people and their realization of the practice of innovation in society when interpreted in the modern spirit. This fully corresponds to the legislation on the common link between educational entities and cultural existence.

S.Lebedov said "A philosophical understanding of education is an expression from the sum of knowledge based on the general laws of human existence and the way of thinking, which are

connected with the change and development of society". In the content of such generalization from a philosophical point of view, there is an analysis of everything that forms the material and spiritual world in terms of its level, and from a pedagogical point of view, an analysis of the phased and prospective features of the design of the educational process"[1].

Based on the interaction between the elements of the educational system, the educational process and social life, laws and laws will constantly exist, these aspects will determine the characteristics of the existence of Man and the tendency to progress at all times. Ensuring the dynamic and sustainable development of these features is associated with the level of organization of the processes carried out in the educational system on an innovative basis. Philosophical observation of the educational system determines the features of innovative development of education, as well as the legalities. The law of denial of denial of the existing in the science of philosophy is consistent with the content of creating new values by denying the processes that existed before in the development of innovation in education.

It is also wrong to put the existing types of education against each other, to consider one of them as important in their development, and the other as inappropriate. The natural, technical, technological, social, humanitarian and legal spheres of education

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are interrelated. In each historical period, in accordance with the spiritual potential of society, political and legal culture, a method of managing education is formed and practiced. Education is governed by means of economic, social and cultural relations, public policy helps to improve economic relations.

It is important to understand the theoretical and practical aspects of the development of the educational system, to take into account the following world-recognized features in its philosophical perception:

1. Comprehensive training of people for accelerated reforms of society in a rapidly changing and developing modern environment;

2. Increase the activity of educational processes in the conditions of rapid penetration of global traditions, rapid manifestation of large-scale features of an informed society, increasing the need for processes of international scientific and cultural relations, spiritual and educational tolerance;

3. To accelerate the process of development of values aimed at the organization of integration in the field of education at the international level in order to educate the younger generation in the spirit of universal values, to realize their abilities, aspirations and needs;

4. Acceleration of democratic traditions in society, pluralism, diversity of opinions, acceleration of social and economic reforms, increasing civil responsibility and social activity of the younger generation in the conditions of high competition in the educational system.

Social competition, the need for progressive ideas, ensuring the harmony of state and human interests follow the sphere of education as important laws of innovative development. G.Sultanova noted that "today the world civilization is becoming a community of postindustrial countries, the globalisation of information, computerization and different cultureslarar the communication has led to serious changes in the spheres of human life, science and the way of thinking. The processes of differentiation and integration taking place in the fields of philosophy and science lead to the emergence, first, of paradigmatic innovations, and second, of a new type of philosophical and scientific thought"[2].

Social welfare and social harmony are closely connected with the formation of a perfect human personality, the creation of the foundations of civil society, the development of legal knowledge and culture. Achieving efficiency in the education sector in the conditions of market relations inevitably necessitates its radical reform of innovation. The formation of a perfect human personality in the restoration of civil society is considered the main goal of the development of the educational system.

In general, the concept of "education" - along with all pedagogical, psychological, social sciences, belongs to natural sciences, and is considered one of their important categories. Therefore, it is worthwhile to study the concept of education in more detail. If we pay deep attention to the analysis of the meaning of the word "education", then suddenly we are faced with the fact that this term has not one but many meanings. The meaning of the word "education" often refers to it, regardless of its type, individual characteristics, time of existence and the like, there are also general concepts that are relevant to all educational relations.

Philosophical understanding of Education derives from its social nature. Philosophical Sciences have historically served to arm the sphere of education with new ideas. These ideas relate to the theory and methods of cognition, which are the core of the educational process in the educational system of philosophy. According to Q.Nazarov about the theory, philosophy "by solving this or that task in the field of scientific knowledge, it puts before us new tasks and motivates us to solve new ones, with the solution of a particular issue, it affects the process of new thinking" [3].

Any reflections on society also fully correspond to the purpose and content of the educational system, constitute an ideological supply of the processes in it, since education is one of the main substantive parts of the social sphere of society. First of all, many models of education, that is, from free cognitive processes to personality-oriented education, have played an important role in philosophical anthropology at all times. In other words, the practical realization of any ideas associated with the development of education should be considered as a product of the philosophical way of thinking, and ultimately new research, technological and methodological processes occur in the field of educational practice.

In the knowledge accumulated about society, there are many opinions about the educational system of philosophy, about the development of enlightenment and spirituality. According to S.Gessen,"the role of philosophy in bringing the theoretical foundations of the educational system into existence is high, and it is a practical philosophy in reality" [4]. Interdependence of philosophy and education in every branch of pedagogy there is philosophical knowledge, which gives it a social status.

Although in the modern educational system, knowledge is formed on the impact of philosophical knowledge on the development of educational processes, they are not systematized. Today, it is worthwhile to conduct practical research on the integration of these knowledge into a single system, their methodological regulation, the harmonization of philosophical concepts and pedagogical knowledge. At present, there is a wide variety of scientific knowledge on the philosophical basis of

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understanding of the educational system, they are paid for the development of educational styles and technologies.

Thus, the philosophical basis of educational models in the organization of certain pedagogical processes is being developed on a harmonious basis with each other. Philosophical knowledge is harmonized in education on the basis of the harmony of modern philosophical concepts in combination with previously created philosophical ideas. Therefore, when developing the educational system together with philosophical knowledge and ideas are introduced on the basis of specific philosophical teachings, not only the theory of modern education, but also its practice is enriched in a wide range.

Taking into account the fact that the human factor plays a key role in the development of the educational system, it is important not to underestimate the existence of synergistic method properties, to take into account the presence in the body of the bifurcation worker is an engine. Philosopher scientist A.Saitqosimov believes that "the principle of self-organization of synergetics is an important feature of research and analysis of complex social problems in society, the creation of modern scientific concepts. Synergetics also embodies the socio-philosophical features that give a person

creative activity in the practice of theories of personality society and the laws of social development"[5].

On the basis of the concept of the educational sphere, the analysis conducted on its philosophical content, we put forward the following socio-philosophical criteria of the educational system and its improvement:

- the sphere of education is an important branch of social life, manifests the characteristics associated with the human factor and the provision of its place in society, manifested in the relationship between the educator and the educator;

- ensures the harmony of the interests of the participants in education, forms a whole set of characteristics manifested in the processes of education and training, further elevates the social status of the individual;

- to ensure spiritual and educational perfection of man, to educate a harmonious generation, to actively engage in social work, to spend a productive life, to serve the richness of the content of life;

- education is manifested in the form of conditions, obligations and opportunities related to the satisfaction of the social and legal needs of citizens associated with education and training.

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IDEOLOGY OF INDEPENDENCE AND INTERPRETATIONS OF IMAGE OF AMIR TEMUR

Abstract: This article is devoted to the interpretation of the image of Amir Temur. It includes the story of the English scholar Hilda Hukhem "Yeti iqlim sultoni", Evgeny Berezikov's novel "Buyuk Temur", Fitrat's "Yurt qayg`usi", Muhammad Ali's "Sarbadorlar", B. Ahmedov's "Amir Temur", Askad Mukhtor's "insonga qulluq qiladurmen". By the time of independence, some lyro-epic samples in Oybek's epic "Temur", poems by A. Aripov, E. Vahidov also cover cases directly related to the image of Sahibkiran. At the end of the article, it is possible to conclude that the life and activity of this great personality of complex nature in the works of art depicting the image of Amir Temur in Uzbek literature is based on more objective, primary sources.

Key words: historical reality, subject landscape, Sahibkiran's personality, historical criteria, elements of art, art of psychological analysis.

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Introduction

It is a fact that the world-famous activity of the great warrior as a figure and a statesman has attracted the attention of many writers. From this point of view, the interest in studying the personality of Sahibkiran, which has a complex character, has not stopped. As mentioned above, it is possible to cite hundreds of literary and artistic works created on this topic. However, while the issues they cover differ from one another, they also have some controversial aspects in the artistic embodiment of historical truth. While the story of the English scholar Hilda Hukhem "Yeti iqlim sultoni" is based on historical sources, Evgeny Berezikov's novel "Buyuk Temur" depicts the realities of life more accurately. The writer paid special attention to the image of Amir Temur and tried to generalize his image artistically.

The image of Amir Temur has not always been in the spotlight of Uzbek writers. At the beginning of the century, Fitrat's "Yurt qayg`usi" was published in the newspaper "Hurriyat". The poet asks for the help of Timur's spirit to get out of the difficult situation in Turkestan at a time of colonial oppression. Turan

appeals to the spirit of Timur, blaming himself for the tragedy that befell him and encouraging his people to enlightenment. While recalling that the state of Turan was once a great and powerful state, he lamented, "O Great Turan, the land of lions! .. Where are the glorious cradles of Genghis, Timur, Oguz, Ottila?" They ask for help of spirit of Amir Temur in the liberation of the homeland: "My great lord! Turkish honor was plundered. I know that your heart, like the waves of the sea, will hate this sight of a heartless son like me [1].

Analysis of Subject Matters

Fitrat scholars consider this poem to be the basis of Fitrat's 1919 historical drama Temur sag`anasi [2]. Literary critic N. Karimov, relying on the author's journalistic works, re-imagined the events of the drama and published an article "Fitrat's rebellion against the devil." Rich in specific observations, this article relies more on the power of imagination and the power of observation [3]. According to N. Karimov, the film "Temur oldida" included in the series "Yurt qayg`usi" has not become a direct "Temur sag`anasi".

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Therefore, before Fitrat "giving the floor" to Temur, he directly addresses the subject landscape in order to effectively express these mental states on the stage.

The direct depiction of the image of Sahibkiran in lyro-epic or lyrical samples is evident in Oybek's epic "Temur", in some poems of A. Aripov and E. Vakhidov" [4, 9]. By the time of independence, the works created in Uzbek prose play an important role in the study of Sahibkiran's personality, in being acquainted with his complex life, in showing how well he met the criteria of history.

In the novels of this period, a number of aspects, such as images of historical figures, events, places, place names, customs, national identity are shown in their own way, sometimes with the use of elements of artistic texture. Our study included a study of the well-known historian Boriboy Akhmedov's novel "Amir Temur", which is now considered by many scholars as a "historical novel", but in fact gives the meaning of a "chronicle".

Our research also included a comparative study of various works, such as Donish Nasafiy's (E. Berezikov) novel "Buyuk Temur", Hilda Hukhem's documentary-educational story "Yetti iqlim sultoni", Muhammad Ali's novel "Sarbadorlar".

Many works analyzed on the basis of comparisons with historical sources and with special attention are described on the basis of historical facts in the work of Boriboy Ahmedov "Amir Temur". From this point of view, this novel is one of the most notable works about Sahibkiran. This work plays an important role in the study of the personality of Amir Temur, in introducing his spiritual image to the reader. Almost all the pages of "Amir Temur" reflect the details of historical events, personalities, countries, cities, regions, nations. In this regard, it is necessary to pay attention to the extent to which the plot of the work, the various aspects of the character of the protagonists, the nature of the conflict, the means of artistic expression and other features are expressed. At the same time, the play deals with the origins of the Uzbek people, ethnic features, national identity, belief in Islam and lineage. Sufficient information is also given about the seeds of the Turkic people such as kerait, arqanaut, nayman, uryot, qangli, barlas. In this regard, we consider it necessary to cite the opinion of literary scholar S. Mirvaliev: "But it should be noted that for a historical biographical genre, a historical figure must be a necessary hero. This completely ideological and artistic highway in the work joins and centralizes the biography of the historical figure. That is why a historical figure is a necessary hero, shining like the sun [5,93-104]. To what extent the elements of art are reflected in the novel, whether the historical truth is distorted or not, in general, the question of the writer's skill in creating the character of Sahibkiran should be considered. It is clear from the above considerations that the reflection of historical truth, in a sense, requires the use of artistic texture. Artistic

texture is important in that it provides an interesting output of the work, expressing the spirit of the historical period, aimed at creating a complete image of the heroes.

Donish Nasafiy (Evgeniy Berezikov) in his novel "Buyuk Temur" was able to reveal the original image of Sahibkiran as much as possible. A reader familiar with the novel will witness that the events are accurately described based on historical sources. His work is rich in various life conflicts, complex plot lines, and artistic

Conflict. The novel accurately depicts not only historical events, but also the ancient customs, rituals, holidays, military marches, battle scenes of the people.

The writer was able to show the reader the episodes depicting Temur's youth and childhood without embellishment. The novel also tells the story of the descendants of Odam Ato in connection with the birth of the Turkic people. The reader who gets acquainted with the work will also learn about Temur's sisters. In the "Asirlikda" part of the novel, the writer was able to describe surprisingly clearly, how a simple, humble man became an extremely courageous, steadfast, and tough Temur. The novel depicts historical events, customs, rituals, ceremonies, holidays, scenes of everyday life, folk games, military marches and battles with real and astonishing skill.

The writer describes the situation with the birth of Timur as follows: "... I had a strange dream last night." Taragay Bahodur. "I've never dreamt anything like it before, and now God has given me that joy." In my dream, an Arab in a white robe handed me a bright sword that shone on the world. It was as if a hot pipe was spreading from both hands of the Arab.

In the air, the puddles turned into drops and began to fall on the ground like a rainstorm [6,13].

Evgeny Berezikov describes Temur without distorting the historical fact that he was called "Sahibkiran" and tries to prove his point based on concrete evidence:

In such an optimistic state of the stars, Alexander Great was born, 800 years later the Prophet Muhammad, and 800 years later Amir Temur). The constellation Taka, which at one time became the residence of Zuhul, now appeared in the form of Temur's lucky constellation. Mushtari and Mirrix, Zuhra and Zuhul gave blessing to the newborn baby [6,18].

The author describes with interest the record of Temur's birth and naming: "A pregnant woman was full of labor pains and was screaming in agony. In the presence of the woman with the twinkling of an eye, there was a dragon ready to swallow the seven-year-old baby. The tricks of the dragon in front of the will of the Lord are like a sword in the ocean.

The woman fled into the wilderness, and she finally gave birth to a strange boy who, with a steel sword, subjugated the whole people to him.

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This glorious commander was foretold to the people from time immemorial. The power of the steel sword is a symbol of power. In fact, with the help of this divine power, he will become the leader of all the nations of the earth. This boy is Temur! - After reading the holy book, the Sheikh closed it, threw his head back and turned to the ceiling: "Allahu akbar!" [6,29].

Research Methodology

Donish Nasafiy (Evgeny Berezikov) describes the process of events so skillfully that the reader who reads the work involuntarily enters into it. It is noteworthy that in the course of events, Amir Hussein and Amir Temur were brought up, and the writer gave his thoughts on the genealogy of Amir Qazaghan and Taragay and the upbringing of children. In this episode, the writer tried to incorporate the content into the basis of Genghis Khan's teachings and described his ideological intentions in the following episode: Then He blessed them, saying, "May the hill you conquer always be high. The great khan, with his teachings, leads the heroes on a horse of courage and shows them the way where they will not meet any difficulties. His intelligence and wisdom are half the miracle that my little heroes have to achieve. Swear that we will always support one another [6,54].

«The section of the work "Chig'atoy ulusidagi g'alayon" and the scenes related to the entry of Amir Temur into the service of Tughlik Temur are described in detail: "Finally, the khan looked at Temur. However, as is customary, he was the first to speak. He looked at the Emir as sharp as a thorn, and spoke slowly:

"One of them was as frightened as a jackal and ran after Jaihun, and the other was taken prisoner by me, and you bowed down and came yourself." It is said that a sword does not cut a bent head. I accept you as an equal. As a symbol of my transition to full control, you will put my seal on the main gate of Samarkand. There is a picture of a falcon. Now I will not declare war on Movarounnahr" [6,98]. Some historians, who misjudged this action of Amir Temur, tried to put forward different opinions.

However, the events that ended in destiny proved the purpose of Temur's work and once again confirmed the falsity of the ideas of the former regime. In the course of the events, the author effectively used the art of psychological analysis in order to more vividly reflect the spirit of Amir Temur.

The following scene clearly shows Sahibkiran's determination, courage, and unwavering will: "Temur quickly found out about the high reward for his head. He was even embarrassed that the amount of this reward was greater than the reward that the Sufi tribe, Abu Sufyan, had set for capturing him when our Prophet Muhammad was forced to flee from Mecca to Medina. Abu Sufyan had promised a hundred camels to arrest Muhammad. This insane, foolish Elijah Hodja, who valued his own head more than the head

of the prophet, angered Timur. After reciting the Qur'an and blessing the soul of the Prophet Muhammad, Temur swore not to stop the vindictive hand from moving here until he had destroyed the last Mongols in the Turkmen steppe itself. Elijah decided to kill the Lord himself by slaughtering three hundred camels and drowning them in their blood. The desire to take revenge on the ugly and hated Mongols permeated Temur's existence and settled in his brain like lead.

The wandering across the boundless desert was not in vain, of course. Temur became more determined, tenacious, and stubborn. He was beginning to develop qualities that did not exist before. He had become an indomitable will. Instead, he became more and more aware of the hardships of life and the insecurities of the world" [6,123]. In the course of events, the story of Temur's life in captivity for 62 days came naturally. The author expresses the maturity of the idea of creating a centralized state in the character of Sahibkiran and the actions that led to that idea, and realizes the main purpose of the work: formed. Temur begins to rise to the heights of his kingdom. In battles, he shows himself not only as a brave, courageous hero, but also as a master of unparalleled military programming. Millions of people will take part in the battles he has fought, big and small, and they will all win for him" [6,134]. Undoubtedly, Temur achieved all his successes with his intelligence, entrepreneurship, far-sighted wisdom, and a sensitive heart for the motherland. This, in turn, requires that future generations be perfect human beings, to learn from the glorious deeds of our great-grandfather Sahibkiran and to implement them in order to appreciate our sacred independence.

The composition of the story "Insonga qulluq qiladurmen" (Askad Mukhtor), which is mentioned in Uzbek literature as one of the works that created the image of Sahibkiran, is based on the debate between the great poet Amir Temur and the simple poet Ayri Kobuz. Of course, in this small play, it is difficult to reveal all aspects of Sahibkiran's character in a bright and clear way. Nevertheless, the writer creates the character of Temur with great skill.

The image of Temur in the author's interpretation is very close to the historical truth. He finds such symbolic signs to represent every moment of Sahibkiran's life in the eyes of the reader, which reflects the image of his heroes in their image, that is, through symbolic signs from the melodies of Ayri Kobuz. Through the characters, he figuratively describes the logic of the image that emerges in the world of the protagonist.

The purpose of the debate between Sahibkiran and Ayri Kobuz is to highlight the attitude of Amir Temur to the legends about his prehistoric services, the establishment of a centralized state, and his childhood. For the analysis, we paid attention to the following wise words of the interlocutor Ayri Kobuz:

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“Anyway, people say that Amir Temur is in the leaf of Allah. After all, if you were born in the constellation of Zuhal and Mushtariy, Allah created the blessed earth and sky at that hour. This state of nujumat comes once every eight hundred years, and the light of the divine revelation on their faces dies. First Alexander Great, then Muhammad, peace be upon him, and you [7,97-111]. Through a conversation with a simple **nag`masoz**, Sahibkiran wanted to show the writer's philosophy of life. Ayri Kobuz says that everything in the world is mixed.

The night melodies, which made a difference in Temur's views, are also said to be a mixture of the magic of the universe.

Analysis and results

In response to those who once called Temur a ruthless, executioner and butcher, the writer skillfully used the following convincing detail: "Here, before the battle, you open a page of the Qur'an and recite a verse," continued Ayri Kobuz. "My life will make you happy." You have fallen into this state of the word of the elders. Therefore, you are not tolerant. I need this.

The intention was to soften the heart of this man, who for a lifetime had not enjoyed peace, whose fighting was intense and bloody, and whose heart was hardened. I did not bow down to the warriors, I serve the man, - said the poet. Ayri Kobuz expresses in his own language the description that the writer wants to give to the character of Sahibkiran. Ayri Kobuz even says that his death saved Temur from a sin. In this way, Amir Temur wants to show the greatness of his personality to the next generation. The difference between narrator's inner world and Sahibkiran's character in the story is not so great. From the last words of Ayri Kobuz, "I have seen many warriors, but I do not obey them. Wherever I go, I try to make a good name for myself as much as possible. I do not serve Jahangir, I serve man During the course of events, the character of Ayri Kobuz shows the qualities of fear, amazement and cruelty. Remembering Ayri Kobuz's last words, Sahibkiran asks him what he has hidden in his imagination. The discerning reader feels that Ayri Kobuz could not predict that death awaited him in the future. In this

way, the writer wants to call the place of the great and geniuses to be a handful of soil, and therefore to leave a mark on himself without wasting his life. The study of the life and activity of Amir Temur, the creation of works about him began in the time of the great Sahibkiran.

Primary sources about Sahibkiran As a result of comparative study of the historical works of Sharafiddin Ali Yazdi, Nizamiddin Shami, Ibn Arabshah and others with the works of art created today, the following scientific conclusions can be drawn for literary criticism. Interest in the personality of Amir Temur and his worldly activities can be seen in the scientific sources created in Western countries since the XV century in French, German and English languages.

Although the study of the life and work of Amir Temur by Uzbek scholars began during the Soviet era (I. Muminov), an objective assessment of his personality and activities coincided with the period of independence. During the period of independence, research, pamphlets and articles covering many aspects of the great Jahangir's activity were created.

They focus on highlighting the human qualities of the great Sahibkiran, as well as showing his activities as a political leader and a great commander.

Although the depiction of Amir Temur in fiction began in the West in the 16th century, many works of art in novels, dramas, short stories, epics, short stories and other genres appeared in Sahibkiran's homeland. In these works, the image of Amir Temur was created based on artistic requirements, in contrast to scientific pamphlets and articles. First of all, attention was paid to the description of Sahibkiran's personality, his character and attitude to others in the context of life events.

In the works of art depicting the image of Amir Temur in Uzbek literature, we see that the life and work of this great figure of complex character was created on the basis of more objective, primary sources. In this regard, the personality of Amir Temur is reflected in the novels of B. Ahmedov, Muhammad Ali, Donish Nasafy, Tolqin Hayit in relation to the events of the period.

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HUMAN AND NATURE IN THE WORKS OF IVAN SERGEEVICH TURGENEV

Abstract: This article examines the issues of artistic interpretation of the relationship between man and nature in the works of the famous Russian writer Ivan Sergeevich Turgenev.

Key words: Art, man, nature, interpretation, storytelling, creativity.

Language: English

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Introduction

For a long time, writers and poets have glorified the unique beauty of nature. Many works of Russian classics reveal the diversity and richness of native nature. K.G. Paustovsky wrote: "Love for native nature is one of the most important signs of love for one's country ...". It is this kind of quivering love that explains the desire to glorify the multifaceted essence of nature.

Ivan Sergeevich Turgenev is considered one of the outstanding landscape painters in world literature. In one of his prose poems "Sparrow" there are the following lines: "Only by her, only by love, does life hold and move." With these words, the writer expressed the main pathos of his work. Love for Russia, for his native nature, for the land predetermined his literary fate. Stories, novels, novels by I.S. Turgenev are imbued with a poetic description of the world of Russian nature. His landscapes are distinguished by artless beauty, vitality, amazing poetic vigilance and observation are striking. The writer's work is rich in landscape sketches, which have their own independent meaning, but are compositionally subordinated to the key idea of the work.

S.E. Shatalov in his book "Problems of Turgenev's Poetics" noted: "In Turgenev's landscapes, multicolor, overflows of colors and light are a direct expression of the aesthetic wealth of

nature and a means of poeticizing it. Turgenev's landscapes represent the embodiment of the author's own perception of nature or the perception of his heroes, who in this respect are close to him and appear in the work as his representatives". [8]

Realism, established in the literature of the 19th century, as a way of displaying reality, largely determined the methods of creation and the principles of introducing the image of nature into the text of the work. Turgenev was born of the Russian manor culture, in which nature, music, painting, folk art, hunting, estates with home theaters and libraries merged together. "In the quiet world of the intimate beauty of estates, such giants of the Russian genius as Pushkin, Tolstoy, Turgenev, with their heartfelt love for the beauty of the earth and man, have matured" [5, 8] Turgenev introduces descriptions of nature into his works, various in content and structure: these are general characteristics of nature, and types of localities, and landscapes proper. In addition to detailed generalized pictures, Turgenev also resorts to the so-called landscape strokes, brief references to nature, forcing the reader to mentally finish drawing the nature description conceived by the author.

