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PECULIARITIES OF MEDITATIVE LYRICISM OF UZBEK CLASSICAL POETRY

Abstract: The article deals with the problems of meditative poetry. The main peculiarities of Modern Uzbek meditative poetry is that it is appeared before centuries and it has its stages as an artistic phenomenon. The poems of well-known poets as Yusuf Khos Khojib and Akhmad Yassavy are analyzed as examples.

Key words: meditative poetry, phenomenon, lyrics, social and cultural, dynamic peculiarities, lyrical genres, criteria, interpretation, systematic study.

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Introduction

Modern Uzbek meditative poetry is not a random literary phenomenon that appeared within the nearest ten or even hundred years or assimilated from the literature of other nations. Its artistic-historical, spiritual-educational roots are very deep. It has some important stages as an artistic phenomenon. In order to develop a clear idea about these stages first of all it is expedient to come to a certain point about aspects of meditative lyricism related to the social period and cultural environment, its historical forms that can be found in the world poetry, evolutionary and dynamic peculiarities, lyrical genres in which it appears as a formal-semantic property, in short, poetic criteria peculiar to meditative lyricism. Such kind of theoretical combination, complex interpretation besides being usable in the study of the Uzbek meditative lyricism on the base of scientific foundation give the opportunity of determining the proper peculiarities of this phenomenon in our national poetry.

A number of researches, terminological dictionaries show that the Russian critic V. Belinsky criticized examples of meditative lyrics, especially the poetry of the outstanding representative of meditative lyrics Lamartin [7]. In L. Yudkevich's interpretation such an attitude has directly ironic essence. "In the

Literature of the XIXth century the term of "meditative lyrics" was applied in ironic meaning [17]. For instance, V. G. Belinskiy applies this term towards Lamartin's poems which are away from the realistic poetry and mostly full of idle sighs", - writes the scholar about this [17: 204]. Such kind of notes and confirmations besides blurring our imaginations about the nature of meditative lyrics, puts its relation with social events and real life under doubt. But in the process of systematic study of meditative lyrics examples we came to such a conclusion that, every kind of work belonging to this type of lyric interpretation cannot be absolutely free from sociality. Poet's feelings affected by social situations, realities of life and his sensitive-emotional reaction to them become a factor for occurrence of meditative poetry. V. Belinskiy was known not only as a literary critic in the Russian society, but he was a faithful patriot, a propagandist of socio-political ideas, a supporter of the attempts to renew the Russian life and modernize it and he was the one who always kept his position all his life. He could not be fully satisfied by the sensitiveness characteristic to meditative lyrics and expression of social problems given on the background of the image of inner evolution and dynamics. It must be naturally and legally accepted that Belinskiy preferred the poetry

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directed to an exact social purpose to the poetry intimated to a certain sense.

DISCUSSION: It should be separately emphasized that meditative lyrics is directly related to social age and cultural environment. In other words, every age presents their own examples of meditative poetry within their own cultural environment. We can observe this case not only in the old, classic or modern written poetry, but firstly in folk samples. Meditative lyricism samples obviously appear in dastans, songs and other genres of Uzbek folk creation. In the songs belonging to season and ceremony forms it appears in dense artistic vividness. It appears in completely different colors in lyrical songs. For instance,

I went asking for an apple,
I could only get a cherry.
Wanting to be with the loving one,
Remained only with a bad one...

Expressiveness in the song, means of natural things (apple, cherry) via the lyric hero tries to express the emotion of his inner world show that this quatrain represents the signs of meditative lyrics. The hero who intended to get the apple grown high in the tree was able to get the cherry from the low, feels regret not only about the fruit. He bitterly cries as the fate gifted him not the one he admires but vice versa the one he does not love. The tragedy of this regret is that the event has already happened and now the lyric hero cannot be with his beloved. Deep artistic basis of tragedy and regretful cry are in this.

In the Uzbek folk epic poem “Alpomish” this aspect works to present internal and external world of the hero and to point out virtues of him as a human being and a hero. The bard uses astronomic, physic, biologic, zoologic phenomena and their shapes and forms to characterize heroes by their own language sensitively and emotionally and these items serve as metaphorical device for him. At the same time they express people’s attitude to the hero living in the same society and social atmosphere. In the following passage taken from Kaykubot’s language treated to Alpomish the mentioned points are reflexed:

Your face looks like a moon in the sky,
Eyebrow is as being just bent bow,
Your figure corresponds to the Pheasant
You are lying on side as a rich man
Who owns thousand sheep,
My rich man where are You from?

Folk-lore critic scientist Sh. Turdimov notes: “One of the biggest poetic skill in the Arts is being property of the thing to the thing; of the event to the event and of the person to himself. When you can say Alpomish to Alpomish. The power and secret of exaggeration, property and simile exists in this fact... . Alpomish won the victory over the courageous heroes who are too clever and whose danger frightens the danger itself” (Ninety heroes from the land of Kalmik are mentioned here)”[12: 40]. From the first sight this extract is really like to the description of the hero’s

portrait in the epos. Of course, it is difficult to refuse such a description of a mild difference in colour in the text. But in the same time the associative world of a reader accepts the connection of the elements of three worlds existing in sky (moon, pheasant), land (rich man, owner of thousand sheep) and earth (bent bow) through their sensitive emotional; in this way the trust of the immortality of the spirit of the nation is revealed.

Abdurauf Fitrat gathered all the passages of the song existed in separate form under the title “Specimens of the oldest Turkic literature”. The song “Ode to the courageous hero Tunga” placed in the first pages of “Specimens of the oldest Turkic literature” is a bright example of meditative lyrics. Not only the descriptions of death of the courageous hero Tunga are rendered in the Oda, but there is a philosophy of Death and Life is dominating. The main point is given to the un-eternality of the life:

Did the courageous hero Tunga die
Was he left without soul.
Did the enemy revenge him
Now our hearts will tear...
According to Fitrat’s interpretation:
Did the courageous hero Tunga die
Was the bad world left
Did the epoch revenge him
Our hearts are tearing now of this event...[14:15]

In spite of being given as a specimen of folk-lore the character of the author, his speech, his attitude to the reality is seen in the ode. In reality the death of Tunga is exact. But the author began the ode with a question in the first line: “Did the courageous hero Tunga die” and did not put an interrogative mark at the end. The meaning of the question gives to the content of the line fineness. Because there is another attitude to the reality, instead of asking about the death of the hero the expressive statement as follows exists: it cannot be true that such a hero died!

Rendering the attitude in this way means that everybody is he a king or a prayer, it does not differ, is he good or bad, scientist or illiterate also does not play any role, will die one day – it means a philosophy of the humanity. The second line of the ode proves this idea by using the phrase “*bad world*”. Instead of the word *enemy* Fitrat uses another word – *epoch*, if this word is used in the meaning of *time, period* Fitrat is right while choosing it. Because every person until his death thinks that he is owner of the time. He thinks that he can bridle the time. He realizes that he was not right only that moment when his days come to end. The time revenges him in this way. And the last line shows the emotional attitude to the reality. The tearing of the heart can be interpreted in two ways: the first is to grieve for hero’s death; and the second is humans’ being weak before the death, that the death is reality, and the heart may tear because of fear of it.

It is seen that there are a lot of emotional, expressive, logical, ideological and philosophical meanings in a small four lined poem. At the same time

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there are two "I"s are socialized in it. The first of them is the creator who got sorrow because of the death of the hero and expressed his feelings in the poem; the second one is the courageous hero Tunga's "I". He became well known among the society with his noble life and great affairs. But in spite of being courageous, generous and well known he also died. He capitulated to the Death. His death is really edification for those readers who think logically.

Though the poem was devoted to the real event - to the real death of a human it also contains the socializing of a person which is appropriate to the meditative lyrics; the connection of logics and emotions; expressive-emotional thoughts about life and death. It is important that the theme of the ode makes the readers to think about the death deeply. On this issue such poetic works as odes, elegies are considered to be the examples of meditative lyrics.

The elements of meditative lyrics can also be met in the extracts of the book "Specimens of the oldest Turkic literature" by Fitrat in the form of description of nature, seasons of a year, the life in village and admonition. One of important sources of modern Uzbek meditative lyrics indicating to the historical-literary, ideological and enlightenment bases is an Uzbek classic written literature. There are a lot of peculiarities of meditative lyrics in the literary works of well-known Uzbek classic poets as Yassavy, Sulaymon Bokirgony, Suphi Olloyor, Boborakhim Mashrab, Zakhiriddin Mukhammad Bobur, Turdi Farogy, Mukhammadrizo Ogakhy, Khujanazar Khuvaydo, Mukhammad Aminkhuja Mukimy, Zokirjon Furkat and in the literary work "Khibatul Khakhoyik" by Akhmad Yugnaky, "Kissai Rabguzy" by Burkhoniddin Rabguzy which were the bases of modern Uzbek meditative lyrics. It will be true to say that the best representatives of Uzbek poetry of XX century were inspired by them while creating their philosophical, psychological motives, characters and symbols. Likewise the ancient and permanent problems specific for humanity being analyzed in the eposes "Alpomish" and "Courageous Hero Tunga" are continued in the literary work "Kutadgy Bilig" by Yusuf Khos Khojib. Individual state of the author and his feelings are expressed lyrically in the combination with social and ideological problems:

My repentances, my repentances,
where are those people,
They left fidelity in the world,
and let me praise them.
If they could see this habit,
rule-law, character today,
I would be happy if they left these too.
If not, let them explain how must be
the habit, rule-law, character,
All good people died taking with them
the habit, rule-law, character,
Only the people of low estate left,
how can I find a goodness,

Because they are also the people... ,
they continue living
Perhaps the people were angels who died
Anyway they died and I left with bad ones
How can I live with my habits
and my character... [18: 945-947]

In the sources about the Indian Yoga there is written that the human spirit will join to the sacred system in the process of exercises when the body is in the absolute Trans state and mythical ecstasies. Patanjaly is considered to be the founder of Yoga who lived in the I century B.C. [13: 183]. The concept of Yoga standing in the bases of Induism accepts the physical meditation as the dominant device. But this type of meditation differs completely from the lyrical meditation in the Oriental literature which is the verbal expression of the Oriental Muslim thought. It is important to differ these two meditative types from each other. In opposite case it will be difficult to understand the content and genetic sources of Uzbek meditative lyrics. The Oriental Muslim written meditative literature based on enlightenment. It means to be closer to God: while being separate from the body the spirit becomes complete and the lyrical description of this process forms the content of the Oriental Muslim written meditative literature. It does not take into consideration the physical exercises leading to physical complexity.

The content of an event coming across repeatedly in the literature about the thoughts helps to clarify above mentioned situation. According to written sources, a great saint sent far two of his apprentices for seven years period to find the another saint who is cleverer than himself and get education from him. After given period apprentices returned and the saint asked them to show what they learned. One of them showed how he can to pray the God on the water, and the other on the stream of air. The apprentices thought that they were unique, they could surprise their teacher and he is in the chock. But the teacher replied that they learnt nothing, even dust can stay on the air; even straw can stay on the water. The saint said goodbye to his apprentices.

This legend shows the difference between the meditation of Indian Yoga and Oriental Muslim meditative thought. Reaching the highest level physically nobody can become complete unless being close to God sincerely. In the poetry of Akhmad Yassaviy this great concept is expressed very clear and exact:

If somebody gets high level
without religious knowledge
Do not fall in love
with such an illiterate person...

The content of the lines taken from the literary works by Yusuf Khos Khojib lead to such a conclusion. The poet regrets about the past days: My repentances, my repentances. The reason of the regret is the leaving the world by good people, who lived before, whom the

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poet saw by himself and knew them. And the people who left in the world are bad ones. The manner of life of good people keeps only in the memory. The society has forgotten them and continues living according to the rules which are suitable for it. The poet regrets that bad people left he comes into conclusion on comparing the past and today. He misses the past days; thinks lyrically about the humanity. He cries of regret but his cry promises the grandiose future.

The poetry of Yusuf Khos Khojib and Akhmad Yassavy are very close on the point of making rebellion against the bad habits existing in the human society through their socialized device "I".

In one past day we were permitted to everything
And we made a lot of mistakes.
At the result of our guilt the infants were prisoners
We were punished because of our character.

No mother was mercy upon us and no father,
Brothers made a quarrel with each other,
Muslims began drinking vine,
And getting drunk they refused their relatives.

Greedy and illiterate slaves were owners,
Act haughtily was over and they become evil,
Scientists based themselves among the people,
See, the defenders of the nation was a pagan...
[6: 189-190]

I.Khakkulov, the scientist carrying the researches on the literary heritage of Yassavy, comments such kind of poems connecting with the social-historical events in Turkistan: "Yassavy lived and created in the period when the people suffered from difficulties and misfortunes. He was evident of the struggle and the dangerous outcomes of these wars between the Turkic ownerships – khorakhonys and khorakhitoys and has shown his attitude to these tragedies in his poems". Yassavy observed such intense argues in reality, he comprehended the actual meaning of discord which appeared at the result of social discrimination. So he made concrete conclusions in his poems [15: 5]. In the lines above the author not only shows his attitude but according to I.Khakkulov the author is thinking about the reasons how it can happen. He is never limited with the description of the events, no complain of the manner of life is felt but the author comes into the philosophical conclusion that "*We were punished because of our character*". In the sources on the wisdom of the people, in sacred books, in proverbs, folk-lore specimens it is always emphasized that all ill fortune in the human life happens only because of the character of the people. If the character of the people in any society gets bad it results with the tragedies, such a society faces with the disasters. Yassavy explains the reason of the disorders not connecting with the social-political events but from his point of view any disorder comes from the people's soul.

It is known that about the declines of certain period the poems appear by the representatives of the generation of the same period. This feature is observed clearly in the literary activity of such XX century Uzbek poets as Abdulla Oripov, Erkin Vokhidov, Omon Matchon, Rauf Parpi, Khalima Khudoyberdiyeva, Shavkat Rakhmon, Khurshid Davron, Eshkobil Shukur who lived several centuries after Yassavy. All of them prove that the meditative lyrics in XX century and modern Uzbek poetry has its historical legal bases, it was formed according to the national traditions.

The traditions of Yusuf Khos Khojib and Akhmad Yassavy did not enter the XX century poetry straightly, but they were rendered step by step through the poetry of the whole generations. For example, there are such poems in the literary activity of Alisher Navoiy which are like on content and form to the poems of the authors who lived before him.

Alisher Navoiy created a lot of philosophical, social poems on the human problems. It is necessary to investigate the problem of meditative lyrics in the works of Navoiy too together with a number of classical poets. Further we'll analyze some peculiarities of meditation in the works of Alisher Navoiy.

In the story "Avvalgi makolat (the former article)" from the epic poem "Khayrat-ul-abror" by Alisher Navoiy the theme on human life, human and society as it was in the literary works by Yusuf Khos Khojib and Akhmad Yassavy is discussed. The difference between their works is in the description of the events, if Yusuf Khos Khojib and Akhmad Yassavy render the acute human social problems from the author's language in the form of monologue, Alisher Navoiy describes them vivid in the form of dialogue.

According to the plot of the story once upon a time well-known sheikh Boyazid Bastomy sat very sad and his apprentice asked him the reason of being in a such condition. Sheikh explains in this way:

People live making noise in the world full of lie
A lot of people, but no person with character... [3:
108]

The meaning is as follows: this world where we live is not permanent and many people live in it, they live making noise – making quarrels; among a lot of people I cannot find one person whom I could call a Human, nobody worthies to the name of a human.

The apprentice was surprised of the answer of his teacher and asked again: "If You can not find a Human among a lot of people, in this case living with them, who are You? And after all do not You belong to this society?"

When sheikh replied his answer was full of sub-meaning, but his apprentice did not realize it and asked one more time another question. After that question sheikh explained who was mentioned under the word *a Human*. He explains that the reason of Boyazid

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Bastomy's being sad is that he cannot solve such a general human problem of dying with or without the faith. While being alive people are always busy with care of finding wealth, and never have a time to think about trust of life which was defined by the study of nakshbandys: "the people whose hands are always for the work and whose soul is with God are able to comprehend this trust". One more problem is in realizing the death: nobody can answer the question until passing away will he/she dye with faith or not. The real reason of Boyazid Bastomy's sadness is in having grandiose and unsolved situation. Besides the features of ode as remembering the dyed people, to take an example from their lives are described in this story.

In the conclusion should be pointed that though the term "meditative lyrics" appeared in Europe and its original specimens were seen in the English sentimental poetry, their roots are connected with the Oriental literature. The etiquette of generosity peculiar to the Islamic period of the Oriental literature influences the knights' literature after their attending the oriental countries during the wars. This fact was noted in their works by the scientists N.Komilov, F.Sulaymonova who carry the investigations on the problems of comparative literature [9; 11]. Finally the peculiarities of meditative literature as realizing the

death as the transitive period of the permanent life of humans from one view to another; putting opposite the manner of life of the society and exotics of a nature; remembering the childhood; realizing the philosophy of life while travelling; remembering the ideal ancestors; odes devoted to the abandon of love; socializing the poet's "I" began to be formulated step by step, dynamically. It can be determined that in both archaic and classic periods of the Uzbek literature the elements of meditative lyrics existed.

Nowadays the number of peculiarities of meditative lyrics of Uzbek classic poetry is connected with realizing the events all over the world from the point of Islamic ideas and the principles of literary explanation.

On this issue the peculiarities of meditative lyrics can be found in literary works of all authors lived until the XX century.

Coming into conclusion, the meditative nature of Uzbek literature is not spontaneously or the result of external influence, but it has its historical bases and deep genetic roots. Relying on it can be pointed that the Uzbek meditative lyrics is an independent literary phenomenon having its concrete sources of formulation and poetic criteria.

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Docent

YEARS OF LIFE AND NAMES OF AL-HAKIM AT-TERMIZI

Abstract: Through an analysis of definitive sources and facts regarding the life of al-Hakim at-Termizi, this article attempts to establish the concrete dates and years of his life, as well as the names, pseudonyms, kunai (structural part of one's name, usually added at the beginning of the name) and nisbahs (part of the name indicating religious, ethnic and other origins of the person) of the great scholar he was known under.

Key words: al-Hakim at-Termizi, years of life, sufism, kunai, nisbah.

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Introduction

The life and work of a great scholar al-Hakim at-Termizi have been attracting not only Eastern, but also Western researchers for centuries. However, despite the ever-growing interest toward Termizi's figure, there are still controversies surrounding even the most basic facts about his life. In this article we will try to get closer to understanding of the years of life and the names he was known under.

I. THE YEARS OF TERMIZI'S LIFE

There have been several theories about the years of life of the great thinker formed in the literature, mainly concerning al-Hakim At-Termizi's inclusion in the second class of Sufis and the date of his death.

Some literature sources suggest that al-Hakim At-Termizi reached the age of either one hundred and fifteen or one hundred and twenty. However, to be considered valid, this point requires some scientific evidence. *It is obvious, however, that there is no correlation between the scale of a person's greatness the number of years he lived.*

In his book called "Nasayim-ul-muhabbat" ("المحبت نساييم"), Alisher Navaiy mentions the existence of six classes of Sufis and, according to this classification, al-Hakim At-Termizi belongs to Class 2 [6:84].

Before we proceed further in our discussion, I think it is important to shed some light on the Sufis'

classification system. In his book "Tabaqal al-suffiyya" written in arabic, Muḥammad ibn al-Ḥusayn Sulami classifies Sufis into five categories, with twenty Sufis in each. Further clarification of the system was made by Mawlana Jami in the Introduction to the book "Nafahat-ul-uns", where he explained that the classification set forth by Sulami was based on the time period when a particular Sufi lived [1:10].

For a deeper understanding of the basis for classification, let's consider the following words by Alisher Navaiy: "Sheikh Ibrakhim bin David Cassor Rikii lived long enough to reach Class 3 which Sulami assigned to him. He died in AH 327" [6:115]

Obviously, the classification was based on the years when they lived. According to the aforementioned books of Jami and Navaiy, Class 1 encompasses the years from AH 161 till AH 271, Class 2 corresponds to the period from AH 283 to AH 300 and so on. The years of Sufis' lives are usually unknown, which is why the year used as the criterion for classification is the year of their deaths.

In the literature, Yahya Muaz Razi (died in AH 258), Bayazid Bastami (died in AH 261), Abu Hafis al-Haddad (died in AH 264) and Hamdun Kassar (died in AH 271) are all included in Class 1, which begs the question: if the tombstone of al-Hakim At-Termizi reads that he died in AH 255 (869 CE), why do the founders of the classification system, such as Sulami

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and Abdullah Ansori (as well as J̄fmi and Navaiy later, who were basing their assumptions on the works of the founders), claim that al-Hakim at-Termizi belongs to Class 2 and not Class 1?

Navaiy in his book about sheikhs claims that al-Hakim At-Termizi used to meet and have conversations with Abu Turab Nahshabi (died in AH 240), Ahmad Hizravi (died in AH 245) and Yahya Muaz Razi (died in AH 258) [10:11]. As will be demonstrated below, Termizi was probably still at a young age at the time when those meetings happened.

As stated above, al-Hakim At-Termizi probably lived for 115-120 years, an assumption based on various scientific researches. On the other hand, according to the German researcher Dr. Bernd Rudolf Radtke, whose doctoral dissertation was dedicated to the life years of al-Hakim At-Termizi, the latter lived for 80-90 years [9:18].

A Sufism researcher of Iranian origin Abdolhossein Zarrinkoub (1922-1999) said that Farid ud-Din Attar's (1145-1221) assumption about al-Hakim At-Termizi having lived for 115 years is far-fetched. I suppose, that Abu Bakr al-Kalabadhi's (died in AH 385, 955 CE) thinking that al-Hakim At-Termizi died in AH 296 (909 CE) is probably closer to the truth.

We now will turn to other sources. Dr. Bernd Radtke writes "the fact that al-Hakim at-Termizi mentioned muhaddiths (Hadith compilers) possibly shows that al-Hakim at-Termizi made hajj in AH 246 (860 CE)" [9:39]. Moreover, Termizi in his memoir book called "Bad'u Shaani Abu Abdullah" wrote "I performed hajj when I was 27" [3] These evidences make us rethink the accuracy of the tombstone date, according to which Termizi passed away in 255 AH.

Furthermore, in "Bad'u Shaani Abu Abdullah" al-Hakim at-Termizi said: "I had a dream on the first of the last 10 days of the Zulqida month in AH 269" [3:37]. This points to the fact that Termizi lived past the year of AH 255.

The author of "Kashf al-Zunun" Haji Khalfah (1609-1657), V.V. Bartold (1869-1930) and A.A. Semenov (1873-1958) all think that the date of AH 255 written on Al-Hakim At-Termizi's tombstone is the correct one; while such great Sufism scholars as Abdolhossein Zarrinkoub, Ibrahim Khudayar (Iran), Reynold Alleyne Nicholson (England), Bernd Radtke (Germany) are of the opinion that the date of his death must be either AH 285 or AH 296 [10:4; 7:102; 2:47].

Consequently, based on the aforementioned sources, we can infer that:

1. The fact that al-Hakim at-Termizi is attributed to Class 2 suggests that the date of his death is after the last year of Class 1, i.e. after AH 271 (885 CE);

2. The German scholar Dr. Bernd Radtke's assumption that al-Hakim at-Termizi made hajj in AH 246 (860 AD) supports this line of reasoning;

3. The fact that al-Hakim at-Termizi made a reference to the year AH 269 (883 CE) in "Bad'u Shaani Abu Abdullah" proves that the author was alive then;

4. It was typical for the authors of those days to inflate the length of sheikhs' lives. For example, in Alisher Navaiy's "Nasayim-ul-muhabbat" (نَسَائِمِ المَحَبِّتِ) most sheikhs were said to have lived for around 125 years;

5. Most of the great scholars of Sufism based their assumptions about the death date of al-Hakim at-Termizi not only on his tombstone engravings, but also on other sources, except for such researchers as V.V. Bartold (1869-1930) and A.A. Semenov (1873-1958), whose assumptions were made based on his tombstone's date, probably due to the fact that al-Hakim at-Termizi's tombstone was created 5 centuries after his death and at that time it was impossible to find out the exact date thereof.

6. It is surprising that Navruznoma's author says that al-Hakim at-Termizi lived to be 125 years. However, it is yet to be proved that the 125 years reference was made in relation to al-Hakim at-Termizi, because this book was never listed as one of the books written by al-Hakim at-Termizi, so the subject of the book might have been some other person who was its author. Furthermore, Dr. Bernd Radtke reckons that al-Hakim at-Termizi did not write in Farsi, the language Navruznoma was written in.

7. The authors of fundamental research works on the life of al-Hakim at-Termizi believe that Termizi lived to be around 80-90 years. Some sources, such as the Islamic encyclopedia and certain sources found on the Internet, claim that al-Hakim at-Termizi's year of death was even later, around AH 320 (932 AD). However, the information from the sources that we have mentioned before disproves this supposition.

I believe that since the year when al-Hakim at-Termizi died is unknown, it can be assumed that he was born at the beginning of the 9th century, most likely in AH 206 (820 CE) and died, according to reliable sources, in AH 296-300 (909 CE), and therefore we can conclude that al-Hakim at-Termizi lived to be around 80-90 years.

II. THE NAMES OF AL-HAKIM AT-TERMIZI

Another point of dissension regarding al-Hakim at-Termizi's life is his full name and nisbahs used in reference to him.