Creating landscapes, the artist reflects nature in all the complexity of the processes taking place and in diverse connections with humans. A characteristic feature of Turgenev's landscape is the ability to reflect the emotional mood and experiences of the

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characters. The embodiment of nature acts as a harmonious, independent force that affects a person. The writer is imbued with the description of nature so much that his landscapes seem to come to life. The brilliance of his paintings can be compared to the work of an artist. But with only one difference - Turgenyev's landscapes are dynamic, they are in constant motion.

Analysis of Subject Matters

It is also noteworthy that for the Russian classic it was important to saturate the description of nature with vivid emotions, as a result of which they acquired a lyrical coloration and a subjective character. When creating the landscape, the author was guided by his own philosophical views on nature, and the attitude of man to it. In the monograph "Nature and Man in Russian Literature of the 19th Century" V.A. Nikolsky rightly notes: "... Turgenyev declares ... the independence of nature from human history, the extrasociality of nature and its forces. Nature is eternal and unchanging. With her the writer connects questions about the infinite and finite, about happiness and duty, about harmonious and disharmonious " [3]. Turgenyev's nature is simple and infinitely complex in the manifestation of mysterious, spontaneous forces, often hostile to man. However, in happy moments, for a person, she is a source of joy, cheerfulness, height of spirit and consciousness. Thus, all of Turgenyev's paintings, which contain realism, concreteness, poetry, are imbued with a great feeling of love for the native Russian nature. The writer's rare ability to find the most appropriate and specific words and expressions to depict her greatness is striking.

The pale blue of the endless distant, endless sea of ripening rye, islets of birch groves on gentle hills, cool oak forests, rivers glistening in the sun, open green valleys, where bonfires are burning at night and the stamping of horses is heard. The Oryol region, a modest poetic land in central Russia, was always in the heart of Turgenyev. In this wonderful land, "in his beloved Mtsensk district," he spent his childhood, adolescence, youth. Here was his home, his homeland. I.S. Turgenyev was born on October 28 (November 9), 1818, in the family of the officer Sergei Nikolaevich Turgenyev and the heiress of the richest estates Varvara Petrovna Lutovinova. The father was stern and cold, little concerned with his children. The poet also saw little good from his mother, an unusually intelligent and educated woman, but heartless and cruel with her servants. The writer recalled the contentment and abundance of life in which he grew up among the round dance of servants, serfs. In the village, the Turgenyevs had their own orchestra of courtyard people, home performances were often given there. The main and not foreseen by the parents teacher turned out to be the courtyard Leonty Serebryakov. A homegrown

actor and poet, Serebryakov gave a fatherly warmth to a talented eight-year-old boy. It was he who instilled in him a love for the Russian language, for the poetic word and native literature..[4, 17]

The brilliant child was raised by life itself and the luxurious nature that surrounded him in childhood. The surroundings of the estate are picturesque and stately. A park with linden alleys, orchards and flower gardens was laid out around the spacious manor house with columns. In the park, mighty oaks grew next to century-old spruces, slender poplars, chestnuts and aspens. "The garden was very large and old, ending in a flowing pond in which loaches were found. At the head of the pond, a dense vine grew, followed by continuous bushes of hazel, elderberry, and honeysuckle. Here nightingales sang in the spring, blackbirds whistled, here in the summer heat there was coolness ". [4, 22] Spassky Park became a symbol of space and light for the future writer. Here he will write the first pages of a book of nature, which he never tires of reading all his life. Spassky's nature is eager to meet man, longs to explain himself to him with wordless hints of flowers, silent melodies of her compositions. She never frightened Turgenyev walking along the Spassky alleys - a child, a student, a hunter. Together with the serf mentors, he went into the fields where rye quietly ripples in summer, from where villages lost in the breads can be seen. He could often be seen among Spassky's foresters and hunters, who taught him how to shoot a gun, learn the habits of wild ducks, quails, partridges and songbirds. The hunters noticed the child's passion for fiddling with all kinds of animals and began to initiate him into the hunting world. These stories of the peasants impressed the boy's soul: more than once in his dreams he dreamed of birds. Gradually, a passion for hunting arose in the boy, which later became for him not only a favorite pastime, but also a time when he could get to know ordinary people better and get to know the peasant life better. [7, 20]

A lively, impressionable, precocious child listened attentively to the conversations of adults, from whom he learned a lot of new and interesting things: different stories, stories, legends, past times. With great eagerness he spent time in the park, where he had his favorite corners, in which he sat for hours, peering and listening to the secret life flowing around. [2,3] How much of the Russian soul, imagination, flesh of the language was taken from the "Spassky nest"!

But the time has come to part with Spassky for a long time. The Turgenyevs moved to Moscow, and then to Petersburg. Long years of life abroad, in Europe. Returning in June 1856 to his native Oryol land, he wrote to Pauline Viardot: "... I must nevertheless say that there is something elusive in the native air that touches you and grabs your heart. This is an involuntary and secret attraction of the body to

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the land on which it was born. And then childhood memories, these people speaking your language and made from the same test with you, everything, even to the imperfections of the nature around you - everything excites and captures you. At least sometimes it can be very bad - but you are in your native element. " [5, с. 492] After a long absence, as never before, he felt a sense of homeland and his all-consuming love for Russia. However, childhood impressions, deeply sunk into the soul, were reflected in the poetry of Turgenev.

Гуляют тучи золотые
Над отдыхающей землей;
Поля просторные, немые
Блестят, облитые росой...
Молчит и млеет лес высокий,
Зеленый, темный лес молчит.
Лишь иногда в тени глубокой
Бессонный лист прошелестит.
Звезда дрожит в огнях заката,
Любви прекрасная звезда,
А на душе легко и свято,
Легко, как в детские года.
(«Spring evening»).

Turgenev's first poetic experiments turned out to be so poetic that they later became famous romances ("Misty morning, gray morning", "Again one, one"). V.G. Belinsky, having met him in St. Petersburg, wrote: "I became somewhat close to Turgenev. This person is unusually intelligent and generally a good person ... He understands Russia ". [2,6] The "understanding" of the native country was largely the result of observations in the family estate.

Research Methodology

The creative personality of I.S. Turgenev, the peculiarities of his poetic perception of the world are reflected with special force in the depiction of nature. Man and the natural world in the writer's works appear in unity, regardless of whether they depict steppes, animals, forests or rivers. In the famous stories from the Hunter's Notes, this can be traced especially clearly.

Creating a cycle of stories "Notes of a Hunter", Turgenev relied on his own impressions of his native places, from the life of peasants in the Oryol province. In "Notes of a Hunter" the writer applied a peculiar technique: he brought into action the narrator - the image of a hunter. The reader seems to be wandering through the Oryol forests, fields, looking into the village huts together with an observant, intelligent and knowledgeable person who appreciates beauty and truth. But at the same time, his presence does not bother anyone and often even goes unnoticed. The image of a hunter helps the reader to understand reality deeper, to understand what is happening, to evaluate what is depicted, to reveal the secrets of the heroes. [1, 48]

The first story of the cycle "Bezhin Meadow" is permeated with the poetics of Russian nature. The story begins with a picture of the features of the change in nature during one July day, which ends with the onset of the evening. The weary hunter and the dog, lost on the road, are seized with a feeling of loss. The hero of the story enters into various relationships with nature. Their description creates the appropriate mood: now anxious, weary, then joyful, cheerful, clear. At the beginning of the story, nature lives a separate and independent life. A person seems to be looking at her from the bottom up (description of the sky, sun, clouds), admires the constantly changing pictures of the sky. A person can only rely on nature as a higher power - it depends on its location: "The farmer wants such weather for harvesting bread." In the description of the day of the hunt, nature frightens the hunter, is hostile to him (the hunter got lost, as if he was being led by some unclear force): "I was immediately seized by an unpleasant, motionless dampness, as if I had entered a cellar"; "The bats were already running, spinning and trembling mysteriously"; "Some kind of non-regular track"; "Everything around quickly grew dark and quiet"; "There was no light flickering anywhere, no sound was heard"; "I suddenly found myself above a terrible abyss." Man feels like a part of nature. The mysterious life of nocturnal nature puts pressure on the heroes due to its powerlessness in front of it. [3]

But Turgenev's night is not only eerie and mysterious, it presents to the reader the beauty of the "dark and clear sky", "solemnly and high" standing over people. Turgenev night gives a person spiritual liberation, the endless mysteries of the universe disturb his imagination: "I looked around: the night stood solemnly and regally ... on them, you seemed to vaguely feel the impetuous, non-stop running of the earth ... ". For the boys whom the hunter met at the night fire, nature is their life, even a holiday: "To drive out the herd before the evening and drive in the morning dawn is a great holiday for peasant boys." On the other hand, nature for them is full of mysteries, incomprehensible phenomena, which they explain by the action of otherworldly forces. Under the impression of the night nature around the fire, children tell fantastic stories. Nature itself prompts one to guess riddles, offering one after another, it also directs to possible answers. The rustling of reeds and mysterious splashes on the river, the flight of a shooting star precede the story of a mermaid, which is also caused by peasant beliefs. The nature at night in Turgenev's story responds to the laughter and cry of the mermaid: "Everyone is silent. Suddenly, somewhere in the distance, there was a lingering, ringing, almost groaning sound. It seemed that someone shouted for a long, long time under the very horizon, someone else seemed to have responded to him in the forest with a thin, sharp laugh and a weak, hissing whistle rushed along the river. " In their

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explanations of the mysterious phenomena of nature, peasant children are not spared the impressions of the world around them. Mythical creatures, mermaids, brownies at the beginning of the story in the imagination of the children are replaced by stories about the fate of people, about the drowned boy Vasya, the unfortunate Akulina. Man's thoughts are disturbed by the mysteries of nature. Nature requires a person to recognize his superiority, humbles human strength.

This is how the formation of Turgenev's philosophy of nature takes place. Short-term fears of a summer night give way to peaceful and restful sleep. The night, which itself acts as all-powerful in relation to man, is only an instant: "A fresh stream ran over my face. I opened my eyes: the morning was beginning ... "; "A thin, early breeze has already begun to wander and flutter over the earth. My body responded to him with a light, cheerful tremor.

Turgenev notes the subtlest poeticization of nature, which is expressed in his view of her as an artist. Turgenev is a master of halftones, a dynamic, heartfelt lyrical landscape. The main tonality of Turgenev's landscape, as in works of painting, is usually created by lighting. The writer captures the life of nature in the alternation of light and shadow, and in this movement notes the similarity with the changeable mood of the heroes. Turgenev's landscape is dynamic, it is related to the subjective states of the author and his hero. [8] "Bezhin Meadow" is a work about the complex ties between man and nature, which, according to Turgenev, has not only a "welcoming and radiant, but also menacingly indifferent face."

The story "Biryuk" begins with a description of the forest and the impending thunderstorm. Turgenev describes a field and a forest at different times of the day. His landscape is mobile: he lives, changes. Turgenev reveals himself to be a keen observer of various shades of colors, sounds, smells of fields and forests during the transition from summer to autumn, from day to night, from sunny weather to bad weather. In most cases, Turgenev's pictures of nature are small in volume. They are characterized by conciseness and brevity. In the story "Biryuk" the author depicted several moments of transformation of a stuffy evening into a stormy night. First part: "The storm was approaching. Ahead, a huge purple cloud rose slowly from behind the forest; long gray clouds rushed above me and towards me; the rakits stirred and babbled anxiously. The second part conveys that special moment when a thunderstorm persistently and inexorably subjugates the entire surrounding nature: "The stifling heat was suddenly replaced by a damp cold; the shadows thickened quickly. The last, third part of the picture, when everything around is filled with darkness and the forest plunges into the kingdom of thunderstorms: "A strong wind suddenly roared in the heights, the trees raged, large raindrops rattled

sharply, slapped on the leaves, lightning flashed, and the storm broke out. The rain poured down in streams.

The landscape acquires a dynamic character not only because nature is described in a state of transition, but also because the author's angle of view is constantly changing. At first he notices a huge purple cloud, long gray clouds, then he hears the rustling and babbling of brooms, and finally, his gaze falls to the ground. In addition to the color scale created by specific epithets ("purple", "gray"), other impressions are conveyed - auditory, tactile: "long clouds", "dry stream", "stifling heat", "damp cold". The techniques of alliteration and assonance in describing a forest and a thunderstorm allow the reader to hear how "the rakitas stirred and babbled alarmingly", "the raindrops pounded sharply, slapped on the leaves", "the thunderstorm broke out." This description of nature is comparable to the human world. Metaphorical images and personifications ("the rakitas babbled alarmingly," "the trees raged," "raindrops splashed on the leaves") animate the forest. [3]

Turgenev's landscape sketches are not only the background against which the action takes place, but also the most important means of characterizing the characters in the story. They help to reveal the feelings of the heroes, to shade their moods, feelings, to reveal the author's position. Biryuk appears unexpectedly "with a flash of lightning", the author immediately notes his tall figure and sonorous voice. The behavior of the hero that night reveals the traits of his character: inner strength, calmness, restraint, contrasting with the description of a thunderstorm. Despite the fact that the first appearance of Biryuk is accompanied by a certain romantic halo: "White lightning illuminated the forester from head to toe," there is nothing romantic in the hero's life, on the contrary, it is tragic. "I looked around - my heart ached: it was sad to enter the peasant hut at night". The picture of the thunderstorm prepares the central episode of the story: the clash between Biryuk and the man-thief caught by him. The image of Biryuk in the climactic scene deepens psychologically, he appears before us as an honest, stern, cruel man, unswervingly performing his duty. Biryuk lets the peasant go not out of fear of his threats, but out of sympathy for him. Biryuk cannot withstand that hopeless despair that grips the peasant at the thought of his future fate. The scene, extremely emotional and tense, takes place as if to the accompaniment of rain: "The rain began to drizzle again and soon began to pour streams. With difficulty we got to the hut"; "The rain was banging on the roof and sliding along the windows; we were all silent"; "The poor man looked down ... The rain did not stop. I was waiting for what would happen. " At the very end of the story, when Biryuk addresses the hunter, he again speaks of bad weather. "Yes, I'm better to see you," he added, "you know, you cannot wait out the rain ...". So the pictures of nature deepen

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the meaning of the story, remind that bad weather - bad weather in the soul of the heroes of the story, the entire Russian people - is still going on. [8]

According to VG Belinsky, Turgenev in the "Notes of a Hunter" "came to the people from a side from which no one had come before him." [2, c.7] Separate stories formed a big picture, from which it became clear that the Russian peasant is a talented person, but serfdom fetters the strength of the people, prevents them from manifesting them. The hard life of the peasants is given against the backdrop of poetic paintings of Russian nature. The landscape lives one life with the heroes, as if nature understands people. The peasants inspire not only pity, but also respect. As the living, images of peasants appear from the pages of a book, capable of feeling and understanding the beautiful, responding to someone else's grief and suffering. Nobody portrayed the people like that in Russian literature of the 19th century.

Brief and succinct generalizations that appeared in "Poems in Prose" are characteristic of the tendencies of Turgenev's art. Even trying to "turn out" the most intimate essence of his emotional experiences, Turgenev wants to elevate his confession to the general laws of life, to present his personal suffering and anxiety as a result of the influence of the forces of history or nature on man. Each person whom Turgenev draws appears in his image as the result of the invisible work of the elemental forces of nature. That is why Turgenev's story about a person, about a separate episode of his life, almost always turns into a story about his "fate". [7, 125]

The writer has always been delighted with the beauty and "endless harmony" of nature. His firm conviction was that a person only "leaning" on it has strength. The writer has always been concerned with questions about man and his place in nature. But at the same time he feared the power of her power, the need to obey her cruel laws that equalize everyone. Thoughts about the temporality of human existence tormented Turgenev. After all, human life is so beautiful and so small, so instantaneous in comparison with the life of nature. He was indignant at the property of nature to always be above good and evil. The question of the conflict between the life of man and nature remains unsolvable. "Don't let life slip between your fingers." This is the main philosophical motive and admonition of the writer, which is expressed in many "Poems in Prose". The writer's longtime reflections took the form of short stories, lyrical monologues, allegorical images, fantastic pictures, instructive parables, united by universal human problems. L. Ozerov: "The collection contains many so-called eternal themes and motives that confront all generations and unite people of different times." [1,399]

The main idea of the poem in prose "Conversation" - one of the first works of this genre -

is the eternity of nature and the mortality of mankind. Turgenev presents to us the events taking place as a dialogue between two inaccessible giant mountains - Jungfrau and Finsteraargon. The writer's imagination saw their souls, but they are very different from people. For mountains, one minute is a thousand human years. The heroes conduct an uncomplicated dialogue about what is happening under them. This is how Turgenev describes the evolution of mankind: first, emptiness, then the appearance of "boogers", after "some" time "the waters narrowed", "the forests thinned out", there were fewer people and again "it became neat everywhere, completely white." Humanity disappeared as suddenly as it appeared, as if it did not exist at all. Only the mountains are standing, as they were thousands of years ago: "Huge mountains are sleeping; the green light sky sleeps over the forever silent earth" [8]. In this figurative form, Turgenev reveals the main idea of the work - the existence of mankind is not eternal. The poem "Dog" demonstrates the desire to find something in common with all living nature, the continuity of all living things.

Let's try to trace how the life of all living things is drawn in a few lines of the poem. The background of the silent dialogue between the dog and the author is a terrible, violent storm. The only thing that is able to withstand this storm is the same attitude of two living beings. They have the same life. The life of a pet is connected with the thoughts and feelings of its owner. In all this, the relationship of close souls can be traced. Death appears before us in the form of a huge bird of prey, which "flies", "waves" at the spark of life with a "cold wide wing," and then "one life shyly clings to another." There is a tautology in the text: "she does not understand herself - but I understand her." The repetition of the verb "understand" is used as a stylistic device that emphasizes the invisible connection between a person and an animal that does not need words to understand each other. All living beings are equal before the "law" of nature: "two pairs of identical eyes." The author puts a person and an animal next to each other in order to emphasize the difference, but at the same time the kinship of the hero and his dog. [3]

The poem "Sparrow" presents a discourse on the noble impulse of a bird, which the author witnessed. He admires the sincere dedication of an adult sparrow who rushed to protect the chick. Even a bird that has lost its nest, for which death, it would seem, is inevitable, can be saved by love, which is stronger than will. "Only by her, only by love does life hold and move." For Turgenev there is only such selfless love. The author involuntarily draws a comparison with human life: the ability to sacrifice oneself, to take responsibility for what is happening can make a person strong and strong-willed, capable of feat. This kind of love can bring true happiness.

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Analysis and results

In the philosophical reflections of I.S. Turgenev was more than once convinced of the inviolability of the laws of nature, over which man had no influence. The author demonstrates this manifestation especially vividly in the poetic prose "Nature". Here Turgenev turns to Mother Nature with the question: "What are your thoughts? Is it about the future destinies of mankind ... "However, his answer was very amazed, it turns out that at this time she cares about improving the life of a flea, does not consider people as her favorite child," I care about them equally and destroy them in the same way. " "Reason is not my law," Nature answered in an iron cold voice. Everything is in her power, regardless of human desire. "I gave you life - I will take it away and give it to others, worms or people. I do not care. In the meantime, defend yourself - and don't bother me! "So, in the center of lyrical miniatures about nature lie the philosophical reflections of the writer. He not only reflects the experiences of the heroes, but also translates the situation into an eternal plane, emphasizing thoughts about the eternity and infinity of nature. The writer, possessing the great gift of a special artistic perception of nature, shows the following relationship man and nature: nature punishes a person for indifference and cruelty to her; in the world everything obeys the laws of nature and lives according to them; faith in the mind and kind heart of man.

In the depiction of nature, Turgenev embodied his multifaceted and ambiguous attitude towards it. Nature appears before us both as a source of inspiration and as a mysterious and enigmatic image. The author often uses the image of nature to enhance the perception of a certain state of mind of the characters. Also striking is the ability of the heroes to subtly feel nature, to understand its prophetic language, which characterizes it as an accomplice in their experiences. Poetic sketches of nature are imbued with deep philosophical reflections about its harmony, about eternity, about an indifferent attitude towards man. The characteristic features of the pictures of nature in the works of Turgenev are concreteness, reality, visibility. In the descriptions, the author does not act as an impassive observer, but his attitude towards her is expressed very clearly and clearly. Turgenev is very subtle in assessing natural sketches. The simplicity and accuracy of words, the brightness and richness of colors in the depiction of nature allows Turgenev to be considered an unsurpassed connoisseur of the Russian language.

Having studied the theme of nature and man in the works of I.S. Turgenev, one can speak of the writer as an extraordinary master of depicting paintings of Russian nature. According to V.G. Belinsky, "he loves nature ... as an artist, and therefore never tries to portray it only in its poetic forms, but takes it as it seems to him. His paintings are always true, you always recognize in them our native Russian nature ... " [1,400].

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LINGUOCULTURAL PECULIARITIES OF ENGLISH PROVERBS AND THEIR UZBEK EQUIVALENTS

Abstract: The article investigates the actual problem of paremiology and studies proverbs, their role in maintaining cultural heritage of different nations. Moreover, it demonstrates comparative and typological analysis of proverbs in two languages (English and Uzbek) with corresponding examples and equivalents in these languages.

Key words: Paremia, linguoculturology, concept, semantics, relationship, analysis, linguocultural peculiarities of proverbs.

Language: English

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Introduction

In every nation and every culture people always decorated their speech with wise sayings which offered people some kind of advice about how to live their lives. These sayings are called “proverbs”. We have chosen this topic for our article because it’s quite interesting and actual. Proverbs reflect rich historical experience of people. The study of proverbs is called paremiology (from Greek παροιμία - paroimía, "proverb") and can be dated back as far as Aristotle.

A prominent proverb scholar in the United States Wolfgang Miedern defines the term proverb as follows: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation”. He also defines the

proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" [7].

A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and, imaginative way. Proverbs have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That is why some scholars following V.V.Vinogradov think proverbs must be studied together with phraseological unities [2]. Others like N.N.Amosova thinks [1] that unless they regularly form parts of other sentences it is erroneous to include them into the system of

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language because they are independent units of communication. There is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts.

This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral.

Analysis of Subject Matters

Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. Different cultures have different norms, values and schema. One's own culture is compared to air. People usually do not pay attention to it. They unconsciously regard it as standard. When they encounter something different, they tend to think it strange or abnormal. Therefore, it is necessary to be conscious of one's own culture and realize that it is one of many. Japanese tend to regard the word as "high-culture" such as traditional arts. People are not conscious of different cultures and their own culture.

Proverbs and sayings carry cultural connotations and meaning, too.

The right use of proverbs makes our speech unique and peculiar and helps to understand English better because they are a good example of the English language and the English culture. The knowledge of proverbs enriches the language and promotes better understanding of people's thoughts and character.

According to Oxford Dictionary of English Proverbs defines a proverb as a sentence that has been developed orally and is still used by the people of a region. It has usually come about from experience, and it is a statement that teaches learning within an experience.

The World Book Encyclopedia gives a different explanation of the word: Proverb is a brief saying that presents a truth of some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it tells seem to be self-evident. The same proverb often occurs among several different peoples, True proverbs and sayings that have been passed from generation to generation, primarily by word of mouth. [4]

The fact is that proverbs are similar in meaning in spite of their diversity in form and language.

Research Methodology

While investigating on the given topic we have come across proverbs on the semantic point of view on the following noticeable themes, such as

Knowledge, science, Friendship, Numeral component, Time, Beauty, Health, Work, and a lot other different subjects. We have classified some example on the given topics:

1. The concept of "Knowledge" is an abstract notion which is valuable in a human life that take place in the row of social concepts as "family", "health", "wealth" and "labour". Translating proverbs word-by-word is not sufficient way to express the meaning of a proverbs in the other languages because of cultures that exists in its content in a target language [3].

It may cause to misunderstand the basic meaning of a proverb. Therefore, the method of finding equivalents of proverbs in English and Uzbek is used to investigate peculiarities of proverbs in these languages.

English: *Don't take gold, take knowledge; knowledge is gold.*

Uzbek: *Олтин олма дуо ол.*

It means humans have to study, learn, be wise, sensible, intelligent, clever, and take knowledge. The human must not think about riches. One needn't be rich without knowledge, nobody will respect you, all will smile on you. You must study, take knowledge and intelligence; knowledge itself brings riches. This ancient proverb **Alisher Navoi said** "A language is a gem of which we cannot express value."

English: *To be without knowledge is to be without light.*

Uzbek: *Билимсиз одам мевасиз дарахтдир.*

It means humans need knowledge, wisdom, be wise, sensible, intelligent, clever, and take knowledge. Who has no knowledge - like sterile trees, Knowledge is the key for all problems.

English: *Knowing many languages allows one to have many keys to open doors.*

Uzbek: *Тил билган эл билади.*

It means that a man knowing a mother tongue of somebody is allowed to have many more possibilities to win somebody's confidence and friendship.

English: *Search knowledge though it be in China.*

Uzbek: *Билим устаб чинга бор.*

There are things you should never give up on like your convictions and ambitions but most importantly. You should never give up on you. Keep making those sacrifices, keep running that race, keep advancing beyond your struggles to your eventual goal. You will deeply value your triumphs, if they're not handed to you. Nothing, absolutely nothing, is worth having or attaining without labor and toil. So when you're in your darkest hour and the road seems endless, no matter what, never ever give up on you.

2. The concept of "Science "

English: *Science is future, wealth is past.*

Uzbek: *Илм ҳоким – мол маҳкум.*

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It means humans have to study, learn, be wise, sensible, intelligent, clever, and take knowledge. The human must not think about riches. One needn't be rich without knowledge, nobody will respect you, all will smile on you. You must study, take knowledge and intelligence; knowledge itself brings riches.

English: *Science is better than riches.*

Uzbek: *Илм бойликдан афзалдир.*

Science can give you many things including riches, it offers the tools, abilities and skills to survive, grow and thrive; whereas riches may come and go but they can not buy knowledge or the skills that partner it.

English: *Science is organized knowledge, Wisdom is organized life.*

Uzbek: *Илм – ақл булоғи, Ақл – яшаиш чироғи.*

Sensation is unorganized stimulus, perception is organized sensation, conception is organized perception, **science is organized knowledge, wisdom is organized life:** each is a greater degree of order, and sequence, and unity. Whence this order, this sequence, this unity? Not from the things themselves; for they are known to us only by sensations that come through a thousand channels at once in disorderly multitude; it is our purpose that put order and se

3. The concept of “friendship”.

English: *Birds of a feather flock together.*

Uzbek: *Ўхшатмасдан учратмас.*

(They do not meet who do not look like each other). The behaviour of birds is taken as a resemblance to the human friendship in the English proverb (1), while a short sentence structure with unknown subject is used in the Uzbek one.

It is confessed that a sentence structure in which a subject is elliptical is characteristic of the nearly all proverbs belong to the Uzbek nation. In addition, according to the interesting fact that both proverbs, which are given above have Arabic origin (XVI century).

There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically [6].

Because, expressiveness in their meanings differs in some degree from each other, consequently they are used in different cases and situations – so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations.

Though the proverbs that given above have several synonyms they cannot substitute one another in a context, otherwise the semantic or stylistic balance would be destructed roughly.

English: *A man is known by the company he keeps.*

Uzbek: *Дўстинг кимлигини айт, сенинг кимлигингни айтаман.*

(Tell me your friend, I shall tell who you are). In these proverbs (2) it is said that man's qualities are determined by what kind of friends he has. In semantic point of view, these two proverbs seem identical, but their pragmatic features are different: the English proverb is usually used in more formal and literary styles, in its turn the Uzbek one is mostly applied in colloquial speech.

English: *There is no better looking - glass than an old friend.*

Uzbek: *Дўст ачитиб гапирар, душман кулдириб.*

(A friend tells bitter (truth), an enemy sweet (lie)). These proverbs (3) says that a true friend tells reality even you do not like it and they should tell you your mistakes or bad character, while enemies deceive you with sweet words in order to be liked or find your weak point. In these both English proverbs the lexeme of mirror (= looking - glass) is used. The Uzbek equivalent of these proverbs has the stylistic device of oxymoron (friend – enemy, bitter – sweet).

English: *A friend in court is better than a penny in purse.*

Uzbek: *Бойлик бойлик эмас, бирлик бойлик.*

(Wealth is not wealth, solidarity is wealth). The main meaning of these proverbs (4) represents that friendship is more valuable or necessary than money, it is real wealth. The existence of the cultureme “penny” proves that it belongs to the English nation.

The English culture compare friendship with the currency and it says friends are better than pennies; being friends is equalised to real wealth in the Uzbek one.

English: *It is good to have some friends both in heaven and hell.*

Uzbek: *Дўстинг ёнингда бўлса, ишинг осон битади.*

(While your friend is with you, you solve your problem fast). The English proverb (5) possesses strong expressiveness and impressiveness because of the culturemes “heaven” and “hell”, at the same time they are religious words and semantic opposites (antonyms).

The existence of these words represents the linguocultural and pragmatic peculiarities of this proverb. The proverb in Uzbek has more simple structure and literal meaning in comparison with the English one that owns figurative meaning.

English: *Be a friend to thyself and others will befriend thee.*

Uzbek: *Ўзига боқмаган ўзгага йўқмас.*

(If one does not pay attention to himself (his character or behaviour), others do not like him). There are old forms (“thyself”, “befriend”, “thee”) of English words in the proverb which belongs to the

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Old English. It shows that this proverb has long usage by the nation and nowadays it is still being used frequently. Both of these proverbs mean that if a person respects himself and keeps himself from doing bad things, he gets many friends.

English: *Friends are made in wine and proved in tears.*

Uzbek: *Дўст кулфатда билинар.*

(A friend is tested in trouble). The cultureme “wine” is given in the meaning of happiness and “tears” – sadness here as metaphor in this English proverb (7), on the other hand Uzbek variant gives this meaning with a short structure.

4. The concept of “time”. For example, the idea of time changeability: comp. **English:** *After a storm comes a calm.* **Uzbek:** *Ойнинг ўн беши қоронги бўлса, ўн беши ёруғ.* **English:** *The darkest hour is that before the dawn.* **Uzbek:** *Бир кун минг кун бўлмас.* In English proverbs about time it is presented a subtext than necessary time can be slipped. **English:** *Proper time may pass. Opportunity seldom knocks twice.* **Uzbek:** language as an equivalent to mentioned proverbs can be the proverb – *Вақтинг кетди–нақдинг кетди.*

English: *Time is money.*

Uzbek: *Вақт олтиндан қиммат - Вақт оқар дарё.*

English proverbs emphasize essential importance of time that ties up with its great significance for social layers of bourgeoisie and trades people.

English: *Gain time, gain life.*

Uzbek: proverbs stresses that one shouldn't lag behind the modernity, from present time contemporaneity: *Замон сенга боқмаса, сен замонга боқ.*

As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs as well as they have many differences.

Analysis and results

But resemblance between linguocultural peculiarities of these proverbs do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Furthermore, every nation has its culture, tradition and, of course, culturemes reflecting the parts of the culture in this nation's language.

These culturemes serve to provide original semantic and linguocultural features of proverbs. It is important to mention that proverbs are not only the part of language but also special language units that reflect centuries-old experience and mentality of people. Comparison of English and Uzbek proverbs gives us opportunity to make deep research of isomorphic and allomorphic characteristics, define and reveal national and ethnic flavor and specificity of life conditions and mentality of each nation.

In conclusion, it can be said that proverbs give insight into culture and customs of a nation and proverbs has different image/characteristics in English and Uzbek but at the same time they have a lot of common characteristics.

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THE MOST ANCIENT CHESS IN THE WORLD DETECTED IN UZBEKISTAN

Abstract: The article examines the most ancient chess in the world that were found in Uzbekistan. It also covers the popularity of chess in different periods, the attention and interest of statesmen in it.

Key words: Bactria, chaturanga, elephant, bull-zebu, Dalverzintepa, Kushan kingdom, Ahura Mazda, Shiva, Vima Kadfiza, Afrasiab.

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Introduction

India has always been considered the birthplace of chess, where it is believed that their more ancient predecessor Chaturanga appeared. Her playing field also consisted of dark and light squares.

But, despite this, the oldest in the world, dating back to the 2nd century AD, "chess" figures have been

discovered so far only in the south of Uzbekistan - on the territory of ancient northern Bactria.

These are miniature sculptures of an elephant (2.4 x 2.9 x 1.8 cm) and a bull - zebu (1.8 x 2.2 x 1.9 cm), carved from ivory. They belong to the oldest of the varieties of chess - "Chaturanga", where four people took part in the game.



Picture 1.

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Their location is the house of a rich city dweller in the ancient settlement of Dalverzintepa. It was the first - early - the capital of the Kushan kingdom, which by that time had become an empire that included the territories of modern states - Uzbekistan, Tajikistan, Afghanistan, Pakistan and India.

The world famous monument of archeology - Dalverzintepa is located on the road between the cities of Shurchi and Denau in the Surkhandarya region of Uzbekistan. These artifacts can be considered not only as evidence of such an early penetration of chess into the territory of Central Asia, but also that the southern regions of Uzbekistan could be the second homeland of this game.

Moreover, the purpose and relationship with the traditional for Chaturanga or chess images of the bull figure remain to a certain extent a mystery ?! Although everyone knows that this animal was considered sacred in Hinduism, since it accompanied one of the main and most warlike gods - the creator and destroyer of Shiva. At the same time, bulls were often used as draft animals when transporting ritual and other carts ... perhaps also war chariots (ratha).

It is no coincidence that the image of the Indian zebu bull - a friend and comrade-in-arms of the warlike god Shiva - is always found standing together on the coins of the Kushan king Vima Kadfiz (2nd half of the 1st century AD), found in large quantities on archaeological monuments in the south of Uzbekistan.

Along with this, everyone also knows that from time immemorial this fascinating activity is considered a game of sages, magicians, wizards, rulers ... Although originally Chaturanga was considered a war game [1].

Analysis of Subject Matters

Therefore, based on all of the above facts, as if by itself the conclusion suggests itself that the supreme head of the Zoroastrian pantheon Ahura Mazda (translated as "Lord Wisdom") could create all the conditions for creating just such an intellectual game on this fertile land due to the coincidence of numerous circumstances ... Is it an accident in this regard that all roads, including trade, migration and transit, which conveyed ideas and religions, the spiritual and the Great Silk Road, crossed exactly here - on the territory of Uzbekistan ?!

These lands have become a kind of energetically saturated crossroads and a mystical meeting place between man and the God of Wisdom, a very possible place for the birth of this God-given intellectual game! This crossroads in the heart of Central Asia was a link and a bridge connecting the civilizations of the East and West.

So, dear readers, thanks to such reasoning and inferences based on the analysis of various historical facts, new interesting, including scientific, hypotheses about the place of birth or rebirth of certain ideas and teachings, sometimes even of a religious and philosophical nature, may appear. , for example, Buddhism was recognized for a long time, and games like chess!

By the way, the territory of Uzbekistan, apparently, also not by chance, was the main relay of the ideas of Buddhism and Zoroastrianism - these world scholars in the East - through Kyrgyzstan and East Turkestan (modern XUAR in China), China, Korea and Japan.



Picture 2. The chess set consists of 7 pieces, dates back to the VII century ad and was discovered at the Afrasiab settlement, located on the outskirts of the city of Samarkand.

It is noteworthy that such ancient chess pieces have been found for the first time in Central Asia. And they are many centuries older than the chess stored in India, like the other oldest set of 7 chess pieces dating back to the 7th century AD, also found in Uzbekistan.

The contribution of Uzbek researchers in clarifying the history of chess has been effective. In

late 1972, Uzbek archaeologists discovered a number of rare artifacts and two chess pieces from the Dalverzintepa on the banks of the Surkhandarya River in the I-II centuries BC, ie the period of the Kushan Empire.

Five years later, the grains found in Afrasiab confirmed the initial hypotheses and conclusions.

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While the “elephant” and “zebu” (bull) pieces found in Dalvarzintepa belong to a game between Indian chaturang and chess, the seven ivory chess pieces found in Afrosiab - the king, farzin, horse, ivory and infantry - are depicted in similar shapes. there can be no doubt that these now belong to the improved Central Asian chess [6].

Research Methodology

The tags have become slippery due to the fact that these grains have been passed from hand to hand many times.

The height of the infantry is 2 centimeters, that of the horse and elephant is 3 centimeters, and that of the king and farzin is 4.5 centimeters. According to archaeologists, these grains date back to the VI-VIII centuries.

Interestingly, Rukh, which is part of the chess pieces, was found in the Fergana region at the beginning of this century, not in the stratum of the same period, Afrosiyab. It is currently housed in the Hermitage Museum in St. Petersburg.

The discovery of chess pieces on our soil testifies to the fact that chess in the Surkhandarya region developed much earlier than in other parts of Asia.

Although Chaturanga was very similar to modern chess, but the number of pieces in it and the appearance of the game board were different. The biggest difference is that in Indian chess there is a special jackpot, and winning the game would depend on the position in which this jackpot falls. Based on some form of Indian chaturang in the IV-V centuries, it is concluded that an improved form of this game - shatrang appeared.

As the shatrang develops, it becomes a modern chess player, both in terms of the number of pieces and the number of pieces on the board. In the game of chess, gravel gradually became obsolete, in which the struggle continued not until all the pieces of the opponent were destroyed, but until the king was matte or pot.

The fact that the first information about shatrang was mentioned in the Central Asian literature in the 600s and the first information about Indian chaturang in the VII century and the fact that shatrang was common in the Central Asian literature in the VIII-IX centuries indicate that the game became more popular in Central Asia. Later, manuscripts began to appear, including the beginning of the game, which was entirely devoted to chess, and "mansuba" (issues).

The Russian chess historian and theorist I. Maiselis was the first to put forward the idea that "Chaturanga and shatrang are completely different games" [1]. Shatrang soon began to spread to countries bordering Central Asia. The Arab invaders, who conquered the kingdom of Iran and parts of Central Asia, became acquainted with chess in the 7th century and pronounced the word "chess" as "chess".

The peoples of Central Asia made a great contribution to the development of this ancient game. During this period, chess rose to great heights. His theory and compositions were prepared.

Abu Hafiz, Jabir Kufi, Abu Ja'far, Ansari, Naim Khadim, who lived in the VIII-IX centuries, became masters of chess during the caliphate of Harun al-Rashid. Rabrob, who lived in Khorasan and was originally from Khorezm, was also skilled. In 819, a match was played in Khorasan between Jabir, Rabrab and Abu Ja'far. It was one of 3 popular matches held under the auspices of the caliphs. Observing this, Caliph Ma'mun said, "It is astonishing that I cannot better manage the 32 pieces on a small chessboard, ruling from India in the East to Andalusia in the West."

The caliph added, "It is not appropriate to blame even the greatest in the game of chess." Medieval historians mention in their works that the above three chess players and Naim were given the title of "oliya" (grandmaster). It is also known that these chess scholars created special chess pamphlets at that time.

In the IX-X centuries, chess was played in Italy, Spain and a number of other European countries. Some chess terms have survived in these countries. For example, the Spaniards call the elephant "alfil". Thus, the game of chess began to be introduced to the Spaniards, Portuguese, Italians, French, English, and later the Germans and Scandinavians. In the XV-XVI centuries, the game of chess in Western Europe took its classic form. The rules of chess are gradually disappearing. In the 16th century, when Cervantes, one of the great figures of world literature, lived in Spain, the Spaniards were also considered one of the most powerful chess players in the world. Among them was the famous chess player Lopez, who founded the "Spanish party", which is widely used in modern competitions.

In the 18th century, France became one of the most civilized countries. The French were world leaders in chess. François Filidor, who lived at that time, was known as the strongest chess player in the world. The debut in chess theory, called the "French defense", is still frequently used in the practice of modern chess masters.

In the first half of the 19th century, England became one of the most advanced countries. It is no coincidence that Staunton, a powerful chess player of the time, was a contemporary of Byron and Faraday. The English party, the so-called English beginnings, have been in practice since Staunton's time.

By the fourteenth and fifteenth centuries, the names and movements of some chess pieces in Western Europe had changed. The first printed books on chess, which appeared in the late fifteenth and early sixteenth centuries, suggested increasing the pace of the game and enriching its internal content.

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After that, Farzin and the elephant could walk as long as they do now. Rakirovka was accepted. Thus. In Europe, chess has been replaced by chess.

Archaeological excavations in Kiev, Chernigov, and Novgorod, Russia, have uncovered 11th-century chess pieces. From the 15th century onwards, aristocrats in Europe had to learn archery, fencing, hunting, poetry, and chess.

Abu Bakr al-Suli, a famous Central Asian scholar and chess player of thousands of years ago, wrote: "There is nothing better than chess in games and among the kings' favorite pastimes. Ajam (non-Arab) kings have always taught their children chess more than any other science. According to the novices, a child who does not play chess will be left out of his father's view [6].

Chess was not invented by one person, as in legends, but it is the fruit of a folk art passed down from generation to generation. Rare pamphlets written in Central Asia and archeological finds from here show that our country - the land of ancient Turkestan - the predecessor of modern chess - was one of the first homelands of chess. Of course, we are justifiably proud of that.

It is known that the grains lined up on the board of the ancient East reflect the army. They were infantry and cavalry, elephants, chariots, and commanders. Chess is truly a game reminiscent of the battle process, both in terms of the wrestling process and in terms of the terms used to describe the battle between the two sides. Consequently, Amir Temur, who had been preparing for military service from a young age, could not help but play chess.

In Timur's Statutes, he admits that he often conquered cities and countries not by force of arms, but with the help of intelligence and deep thinking, like a bloodless struggle on a chessboard. To do this, he would move the pieces on the chessboards at night and make some preparations, and during the day he would carry out his plans.

Sahibkiran used to hold chess games in his palace. Amir Temur paid special attention to the people of science, culture and profession to increase their potential.

Alisher Navoi says that in the part of his work "Majlis un nafois" dedicated to kings and princes, he began with Amir Temur, and although he did not recite a masterful poem, sometimes he simply quoted a line that surprised poets. He emphasizes that Timur had a delicate poetic taste and was an artist in every way. It is known from historical sources that Timur surprised his interlocutors in knowledge.

During the Timurid dynasty, there were two types of chess: chess chess and chess chess.

In the chess tomb (big chess) there were duboba (bear), giraffe (giraffe), kunofa (camel) among the soldiers. Amir Temur preferred to play in such a 100-room chess. Chess deer (small chess) is a board game played on a board of 64 rooms.

According to historian Ibn Arabshah, one day Amir Temur was playing chess with one of his close people. It was reported that he had seen a boy the moment he was dulling his opponent with his spirit. Timur was so happy that he named his son Shahrukh.

Similarly, one of the symbolic members belonged to K. Yanish, a professor at the University of St. Petersburg, a well-known Russian chess master, in which the Turkish sultan Boyazid was defeated by Amir Temur in the war of 1402. Yanish called this composition "Iron Cage of Timur" [1].

Because chess, which has become a unique art, is a complex game of honest wrestling, it has attracted the attention of major figures of world literature, and even some statesmen.

It is known that one of the most famous representatives of Eastern culture, Abulqasim Firdavsi, in his famous work "Shohnoma" (X-XI centuries) gave a great place to chess. During the reign of the Timurids, culture in Central Asia began to develop again. In a short time great poets, scientists, architects emerged. Among them were famous masters of chess.

The traditions of our ancestor Amir Temur on the development of science and culture continued after him and in the time of Alisher Navoi. His children and grandchildren have remained faithful to this tradition.

Hodja Ali Tabrizi, who lived in Tabriz in the second half of the 14th century, and later in Iran and Azerbaijan, is described as a chess player who became famous at that time. He rose to the rank of master in the science of chess. He even showed great play in the game of chess in absentia. He was a regular participant in chess sessions organized by Amir Temur. Hoja Ali Tabrizi was able to play in absentia on four boards with four people at the same time.

However, in Europe at that time it was played on two boards in this way. When Khoja Ali Tabrizi was brought to Samarkand as a master chess player by the decree of Amir Temur, Ali Shatranji became known as Samarkand. Ali Shatranji, who lived in the palace of Timur in the XV-XVI centuries, was not only a skilled practical player, but also a skilled chess theorist. The Central Asian and Arabic manuscripts of the period were devoted to debut and game analysis, and consisted mainly of a set of issues, or more precisely, "affiliations." The parties played (a unique chess notation - written in alphabetical order) and a few of the wonderful members created have come down to us. This is confirmed by the manuscript of Abul-Ab in the IX century [5].

The great Russian writer Lev Nikolayevich Tolstoy once said: "I love chess to give a person a rest, chess requires deep thinking and action. The smarter a person is, the more character he can see. It's like chess, when a good chess player discovers all the secrets on the board, everything seems the same to a bad player.

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Just as there are random similarities and unexpected combinations in chess, there are even more interesting events in life.

You know - the essence of the game of chess is not to launch a sharp attack, to make unexpected and dangerous moves, but to remember that the complex combination of pieces is a slow and unjustified movement.

Every chessboard is an art. It needs to be enriched. Those who can't do this think they've created something new when they drag something from another art into their cage.

Analysis and results

The wide spread of modern chess rules in Uzbekistan since the 20s of the last century gave impetus to the development of this sport. Chess clubs have been opened in Tashkent, Samarkand, Kokand and other cities. Azmiddin Khodjaev, Sergey Freiman, Pulat Saidkhonov, Zokir Khodjaev and others were enthusiastic about the popularization of chess. In 1930, the men's championships of Uzbekistan were held, and in 1935 the women's championships of Uzbekistan (Alexander Grushevsky and Larisa Pinchuk became champions - 8 times). Well-known grandmasters such as Fedor Duz-Khotimirsky, Salo Flor, Tigran Petrosyan, Paul Keres, Alexander Kotov, Mark Taimanov, Viktor Korchnoi, Anatoly Karpov, came to Uzbekistan at different times to give lectures, conduct games (sessions) and participate in competitions. ... effective. A new generation of chess lovers has grown since the 1950s: Mamadzhon Mukhitdinov, Ulugbek

Elbekov, Sergei Pinchuk, Roman Kim, Alla Mkrtychan. The Republican Chess Club has been commissioned, various competitions are held, chess columns are published in newspapers and magazines, a chess show is being opened on Uzbek television, and books on chess are being published. Chess composers such as Isaac Birbrager and Efim Ruxlis have won various competitions. Georgy Borisenko was awarded the title of International Grandmaster in Distance Chess. Georgiy Agzamov became the first international grandmaster from Uzbekistan (1984).

Community Since the 90s of the twentieth century, chess began to develop in Uzbekistan. The men's team took 2nd place at the World Chess Olympiad (1992) and won the Asian Championship (1999). Ibragim Khamrokulov won the World Junior Championship (1998). Rustam Kasimdzhanov became the first in Asia (1998), 17th world champion (2004) [8].

FIDE World Champions V. Steinitz, E. Lasker, X.R. Capablanca, A. Alyoksin, M. Euwe, M. Botvinnik, V. Smyslov, M. Tal, T. Petrosyan, B. Spassky, R. Fischer, A. Karpov, G. Kasparov, A. Khalifman, V. Anand, R. Ponomarev, R. For high results in prestigious competitions, FIDE awarded the title of international grandmaster to the following chess players: Valery Loginov, Alexander Nenashev, Grigory Serper, Sergey Zagrebely, Saidali Yuldashev, Alexey Barsov, Mikhail Saltaev, Rustam Kasimdzhanov, Kumaev Safardjanov, Rena Mamedova Rena Mamedova, Timur Gareev. Several chess players and trainers were awarded honorary titles and medals of the Republic of Uzbekistan.

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HISTORICAL ROOTS AND MODERN VIEW OF TOLERANCE ON THE EXAMPLE OF UZBEKISTAN'S EXPERIENCE

Abstract: The article discusses the concept of tolerance and its historical origins. At the same time, author mentioned on the basis of historical arguments that the issue of tolerance in Central Asia dates back to the distant past. Today's experience of independent Uzbekistan also bears witness to a number of achievements. In conclusion, the importance of tolerance in the development of Uzbekistan has summarized.

Key words: Tolerance, historical perspective, multinationality, good neighborliness, faith, independence, religious organizations.

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Introduction

Religion has long served the realization of the ideas of goodness, kindness, purity, honesty, friendship and brotherhood, reflecting the spiritual values necessary for humanity. The fact that many national values are alive and well is due to these features of religion. All religions in the world are based on the ideas of goodness. they encourage people to be upright, pure, compassionate, and tolerant, not to hurt anyone, to refrain from evil deeds, not to fall into the trap of lust, and not to go astray.

The idea of religious tolerance, recognizing these common principles inherent in all religions, encourages cooperation between them and thus the achievement of the triumph of justice that is the dream of all mankind.

Inter-religious tolerance refers to the fact that people of different religions and sects live in mutual respect and understanding of each other's beliefs, as a common ground, a single homeland, as partners and solidarity in the pursuit of noble ideas and intentions.

Today, in order to achieve inter-religious tolerance, cultural dialogue and cooperation in the field of goodness are being established between them. In particular, the dangers facing humanity in the next century - the threat of nuclear war, environmental catastrophes, terrorism and religious extremism - are

forcing religions to unite and cooperate in the cause of goodness, the preservation of our planet, which is unique to all people. The essence of all religions is such concepts as kindness, friendship and brotherhood, compassion. It is these concepts that serve as a common ground for dialogue and cooperation between people of different religions. Mankind today is realizing this truth more and more deeply.