One of the greatest mystics Abdul-Hasan Ali ibn Usman ibn Ali al-Ghaznawi, who gained his fame for composing "Kashf al-mahjūb" ("Unveiling of the Hidden"), considered to be the "earliest formal treatise" on Sufism in Persian, provided some useful information about al-Hakim at-Termizi in his book. [4] One of the manuscript copies of this work can be found in the Archeology Museum in Termez. In that

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book, al-Hakim at-Termizi is quoted as Sheikh number 41 in the list of all Sheikhs. In it, al-Hakim at-Termiziy is referred to as Bishr Abu Abdullah Muhammad ibn Ali at-Tirmizi (بشر ابو عبدالله محمد بن علي الترمذي). This name that includes al-Hakim at-Termizi's names, aliases, kunai (structural part of name, usually added at the beginning of a name) and nisbahs (another structural part of name – describing religious, ethnic or another affiliation of the person).

In his book called “Nasayim-ul-muhabbat” (“تسایم المحبت”), Alisher Navaiy (1441-1501) mentions Al-Hakim At-Termizi under number 128 and calls him Muhammad bin Ali Hakim Termezi, which means that he thought “Abu Abdullah” was his kunai.

A Sufism researcher of Iranian origin Abdolhossein Zarrinkoub (1922-1999) in his book “Research in Iranian Mysticism” in the chapter called «Sufi of Khuroson» refers to Al-Hakim At-Termizi as Abu Muhammad Abdullah Muhammad ibn Ali ibn Husayn Al-Hakim Termezi. [2]

We should also acknowledge the work done by Dr. Bernd Radtke. He translated al-Hakim at-Termizi's memoir book called “Bad'u Shaani Abu Abdullah” into German and, later, English. Basing on his Arabic translation of “Bad'u Shaani Abu Abdullah”, a Persian scholar Majiduddin Cevoni subsequently translated “Bad'u Shaani Abu Abdullah” into Persian. It is thanks to that work of Cevoni that we know of the fact that Dr. Bernd Radtke formulated Hakim Termezi's names, aliases, kunais and nisbahs as Abu Abd Allah Muhammad b. Ali b. al-Hasan b. Bishr b. Harun al-Tirmidhi [8].

We have mentioned terms like “kunai” and “pseudonyms” a lot. It is time now to get to the discussion on what a “kunai” is.

Kunai composes a part of a name, similar to “ab”, “Abu”, “Ibn”, “Abi”, “um”, “band”, that is added before an honorable alias in accordance with Arabic customs and traditions.

Alias here is a made-up name that can have a respecting, complimenting or humorous connotation. It is important to know that back then it was a tradition to add extra names such as kunia to those of ancestors or respected people, to show respect and pride towards them. Thus, we can conclude that Abu Abdullah is al-Hakim at-Termizi's kunia, Muhammad is his name and Ali is his father's name. Furthermore, Binni Hassan (in some sources “Husseini”) is his grandfather's name, while Binni Bishr (in some sources “Bashir”) Bin Harun is his ancestors' name.

In some sources, “Bishr” (al-Hakim at-Termizi's grandfather's name) is put before his name to show respect, e.g. in Hujwiri's “Kashf al-mahjūb” (“Unveiling of the Hidden”). Also, “al-Hakim”, as he was mostly known as, is in fact a part of Termiziy's name intended to show respect, that almost became the name of Termizi. The reason why he is given that alias (Hakim) is not because he was a healer (doctor) (although some sources do refer to him in such

capacity), but because he was said to be a wise and intelligent person, in other words, Hakim.

It is also important to point out that back then it was common to give the same name to different people. Therefore, it is not uncommon to come across different people being named the same in ancient books. For example, we can see mentions of 17 Termezi's in different sources, 6-7 among which were named Muhammad.

In the past, even though having proper names, scholars were mostly famous for their alias and kunai. For example, Ghaznawi, Jullabi and Hujwiri were all the pseudonyms of the greatest mystic Abdul-Hasan Ali ibn Usman ibn Ali that were given to him because of his place of birth (Ghazna is a country region, and Jullab and Hujwir are towns in Ghazna).

In one of his articles Ibrahim Khudayar says that al-Hakim's grandfather's name was “Bashar”, not “Bishr. However, we can argue that “Bishr” is probably a more correct spelling than “Bashar”, because “i” sound in “bashir” (بشير) has a longer sound and, therefore, “i” should be written. However, the “i” in “Bishr” is pronounced very shortly and is written with three letters with the symbol “sokin” above the letter “shin”. This means that there is no action (“i” does not have a long sound).

To summarize the aforementioned opinions, it can be concluded that the full name of Termizi was Hakim (his honorable alias given due to his wisdom) Abu Abdullah (his kunia) Muhammad (first name) Ali (father's name) Hasan (or “Hussain”) Bishr Harun (grandfather's name) Termizi (place of birth).

As for al-Hakim at-Termiz's nisbahs, opinions vary depending on the source. For example, Ubaidullah Uvatov claims at-Termizi's nisbahs to be “Sheikh”, “al olim”, “al-alloma”, “al-muhadeeth”, “al-zohid”, “al-hafiz” and “al-imam” (“Al Hakim at-Tirmizi”, p. 18), while Dr. Bernd Radtke figures that at-Termiz's nisbahs were “mufassir” (interpreter), Muhaddith (specialist who profoundly knows and narrates hadith), mutakallim (مُتَكَلِّم), faqih (islamic jurist, an expert in fiqh) and orif (sufi, zahid).

We can see that Hakim Termezi's nisbahs just complete each other and do not require further clarification. Hakim and Termizi are self-explanatory: Hakim is an honorable alias, Termiz (Termez) – the place of birth, both of which are just as famous as his real name Muhammad. In some literature (especially that of Tajikistan) Hakim is written “Alhakim” which effectively turns it into his kunai.

III. CONCLUSION

Al-Hakim at-Termizi was a great scholar, whose influential works, life and scientific activities have shaped the early development of Sufism. However, while his writings underwent extensive studying and analysis, some fundamental aspects of his figure are still yet to be established.

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As we could see earlier, the guesses about Termizi's length of life range from 80 years to as far as 125 years. However, based on the reliable sources scrutinized in this work, I believe that the assumption about him passing away at the age of 80-90 is the most reasonable and corroborated one.

Like many other prominent people of those times, Termizi was known under many names, altogether composing his full name consisting of his

honorable alias, kunia, first name, father and grandfather's names and place of birth.

The nisbahs of the great thinker reflected the nature of his activities and were as diverse as the sources mentioning them. Depending on the researcher, we can meet such nisbahs as "Sheikh", "mufassir", "Muhaddith", "faqih" and others, all proving once again how important and respected the great mystic of the 9th century was.

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KUTAYBA IBN MUSLIM

Abstract: In this article has been analyzed one of the famous religion chief Kutayba ibn Muslim's life and Islamic activity and the commander of the Arab army who came to our country to spread Islam by the helping historical literatures and sources as well.

Key words: Kutayba ibn muslim, Islam, Andizhan, Uzbekistan, Ferghana, commander.

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Introduction

Cooperation with the Kingdom of Saudi Arabia it is important for Uzbekistan [4, p.56]. After gaining independence, Uzbekistan needs to take another look at its history and focus on its achievements and shortcomings. After all, self-awareness begins with knowing history. In the ancient history of Uzbekistan, we do not separate ourselves from other rights as a necklace, but we try to illuminate our history, as long as there is information about the true history. The marches and life of Kutayba ibn Muslim, the commander of the Arab army who came to our country to spread Islam, are connected with Movarounnahr and Andizhan, because since the 12th century his grave has been on the soil of Andizhan, the blood of his brothers and son on the land of Ferghana.

METHODS

As a result of the hard work of the Arabs to spread Islam to the peoples of the world, the number of believers in Islam is increasing year by year. The next military action of the Arabs took place in 650-651. During these years, the deputy of Basra, Kutayba ibn Muslim, marched to the lands bordering Khurasan. In 651 the city of Marv was captured. The governor of Marv, Abraz (Baraz), gave 2 million to the commander Ibn Amir. He peacefully surrenders the city in exchange for 200,000 silver dirhams. Kutayba began his military campaign in 705 with the conquest of Balkh province. In addition to Balkh, Kutayba is subordinated to Chaghaniyan, Shuman, and other

small provinces in southern Central Asia. The governor of Chaghaniyan, Tish, sided with the Arabs.

RESULTS AND DISCUSSIONS

In 706, Kutayba entered Movarounnahr with a large army. According to Tabari, Kutayba is moving towards Poykand, one of the most prosperous and rich cities. His army also included the armies of the governors of Balkh and Chaghaniyan, who had served the Arabs. The majority of the population of Poykand consisted of merchants, and the army left in the city was commanded by a Turkish commander. With forces from Sughd and other provinces, the Poykands resolutely resisted the Arabs. The Arabs were surrounded by the Sogdians and all the roads of Kutaybawere cut off. But in the absence of an internal alliance, the strength of the Poykand defenders continued to weaken as a result of the conflict. Kutayba promised a great reward to the families of those who went to the fort in the first line and were martyred. After 15 days of fighting, Poykand also fell to the Arabs.

After the tragedy of Poykand, a large army led by the king of Sughd Tarhun, the ruler of Bukhara Hunukhudod [1, p.8], the governor of Shopurkan Vardankhudod gathered in order to defeat and defeat a strong opponent led by Qutayba. The Turks came to their aid, and the Allied forces gathered near Bukhara at Torob, Hunbun, and Romiton. Kutaybawas besieged. The situation of the Arabs became extremely difficult. According to the historian

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Narshahi, Kutaybasecretly sent a man named Hayan-an-Nabati to Tarhun, the king of Sughd, who was powerful among the allies. Nabati falsely informs Tarhun that the Arabs will return to Marv as soon as the weather cools down, while the Turks will occupy Sughd after the Arabs leave. This message will cause division within the allies. In the middle of the night, Tarhun Qutayba, who was in a state of panic, sent 2 million with presents. sends a dirham and receives the text of the truce in return [2, p.54].

During the years 708-709, Kutaybaattacked Bukhara and its environs several times, defeated the armies of Bukhara and Tugshod, and appointed one of his relatives as his commander. Amir was in charge of controlling Bukhara, commanding the military unit left in Bukhara, collecting taxes from the population and delivering it to the caliphate in time [3, p.78]. Kutayba defeated the rebels led by Khurzod, the brother of Khorezmshah Chagan. In 710-712, Khorezmshah made a peace treaty with Kutayba and imposed a tax on it in the amount of 10,000 cattle. Khorezm thus lost its independence and recognized Arab rule. Kutaybawent to Samarkand with his bird and the armies of Khorezmshah and Bukhara.

The Sogdian king Tarhun was overthrown, and Tarhun's brother Gurak (710-737) ascended the throne as a Samarkand afshin. Tarxun zsa is self-destructing. Gurak goes against Kutayba. A fierce battle will take place in the Arbinjon district near Kattakurgan. However, Gurak's forces were forced to retreat to Samarkand. The presence of the armies of the Khorezm and Bukhara governors by the Arabs led to the isolation of the Sogdians and their inability to receive assistance from the surrounding area. In addition, unity among the Samarkand aristocracy will disappear. After Tarhun's death, his supporters began to favor more and more Arabs. Panjikent Governor Devashtich will lead the group. Kutaybadeclares, "I will avenge the death of Tarhun" [5, p.65].

The besieged Gurak Shosh appealed to the Turkic Khagan and Fergana Ikhshid for help. The Turkish army is currently standing near the Sughd border, forming an allied army with the Fergana and Shosh armies. Inal Hakan, the youngest son of the Turkish Hakan, was appointed commander of the Allied army. Kutaybaimmediately formed a select army under the command of his brother and set a trap in the way of the allies. The Arabs crushed the allies and plundered their property [6].

Kutayba then intensified his attack on Samarkand. The city is shelled. In these battles, especially the people of Bukhara and Khorezm began to show great courage. For a month, the city's defenders will defend Samarkand heroically. The Arabs eventually broke through the city walls and invaded Shahrstan. Samarkand surrendered to the Arabs. A truce will be made between Gurak and Kutayba. Before leaving Kutayba, his brother Abdurrahman ibn Muslim left a well-selected army in

the city. But the resistance of the resilient Sughd population does not end there. According to al-Yaqubi, in the autumn of 712, a revolt against the Arab deputy broke out in Samarkand. The Turks will help them. Only in the spring of 713, with the arrival of Kutayba, the revolt in the city was suppressed.

According to a document found on Mount Mugh, Kutaybawill face resistance from another military alliance consisting of Shosh, Fergana and Turkish Khanate troops in his subsequent marches. The governor of Panjikent Devashtich will join the union of Sughd, Shosh and Ferghana. He sends his ambassador Fatufarn to Shosh and other lands. Fatufarn handed over the title to the ruler of Shosh, Mohedu tudun (Bahodir tudun). The other two letters were sent by the Fergana ambassador to the governor of Ferghana and to the Ikhshid of Ferghana [7, p.54].

Kutayba quickly set out to conquer these lands. According to Tabari, in 713 Kutayba demanded that the people of Bukhara, Kesh, Nasaf and Khorezm gather 20,000 troops. He joins it with his army and divides the army into 2. The army from Kesh, Nasaf, Khorezm marched to the Shosh region, and with the main force through Ustrushna to the FergHana Valley. The first army crushed the Shosh army and occupied the Shosh province. Kutayba, on the other hand, fought a decisive battle in Ustrushna and conquered Khojand and Kasan.

In 714, Kutaybare-invaded the Shosh oasis in order to block the flow of military aid from the Turkic Khanate. In the same year he occupied Isfijob (Sayram) on the main road. Thus, as a result of 10 years of constant struggle, Movarounnahr came under the control of the caliphate, but its proud inhabitants do not consider themselves completely subjugated. That is why Kutayba used to go to Marv every winter to attack, and in the spring he would attack Movarounnahr with new forces. That is why the Arabs succeeded in capturing Movarounnahr. First of all, the political fragmentation prevailing in the country and the mutual struggles of the junior rulers were very helpful to the Arabs. They used this situation skillfully. They tried to prevent the unification of the small states and succeeded. The Arabs helped one of the fighting rulers to defeat the other, and then subdued both of them one by one. Along with the Arab army, Kutayba used the forces of Khorezm, Bukhara and Nasaf to conquer Sughd [8, p.32].

In particular, the Arabs took advantage of the occasional disagreements between the nomadic warring Turks and the inhabitants of the settled agricultural provinces to pit them against each other and to separate the allies. At the same time, the caliphate was not superior to Movarounnahr in terms of military armaments, but was able to replenish its army ranks [9].

New military forces were regularly mobilized to the Arab army from the interior provinces. In addition, the people, who waged a fierce resistance struggle,

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failed due to the treacherous actions of the local rulers, their secret collusion with the Arabs. In order not to take economic life out of their hands, the Arabs introduced a tax system here in the Sassanid order. The system also included a land tax - a tax (one-tenth or two-tenths of the harvest) on livestock, handicrafts, zakat on trade (one-fortieth), and a jizya tax on non-Muslims.

The Arabs paid great attention to the spread and propagation of Islam in strengthening the political basis of their rule and ensuring its stability. Zoroastrianism, Monism, Buddhism, Christianity, and other religions practiced among the people of Central Asia were declared false. In particular, a fierce struggle was waged against Zoroastrianism. All the temples of this religion were destroyed in the occupied territories. Instead, mosques began to be built. Zoroastrian literature, especially religious books, letters in the Sogdian language, folk literature were destroyed. Scholars who knew the Sogdian language were also destroyed. At the same time, the book "Avesta" was burned. "After Kutayba ibn Muslim executed the Khorezm calligraphers and destroyed the religious leaders and burned their books and manuscripts," wrote Beruni, "the Khorezmians became illiterate. only the memories that are suitable for them have survived" [10].

After Kutayba's death, the position of the Arab government in Movarounnahr continued to weaken somewhat. Al-Jarrah (717-719), the new viceroy of Khorasan, began to treat the new Muslim population with anti-Islamic cruelty. The new caliph, Umar ibn Abdulaziz (717-719), who ascended the throne after the death of Sulayman, was a supporter of foreign teachings. The foreigners, as a group separated from the Shiites, promoted the first Islamic teachings and the idea of general equality. Given the difficult situation in Movarounnahr, Umar II began to pursue a policy of reconciliation with the subjugated peoples [11]. He called on the people of Movarounnahr to convert to Islam and adopted a major decree. According to him, the Arabs were forbidden to occupy new lands and financial reforms were planned. Along with the Arabs, the collection of the Jizyah and Khiraj tax from new Muslims was abolished. Umar II ordered tax collectors and caliphate officials to adhere strictly to the Quran and Hadith. Arab feudal lords began to collect taxes in various ways. Taxes on the caliph's treasury began to decline. In order to preserve the tribute lands as a state tax, Umar II forbade the Arabs from expanding their lands and ordered the return of all tribute lands purchased after 100 AH (719 AH). The lands acquired so far were to be taxed in tithes, not tribute.

At the beginning of 715, Kutaybawas forced to leave for Fergana. Kutayba invaded the lands up to

Kashgar that year. He appoints Arab emirs as deputies to all the provinces. In the same year, the Arab caliph Walid died. Sulayman ibn Abdumalik ascended the throne of the Khilafah. Kutayba did not support Caliph Sulayman. Kutayba himself and his relatives were killed in Ferghana. Kutayba was beheaded by traitors and laganbardars and taken to the caliph [12].

President of the Republic of Uzbekistan Sh. Mirziyoyev is doing a great job to develop tourism in our country. Hokim (governor) of Andijan region Sh. Abdurahmanov has repaired many historical sites in the region in order to implement the President's efforts to develop tourism in Andizhan region. Associate Professor of the Department of Humanities of the Andizhan branch of the Tashkent Agrarian University G.Valikhanova found 22 places for tourists in the region. He defended his patent in Tashkent. The Muslim main shrine shown on the tourist roadmap is one of the places visited by tourists.

The mausoleum of Kutayba ibn Muslim (660-715) is located in the village of Kilichmozor, Jalal-Abad district of Andijan region. Abu Rayhan al-Biruni writes in his book, Relics of Ancient Peoples, that his full name was Abu Muhammad Abdullah ibn Muslim ibn Kutayba and his pseudonym was Bakhili. According to Beruni, Kutayba ibn Muslim was not only a military leader but also a famous scholar. He fought for the spread of Islam in Movarounnahr in 704-715. During the reign of the new ruler Sulayman ibn Walid (715-717), there was a revolt against the Kutayba among the Islamic armies in Mavarounnahr, Salih kills his brothers, Hussein Abdulkarim, his son Kasir and his nephews. Kutayba ibn Muslim was buried in Raboti Sarhang (now Kilichmazor) cemetery.

CONCLUSION

The famous historian Narshahi in his book "History of Bukhara" said that "Kutayba's tomb was famous in Ferghana" and was buried in a village called "Qoh" in a place called "Raboti Sarhang". People always come to visit from the provinces, he writes. Jamal Qarshi also mentions in his book Mulhaqotus surah that the tomb of Kutayba ibn Muslim is in the village of Qilich. (Hidayat, 2017, 8). In 1975, the tomb of Kutayba ibn Muslim was lightly renovated. In 1994, thanks to the efforts of the leadership of Andizhan region and the hokim of Jalal-Abad district Manzura Egamova, a two-room mausoleum was restored on the tomb in accordance with the traditions of our national architecture under the auspices of technician Kamolov Mukimjon. During the years of independence, the shrine was expanded and surrounded by ornamental trees.

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THE DIFFERENCE AND PECULIARITIES IN ENGLISH AND UZBEK PARTICLES

Abstract: The given article is devoted to study English, Uzbek particles and their differences, usage, relationships with other words, grammatical functions and their peculiarities and the claims are shown to account for the behavior of the particle-verb construction when interacting with a wide range of other phenomena. The adoption of a further claim (iv) ECM subjects of small-clauses preferably or obligatorily (depending on the speaker) raise out of the small clause overtly, whereas ECM subjects of IPs need not - is then shown to be able to explain the pattern of grammaticality and acceptability judgments encountered in the so-called 'complex' particle-verb.

Key words: Particle, grammatical function, lexical meaning, function words, phrasal verbs, quasi-modal verbs, determiner phrases.

Language: English

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Introduction

Underlying this paper is the idea that there exists such a thing as a 'particle'. Despite the existence of a vast literature on particles, and although linguists appear to share a general idea of what a particle is, it is not easy to define. It is especially difficult to find a definition that holds crosslinguistically or in an theoretic manner. For example, a common delineation of English particles is the set of words which may immediately precede or follow a non-heavy, non-pronominal, accusative-marked, in constructions where this combination immediately follows the verb (i.e. those words participating in the word-order alternation exemplified in (1)).

Crosslinguistically, this definition is insufficient. In Swedish, for example, particles must typically precede the relevant argument, while in Danish particles must follow it. In OV Germanic languages, particles are found in the so-called 'separable prefix verbs', but they necessarily follow the relevant .

Even in English, such a definition is insufficient, as it only applies to transitive particle-verb constructions. There are many verb + preposition combinations which do not take an object, but where

the prepositional element is still generally considered to be a particle (e.g. as opposed to a pure adverb). There are good reasons for grouping such prepositions together with other particles. One reason is that a number of particle verbs have optionally overt objects and exhibit that the word-order alternation when the object is overt. Similarly, other particle verbs participate in the unaccusative/causative alternation, where the latter use allows the transitive word-order alternation.

- a. The baby threw up.
- b. The baby threw {its lunch} up {its lunch}.
- a. The soup cooled down quickly.
- b. John cooled {his soup} down {his soup} by blowing on it.

Furthermore, words like *on* and *away* are typically considered to be particles, even though they are generally believed to be incompatible with nP objects in some of their most productive uses.

- a. John sang (*the song) on.
- b. John pounded away at the wall.

It is clear that a definition of particles which only picks out those which occur in transitive constructions is insufficient.

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It is also common to limit discussion of particles to words which are homophonous with prepositions. While such particles do seem to occur most frequently in English, there is good reason to not exclude other types of words in a definition of particles.

It has frequently been noted that some adjectives, and even the non-finite form of the verb *go* in *let go*, behave like particles in that they may precede or follow an object nP.

- a. He cut {open} the melon {open}.
- b. He let {%go} the reins {go}.
- a. They set {free} the slaves {free}.
- b. He wiped {clean} the window {clean}.
- c. They cut {short} the meeting {short}.

Analysis of Subject Matters

When all is considered, I do not believe it is possible to provide an theoretical definition that encompasses everything that linguists commonly refer to as particles; for this reason, I propose and defend the following theoretical conception of particles.

Particles are syntactic heads which need not project phrases and which may merge directly with a verbal head. This definition consists of a number of distinct theoretical assumptions [2].

First, particles are syntactic heads rather than nonsyntactic, morphological units.

Second, by saying that “particles need not project phrases”, I intend to include both words that never project phrases and words that optionally project phrases in my definition of ‘particle’. Only words that must project phrases are excluded. For example, canonical resultative secondary predicates are excluded, even though they otherwise have a similar syntactic distribution as projecting particles in my analysis below. Finally, I have two purposes in saying that particles are heads which “may merge directly with a verbal head”. One is to exclude any non-projecting or optionally projecting word that cannot occur with verbs (e.g. there may be nonprojecting heads that combine with nouns). The second purpose is that it allows us to capture words which are often considered particles but which appear in clauses lacking a verbal element. For example, it is normal to call the preposition *out* in *Out with it!* a particle, even though it is not accompanied by a verb.

In my definition, we can call this a particle because this same word may occur in constructions like *spit it out*, where I argue it merges directly with a verbal head. In combination with the syntactic structure I propose for the particle-verb construction, the definition above picks out most words crosslinguistically which have been called particles.

Finally, I wish to clarify for the reader what I do not intend to claim by providing the above definition. In line with most analyses, I do not claim that particles are a distinct lexical category alongside nouns, verbs and so on. I also do not claim that particles are necessarily the only optionally projecting heads; there may be optionally projecting words which do not merge with verbal heads. Last of all, it should be noted that the term ‘particle’ is multiply ambiguous in linguistics.

In addition to the class of words defined above, the term is commonly used to refer to ‘discourse particles’ such as *you know* or *well*, and it can also refer to a range of Case-marking suffixes and other postpositions in languages such as Korean or Japanese. I make no claims regarding these other types of particles, other than to say that they are distinct from the type of particle under investigation.

Research Methodology

Particles are function words that express grammatical relationships with other words. Function words are words that perform definite grammatical functions but that lack definite lexical meaning. Only one grammatical form can perform the grammatical function of particle in the English language: p-words. Similar in form to prepositions, p-words function as particles within three constructions in English:

- Phrasal verbs
- Quasi-modal verbs
- Determiner phrases

The following sections explain and exemplify the particle in English grammar.

Particles in Phrasal Verbs

The first grammatical construction in the English language that contains a p-word that functions as a particle is the phrasal verb. Phrasal verbs consist of a verb followed by one or more p-words. The p-word of a phrasal verb functions as a particle.