The idea of religious tolerance serves to establish friendly relations between peoples, peoples of different religions and sects in a particular society, around the world, to mobilize their strength and talent for creative work.

This idea, which is an important condition for peace and stability, today implies the cooperation of not only believers, but also members of society as a whole, and is one of the important factors in achieving unity.

Society is a set of all forms of human association and all the ways in which they interact and interact.

Religion has been one of the most important social factors since the dawn of society. The interpretation of religion as a social phenomenon means that it fulfills its real functions in the life of society and meets certain requirements. Religion as a social phenomenon is an objective factor that affects

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people externally and compulsorily as any public institution. There are several functions that religion performs in society. According to some authors, one of the most important functions of religion is governance[1].

Religion, as another form of public consciousness, also influences people's behavior. Religion performs this function by creating a system of values and norms. Religious behavior, which forms customs and traditions, also influences people's behavior management. It adapts the system of spiritual and moral values, rituals and customs to its norms. The viability of the management-control function is inevitable. Within the existing function, the foundations of religious morality have been created over the centuries.

The second important function of religion is the integrative function.

The integrative function of religion is to provide members of society with a social background.

Regardless of position, nationality, etc., is a unifying force appears. Integrative or functionalist approach.

According to one of its founders, E. Durkheim, religion, like glue, serves to unite people on the basis of universal spiritual values, beliefs, customs and traditions, to turn them into a single complex. E. Durkheim pays special attention to the issue of religious worship. According to him, religion unites society through worship, prepares the individual for social life and encourages obedience, strengthens social integrity, supports traditions, and creates contentment[2].

In order to fully perform these functions, the society must have universal values such as solidarity, solidarity and mutual respect. Religious tolerance is crucial in shaping such values. Especially in multi-ethnic countries, inter-religious harmony and religious tolerance is one of the primary factors for the development of society.

It is no secret that religious tolerance plays a unique role in the development of society. There are several reasons for this. For a society to develop sustainably and to live in peace, the state must pay special attention not only to the inviolability of borders, but also to religious tolerance in order to prevent ethnic conflicts within the country. Because the most dangerous and rapidly escalating conflicts are religious and ethnic conflicts. Their solution may take a long time.

Many societies are made up of several ethnic groups and nations. Of course, their religions are different. The most important thing in such societies is that people show tolerance to each other, religious tolerance, respect for the customs and traditions of other peoples living in the same area, which is the basis for the development of this society.

Otherwise, individuals will not be able to enter into economic, political, cultural and other relations.

This situation can lead to the stagnation of society at some point.

One of the most pressing issues in the world is the idea of tolerance between nations and religions. It is necessary to unite all the peoples and nations of the world around this concept. Because only tolerance can save the world from disaster. That is why UNESCO adopted the Declaration of Principles of Tolerance in Paris in 1995. The United Nations has declared November 16 as Tolerance Day every year since 1996. The declaration emphasizes the social aspects of religious tolerance. In particular, it states: "Tolerance is more important today than ever. We live in an age of economic globalization, rapidly evolving means of communication, integration and interconnectedness, large-scale migration and migration, urbanization and the reshaping of social structures. Every region is multifaceted, and so growing intolerance and conflict threatens all parts of the world. Because the threat is global, it cannot be confined to national borders"[3].

Concepts such as inter-religious harmony, religious tolerance, and freedom of conscience are inextricably linked. The issue of freedom of conscience has always been an important and complex phenomenon in public life. It is based on the great social, political, legal and moral concepts of human rights, democracy, justice and humanity. Freedom of conscience has a direct impact on the spiritual world of people, their perfection. Therefore, the role and functions of these issues in social life are very important. Freedom of conscience is enshrined in all international instruments and treaties, from the United Nations Charter to the constitutions and laws of all countries. According to the Universal Declaration of Human Rights of December 10, 1948, everyone has the right to freedom of thought, conscience and religion. This right guarantees the freedom to change one's religion or belief, the guarantee to practice one's religion or belief on one's own as well as in association with others, and the freedom to participate in prayers and religious ceremonies individually or in public. z opens. In particular, in this normative document: Everyone has the right to freedom of expression, without discrimination on the basis of race, language, sex, religion, political opinion, national or social origin, financial status, affiliation and other circumstances. must have rights and freedoms[4].

In addition, this issue is another complex phenomenon - different worldviews, it also implies the legal enforcement of relations between believers, between the state and religion, between religious organizations and the state. Because people have always lived and will live with different worldviews and beliefs. Everyone has their own inner world, their own beliefs.

Freedom of conscience is not an abstract concept, it is manifested in a particular social situation. It is therefore difficult to imagine it without

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concrete historical, social conditions, objective and subjective factors.

Article 31 of the Constitution of the Republic of Uzbekistan states: "Everyone is guaranteed freedom of conscience. Everyone has the right to believe in any religion or not to believe in any religion. Forced assimilation of religious views is not allowed." 'yilgan. So, whether you believe in religion or not is a personal matter.

The territory of Uzbekistan has long been distinguished as a multi-ethnic country with different religions. People of Zoroastrianism, Judaism, Christianity and Islam have lived freely in our country. According to historical sources, the fact that there were no religious conflicts in the country shows that our people have a great deal of experience in religious tolerance. Historical conditions and processes show that the principles of true tolerance have been formed on this land, as a result of which a peaceful, serene life, scientific enlightenment and development have been ensured.

In the works of scholars who grew up in our country, we also find ideas that promote religious tolerance. In particular, the scholar Abu Mansur al-Moturudi, in his Tilawat Ahl al-Sunnah, commented on one of the verses of the Qur'an, saying, "It is forbidden to destroy churches and synagogues. That is why they have survived in Muslim lands until now. There is no disagreement among scientists on this issue."

According to the ambassador of Castile, who visited Timur's palace in the early 15th century, Timur gathered representatives of different religions in Samarkand, paid tribute to them and appointed a special person to meet the various needs of Christian guests. Assigns to strengthen friendly relations with them. From time immemorial, religion has embodied many national values. The fact that national values have lived in harmony for centuries is due to the nature of religion. Because all the religions of the world are based on the ideas of goodness, goodness, peace and friendship. It calls people to honesty, purity, kindness and tolerance.

Thanks to independence, Uzbekistan, home to more than 130 nationalities and ethnic groups, has created favorable conditions for the well-being of people of different religions, nationalities and ethnic groups. and representatives of the trends have been living a peaceful, serene and prosperous life.

Thanks to the consistent and firm policy pursued in the field of ethnic relations and religion in the conditions of independence, inter-ethnic harmony and inter-religious cooperation have been established in our country. The Constitution states that "all citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, religion, social origin, beliefs, personal and social status." strengthening it serves as a legal basis for work in this area.

National values play an important role in promoting tolerance. Tolerance is to prevent self-conscious people from being discriminated against by people of other nationalities, and to live in peace and prosperity with them. A sense of tolerance determines a person's character, morals, political and spiritual purity, the richness of his people and national heritage, as well as his attitude to national values. These qualities evoke in everyone a sense of tolerance and internationalism.

Of the 2224 religious organizations operating in the country today, 175 are non-Muslim, including 159 Christians, 8 Jews, 6 Baha'is, 1 Krishna Consciousness Society, and 1 Buddhism. In addition, there is an Interfaith Bible Society in the Republic. There are three major Christian denominations in Uzbekistan: Orthodox, Catholic, and Protestant. There is also the Armenian Apostolic Church, which has its own direction in Christianity.

The world community recognizes that Uzbekistan adheres to the high traditions of religious tolerance.

In the words of the President, "Today, at such a dangerous and dangerous time, when the global financial crisis is still going on, no matter what the results of our people, all this is becoming stronger in our country. I think there will be no mistake in saying that it is at the expense of peace and tranquility, peace and harmony among nations, religions and citizens, mutual respect and esteem."

Indeed, every person, society and nation must be tolerant, recognizing the different customs, cultures and values of humanity. After all, this is a guarantee of progress.

Inter-religious harmony promotes inter-ethnic harmony. The idea of interethnic harmony is a universal value that determines the national development of regions and states where different peoples live together, and serves as a guarantee of peace and stability in the area. The population of all countries in the world is divided into 2 groups according to their ethnic composition. The first is monoethnic (the population is predominantly mono-ethnic) and the second is polyethnic (multinational). We all know that the population of Uzbekistan belongs to the second group in terms of ethnic composition, it is a multi-ethnic country. Today, 136 nationalities and ethnic groups live in Uzbekistan. Uzbeks make up 80% of the country's population. Every nation has its own values as well as common interests. In a multi-ethnic country like Uzbekistan, reconciling the interests of different nationalities and ensuring harmony among them is one of the key factors of development. That is why our country has been paying great attention to this issue since the first days of independence.

President Islam Karimov outlined the specific policy of Uzbekistan in this regard, saying: "The sacred duty of the Uzbek nation, which constitutes the

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majority of the population of the republic, is only to restore its native language, national culture and history. rather than being responsible for the fate of a small number of peoples living together, for creating equal conditions and opportunities for them to preserve their unique cultural and spiritual characteristics, to develop and express themselves. also consists of ". Such an environment does not allow any problems in interethnic relations, but creates opportunities for the development of society.

Article 8 of the Constitution of the Republic of Uzbekistan clearly states that "the people of Uzbekistan, regardless of nationality, are citizens of the Republic of Uzbekistan." Article 4 of the Constitution states that "the Republic of Uzbekistan shall ensure respect for the languages, customs and traditions of all nations and peoples living in its territory, and create conditions for their development."

Inter-religious harmony is a guarantee of peace and stability in society. The idea of religious tolerance means that people of different faiths live together in one land, in one Motherland, as partners and solidarity in the path of ideas and intentions.

All the religions of the world are based on the ideas of goodness and are based on such qualities as goodness, peace, and friendship. It calls people to honesty and purity, kindness, brotherhood and tolerance. From time immemorial, representatives of such religions as Islam, Christianity, Hinduism and Buddhism have lived side by side in our native land. This is evidenced by the fact that for centuries there have been mosques, churches and synagogues in major cities, and people of different nationalities and religions have been able to practice their religion freely. The fact that even in the most difficult and difficult periods of our history, there were no religious conflicts between them, shows that our people have a great deal of experience in the field of interreligious tolerance. From the first days of independence, the spiritual world of people of different religions living and working in Uzbekistan has opened a wide way for freedom of religion. Our young state has radically changed its attitude to religion, as it is an integral part of spiritual and cultural life. The head of our state has clearly defined the new approach to religion on the basis of the principle "secularism is not atheism." In 1998, a new version of the Law on Freedom of Conscience and Religious Organizations was adopted, regulating the relationship between the state and religion. The purpose of this law is to ensure the freedom of everyone and the right to freedom of religion, equality of citizens regardless of religion, as well as to regulate relations related to the activities of religious organizations[5].

Today in our country all the conditions are created for the establishment of an atmosphere of mutual respect and tolerance between organizations of different faiths. Over the past 20 years, some progress has been made in this direction. Most importantly,

interethnic and interreligious harmony, which is one of the important factors of tolerance, has been fully ensured. Today, there are more than 2,000 religious organizations of 16 denominations in the country, Tashkent Islamic University and 9 specialized secondary Islamic schools[6].

One of the main tasks of today is to prevent the infiltration of harmful currents that contradict the religious beliefs of our people, to protect traditional, enlightened, moderate Islam from the influence of foreign ideas.

There are many areas that determine inter-religious harmony and religious tolerance. The field of education is undoubtedly one of them. Because the future of our nation, our people is inextricably linked with the fate of today's generation.

Inter-religious harmony and religious tolerance, first of all, based on the rich historical and spiritual heritage, national values, customs and traditions, a sense of national identity, increased national pride, universal values, modern technologies, It aims to bring up a harmoniously developed generation whose worldview is formed on the basis of scientific achievements[7].

On October 11, 2007 at the United Nations Headquarters in New York, in the framework of the UN General Assembly High-Level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace, "Interfaith Harmony and Intercultural Dialogue: The Experience of Uzbekistan" held a conference dedicated to.

The conference was opened by Hamid al-Bayati, Acting Chairman of the 62nd Session of the UN General Assembly, V. Nambiar, Deputy Secretary-General and Head of the UN Leader's Office, and other high-ranking UN officials, heads of diplomatic missions of UN member states, as well as Representatives of U.S. academic, analytical, and socio-cultural circles, as well as journalists, attended[8].

The conference participants focused on the main priorities and principles of the state policy of Uzbekistan to strengthen such qualities as inter-religious and intercultural harmony, tolerance and patience, kindness and kindness in society. It was noted that from the first days of independence, the country's leadership has identified the issue of inter-religious and intercultural harmony as a priority of state policy. Thanks to this approach, the Uzbek society today is a unique example of cultural diversity and tolerance. Peace and harmony, civil solidarity, religious tolerance, equal participation of different cultures in the life of society are the distinctive features of modern Uzbekistan. Such principles are embodied in the national policy formed during the years of independence. The attention of the participants was drawn to the International Islamic Organization for Science, Education and Culture (ISESCO) in 2007 for its great contribution to the

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development of Islamic culture and science in Uzbekistan and the preservation of monuments and enrichment of Islamic heritage. was recognized as the capital of its culture. Representatives of US academic and socio-political circles spoke in detail about the fact that Uzbekistan, located on the Great Silk Road, has served as a bridge between East and West for many centuries. reported. The world-famous representatives of the Uzbek people, such as Ibn Sino, Imam Bukhari, Al-Khwarizmi, Al-Beruni, Al-Fargani, Bahauddin Naqshbandi, Alisher Navoi, Mirzo Ulugbek, Abdhaliq Gijduvani, are not only world scientists and have made an important contribution not only to the development of culture, but also to the strengthening of the spirit of inter-civilizational dialogue and mutual understanding between the peoples of the world[9].

Professor of Rutgers and Fordham Universities in the United States, Director of Global Scholarly Publications, theologian and orientalist P. Morvidj spoke about the harmony of different religious and cultural traditions in Uzbekistan. revealed the centuries-old history of his life on the basis of concrete examples. He noted that "the land of ancient Uzbekistan is one of the cradles of world civilization." "There is a unique cultural and religious harmony in this region, which is located at the crossroads of the Great Silk Road. This tradition continues to develop in the territory of modern Uzbekistan,"he said. The

American scholar praised the policy of the republic's leadership to strengthen inter-religious and inter-ethnic harmony in the country[10].

The conclusion is that "Uzbekistan is our common home", "Motherland is one", "Tolerance is a great virtue of the Uzbek people", "Uzbekistan is a tolerant country", "Religious beliefs - in the service of peace" Such expressions are not in vain. This idea has a strong place in the life of our people, regardless of nationality or religion.

In today's increasingly globalized and complex world, life itself allows us to ensure the future of each of our nations in Uzbekistan, which is common only in conditions of mutual respect and solidarity between people of different nationalities, faiths and religions. shows.

The prudent policy pursued by Uzbekistan in this regard plays an important role in the implementation of national ideas such as the development of our country, peace and prosperity of the people in partnership and solidarity with all our compatriots. Indeed, our thousands of years of history testify to the fact that inter-religious harmony, humanity, the pursuit of inter-ethnic harmony are among the highest qualities of our people. Independence will allow us to continue these noble traditions and ensure their perfect transmission from generation to generation.

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EVOLUTION OF PHILOSOPHICAL VIEWS ON CREATIVE THINKING

Abstract: This article reveals the evolution of philosophical views on creative thinking. It demonstrates the improvement of development by increasing the number of professionals who meet modern requirements and can be creative in any field. Important ideas have been put forward on the formation of creative thinking among military personnel.

Key words: Creativity, philosophical views, evolution, creative thinking, creative ability, epistemological task.

Language: English

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Introduction

The concepts of "creative ability" and "creative thinking", which are one of the most important social qualities of a person, indicate that a person has a high creative potential, but at the same time is one of the most important signs of a person's independence.

The concept of creative thinking has meant different meanings and views in historical sources. This concept is a combination of words with two different properties, embodying qualitative and quantitative.

"Creativity" expresses its quality, while "thinking" reflects its fundamental nature. Also, creativity in the broadest sense is an activity based on a creative understanding of the specific nature of a person's events and happenings, creative.

It can be seen that even in the above definitions, the two concepts differ from each other in terms of quality and quantity. In ancient times, Greek philosophers expressed differing views on the subject.

In ancient times, the Greek philosopher Socrates understood creativity as the ability of the average state of creative thinking to create internal rules that coordinate human practical activity. According to Plato, a student of Socrates, creativity is the ability of a person to observe in order to create different concepts, while creative thinking is necessary to apply it to daily practical activities.

In general, ancient philosophical thinkers approach the content of creativity from two different perspectives:

- 1) that creativity is a cosmological concept;
- 2) recognize it as a biosocial concept with an individual character.

"Creativity", which has a cosmological meaning, occurs mainly in the works of Plato and Aristotle as syncretism in the form of a product of the world or secular creative mind, but this does not mean that Greek thinkers deny the individual features of creativity. Proponents of biosocial creativity mainly understand the formation of creative thinking as an automatic process as a reflection of natural and social phenomena in the human bioorganism.

In ancient Greek philosophy, creativity is not the source of creation, but creation itself, that is, the creative phenomenon. It is true that Aristotle (384-322 BC) used the concepts of "creativity" and "creative thinking" in his views and tried to distinguish between the two terms. According to him, "creativity" is a process of transition from creative opportunity to creative reality, while "creative thinking" is the end result of this process. Surprisingly, however, in the thinker's subsequent reflections and views, this conclusion was not developed, and both concepts were used in a similar, complementary context. Aristotle explained that "Creation is a deterministic

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activity in self-awareness that creates new qualitative indicators of knowledge" [1].

The distinctive interpretation of creativity and intellect has been of particular importance in the philosophies of Socrates, Plato, Aristotle, and later Kant and Hegel. Plato seeks to justify the creative process through the terms "inspiration" and "divine power". According to him, "the poet does not create with art and knowledge, but with divine power" [2].

Like Greek philosophers, Muslim scholars and thinkers have created their own schools on the subject of "creativity" and "creative thinking." In this sense, religious and philosophical teachings have paid great attention to the development of human creative abilities, such as Mutakallim and Mu'tazilism, Sunni, Shiite and Sufi. In particular, the two major directions of kalam advocated the use of creative methods, the use of creative methods in the interpretation of the rules of Islamic teachings of Mutakallim and Mu'tazilism.

Eastern philosophers Al-Kindi, Al-Farabi, Ibn Sina, Al-Ghazali and Ibn Rushd tried to define the meaning and essence, content and form of the concept of creative thinking in the early Middle Ages and to create a holistic doctrine about it. Abu Nasr al-Farabi, in the example of the poets, said: "Now we tell you that poets will be people of innate ability and ready to write poetry, and they will have the ability to use metaphors and parables. Such poets are capable of writing in many or one type of poetry [3] - emphasizing the importance of artistic creation.

In Western Europe, notions of creativity began to take shape in the late twelfth century as a method of "divine cognition," the highest stage of cognition, rather than human creative thinking. The formation of such perceptions was prompted by debates in the early twelfth century between supporters of Duns Scott, William Ockham, and Thomas Aquinas. We know that Duns Scott and William Ockham, as great exponents of scholasticism, contrast creativity with human thought by emphasizing that creativity is a willful, divine way of knowing, that is, a higher form of knowledge. Thomas Aquinas, on the other hand, argues that creativity is a process of transition from Aristotle's creative opportunity to creative reality, subordinating the will to creativity. According to him, creativity means the aspect of a person who perceives events and happenings only with a creative mind. At the same time, creativity has become a fundamental concept that expresses the nature of knowing events and phenomena through creative intellect.

The famous Dutch philosopher Baruz Spinoza argues that creative thinking acts according to a strict rule set by the intellect. In other words, a person draws creative and independent conclusions about internal and external reality based on the most general concepts through his creative thinking. Also, creative thinking, which acts on the basis of certain rules, acts as some kind of spiritual gun [4].

Creativity serves as the supreme manager of social life, human activity, further improving the ability to think and directs it towards good deeds. Such a creative person always acts in harmony with the being. The French philosopher Henri Bergson called creation "the highest stage of the intellect"[5].

The German classical philosopher Gaggle says, "Creative thinking is the division of a whole into parts. In the process of dividing the whole into parts, the power of creation, the ability to divide the whole into parts, the connection of one of the parts with the other, becomes clear ... The crazy difference of creative thinking is that it combines the creation of new material and spiritual values [6] criticizing his view, the Danish philosopher Syoren Kerkegor points out that his views are overly generalized. Indeed, Gegel was completely devoted to generality. For example. His wife said there was no known food he loved. There was only a common meal for him. The essence of Gaggle's views, according to Kerkegor, was "focused on general essences, in which specific existence and individuality were not recognized here"[7]. According to Giggle, Creation is an ancient human quality. However, people's creative pursuits can be so different that they may even be completely contradictory [8].

The human mind is concerned with its mental intelligence and the fact that its memory does not give reason at the right time, in which man consistently regulates his mental observations on self-understanding of his thoughts about nature and society. For this reason, N. A Shermuhamedova writes that "continuity in science is reflected in the creative process and the emergence of new knowledge that is completely different from the previous one" [9].

Nowadays, there are also religious or mystical approaches to talent, according to which a person can further perfect his talent by performing existing religious practices. From a mystical point of view, man can reflect and further develop his talent on the basis of purifying his existing inner psyche by overcoming his lust.

In our opinion, such approaches should take into account the formation of talent and its further development, taking into account certain positive "positives". That is, talent is a great gift given to man by Allah in the beginning, and it must be used effectively by man, and he must direct it towards noble goals. Such talents have always been an invaluable intellectual property of society and the state.

The first sparks of creative thinking manifesting intelligence, talent, and ability to a certain extent are reflected through the talents of young people. Of course, it is good to direct such talented young people to the profession in a timely manner. The great Eastern thinker, Imam al-Ghazali, in his book Ihyou ulum ad-din (Revival of the Sciences of Religion), commented on the specificity of the human mind and said: "The

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intellect is a part of the necessary sciences. Permissible things are permissible, impermissible things are like knowing impermissible things, and again it is actually true because these sciences exist. Appearance is also called intelligence. But to deny this claim is to say that only these sciences exist"[10].

According to modern scientific conclusions and calculations, only about 300 people have been recognized as geniuses in the socio-historical development of mankind. Increasing the quantity and quality of this category of people in society serves as an important basis for making its present and future brighter.

So, creative thinking performs the following tasks according to the self-reform of nature, society

and man. Creative thinking primarily serves a gnoseological function. That is, man seeks to know the world in which he lives, to perceive reality as a whole, through his creative thinking. Man observes thought by summarizing information about the world received through his senses. This process is a broad interpretation of the epistemological function of human creative thinking, while in the narrow sense, people use their creative potential to gain a solid knowledge of reality, object or event, to critically approach existing knowledge based on imagination, perception, meticulousness and intellectual ingenuity includes.

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COMMUNICATIVE ASPECT OF INTERNET MEDIA

Abstract: *The main function of the Internet is communication. Indeed, the global network is an effective means of communication in the general sense, it serves for the interaction of people who are geographically distant from each other. At the same time, the Internet is a tool for the influence of language, through which it is persuaded, argued, and propagated in order to achieve certain ideological, commercial, and political goals. In addition, the Internet is a means of cognitive (knowledge acquisition), thesaurus (accumulation and storage of knowledge), cultural (a means of creating a new global information culture or different subcultures) and aesthetic (playful in the “lower” sense and artistic and creative potential in the “high” sense enhancement tool). Researchers highlight the most important aspects of global networking language based on the age-oriented genres of networking. Language innovations are fully realized and studied through the network genres. While studying them, the possible directions of the influence of the global network language on the general literary language are more easily identified. It is more difficult to identify differences in the mastery genres of the global network.*

Key words: Internet, journalism, journalism, words, expressiveness, text, media text, website, news, communication, language.

Language: English

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Introduction

In the world, the Internet as an integral and necessary means of social services is becoming more and more widespread and strong in all spheres of life. The Internet is one of the fastest growing areas of scientific knowledge.

The Internet is one of the greatest inventions of the twentieth century. Thanks to this innovation, it has become possible to connect hundreds of millions of computers around the world, operating in various fields and directions, to a single information environment.

Patricia Holland, a scholar from the United Kingdom approaches the Internet as follows: “A global communication network consisting of a chain of computers called the Internet has laid the groundwork for communication between unfamiliar individuals at infinite distances. Navigating the Internet is a useful and meaningful way to spend your free time, an effective way to gather information for research, and an invaluable tool to help you search and analyze the information you need” [13, 224].

Media space has many vectors in the continuum of space as an open and rapidly evolving structure operating in the complex conditions of social environment. In our opinion, the main vector consists of the conversion of media space discourses and hypertext, in the process of which there is a mixture of different information and the emergence of various specific phenomena associated with media reality [7, 194].

The Internet has the following features:

- finding information;
- e-mail service;
- file transfer (ftp);
- communication (chat, forum, video conferencing): gmail, mailagent, skype;
- dissemination of information (web pages, web blogs, community networks, newsletters, news);
- electronic libraries;
- distance learning;
- telemedicine;
- e-commerce;
- electronic office.

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Today, the Internet serves as a means of obtaining and disseminating information. The importance of the global network for a journalist is enormous. First and foremost, it is a source of information that is both explicit and implicit [10, 259].

The Internet is a type of language that serves electronic means of communication, which is a distinct functional type of language. The language of the Internet is "... the language of text messages transmitted through other communication platforms: the message service of mobile phones the language of messages sent by telex and the language of messages based on a number of other special technical systems" [4].

The language of electronic means of communication can now be considered a functional type of language.

First, the scope of application of this sublingual language is clearly limited from other areas of communication, as it is carried out by technical electronic means and is always expressed through them.

Second, this sublingual language serves to meet specific communicative goals (the actual goal is communication for communication, etc.).

Third, this sublingual language led to the emergence of a new system of multimedia genres and forms, and as a result contributed to the development of a new direction in the theory of conventional genres - virtual genreology.

Fourth, the tools specific to this functional type of language are characterized by a specific set of unique (or almost unique) lexical and grammatical descriptions that can be easily distinguished, shaped, and form a single pragmatic complex.

A. Atabekova introduces the concept of linguistic design of a web page and means "material parts of the language landscape in the social world". "The interaction of language tools in the web space is a reflection of universal, idioethnic traditions and individual aspects of oral communication" [1, 181].

In today's era of globalization, online communication is becoming the most popular type of communication. It incorporates various district language practices, communication styles and forms. Gradually this communication is becoming *Signum Temporis* (symbol of our time).

The distinction of genres on the Internet is based on the classification of genres in other areas of communication.

Information on global network topics can be used for primary classification of global network genres. Because each thematic group is served by a set of genres formed during the existence of the global network. The difficulty is that each of them usually remains open, and the boundaries between thematic groups are also not as clear as can be predicted. Some genres can be used in multiple thematic groups at the

same time. In addition, the global network is an actively developing area of communication. Therefore, it is natural for new genres to appear regularly and some old ones to disappear, making it much more difficult to give a complete description of global network genres. Therefore, the list presented here should not be construed as exhaustive or final.

Researchers highlight the most important aspects of global networking language based on the age-oriented genres of networking. Language innovations are fully realized through them. In studying them, the possible directions of the influence of the global network language on the common language are more easily identified. It is more difficult to identify differences in the mastery genres of the global network. Some assimilation genres may be virtually indistinguishable from virtual and "paper" options. The specifics of such genres are determined not primarily by the fact of their presence in the global network, but by the area in which they entered the global network from which functional type of language or from which area of communication.

Some of the mastered genres have signs of colloquial speech, group language, or youth jargon, others resemble special languages, and still others belong to the language of fiction.

The indicated list of Internet genres can also be expanded and clarified on other classification bases, for example, by distinguishing informational, evaluative, and ritual genres.

Three main aspects of today's information era can be conditionally highlighted. These are the excess of information, technology and the social aspect.

Medial hypertext (media hypertext) consists of a system of texts, hypertext, and hyperlinks, the usual way of receiving and presenting information on the Internet. That is why knowledge itself (text), computer and software as a means of hypertext communication. Although this complicates the definition of hypertext, it is undoubtedly determined by the mediality itself and the boundaries of the mediate text. The latter serves vital practical purposes, so as the purpose of communication changes, so do theirs and their classifications. Often at the usual acceptance level, they are adapted to appropriate linguistic culture and linguistic community modalities, allowing for significant changes in actual text composition. It is known that hypertext consists of multimedia elements in addition to verbal text and is essentially the meaning of the term "hypermedia". Therefore, it is not always clear whether the hypertext refers to an entire web page, part of it, or a link to all hypertext. Compared to linear texts, hypertext also significantly expands the boundaries of traditional texts, with the exception of some descriptions and features, such as the fact that they are available in electronic form on the Internet.

Hypertextuality is the most important characteristic of modern information and

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communication space and media text. Hypertext remains text, and its meaning consists of a system of links to documents and sources to which documents and sources are shared. It is clear that hypertextuality can only be achieved with the help of computer technology.

Analysis of a system of hyperlinks in the media is necessary because its content cannot be equated with the text. The authors of the monograph "Modern Russian Media Capital", speaking about the specifics of the media as hypertext, observing the dynamics of the media, it is possible to talk about the penetration of network stylistics in the print media typical of modern media, the unconventional use of genre layout; fragmentation and misrepresentation of the main event; shows the specificity of features such as the random drop of associatively related background micro-events with fast information distributed to the text [9, 57]. This mimics sliding from one file to another and forms a multi-story; features such as the lack of a single focus on meaning and the transfer of the reader's attention to different components of information (intellectual, emotional-figurative, pictorial), these features predict different ways of receiving it.

The use of hypertext opportunities to some extent equates the author and the reader in the process of obtaining and assimilating information. It can also indicate the degree of involvement in discursive relationships in the media space through hyperlinks.

According to a number of researchers, the media text does not have to be semantically complete, it consists of an open structure for multiple interpretations. The text of the media consists of a set of phrases from countless hypertext, in which everything consists of references to each other and endless quotations. This feature indicates the openness of the text in the media space.

Hence, the openness of the media text is associated with the category of intertextuality. The intertextuality and openness of media as a semiotic phenomenon is based on its inclusion in a single global information space. The media shapes the "worldview", instilling in society and the individual taste, life priorities, norms of behavior, including verbal behavior. Any media space is a communicative background for this media text and provides a range of meanings and interpretations of the message by readers and forms part of the information continuum.

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DESCRIPTION OF PHANTOM FIELD IN DE SITTER IMPULSE SPACE

Abstract: We are trying to give our description of this phantom field in this paper, given that the results of scientific research in the physics of the universe and elementary particles are very closely related to the laws of the micro and macro worlds. Assuming that there are two \hbar -Planck constants and C - the speed of light in vacuum for all particles and fields in the universe, as well as M - fundamental mass, we consider the 5-dimensional hypersphere in the De Sitter impulse space. In 5-dimensional space, all fields have their $\Phi(x, x^5)$ wave function, which satisfies equation (3), and are divided into two functions in ordinary space:

$$\Phi(x, x^5) \leftrightarrow \begin{pmatrix} \Phi(x, 0) \\ \frac{\partial \Phi(x, 0)}{\partial x^5} \end{pmatrix} \equiv \begin{pmatrix} \Phi(x) \\ \chi(x) \end{pmatrix}$$

where $\Phi(x)$ is a simple wave function in 4-dimensional space that describes free particles and has a propagator.

However, $\chi(x) = \frac{\partial \Phi(x, 0)}{\partial x^5}$ does not describe free particles and does not have a propagator in the 4-dimensional space, only interacting. That is why we called this function a function that describes phantom fields.

Key words: phantom field, fundamental quantities, De Sitter impulse space, wave function.

Language: English

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Introduction

VG Kadyshevsky and R.M. Ibadov [2,3] used the hypersphere De Sitter impulse space in the creation of the theory of new quantum fields of fundamental mass.

We know that energy is dissipated by physical particles. The matter consists of particles and fields, more precisely only quantum fields. In English physics, it was accepted that matter is only fermions,

and the bases carrying the interaction are fields. So it turns out that 95% of the universe's matter is not yet clear to science. Scientists are doing a lot of research to describe this black energy and black mass. Most scientists associate these processes with the matter, which in turn is called "Phantom matter", "Phantom Field". But the properties of this phantom matter (field) have not been determined yet.

DESCRIPTION OF THE PHANTOM FIELD IN THE 5-DIMENSIONAL DE SITTER SPACE

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According to Einstein's General Theory of Relativity (GTR) [1] the space-time in which we live has a curvature, and gravity is a manifestation of this curvature. The matter "occupies" the space around it. This bending depends on the density of the matter, the higher the density, the stronger the bending. Given that the results of scientific research in the physics of the universe and elementary particles are very closely related to the laws of the micro and macro worlds, we will try to describe this phantom field in this paper. In this case, we assume that [2,3] for all particles and areas in the universe there are two \hbar -Planck constants and C -the speed of light in vacuum, as well as fundamental quantities M -fundamental mass, the 5-dimensional hypersphere De Sitter impulse meditate in space. The de Sitter impulse space has two constant curvature radii:

$$p_0^2 - p_1^2 - p_2^2 - p_3^2 + p_5^2 = g^{KL} p_K p_L = M^2 \quad (1)$$

(positive curvature:

$$g^{00} = -g^{11} = -g^{22} = -g^{33} = g^{55} = 1)$$

$$p_0^2 - p_1^2 - p_2^2 - p_3^2 - p_5^2 = g^{KL} p_K p_L = -M^2 \quad (2)$$

(negative curvature:

$$g^{00} = -g^{11} = -g^{22} = -g^{33} = -g^{55} = 1)$$

here $K, L = 0, 1, 2, 3, 4, 5$, M parameter is taken as the parameter "fundamental mass", $l = \frac{\hbar}{Mc}$ "fundamental length".

$$\left\{ \begin{array}{l} \left[\frac{\partial^2}{\partial x^\mu \partial x_\mu} - \frac{\partial^2}{\partial x_5^2} - \frac{M^2 c^2}{\hbar^2} \right] \Phi(x^\mu, x^5) = 0 \\ \Phi(x^\mu, x^5) \Big|_{x^5=0} = \frac{1}{(2\pi)^{3/2}} \int e^{-ipx} \Phi(p, 0) d^4 p \\ \frac{\Phi(x^\mu, x^5)}{\partial x^5} \Big|_{x^5=0} = \frac{1}{(2\pi)^{3/2}} \int e^{-ipx} \frac{\Phi(p, 0)}{\partial x^5} d^4 p \end{array} \right. \quad (4)$$

In order to p , $p_n^2 = M^2$ outside the sphere $\Phi(p, 0)$ and $\frac{\partial \Phi(p, 0)}{\partial x^5}$ from the initial conditions for the Cauchy problem to be correct requires them to

Substituting the quantum operators $p_\mu = i\hbar \frac{\partial}{\partial x^\mu}$ and $p_5 = i\hbar \frac{\partial}{\partial x^5}$ versions into the De-

Sitter equation (2) gives the following 5-dimensional field equation:

$$\left[\frac{\partial^2}{\partial x^\mu \partial x_\mu} - \frac{\partial^2}{\partial x_5^2} - \frac{M^2 c^2}{\hbar^2} \right] \Phi(x^\mu, x^5) = 0 \quad (3)$$

$$\mu = 0, 1, 2, 3$$

we called the fundamental equation (3) because we have written three fundamental parameters \hbar , C and M using one fundamental length parameter $l = \frac{\hbar}{Mc}$. All fields whose denominator dimensions

are optional are subject to this equation. Here 5-dimensional $\Phi(x^\mu, x^5) = \Phi(x, x^5)$ wave function is suitable for scalar, spinor, vector and Tensor fields, respectively $\varphi(x, x^5)$, $\psi(x, x^5)$, $A_\mu(x, x^5)$ and $B_{\mu\dots\rho}(x, x^5)$, have the appearance.

The M parameter can also be very close to the Planck mass $M_P = \sqrt{\frac{\hbar c}{k}} \approx 10^{19} GeV$. For this reason, this

field theory can also include quantum gravity in general. (3) In the solution of the fundamental equation, forming a class of functions $\Phi(p, 0)$ and

$\frac{\partial \Phi(p, 0)}{\partial x^5}$, the Cauchy problem for the fundamental equation is correct for the variable x^5 :

be exponentially extinct. $\Phi(x, 0)$ and $\frac{\partial \Phi(x, 0)}{\partial x^5}$

Cauchy conditions are field functions in a four-dimensional space-time. So, in 5-dimensional space, all the fields (3) have their $\Phi(x, x^5)$ wave function,

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which satisfies the equation, and in ordinary space divides into two functions:

$$\Phi(x, x^5) \leftrightarrow \left(\begin{array}{c} \Phi(x, 0) \\ \frac{\partial \Phi(x, 0)}{\partial x^5} \end{array} \right) \equiv \left(\begin{array}{c} \Phi(x) \\ \chi(x) \end{array} \right) \quad (5)$$

where $\Phi(x)$ is a simple wave function in 4-dimensional space that describes free particles and has a propagator. However, $\chi(x) = \frac{\partial \Phi(x, 0)}{\partial x^5}$ in 4-

dimensional space, only participating in interaction does not characterize free particles and does not have propagator. That is why we called this function a function that describes phantom fields. The function of these phantom fields is manifested only in their

$$\begin{aligned} S = \frac{1}{2} \int d^4x \left\{ \bar{\Phi}(x, x^5) (i\hat{\partial} + M) \left(\frac{-i}{M} \frac{\partial}{\partial x^5} \Phi(x, x^5) \right) + \right. \\ \left. + \overline{\left(\frac{-i}{M} \frac{\partial}{\partial x^5} \Phi(x, x^5) \right)} (i\hat{\partial} + M) \Phi(x, x^5) + \right. \\ \left. + \overline{\left(\frac{-i}{M} \frac{\partial}{\partial x^5} \Phi(x, x^5) \right)} \left(\frac{-i}{M} \frac{\partial}{\partial x^5} \Phi(x, x^5) \right) - \bar{\Phi}(x, x^5) \left(M + \frac{(i\hat{\partial})^2}{M^2} \right) \Phi(x, x^5) \right\} \quad (7) \end{aligned}$$

where $\Phi(x, x^5)$ is the spinor field satisfying the fundamental equation (3). Based on (5), $\Phi(x, 0) \equiv \Phi(x)$ and $\frac{-i}{M} \frac{\partial}{\partial x^5} \Phi(x, 0) \equiv \chi(x)$. As a result, we describe $\chi(x)$ as a phantom field.

CONCLUSION

Hence, assuming that for all particles and fields in the universe there are two \hbar -Planck constant and c – the speed of light in a vacuum, as well as M – fundamental mass, we form a 5-dimensional field equation in the 5-dimensional hypersphere De Sitter impulse space:

$$\left[\frac{\partial^2}{\partial x^\mu \partial x_\mu} - \frac{\partial^2}{\partial x_5^2} - \frac{M^2 c^2}{\hbar^2} \right] \Phi(x^\mu, x^5) = 0.$$

interaction with ordinary fields. The division of the field function disappears at $M \rightarrow \infty$. That is, if the fundamental mass M in our description does not exist in nature, then the phantom field $\chi(x) = \frac{\partial \Phi(x, 0)}{\partial x^5}$ would not exist.

So let the initial values satisfy the Lagrange equation of motion, due to the stationary conditions of the effect:

$$S = \int d^4x L \left(\Phi(x, 0), \frac{\partial \Phi(x, 0)}{\partial x^5} \right) \quad (6)$$

According to our description, the full-effect integral in the 5-dimensional configuration space for the Dirac (spinor) free space is as follows:

It follows that all fields in a 5-dimensional space are characterized by the wave function $\Phi(x^\mu, x^5)$. In turn, this wave function is divided into two parts: $\Phi(x^\mu, x^5) \leftrightarrow \left(\begin{array}{c} \Phi(x) \\ \chi(x) \end{array} \right)$. In this case, $\chi(x)$ is a function that describes the phantom field.

Another important conclusion is that without the fundamental mass M , the $\chi(x)$ phantom field would not exist.

Considering this phantom matter in the Einstein effect integral written for gravity, it has been proven that new physical processes can lead to "black holes" and "wormholes" [4,5].

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RESEARCH OF PRODUCTION OF KINDERGARTEN CHILDREN'S CLOTHES ON THE BASIS OF ANALYSIS OF KNITTED FABRICS WITH HIGH PHYSICAL AND MECHANICAL PROPERTIES

Abstract: This article examines the aesthetic requirements of kindergarten children's clothing, the types of fabrics used in them, the composition of raw materials, physical and mechanical properties, analyzes the range of uniform and combined fabric outerwear in the production of children's clothing made.

Key words: glad, jeans, model, analysis, knitting, fabric, test, combination, raw material, polyester, polyamide, lycra, model, durability, physico-mechanical, brand, fittings.

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Introduction

High-quality children's clothing reliably protects the child's body from the harmful effects of the environment, is comfortable, safe and secure, provides him with psychological comfort and contributes to normal physical, mental and artistic development, as well as its production and sale is economical should be purposeful in terms of. In the production of children's clothing, the fabric chosen in the first place should not only be a means of protection for children, but also serve to improve their oxygen circulation. Second, a child's worldview is radically different from an adult's.

The bright colors of the fabrics allow children to quickly develop their range of reception. The softness

of the fabric protects the body from sweating and does not transmit sunlight to the body, which also has a positive effect on the growth of the baby. Attention is also paid to its lightness, toughness, compatibility with body temperature. In the range of clothing for children, the first priority should be in the form of simple designs based on hygienic comfort and stability of movement during their development [1].

It is an important task to meet the growing demand of our people at the expense of quality products made in our country, researchers of light industry, as well as clothing companies, home-based workers, family entrepreneurs are working together. All quantitative and qualitative parameters of the planned product are determined at the initial design

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stage. But the design and industrial production of children’s clothing is a more difficult task compared to adult clothing for a number of reasons. In the formation of children's wardrobe, the process of sewing and sewing each item requires a lot of responsibility and attention.

Care should be taken when choosing a fabric for kindergarten-age children's costumes, because the

main thing is not the bright colors and creative design, but the quality of the raw material in its fiber composition. Fabrics for children's clothing are in constant contact with their delicate and sensitive skin, so they have special requirements (Table 1).

High-quality fabrics sewn into children's clothing have the following characteristics.

Table 1. Fabric requirements

№	Requirements	Features
1.	Hygienic safety	The fabric should not cause irritation, redness of the skin and other manifestations of allergies.
2.	Mechanical safety	Power. The higher the density of the fabric, the longer the life of the product.
3.	Convenience	Man and clothing have a soft, pleasant effect on the body during the process of function.
5.	Hygrosopicity	Facilitate the washing and drying of the garment by absorbing a high level of moisture.
6.	Air permeability	The fabric maintains the "circulation" of oxygen in the delicate body and does not cause excessive sweating.
7.	Color fastness	Children’s clothes are washed several times more often than adults, and products can fade over time and lose their brightness.

Traditional fabrics with natural properties are widely used in the production of children's clothing. According to modern market marketing analysis, denim jeans and knitted fabrics are one of the most

popular options in the children's wardrobe today, and flannel, corduroy, ribbon, and plaid fabrics are the most suitable choices for the age group.



Picture: 1. Girls' clothes

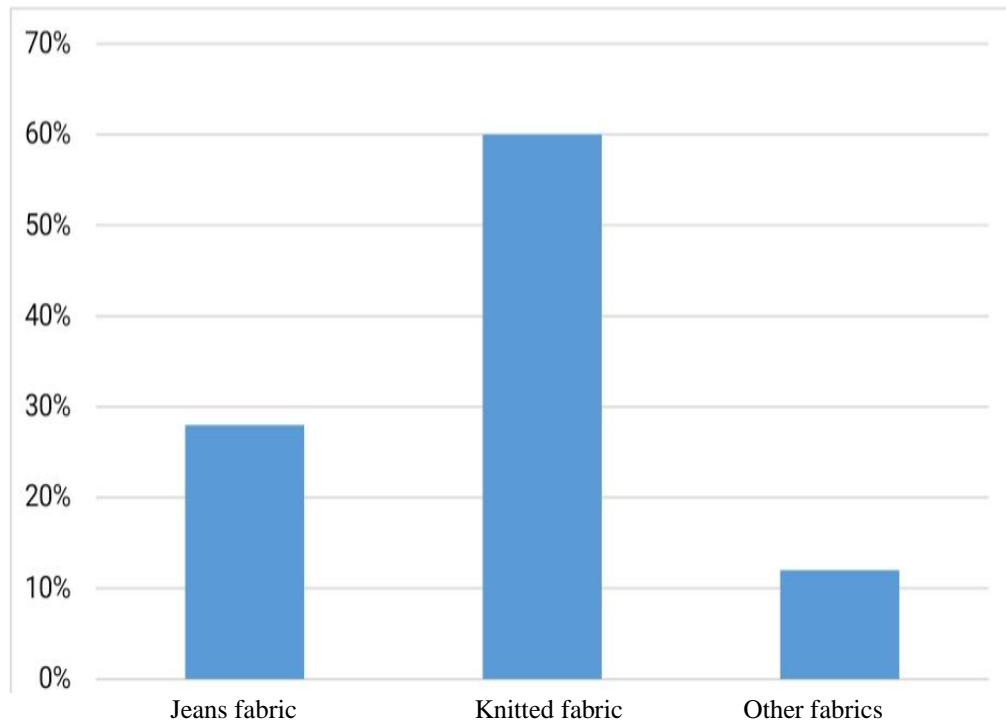


Picture:2. Boys' clothes

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Marketing analysis shows that today in the foreign and domesticates there is a high demand for

modern types of children's clothing in knitted and denim fabrics (Picture 3).



Picture 3. Fabrics with high demand

Wear of clothes during operation is a process in which the physical and mechanical properties of fabrics deteriorate.

Natural fabrics, in addition to all the positive qualities, also have disadvantages - they quickly wear out and quickly lose their appearance. Physical and mechanical properties of fabrics include the properties of the product, such as strength, durability, shrinkage. The mechanical properties of natural fiber fabrics are not high. Therefore, chemical fibers such as polyester, polyamide, elastane or nylon are added to them.

Knitted fabrics produced in the industry are divided into 2 groups: for underwear and for outerwear. The first group of fabrics is used for

sewing men's and children's shirts, underwear and pants, warm shirts, women's underwear, sports suits and more.

The advantage of knitted fabrics is their softness, abrasion resistance and high elasticity. It is easy to wear clothes made of knitted fabrics, it does not compress the body. They have high curvature, no wrinkles, heat retention and hygienic properties.

Depending on the type of raw material used, knitted products are divided into the following types: cotton fiber, wool and mixed fiber yarns, chemical fibers, synthetic, artificial yarns, yarns and yarns (Table 2).

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Table 2. Analysis of raw materials and assortment of garments.

№	Raw material	Knitwear
1	2	3
1	From natural and chemical raw materials Cotton Cotton + polyester Wool and half wool Synthetic fibers Synthetic fibers Mixed	Knitwear: - Jumper, sweater - Jacket "Nimcha." "A shirt." - Suit "Shim, pajamas." - Gown, blouse - Hairstyles - Sundresses
2	Cotton, cotton + elastic yarns Viscose + silk Cotton, lavsan + elastic yarns Made of cotton, lavsan + wool fibers	Assortment of sports underwear: - Fufayka - T-shirt - Swimsuits
3	Cotton Cotton + viscose Artificial Half wool	Internal knitwear: - Rasposhonka - Polzunka and chepchik - Overalls - Envelopes

Depending on the type of raw material used, knitted products are divided into the following types: cotton fiber, wool and mixed fiber yarns, chemical fibers, synthetic, artificial yarns, yarns and yarns.

The physical and mechanical properties of knitted fabrics have a great influence on its properties and determine the environment in which the product is made.

The mechanical properties of knitted fabrics indicate their response to various forces. These forces can be large or small, and can act once or repeatedly.

The forces can act on the length, width, or angle of the fabric. As a result, the fabric bends, stretches, twists and other deformations.

According to Professor GN Kukin's classification, the mechanical properties of fabrics are divided into three classes - semi-circular, single-period and multi-period. "One period" means that the fabrics are subjected to force (loading), unloading (unloading) and resting (resting). The single-cycle class takes into account the effect of the fabric on the force and the change in the structure of the material before it leaves.

Semiconductor mechanical properties include tensile strength, elongation at elongation, work done at elongation, relative tensile strength, and more. These properties are used to indicate the absolute mechanical capacity and quality of the fabric [2,3].