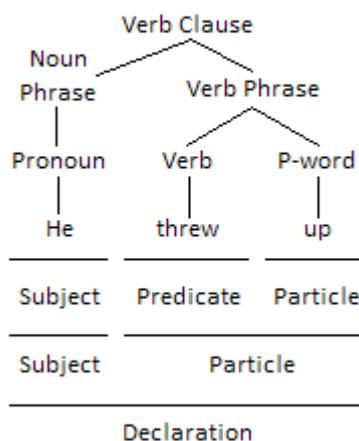
Examples of phrasal verbs include the following:

- call off (cancel)
- lay in on (criticize)
- let up (diminish, lessen)
- pass on (transmit)
- rule out (eliminate)
- throw up (vomit)

The following grammar tree illustrates the form and function of the phrasal verb including the function of the p-word as a particle:

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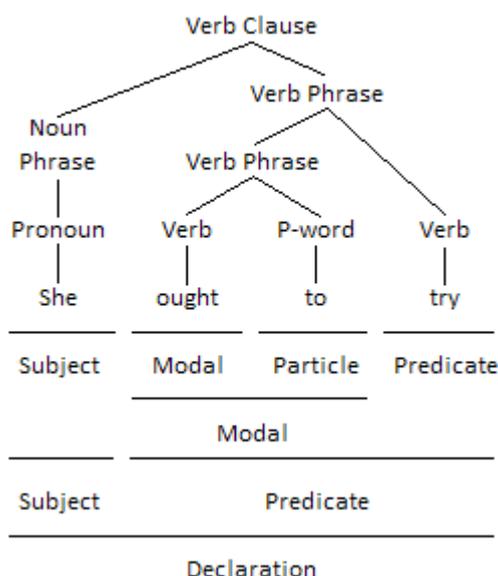
Picture 1. Particles in Quasi-modal Verbs

The second grammatical construction in the English language that contains a p-word that functions as a particle is the quasi-modal verb. The modal verb — a term that encompasses both full modal verbs and quasi-modal verbs — is a distinct auxiliary verb form of the English language that differs from prototypical verbs in grammatical form and grammatical function.

- ought (to)
- had better (had best)
- used to

The p-words of the quasi-modal verbs are *to* and *better (best)*. The following grammar tree illustrates the form and function of the quasi-modal verb including the function of the p-word as a particle:

Three English quasi-modal verbs contain p-words that function as particles:



Picture 2. Particles in Determiner Phrases

The third grammatical construction in the English language that contains a p-word that functions as a particle is the determiner phrase. In English grammar, more than one determiner in the form of a determiner phrase can function as the determinative of a single word or phrase.

- *The thirteen* books were each popular titles.
- *All her many* accomplishments impressed *the many* members of *both of the* search committees.

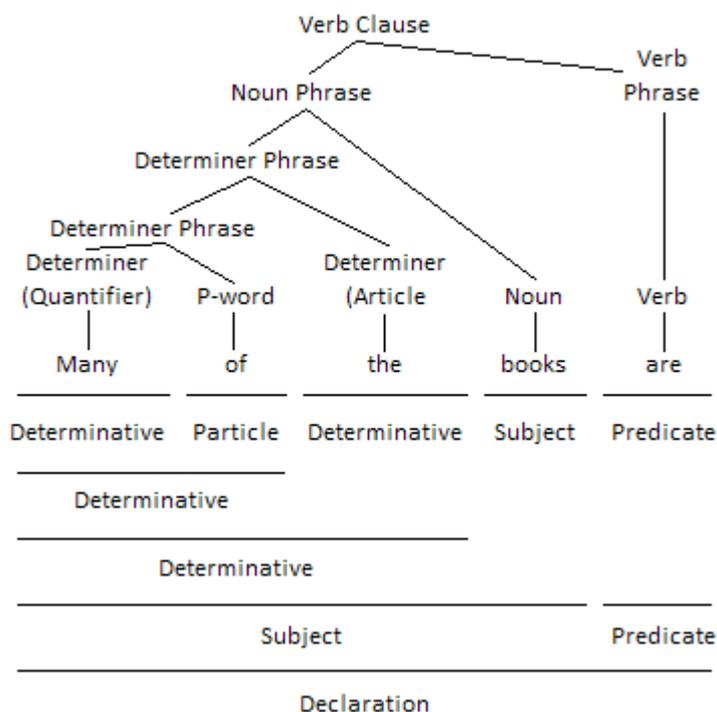
The following italicized determiners are examples of determiner phrases:

In determiner phrases such as *all three of the*, *any of their*, and *both of the* in the previous sentences, the p-word *of* functions as a particle. The following grammar tree illustrates the form and function of the determiner phrase including the function of the p-word as a particle:

- *All three of the* children refused to eat *any of their* vegetables.

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Declaration

Picture 3.

P-words perform the grammatical function of particle — which are function words that express grammatical relationships with other words but that lack definite lexical meaning — within phrasal verbs, quasi-modal verbs, and determiner phrases in the English language [3].

Particle is a grammatical function.

The grammatical form that can function as the particle in English grammar is the p-word. The p-words of phrasal verbs, quasi-modal verbs, and some determiners function as particles. The integral part of a systematic course of the studied language (Russian, English, Uzbek, and others) is the section about the function parts of speech (**function words**), **prepositions, conjunctions, particles**.

Knowledge of the functions and the correct use of linking words are indispensable condition for the development of coherent speech skills, the ability to make up phrases and sentences to find out the relationship of words, their semantics both in the isolated form and in the particular context.

So, prepositions, as well as other linking words, have no independent meaning. They are involved in the establishment of relations between nouns, pronouns, numerals and other words (above all - verbs) in word combinations or sentences. In this the syntax and to some extent the morphological functions of preposition are demonstrated.

The absence of prepositions in the language (for example, in Uzbek as in other Turkish languages) causes serious difficulties in teaching this section of

grammar and the need to overcome them on the basis of the comparative method, in particular, in comparison say of Russian prepositions with Uzbek postpositions and affixes. At present, in a rapidly developing linguistics, the dialectical study of all the phenomena occurring in the language has become the demand of time.

Analysis and results

A special place in this process takes the characteristic of two ontological nature of linguistic unities in the prospective of these categories of dialectics as general - private, phenomena - case, possibility - case, reason - consequence, form - sense. Even the third included rule of dialectical logic is used at all levels and stages of development of linguistics. It is of particular importance at disclosing the nature of mutually antithetical elements, developing in conjunction with the formation of semantic and structural relations in the system of the language. So, in this respect, it is possible to use the internal rules of the laws of included the third law at disclosing the relevant indications of significant and function words. The rule of the included the third reflects the oppositions between derivationally correlating linguistic phenomena. If opposites do not cover the whole meaning of the considered concept and between them there are significant additional qualities, then the included the third rule does not apply[4].

For the most part, the third situation is significant, generating the need for the intermediate conditions of the third law. The third included rule of

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dialectical logic incorporates in itself the quality of sides, obviously to each other. In this case two opposite phenomena are united in the third one, having the quality of two opposites.

The third intermediate rule is applied to disclose significant and function words. Thus, the main criterion for selection is the general categorical meaning of these words. Conversion of independent words into function words (and even into affixes) is closely connected with historical development of language.

So, when determining the nature of function words and their place in morphology of words, it is necessary to take into account the significant and functional meaning of words. In order to establish the differences between significant and proper function words, it is important the presence of linking function inherent by proper function words, and this is also morphological invariability, the inability to use them as a single word and their partial similarity with affixes. If we consider that one of the ways of the origin of affixes morphemes goes back to significant function words, then proper function words take an intermediate niche between affixes and significant function words.

This can be characterized in the following way:

Significant words → *significant-function word* → *proper-function word* → *function word* → *morpheme* (or in Uzbek terminology: *mustaqil so'zlar* → *mustaqil-yordamchi so'zlar* → *sof yordamchi so'zlar* → *affiks*).

Thus, in each function part of speech, the special category of linking-significant words are marked out acting as a link between the significant and linked parts of speech, thus ensuring the continuity of development of the language system and implementing the system of connection between heterogeneous phenomena.

Therefore, when studying significant and function parts of speech, it is permissible to mark out the third group of words – function-significant – acting in opposition to significant and function words included the third, in which the polarity is met, removed the opposition of both groups.

Function-significant words by their morphological features and abilities to independent usage, relate to a significant part of speech and in a linking function to the category of a function part of speech.

Therefore, it seems possible to study them as specific subgroups both in the framework of these significant parts of speech to which they are related functionally. (Among linking-significant words activity used in modern Uzbek language are the words: *аввал, илгари, олдин, бурун, қадим, муқаддам, боида, асосан, асосида, биноан, бўйича, мувофиқ, кўра, бошқа, бўлак, ташиқари, ўзга, ортиқ, бўйи, давомида, мобайнида, оша, бўйлаб, қараб, мос, боғлиқ, ҳолда*).

The transition of words with significant meaning in the category of words with the of auxiliary – a phenomenon, associated with expansion of semantic and stylistic meanings of a words and begins to develop the functional meaning[5].

In Uzbek language there are function and significant words partly close to morphological endings. Such words can be used independently. They are capable, to designate auto semantic lexical meaning and serve to indicate different grammatical meanings (post positionalization, conjunctualization, particulation of language).

The language essence of the function words is distinguished by its extremely complexity and multifunctionality.

In general, function words (postpositions, conjunctions, particles, etc) are grammatical categories, standing between vocabulary and grammar. In this case, auxiliary verbs, postpositions - names, postpositions - adverbs, adverbs - particles, allied words and others, by some of their properties are close to significant words on the other properties to the function words.

Auxiliary verbs, nouns and particles firstly, capable to act independently giving auto semantic the lexical meaning, and secondly, they are used as function words and serve to transmit various grammatical meanings, but even so, they do not lose the ability to change the meaning of words (they do not change time, personal endings, the meaning of nouns and soon).

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THE IMPORTANCE OF COMMUNICATIVE ACTIVITIES FOR ENGLISH LESSONS

Abstract: The given article deals with learning how to use interesting games and choose activities correctly to make the students be active, help each other, teaching to listen their partners opinions attentively also we tried to show the role of motivation that without motivation we can't get good results in teaching process also some effective communicative methods of teaching language, the important point that new methods that are the best ways of making this process easy, effective and to create the real atmosphere of the learned language.

Key words: The role of activities, teaching speaking, teaching process, using vocabulary, method and technique, pedagogical methods, approach, teaching process.

Language: English

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Introduction

Teaching English as a foreign language has long determined changes in pedagogical methods and continues to do so. An English teacher is not the only way for the students to get their knowledge. The difference between a teacher and a student is not that a teacher is more knowledgeable than a student, but that a teacher can develop a student's intelligence, mood, character, vitality and personality.

Education is not merely culture teaching, but stimulate the creation of people and wake up people's emotion so that people can act freely and voluntarily. Teachers are related to people's growth closely. People's development changes with time. These changes make more demands to teachers. The English teacher not only teaches the students to study English, but also how to improve themselves in various aspects. So, the role of the only "controller" of an English teacher could not meet the need of the development of education, and she/he must be the controller, organizer, participant, helper and prompter [1].

The 21st century is full of high-technology and high competition, and the requirements of English talents are different from the past. Nowadays, learning

English is more important. The English teacher not only teaches students the knowledge, but also teaches students how to study and how to use their knowledge. English is very important for the young people. If they want to go to universities, they must pass the English exam. If they want to go abroad, they also must pass all kinds of English exams. And if the teacher only teaches the students and answers their questions, the students could not study English better. So, the English teacher should change their roles in the middle school classroom so that the students could study English easily and well. Good teachers are critical for a high-quality educational system. This in turns leads to the question who is interested in going into the teaching profession. Although research has been done on the professional careers of teachers, the issue of self-selections into teacher education has been mostly overlooked until now.

Teaching process cannot be performed if there is one element that is missing among the three of the teaching and learning elements. Teaching and learning involves the process of transferring knowledge from the one who is receiving. Teaching process cannot be performed if there is one element

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that is missing among the three of the teaching and learning elements [3].

There is what we called as elements of teaching and learning processes. These elements are necessary to be able to make teaching and learning possible. Without one of these elements, there could be no real teaching or learning process that will exist. It is so important that the presence of these elements is present in the process of teaching, considering that all of them play an important role in the system.

The favorable environment, participates in the teaching-learning process by providing a place where there is a smooth flow of communication, avoiding some common barriers between the teacher and the learner. The presence of a good environment is so much important in the teaching and learning process. The good environment provides a smooth flow of communication between the learners and the teachers, thus it facilitates a well executed teaching and learning process. A good environment is necessary for learning. The reason why we should make sure that

we should have this kind of environment, as we teach or we learn.

Analysis of Subject Matters

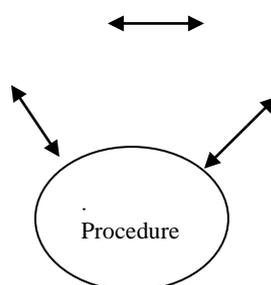
In attempting to define what “method” is, we can use Anthony Edward’s distinction of **Approach, Method and Technique**.

This distinction was developed and recast by Richards and Rodgers as **Approach, Design and Procedure**, encompassed within the overall concept of Method, “an umbrella term for the specification and interrelation of theory and practice” where

➤ **Approach** refers to the beliefs and theories about language, language learning and teaching that underlie a method

➤ **Design** relates the theories of language and learning to the form and function of teaching materials and activities in the classroom;

➤ **Procedure** concerns the techniques and practices employed in the classroom as consequences of particular approaches and designs [4].



There are many publications discussing the various language teaching methods employed over the years. Brown draws a distinction between **methods** as “specific, identifiable clusters of theoretically compatible classroom techniques” and **methodology** as “pedagogical practices in general...Whatever

considerations are involved in ‘how to teach’ are methodological”. Methodology here can thus be equated to Richards and Rodgers’ Procedure .

This gave rise in **Cognitive Code Learning** where learners were encouraged to work out grammar rules deductively for themselves.

Deductive Learning	Grammatical explanations or rules are presented and then applied through practice in exercises
Inductive Learning	Learners are presented with examples. They then discover or induce rules and principles on their own

Cognitive code learning achieved only limited success as the cognitive emphasis on rules and grammatical paradigms proved as off-putting as behaviourist rote drilling.

He makes the important point that new methods such as these may succeed initially when introduced by skilled and enthusiastic teachers or personalities and are delivered in experimental or well financed situations with well behaved, responsive and motivated students and small classes. Problems arise, however, when attempts are made to widen such methods out to less ideal situations, with large classes,

low motivation and discipline issues. Nevertheless, such methods may continue to thrive in privileged circumstances with motivated teachers, as has been the case with the Silent Way or Suggestopedia, which continue to find supporters throughout the world[5] .

Communicative Language Teaching (CLT) emerged as the norm in second language and immersion teaching. As a broadly-based approach, there are any number of definitions and interpretations, but the following interconnected characteristics offered by Brown provide a useful overview:

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Classroom goals are focused on all of the components (grammatical, discourse, functional, sociolinguistic, and strategic) of communicative competence. Goals therefore must intertwine the organizational aspects of language with the pragmatic.

1. Language techniques are designed to engage learners in the pragmatic, authentic, functional use of language for meaningful purposes. Organizational language forms are not the central focus, but rather aspects of language that enable the learner to accomplish those purposes.

2. Fluency and accuracy are seen as complementary principles underlying communicative techniques. At times fluency may have to take on more importance than accuracy in order to keep learners meaningfully engaged in language use.

3. Students in a communicative class ultimately have to use the language, productively and receptively, in unrehearsed contexts outside the classroom. Classroom tasks must therefore equip students with the skills necessary for communication in those contexts.

4. Students are given opportunities to focus on their own learning process through an understanding of their own styles of learning and through the development of appropriate strategies for autonomous learning.

5. The role of the teacher is that of facilitator and guide, not an all-knowing best owner of knowledge. Students are therefore encouraged to construct meaning through genuine linguistic interaction with others [3].

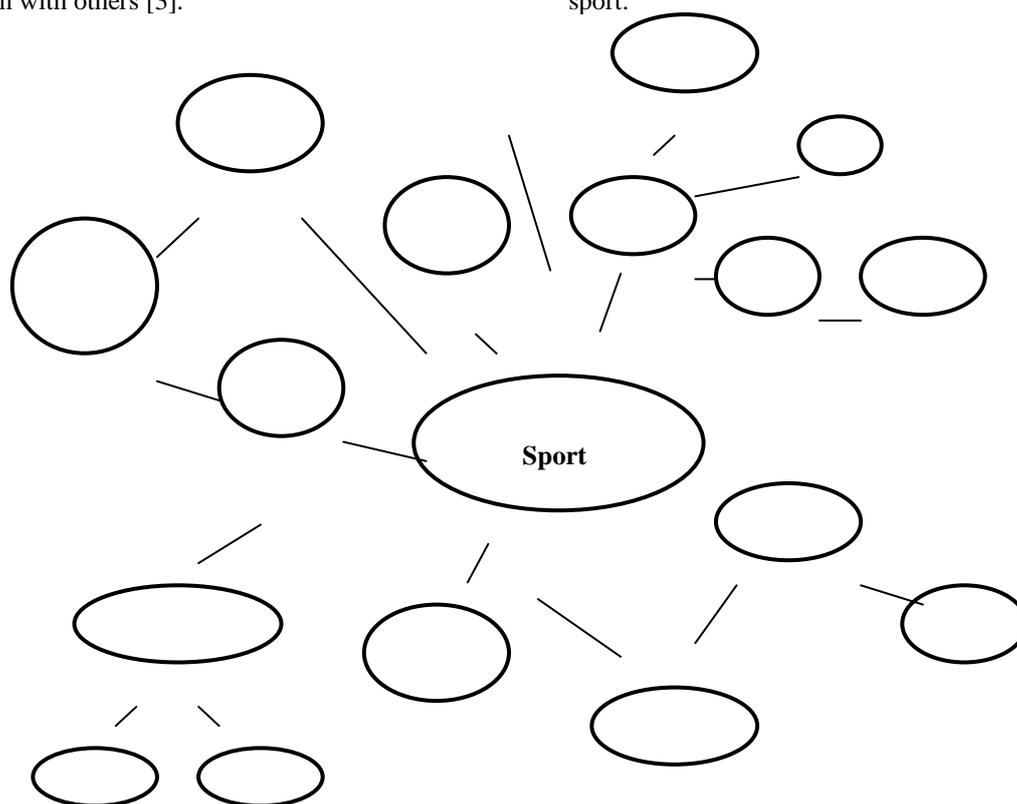
There *below* follows a list of the most popular and frequently used communicative activities which create real atmosphere of the learned language. As an example, we'll demonstrate their usage at the lesson of English This topic is very popular, important and can be studied in a school, academic lyceum, professional college and even an institute.

Research Methodology

Here below we'll use communicative tasks of intermediate level, neither easy nor complicated.

1. After a teacher has introduced the new theme of the lesson "Sport and health", he can use the task **Brainstorming**. This method is based on naming out as many words connected with sport as possible. It can be done both in written form and orally, individually or in teams. The result is – to revise and enrich word stock on this theme. The task takes not more than 5-10 minutes and goes as warming up activity. Words that appeared to be new for other learners should be written on the board [5].

2. After Brainstorming a teacher can use a modern pedagogical technology – **Cluster**. Around a big central circle little circles are drawn. All these circles should be filled in with types of sport (e.g. volleyball, badminton, etc.). The task should be done individually in written form. The teacher may give this task as motivating: who will fill the circles the first will be the winner of the task. After most of students / pupils have written they may read their words aloud and compare them. The task is intended for about 10 minutes, not more. The result is – to revise all types of sport.



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3. The two tasks above were excellent examples for preparing learners for discussion of the given topic and revising vocabulary on the theme. They belong to **Memorization**, i.e. all kinds of activities that aim at improving learners' memory [6].

The next step can be devoted to **Writing** of various types of sport using degrees of comparison, e.g.

- The most difficult type of sport is -....
- The most dangerous type of sport is - ...
- The most interesting type of sport is - ...
- The easiest type of sport is - ...
- The fastest type of sport is - ...

In this way learners can continue to use superlative degree of various adjectives in order to value types of sport. After doing the task, the students/pupils can read their sentences and compare. The task will take 10-15 minutes. The result is to use grammar material in communication.

4. **Role play** – is interesting, exciting and effective activity to communicate. Teacher gives roles to students: a trainer and a sportsman, two sportsmen, a sportsman and a fan, etc. and they have to perform their roles and choose replicas of their conversation themselves. Knowledge of the language is not enough, the task demands artistic skills too. This task will take about 15-20 minutes both for preparation and performing.

5. **Interview**– is a good way to ask interesting questions to each other and answer them in order to know learners better. One of the learners goes out in the middle of the class, other ask him/her different questions to be answered. A learner is introduced as one of the famous sportsmen, other ask him about his games, type of sport his aims and values of life, hobbies, favourite dish, etc. Two or three interviews are enough. This task makes all students awaken and ask various interesting questions. The activity also takes about 15-20 minutes and doesn't need preparation.

6. **Listening activity** improves learners' listening skills and understanding native speech. A record with a text about sport and sportsmen can be used for it. After listening a teacher distributes the text with missing gaps which should be filled in by students/pupils. The level of difficulty of the text is chosen according to learners' level of English. 10 minutes are enough for the task.

7. **Games** - the most interesting and encouraging activities used in language learning process. They decorate lessons, load students with energy and make even back sitting students participate actively. Students compete with each other, improve their reaction to language and relax simultaneously. Games can have different aims and take different period of time. There extremely many games according to the age and level of learners.

To the topic of sport the definition game can be used. A teacher gives definition to such words as:

sportsman, finalist, competition, trainer, match, score, jury, etc. The students listen to them attentively and try to guess the word. So, here we use Attention activities, i.e. those which improve learners' attention and reaction to language. At the end of the game correct answers are counted and the winner is announced. This game can be played both in teams and individually. A game can last from 5 to 15 minutes depending on the left time.

8. **Team work** – is an excellent way to work together in one team and compete with another opponent team. Students in one team add, help, prompt and improve each others' knowledge and skills. The above mentioned tasks (brainstorming, definition game) can be given for team work. Different tasks or activities can be given for team work.

9. **Presentation** – a responsible and improving integrated skills task which takes more time to prepare. It demonstrates learners' talent, creativeness and skillfulness. Different types of sport can be chosen for presentation: the origin of this type of sport, the rules of the game, the most famous sportsmen and champions of it should be spoken about. This activity requires not only report speech but also some pictures, photos or posters. In order to avoid repetition of the same types of sport, they can be distributed at the lesson by the teacher. The task is usually given for Home work as it needs much time.

In this way, all of the students take part in the class-game and remember the sentence style.

So the teacher pays attention to the role of organizer, making sure that every student understands. And it is also necessary for the teacher to spend much more time on thinking of how to organize the students when they do the preparation.

Analysis and results

The main work a teacher should do is assessing the learners' study and knowing whether they study well. If no, the teacher should change the way he taught. There are two ways for assessing: correcting and feedback.

When a teacher is correcting the students' mistakes, he should pay his attention to the way he speaks, and do not cut short the students. Otherwise the students may lose their hearts and dare not speak English.

• Field trips and games.

Field trips afford excellent practice in English. The teacher can take students to a museum, theatre, night club, concert, restaurant, carnival, zoo and the like, with the group speaking only English during the trip. Picnics, hikes, tours to local tourists attractions – even trips involving more than one day are other possibilities.

After the trip is over or at a later date, the English teacher should use the experiences on the trip as a subject of conversation through questions and answers, summaries, etc.

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As Mary Finocchiaro points out in her book “Teaching English as a second language”, a trip can be a source of conversation practice even before it begins. The teacher can discuss with his students where they would like to go, social behavior on the trip, safety measures, and so forth. He can also plan with his group the expenditures for fare, meals, and admission fees; the time for departure and arrival, meeting places, the route to be taken.

The teacher might arrange in advance for one team to visit a factory, another team to visit a museum, another to visit a beauty shop, and another a grocery shop. One member of the team should ask the appropriate person questions about the place where he is working, while the other member takes notes on the questions and answers. At some later date the team reports on their trip to the conversation group as a whole. Other group members can ask the team questions after the report is finished.

The students of the English Department of Nukus State Pedagogical Institute have some experience in arranging field - trips. They had a chance to practice their English going on the excursions to the historical places in the town Khodjeily. The Institute students visited many places of interest of our republic: the historical places – mausoleums, mosques, Mizdakhan and Nazlimkhan-Sulu in Khodjeily town, in Khiva, the Museum of Arts, the Berdakh Museum and other places of interest.

• Guess the object.

This is an excellent guessing game in which one person chooses a visible object in the room and the other students try to guess what it is by asking questions. Suppose, for instance, that the teacher begins the game by mentally selecting a blue blazer that one of the students is wearing. Each student can ask one question about it.

The game might go like this:

Student A Is it as large as the map on the wall?

Teacher: No, it isn't.

St. B: Is it made of metal or wood?

T: Neither. It is made of cloth.

St.C: Does it belong to a student?

T: Yes.

St.D: what color is it?

T: It is blue

St.E: Is it Maria's blue blazer?

T: yes, it is. You've won the game.

At this point student E comes to the front of the room and tally selects a new visible object for the next game.

• Cross Questions and Crooked Answers.

The teacher divides his class into two teams of equal number. Then he writes the following on the blackboard:

Team I

What would you do if....?

Team II

I would....

Then he gives everyone a slip of paper and explains that each person on Team

I must write an imaginative question beginning with “what would you do if ...?” (For example; you saw a tiger in the street?); and each person on Team II must write an imaginative sentence beginning “I would....” (For example: I would dance for hours.)

When everyone has finished writing the sentences, questions and answer are collected in the boxes. The teacher draws and reads first a question and then an answer. The fun comes from the fact that the questions and answers are so utterly and ridiculously unrelated. For example: “What would you do if you won a car in a lottery” “I would tell a joke.”

In conclusion, communicative teaching is not based on the usual methods by which languages are taught. Rather the approach is patterned upon counseling techniques and adapted to the peculiar anxiety and threat as well as the personal and language problems a person encounters in the learning of foreign languages.