The tensile strength of fabrics is the tensile strength used to break specimens. It is denoted by the letter "P" and is expressed in Newton (N) units. The tensile strength indicates the strength of the fabric. The strength of materials depends on their fiber content, the structure of the yarns and the linear density, weave, density, type of finishing. The thicker and denser the threads, the stronger they are. Finishing processes, such as pressing and embossing, increase the strength of fabrics, while bleaching and dyeing reduce the strength of fabrics.

The tensile strength and tensile elongation of knitted fabrics are determined on the dynamometer AUTOGRAPH AG-1 (standard JIS L-1096, ISO 5081-5082) in accordance with the requirements of GOST 8847-85 [4,5].

Table 3.

№	Brief technical description of the tool	
1.	Test object	various fabrics, knitted fabrics, spun yarns
2.	Clamps distance between	5÷50 sm
3.	Unit of measurement	Newton

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4.	Measuring range	0.1: 1000 N
5.	Removable indicators	breaking strength elongation at break, variatsia coefficient, variance, etc.
6.	Measurement accuracy	+0.1 N
7.	Overall dimensions (width, length, height)	660x520x1580mm
8.	Energy source:	220 V, 50 / 60Gs.

The AG-1 instrument is used to measure the breaking characteristics of fabrics, yarns and other textile products.

Knitted fabrics were tested in the laboratory "Test of textile products" of the Namangan Regional Center for Standardization and Certification.

Despite the variety of knitted fabrics and the wide range of possibilities of knitting machines, one of the most common fabrics is glad knitwear. Glad knitted fabric is light and quickly deformable, and the product from this fabric quickly loses its shape under

the influence of force. The solution to this problem is to increase the shape of the fabric by adding lycra yarn to the glad knit fabric. The following is an analysis of the changes in the physical and mechanical properties of the glad fabric when woven from 20-text melange yarn and 100% cotton yarn, as well as cotton yarn with different amounts of lycra yarn. To determine the tear characteristics of the fabric according to the standard, samples were prepared by cutting the length and width of 300x50 mm glknitted fabrics (Figures 4-a, b, c).



Picture 4. Test laboratory

The prepared samples were placed between the clamps and the START button was pressed so that the distance between them was 200 mm. The upper bouts featured two cutaways, for easier access to the higher

frets. After the fabric is torn, the results are displayed on the computer screen in the form of graphs and tables.

Table 4. Technological parameters and physical and mechanical properties of glad knitwear

Indicators	Options				
	I	II	III	IV	
The amount of lycra in the fabric	0	2,8	4,2	0	
Surface density, Ms g / m2	139,8	142,7	156,4	141,1	
Thickness, T mm	0,38	0,42	0,46	0,38	
Air permeability, V cm3 / cm2 sec	158,7	122,9	83,3	152,4	
Friction resistance, I thousand circles	12,5	16,0	18,7	14,2	
Breaking force P, N	along	149,4	160,9	187,3	152,1
	across	127,2	136,0	156,3	134,6

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Elongation at break L,%	along	61,6	79,2	94,0	71,7
	across	92,1	120,5	154,2	95
Irreversible deformation, en%	along	38	19	10	36
	across	45	11	3	42
Reversible deformation, e0%	along	62	81	90	64
	across	55	89	97	58
Introduction, U%	along	8,5	11,5	15	8,0
	across	4,5	2	1,5	4,0

In the first variant of glad knitwear, 100% cotton is made of cotton yarn. Option II added 2.8% lycra, and variant III added 4.2% lycra. Option IV is made of melange yarn. It can be seen from the table that the addition of lycra yarn increases the abrasion resistance, tensile strength, elongation and re-deformation properties of the fabric. This knitwear improves the shape and quality of the fabric.

Conclusion

The results of the research show that the physical and mechanical properties of fabrics are very

important in the production of competitively knitted children's clothes in terms of low cost and high design efficiency, given the high productivity of the garment company. Demand for high-quality, low-stretch, shape-retaining high-end knitwear is higher than ever.

It is recommended to produce children's outerwear, taking into account the characteristics of the glad knitted fabric analyzed above.

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SPIRITUAL HERITAGE AS A WORLDVIEW FACTOR IN THE DEVELOPMENT OF SOCIETY

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ДУХОВНОЕ НАСЛЕДИЕ КАК МИРОВОЗРЕНЧЕСКИЙ ФАКТОР В РАЗВИТИИ ОБЩЕСТВА

Аннотация: В статье исследуются культурные и духовные аспекты развития общества.

Ключевые слова: мировоззрение, общество, развитие.

Введение

Настоящее время отличается развитием современного общества и обусловлено множеством факторов, среди которых мировоззренческий фактор, проявляющийся в знании культурного, духовного наследия общества, занимает особое место.

Сегодня наследие прошлого воспринимается как высокое духовное начало, обладающее ценностной базой для формирования культурных процессов и моральных устоев. Несомненно, и то, что наследие прошлого, органично входя в современность, определяет ведущие тенденции развития сегодняшней культуры. С этой точки зрения изучения эволюции духовного наследия эпохи Возрождения на Востоке представляется актуальным.

Как известно, Средняя Азия находясь на перепутье Великого шёлкового пути, была связной зоной между Востоком и Западом. До

ислама в Средней Азии сосуществовали зороастризм, буддизм, манихейство, христианство, маздакизм и первобытные формы верований среди полукочевой части населения. И в культуре этого региона своё отражение искусство и философия различных народов. Поэтому, на наш взгляд, эпоха Возрождения Востока- это результат концентрации опыта и творчества поликультур.[8]

В частности, 3-го века до нашей эры и до раннего средневековья важное значение имел процесс эллинизации, определивший основную линию развития философской и художественной культуры Средней Азии. Взаимовлияние привнесённых культур, соединившись с местными традициями, образовали органический сплав и дали миру уникальную культуру. ВIV-VI веках в Средней Азиатской неповторимой культуре были широко распространены согдийские, хорезмийские, уйгурские и тюркские

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письмена. Были высоко развиты изобразительное искусство, культура, театр и другие виды искусства. Об этом свидетельствуют фрески Афрасиаба и Пенджикента, находки археологических раскопок Айртама, Халчаяна, Дальварзинтепа, Еркургана и много других.

Новый этап подъёма искусства Средней Азии приходится на VI-VIII века, когда местное позднеантичное наследие, осложнённое позднее римскими, индийскими, византийскими влияниями, находилось в родстве с ирано-Сасанидскими и тюркской культурой.[4]

Период IX—XII вв., которому предшествовало возникновение Аравии новой религии—ислама, насильственно и широко распространённого позже во многих странах Ближнего и Среднего Востока, в том числе и Средней Азии, характеризуется развитием феодализма и обострением феодальных противоречий. В это время наблюдаются, с одной стороны, развитие производительных сил, рост ремесленного производства, городов и повышение их роли в жизни общества, некоторое развитие земледелия, основанного на искусственном орошении, расширение торговли, морских и сухопутных связей между различными странами, с другой — усиление классовых борьбы, различных форм феодальной эксплуатации, бесправие и закабаление трудящихся масс, рост влияния мусульманского духовенства.

В области духовной жизни происходит крайнее обострение идейной борьбы между ортодоксальной мусульманской идеологией, отражавшей стремления господствующего феодального класса, и прогрессивной общественно-философской мыслью, формировавшейся на базе светских знаний.

Широко распространившаяся во второй половине VIII и IX вв. борьба между мутакаллимами (сторонниками философии ислама — калама) и мутазилистами (сторонниками пропагандистами светского знания и древнегреческой мудрости) была началом этой идеологической борьбы.[7]

Этот период в истории народов Ближнего и Среднего Востока, в том числе и Средней Азии, выдвинул на историческую арену выдающихся мыслителей, разносторонних по образованию ученых, каждый из которых оставил неизгладимый след в истории мировой культуры.

В этот период в результате взаимодействия и синтеза культур многих народов формируется богатая арабоязычная культура, в том числе и общественно-философская мысль.

Вхождение Средней Азии в состав арабских халифатов со второй половины VIII века порождает новый тип культуры, который можно назвать как исламский. Он примечателен тем, что является сложением в системе средневековой

арабско-мусульманской культуры эллинизированной философии (фалсафа). Заимствованное арабское письмо, арабский язык значительно обогатили науку и литературу. Высокие традиции художественной культуры покорённых народов Средней Азии становятся базой эстетических воззрений ислама. В частности, арабы сталкиваются с необычайно устойчивой традицией изобразительности. Изображение людей и животных сопровождается кораническими текстами.[6]

Всемирной известностью, как феномен исламского типа культуры, обладает архитектура XIV-XV веков. Это памятники монументального зодчества Самарканда, Шахрисабза и Бухары. К приёмам построения того времени можно отнести арочные конструкции, перекрывающие огромные площади, здания мечетей, которые украшались не только изнутри, но и снаружи. Обычно для этого использовались фаянсовые изразцы, из которых выкладывались сложные мозаичные узоры.

Изображение людей и животных не приветствовалось исламом. Поэтому интерьеры украшались резьбой по камню, мозаикой из цветных камней и носили в основном характер растительного орнамента.

Кружевная резьба и красочные рисунки создавали впечатление лёгкости тяжёлых каменных конструкций. Кроме того, в орнамент, украшающий постройку, искусно вписывались изречения из Корана или зашифровалось имя автора или его послание к потомкам. К примеру известный астроном и правитель того времени Улугбек над входом в медресе велел сделать надпись: «Учиться—святая обязанность каждого мусульманина и мусульманки». Это было неслыханно, ибо тогда обучение девочек было большой редкостью.

Особое внимание привлекает Среднеазиатская миниатюра. В связи с особенностями религии единственным жанром, где допускались изображения людей и животных, была книжная миниатюра. Там выписывались сцены из народной жизни, сражения, далёкие страны со сказочными животными.

Под влиянием ислама, воздействием высокого уровня математических наук, получивших отражение в геометрической гармонизации, особого склада эстетических воззрений, сложившихся в исламской философии, орнамент Среднего Востока приобрёл вид «арабесок», где выражена абстрактность мышления средневекового художника, выражавший своё понимание красоты. В орнаментальных символах были заключены неподвластные законы природы, представления о бытии.

Современная наука этого региона также имеет свою долгую и славную историю.

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Становление науки как особой сферы духовной деятельности в Средней Азии восходит к периоду появления первых учёных-энциклопедистов. Усилиями халдейских жрецов, магов Древнего Египта, мыслителей Древней Греции формировались первые теоретические представления о явлениях окружающего мира, логические и математические абстракции, а также методы познания бытия.

Но расцвет естественнонаучной мысли в истории Средней Азии приходится на IX-XIII века. Выдающиеся учёные Аль-Хорезми, Аль-Фергани, Аль-Фараби, Аль-Бируни, Ибн-Сина и многие другие своими трудами прославили Центральную Азию на весь мир, обогатив сокровищницу знаний своими научными трудами.

Своими естественнонаучными, особенно математическими трудами прославился на весь мир Мухаммад аль-Хорезми. Среди них особое значение имеют «Книга сложения и вычитания по индийскому способу» и «Краткий курс исчисления ал-джабр и вал-мукабала». Первая книга Хорезми посвящена арифметике, другая – алгебре. Он первым обосновал и ввёл в обиход десятичную позиционную систему исчисления, знак нуля и полярные координаты, что стало поворотными пунктами в развитии математики и астрономии. Трактаты Хорезми были переведены на латинский язык и стали в Европе первым руководством по алгебре. В багдадском «Байт ал Хикма» – «Доме мудрости», этой первой академии Востока, под его руководством трудились выдающиеся учёные.

Учёный создал алгебру как науку, разработал чёткие правила изложения научных сведений и трактатов, был автором многих работ по астрономии, географии и теории климата. Заслуги Аль-Хорезми в развитии мировой науки общепризнаны, его имя и сочинения, единственные среди учёных Средневекового Востока, увековечены в современных научных терминах, таких, как «алгоритм» и «алгебра».

Учёным-энциклопедистом известен на весь мир Абу Наср Аль-Фараби, именуемый ещё под титулом «Аристотель Востока».

Период деятельности Фараби совпал с периодом бурного развития арабской культуры. Он был непревзойдённым, всесторонне развитым учёным. Им было создано более 160 произведений, посвящённых различным отраслям науки. Их можно разделить в основном на две группы: труды, посвящённые комментариям, пропаганде и исследованиям греческих философов, естествоиспытателей, и труды, созданные по различным областям науки.

Фараби – первый философ араба язычного Востока, у которого мы находим систему философских воззрений, охватывающих все стороны действительности. [10]

Фараби написал комментарии к произведениям древнегреческих мыслителей – Платона, Аристотеля, Евклида, Птолемея, Парфия и т.п. Особенно популярны его комментарии к «Алмагесту» Птолемея. Весьма большой популярностью Фараби пользовался как астроном и астролог. Он астрономию относит к категории высокой педагогической (воспитательной) науки наряду с арифметикой, геометрией и музыкой. Известны труды Фараби по физике и общему естествознанию. В научной литературе приводятся факты о том, что учёными того времени ему были заданы 46 вопросов, касающихся физики и основ естествознания.

Выдающийся учёный, энциклопедист средневекового Востока Абу Рейхан Мухаммад Ахмад Бируни сделал большой вклад в развитие естественнонаучной мысли народов Центральной Азии. Из более чем 150 научных трудов Бируни до наших дней дошла только 31 работа, но даже отрывочные сведения, которыми мы располагаем, показывают многогранное наследие, которое он оставил.

Бируни первым предложил оригинальную теорию морей и построения сферического глобуса Земли, рассчитал земной радиус, объяснил наличие вакуума, предсказал за 500 лет до Колумба существование материка за Тихим и Атлантическим океанами, впервые разработал классификацию минералов и теорию их происхождения, заложил основы науки геодезии [2]. Не случайно историки естествознания во всём мире называют XI век «веком Бируни».

В истории развития естественнонаучной и философской мысли Центральной Азии особое место занимает Абу Али ибн Сина. Абу Али Хусейн Ибн Абдуллах ибн Хасан Ибн Али ибн Сина жил и творил в период развития феодальных общественных отношений и духовной культуры народов Средней Азии. Он относится к плеяде титанов средневековой культуры, которые по силе духа, энциклопедичности ума, научно-философским запросам и устремлениям родственны великим деятелям эпохи Возрождения.

Абу Али ибн Сина необычайно разносторонний мыслитель, философ, политик, астроном, алхимик, врач, поэт и музыкант, представитель восточного аристотелизма, не чуждый онтологических концепций неоплатонизма.

Для формирования мировоззрения Авиценны, как и для всей его последующей жизни, особую роль сыграло изучение им медицины. Он овладел ею прежде всего в практическом плане, став в результате упорного изучения различных болезней искуснейшим врачом своей эпохи, прижизненная слава которого гремела на весь ближний восточный мир.

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О высочайшем развитии науки свидетельствует создание в 1010 году, при правлении шаха Хорезма Абулаббаса Мамуна, собрание учёных, получившего название «Академия Мамуна».

Особого расцвета наука и культура Средней Азии достигла в XIV-XV веках. Освобождение от власти Чингизидов, единение региона, образование централизованного государства Тимуридов дало толчок подъёму духовности. В эту эпоху жили и творили такие великие учёные и мыслители как Мирзо Улугбек, Казы-Заде Руми, Али Кушчи, Алишер Навои, Абдурахмон Джамии,

Хондамир и другие. Средней Азия была известна своими знаменитыми медресе, многие из которых выполняли роль университетов. [9]

Вышеизложенный краткий перечень достижений в духовной культуре, в искусстве и науке некоторых наиболее выдающихся учёных, мыслителей, поэтов Средней Азии свидетельствует о том, что задолго до Ренессанса на Западе Мавераннахр достиг ощутимых успехов. Этот исторический расцвет и сегодня служит примером и фактором воспитания высокой духовной культуры и интеллекта.

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DEVELOPMENT OF THE SECURITIES MARKET OF THE REPUBLIC OF UZBEKISTAN

Abstract: This article is devoted to the crucial role of the securities market, as the most important mechanism for the redistribution of funds between sectors of the economy. The purpose of this article is, firstly, to consider the essence of the securities market - the object of research. Further, in order to objectively understand the role of the securities market for the country's economy, it is necessary to disassemble the structure and identify the functions inherent in this market. The article reflects the economic content, the specific role and place of the securities market in the financial market.

Key words: securities market, financial market, stock, investment, industry, macroeconomics, capital, factors, profit.

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Introduction

The classic function of the securities market is that, being an integral part of the modern market economy, it allows you to organically link the interests of investors with free financial resources and the interests of issuers in need of investment, thereby performing the role of a mechanism for overflowing savings into investments. However, along with this, the stock market can be an instrument of speculation and, ultimately, a catalyst for crisis phenomena. As the current crisis in the financial market has shown, which, in the opinion of many experts, has not yet ended, the unregulated use of securities leads to the destabilization of the economic system as a whole. [1]

That is why in the Republic of Uzbekistan, from the first days of gaining independence, much attention has been paid to the creation of a stable and balanced securities market, designed to mobilize free investment resources of domestic and foreign investors for the needs of the country's economic and social development.

The economic reforms carried out in Uzbekistan laid the foundation for the birth of the national securities market. The infrastructure of the securities market is being created, which consists of trading

organizers, a two-level depository system, and includes more than two hundred professional participants in the securities market. At the same time, the use of securities market instruments as a mechanism for overflowing savings into investments is not yet significant for the development of the republic's economy, there is an incorrect assessment.

Discussion

The world securities market (WSC) has existed for about 150 years. The first stage of its development began before the First World War, then the process was severely hindered by the Great Depression and World War II. During this period, there were mostly episodic issues of bonds of foreign issuers in need of financial resources.[2]

The second, the main stage of the formation of the World Securities Market, took place in the 50-60 s. XX century. The world securities market has emerged as a result of the massive export of capital, primarily from countries that own major transnational corporations and banks. Its formation was accelerated by the scientific and technological revolution, which gave rise to many grandiose projects, the implementation of which required the use of capital

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from different countries, the development of integration processes, a certain stability of exchange rates, the introduction of common multinational currencies, and advances in the development of banking and stock exchange.

The third stage in the development of the IMSC covers the time when the process of formation of the world economy was intensively going on, strong ties were established between industrialized countries. During this period, fictitious capital retained a clearly expressed national identity. But even then, in the late 60s. XX century, a special superstructure appeared over the national securities markets: the markets of Eurobonds and Euros, the functioning of which is carried out under special laws established by international agreements. [3]

The accumulation of money capital plays an important role in a market economy. Directly the very process of accumulation of money capital is preceded by the stage of its production. After money-capital is created or produced, the bulk of it is sent to production, but some is temporarily released. It represents free funds of enterprises and corporations that can be used in the loan capital market and the securities market.

The securities market can be defined as a set of economic relations regarding the issue and circulation of securities between its participants as instruments of financing and economic development.[4;353]

In this sense, the concept of the securities market does not and cannot differ from the definition of the market for any other commodity, for example, the market for precious metals. Differences appear if you compare the object of the studied market itself. The nomenclature of the securities market does not correspond to the market of any particular commodity, but to the commodity market as a whole. Further, if goods are produced in factories and factories, then securities are released into circulation. In order for a product to reach its consumer, one needs its own organization of commodity circulation, and for a security - its own. A product is sold one or more times, while a security can be bought and sold an unlimited number of times, etc. Securities, in the part in which they are backed by monetary resources, are called stock assets. Hence, the securities market may have a second name - the stock market. The stock market is an institution or mechanism that brings together buyers (bearers of demand) and sellers (suppliers) of stock values, i.e. securities. [4; 364]

The securities market performs a number of functions that can be divided into two groups: general market functions inherent in any market, and specific functions that distinguish it from other markets.

General market ones include:

a) a commercial function related to making a profit from operations in this market, for example,

investing in shares of enterprises in order to generate additional income.

b) the price function, with the help of which the process of formation of market prices, their constant movement, etc., is ensured. This, for example, is the launch of the price detection mechanism, i.e. quotation of a security, its fixation and publication in stock exchange bulletins.

c) information function, on the basis of which the market produces and communicates to its participants information about the objects of trade;

d) a regulatory function related to the creation of rules for trade and participation in it, the procedure for resolving disputes between participants, setting priorities and the formation of management and control bodies.

The specific ones include:

a) a redistributive function that ensures the flow of funds between sectors and spheres of activity and financing of the budget deficit. With the help of it, funds (capital) are redistributed between: branches and spheres of the economy; territories and countries; groups and segments of the population; population and state.

b) the function of insurance of price and financial risks, or hedging, which is carried out on the basis of a new class of industrial securities: futures and options contracts. Investing in the securities market cannot but be accompanied by risk. Intuitively, everyone understands risk as a certain probability of events deviating from the average expected result, and this is true. This function allows you to reduce losses in the securities market. In general, the task of the securities market is to achieve stabilization of the financial situation at individual enterprises and industries, as well as in the national economy as a whole, due to the prompt and competent redistribution of funds to those areas and objects where the greatest need for them is felt. The Russian securities market, along with its main functions, has a number of specific tasks. It must replace the system of centralized financing of the national economy and inter-sectoral redistribution of resources, which has proved to be ineffective, satisfy the demand for investments of market structures and become a regulator of inter-sectoral capital flows. [5]

It should be noted that the securities market is an objective mechanism for regulating financial flows to priority sectors of the economy and the most promising and efficiently operating enterprises; the securities market helps to stimulate foreign investment, simplify mutual settlements, improve the payment system, etc. Thus, the securities market is part of the financial market and serves as an alternative source of financing and economic development.

In accordance with the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev "On measures to radically improve the system of

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management of state assets, antimonopoly regulation of the capital market", on the basis of the State Committee for Competition of the Republic of Uzbekistan, the Agency for Management of State Assets of the Republic of Uzbekistan, the Antimonopoly Committee of the Republic of Uzbekistan and the Agency for the Development of the Capital Market with the transfer to the latter of staff units, as well as the tasks, functions and powers of the abolished State Competition Committee in terms of regulating the securities market, including organizers of trading in securities, the Central Securities Depository and the development of corporate governance.

The securities market plays a colossal role in the economy of any country, and in the world as a whole.[6]

It is through the mechanisms and instruments of the securities market that the national economies of developed countries attract a significant part of the resources for their development.

That is why the advanced, developed countries of the world, such as the USA, Germany, Japan and others, have well-functioning and developed stock market systems that allow attracting temporarily free money and other funds of the population, enterprises, organizations and the state itself and directing them to finance the development of their national economies.

The aforementioned Decree of the President of the country is also significant in that it, for the first time in recent years, indicates the huge role that the securities market should finally play in the socio-economic development of the country. The preamble of the document says: "The country is undergoing large-scale transformations aimed at ensuring economic growth, increasing competitiveness, deepening the processes of modernization and diversification of the economy, creating favorable conditions for attracting investments, primarily in basic, structure-forming industries. At the same time, a further reduction in the participation of the state in the economy, the development of the stock market and the creation of a healthy competitive environment are the basis for an active investment policy, dynamic and sustainable development of all spheres of society and the state. "

This gives reason to believe that we are at that critical stage of reforms when, finally, the stock market begins to perform its most important function - the function of mobilizing temporarily free funds from the population, enterprises and the state itself and channeling them to finance the development of various sectors of the national economy.

In the modern world, the realities are such that securities are no longer just fictitious capital, but with the proper organization of their market, they can serve as the most powerful financial lever that can bring the economy to a new, much higher level of development.

In Uzbekistan, from the moment of gaining independence, the main attention as a source of financing of the economy was paid to bank loans. It was banks, as institutions for attracting funds from the population and enterprises and organizations, as well as the state, on a borrowed basis, that made colossal investments in the real sector of the economy. The banks concentrated significant financial resources and skilled human resources left over from the Soviet system. The state provided all kinds of comprehensive support to the banking sector. Banks received huge funds and preferences from the state.

As a legacy from the Soviet system, the republic's securities market received only government bonds and savings certificates. After the country gained independence, it began to develop at a seemingly explosive pace. In 1994, the Republican Stock Exchange was established. 1996 to 2011 the government securities market (GKO, GSKO, bonds of the Central Bank) received a certain development. But the stock market was based mainly on the transformation of state-owned enterprises into joint-stock companies, i.e. on privatization. The issue of shares during large-scale privatization, as a result of which about five thousand state-owned enterprises turned into joint-stock companies, did not lead to the involvement of new financial resources in the turnover of enterprises and was not associated with investments, but basically meant only the change of their owner - state to private. The government securities market was considered by the Ministry of Finance only as an instrument to cover the state budget deficit.[7]

Later in the field of the securities market, decisions were made that determined any vector of development in this area, but many of which were later canceled. Due to the fact that important and correct undertakings in this area were not brought to the planned result, to date, it must be admitted, we have not been able to create a full-fledged, actively functioning stock market that could compete with foreign stock markets, and even within the country with others. segments of the domestic financial market.