The task-based approach to teach oral communication has much potential, but it has a long way to go before it can claim empirical success in the field of second language instruction. More data is needed, using different quantitative and qualitative research methods.

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INVESTIGATION OF PECULIARITIES OF PROVERBS AND THEIR CULTURAL HERITAGE

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

Key words: Paremia, expression, system, semantics, unit, relationship, analysis, feature, definition, object, logical, language.

Language: English

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Introduction

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another.

Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental

frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings [4].

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because are absorbed and internalized at a very early age and then are taken for granted [1].

Proverbs of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world.

A **proverb** (from *Latin*: *proverbium*) is a simple and concrete **saying** popularly known and repeated,

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which expresses a truth, based on common sense or the practical experience of humanity. They are often [metaphorical](#). A proverb that describes a basic rule of conduct may also be known as a [maxim](#). If a proverb is distinguished by particularly good phrasing, it may be known as an [aphorism](#) [4].

A prominent proverb scholar in the United States is [Wolfgang Mieder](#). He has written or edited over 50 books on the subject, edits the journal [Proverbium \(journal\)](#), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder 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 [1]. Sub-genres include proverbial comparisons (“*as busy as a bee*”), proverbial interrogatives (“*Does a chicken have lips?*”) and twin formulae (“*give and take*”). Different scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

Universal proverbs — on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

Regional proverbs — in culturally related regions — on the pattern of loan-words — many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region’s past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [2].

Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form “*No flies enter a mouth that is shut*” is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors. Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the

tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study [folklore](#) and [literature](#) are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen. More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., “*A bird in the hand is worth two in the bush*”, “*When the cat’s away, the mice will play*”.

Analysis of Subject Matters

Prominent linguist W.Mieder gives a definition to a proverb in his book: “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” [13].

It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of a proverb, Mieder’s definition is considered to be the best one among them. Because proverb is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time. A proverb is a product of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations.

Ch. C. Doyle suggests investigating them as minimal folk poems in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways.

Folklore and linguistics study proverbs as their objects. Some scholars (Taylor, Seiler, Firth, Mieder, etc.) mentioned in their works that the main reason of

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studying proverbs in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are “seen as authorless, sourceless and also as non-literary, non-learned” [12].

Proverbs own these features but not completely. However, they are also investigated as a folklore unit and differentiate from proverbial phrases, clichés, idioms, aphorisms, wellerisms, superstitions, maxims and slogans.

Linguistics also distinguish proverbs from idioms and phrases; besides analyse them as sentences, clauses, conversational turns, speech acts, etc. A Proverb is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, proverbs can represent the speech situation clearly.

The study of proverbs has application in a number of fields. However, proverbs have their own study field – “paremiology” (from Greek “*paroimia*” – “proverb”). A number of scientific investigations have been done in or linking with this field. Still there are many issues to be analysed and defined by scholars. Comparing and contrasting proverbial stocks of different languages gives interesting and valuable scientific results.

This work aims to investigate semantic and linguocultural features of proverbs in two languages: English and Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with proverbs in these two languages being mentioned above. Clearly, proverbs picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing proverbs as cultural texts based on the *linguocultural* level of language and the *cultureme* as its basic structural unit.

The term “linguoculturology” has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well.

Research Methodology

In particular, the comparative study and analysis of paremias with their equivalents in other languages, in particular Uzbek and English, is important. Paremiology is directly related to the sciences of phraseology, typology, lexicology of linguistics, mainly describes the structural aspects of paremia, the methodological features of the language.

The paremiological richness of a language includes thousands of paremias. Language is the

mirror of national culture, the treasure that preserves it.

The nature of the place where each nation lives, which reflects the economic system, oral art, literature, art, customs of the people, is passed down from generation to generation in all layers of the national cultural semantics of the language, both in lexicon and grammar. even in phonetics. But national-cultural semantics is also evident in the moving units of language. Such language units are parems.

For example:

No herb will cure love, (muhabbatga davo yo 'q).
It's no good to cry over spilt milk

(o'tgan ishga salovot). As you sow, shall you mow (ekkaningni o'rasan)

The word paremiology is derived from the Greek words *paromia* (wisdom) and *logos* (science), a science that studies the system of wise sayings in a particular language, such as proverbs, parables, and aphorisms. Thus, paremiology is a concise and simple, concise and concise, which reflects the observations of the laws of the universe, the conclusions drawn on the basis of life experiences, the attitude of the people to society, mood, ethical and aesthetic feelings, positive qualities, verbally transmitted from generation to generation. learns wise sayings such as proverbs, parables, aphorisms that emerge as meaningful, logical generalizations In paremiology, the smallest unit that expresses an idea is called a *paremia*.

Since parems are the product of folk oral art, they are the object of study of literary science, as many of these wise phrases are more poetic, parallelism is similar to the form of anaphora, rhyme, alleteraisya, and in them the analogy, artistic imagery tools such as metaphor, comparison, irony, pitching, cutting will be used. For example:

When hell freezes (tuyaning dumi yerga tekkanda); Nothing is stolen without hands (qo'li qing'irning dili qing'ir). The devil is good to his own (qar'ga qarq'aning ko'zini cho'qimas).

Paremies are also the object of study of linguistics because they are made up of words that express a particular idea, and although they are similar to ordinary sentences in that they are made up of words, their content, structure, tone, and so on. has its own peculiarities in terms of grammatical features. It is difficult to determine when the Paremians appeared, but it is clear that many of them were created in very ancient times and coexisted with the people who created them.

Not all wise sayings become popular, only wise sayings that reflect the aspirations, desires, lives and thoughts of the majority of the people in society become popular, passed down from generation to generation, and become paremies. Nothing seek nothing find (harakatda barakat); Nothing can be done without hope (noumid - shayton); Another kettle of fish (o'zganing tilla qozonidan o'zingning mis

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qozoning yaxshi). Maqollar biror narsani lo'nda qilib tasdiqlaydi yoki inkor qiladi: Like mother like daughter (Onasini ko'rib qizini ol); Look before you leap, strike while the iron is hot (Temirni qizig'ida bos).

Each paremia is born, lives and is consumed as a product of a certain period [8]. Parems are polished over time, polished, molded, and used as a ready-made language unit. Words in a language are made up of different sounds and express the same concept. This concept is also present in many languages of the world; For example: man, bread, water, wife and others. The concepts expressed by these words are present in all languages, but are pronounced with a different sound complex. This means that the inside of a word is common to most languages in the world, and the outside of a word is represented by sounds, which is a characteristic of each language. Such general and specific phenomena are characteristic of paremies, the stable wise expressions of language. For example, paremia, which means that you can find anywhere by questioning, is expressed in different words in different peoples.

It follows that the inequality of paremia internally also depends on the living conditions of these peoples, for all peoples love their homeland, and the working people everywhere hate laziness, hate cowards, they express these feelings in short, concise parems. No seek no find. (Izlamagan topmaydi); Actions speak louder than words (Gap bilguncha ish bil); Better late than never (Hechdan ko'ra kech yaxshi).

In conclusion, just as the object of study of paremiology is very wide, so are the types of paremiology. It is very difficult to think about all of them, and this scientific article discusses some of the paremiological units: the types of proverbs and their specific features, proverbs come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically from one another. Proverbs cover many drawbacks of the culture of a nation.

Proverbs serve to describe, define and express the culture of the language in which they exist.

One can see national notions, things, feelings, traditions, well-known ancestors, even the names of

places – **cultural points** in the paremiologic fund of a language.

English and Uzbek proverbs reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed.

Therefore, applying a proverb in an appropriate place makes a speech clear and fluent. Because as it was mentioned above, proverbs are often used in a speech and they are chosen according to time, place, case and other pragmatic factors. Besides, a society and social processes effect directly to the usage, semantic expressiveness and other features of proverbs.

The translation process of proverbs from one language into another requires more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation.

Analysis and results

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. 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.

In the view of the observations made above, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

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SOME ENGLISH PROVERBS WITH THE CONCEPT SCIENCE, KNOWLEDGE AND THEIR UZBEK EQUIVALENTS

Abstract: This paper is devoted to the analysis of semantic features of some English and Uzbek proverbs about science and knowledge. The equivalents of some proverbs in a target language are given for interpreting them in the other language to find out several important innovative ways of translation and contrasting their peculiarities in the English and Uzbek languages. The results and examples of this paper can help to distinguish some differences in the meanings of the English and Uzbek proverbs about science, knowledge and to learn linguocultural peculiarities of them.

Key words: Concept, science, knowledge, proverb, linguoculturology, culture, equivalent, context, conceptual characteristics.

Language: English

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Introduction

Language does not exist outside of culture as a “socially inherited set of practical skills and ideas that characterize our way of life”[1]. Culture is always accompanied by certain concepts that help people of the same culture, and sometimes even of different cultures. Concepts are abstract units that reflect the content of acquired knowledge, experience, results of all human activities and the results of cognition of the surrounding world in the form of certain units.

Each ethnic group sees the world in its own way, through the prism of its culture, its perceptions of the world, therefore the picture of the world of each ethnic group is its special worldview vision, a holistic model

of the world. Learning the linguistic picture of the world is impossible to present without studying proverbs and sayings.

According to the paremiologist Wolfgang Mieder ‘A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation’[2].

According to *The New Oxford Dictionary* a proverb is “a short pithy saying in general use, stating a general truth or a piece of advice”. a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by

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experience or observation and familiar to all". Proverbs are often studied as a unit of paremiology.

Paremiology (from Greek *παροιμία* - *paroiμία*, "proverb") and can be dated back as far as Aristotle. Different scholars classify the proverbs of the English language differently.

According to distribution degree, the proverbs can be classified in the following way:

Universal proverbs – on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

Regional proverbs – in culturally related regions – on the pattern of loan-words – many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

Local Proverbs – in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean .

Proverbs are often borrowed across lines of language, religion, and even time. For example, a proverb of the approximate form "*No flies enter a mouth that is shut*" is currently found in Spain, Ethiopia, and many countries in between. It is embraced as a true local proverb in many places and should not be excluded in any collection of proverbs because it is shared by the neighbors.

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case.

Proverbs can also be used to simply make a conversation/discussion more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen. More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., "*A bird in the hand is worth two in the bush*", "*When the cat's away, the mice will play*".

Paremiology is at the intersection of phraseology and folklore, which makes the study of proverbs and sayings very significant from the perspective of the modern linguocultural approach. The paremiological foundation of language is an important source of interpretation[7] .

The novelty of the article is a comparative analysis of the concept of "*Science and Knowledge* " in two linguistic pictures of the world: Uzbek and English. The paper presented theoretical analysis of the English and Uzbek paremias.

Analysis of Subject Matters

According to paremiologist In Uzbek linguistics Berdiyrov and Rasulov, Sodikova , Sh. Rahmatullaev, Sh. Shomaqsudov, Sh. Shorahmedov, Karomatov and Karomatova, T. Mirzayev, A. Musoqulov, B. Sarimsoqov, Mirzo, Ibrohim, Abdusamatov and Hamidkhonova, Madayev and some other scientists worked on proverbial research and created several paremiographic dictionaries[3]. Such kind of works are being continued nowadays, too.

The concept of "*Science and Knowledge* " are abstract notion which is valuable in a human life that take place in the row of social concepts as "education", "knowledge", "teaching", "book", "wealth" and "reading". Translating proverbs word-by-word is not sufficient way to express the meaning of proverbs in the other languages because of cultures that exists in its content in a target language. It may cause to misunderstand the basic meaning of a proverb.

MATERIALS AND METHODS

Concepts as cultural units embodied in the keywords of a language, can exist in different ways. "... The concept actually exists for everyone using this language (the language of this culture) as a means of understanding and communication " [4]. Concepts are perceived differently and become real for representatives of a given culture. Based on this, we can say that in order to obtain information hidden in a unit of language, it is necessary to use several different methods. A concept is not only an abstract, generalized, possibly even mysterious phenomenon

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but it is also a way of representing the surrounding reality in the minds of people, which carries important cultural information, hiding its true meaning in a unit of language. Therefore linguistic materials are analyzed using descriptive, linguocultural methods, a dictionary definition analysis method, and also using the comparative method. To represent the concept of “*science and knowledge*” in the paremiological fund of the Uzbek language, were taken from the collection “O`zbek xalq maqollari” (The proverbs of Uzbek people) . For English proverbs “The Oxford Dictionary of Proverbs” was used.

Research Methodology

Therefore, the method of finding equivalents of proverbs in English and Uzbek is used to investigate peculiarities of proverbs about “ *Science and Knowledge* ” in these languages. Now we compare proverbs the concept of science in English and Uzbek languages and try to find appropriate equivalents, of proverbs in two languages.

English: *It is never too late to learn.*

Uzbek: *Илм олишни эрта кечи йўқ*

You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. “*It's never too late to learn,*” she said. Although the meanings are the same between English and Uzbek proverbs.

English: *Knowledge is power.*

Uzbek: *Билим — кучдир.*

The proverb, *knowledge is power*, is used to describe the fact that, the more you know, the better off you will be. Especially when you are working with someone who is uncooperative, the more you know about how to persuade other people, to gain an edge on them, and to convince them to work with you.

English: *A little learning is a dangerous thing.*

Uzbek: *Билмас табиб жон олар.*

The proverb expresses the idea that a small amount of knowledge can mislead people into thinking that they are more expert than they really are, which can lead to mistakes being made. A small amount of knowledge can mislead people into thinking that they are more expert than they really are.

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

English: *Art is long, life is short.*

Uzbek: *Илмсиз — бир яшар, Илмли — минг яшар.*

This proverb is frequently misunderstood. It does not mean: ‘Human life is short, but art goes on forever.’ Its real meaning is: ‘There is so much art to learn and so little time to learn it in.’ Art is not used in the popular sense of painting, sculpture, etc. In the

original saying of Hippocrates, the Greek surgeon, it referred to the art of healing: ‘Life is short, the art long, opportunity fleeting ...’ Art is skill, craft. Chaucer wrote: ‘The life is short, the craft so long to learn.’ Sir John Davies wrote

English: *Knowledge is better than riches*

Uzbek: *Билим бойликдан афзалдир*

Knowledge 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: *You cannot lock up science in one head.*

Uzbek: *Илм — тубсиз қудуқ.*

It means humans have to study, learn, be wise, sensible, intelligent, clever, and take knowledge. But you can not learn everything in one day or in a month. There is no ending science, and it takes a long time to lock up science.

English: *If you want knowledge, you must toil for it .*

Uzbek: *Жон куйдирмасанг жонона қайда, тоққа чиқмасанг дўлана қайда.*

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.

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

Uzbek: *Илм хоким — мол махкум.*

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: *An Investment in knowledge pays the best interest.*

Uzbek: *Билимга тикилган инвестиция энг кўп даромат олиб келади.*

When Benjamin Franklin said, “*An investment in knowledge pays the best interest,*” he didn't just mean you should hoard it and do nothing with it. You have to use it. Otherwise what good is it? Get smarter everyday. Expand your knowledge and wisdom everyday. Don't forget to use the new things you learn though. A perfect plan is no good if no one executes it.

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,

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grow and thrive; whereas riches may come and go but they can not buy knowledge or the skills that partner it.

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.

English: *Live and learn.*

Uzbek: *Бешикдан то қабргача илм изла.*

Origin

1620 in Roxburghe Ballads (1871) I. 60 A man may live and learn. 1771 SMOLLETT Humphry Clinker III. 168 'Tisa true saying, live and learn-O woman, what chuckling and changing have I seen! 1894 J. LUBBOCK Use of Life vi No doubt we go on learning as long as we live: 'Live and learn,' says the old proverb. 1984 J. MINAHAN Great Diamond Robbery xi. 'Y' want steins, gov, go to Germany; 'ere we only got pints. Live and learn. 2002 Washington Times 17 May C12 Live and learn. That has become something of a mantra for mutual fund investors .It means search science from your birth to the grave .Learn ,be educated , be wise because The wiser you are, the better decisions you'll make. The smarter you are, the more things you can be successful at. Make it a point to always keep improving yourself each day by learning new things.

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

Uzbek: *Олтин олма, билим ол, билим олсанг,билиб ол .¹*

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: *Experience is the mother of science.*

Uzbek: *Такрорлаш илмининг онасидир.*

The proverb above says that experiencing in any field by indulging the same repeatedly without hesitation and negligence is the key guidance to invent something in the field concerned to give long lasting benefit as experience enhances one to overcome. All the developments in this world have been brought about scientists who toiled hard day and night. Thomas Alva Edison is one of the greatest inventors

in the world. He has invented a lot of objects like filament bulb, cinematography and Gramophone disc.

He used to work day and night in his lab and he used to do the experiments several times until he made his invention perfect.

Similarly while making filament light bulb he tried more than thousand times and found a perfect way to make it. So the experience and practicing them repeatedly, one can acquire knowledge which leads one to create things of wonder. Repeatedly doing the same provides one the deep knowledge to analyze the pros and cons and do's and don'ts. Mere reading hooks and hearing information will not make a man great, but by practicing them the can learn something which text book reading has not given him.

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 foreign language is allowed to have many more possibilities to win somebody's confidence and friendship.

English: *Science is the process that takes us from confusion to understanding.*

Uzbek: *Илм номаълумлардан мавхумларни топган.*

Science is a way of life. Science is a perspective. Science is the process that takes us from confusion to understanding in a manner that's precise, predictive and reliable transformation, for those lucky enough to experience it, that is empowering and emotional.

English: *Live and learn.*

Uzbek: *Бешикдан то қабргача илм изла.*

1620 in Roxburghe Ballads (1871) I. 60 A man may live and learn.

1771 SMOLLETT Humphry Clinker III. 168 „Tisa true saying, live and learn-O woman, what chuckling and changing have I seen! 1894 J. LUBBOCK Use of Life vi No doubt we go on learning as long as we live: „Live and learn,“ says the old proverb. 1984 J. MINAHAN Great Diamond Robbery xi. „Y“ want steins, gov, go to Germany; „ere we only got pints. Live and learn. 2002 Washington Times 17 May C12 Live and learn. That has become something of a mantra for mutual fund investors (3.P.304).

English: *It is never too late to learn.*

Uzbek: *Илм олишни эрта кечи йўқ.*

You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late to learn," she said. Although the meanings are the same between English and Uzbek proverbs.

English: *A Little knowledge is a dangerous thing –благги зўр бирни йиқар .*

Uzbek: *Билими зўр-мингни йиқар .*

If you say this proverb to someone, it means that you believe someone knows just enough to potentially be dangerous, but not enough that the danger they post

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is acceptable. This often can be said of cases where acting with only incomplete information is likely to create chaos or danger.

For example, if a business executive sees that another company is advertising their products to children, and he wants his own company to do the same thing, he may be on the verge of doing a very dangerous thing. You should always be educating yourself through books, biographies, articles, audios, experience, etc. Your education should be a work in progress until the day you die. The investment you make in yourself will always pay off in the end. The wiser you are, the better decisions you'll make. The smarter you are, the more things you can be successful at. Make it a point to always keep improving yourself each day by learning new things.

Analysis and results

As a result of the analysis of Uzbek and English paremias expressing science and knowledge, it was found that the languages mentioned have both general and specific ways of expressing the worldview of the people. Despite the fact that paremias of science and knowledge in each language differ in the degree of emotional fullness, in the number of lexical realizations presented, they nevertheless serve as an example of what moral and ethical ideals a person should adhere to maintain a reverent. It can be said that proverbs give insight into culture and customs of a nation and love has different image/characteristics in English and Uzbek but at the same time they have a lot of common characteristics.

Summing up, we can say that both English and Uzbek languages are rich in proverbs, the Uzbek proverbs contain more numerals than English ones.

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PAREMIOLOGICAL UNITS AS REFLECTION OF NATIONAL CHARACTER (IN THE CONTEXT UZBEK AND ENGLISH PROVERBS)

Abstract: *The article under study aims at investigating the semantics of the English and Uzbek proverbs from the point of view on linguo-cultural aspects. Proverbs reflect emotional characteristics of the Uzbek and the English nation, the investigated expressions either coincide in some basic categories or express polar points of view and attitudes. Being a valuable object of linguo-cultural investigations proverbs realise not just functions of the language but that of culture as well. Proverbs are an integral part of the national language picture of the world. As linguocultural texts proverbs and explicit a definite layer of culture of a separate ethnic group, reflect spiritual and physical activity of culture representatives, the peculiarities of mentality and world perception of a definite linguo-cultural society.*

Key words: *Proverbs, English language, Uzbek languages, nation, language picture of the world, cultural heritage, codes of culture, nation's unique cultural identity.*

Language: *English*

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Introduction

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement. Language is intrinsic to the expression of culture.

As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. Language is fundamental to cultural identity. Culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify.

Culture may be broadly defined as the sum total of ways of living built up by a group of human beings,

which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world [1].

A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance. Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and

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popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because they are absorbed and internalized at a very early age and then are taken for granted [2].

Proverbs of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world.

They are considered to be "codes" of culture, its specific laconic and witty language. Combined with other sources, they could show us unknown side of the 'story', how different aspects of life were and are reflected in people's mind, what is considered important in a culture's perception of its micro world and thus remembered and transmitted, how are the 'others' perceived, how is the 'anger' and fear of the difficult times articulated and, as psychologists would say, compensated through that articulation [3].

Analysis of Subject Matters

Profantova states that national proverbs were from the very beginning considered as a manifestation of folk philosophy, expressing the idea in a brief, terse form in a witty and poetically apt way".

Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs are the paper of folklore which is short but deep in the meaning.

They express the outlook of the amount of people by their social and ideal functions. Proverbs include themselves the some certain features of historical development and the culture of people. Vulic and Zergollern-Miletic draw attention to the fact that each nation or country has its own proverbs, the occurrence of which has resulted from the lifestyle and customs of people, who have had strong bonds with the natural world, their religion and traditions at all times.

In fact, these specific utterances, as well as English proverbs, represent wisdom, experience and commonplace beliefs, moral and social values that are basically the same in many nations. They have strong connection with people's philosophy on life and contain general observations of practical

knowledge, situations and other various aspects of life.

Bufiene states that proverbs reflect reality as it is perceived by human beings without neglecting the most trivial, irrelevant phenomenon or situation.

Proverbs of a particular nation provide a key to understanding the nation's frame of mind, what stirs its emotions and provokes its thoughts; they can demonstrate how the national imagination is linked with the national identity and its peculiarities through memories, myths and meanings.

The "links" between the proverbs and cultural identity are reciprocal. Proverbs make explicit the nation's hidden constructs through its attitudes towards the concepts of space and time, through nation's relationship with such values as fate and destiny, power and hierarchy, directness and indirectness, modesty, risk taking, age, and other facets. Proverbs are constructed to demonstrate the interplay between these meanings and the cultural identity of a nation.

Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and Taylor how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook [5].

English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. The most important one is the extensive use of rhetorical devices and rhythmical ways, so their language is full of image and vividness and has a strong artistic beauty and power. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations.

For example, living without the aim is like sailing without a compass was first used by seamen;

- *If you run after two hares, you will catch neither by hunters;*

- *April rains for corn, May, for grass by farmers;*

- *New broom sweeps clean by housewives*

- *Too many cooks spoil the broth by cooks, etc.*

Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance.

As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in

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different occasions. Some proverbs are related to some folk practice and customs.

For example,

Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some bushes or a picture of bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it can't be ignored without sign. This in fact shows the past common practice that merchants of different trades would hang different particular things as signs for their goods.

Research Methodology

In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds, which means English people are thinking or doing things by following the direction of their proverbs either consciously or unconsciously.

English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

Uzbek people say that beauty of the word is a proverb. Proverbs really show us beauty of our language, elegance of our speech, logic of our thought and wit. Folklore legacy of Uzbek nation is extremely rich and colourful. Proverbs are nation's colloquial creativity. They exist on experience of cultural, political, economic life of nation.

Proverbs exist on all field of nation's way of life. Proverbs are created during direct process of people's labour so proverbs express the experience of nations. Proverbs about labour are divided into different types. In general proverbs express reaching comfort life and are grateful.

For example;

- *Mehnat mehnatning tagi-rohat,*
- *Mehnat qilsang rohat ko'rasan.*

Proverbs are honourable and grandiose the way of teasing to sponger, idler, loafer.

For example;

- *Beli o'grimaganni non yeyishini ko'r,*
- *Gap desang qop- qop ish desang Samarqanddan top.*

Almost all of the nation's proverbs express comfort life with help of labour and they blame for being lazy and loafer.

For example;

- *Bekorchidan hamma bezor.*

In most nations' proverbs take special place the theme of motherland and patriotism.

A diligent nation always loves and cherishes his country and protects from enemies.

For example;

- *Bulbul chamanni sevar odam vatanni, Vatan gadosi kafan gadosi.*

In general labour's people emphasize the value and importance of labour. In most nations' proverbs express feeling of bravery, courage, justice, honesty, pure love, loyalty, friendship, generosity and real ideas of human. For example;

- *Baxilni saxiylik bilan uyaltr,*
- *Bir odam ko'prik solar ming odam undan o'tar.*

People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs.

For example;

- *It is never late to learn.*
- *Ilm olishni erta kechi yo'q.*

You can always learn something new. It doesn't matter you are young or not. Grandma decided to take a course in using computers. "It's never too late to learn," she said. Although the meanings are the same between English and Uzbek proverbs there are differences in expressions which show cultural identity of the English and the Uzbeks.

- *Throw one's hat in the air,*
- *Do'ppis(Qalpoq) ini osmonga otmoq.*

The proverbs are used to express the happiness of someone, because his/ her dreams come true. Even if meanings are the same, they have different images.

The English use "a hat" while The Uzbek use "qalpoq". These headwears belong to both nations' national culture. The Uzbek men wear "do'ppi"(qalpoq) in order to go the wedding, one's funeral and keep warm the head from cold in their daily life while the English wear their hat with the same purposes like the

Uzbeks. Both words are "linguacultureme", also called realia and belong to the culture of both nations.

- *Walls have ears*
- *Devorni ham qulog'i bor.*

It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

- *As you sow so you reap*
- *Nima eksang shuni o'rasan*

It means that to what you try to gain very hard or very badly at last you will get the result according to the action you did. For example, if you help someone, one day when you are in a bad situation someone may help to overcome your problems.

- *A drowning man will clutch at a straw;*
- *suvda oqqan xasga yopishar.*

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Analysis and results

When there is nothing that can be of help to a desperate individual, he always has a hope which urges a person to fight and not give up. These proverbs give universal meanings which belong to the English and Uzbek nations. There are such proverbs whose meanings are quite similar but there are quite differences between equivalents. In English, the proverb Bridges before you come to them don't cross the.

It means that don't make any action and decision without knowing the situation.

Be patient and wait what will happen.

The corresponding Uzbek version,

- *Suv ko'rmay etik yechma*

which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while Uzbek version concentrate on "etik" which is the national footwear of the

Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people.

The next proverbs;

- *The squeaking wheel gets the oil, or the squeaking wheel gets the grease.*

This statement signifies that "those who complain the loudest get the most attention".

In Uzbek the expression is *Bola yig'lamasa ona sut bermaydi* that is he who doesn't cry for nothing, his mother doesn't feed.

Thus, the English language concentrates on technology, or the wheel, and of quieting a noise with grease or oil, the Uzbek language uses image of crying a child and feeding him with milk of mother.

The English expression, *When pigs fly is yet* another expression with the same meaning. The image again is very descriptive since pigs will never fly.

The Uzbek expression, *Tuyani dumi yerga tekkanda.*

In analyzing the before mentioned expressions in the two languages, one sees that the English language uses an animal, the pig while the Uzbek language concentrates on an animal, "tuya" by means something will never happen at all.

There are proverbs which are totally different in meaning. Who comes uncalled, sits unserved. The meaning of the English proverb is that if someone visits another man's home without invitation, he is not welcome.

The Uzbek proverbs,

- *Mehmoning ketishini so'rama, kelishini so'ra*

- *Mehmon otangdan ulug'.*

The meaning of the first proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of the second proverb is that your father is very dear to you, but a guest is dearer to you than your father.

So, these proverbs express the hospitality of the Uzbek nation which is characteristic of them.

In general, proverbs are cultural heritage which passes from generation to generation and shows a nation's unique cultural identity and mentality.

Summing above mentioned ideas up, we can emphasize that every nation has its own unique character or nations possesses different attitudes and mentalities. They are reflected in proverbs all together.

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THE IMPORTANCE OF MOTIVATION AND SOME SPECIALTIPS TO AROUSE STUDENTS' MOTIVATION IN ENGLISH TEACHING

Abstract: This study overviews current research on the role of motivation in second or foreign language learning. Motivation is an important factor for explaining the success or failure of any complex task. In this paper, the researcher defines the term motivation, explains different types of motivation, reviews previous studies about the role of motivation in language learning, mentions conditions of motivation, and in all states key factors of motivation. The review of literature indicated that motivation has a very important role in learning English as a foreign or second language successfully.

Key words: motivation, types, role, conditions, factors, encourage, participate, demonstrate, collaboration, interest, enthusiastic.

Language: English

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Introduction

Motivation is a key factor for explaining the success or failure of any difficult activity. We know that success in a task is due to the fact that someone is motivated. It is easy in second language learning to state that a learner will be successful with the right motivation. Such claims supported by numerous studies and experiments in human learning. But they never offer a detailed understanding of what motivation is and what the sub components of motivation are. What does it mean to say that someone is motivated? How do we create, promote, and preserve motivation? All learners, teachers, material developers, and researchers agree that motivation is an important part of mastering a second or foreign language.

Dornyei (2001) believes that the complexity of the idea of motivation lies in its attempts to elaborate person's actions on behavior which cannot be explained by just one approach. The difficulty as Dornyei (1996) states is not the lack of theories to explain motivation but the plenty of theories and models. Fortunately, there is now a lot of research

literature available on the role of motivation in language learning[1].

According to Pourhosein Gilakjani, Leong, and Saburi (2012), the success of any action is dependent on the extent to which persons try to get their goal, along with their desire to do so. Generally people refer to this psychological factor –the impulse that generates the action –as motivation. It is a motive force that arouses, incites, or stimulates action. Motivation is an important factor in specifying the readiness of learners to communicate.

Motivation refers to the combination of attempt plus desire to obtain the objective of learning the language plus desirable attitudes towards learning the language. That is, motivation to learn a second language refers to the extent to which the individual works or tries to learn the language because of a desire to do so and the contentment experienced in this task. Effort alone does not indicate motivation. The motivated person spends effort towards the aim, but the person expending effort is not inevitably motivated [2].

Motivation provides learners with an aim and direction to follow. Therefore, it has a key role in

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language learning. Due to the lack of enough motivation, some difficulties may happen for learners. Without desire to learn, it is very difficult for learners to gain effective learning. As Huit (2001) stated that paying attention to the importance of language will help learners improve their motivation to learn even if they do not have enough intrinsic motivation. It can be stated that teachers should be aware of significance of motivation in learners' language learning and through some changes they can help learners increase their motivation.

The aims of this paper are to define motivation, explain different types of motivation, review previous studies about the role of motivation in language learning, mention conditions of motivation, and finally state key factors of motivation.

Analysis of Subject Matters

Definition of Motivation. There are many different definitions for the term motivation. Crookes and Schmidt (1991) define motivation as the learner's orientation regarding the goal of learning a second language. According to Elliot and Covington (2001), motivation gives the reasons for people's actions, desires, and needs. Motivation can also be defined as one's direction to behavior or what causes a person to want to repeat a behavior and vice versa. Pardee (1990) said that a motive is what encourages the person to act in a certain way or develop an inclination for particular behavior.

According to Gardner (1985), motivation is the combination of attempt plus desire to obtain the aim of learning the language plus favorable attitudes toward learning the language. Oxford and Shearin (1994) defined motivation as a desire to gain an objective, combined with the energy to work towards that objective. Narayanan (2006) said that motivation is the reason or reasons behind one's actions or behaviors. Motivation is the reasons underlying behavior. Broussard and Garrison (2004) defined motivation as the attribute that moves us to do or not to do something[3].

Role of Motivation in Language Learning

Researchers have different views toward the different types of motivation. Lucas (2010) said that learners are intrinsically motivated to learn speaking and reading skills and are also intrinsically motivated through knowledge and achievement. According to Guthrie (1997), intrinsic motivation has a significant impact not only on reading comprehension but on the other aspects of reading such as reading breadth. Tercanlioglu (2001) stated that Turkish learners have positive attitudes towards reading because they read both for intrinsic and extrinsic motives.

According to Dital (2012), learners were highly motivated with positive attitudes towards learning English. They were both instrumentally and integratively motivated. Chang (2010) expressed that class group impacted learners' motivation and they

felt relaxed with the motivated classmates. The other finding was that the inattentive learners demotivated their classmates. Moskovsky and Alrabai (2009) said that instrumental motivation plays more important role than the integrative motivation in EFL learning. The other result of this study indicated that integrative.

Conditions of Motivation

What are the conditions that increase motivation? According to Gardner and Lambert (1972), learners are motivated to learn when they think of themselves as competent persons, deal with materials arranged to their level, see goal in their activities, see their studies as significant, are given difficult work, live in a safe environment, have the chance to express psychological needs for success, recognition, and acceptance, think that the learning is for them and not for their teachers, work with interesting materials, have opportunity to make decisions and feel responsibility for participating, and experience more success than failure.

Key Factors of Motivation

There are three key factors of motivation. They are positive attitude towards L2 community, the enjoyment of learning, and external pressures. These factors are explained in the following section.

Positive Attitude towards L2 Community

Attitude towards the L2 community is very important in learning the L2. Gardner and Lambert (2008) expressed that to learn an L2, one must have an attitude towards that community. According to Gardner and Lambert (1959), motivation to learn an L2 depends on the attitude toward the L2 community and the desire to become a member of that community. These opinions suggest that motivation to learn an L2 depends on the attitudes towards such community.

The Enjoyment of Learning

If learners wish to be motivated they should enjoy learning the L2. Intrinsically motivated learners are more likely to continue their studies than extrinsically motivated learners and simply participate in an activity for the pleasure of learning the L2. Correspondingly, integratively motivated students enjoy learning the L2 and the culture of that community. There should be some sort of enjoyment while learning in order to be motivated to continue studying the L2 (Wu, 2003).

S. Krashen has added to all these the importance of:

- making sure the students comprehend every dialogue, utterance, the gist of the reading passage;
- giving them extensive practice in using verbal or non-verbal alternatives for communicative expressions, structures or language items;
- correcting important errors tactfully by rephrasing a question, expanding an answer, or by merely saying - listen and giving the correct answer;

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- letting them either grade their own papers or do so with a partner;
- showing concern for school or community problems of individuals;
- making it possible for them to enjoy small successes and the feeling that they are making definite – even if slow – progress toward their goals [7].

Integrative motivation is more powerful than instrumental motivation which has been proved by Gardner and Lambert's famous research. It is revealed that learners who have integrative motivation are more interested in the target language. So, in teaching activities, teachers should pay more attention to fostering the students' integrative motivation. As we all know, village students have no chance to contact with the foreign culture and no particular interest in it. So how can we stimulate their integrative motivation?

Research Methodology

Firstly, teachers should impress some ideas upon the students' mind as follows: English will enable him to gain good friends more easily among English-speaking people, help him understand more about the English-speaking and their way of life, allow him to meet and converse with other people, and encourage him to think in English.

Secondly, teachers should introduce more English culture to the students, such as their humor, art clothes, shopping and so on. All this will be valuable for the students. Thirdly, teachers should provide more culture knowledge and more interesting materials for the students, which will make the learning more effective.

Five main principles based on the theory that can be applied in the classroom setting:

1. should be clear and specific, referring to concrete outcomes. Goal is the direction which guides the students learn English well.

2. Goals should be challenging and difficult, but not outside the range of students' capabilities. The students will lose confidence in English learning process when the goal is too high. Therefore, teachers should propose a reasonable and feasible goal to students according to their actual situation and their ability.

3. The principle of communication should be followed.

Example:

Teacher: Ask me if I am a student.

Student: Are you a student?

T: Tell me-No, You're a teacher.

S: No, I'm a teacher.

In this example, "Ask me" means that the student must say a question sentence while "Tell me" shows that the student must say a declarative sentence. But before doing this, the teacher must explain something

about the exchange of interrogative sentence and declarative sentence.

During the class, students can make dialogues and act it out and get every student involved in the class and communicate with each other in English. Furthermore, students should practice more in English class. They can study in games, memory in practice; master in practice, such as make sentences one by one, retell the story and so on.

4. Both proximal and distal goals should be set. For example, teachers can design a learning agreement, or a "contrast", with each student that specifies a series of sub-goals that lead to larger goals.

5. Teachers should provide feedback that increases students' self-efficacy for obtaining the goal. Such feedback can involve informational input or extrinsic rewards that are contingent on actual academic performance.

Knowing how he is getting on with his study himself is one tremendous encouraging force, and it can further stimulate his desire to learn. Research on feedback has found that simple provision of information on the results of one's actions can be an adequate reward in some circumstances. However, feedback in time will help students find and correct their errors in time, adjust their study pace, use appropriate strategies to accomplish their tasks and feedback must be clear and specific and given close in time to performance to be an effective motivator.

For example, the teacher corrects students' homework everyday in time and let them know the results in time. Next time, they will pay attention to the same kind of questions and don't make the same mistakes again and make rapid progress in English.

Emotional factors are also necessary for us to stimulate the students' motivation. We should transform the students from the passive state of "You want me to learn" to the active state of "I want to learn", and develop the students' skills of "autonomous learning" without anybody's requirement. On how to hold the students' emotion and guide the students' learning motivation, different teachers have different ideas.

We think teachers should pay more attention to the communication with the students. For example, when the teacher is giving a lesson, he or she should ask different students to answer his questions. When the student who has a failing history can't answer them, the teacher shouldn't give him the answer or ask someone else. Instead, he should try to improve the student's responses by giving some clues or using some other teaching techniques.

Also, in the teacher's spare time, he should pay more attention to the students, especially to the failing students.

There are several facets of creating initial student motivation. B. Spolsky has divided these into five broad groups [8].

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1. Enhancing the learners' language-related values and attitudes. Our basic value system greatly determines our preferences and approaches to activities. We can distinguish three types of language-related values:

- intrinsic value, related to the interest in and anticipated enjoyment of the actual process of learning;
- integrative value, related to our attitudes toward the L2, its speakers, and the culture it conveys; and
- instrumental value, related to the perceived practical, pragmatic benefits that the mastery of the L2 might bring about.

2. Increasing the learners' expectancy of success. We do things best if we expect to succeed, and, to turn this statement round, we are unlikely to be motivated to aim for something if we feel we will never get there.

3. Increasing the learners' goal-orientedness. In a typical class, too many learners do not really understand or accept why they are doing a learning activity. Moreover, the official class goal (that is, mastering the course content) may well not be the class group's only goal and in extreme cases may not be a group goal at all.

4. Making the teaching materials relevant for the learners. The core of this issue has been succinctly summarized by M. Finocchiaro [2, 38]. Educators think students do not care, while the students tell us they do care about learning but are not getting what they need.

5. Creating realistic learner beliefs. It is a peculiar fact of life that most learners will have certain beliefs about language learning, and most of these beliefs are likely to be (at least partly) incorrect. Such false beliefs can then function like time —bombs at the beginning of a language course, because of the inevitable disappointment that is to follow, or can clash with the course methodology and thus hinder progress. Once the main aspects of creating initial student motivation have been identified, it is possible to generate or select a variety of specific classroom techniques to promote the particular dimension [7].

Maintaining **Motivation** is one thing to initially whet the students' appetite with appropriate motivational techniques, but unless motivation is actively maintained and protected, the natural tendency to lose sight of the goal, to get tired or bored of the activity, and to give way to attractive distractions will result in the initial motivation gradually petering out.

Therefore, motivation needs to be actively nurtured. The spectrum of motivational strategies relevant to this phase is rather broad and the following areas appear to be particularly relevant for classroom application:

1) Give students a true and clear aim

Students cannot control themselves very well, which need the teacher gives them a clear aim. They are in the period of growing up both in body and in mind. They are still unstable. Sometimes students have difficulty knowing where to start and how to study. Therefore, teacher should give them a true and clear aim in the study process. Students have an "interest" in English only because they are driven by their fantasy and they do not have a clear aim. If they aren't guided correctly in time, they will lose interest and confidence.

To avoid this, we should make them understand the social significance of learning English, for English learning is not only an individual demand, but also a national demand for the "four modernizations". With development of our country, English is getting more and more important in our work and life. Besides, in the course of teaching English, we should make the students know, it is not an easy thing to learn English well, but when they've learned it, they will find it a bridge to so much knowledge. And they will find, they can enjoy so many more books, if they learn English. They can make great achievements in English learning if they interested in it. And the students no longer feel it is difficult to study English. Gradually, their interest will be more and more intense.

2) Changing the old methods of teaching

The methods used by teachers should have effect on students' motivation. If they find it deadly boring, they will probably become de-motivated, whereas if they have confidence in the method, they will find it motivating. So, one of the main tasks for teachers is to provide interest and involvement in the subject even when students are not initially interested in it. Teachers should stimulate students' interest and motivation by using modern means. For example, it is extremely useful for the teachers to use the multimedia, teachers should give students effective visual:

- Using different kinds of methods in a class.
- Concentrating attention on students' need.
- Putting the knowledge into the practice.
- Designing different kinds of activities.
- Creating a pleasant and equal environment.

Everyone loves a teacher with an infectious sense of humor. Humor strengthens the relationship between a student and a teacher, reduces stress, makes a course more interesting and if relevant to the subject, may even enhance recall of the material. Humor has the ability to relax people, reduce tension, and thereby create an atmosphere conducive for learning and communication. So, teachers and students are easy to study and learn well.

Create a harmony studying environment

Classroom teaching is not only the process of transformation of knowledge, but also an exchange of

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feelings between the teacher and the students. It is often the case that the students' love of a teacher causes them to like the subject, that this teacher teaches. Check the affection of your teach through asking students whether they like your subject or not. If the teacher wants to establish a harmony study environment, they should create an equal relation with the students at first. Doubtlessly, the teacher's attitudes towards students are very important. If the teacher treats students unfairly and unequally, it will cause anxiety to students. It has been shown that either too high or too low anxiety or can have had effect on learning motivation and innovative thinking.

So, English teacher should know what students' difficulties are, and what their needs are. When they face the difficulties, teachers should help them overcome them and give the way of solving these problems rather than criticize them. Moreover, we must make sure the classroom is a safe and pleasant place by creating an environment of a "positive self-image" among students. We must care for every student whether he is an excellent or weak one, not only for their study, but also for their spare time, and help them smooth away their difficulties. For example, we can provide some useful materials, such as reference books, tapes, etc, for the students. In the morning or in the afternoon, we can do more coaches, such as answering the students' questions, helping students practice speaking English, playing the tapes or teaching them English songs for the students. Thus a harmony learning environment is created.

Using "Pair work" or "Group work"

One of the successful ways, if the teacher is resourceful and skilful enough, to motivate his/her students to participate in the lesson is to use "pair work" or "Group work" appropriately. Language is best learned through the close collaboration and communication among students. This type of collaboration results in benefits for all or both learners. In fact, learners can help each other while working on different types of tasks such as writing dialogues, interviews, drawing pictures and making comments about them, play roles, etc... Researches on Second Language Acquisition have shown that learners have differences in mastering skills. While one student is good in drawing, another can be good in expressing ideas verbally; a third other student can be good at role play and imitation. Besides, some students find it less stressful, if not much comfortable to learn certain rules or usages of language from their peers and comrades than from their teacher. Finally, communicative language teaching requires a sense of community and an environment of trust and mutual confidence which "Pair work" or "Group work" can provide.

5) The seating of the students

The way the students are seated in the classroom will often determine the dynamics of the lesson. Indeed, a simple change in the seating pattern can

make an incredible difference to group coherence and student satisfaction, and I've seen many other cases where seating has been a crucial element in the success or failure of the lesson. The seating pattern you use may, in some cases, not be fully under your control – if for example the desks are fixed to the ground or the school has strict rules about not moving the furniture. Student numbers are also going to be an issue. We'll talk about average size classes – anything from 6 to 25. Teachers have different preferences for seating arrangements – groups seated round small tables is often one choice. This is probably the best option for the larger classes in this range, but for smaller numbers and with adult or teenage students we think the horseshoe shape, which we find has all of the advantages of groups, and none of the disadvantages. A horseshoe may be desks in a U-shape with a hollow centre, students in a semicircle on chairs with arm-rests and no desks, or students seated around three sides of a large table, with the teacher at one end. In any case, whatever seating pattern you choose or is imposed on you, the class is likely to be more successful if you keep the following principles in mind:

a) *Try and maximize eye contact.* Both teacher to student and student to student. In full class phases of the lesson, if the person who is speaking does not have eye contact with the others, then attention is likely to drop. This is the main reason we personally think the horseshoe shape to groups is better.

b) *Make sure students are seated at a comfortable distance from each other.* Make sure you don't have one student sitting alone or outside the groups. Besides, try to leave a fair empty, but not so much a space because large distances between the students will tend to lead to a "muted" atmosphere, low pace, and less active student participation in the lesson.

c) *Think in advance about how you will organize changing partners or changing groups.* This is a stage of the lesson which can potentially descend into chaos if it's not tightly controlled, with students wandering aimlessly around not knowing where to go or confidently moving to the wrong place.

6) The Error Correction

It is always asked whether we should correct all students' errors, whenever they occur. The reasonable answer is that if we stop at every single error and treat it with no room for errors to take place, this will lead to a gap of communication and students will be too much afraid of making mistakes. Hence, due to being too much obsessed with making errors, students will be too much reluctant to participate. Thus, teachers should be aware of when to correct errors and how to do that without any hurt and humiliation. In a learner-centered classroom, it should be better to correct errors, which students make unconsciously, whenever there is a gap of communication or when not treating the error will result in a misunderstanding of the idea

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expressed. Concerning the ways of how to correct errors, there are several techniques which the teacher, who is seen as the monitor, should choose from them according to the type of the error and task where the incorrect form of language occurs. Among these ways of correction we can state: self correction, peer correction and teacher correction.

7) Role play

This is another technique to vary the pace the lesson and to respond to the fundamental notion of variety in teaching. Teachers are advised to use the role-play activity in order to motivate their students and to help the less motivated learners take part in the lesson. Besides, certain tasks in the student's book are followed by a role-play activity where it becomes a necessity to undergo such an activity. As good examples of that we can state: the hide (item) and guessing game, dramatizing an interview of customer and shop assistant, doctor and patient conversation, etc...

8) Using flash cards, stories and songs in teaching

Realia and flash cards are considered as important tools in teaching especially a foreign language, since they play the role of a facilitator in teaching new vocabularies such as fruits, vegetables, clothes items, etc... Besides, they are very helpful in drawing especially beginners' attention to follow and match new words to items. In addition, realia is an authentic material that helps the teacher to overcome classroom artificiality. Creating stories with the students is another way of developing speaking and writing skills. Actually, creating stories is grounded in the students' ability to create a story from their personal experience. In creating stories some issues are revealed such as: a) fluency, b) whether the students have enough language to create the story, and c) accuracy.

Teachers are able to demonstrate techniques of using songs in different ways to teach grammar, vocabulary, pronunciation and community building because the students like songs and they motivate the students to learn the English language in an interesting way. Teachers can elicit students' ideas about the song through activities such as prediction, mind maps, word splashes, etc. Students discuss questions such as the feelings in the song, what will happen next, etc. and write their responses in an interesting manner. Students may write and present how the song makes them feel and then draw a picture of their feelings while listening to the song. Teachers respond to this presentation and ask questions. Then, feedback is provided from the group.

9) Using audio visual materials

Our schools are equipped with various audio visual materials such as cassette recorders, videos, computers, projectors, magic boards and many others, teachers should use these materials when teaching. Indeed, they should include the appropriate material

to use while planning their lessons. For instance, we should include a cassette player in a lesson based on listening, while we need to include a computer in any e-lesson or a lesson about designing a website or an internet page about your school. Whereas, we can use an overhead projector in presenting writing drafts for classroom correction or to read.

10) Using the L1 in the EFL/ ESL classroom

Analysis and results

Should we or shouldn't we use the students' first language (L1) in the classroom? This is one of the questions which most divides EFL/ESL teachers, whether they are for it or against it. The main argument against the use of the L1 in language teaching is that students will become dependent on it, and not even try to understand meaning from context and explanation, or express what they want to say within their limited command of the target language (L2). But there are other, historical reasons why the use of the students' mother tongue went out of favour. Initially it was part of a reaction against the Grammar-Translation method, which had dominated late 19th and early 20th century teaching, and which saw language learning as a means towards intellectual development rather than as being for utilitarian, communicative purposes.

But, we can say that there are a few cases when we can resort to the student's mother tongue such as:

- When there is a gap of communication or total misunderstanding, since it can prevent time being wasted on fruitless explanations and instructions, when it could be better spent on language practice.
- It can be used contrastively to point out problem areas of grammar. For example, various course books, like Headway, now encourage students to translate model sentences into their own language in order to compare and contrast the grammar.
- It can be used with beginners, when students are trying to say something but having difficulty, they can say it in their own language and the teacher can reformulate it for them.
- When students need to combine the two languages, for example in those lessons whose focus evolve around translation and interpreting.

In conclusion, motivation is an influential factor in teaching learning process. The success of learning depends on high or low motivation of students. It can drive learners in reaching learning goal. Therefore, motivation is the key of success in learning teaching process. High or low student motivation can be influenced by some factors. **First**, it is influenced by social life where students life. **Second**, it is influenced by the teacher. **Third**, it is influenced by the method used. **Fourth**, it is influenced by the learning environment.

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ACCOUNTING FOR THE ECONOMIC CLASSIFICATION OF INTANGIBLE ASSETS IN THE REPUBLIC OF UZBEKISTAN

Abstract: Questions and situations arising in the economic classification of intangible assets are analyzed in the article and practical conclusions are given.

Key words: intangible asset, patent, license, know-how, software, franchising, royalties, absolute and non-absolute right of use, licensor, licensee.

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Introduction

Intangible assets are considered, property objects that do not have material content used in the long term (over 1 year) in the process of production, performance of works, rendering of services and gradually transferring its cost to the cost or expense of the period.

According to NAS No. 7 of the Republic of Uzbekistan named "intangible assets", intangible assets mainly include the following:

1. Patents, licenses and know-how;
2. Trademarks, trade marks and industrial designs;
3. Software;
4. The Right to use land and natural resources;
5. Franchising;
6. Copyright;
7. Goodwill;
8. Other intangible assets.

Now let's analyze the issues and situations that arise during the economic classification of these intangible assets.