What is the state of the stock market in the republic today? According to the authorized state body for regulating the securities market, for the entire period of development of the securities market in the country, the number of issued shares amounted to 6.3 trillion. pieces for a total amount at a par value of 59.4 trillion. soums. In the last 2018 alone, records were made in the Unified State Register of Issues of Equity Securities for 155 issues of shares worth 13.4 trillion. soums. The number of issued shares in 2018 amounted to 1.98 trillion. pieces, the total turnover of the stock and corporate bond market amounted to 10.71 trillion. soums, which is 11.53 trillion. soums or 2.07 times less than in the same period in 2017.[8]

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During 2018, the Central Securities Depository and investment intermediaries (acting as depositories since 2015) registered 5,743 transactions with shares and corporate bonds in the amount of RUB 9.89 trillion. soums.

The total turnover of the secondary market for shares and corporate bonds amounted to 1 704.4 billion soums, including: on the organized market - 487.96 billion soums (10 356 transactions); in the unorganized market - 1 216.43 billion soums (4 975 transactions). [8]

Studies of the development of the securities market in Uzbekistan have shown that its history is replete with a significant number of situations when various actions do not agree in time with each other, when, for example, one document is initially adopted aimed at the development of a certain direction, and after a while another - it can be said that it is diametrically opposite to what was originally adopted. As a result, the achieved results are reduced to zero, and the securities market industry loses "precious" time for its development, while participants in the stock market (legal entities and individuals) incur significant material losses. [9] Since a security on the market is simultaneously an investment instrument and an object of property and other rights, as well as relations between the issuer and the investor, it is advisable to talk about an integrated approach to defining the economic essence of a security, combining both economic and legal aspects of this economic phenomenon ... Securities, as an investment tool, provide the property of liquidity and thereby stimulate an increase in the efficiency of the return movement of value, the development of a corporate form of ownership, which allows civilized management of share capital, which ultimately ensures the development of an integral financial market.[10]

Conclusion

Thus, in this article, research was carried out and conclusions were obtained on the corresponding goals and directions set at the beginning of the work. The securities market is an integral part of the market of any country where securities are a commodity, otherwise it is a set of economic relations regarding the issue and circulation of securities between its participants as instruments of financing and economic development.

The securities market performs a number of important functions: general market functions, namely commercial, price, informational, regulatory; specific - redistributive, insurance of price and financial risks.

If we consider the structure of the market under study, we can distinguish the markets: primary and secondary; organized and unorganized; exchange and over-the-counter; traditional and computerized; cash and fixed-term. The securities market is a mechanism for redistributing money savings between sectors of the economy. Its main purpose is to accumulate temporarily free funds and channel them into promising sectors of the economy, for state needs, etc. The purpose of a functioning market is to ensure that investment is attracted to the economy by establishing the necessary contacts between those in need of funds and those who would like to invest surplus income, subject to generally accepted legal rules for dealing with the securities markets.

The securities market of Uzbekistan, which is developing extremely contradictory, is a complex organizational and economic system. Its weak side is acute exposure to economic and political shocks. It is necessary to adopt various strategic programs aimed at improving the stock market of Uzbekistan.

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PROBLEMS OF DEVELOPMENT OF FRUIT AND VEGETABLE INDUSTRY IN FERGANA REGION AND THEIR SOLUTIONS

Abstract: This article examines the problems of development of the fruit and vegetable industry in Fergana region and their solutions. In the current pandemic, the issues of food security, uninterrupted supply of fruits and vegetables to the population are covered. The current problems of the fruit and vegetable industry in Fergana region are analyzed in depth, and recommendations and suggestions for their solutions are developed.

Key words: agriculture, agricultural structure, export, import, agriculture, farming, fruits and vegetables, obsolescence.

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ПРОБЛЕМЫ РАЗВИТИЯ ПЛОДООВОЩНОЙ ОТРАСЛИ В ФЕРГАНСКОЙ ОБЛАСТИ И ПУТИ ИХ РЕШЕНИЯ

Аннотация: В данной статье рассматриваются проблемы развития плодоовощной отрасли в Ферганской области и пути их решения. В нынешней пандемии освещаются вопросы продовольственной безопасности, бесперебойных поставок фруктов и овощей населению. Актуальные проблемы плодоовощной отрасли в Ферганской области подробно проанализированы, разработаны рекомендации и предложения по их решению.

Ключевые слова: сельское хозяйство, структура сельского хозяйства, экспорт, импорт, земледелие, фермерское хозяйство, фрукты и овощи, устаревание.

Введение

УДК: 631.164

В мировой экономике сельское хозяйство, в частности плодоовощная отрасль, занимает особое место в обеспечении населения плодоовощной продукцией, а перерабатывающая промышленность - сырьём. Согласно официальной статистике, спрос населения мира на плодоовощную продукцию в течение последних 20 лет рос в среднем на 5-7% в год¹. В этом направлении, на опыте таких стран, как США,

Япония, Израиль и Европейского союза, где эффективно налажено осуществление деятельности в таких современных формах, как разработка и системное внедрение специальных государственных программ и кластерирование отрасли путём экономического развития деятельности специализированных в этой отрасли фермерских хозяйств, внедрения передовых инноваций, регулирования цен на сельскохозяйственную продукцию, экономико-статистического исследования отрасли.

¹http://www.uz.undp.org/content/dam/uzbekistan/docs/Publication/s/economicgovernance/Improving_Productive_and_Export_Potent

[ial/un_uzb_Improving_Productive_%20and_Export%20Potential.pdf](http://www.uz.undp.org/content/dam/uzbekistan/docs/Publication/s/economicgovernance/Improving_Productive_and_Export_Potent.pdf)

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В нынешней пандемии увеличение производства плодоовощной продукции в мире по-прежнему отстает от роста населения и его спроса на данную продукцию. В связи с этим, в качестве основных тенденций становится очевидным необходимость глубокого изучения деятельности фермерских хозяйств, специализирующихся на производстве плодоовощной продукции, обеспечение их конкурентоспособности, анализ факторов, влияющих на обеспечение их деятельности пропорционально с изменениями на мировом рынке, разработка многофакторных регрессионных моделей, определение резервов увеличения урожайности, статистическая оценка деятельности фермерских хозяйств, кредитование, внедрение умных (интеллектуальных) технологий, страхование и тарифы, выделение квот и проведение научно-исследовательских работ в процессах оказания научно-информационных услуг.

Плодоовощная отрасль в Узбекистане наряду с обеспечением спроса населения на сельскохозяйственную продукцию в последние годы уделяет особое внимание вопросам стимулирования и развития деятельности специализированных в этой отрасли фермерских хозяйств, способствуя тем самым увеличению экспортного потенциала страны.

Теоретико-методологические вопросы социально-экономического развития и повышения эффективности сельского хозяйства, вопросы изучения деятельности фермерских хозяйств исследованы такими зарубежными учёными, как Л.Цфу, Ц.Фан, Л.Чжоу, Ж.Шурбах, С.С. Шейной².

Таковыми учёными из стран СНГ, как Л.В. Агарковой, И.А. Барановым, Н.П. Поповым, А.В. Афанасьевой, М.А. Соломахиным, Н.И Грековым³ были изучены вопросы выращивания плодоовощной и виноградной продукции, развития рынка сбыта.

В Республике Узбекистан вопросы эконометрического моделирования, исследования в области сельского хозяйства, экономико-статистический анализ, управление и дальнейшее повышение эффективности плодоовощеводства и виноградарства были исследованы такими учёными, как Н.М. Соатов, Ё.А. Абдуллаев, Т.Ш. Шодиев, А. Абдуганиев, Г.Х. Кудратов, А.М. Джураев, Р.Х. Хусанов, Р. Дустмуродов, А. Кодиров, Ф. Дусматов, К. Чориев, Н.С. Хушматов, Н.Р. Асадулина, А.Х. Бурхонов, М. Мирзаев, Ч. Муродов, Ф. Назарова, У. Умурзоков, Х. Хушвактова, У.С. Мухиддинова, И.К. Жумаев, Ш.Т. Эргашева, М.Рахматов⁴.

Методы исследования. В процессе исследования использовались такие методы, как

² Лин Цфу, Цой Фан, Ли Чжоу. Китайское чудо: экономическая реформа, стратегия развития. –М.: 2001. С.68.; Jan Mathis Schüpbach “Foreign direct investment in agriculture the impact of outgrower schemes and large-scale farm employment on economic well-being in Zambia” Master of Arts, University of Zurich accepted on the recommendation of Prof. Dr. Rolf Kappel, examiner Prof. Dr. Isabel Günther, co-examiner Prof. Dr. Jann Lay, co-examiner, diss. eth no. 22287 2014. – p. 21-28.; Susan Chiona, BSc “Technical and allocative efficiency of smallholder maize farmers in Zambia” A thesis submitted to the University of Zambia in partial fulfillment of the requirements of the degree of Master of Science in Agricultural Economics, The University of Zambia Lusaka, 2011. – p.64.; Sajna S. Shenoy. Food tourism and the culinary tourist. Clemson University, 2005.

³Агаркова Л.В. Формирование механизма устойчивого развития плодоовощного подкомплекса: теория и практика. – Ставрополь: Ставролит, 2007. –С.168.; Баранов И.А. Совершенствование коммерческой работы торговых и заготовительных организаций потребительской кооперации. Автореф. дисс. д-ра экон. наук. – М.: РГБ, 2003. – С.39.; Попов Н.А. Экономика сельского хозяйства. –М.: Дело и сервис, 2005. – С.56.; Афанасьева А.В. Статистическая оценка динамики производства сельскохозяйственной продукции в системе государственного регулирования продовольственного рынка. Автореф.дисс. на соис.канд. экон. наук. – Самара.2008. –С.26.; Соломахин М.А.Основные направления совершенствования системы ведения садоводства в условиях развития агропромышленной интеграции.//Организационно-экономические проблемы стабилизации и развития аграрного сектора экономики. Том 1: Материалы научно-практической конференции 9-10 ноября 2005 г. Мичуринск: Изд-во ФГОУ ВПО МичГАУ, 2005. – Том 1. -С.153-159.; Греков Н.И. Основные направления и факторы интенсификации садоводства.// Организационно-экономические проблемы стабилизации и развития аграрного сектора экономики.Том 1:

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⁴Соатов Н.М. Статистика. Учебник. – Т.: Абу Али ибн Сино, 2003. –Б.743; Абдуллаев Ё.А. Теория статистики. Учебник. – Т.:Укитувчи, 2002. –Б. 592; Шадиев Т.Ш. Экономические модели развития сельского хозяйства. – Т.:Фан, 1986. –С.168; Абдуганиев А. Экономика сельского хозяйства. –Т.: Фонд литературы. 2007. – с. 340.; Кудратов Г.Х. Экономические отношения в зерноводстве Узбекистана в условиях рыночной экономики. Монография. – Т.: Экономика и финансы. 2006. – с. 250.; Кудратов Г.Х., Акрамов Э. Реформирование сельского хозяйства Республики Узбекистан: Задачи принципы и основы направления реформ. // Сельское хозяйство Узбекистана. –Т.: 2000.- № 6.–С. 2-4.; Жураев А.М., Хусанов Р.Х. Аграрная реформа: теория, практика, проблемы –Т.: Узбекистан, 2002. – С.766. Хусанов Р.Х., Дустмуродов Р. Опыт Андижана в развитии сельского хозяйства// –Т.: Янги аср авлоди. 2008. – с.49.; Кадыров А.М., Дусматов Ф.Д. Инновационные инвестиционные факторы развития агропромышленного комплекса – Т.: ИЭАНРУз, 2009. – С.52.; Чориев К.А., Хушматов Н.С. Планирование деятельности дехканских и фермерских хозяйств. – Т.: Шарк, 2002. – с.132; Асадулина Н.Р. Механизм регулирования эффективности плодоовощного комплекса Республики Узбекистан на основе логистического подхода. Дисс.на соис. учен. степ. канд. экон. наук. – Т.:–2006.– С.158.; Бурхонов А.Х. Повышение экономической эффективности производства сельскохозяйственных предприятий различных форм собственности. Диссертация на получение к.э.н.– Т.: ЎзБИИТИ, 2000. – с.117.; Мирзаев М.М. Получение высокого урожая от фруктовых деревьев. – Т.–2006. Р.Р.Шредер ИТИ–Б.100.; Муродов Ч. Развитие рыночной инфраструктуры в условиях либерализации экономики Узбекистана. Автореф диссертации на получение д.э.н. – Т.: – 2001. – с.46.; Назарова Ф. Перспективы развития аграрного

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системный подход, сравнительный анализ, статистическое наблюдение, группировка, сравнение, динамические ряды, экономические индексы и корреляционно-регрессионный анализ, индукция и дедукция.

В Республике Узбекистан и Ферганской области выращиваются следующие основные виды сельскохозяйственной продукции: хлопок, зерно, рис, картофель, фрукты и овощи, виноград, мясо, молоко, яйца, дыни, шерсть и др.

Ферганская область - один из самых развитых в сельском хозяйстве регионов Республики Узбекистан. В области производится 12% фруктов и овощей, в частности, фрукты и овощи, 9% винограда, 8% овощей и 3% дынь. С 2010 по 2017 год специализированные хозяйства области ежегодно выращивают в среднем 223,5 тыс. Тонн фруктов и ягод, 36,5 тыс. Тонн дынь, 127,2 тыс. Тонн овощей, 14,5 тыс. Тонн винограда. На фермы, специализирующиеся на выращивании фруктов и овощей, приходится 65% среднего урожая фруктов и овощей, 61% дынь, 19% овощей и 15% винограда. В регионе также увеличивается количество хозяйств, специализирующихся на фруктах и овощах, посевных площадях, урожайности и валовом урожае из года в год.

В Ферганской области в 2007-2017 гг. Увеличился урожай плодовых и овощных культур. В частности, увеличение урожайности виноградников в 2,36 раза, в свою очередь, свидетельствует об улучшении деятельности специализированных хозяйств региона.

Одним из важнейших вопросов в аграрном секторе является внедрение бухгалтерского учета, отчетности и анализа, без внедрения статистических расчетов и статистического анализа в хозяйствах невозможно добиться дальнейшего развития этих субъектов. Исследования показывают, что при статистическом анализе результатов хозяйственной деятельности, выявлении и устранении ошибок и недостатков важно искать доступные возможности, определять способы их использования.

Изучение результатов деятельности на научной основе с использованием статистических методов, основанных как на теоретической, так и методологической осведомленности и специализированных знаниях, положительно

влияет на развитие и экономическое укрепление фермерских хозяйств, а также на развитие национальной экономики. Исследования показывают, что с помощью экономико-статистического анализа конечный результат деятельности хозяйств, специализирующихся на выращивании фруктов и овощей, - это возможность выявить факторы, влияющие на прибыльность, и рассчитать их влияние.

По состоянию на 1 января 2019 года в Ферганской области насчитывается 14954 хозяйств, в том числе хлопковых и зерновых - 4319 (средняя отведенная земельная площадь 57,5 га), овощеводства - 668 (средняя отведенная земельная площадь 9,6 га), садоводства и садоводства. в виноградарстве - 5 (средняя отведенная площадь земли 118,8 га) и в садоводстве - 8713 (средняя отведенная площадь земли 5,9 га), в виноградарстве - 51 (средняя отведенная площадь земли 20,3 га) хозяйств. Анализируя состав овощей и фруктов, выращиваемых в фермерских хозяйствах области, стало ясно, что города Куvasой (52,6 тыс. тонн), Кувы (47,8 тыс. Тонн), Фергана (34,9 тыс. Тонн), Узбекистан (26,4 тыс. тонн). тыс. тонн), Риштанский (25,2 тыс. тонн), Бешарикский (24,3 тыс. тонн) районы обеспечивают 70% выращиваемых в регионе фруктов и ягод. По производству дынь лидируют районы Язёван (7,1 тыс. Тонн), Учкуприк (5,8 тыс. Тонн), Узбекистан (4,6 тыс. Тонн), Багдадский район (4,3 тыс. тонн), Куштепинский (3,7 тыс. Тонн). делается. Они выращивают 65% дынь, производимых в регионе. Багдадский (20,1 тыс. Тонн), Куvasойский (15,7 тыс. Тонн), Дангаринский (12,9 тыс. тонн), Кувинский (12,8 тыс. тонн), Ферганский (11,7 тыс. Тонн) районы, Лидерами по выращиванию винограда являются Бувайдинский (3,3 тысячи тонн), Ферганский (2,2 тысячи тонн), Олтиарикский (2,1 тысячи тонн), Узбекистанский (1,2 тысячи тонн) районы. Их доля в этом виде продукции, выращиваемой в регионе, составляет более 60%.

Фермы, специализирующиеся на выращивании фруктов и овощей, приносят более высокую прибыль и более высокие результаты, чем некоторые фермы, специализирующиеся на выращивании хлопка. Прежде всего, плодовоовощная продукция отличается тем, что

сектора Узбекистана в условиях либерализации экономики. Диссертация на получение д.э.н.-Т.: -2001.- с.290.; Умурзаков У.П. Пути повышения эффективности использования ресурсного потенциала аграрного сектора экономики (на материалах Республики Узбекистан). Автореф. дисс. на соис. учен. степ. д-ра экон. наук. - Т.: -2003. - С.43.; Хушвактова Х.С. Организационно-экономические проблемы развития агропромышленной интеграции в малых плодовоовощных комплексах в условиях рынка. Автореф. дисс. на соис. учен. степ. д-ра экон. наук.- Т.: -2005. - с.25; Мухитдинова У.С.

Пути развития рынка плодовоовощной продукции в условиях модернизации экономики. Автореф. дисс. на соис. учен. степ. д-ра экон. наук.-Т.:2010. -с-36.; Жумаев И.К. Эконометрическое прогнозирование тенденций и перспектив развития фермерских хозяйств. Автореф. дисс. на соис. учен. степ. д-ра экон. наук.-Т.:2011. - с43.;Очилов С., Эргашева С. Статистика сельского и водного хозяйства. Учебное пособие. - Т.: 2008. - с.192.; Рахматов М. Развитие плодовоовощного подкомплекса в Ферганской области. Автореф. дисс.на соис. кан. экон. наук. -Т.: 1989. -С.24.

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урожай предназначен для общественного потребления и медицины, что обеспечивает промышленность необходимым сырьем, ресурсами для перерабатывающих предприятий. Кроме того, на развитие этой отрасли большое

влияние оказывают рост потребительских расходов, глобальные изменения. Сектор фруктов и овощей характеризуется низкими затратами на рабочую силу и высокой прибыльностью по сравнению с хлопком.

Таблица 1. Комплекс проблем в хозяйствах, специализирующихся на выращивании овощей и фруктов.

Проблемы в плодоовощном комплексе	
<i>На фермах специализирующихся на овощеводствах</i>	<i>В хозяйствах, специализирующихся на плодоводстве и виноградарстве</i>
Дело в том, что многие специализированные хозяйства расположены на некачественных землях.	Низкий уровень обрезки в садах и виноградниках
Низкий уровень специализированной техники хозяйств	Низкий уровень работы по борьбе с болезнями
Нарушение правил внесения минеральных удобрений	Сады (25%), виноградники (28%) имеют высокий уровень износа
Высокий уровень потерь при заготовке и хранении продукции	Низкий уровень механизации и оснащенности специальной техникой садов (29%) и виноградников (18%)
	В большинстве случаев полив в садах и виноградниках следует проводить 1 раз, а не 4 раза.
	Высокий уровень потерь при уборке урожая
	Усилия по созданию высокоурожайных сортов, устойчивых к болезням и неблагоприятным климатическим условиям, не находят на должном уровне.

Статистический анализ показывает, что в последние годы развитие садоводства и виноградарства в Узбекистане также обусловлено факторами экстенсивности и интенсификации пашни. Основным способом увеличения объемов производства плодоовощной продукции и винограда на орошаемых землях является повышение урожайности плодовых деревьев и саженцев винограда за счет интенсификации с гектара, то есть внедрение инноваций в организации процессов воспроизводства, передовых технологий и селекции сортов.

На наш взгляд, использование имеющихся возможностей для увеличения экспорта фруктов, овощей и винограда во многом будет зависеть от организации ряда мероприятий, от подготовки сырья до конвертации валютной выручки от продажи готовой продукции на международных рынках. Для этого необходимо учитывать, что заготовка плодоовощного сырья и винограда предназначена для производства экспортной продукции, т.е. должна соответствовать требованиям международных стандартов.

Считаем целесообразным принять следующие меры для увеличения объемов экспорта фруктов и овощей, поднять их на более высокий уровень, улучшить качество продукции:

- Улучшение отбора сортов семян, т.е. сосредоточение внимания на выращивании

экспортно-ориентированной и конкурентоспособной продукции, соответствующей мировым стандартам;

- использование современных методов упаковки, внедрение мини-цехов по переработке овощей и фруктов, сушки, упаковочного оборудования в деятельность многопрофильных хозяйств;

- Увеличение вместимости специальных зданий и сооружений для хранения овощей и фруктов на определенный период времени;

- расширение географии экспорта, в том числе увеличение экспорта в страны СНГ, Южной Азии и Европы;

- установление мер по свободному вывозу фруктов и овощей, выращенных в фермерских хозяйствах;

- Улучшение хранения, доставки и продвижения продукции, выращенной фермерами;

- производство экспортно-ориентированной продукции. При этом особое внимание уделите сортам выращиваемой продукции.

Фрукты, выращенные в зарубежных странах, такие как яблоки и апельсины, имеют такой же размер и красоту. Это требует, чтобы наши предприимчивые фермеры также принимали необходимые агротехнические меры.

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SOME FEATURES OF CLUSTERIZATION OF THE FRUIT VEGETABLE INDUSTRY IN THE FERGANA REGION

Abstract: This article examines the problems of the development of clustering of the fruit and vegetable industry in the Fergana region and the ways of their solution. In the current pandemic, issues of food security, uninterrupted supply of fruits and vegetables to the population are highlighted. The current problems of clusterization of the fruit and vegetable industry in the Fergana region have been analyzed in detail, recommendations and proposals for their solution have been developed.

Key words: agriculture, agricultural structure, export, import, agriculture, farming, fruits and vegetables, obsolescence, cluster, clustering.

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НЕКОТОРЫЕ ОСОБЕННОСТИ КЛАСТЕРИЗАЦИИ ПЛОДОВООВОЩНОЙ ОТРАСЛИ В ФЕРГАНСКОЙ ОБЛАСТИ

Аннотация: В данной статье рассматриваются проблемы развития кластеризации плодоовощной отрасли в Ферганской области и пути их решения. В нынешней пандемии освещаются вопросы продовольственной безопасности, бесперебойных поставок фруктов и овощей населению. Современные проблемы кластеризации плодоовощной отрасли в Ферганской области подробно проанализированы, разработаны рекомендации и предложения по их решению.

Ключевые слова: сельское хозяйство, структура сельского хозяйства, экспорт, импорт, земледелие, фермерское хозяйство, фрукты и овощи, устаревание, кластер, кластеризация.

Введение

В мировой экономике сельское хозяйство, в частности, плодоовощная отрасль, занимает особое место в обеспечении населения плодоовощной продукцией, а перерабатывающую промышленность - сырьём. Согласно официальной статистике, спрос населения мира на плодоовощную продукцию в течение последних 20 лет растёт в среднем 5-7% в год. В этом направлении на опыте таких стран, как США, Япония, Израиль и государства Европейского союза, где эффективно налажено осуществление деятельности в таких современных формах, как разработка и системное внедрение государственных программ и кластеризация

отрасли путём экономического развития деятельности специализированных в этой отрасли фермерских хозяйств, внедрения передовых инноваций, экономико-статистического исследования отрасли.

Последние годы проводятся научные исследования вопросов, связанных с возникающей в мире продовольственной безопасностью. В исследованиях отдельное внимание уделяется совершенствованию сельского хозяйства, в частности плодоовощной отрасли. Однако отставание темпов увеличения объема производства плодоовощной продукции в мировом масштабе от роста количества населения и его потребности показывает, что данный вопрос

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не нашел своего научного решения. Поэтому в качестве одной из основных направлений осуществления научных исследований, является оптимизация количества специализированных фермерских хозяйств, комплексное статистическое исследование уровня эффективности, обеспечение конкурентоспособности путем стабильного развития отрасли, специализация процессов производства, применения инновационных технологий и методов.

Методы исследования. В процессе исследования использовались такие методы, как системный подход, сравнительный анализ, статистическое наблюдение, группировка, сравнение, динамические ряды, экономические индексы и корреляционно-регрессионный анализ, индукция и дедукция.