Analysis of Subject Matters

*NSB No. 7 "Intangible assets" (revised), registered by the Ministry of justice of the Republic of Uzbekistan on June 27, 2005 No. 1485 (in a new version). This Standard was amended by Decree of the

Minister of Finance of the Republic of Uzbekistan no. 9 - th 14 September 2012 no. 1485-3.

For example:

Question #1: What national standard is used to evaluate intellectual property objects?

Answer #1: Evaluation of intellectual property is carried out in accordance with the guidelines for the application of the national standard for property valuation of the Republic of Uzbekistan No. 13 "Valuation of intellectual property", registered by the Ministry of justice of the Republic of Uzbekistan on June 18, 2012 No. 2371.

Question #2: Does the right to use property included as a share in the authorized capital of the enterprise include in the composition of intangible assets?

Answer #2: the Right to use property, which is included as a share in the authorized capital of the enterprise, is included in the composition of intangible assets.

Question #3: in accordance with the main criteria for including assets in intangible assets, an economic entity does not intend to resell these assets in the future. In the opposite case, which account should account for the cost of creating these assets?

Answer #3: Otherwise, the cost of creating these assets should be accounted for in the 2010 "Main production" account.

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Question #4: According to NSB #7 "Intangible assets", as one of the main criteria for inclusion of assets in intangible assets, it is necessary that it is possible to identify these intangible assets. In accordance with what criteria are intangible assets identifying?

Answer #4: If an intangible asset can be separated, that is, if it can be separated from the enterprise, sold, given to someone, leased, and if it can be exchanged by contract or obligation (other than goodwill), then the intangible asset is considered identifying.

Question #5: how can production secrets be called differently?

Answer #5: "Know-how"

Question #6: are intangible assets the right to use the name of the place of production of goods under intellectual property objects?

Answer #6: The right to use the name of the place of production of goods for intellectual property are an example of intangible assets.

Question # 7: is the right to use land and natural resources an example of an intangible asset?

Answer #7: The right to use land plots and natural resources are intangible assets.

Question # 8: In accordance with the legislation, organizational expenses are not included in intangible assets?

Answer #8: On the basis of the legislative act of February 24, 2009, recognized by the constituent documents, organizational expenses (expenses for the organization of a legal entity) are not included in the composition of intangible assets in accordance with the order of the Minister of Finance of the Republic of Uzbekistan dated January 21, 2009 No. 7.*

Question #9: Are the intellectual and productive qualities of the company's employees, as well as their qualifications and ability to work, included in the intangible assets?

Answer #9: The intellectual and productive qualities of the company's employees, as well as their qualifications and ability to work, are not included in the intangible assets, since they are indivisible and cannot be used without their owners.

Question 10: Intangible assets with a non-exclusive right to use, i.e. a non-exclusive right to use intellectual property objects - are they included in the balance sheet of the enterprise as intangible assets?

Answer #10: Non-absolute right to use intellectual property objects are not included in the balance sheet of the enterprise as intangible assets, their accounting is maintained in the off-balance sheet account No. 015 "Received intangible assets for operation".

Question # 11: are licenses (permits) issued by authorized bodies for certain types of activities Included in intangible assets?

Answer #11: Licenses (permits) issued by authorized bodies for certain types of activities are included in intangible assets

Question # 12: what is the minimum period of validity of issued licenses to operate in the Republic of Uzbekistan

Answer #12: In Uzbekistan, licenses have been issued for at least five years for the implementation of activities.

Research Methodology

*Order of the Minister of Finance of the Republic of Uzbekistan " on amendments and additions to the national accounting standard of the Republic of Uzbekistan (NSB No. 7) "Intangible assets". Registered by the Ministry of justice of the Republic of Uzbekistan on February 14, 2009, registration no. 1485-1]. Tashkent, January 21, 2009, no. 7.

Question # 13: what types of licenses are issued for an unlimited period of activity?

Response No. 13: On the basis of the Decree of the President of the Republic of Uzbekistan of 16 July 2012 № up-4453 1 August 2012 on publishing activities, expertise of construction projects, architectural and town-planning documentation, design, construction, use and repair of gas and oil pipelines and oil products for an unlimited period of activity.

Question # 14: How much of the state fee and fee is paid to open an audit activity in the Republic of Uzbekistan?

Answer #14: to open an audit activity in the Republic of Uzbekistan, you must pay a state fee in the amount of four minimum wages and the amount of compensation in the amount of one minimum wage (on the day of payment).

Question # 15: How much does a license to transport passengers and cargo in urban, suburban, intercity and international transport cost per unit of vehicle in the Republic of Uzbekistan?

Answer #15: Since January 1, 2010, according to the Decree of the President of the Republic of Uzbekistan dated December 22, 2009 no.PP-1245, a license to transport passengers and cargo in urban, suburban, intercity and international directions per unit of vehicle, depending on its type, costs from 250 to 1000 us dollars.

Question # 16: If, as of February 1, 2018, we pay 2 minimum wages to the authorized state authority for reviewing documents related to the license, how should we display this economic process in the company's accounting?

Answer # 16

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Table 1.

№	Content of the business transaction amount	In Sumy	Debit	Credit
1	Displaying purchase expenses of the license as an intangible asset	344 480	0830 "Acquisition of intangible assets"	6690 of "other liabilities"
2	Displaying the payment for the license	344 480	6960 "other obligations"	5110 "Current account"

Question # 17: for Example, an enterprise must pay a state fee of 340 times the minimum wage once a year to carry out its activities, starting from February 1, 2018. How is this business process reflected in accounting?

Answer #17: in accounting, the amount of the state fee and the fee charged by the authorized state

body for reviewing the license are included in the total costs of the license.

In such a case, five-year state license fees as part of long-term and current expenses are recorded in the accounting as follows:

Table 2.

№	Contents of the business transaction	Amount (in thousand soums)	Debit	Credit
1	Display of the long term part of the expenses of the 5-year state license	292 808,0	0830 "Acquisition of intangible assets"	7920 "Other long term debt to various creditors"
2	Displaying the accrual of the annual license fees the current part of the long term liabilities	58 561,6	7920 "other long term debts to various creditors"	6950 "long term liabilities – current accountpart"
3	Display of annual payment	58 561,6	6950 "long term liabilities current part"	5110 "Current account"

In this case, the total five-year amount of the state fee is 292,808. 0 thousand soums. We will divide these liabilities into long-term (7920 "other long-term debts to various creditors" - 292,808. 0 million soums) and current part of long - term liabilities (6950 "long - Term liabilities-current part" - 58,561.6 million soums). After that, the annual current payment is made by reducing the funds (5110 "Current account»)

Question #18: for Example, the company included a license in the balance sheet, making out the payment of five-year state duties in the amount of 292,808. 0 thousand soums, as well as payment to the authorized state authority for reviewing documents in the amount of 344,480 soums (in February 2018, the amount of 2 minimum wages). How do we display these business processes in accounting in this situation?

Response No. 18:

Amount: 293 152 480

Debit: 0410 " Patents, licenses and know-how

Credit: 0830 "Acquisition of intangible assets".

Amount: 293 152 480

In this situation, the payment of five-year state fees in the amount of 292,808,0 thousand soums, as well as payment to the authorized state authority for reviewing documents in the amount of 344,480 soums

(in February 2018, the amount of 2 minimum wages) are included in the total license expenses. The license amounts will be credited from the credit of account 0830 "Acquisition of intangible assets", to the debit of the active account 0410 "Patents, licenses and know-how".

Question #19: for Example, the company paid the initial payment for the license in February 2017 (50,923,500 soums), and the second payment should be made on January 2, 2018 (recall that in Uzbekistan in December 2017, the minimum wage increased by 15% and amounted to 172,240 soums).

How do I display this business process in accounting?

Answer #19: in this case, we first charge the current part of long-term liabilities in the amount of 50,923,500 soums, i.e.:

1. Amount: 50,923,500

Debit: 7920 "other long-term debt to various creditors" Credit: 6950 " long-Term liabilities-current portion»

2. When we cover the current portion of long-term liabilities:

Amount: 50 923 500

Debit: 6950 " long-Term liabilities-current portion»

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Credit: 5110 " Current account»

3.in connection with the increase in the minimum wage, payment is made in the following order: 172,240 * 340 = 58,561,600 soums.

Amount: 58 561 600

Debit: 7920 " other long-term debt to various creditors»

Credit: 6950 "long-Term liabilities-current portion"

Amount: 58,561,600

Debit: 6950 " long-Term liabilities-current portion»

Credit: 5110 "Current account"

Question # 20: What is the accounting unit of intangible assets?

Answer #20: the Accounting unit for intangible assets is the right to an inventory item.

Question # 21: Which national accounting standard regulates the accounting of intangible assets in the Republic of Uzbekistan?

Answer No. 21: Accounting for intangible assets in the Republic of Uzbekistan is regulated by the National accounting standard No. 7 "Intangible assets", approved by order No. 35 of the Ministry of Finance of the Republic of Uzbekistan dated March 25, 2005.

Question # 22: what is royalty?

Answer #22: Royalties (from English royalty – royalties to the author of a book, play; deduction, percentage for each production, each sold copy) - a compensation (fee) paid within a specified period for the use of copyright, patent rights, natural resources, etc.

Analysis and results

In accordance with paragraph 20 of the national accounting standard of the Republic of Uzbekistan No. 2 "Income from main activities", royalties are recorded as payment for the right to use such assets as trademarks, patents and software . Such payments also include payments for the rights to use musical works, original recordings, and copyrights to feature films. These rights are generally recognized in accordance with the terms and conditions of the agreement between the parties. From a practical point of view, these rights of use during a certain period of use can be attributed to cost items through the straight-line method of depreciation. Transfer of rights for a fixed fee or for an uncompensated guarantee under an irrevocable contract that allows the licensor (right holder) to freely use these rights, and the licensee has no outstanding obligations. An example is a software

license agreement where the license representative (licensor) has no obligations after delivery. Another example is granting rights to show a feature film in markets where the licensee cannot control distributors and does not expect to generate further box office revenue. In such cases, revenue is recognized at the time of sale.

In some cases, receiving or not receiving royalty payments depends on future events. In such cases, revenue is recognized only after the event has occurred.

Question #23: what is meant by franchising?

Answer #23: Franchising translates as "franchise" in English, which means "privilege and ease"*Franchising describes the absolute right to use brand names and well-known trademarks for predefined rules and a fixed fee. From the point of view of insurance activity, a deductible is a condition of an insurance contract that provides for the insurer's exemption from compensation for losses that do not exceed a certain amount. Registration of franchising for accounting of financial and economic activities of enterprises of the Republic of Uzbekistan franchising (franchises) it is accounted for on account 0460 "Franchising", and their depreciation on account 0560 "franchise depreciation".

In conclusion, much attention should be paid to the fact that the economic classification of intangible assets requires a separate study of their national and international aspects. It should also be noted how intangible assets are recorded: with temporary use rights (royalties) or absolute use rights (franchising). Royalties include temporary use of rights under trademarks, patents, software, as well as musical works, original recordings, and copyrights to feature films. With the exception of franchising (franchise) refers to the absolute right to use from brand names and well-known trademarks for predetermined rules and a fixed fee.

If there is no evidence that the value of intangible assets can increase the future economic benefits directly associated with the assets, these costs should be recognized as a period expense in accordance with established national and international rules.

*Approved by the Ministry of Finance of the Republic of Uzbekistan on August 20, 1998 No. 41, NSB No. 2 "Income from main economic activities", registered by the Ministry of justice on August 26, 1998 No. 483. . ABBYY Lingvo x5 electronic dictionary. Issue: 15.0.511.0 article: 983/1. © 2011 ABBYY. All rights reserved.

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CHALLENGES IN UNDERSTANDING ISLAM: LITERALISM AND WRONG INTERPRETATION

Abstract: *Islamic Sharia was revealed with a certain purpose. It is obvious that without understanding the original purpose one will lead to negative consequences. Unfortunately, some literalist approach to religious issues, attempt to implement in life taking the Qur'an and Hadiths directly is becoming a reason of the multitude of problems. Deep understanding of the nature and content of religious provisions requires knowledge and responsibility. In this article author tries to examine core essence and development of early thoughts of maqasid al-sharia.*

Key words: *islam, literalism, articles.*

Language: *English*

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Introduction

Troubling events taking place in a number of Muslim countries in recent years are leading to irreparable consequences. The situation in countries such as Libya, Iraq, and Syria, as well as the instability ongoing for several decades in our region on the example of Afghanistan leaves people in disarray. Consequently, no progress can be observed in any area in belligerent countries, as they cannot participate fully in the political processes taking place in the world, in many cases, they cannot decide in their own favor, and become a puppet in political games. Unfortunately, the evil forces staging these tragic events employ the religious factor very skillfully.

In fact, Islam is directed at ensuring a humane, progressive, highly just and moral life. After all, peace is both Islam's literal and terminological meaning and goal. Peace is the main factor of the growth index of the human progress. Every action carried out in the name of Islam should be aimed at maintaining peace or preserving it. Scholars from the Muslim East are giving their refutations to the literalist ideas in the name of Islam based on blind fanaticism. Many prominent scholars of the Muslim world have noted with sadness from a number of tribunes of international scientific conferences that such fanaticism is leading to instability, conflict, war and

destruction, discord and most heart-rending to bloodshed.

Islamic Sharia was revealed with a certain purpose. It is obvious that without understanding the original purpose one will lead to negative consequences. Companions of the Prophet (peace be upon him) have also sometimes avoided literal understanding of the narrated words on worldly matters. They would even ask the Prophet "Is this revealed from Allah or is it your own opinion?", and if he answered "my opinion", the companions would utter their own views. If the Prophet (pbuh) agreed with their views, he would accept them and change his own opinion. For example, when the Companion named Hubab ibn al-Munzir proposed to change the residence of the troops to a strategically better place inconvenient for the enemies during the battle of Badr, the Prophet (pbuh) accepted his opinion and changed the residence of the troops [1, p.50]. There were many such situations at the times of the Prophet (pbuh). The Prophet (pbuh) himself had prevented from understanding some religious issues in the literal sense. For example, when the verse 187 of the Surah al-Baqara:

"...And eat and drink until the white thread (of dawn) becomes distinct to you from the black thread (of night). Then complete the fast until the

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sunset...”¹ was revealed, some Sahabas did as it was evident in the verse, the Prophet (pbuh) said: “If you think it is thread, you are mistaken!”, then he added “Absolutely not, it is the darkness of a night and the light of the day” [2, p.335-336].

Among the Rashidun Caliphs, especially, Umar (r.a.) had realized a lot of deeds taking into account the environment of his time. For instance, in the time of Umar, the Companions requested to divide the territories in newly occupied Egypt and Iraq among the warriors as booty. Their demands were clearly supported with the verses of the Holy Quran [3, p. 110]. But Umar (r.a.) in pursuit of general welfare rejected the distribution of towns and villages among the warriors, and referred to other verse of the Qur’an: **“And what Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger and for (his) near relatives and orphans and (stranded) traveler – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take, and what he has forbidden you – refrain from. And fear Allah, indeed, Allah is severe in penalty”** (Hashr, 7).

In another example, in the year of the famine in Madina, Umar (r.a.) has abolished the fixed penalty of cutting hand against those who steal [4, p. 190]. During the lack of opportunities for primary needs of the people, such as feeding oneself, the principle of justice in Islamic law was of greater significance than application of the penalty.

Umar (r.a.), like other Rashidun Caliphs used to make decisions after having understood the core essence of religious guidelines. For example, despite clear instructions from the Prophet (pbuh) of not including horses into the obligatory alms-giving (*zakat*) on the livestock, Umar (r.a.) collected taxes on horses as well. The fact is that during the governing period of Umar (r.a.) the prices for horses got even higher than that of camels for which alms-giving was mandatory [5, p.291]. In other words, Umar (r.a.) paid attention to the aim and meaning of the alms-giving. In spite of the fact that certain types of property mandatory to alms-giving are listed in the hadiths of the Prophet (pbuh), alms-giving above all embodies helping the destitute from a certain amount of wealth. All other mazhabs of Sunni Islam except for Hanafi school did not support this idea at first [6, p.12]. This condition does not give attention to the goal, but to the form available in the classic schools of Islamic law.

However, Umar (r.a.) has not supported the idea of giving attention only to the essence of provisions in Islamic law at all times. The hadith narrated from Imam al-Bukhari said the following: “Umar (r.a.) was

asked: Why are we supposed to circumambulate Kaaba with open shoulders despite Islam having been introduced in Makkah?” The main reason for the question was that before the conquest of Makka in the 7th century AH as Muslims were heading for umrah pilgrimage a rumor had spread among the people of Makka that the Prophet (pbuh) and His Companions lost their health in Madina fever. In order to show that these are unjustified words the Prophet (pbuh) ordered his Companions to circumambulate the Kaaba with rapid steps to manifest to the apostates of Makka that their bodies are full of strength and health by opening their shoulders. But Umar (r.a.) during his own governing did not pay attention to the aim of circumambulating the Kaaba in such form and said: “We will not cancel any of the habits common during the times of the Prophet (pbuh)” [6, p.13]. With this answer Umar had also confirmed the existence of unchanging principles of applying Sharia goals in practice. Later on, this principle was adopted by all law schools. One of the biggest scholars who studied Sharia goals in detail, Imam Shatibi, had noted in this regard: “It is required to consider worship related provisions literally, but on the guidelines related to secular issues the original objective is to be considered. But despite this, the scholars of Islamic law assert that objective based approach should not be contrary to the provisions of the sources” [7, p.6].

Dr. Muhammad Hussein Haykal writes in his famous book, “Umar al-Farooq”: “Owing to Umar having great faith and being consistent in following the way of the Prophet, he sometimes even if it was in apparent opposition with sources, would bravely rely on *ijtihad*². If there was no place remaining in the life of the society to implement the provisions, he would not implement it. When there was necessity in the life of society to interpret³ the sources he would interpret it. He had always had great interest to keep the judgements in harmony with the spirit of Islam and teachings of the Prophet Muhammad (pbuh) and in balance with the life of society” [8, p.37].

During the reign of the third Caliph Uthman (r.a.) a large amount of work had been done relying on the reality: all Muslims united over one copy (*mushaf*) of the Qur’an, and burnt others to prevent conflicts; due to large numbers of people at mosques the second call for prayer was introduced in Friday prayer services; and in some years collecting of zakat was limited only to animals and crop, whereas zakat on commercial and financial operations was handed over to alms-givers themselves, that is they calculated the dues themselves and paid to the entitled. The reason was that the conquests were expanding and there was

¹ This article cites verses of the Qur’an in English as per www.quran.com.

² A method used in qiyas (*analogy*) and ijma (*consensus of scholars*). Using of all capacity by a jurist to derive Sharia

judgments through qiyas from the main sources of Islamic law – the Qur’an and Sunnah.

³ Explaining a word different from its superficial meaning, illustrating internal meaning of the word and interpreting it.

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prosperity, thus there was no need for excess goods [9, p.48].

Caliph Ali (r.a.) introduced the requirement of paying *diyya*⁴ from bayt ul-mal (*budget*) to a criminal in case he died during the implementation of *hadd* or *ta'zir* punishments. This practice was not observed in the times of the Messenger of Allah (pbuh).

As we have seen, Rashidun Caliphs had also had the freedom of *ijtihad* without prejudice to the basic principles of the Islamic religion. They saw the core essence of Islam. Doing so they showed on their own examples that it is necessary to lead a life in a manner not contradicting with core essence of Islam taking into consideration the requirements of time and developing through moving forward based not on the return of the descendants to previous times in all matters, but based on the previous conclusions.

In fact, every innovation in our daily life in the spirit of Islam and if it is in harmony with the life of society by maintaining the balance with the teachings of the Prophet (pbuh), then it serves the real purpose. Changes not contradicting the provisions of Islam, progress and development are not prohibited in any of the sources.

Intellectual stagnation is a condition which had worried scholars of all times. Categories of people who dismiss the reality, support the literalist approach in every issue had been criticized in the book of Abu Muqatil al-Samarqandi named "*Al-A'lim wal-Muta'alim*" exemplified on the question and answer between Imam Abu Hanifa and his student. For instance, the student of Imam Abu Hanifa asked:

- I interact with people of different levels. God willing, I will start with those who in my opinion of the lowest level. Tell me the arguments to be used for them. I have encountered those who said "*Do not involve in this deed. For even Companions did not involve in any of these deeds. Do what they did*". These people can be likened to those standing in the torrid river and drowning because of not knowing its shallow places, and as if saying to stay where they are, and not look for shallow places.

Abu Hanifa:

- I noticed that you saw some of their flaws and seeking arguments against them. If they say to you "*isn't it sufficient for you, what was sufficient for Companions*", then answer them by saying "*If I were in place of the Companions, what was sufficient for them would be sufficient for me, but the Person who was with them, is not with me*". We encountered those who denigrate us and desire to shed our blood. Which one of us is guilty? It is impossible that we are not aware of this. We need to protect ourselves and our honor. Companions of the Prophet (pbuh) were like people who did not need weapons owing to the lack of those who struggled against them. But we encountered

those who denigrate us and find it right to shed our blood" [10, p.9]. Abu Hanifa criticized those who have superficial knowledge and do not comprehend the core essence, and pointed out that it is necessary to fight them with enlightenment and knowledge.

Scholars who emerged from our country had also faced similar problems in their own environments, understood the danger of literalist reading of religious guidelines and drew attention to the importance of the core essence. In particular, great attention given to the goals of the Islamic law – *maqasid ash-shari'a* – began to be reflected in the works of scholars belonging to 9-10th centuries AD. The first books written in this regard belong to the intellectuals of our country Al-Hakim al-Termidhi (d.932), Abu Mansur al-Maturidi (d.944), Al-Hakim al-Samarqandi (d.954) and Al-Qaffal al-Shashi (d.975).

Al-Hakim al-Termidhi's "*Kitab al-Salat va Maqasidiha*" elucidated the wisdoms of the pillars of prayer. For example, the purpose of praising Allah in the prayer is confirming the agreement of a person according to Al-Hakim. His book "*Kitab al-Hajj va Asrarihi*" is also a valuable book in this regard.

Abu Mansur al-Maturidi's "*Ma'akhith al-Sharai*" was also dedicated to the main purposes of Islamic Law. Al-Maturidi had also criticized some people who only pay attention to the literal reading without any consideration of the Qur'an's core significance. For instance, Abu Bakr al-Kasani (d. 1191) in the Chapter of Prayer (*Kitab al-Salat*) of his work "*Bada'i as-Sana'i*" quotes the verses 17 and 18 from the Qur'an's chapter "*The Romans*": "**So exalted is Allah when you reach the evening and when you reach the morning. And to Him is (due all) praise throughout the heavens and the earth. And (exalted is He) at night and when you are at noon**" and then goes on to narrate from Imam al-Maturidi: "*They (companions) have mentioned these verses as evidence for praying five times a day, if they were like some of the modern scholars, they would not understand anything else from this verse, but glorifying Allah*" [11, p.90]. So, Imam al-Maturidi also showed his disagreement with some radical literalist scholars who do not comprehend the core essence of the issues interpreting of the verses of the Qur'an on the basis of intellect and transmission (*naql*), and because Imam al-Maturidi worked out his system of theology based on these two foundations his views have not lost their power even today.

Al-Hakim al-Samarqandi expounded on deriving judgments viewing the literal verses of the Qur'an in his "*Kitab as-Sawad al-A'zam*" and said: "*It is not possible to give commentary by literal reading of everything in the Qur'an, because in many places of the Qur'an the literal meaning of the verses denotes different things compared to its concealed*

⁴ Blood money.

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meaning. *Fear Allah. Do not comment on the Qur'an based only on your own opinion*" [12, p. 133-194].

Al-Qaffal al-Shashi's "*Mahasin ash-Sharia*" is written in *fiqh* order, in which the significance and meaning of every *fiqh* instruction is expounded and illuminated. This book is also among the first jurisprudence works written on targeted approach. The prologue of the book reads:

"...I decided to write this book to manifest the beauty of the revealed law, its noble and spiritual meaning, and that it corresponds to healthy intellect. I have delivered my own opinions in form of answers to the questions of people who inquire about the wisdom of and reason for the judgements. Such questions may only be given by two kinds of people. The first group believes that the creation of the world belongs to the sole Creator and the truth of the prophet hood, they also believe that the wisdom of the judgement belongs to the Just and Omnipotent Allah, and He instruct only the good to his progenies.... The

second group of people gives such questions in attempt to prove the falsehood of the prophecy and to prove the lack of connection to the sole Creator or while recognizing the sole Creator, deny prophethood. This group of people, through proving the falsehood of the judgement lean on the logic consisting of producing belief in non-existence of the Creature that revealed the judgement..." [13, p.17].

Unfortunately, some literalist approach to religious issues, attempt to implement in life taking the Qur'an and Hadiths directly is becoming a reason of the multitude of problems. Deep understanding of the nature and content of religious provisions requires knowledge and responsibility. Those who do not possess over sufficient religious knowledge and expertise should not rush in this regard, they should inquire with recognized scholars, and avoid suspicious fatwas. After all, a person who follows ignorance, does wrong to himself and others.

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THE DEVELOPMENT OF THE NATIONAL COMEDY IN THE MODERN UZBEK DRAMA

Abstract: *At a time when there is an integration of various genres in modern drama, the creation of purely comedic works is an urgent issue. Uzbek playwrights currently have a unique experience and practice of creating a national comedy. It is this experience of creating a national comedy in modern Uzbek drama that has become a means of introducing the audience to the theater. This article examines the spiritual and artistic level of modern Uzbek national comedies.*

Key words: *comedy, satirical comedy, farce, national comedy, folklore and ethnographic spectacle, values, Uzbek drama, comedian.*

Language: *Russian*

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РАЗВИТИЕ НАЦИОНАЛЬНОЙ КОМЕДИИ В СОВРЕМЕННОЙ УЗБЕКСКОЙ ДРАМАТУРГИИ

Аннотация: *В то время, когда наблюдается интеграция различных жанров в современной драматургии, создание сугубо комедийных произведений является актуальным вопросом. Узбекские драматурги в настоящее время уже имеют своеобразный опыт и практику создания национальной комедии. Именно этот опыт создания национальной комедии в современной узбекской драматургии стал средством приобщения зрителей к театру. В данной статье рассматривается духовный и художественный уровень современных узбекских национальных комедий.*

Ключевые слова: *комедия, сатирическая комедия, фарс, национальная комедия, фольклорно-этнографическое зрелище, ценности, узбекская драматургия, комедиограф.*

Введение

В годы независимости ярко проявляется тенденция сохранения и развития ценностей и национального своеобразия, что стало возможно благодаря воспитательной функции. В этот период драматургии в большинстве случаев обратились к историческим пьесам и пьесам комедийного жанра.

«В переходном периоде к рыночной экономике многие темы стали объектами комедий. Отсутствовали преследование и давление на драматургов. Автор мог писать на любую тему, которая его интересует. Основная причина обращения к комедийному искусству состояла в том, что в комедийных произведениях освещаются события и действительность, которые

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происходят в жизни, поднимаются современные проблемы...» [6; 169].

Материалы и методы.

Именно благодаря комедийным произведениям зритель вернулся в театр. Пьеса "Чимилдик"¹ драматурга Эркина Хушвактова стала началом своеобразного направления комедии новой эпохи. Основу этой пьесы составляют национальные ценности, обычаи и обряды, которыми автор выражает общечеловеческую идею о прочности семьи. В каждой стране прочная семья является основой и гарантом развития общества. В пьесе «Чимилдик» автор обращает внимание зрителя на интересное событие. Тридцатилетний молодой человек женится на семнадцатилетней девушке. Жених соглашается на свадьбу с одним условием: он хочет увидеть невесту только на свадьбе. Отец сватает ему дочь своего друга, который тоже давно мечтает породниться с этим человеком. Однако девушка не хочет выходить замуж, так как у нее есть свои планы, мечты. В начале произведения свадебные обряды передаются музыкой и песнями. Эти обряды в основном присущи Кашкадарьинскому оазису. А поскольку автор пьесы родом из Кашкадарьи, он смог в совершенстве раскрыть суть и красоту этих обрядов.

Девушка не хочет выходить замуж, в результате чего происходит конфликт. Когда после свадебных обрядов они остаются одни и молодой человек хочет снять платок с невесты, чтобы увидеть ее лицо, девушка сопротивляется. Парень не понимает, что происходит, сильно нервничает, и в это время к ним за занавес входит Старушка, которая должна была всё уладить и согласовать. Именно Старушка и другие певцы обрядовых песен обеспечивают комический дух произведения. Они поют шуточные обрядовые песни, чтобы поднять настроение молодоженам. Старушка и её помощница поют, изображая жениха и невесту. Все это происходит перед молодыми, которые ещё не могут привыкнуть друг к другу. Композиция произведения составлена в виде представления в представлении, и участие в этом представлении веселой Старушки позволили создать комические сцены, раскрывая тем самым идею произведения. Чтобы смягчить напряженную обстановку между женихом и невестой, Старушка рассказывает анекдоты, дает советы. Она ухаживает, дав задание жениху рассказать невесте интересные истории.

История поздней женитьбы молодого человека раскрывается благодаря его рассказу о себе самом. Когда-то он был влюблён в одну девушку, но её отец отдаёт его любимую другому человеку. Их семейная жизнь продлилась недолго, молодые скоро развелись. Рассказав эту короткую историю, жених замолчал. Эта история заинтересовала невесту, и она спросила, чем всё это закончилось. Жених продолжил свой рассказ от третьего лица: молодой человек пришел к девушке и сказал, что хочет жениться на ней. Но девушка отказалась, потому что она уже один раз была замужем, и если она выйдет второй раз, то когда-нибудь он начнёт упрекать ее в этом. Как и у всех народов Средней Азии, у узбеков женщина считается честью мужчины. А мужчинам с детства внушалось беречь матерей, сестер и жён от дурных глаз, женщинам – беречь честь своего отца, братьев, мужей.

Жених всячески старался уговорить невесту, чтобы она осталась. И почти уговорил, но ему стало жаль девушку, и он отпускает её. В это время появляется Старушка, как защитница национальных ценностей, и говорит невесте: «Раз ты переступила порог жениха, ты считаешься замужней женщиной. Если ты отсюда уйдешь, то сможешь выйти замуж только за разведённого мужчину или вдовца. А люди будут думать, что тебя выгнали за бесчестие, и будут осуждать тебя за это». Невеста не соглашается остаться у жениха, но и не решается уйти. Потому что все, что она сейчас слышала, ей твердили с детства, и её моральные устои сформированы на этой основе. Рассказ жениха также сыграл определённую роль в принятии решения невестой.

Всегда во всех мировых религиях почитается человек и его достоинство. Во всех этих религиях семья считается священным союзом, где муж и жена должны любить и беречь друг друга до последних дней жизни, а также они должны и ревновать друг друга. Данное произведение указывает на то, что духовные ценности предков ведут к счастью потомков, и семья создаётся на основе духовной близости. Именно эта идея «проходит красной нитью» через все произведение.

“В комедии жизнь для того показывается нам такую, как она есть, чтоб навести нас на ясное созерцание жизни так, как она должна быть”[2; 59-60]. В таких комедиях, где интерпретируется общечеловеческая идея в национальном контексте, отмечается, что современные люди не выполняют должным образом моральные нормы, формировавшиеся веками.

¹Чимилдик – это понятие означает угол, где подтягивается занавес, за которым располагаются молодожёны в первые дни после свадьбы.

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В этом отношении заслуживают внимания произведения Х.Хурсандова “Умер, стал почитаемым!” и М.Юсупова “Чеча”². В первом произведении выражается идея уважения и почитания родителей при жизни, во втором произведении – поддержание позитивных, близких отношений с родственниками в различных ситуациях. Высокая идея драматургического произведения определяет уровень и художественной идеи. В этих пьесах драматурги интерпретируют свои идеи с помощью интересных событий и ситуаций. В пьесе “Умер, стал почитаемым!” старик Мавлян возвращается с похорон своего друга в удрученном состоянии, потому что единственный сын его друга не смог приехать на похороны отца. Если бы сыновья самого старика Мавляна были рядом, он без колебания обвинил бы сына своего друга в бесчестии. Однако, если трагедия случится с самим человеком, её опасность ощущается сильнее. Старик Мавлян последнее время часто думает о смерти, а его три сына и дочь живут в разных местах. Именно это стало причиной его волнения, и он придумал способ, как испытать своих детей. Старик решает объявить себя умершим, и к этой интриге приобщает свою жену Ойдин и друга Аваза. Они не хотят участвовать в этой истории, но старик обещает, что если они откажутся, то он проклянет их, и они вынуждены были согласиться. Псевдоинформацию о его смерти они сообщают детям. Через их отношение к этому известию автор раскрывает характеры и любовь детей старика. В этом их отношении комедия призвана обнажить сущность людей через смех и на этой основе исправить некоторые черты характера. Старший сын старика занимает на службе высокий пост. Перед своими сотрудниками он носит такую маску серьёзности, что сохраняет её и во время похорон. Вокруг него бегают или ждут любого приказа его прислужники, и он, не теряя своего горделивого вида, изредка глубоко вздыхает. Второй сын тоже занимает какой-то пост, он умеет поддерживать контакты с людьми разных должностей, и считается как бы “хорошим” организатором. Он быстро организовал похоронный обряд. Этим он хотел показать вышестоящим чиновникам, что он является мастером – организатором любого мероприятия. Третий сын – поэт. Пишет бессодержательные стихи, и тоже считает себя “хорошим” литератором, хотя никому нет никакой пользы ни от него самого, ни от его произведений. Может, поэтому его никто и не ценит. Единственная дочь более внимательна к своим родителям, чем братья. Но она тоже так привыкла к условиям жизни второй семьи, что

только ради какой-то пользы она выражает свою любовь родителям.

Во многих театрах Узбекистана осуществили постановку этой пьесы. В сценическом толковании пьеса превращается то в трагикомедию, то в фарс. В столичных театрах пьеса истолкована как трагикомедия и завершается смертью старика. В результате идея автора - «пожилых надо почитать при их жизни» теряет свое значение и шуточная игра старика превращается в его же трагедию. В областных театрах Кашкадарьи и Сурхандарьи это произведение поставлено как фарс. Автор произведения тоже назвал его фарсом. В таком толковании в конце пьесы старик Мавлян просит прощения у своих детей. Сначала дети старика были недовольны его шуткой, но потом простили и были рады, что он жив и здоров. Они делают правильный вывод о том, что пожилых людей надо почитать при жизни. С точки зрения общего направления события - это толкование можно считать правильным...

«Герои комедии – люди, отрешившиеся от субстанциальных основ своей духовной природы... Действие, производимое комедиею, – смех, веселый, то сардонический. Сущность комедии – противоречие явлений жизни с сущностью и назначением жизни»[2; 59].

В пьесе “Чеча” можно увидеть художественную интерпретацию жизненных противоречий. В самом начале автор показывает радостные дни двух семей, где родились двое малышей. Дед и бабушка первой семьи радуются тому, что их дочь родила и готовятся отметить это радостное событие. Они обсуждают, на кого же похож этот малыш, и каждый находит в нем что-то своё. Неожиданно к этой радости присоединяются представители другой семьи, потому что у них тоже в этот день родился младенец. Сначала представители первой семьи их поздравили, но тогда они еще не понимали сути конфликта. Вторая семья утверждает, что младенцев перепутали, и девочку, которую им дали, они хотят поменять на мальчика, которого взяла первая семья. Так между этими семьями начинается спор. Обе семьи считали мальчика своим и старались найти в нем что-то свое, а в девочке они не находили ничего похожего. Спорами, угрозами этих семей автор создает смешные сцены. И та и другая семья старались доказать свои нелепые догадки умными словами. Проблему решает Чеча, неожиданно появившаяся у Вахидовых (первая семья), которая рассказывает, что семьи Вахидовых и Захидовых являются родственными, их потомки были родными братьями, но во время войны по воле

²Чеча - жена старшего брата.

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судьбы они разъехались. Таким объяснением она как будто решает проблему. В произведении поднимается вопрос о том, что человек должен знать свое происхождение, своих предков, своих дальних и близких родственников.

В данных произведениях не встречаются ярко выраженные отрицательные герои. Конфликт в пьесах построен на различии мировоззрений персонажей и их отношении к духовным ценностям. В пьесах поднимаются проблемы, которые имеют место быть среди людей, эти проблемы связаны с их характерами, внутренним миром, мировоззрением. Авторы не осуждают ни одного из этих героев, потому что недостатки их не создают социальных проблем, поэтому эти произведения нельзя назвать сатирической комедией.

В современной узбекской драматургии созданы и сатирические комедии. Особенно этот жанр стал публичным в 90-е годы XX века. Этому была своя объективная причина. В эти годы страна переживала определённые экономические трудности. Сложные процессы переходного периода оказали влияние и на духовный мир людей. Как было отмечено выше, в сатирических произведениях критически изображаются люди с отрицательным характером. В комедиях проблема не завершается губительным финалом, как в трагедии. Однако нельзя отрицать, что поступки героев комедии не имеют социальной опасности. «Комедия есть воспроизведение худших людей, однако не в смысле полной порочности, но поскольку смешное есть часть безобразного: смешное – это некоторая ошибка и безобразие, никому не причиняющее страдания и ни для кого не пагубное...» [1; 53].

В действительности, в комедии раскрывается отрицательные характеры персонажей, но они ни в коем случае не являются таковыми. В частности, в пьесе «Ревизор» все герои отрицательные, но автор изображает их пороки комически. Софокл, например, резко осуждает своего порочного героя Эдипа, изображая его в различных ситуациях, и его ужасающая судьба глубоко потрясает всех. А Эдипа даже смерть не может спасти от такой трагичной судьбы. Самое страшное в том, что ему пришлось заплатить за содеянные грехи самим собой...

Когда речь идет о сатирических комедиях, созданных в годы независимости, необходимо отметить одну их особенность. Сатирические характеры этих произведений сильны в своей сценической интерпретации, однако сами авторы по-разному определяют их жанр. Театровед С.Кадырова пишет об этом следующее: «Каждое произведение должно иметь свое жанровое направление, которое определяется самим автором, и он должен оказать свое влияние на сценическое воплощение. Однако драматурги

свои произведения в большинстве случаев условно называют «унылой комедией», «серьезной комедией», «двухактной комедией», «фольклорно-этнографическое зрелище» и так далее. Этим автор произведения как бы полностью полагается на режиссера, доверяя ему самостоятельно определять жанр постановки. На практике режиссеры не утверждают жанр, предлагаемый автором, они полностью отрицают его, и предлагают свою сценическую форму» [6; 170].

Обычно выбор драматургом определённого жанра связан с формой и методом выражения поднятой им проблемы и решения этой проблемы. Если полностью не определяется вопрос жанра художественного изображения определённого события и идеи, то тогда теряется глубина воздействия мысли и средства изображения, и значит, цель не будет достигнута.

Пьесы С. Сирожиддинова «Жизнь за дверью» и С. Имомова «Черт и ангел» стали событием в девяностые годы. В этих произведениях автор язвительно смеется над проблемой потери духовного облика людей в связи с тем, что они, в конце концов, становятся рабами денег. В этих двух пьесах авторы используют мистику. В пьесе «Черт и ангел» можно увидеть новое толкование старой правды. Издавна известно, что черт толкает человека на ложный путь, а ангел всегда желает человеку добра. Все люди хорошо знают эту истину, однако они легко попадают в ловушку черта. Черт хвалится перед ангелом, возвеличивающим человека, что он может легко сбить с пути истинного любого человека. То есть он говорит, что создан именно для того дела. Между ними происходит спор, и они бьются об заклад. Черт на его глазах должен соблазнить человека. Старому спору берут в основу новые проблемы нового времени. Этим драматург хотел показать, какие трудности встречаются человеку на переходном этапе. В произведении показывается, как люди обманым путем, в частности женщины, становясь предприимчивыми, теряют свой духовный облик, как они разговаривают друг с другом бранными словами, искажая свое женское начало. Самое страшное оказалось в том, что люди любым путем стараются добывать деньги и теряют свой человеческий облик. Такая же проблема поднимается и в пьесе «Жизнь за дверью». Автор пьесы «Черт и ангел» назвал её современной притчей, а пьесу «Жизнь за дверью» – печальной комедией.

В пьесе «Жизнь за дверью» крупным планом изображаются люди, которые стали рабами своих корыстных интересов. Соседи используют поэта, у которого проявился необыкновенный талант. С одной стороны это можно считать естественным, потому что, когда рядом происходит что-то

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невероятное, не пользоваться этим было бы глупо. Автор берет этот вопрос за основу спектакля и с логической последовательностью развивает характер персонажей, которые окружают главного героя. Каждый может понять человека, который стремится достичь своей пусть даже корыстной цели. Однако невозможно понять человека, который готов на любую подлость для достижения этой своей корыстной цели. Один из героев пьесы – председатель махалли как будто заботится об обществе, но скрываясь за этой маской, осуществляет свой собственный замысел. Его сосед Равшан оказался еще более хитрым в этом отношении. Жена Равшана случайно узнала тайные дела поэта Бахтияра, и чтобы она никому об этом не рассказала, муж на два часа делает ее немой. Равшан, указывая на свою немую жену, просит высокую должность. Он думал, что жена останется немой на всю жизнь, и готов был пожертвовать ей ради высокой должности. Корыстолюбие жены Бахтияра стало неожиданностью в пьесе. Соседи, связав ему руки и ноги, заставляют его выполнить их требования, а его жена вместо того, чтобы защищать своего мужа, предъявляет ему еще больше претензий. Поведение людей становится странным, все их поступки были направлены только на достижение своих корыстных целей, и все это вызывает смех зрителя.

В пьесе «Жизнь за дверью» поднимается трагический вопрос о несчастьях людей в жизни, духовное одиночество, непонимание друг друга. Комические сцены дают зрителю возможность посмеяться, одновременно заставляя думать, что подобные события происходят часто и что таких корыстных людей становится все больше. В сегодняшнем мире все вопросы решаются с помощью денег, личность человека обесценивается, главенствует только материальное благосостояние, и это воспринимается множеством людей как абсолютная правда, и это обстоятельство становится общечеловеческой трагедией. Сатира должна раскрыть именно эту «абсолютную правду», должна вызвать смех сквозь слезы, зрители должны смеяться плакать. В новом веке в современной узбекской драматургии подобных произведений создано недостаточно. Жанр созданных произведений определен драматургами неверно. В частности, пьеса «Золотая девушка» Хайитмата Расула названа автором трагикомедией.

«Настоящая трагикомическая личность должна стать таким героем, трагедия которого определяются личными комическими чертами, внешностью, его отношением к жизни и людям, его стремлением осуществить цели» [4; 138].

Обычно в трагикомедии главный герой считается положительной личностью и поэтому

необходимо изобразить его сложную, трагическую судьбу. В пьесе «Золотая девушка» события происходят вокруг отрицательного героя Батыра, которому не чужды эгоизм, высокомерие, корыстолюбие. Здесь фантастические, нереальные события формируют художественный метод. Инопланетяне, желая освободить свою планету, хотят забрать к себе с Земли честного человека. За такую услугу они хотят подарить этому человеку золотую скульптуру красивой девушки. Услышав это, Батыр и его три жены хотят улететь в космос. Однако они узнают, что, если человек имеет отрицательные качества, он может погибнуть в летающей тарелке. По этой причине люди, особенно Батыр, который считал своей обязанностью освободить чужие планеты, отказываются от этой поездки. Батыр вместо себя предлагает своего младшего брата Кадыра, которого он сам же и оклеветал. Инопланетяне, которые совершенно не знали лжи, удивляются тому, что люди, которые желали лететь на другие планеты, вдруг отказались, узнав об опасности. В пьесе автор хотел раскрыть отрицательные черты и внутреннюю психологию отрицательных героев, однако он не углубляется в психологизм и смешные ситуации создает как ситуативную комедию.

В современной узбекской драматургии важное место занимают и комедии, созданные посредством традиционных героев. В этом отношении привлекают внимание произведения И.Садыкова «Пять жён Афанди», «Проделки Насриддина», «Приключения Афанди», И.Жуманова «Новые приключения Насриддина», Ю.Азимзоды «Молодость Насриддина», Г.Алиева «Афанди и Азраил». Среди них пьеса «Пять жён Афанди» имела большой успех. Афанди бьется об заклад с шахом, что он сможет жить в согласии с пятью женами в одном доме, но увидев интриги женщин, которых отправил к нему шах, он оказывается в смешном положении. Он старается примирить всех своих жен, и хотя он сам по характеру находчивый и хитрый, перед женскими уловками сдается, потому что четыре женщины, присланные шахом, и собственная жена Афанди оказываются беспомощными и спасается бегством. Использование традиционных героев и определенных типов поможет драматургу при создании оригинальных смешных ситуаций. Уже по тому, что легендарный комический герой Афанди всем знаком, драматургу не потребуется много времени для объяснения характера этого традиционного героя. Спектакль начинается сразу с завязки, здесь экспозиция оказалась бы лишней. С другой стороны, для разнообразия интриги сторон в каждом происходящем событии появляются трудности создания диалога с этим мудрецом. И если автор произведения мастерски

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создает такие ситуации, произведение обогатится неожиданными и интересными событиями.

В последнее время в узбекской драматургии раскрываются темы, связанные с межнациональным сотрудничеством и дружбой людей различной национальности. В их числе можно назвать пьесы З.Солиевой «Заграничная невеста или свадьба по-бухарски» и Н.Аббасхана «Узбекский танец». Во многих театрах особенно популярна пьеса «Узбекский танец». Н.Аббасхан, учитывая общие черты формы и содержания, жанр своей комедии назвал трагикомедией. События, поставленная проблема и ее решение, характер героев и их стремления отвечают требованиям жанра. Узбекский парень Турсунбой служит в России и влюбляется в русскую девушку Марию. После его службы они приезжают в Узбекистан. Здесь девушку ожидало много трудностей. В связи с тем, что Мария и её новые родственники - представители разных религий, свекровь и невестка не могут наладить отношения. Свекровь заставляет ее соблюдать местные обычаи и обряды, но Марьям – Мария хочет жить по своим обычаям. Эти своеобразные противоречия между ними приводят к смешным ситуациям. Вместе с тем они не понимают языка друг друга, и это также приводит к комическим сценам: - так развивается цепь событий. Некоторые корыстные люди пытаются «подружиться» с Марией, но она старается избегать их и сближается со своей свекровью. Первое время она не может привыкнуть к обычаям и жизненным условиям, которые были ей чужды, порой ей хотелось уехать, но любовь к мужу заставляет ее преодолеть все трудности и она обретает своё короткое женское счастье. Её Турсунбой работает опрыскивателем ядохимикатов, и в результате сильного отравления умирает. Это становится страшным ударом и для матери, которая лишилась единственной опоры, и для Маши, которая лишилась любимого. Именно эта трагедия раскрывает настоящий характер свекрови и невестки. Не сразу свекровь поняла, что теперь сноха стала для нее дочерью. Из-за Турсунбая Мария оказалась здесь, но и после его смерти она не захотела оставить старушку, да и своих детей она воспитала в духе традиций свекрови. В пьесе жизнь Маши показана от возраста молоденькой девушки, до времени, когда она сама становится свекровью. В начале пьесы она предстает перед глазами читателя как человек, привыкший самостоятельно определять свой образ жизни, а в финале она становится, как и её свекровь, матерью-узбечкой. Если бы эти события были изображены как трагедия, зрители восприняли бы их пессимистически. Однако художественное произведение должно призывать человека к борьбе за своё счастье, к доброте, к терпению. Раскрытие трагических событий через смех

обеспечило оптимизм произведения. Здесь “комедия является пародией трагедии” [3; 164]. Жизненные трудности объединяют этих двух женщин с разным менталитетом, и этим автор показывает, что людей объединяют не внешние признаки, а их сердце и духовность. Здесь угнетение одного человека переключается как трагедия всего человечества...

В узбекской драматургии новой эпохи основная часть комедий написана на бытовую тему. Это с одной стороны вызывает сожаление, и в тоже время заставляет задуматься. В таких произведениях проблема и уровень конфликта ограничиваются только взаимоотношением свекрови и невестки, и это приводит к снижению качества комедии. Названия пьес («Стандартная невеста», «Невеста моей мечты», «Выбор невесты», «Стеснительная невеста», «Суперсвекровь», «У кого дочь, у того каприз», «Конкурс женихов», «Трехдневный жених», «Ловушка для свадьбы» и другие) говорят сами за себя. В действительности исходной точкой всякого произведения социального уровня основы проблемы составляет бытовитость. Однако только мастерство настоящего творца может поднять бытовитость до социальности. Хотя проблема касается только одной, отдельно взятой личности, ее надо обобщить и довести до проблемы общечеловеческой. Именно это определяет мастерство драматурга. Несмотря на все это существует парадокс, и этого нельзя отрицать. Не все бытовые произведения в короткий срок сходят со сцены. Многие из них становятся любимым спектаклем зрителей. Основная причина их живучести - в воспитательной силе. В их числе пьеса Эркина Хушвактова «Стеснительная невеста», в которой нельзя назвать положительным или отрицательным героем ни свекровь, ни невестку. Противоречие кроется в их позиции. У свекрови не получилось женить сына на девушке своей мечты, поэтому она слепой материнской любовью ревнует его к невестке. Однако она видит, что невестка - хорошая девушка, да и соседи хвалят её. Смех в пьесе основывается на капризах свекрови. Воспитательное значение пьесы проявляется в одной из сцен. Обычно в узбекской семье невестка, стесняясь свекра и свекрови, не может нормально поесть. Из-за постоянного чувства голода она быстро устаёт. В спектакле есть такая сцена: невестка испекла в тандыре лепешки, спрятала одну из них под одежду и хотела отнести в свою комнату, но свекровь это заметила, но виду не подавала, только заставила ее танцевать. Горячая лепёшка обжигает тело девушки, но ей нельзя не выполнить приказа свекрови, поэтому она начинает танцевать и оттого, что лепешка очень горячая, танец получается необычным. Это состояние невесты вызывает смех у зрителя.

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Однако в таких произведениях автор хочет только рассмешить зрителя, учитывая при этом его требования. Мысль, которая дается смехом, должна заставить зрителя думать и должна оставить впечатление на всю жизнь.

“Смешное сплошь и рядом носит, так сказать, элементарный характер, лежит на поверхности, для своего восприятия не требует специальной художественной обработки, образного выражения. Иное дело комизм. Для того чтобы его обнаружить, нужна особая чувствительность к противоречиям жизни, к жизненному комизму, способность к его образному осмыслению и выражению”[8; 29]. Многие считают комедию несерьезным жанром, однако писать произведение в этом жанре очень трудно. Обычно трагическое и плохое настроение быстро замечается и любого человека заставляет волноваться.