Обзор литературы

Теоретико-методологические вопросы социально-экономического развития и повышения эффективности сельского хозяйства, вопросы изучения деятельности фермерских

хозяйств исследованы такими зарубежными учёными, как Л.Цфу, Ц.Фан, Л.Чжу, Ж. Шурбах, С.С. Шейной.

Таковыми учёными из стран независимых государств (СНГ), как Б.И.Смагин, Л.В.Агаркова, И.А.Баранов Н.П. Попов, А.В. Афанасьева, М.А. Соломахин, Н.И. Греков были изучены вопросы выращивания плодоовощной и виноградной продукции, развития рынка сбыта.

Анализ и обсуждения результатов

При проведении статистических исследований плодоовощной продукции необходимо использовать статистические методы. Они способствуют повышению экономической значимости сельскохозяйственного производства и играют важную роль в тенденциях изменений основных экономических показателей в процессе производства плодоовощной продукции, их взаимосвязи, выявлении внутренних возможностей и резервов, в конечном счете, организации прогнозирования и эффективного управления сельским хозяйством.

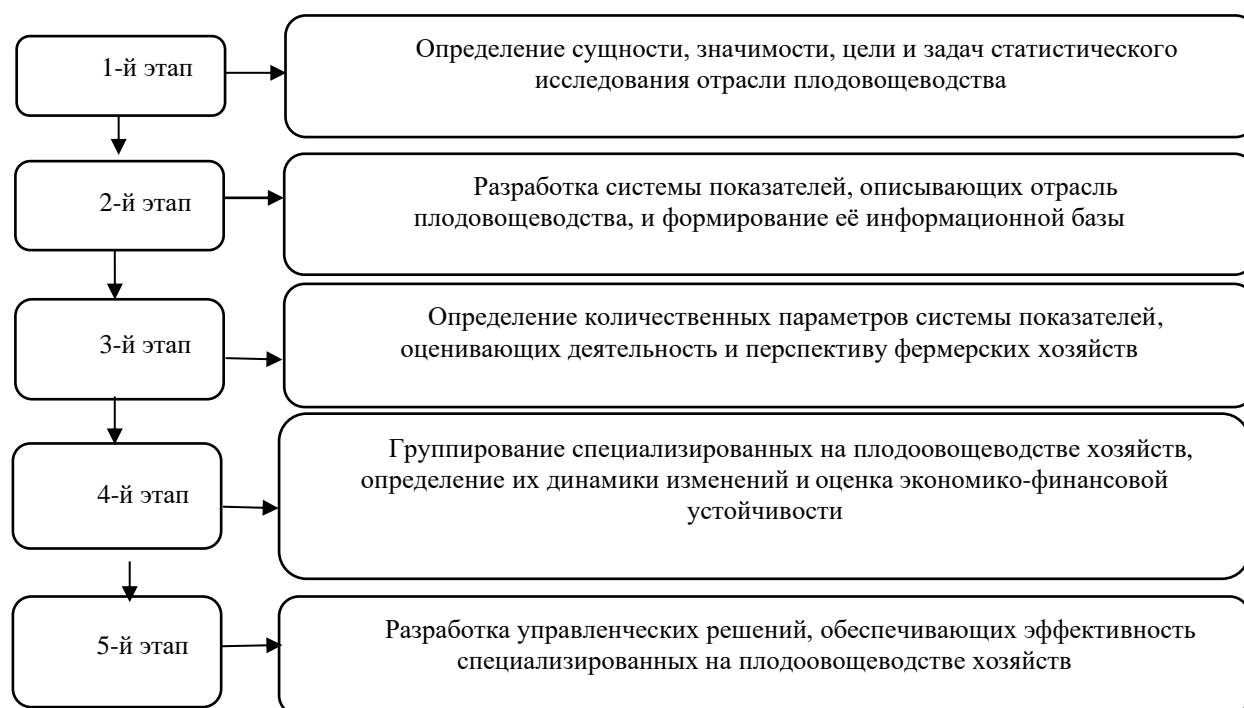


Рисунок 1. Этапы статистического исследования плодоовощной отрасли¹

Нами приведены три основных метода статистического исследования экономических процессов в плодоовощной сфере:

во-первых, классические методы общей статистики. К ним относятся статистическая

группировка, вариация, метод выбора, статистическая оценка, статистический анализ временных рядов;

во-вторых, современные методы статистики. К ним относятся многофакторный статистический

¹Разработано автором.

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анализ, дисперсионный анализ, ковариационный анализ;

в-третьих, стохастические модели исследовательских операций, стохастическое программирование, стохастические методы управления резервами.

Ферганская область считается одним из регионов с наиболее развитым сельским хозяйством. В частности, доля фруктов и ягод составляет 12%, винограда - 9%, овощей - 8% и 3% бахчевых от общего объёма производимой в республике плодоовощной продукции. За период с 2010-2017 годы, специализирующиеся на плодоовощеводстве фермерские хозяйства области, каждый год в среднем выращивали 223,5 тыс. тон - фруктов и ягод, бахчевые - 36,5 тыс. т., овощи - 127,2 тыс. т, виноград - 14,5 тыс. т.

Из производимой в сельском хозяйстве области плодоовощной продукции в среднем 65% выращенных фруктов и ягод, 61% бахчевых, 19% овощей и 15% винограда приходится на долю специализирующихся на плодоовощеводстве фермерских хозяйств.

По состоянию на 1 января 2019 года в Ферганской области действуют 14954 фермерских хозяйств. В том числе, в хлопководстве и зерноводстве насчитывается 4319 (средняя площадь выделенной земли 57,5 га), овощеводстве

и бахчеводстве - 668 (средняя площадь выделенной земли 9,6 га), садоводстве и виноградарстве - 5 (средняя площадь выделенной земли 118,8), садоводстве - 8769 (средняя площадь выделенной земли 5,9 га), виноградарстве - 51 (средняя площадь выделенной земли 20,3 га), животноводстве и других направлениях-1142.

На основе анализа приведённого в таблице показателей ковариации был определён уровень влияния изменений как в материальных, так и в денежных ресурсах, затрачиваемых в деятельности специализирующихся на плодоовощеводстве фермерских хозяйств для выращивания продукции, на объём остальных ресурсов и продукцию. С изменением количества ресурсов определяется высшая граница достижения цели. Рост основных фондов фермерских хозяйств в 1,85 раза в 2017 году по сравнению с 2010 годом характеризуется увеличением валовой выручки в 1,31 раза, а сокращение среднегодовой численности работников характеризуется переходом из данного сектора в другие отрасли, увеличением инвестиций. Кроме того, наряду с сокращением общей посевной площади, наблюдается снижение валового продукта. Повышение доли инвестиций в сектор в 1,27 раза окажет положительное влияние на развитие перерабатывающей отрасли.

Таблица 1. Ковариационный анализ показателей эффективности производства в специализирующихся на плодоовощеводстве фермерских хозяйствах Ферганской области (в %)²

Показатели	Символы показателя	Годы						
		2010	2012	2013	2014	2015	2016	2017
Индексы по сравнению с 2010 годом								
Валовая выручка	I _t	100	136,6	181,4	126,7	187,1	143,7	131,5
Валовый продукт	I _m	100	122,6	136,8	147,0	162,2	179,7	112,4
Объём основных фондов	I _a	100	115,4	116,5	133,0	140,1	122,4	185,5
Материальные затраты	I _x	100	107,0	113,1	151,0	125,2	170,6	119,0
Среднегодовое количество работающих	I _i	100	111,9	98,5	88,5	69,6	83,6	71,1
Инвестиции в сельское хозяйство	I _{iv}	100	134,3	126,0	164,5	152,7	109,1	120,2
Индексы по сравнению с предыд. годом								
Валовая выручка	I _t	-	124,4	106,0	158,2	125,7	130,2	136,1
Валовый продукт	I _m	-	108,3	111,6	107,4	110,3	110,8	62,5
Показатели основных фондов	I _a	-	111,4	100,9	185,9	132,2	193,7	161,4
Материальные затраты	I _x	-	102,1	199,3	111,6	127,8	136,3	128,3

² Расчёты на основе сведений управления статистики Ферганской области.

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Среднегодовое количество работающих	I _i	-	109,7	88,0	89,9	78,6	120,1	85,0
Инвестиции в сельское хозяйство	I _{iv}	-	140,1	96,4	138,4	72,3	74,0	127,2

Анализ эффективности производства продукции специализирующихся на плодоводстве и ягодоводстве, а также бахчеводстве фермерских хозяйств в Ферганской области за 2015-2017 годы

№	Показатели	Плоды и ягоды			Изменения в 2017 году по сравнению с 2015 годом		Бахчевые			Изменения в 2017 году по сравнению с 2015 годом	
		Годы			абсолют	относитель	Годы			абсолют	относитель
		2015	2016	2017			2015	2016	2017		
1	Посевная площадь, га	38651	31686	39476	825	102,1	1191	1093	642	-549	53,9
2	Валовый урожай, тонна	194748	180427	154245	-40503	79,2	42263	45403	30224	-12039	71,5
3	Всего затраты, млн.сум	328260	374209	388127	59867	118,2	12425	9827	6285	-6140	50,6
4	Всего доход, млн.сум.	784231	844786	814045	29814	103,8	29637	21770	13181	-16456	44,5
5	Прибыль, млн.сум	455971	470577	425918	-30053	93,4	17212	11943	6896	-10316	40,1
6	Прибыль, полученная из 1 га, млн.сум	11,8	14,9	10,8	-1,0	91,5	14,5	10,9	10,7	-3,7	74,3
7	Рентабельность, %	138,9	125,8	109,7	-29,2	79,0	138,5	121,5	109,7	-28,8	79,2

Из приведенной выше таблицы видно, что площадь производства фруктов в регионе в 2017 году сократилась на 825 га по сравнению с 2015 годом, бахчевых культур – на 549 га. Если обратить внимание на экономическую эффективность, то можно увидеть, что прибыль, полученная с одного гектара 2017 году уменьшалась на 1,0 млн. сум по сравнению с 2015 годом, а бахчевых культур – на 3,7 млн.сум за счет уменьшения валового урожая. Таким образом, при использовании в сельском хозяйстве земельной площади у развития выращивания фруктов эффективность намного выше, чем развитие бахчеводства. Поэтому необходимо обратить внимание на эффективное использование земельных ресурсов, водных ресурсов, защиту плодовоошной продукции в деятельности фермерских хозяйств, занимающихся выращиванием фруктов.

Управление на основе системы кластеризации имеет решающее значение для определения тенденций роста сельскохозяйственного производства.

В целях развития и управления деятельностью фермерских хозяйств,

специализирующихся на плодовоовощеводстве, для исследуемого направления был использован метод кластеризации процесса и разработана его схематический вид (рис. 3). В этой системе кластера в схематичной форме представлены состав участников, влияющих на развитие фермерских хозяйств (сельскохозяйственные предприятия). По нашему мнению, развитие сельскохозяйственных предприятий, управление фермерскими хозяйствами, специализирующихся на плодовоовощеводстве, на основе данного кластера предоставит возможность дальнейшему стратегическому развитию и повышению экономической эффективности отрасли, производству новых продуктов с добавленной стоимостью.

У фермерских хозяйств, специализирующихся на плодовоовощеводстве, имеются большие возможности для увеличения урожайности. Одним из них является увеличение доли плодоносных сортов, а также повышение урожайности по каждому сорту. Для этого необходимо выявить основные факторы, способствующие повышению урожайности в деятельности фермерских хозяйств на основе

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научно-исследовательских результатов и изучить их степень влияния. Внедрение в деятельность фермерских хозяйств новых инновационных технологий интеллектуального фермерского хозяйства "E-farmer", которая всё больше используется в мире, будет иметь большое значение в ближайшем будущем. Возможности использования этих технологий являются высокими, особенно учитывая тот факт, что земельные ресурсы, выделяемые фермерским хозяйствам, специализирующихся на плодовоовощеводстве, имеют средние размеры.

ЗАКЛЮЧЕНИЕ

На основании проведённых исследований были сделаны следующие выводы:

1. Развитие плодовоовощной отрасли играет важную роль в решении экономических вопросов, связанных с обеспечением населения продовольственными товарами, промышленность сырьём, повышение экспортного потенциала страны, а также обеспечение социальной стабильности. За период 1991-2018 годы экономическая эффективность была достигнута за счёт специализации фермерских хозяйств, формирования земельной собственности, модернизации и диверсификации производства в результате экономических реформ на основе формирования многопрофильных фермерских хозяйств.

2. Неполная сформированность в плодовоовощной отрасли эффективной системы данных, предоставляющих получить статистическую информацию, затрудняет проведение статистической оценки деятельности хозяйств. Действующая система статистической информации не только позволяет оценивать состояние плодовоовощной отрасли, но и обеспечивает основу для статистического прогнозирования процесса исследования и

принимать меры для дальнейшего развития сектора.

3. Обеспечение доступности, достоверности и прозрачности статистической информации имеет решающее значение для статистического анализа результатов и изменений, достигнутых на основе осуществляемых реформ в сельском хозяйстве. В связи с этим в диссертационной работе было предложено внести дополнения и поправки по упрощению и унификации формы государственной статистической отчетности 1-FX, отражающей итоговую деятельность сельского хозяйства, в целях повышения качества статистической информации и обеспечения проведения интегральной оценки деятельности фермерских хозяйств.

4. Сегодня в регионах республики деятельность многопрофильных фермерских хозяйств интегрируется в сельское хозяйство. Для дальнейшего расширения оценки их деятельности в диссертационной работе было предложено использовать такие виды наблюдения, как статистические выборочные, частичное и монографическое, анкетное, наблюдение за основным массивом. Это важно при оценке экономической эффективности многопрофильных хозяйств, а также в экономическо-статистическом анализе.

5. Были предложены примерные элементы по созданию кластеров в регионе и установлено, что это будет важным инструментом для создания новых возможностей для инвестиций в отрасль, в целях развития фермерских хозяйств, специализирующихся на плодовоовощеводстве. Данный способ и форма могут участвовать в качестве ещё одного механизма в стратегии инновационного развития, и, в конечном итоге, оказать в будущем положительное влияние на эффективность производственной деятельности фермерских хозяйств и повысить конкурентоспособность.

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THE IMPACT OF GLOBAL CLIMATE CHANGE THE ARAL SEA REGION AND COVERAGE OF THE THEME IN THE LOCAL MEDIA

Abstract: The article analyzes the impact of climate change in the Aral sea region and its consequences. The authors identified the effectiveness of local media coverage of climate change as one of the means to mitigate the consequences of a climate disaster. During the analysis, the authors analyzed a lot of journalistic materials on this topic and identified the main thematic areas of this issue.

Key words: Climate change, source of information, environmental journalism, environment, nature, world economy, environmental disaster.

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ВЛИЯНИЕ ГЛОБАЛЬНОГО ИЗМЕНЕНИЕ КЛИМАТА В РЕГИОН ПРИАРАЛЬЯ И ОСВЕЩЕНИЕ ЭТОЙ ТЕМАТИКИ В МЕСТНЫХ СМИ

Аннотация: В статье анализируется влияние изменение климата региона Приаралья и её последствия. Авторы выявили эффективность освещения в местных СМИ темы изменения климата как одно из средств смягчения последствий климатической катастрофы. В ходе анализа авторы проанализировали множество журналистских материалов по этой тематике и выявили основные тематические направления данного вопроса.

Ключевые слова: Изменения климата, источник информации, экологическая журналистика, окружающая среда, природа, мировая экономика, экологическая катастрофа.

Введение

Проблема изменения окружающего нас мира стала одной из основных масштабных катастроф стоящих перед всем человечеством. Поэтому СМИ являясь основным источником информации для населения, стала все чаще освещать такие темы как, неограниченное потребление природных ресурсов наряду с загрязнением воды, почвы, воздуха.

Международным феноменом забота об окружающей среде стала благодаря Конференции ООН по окружающей среде и развитию,

проходившей в Рио-де-Жанейро с 3 по 14 июня 1992 г. [Mo], Spaargaren, Sonnenfeld]. Такие вопросы, как нехватка водных ресурсов, потеря биологического разнообразия, изменение климата – благодаря глобальному освещению в СМИ – стали распространенным и важным предметом для обсуждения в мировых масштабах[1].

Глобальное изменение климата превратилось в одну из наиболее острых проблем мировой экономики и политики. Изменение климата с точки зрения его влияния на мировую экономику не только представляет собой

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масштабную природную опасность, но и является катализатором разнонаправленных изменений во многих отраслях хозяйственной деятельности [2].

Современный уровень антропогенных нагрузок на биосферу как результат экономического развития человечества, бурного роста населения планеты приблизился к кризисному и по международным оценкам грозит необратимыми последствиями для мирового сообщества в целом. Все большую остроту приобретают глобальные проблемы как источники кризисных ситуаций [3].

Изменение климата, прежде всего, связано с антропогенным фактором, воздействие на природу с каждым годом увеличивается. Многие ученые подъем глобальной температуры связывают с трансформацией состава атмосферного воздуха, обусловленного деятельностью человека. Но многие ученые придерживаются разных точек зрения.

«Глобальное потепление будет сопровождаться увеличением количества осадков. Значительное повышение уровня Мирового океана может нарушить жизнедеятельность около 800 млн человек. Низменные побережья с расположенными на них городами и поселениями подвергнутся затоплению [4].

Глобальное потепление на планете вызовет оттаивание больших участков вечной мерзлоты. В этих районах значительно возрастут риски возникновения чрезвычайных ситуаций техногенного характера. Возможное глобальное изменение климата отрицательно скажется на здоровье людей во многих странах [5].

По мнению Б. Н. Порфирьева, необходимы разработка и применение различных механизмов адаптации экономики к меняющимся климатическим условиям [6].

Понятно, что в изменении окружающей среды и в изменении климата антропогенный фактор играет основополагающую роль. И в случае с кризисом Аральского моря человеческий фактор стоял в центре внимания. Высыхание Аральского моря было вызвано варварским освоением новых пахотных земель для нужд выращивания хлопковой культуры. В последствие чрезмерного отбора стоков Амударьи и Сырдарьи Аральское море стало постепенно отдаляться от людей, впоследствии моря не стало, и появились огромные барханы песка с солью, оно и вызвало экологическую катастрофу.

Для региона познавшего горечь экологической катастрофы появление еще одного, более масштабного как изменение климата стало неожиданностью. Глобальное изменение климата усугубило и без того бедственное экологическое положение региона. Первые сигналы последствия

изменения климата в виде экстремального погодного явления ощущалось несколько лет назад.

В мае месяце 2018-года на Республику Каракалпакстан и Хорезмскую область обрушилась сильная сольно-пылевая буря. Она сильно ослабила сельское хозяйство и экономику региона.

По правде говоря, население региона не привыкло видеть экстремальные погодные явления, потому что, сильные бури и другие погодные катаклизмы были непривычны для нашего региона. Поэтому, многие местные СМИ не сразу отреагировали на обрушившуюся бурю. Например: на местном сайте www.makan.uz была опубликована новость «Каракалпакстанда секундына 20 метр тезликте дузлы кум дауылы бакланды» [7] (В Каракалпакстане была зафиксирована сольно-пылевая буря со скоростью 20 метров в секунду). В новости мало фактов, какой силы был ветер, какой урон нанес к сельскому хозяйству и населению, об этом ни фактов, ни предположений. К тому же новость была переслана с сайта www.kknews.uz.

В информационном материале «Каракалпакстан и Хорезм накрыла соляная буря» [8] опубликованном на сайте www.kun.uz, нет ни официального факта и сведений. Но в материале имеет видеоматериалы и фото с места событий.

На сайте www.aloqada.uz под темой «Пыльная буря накрыла западную часть Узбекистана» [9] опубликована новость о пыльно-солевой буре на западе Узбекистана. В этом материале повторены факты опубликованные в других информационных сайтах: Авиакомпания «Узбекистон хаво йуллари» сообщила, что из-за неблагоприятных погодных условий самолеты, выполнявшие рейсы НУ-51 и НУ-55 из Ташкента в Ургенч, были вынуждены уйти на запасные аэродромы в Нукус и Бухару. К настоящему времени оба борта возобновили полеты по маршруту следования.

Особенно хотелось отметить новость, опубликованную по этой тематике в Российской РИА-НОВОСТИ, оно по всем параметрам подходит параметрам заметки. Заметка на тему «На севере-западе Узбекистана произошла пыльная буря» отвечает на все вопросы новостной журналистики. Факты показывающие время события: «По данным МЧС, 14 июня с 20.32 до 20.38 (18.32 до 18.38 мск) в Нукусе была зафиксирована пыльная буря с порывами до 23 метров в секунду. Пользователи социальных сетей продолжают размещать фото и видео стихии, которая срывала крыши со зданий в городе». Агентства ссылаясь на источник, показывают точное время события и продолжительность. «Оперативные отряды сегодня продолжают работу по устранению последствий бури,

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расчистке улиц от кусков упавшей кровли и демонтажу свисавших со зданий конструкций крыш, а также поваленных деревьев и повреждённых машин. Данных о пострадавших и погибших нет, - сказал представитель МЧС» [10]. В этих строках рассказываются причины появления сольно-пылевой бури: «В Узгидромете РИА Новости пояснили, что пыльные бури характерны для сегодняшней экологической ситуации и климата Каракалпакстана. "Сильный ветер до 20 метров прогнозировался. Обычно такой ветер поднимает частицы пыли и соли", - добавили синоптики».

В этом информационном материале даны ответы на некоторые вопросы волнующие аудиторию. Агентства дали все факты по мере своих возможностей.

Понятно, журналистам трудно уследить за экологическими катастрофами, но можно анализировать ход событий после их завершения, встретиться с очевидцами и дать им возможность нарисовать картину произошедшего. Не стоит забывать об боязни журналистов, которые по мере возможности избегают таких вопросов, потому что, и журналисты и блогеры боятся преследования.

Стоит отметить что в некоторых министерствах и других органах местного значения есть и имеет место искажение и скрытие фактов от журналистов и блогеров. Это негативно влияет на работу местных журналистов.

К тому же, в регионе мало полновестных экспертов по экологическим вопросам, потому, в СМИ не встречаются глубоко проанализированные темы по этой тематике.

По нашему мнению полновесную аналитическую статью по экологической катастрофе можно подготовить и некоторое время спустя, такая статья полностью показывает негативные последствия катастрофы на сельское хозяйство и население. Попытка возврата на такую тематику дает возможность в полной мере увидеть урон природе и экономике региона в целом. Примером может послужить статья опубликованная на сайте www.centrel.com под заголовком «Каракалпакстан: год спустя после соляной бури» [11]. В лиде статьи даются факты напоминающие о экологической катастрофе:

Помимо Каракалпакстана в те дни сотни тонн соли, поднявшейся с высохшего дна Аральского моря, покрыли Хорезмскую область Узбекистана и регионы соседнего Туркменистана. 73-летний житель Кунградского района Каракалпакстана Тангир Гайбиров вспоминает сегодня, что никогда в жизни не наблюдал такой силы ветра с соленой пылью. Помимо этого в статье имеет место мнение местных экспертов: «Мурат Жуллибеков, заместитель председателя Комитета по экологии Республики Каракалпакстан, считает, что соляная буря указала, что Приаралье находится на грани выживания. «За последние пятьдесят лет поступление воды в Арал сократилось в четыре с половиной раза, – говорит он. – На 5,5 млн гектарах, где раньше была вода, появилось засоленное дно, концентрация соли в воде повысилась в двадцать пять раз, что в десять раз больше, чем в водах Мирового океана».

Экологическая тематика, особенно писать на тематику изменение климата в региональном масштабе очень специфична, потому что, освещать и при этом погружаться в проблему не такая уж легкая задача. Во первых глобальное изменение климата пока еще изучается углубленно, но последствие изменение климата на регион Приаралья не в полной мере изученная проблема. Во вторых, местные журналисты не в полной мере имеют информацию и навыки по изменению климата в глобальном масштабе.

Вот почему, тематика изменение климата пока еще не тронутое направление у региональных журналистов. Для того чтобы, больше освещать тематику изменения климата журналистам нужно предпринимать следующие шаги:

- Для интерпретации полноценной картины изменения климата нужно прибегать к мнению полновесных экспертов;

- Журналистам нужно совместно работать с общественными экологическими организациями, такие организации всесторонне ознакомлены со специфичными проблемами изменения климата в регионе;

- В ходе освещение последствий изменения климата нужно всесторонне показывать экологический урон и хозяйственные риски населения.

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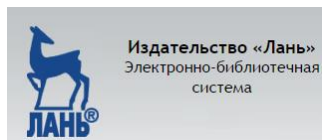
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