Люди, имеющие большой жизненный опыт, с улыбкой смотрят на людей, которые ради карьеры готовы совершить любую подлость. Они очень хорошо понимают, что все это преходяще, а суть жизни состоит в понимании самого себя в этом изменчивом мире. Издавна человек ищет свое счастье. Но не всякий понимает, что такое счастье. Задача комедиографов состоит именно в этом. Они должны заставить людей думать о жизни, о простом человеческом счастье. Ибо, «комедия не является простым смехом, она является сценическим произведением, раскрывает недостатки, изъяны, встречающиеся в обществе» [6; 5].

Комедии, созданные в современной узбекской драматургии, исходя из темы и формы, имеют целый ряд особенностей:

- изображение на национальной основе общечеловеческих проблем;
- поднимается вопрос межнациональной дружбы;
- сатирические комедии;
- комедии на основе традиционных героев;
- комедии бытового уровня, в которых основной конфликт происходит между свекровью и невесткой.

Что касается художественности созданных комедий можно отметить, что драматурги в своих произведениях постоянно ведут исследования над созданием образов и различных характеров. Правда, по пальцам можно сосчитать проблемные комедии, созданные в обществе. В этом отношении заслуживают внимания произведения, созданные в жанре драмы. Однако и в современных узбекских комедиях отображаются национальные особенности и духовные ценности. Прежде всего, авторы обращаются к

традиционным узбекским зрелищным элементам. Необходимо отметить, что данные элементы с большим интересом принимаются зрителями. При этом немаловажное значение имеет игра актеров, потому что они часто импровизируют, общаются непосредственно со зрителями. Это обстоятельство свидетельствует о должном высоком мастерстве актеров, и при этом всегда нужно соблюдать меру, иначе такое действие может навредить идейно-содержательному направлению произведения.

При создании комедийных пьес драматурги стараются сохранить своеобразный язык комедии и пользоваться им в полной мере. «Среди форменных знаков литературных жанров, важное место занимает художественная система и языковые нормы»[11; 226].

Заключение.

В комедии свой особый краткий, лаконичный и остроумный язык. Комедия не терпит длинных, подробных, философских рассуждений, но когда речь идет о своеобразном языке комедии, не всем персонажам обязательно разговаривать в одинаковом речевом стиле и форме. Кроме этого, в комедии, прежде всего, поднимается местный национальный вопрос, поэтому здесь необходимо учесть склонность к смеху на определённые темы, чувствовать его формы. Известно, что на Востоке, в частности в Узбекистане, основное место занимает смех, в котором слово является его основным компонентом. Тогда как в Европе существуют ещё и ситуативные комедии. Поэтому в узбекских комедиях юмор создаётся посредством слова. Здесь кроется одна опасность, т.е. можно потерять театральность драматических произведений. Известно, что драматические произведения основываются на действии независимо от принадлежности определённому жанру. Активность и целесообразность действия повышает качество и художественное совершенство спектакля.

Драматурги всегда стремились формировать национальный облик комедии, и в определенном смысле им это удалось. Однако драматургам до настоящего времени не удалось создать произведений, завершённых и в художественном, и в содержательном отношении. Наша эпоха же требует от комедиографов создания современных героев, которые могут стать образцом и которые будут бороться с человеческими пороками, призывая к практическим делам в развитии общества.

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METHODOLOGY OF WORKING ON ELEMENTS OF SYNTAX AND PUNCTUATION IN PRIMARY CLASSES

Abstract: One of the important tasks of the lessons of mother tongue in primary classes is the formation of the ability to use the sentence consciously when expressing thoughts. In this article, we will talk about the methodology of working on elements of syntax and punctuation in the primary classes.

Key words: syntax, punctuation, native language classes in primary classes, methods of working on the elements of punctuation, morphology and lexical, phonetics, and orthography.

Language: English

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Introduction

In primary classes, the knowledge given on syntax is divided into practical and theoretical knowledge. The practical study of knowledge on syntax begins in the period of teaching literacy and is continued even in the 4th grade. In the elementary class, the topics "sentence", "interrogative sentence", "command sentence", "emotion sentence", "simple sentence", "sentence fragments", "organized sections of speech", "exclamation points" are studied theoretically. On these topics, various exercises are performed.

Since morphology and lexical, phonetics, and orthography are mastered on the basis of syntax the work on the sentence in the study takes a central place. Speech is the main unit of speech, and students of primary classes learn the role of nouns, adjectives, numerals, pronouns, verbs, and their significant categories in our language on the basis of speech. Students also master the native language vocabulary on the basis of a sentence. The lexical meaning of the word and its derivative properties will be known in the word combination or sentence. The word will have one meaning in the sentence (it can express several meanings outside the sentence).

Methodist scientist T.G.Ramzayeva will be in five directions conditionally to work on the sentence in the primary classes:

1. Formation of the grammatical concept of the sentence (teaching the important signs of the sentence, which is the unit of language).
2. Teaching the construction of a sentence (work on the connection of words in a word combination, the grammatic basis of the sentence, the characteristics of the head and second-level parts, work on the declension and plural sentences).
3. Formation of the ability of students to use types of speech according to the purpose and tone of speech.
4. Ability to clearly apply words in a sentence.
5. In a written speech, the formation of the skill of correctly composing and writing a sentence (starting with a capital letter, putting punctuation marks).

These five directions of the work interact with each other, and each of them is discussed independently, with the aim of studying some aspects of the sentence. The formation of the skills for the study of speech and its use in speech is based on the continuous enrichment of the specific knowledge of students. If the reader knows what is new, then the need to report this news is born. He is looking for a

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more convenient form to express his opinion. Hence, from the demand for communication arises the need to perfectly master the sentence.

The topic "Gap" is studied in all classes. Knowledge of the signs of the sentence is deepened. Students move from the elementary idea of the sentence to the study of the main and secondary parts of the sentence, the connection of words in the sentence, the organized parts of the sentence - the unit of speech that expresses a thought.

The initial stage of working on the sentence corresponds to the period of teaching literacy. During this period, students are introduced to the important features of the sentence (expression of thought, pronunciation with a completed tone). Without knowing these features of the sentence, one can not formulate a sentence from words. If the pupils can not distinguish the head parts of the sentence, they do not know that a sentence is a holistic unit of speech. Possessive and fractional form the basis of the construction and content of the sentence. Therefore, it is better to conduct observation on the headpieces of the sentence in the period of teaching literacy.

As you know, the puncture is the sum of the rules for the use of punctuation marks.

"Punktuatsiya is also considered to be one of the important means of communication between people like writing." In the 2 primary classes, four punctuation marks are taught: a dot, an interrogative, an exclamation mark at the end of a sentence, as well as rules for the use of commas in organized, exclamation sentences. Despite the low number of punctuation marks that are taught in the primary classes, it is necessary for the teacher to regularly work on punctuation marks in each class.

When introducing small-age students with punctuation marks, the teacher first shows their use and position in written speech. Understand that the punctuation mark is important to express the idea correctly, understandable to others. For example, a holistic text that is not separated into sentences (with no punctuation marks) is taught in order to elementally familiarize with the role of the point; students are convinced that it is difficult to read such a text and understand its meaning.

Punctuation is based on the semantic, syntactic, and intonation rule. These three bases interact with each other. The letter is based on the content of the thought, which the writer will first describe when putting a punctuation mark. The content side of the speech also affects the construction of the sentence. Therefore, in teaching students the application of punctuation marks, it is based on the semantic-syntactic principle that determines the application of punctuation marks in a sentence.

Students of the 1st grade are introduced to practice with point, interrogative, and exclamation marks as soon as they teach literacy. Even if the

children do not read the "alphabet", they make a sentence by looking at the picture.

The teacher explained to them that in pronunciation one sentence is separated from the other by a pause, at the end of the sentence the sound decreases. Children, according to the instruction of the teacher, divide 3-5 sentences of small text into sentences and make sure that the pause (pause) between them helps to better understand the content of the story. They begin to learn how to pronounce the sentence correctly. This creates a meaningful and intonational basis for acquaintance with the introduction of a point to the end of the sentence. To prepare children for reading the sentence in advance, a drawing is used. For example, children compose a sentence, count the words in it, and them with lines under the guidance of the teacher.

The teacher understands the following content:

- In oral speech, we distinguish one sentence from the other by a pause (pause) (indicating each sentence as an accent). In books, gazettes, a separate sign - the point is used to indicate the end of the sentence, the need to lower the volume, and pause.

After a few lessons, the pupils begin to read the sentences. They understand that the point is a lowering, pausing character. When composing a sentence from a cross-section of letters, of course, point Cards are used. When students write a sentence, the teacher reminds them to put a point, examines the case. If a point is not placed at the end of the sentence, it is considered an error. Students explain why it is necessary to put a point with the help of a teacher. In this way, the ability to put a point at the end of the sentence is formed.

Interrogative and exclamation marks are also introduced in the period of teaching literacy. Children read the sentences stating the content of the request. Students are taught to read such sentences with the observance of the tone, that is, with an increase in the volume at the end of the sentence. The content and intonation of the sentence require an interrogative sign. To put an exclamation mark is connected with the fact that the students express the emotion of the sentence and read it in a separate tone.

In the process of studying the topics of the "sentence" section in the 2nd grade, students receive theoretical concepts about the point, interrogative, and exclamation mark.

And in the 3rd grade, the theoretical concept of punctuation marks is deeply studied. Since that time, students begin to understand that punctuation marks are placed at the end of the sentence on a syntactic basis.

It is taught to put a point in connection with the study of the subject of "Darak sentence", to put an exclamation mark in connection with the study of the subject of "interrogative sentence" and to put an exclamation mark in connection with the study of the subject of "exclamation sentence".

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In the 4th class, students will get acquainted with the task of commas in the sections connected with the counting tone when the topic "organized parts of speech" is studied. The teacher shows how to give a tone in a semicolon and a comma with a comparison by reading two sentences. For example, we learn our native language with love (at the end of the sentence the sound decreases, pauses). I, Ra'no, Alisher are also learning in love with other languages (I, Ra'no, after the words Alisher, the sound decreases a little, the continuation of the message is felt).

Students will also learn how to practice the use of commas in conjunction with the words but, in the context of an organized fragmented sentence.

In the elementary classes, students are practically acquainted with the use of dashes and two points by performing various exercises. During the period of teaching literacy, the teacher draws the attention of the students to the use of a comma, a hyphen, two points, teaches to observe these punctuation marks when reading the text. For example, apples, cherry, pear - fruit. The book is a spring of knowledge.

When performing the exercises of grouping words in the lessons of mother tongue, the teacher practically acquires 1-grade students with the laying of dashes and two points. The teacher shows that

before the specified words listed with specific examples, two points are put, each word is allocated with a comma. Bunda students say the name of the punctuation mark, the teacher begins to use them gradually, even if they do not remember. Before writing the text, the punctuation error is also picked up. Thus, the teacher develops a punctuation awareness in the students.

In order to fully integrate the rules of the use of punctuation marks into the students, to teach them the conscious use of punctuation marks in their place, exercises such as syntax-punktuatsiya analysis, putting the appropriate punctuation marks of the text in which punctuation marks are lowered, highlighting dictation, explanation, and interpretation of the use of punctuation marks in the essay are used.

Linking native language lessons with reading lessons is one of the methodological conditions for working on elements of syntax and punctuation. In these lessons, students learn expressive reading, clear use of the word, the correct formation of their own thoughts grammatically, based on their knowledge in the field of syntax. Thus, elementary schoolchildren's elementary knowledge of speech provides for the conscious use of speech in both oral and written speech.

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IDIOMS IN TURKISH LANGUAGES

Abstract: This article provides a comparative analysis of phraseological fusions and the use of idioms in Turkic languages on the example of Uzbek, Kazakh and Turkish languages. In addition, it highlights that each language has its own phraseological fusions, idioms, which are not found in other cognate languages and cannot be translated despite its cultural, geographical proximity, and belonging to a single language family.

Key words: Turkish language, phraseology, idiom, comparison, national identity, zoomorphic phraseology, national fund of language.

Language: English

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Introduction

Phraseologisms in Turkish languages have been covered in the work of researchers K. Babaev, G.Kh.Akhunzyanov, Ya.D.Pinkhasov, J.N. Dolganov, S.K.Kenesbaev, E.V.Mamuliya, J.Osmonova, Z.G.Uraksin, N.R.Ragimzade, Sh.Rahmatullaev, I.A.Mametov, B.A.Annamamedov, S.Jafarov, M. Ruzikulova, Sh. Usmonova and the peculiarities of phraseology in Turkic languages are analyzed on the example of phraseological units and idioms.

Idioms are considered to be a linguistic unit that is unique to each language and cannot be translated into another language. The idiom, being part of phraseology, has been variously defined by linguists. In particular, according to academician S.K.Kenesbaev, the peculiarity of the idiom is that it can not be literally translated from one language to another, and this is characterized by the fact that the components of the unit lose their meaning. [2, 6]

O.Akhmanova gave the following definition of the meaning of idioms in the "Dictionary of Linguistic Terms": *Idiom (Greek idiom - originality, individuality)* is a linguistic unit that reflects the national identity of a particular people. Idioms in Russian "идиоматизм, идиоматическое выражение", in French "idiome, idiotisme", in German "Idiom, Idiotismus", in Spanish

"idiomatismo". [1,162]. Or in Azim Khodzhev's "Explanatory Dictionary of Linguistic Terms" we find the following definition: Idiom (Greek "idioma" - a specific expression, phrase) is a phraseological fusion. [5, 41].

Turkic languages are among the languages with ancient and rich history. According to experts, the Turkic language group of the Altaic language family includes 27 Turkic languages. These include Uzbek, Kazakh, Kyrgyz, Turkmen, Turkish, Azerbaijani, Tatar and Bashkir languages. The study of the phraseology of these languages serves to identify important factors that reflect their national cultural identity. In particular, by comparing idioms from Turkic languages to Uzbek and Kazakh showed that national identity differs even among related languages. National and cultural identity is more noticeable in phraseologisms, especially in idioms, than in other units.

Analysis of Subject Matters

One study devoted to the study of idioms, G.N.Smagulova's article "The speech culture of modern youth (based on the materials of Kazakh phraseological units)" provides a linguocultural analysis of some phraseologies in the Kazakh language. [4, 5]. When the author interviewed modern Kazakh youth, they noted that they heard idioms of

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national importance only in the speeches of their elderly grandparents and did not know or misinterpreted their content. This indicates the urgent need to develop measures for the active use of idioms in the speech of young people who speak not only Uzbek, but also other Turkic languages. Especially in the current era of globalization, the integration of languages, as well as popular culture, the introduction of these units into the language corps at a time when the negative impact of the global network is growing, and thus the preservation and development of the national fund of the language is a requirement of the present time.

Also, the examination of idiomatic elements stored in the reserve of each national language on the scale of comparative and contrastive linguistics will allow to study the role of existing language units in the linguistic system of each language in its own layer, their relevance to the internal form of the elements of the national language in the future.

In particular, a comparison of Kazakh idioms with their Uzbek alternatives revealed the following. For example, “murnina su jetpeu” (*cannot get water to his nose*), which means very busy, can be equivalent to the idiom of “qo’li-qo’liga tegmaslik” (*two hands not touching each other*) in Uzbek.

The idiom “qoni qarayu” (literally: his blood becomes dark), which means to get angry, is equivalent to the Uzbek phrase “boshidan tutuni chiqdi” (*smoke came out of the head*) or “ko’zi qonga to’ldi” (*the eyes were filled with blood*). “Pichak keskendey tyilu” is used in the case of a quick and decisive solution of an event. Or S.K.Sansizbaeva in her article “Phraseologisms with zoomorphisms in the Kazakh and Russian languages” [3,] cites the phraseology that occurs in the Kazakh language and examines the existing alternatives in the Russian language.

We know that phraseologies, in particular idioms, are specific to that language, assimilated in the form of a stable compound, and differ in that they have a specific meaning for each language. However, some of the phraseologies given in our study have an interrelated semantic field for the Uzbek language. This is due to cultural, geographical proximity and belonging to a common language family. One of the common zoomorphisms for both languages is the phraseology associated with domestic animals such as camels, sheep, and rams. In addition to having common features, Kazakh phraseology has many aspects that are not found in Uzbek. Examples in the article show that some phraseologies in the Kazakh language are classified by S.K.Sansizbaeva as follows:

Zoomorphic phraseologies in the sense of amplification – “tyumedeydi tuyedey etip” - (literally: *to make a button like a camel*, the equivalent is – “*to make an elephant from a fly*” in Uzbek);

Zoomorphic phraseologies that describe the relationship between people – “it pen misiqtay turu” - (*to live as a dog and a cat*, in a non-peaceful sense);

Phraseologisms expressing necessity – “балык жоқта бақада балык” (*frog is fish*, for those who does not have fish);

Phraseologisms denoting profit and income – “Аспандағи сунқардан қолындағи турумтай артық” can be noticed in this phrase.

However, in our opinion, S.K.Sansizbaeva in her comments confused phraseology with proverbs. This leads to confusion in the study of idioms within phraseology.

Linguists such as K.A.Jafarov and G.A.Bayramov, who studied the national idioms of the Azerbaijani language, proved that the etymology of the existing national-specific stable compounds in the Azeri language goes back to the ancient Turkic language. In particular, G.A.Bayramov in his research “Phraseologically significant words in the work “Divanu lugat-it Turk” by Mahmud Kashgari” [4,12] studied phraseological units of general importance for all Turkic peoples.

Research Methodology

The modern Turkish language system also has idiomatic devices, which are used with the term “deyim”. When some of these idiomatic devices are analyzed, we see that they preserve national identity in terms of content, without denying the presence of elements found in other Turkic peoples.

For example, “ayvayi yemek” (*eating a quince*) means that something will end badly. For example, the sentence “Kredit kartimin limiti doldu. Bu ay da ode yemezsem ayvayi yedim” means “*My credit card limit has expired. It will be bad for me if I don't pay this month (I eat quince)*” [5,2].

In particular, it is appropriate to cite some examples of idiomatic units in the Turkish language:

“bir boltaya sap olmamak” (meaning in Uzbek or an alternative unit accordingly: “bir boltaga sop bo’lmaslik” *even not being a handle on an ax*) is used for people who do not benefit their society.

“pireye deve yapmak” (Uzbek meaning or corresponding alternative unit: “burgadan tuya yasamoq” *making a camel from a flea*) is used in the context of enlarging a small problem.

“göz boyamak” (meaning in Uzbek or a corresponding alternative: “ko’z bo’yamoq” *to dye the eyes*) is used in the sense of deceiving someone.

“Çıvı kesmek” (meaning in Uzbek or a corresponding alternative unit: “mix kesmoq” *cutting a nail*) is an idiom that means a person stays in the cold for a long time.

Baş ütölemek (meaning in Uzbek or a corresponding alternative unit: head ironing) - used for people who talk a lot.

“Araya bırını koymış” is an idiom that is used when someone is arranged to finish work through.

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There are also expressions in Turkish such as “eneklemek” - (“enek” - cow), *synek avlamak*, *dalga kechmek* and *çüvallahmak*, which can be translated into Uzbek verbatim, which is a ridiculous interpretation, but specific expressions of this language are used in folk speech, movies, musical texts, advertising posters.

The conclusion is that the idioms of Turkish, Kazakh, and Uzbek among the languages belonging to the Turkic language group reflect cultural, geographical similarity and belonging to a single language family. However, it was found that each language has its own phraseological fusions and idioms that are not found in other cognate languages. Conducting comparative, structural-typological and areal researches in this field opens the way to the solution of general problems of phraseological units.

Figurativeness and expression are characteristic features of phraseological fusion, which prevents verbal communication from monotony and “dry” speech. When idioms and phraseological confusions are specific to oral speech, they are formed from dialectisms, speech peculiarities, euphemisms. Idioms and phraseological units consisting of euphemisms are given in Anvar Omonturdiyev's “Short thematic euphemistic dictionary of words and terms related to livestock breeding”.

For example, can cite euphemistic idioms such as, “he has eaten from a high manger”, “has seen sheep droppings even though he has not seen the sheep itself” (child of a wealthy, prestigious family) [68]. Dialectal idioms can include idioms that occur mainly in dialects.

In addition, researchers on dialectal phraseology, such as T. Sodikov, H.Uzakov, N. Rajabov, M.Valieva, B.Fayzullaev, A.Ishaev, studied the dialectal phraseology of various regional dialects in Uzbekistan. However, according to Professor Ernst Begmatov, “the phraseology of the vernacular (folk language), especially the Uzbek dialectal phraseology, has not yet been studied in depth.” Idioms as a unit in phraseology are not specifically mentioned in these studies.

Idioms as mentioned above, differ from other phraseological units in that they do not correspond to the content expressed by the nationally adapted and contained components. The following idioms used in the speech of the population in Denau, Uzun, Sariasiya districts of Surkhandarya region were identified and these phraseological fusions were not found in the explanatory and phraseological dictionaries.

Table 1.

№	Idiom	Meaning	Place of use
1	“qo’li atala ichgan” - <i>hands eating atala</i> (a type of dish made of flour, oil, sugar and water)	slow and awkward, careless in movement	Denau district and Uzun district of Surkhandarya region
2	“pichog’i moyga botgan”, “pichog’i moy ustida” - <i>the knife is dipped in oil</i>	rich, self-sufficient, lucky	Almost all regions of Surkhandarya region
3	tovusning oyog’ini ko’rmoq” - <i>to see a peacock's foot</i>	looking for evil in everything	some areas of Sariasiya district
4	o’ndan to’qqizni urgan” - <i>he has hit nine out of ten</i>	used to describe a liar	Sariasiya district

Analysis and results

To add these phraseological units to the series of idioms, we have taken the following as a basis:

- 1) The difference between the meaning of the components and the real meaning of the whole idiom;
- 2) Use in a certain territory and national identity;
- 3) On the basis of compactness, idioms are considered to be as the template and there is no need for a separate explanation.

In addition, in EDUL (Explanatory Dictionary of the Uzbek Language) (1981 edition, 2 volumes) we took the following units as idioms:

(on page 44)

“**ammanning buzog’i**” - *my aunt's calf*, about a man who can't do anything, unable, who lacks ability in fulfil tasks.

(on page 238)

“**dumi xurjun**”, “**dumi xurjunda**” – *tail in the purse*, unbelievable, indefinite, lacking exactness (can be used for sentences or jobs)

“**dumini tugildi**” - *fired, made redundant*. “Roziq so’fi bir magazinga kechki qorovul bo’lib olgan edi. Undan ham ishkal chiqarib, dumi tugildi” – “*Rozik sufi became a guard for a shop. As he made trouble even in this job, he was fired.*” (“Shadows” by S.Abdulla)

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IMPACT OF CUSTOMER SATISFACTION ON CUSTOMER LOYALTY IN UPSCALE ETHNIC RESTAURANTS

Abstract: The purpose of this article is to investigate the impact of the service quality factors and the customer satisfaction on customers' loyalty and positive behavioral intentions in the context of the restaurant industry. The literature review part of the study has analyzed the key concepts of the quality, its dimensions and important features of the service sector. Moreover, the researcher has broadly examined the nature of the customer loyalty, its conceptualizations and segmentations. Reviewing the previous research papers on the topic of study assisted the author to identify that food quality, service quality, physical environment, perceived price and value have direct influence on customers' satisfaction with their dining experience. Moreover, it was found out that the customer satisfaction is one of the core determinants of the behavioral and attitudinal loyalty. The author has chosen the Good Earth restaurant as a case for the current study and conducted a survey among the randomly selected sample of customers. The findings of the primary research depict that the most of customers visit the restaurant once in two weeks and spend about 20 – 50 GBP per check per person. It was also found out that the current service and food quality, price, perceived value and physical environment of the restaurant are in satisfactory level. Moreover, the cross-tabulation analysis revealed that the customers who were satisfied with service quality and overall dining experience, showed high response rate for intention to revisit the restaurant in future and recommend it to others.

Key words: customers, restaurant, services, brands, market share, lower costs.

Language: English

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Introduction

In today's ever increasing globalization of services and brands, the markets and businesses across the world have become extremely competitive, so sustaining the current market presence has become the critical task for each company. As the national economies are growing in a different pace in all countries, businesses are finding it very challenging to track the opportunities for growth and predict possible threats. As the result, cut-throat competition has changed the view towards customers and the customer is now considered as the king in the business and creating a value for single customer and keeping them satisfied has become the core goal of each business. Soriano (2003) acknowledges that due to the customer's preferences and choice of company's products and services, the businesses operate and survive [1]. The author also highlights that the strong

marketing campaigns are being heavily used in line with various strategies to attract customers; however, these high marketing activities create huge financial costs to the businesses and do not always yield the expected sales and profits. Therefore, as the results show, the most favorable and realistic way of keeping the sales steady is keeping satisfied the present customers and retaining them loyal. Kotler and Armstrong (2010) mentioned that attracting new customers is fivefold times expensive than retaining present customers [2]. Therefore, the customer loyalty is defined as a deeply held commitment and considered a critical determinant of firm's profitability (Ladhari et al, 2011). Reichald and Sasser (1990) claim that a 5 % increase in customer retention can enhance profitability by 25-85 %, depending on the industry [3]. Authors admit that profitability results from growth in revenue and market share,

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lower costs of acquiring and serving new customers and increased productivity. Moreover, they suggest that the prime objective of the retention strategies should be zero defection of profitable clients, which is quite hard task, especially in service industry, where the level of consistency is difficult to achieve in each time. There have been many research papers conducted on identifying the customer satisfaction issues. However, Hyun (2010) admits that even the customers who recognized that they were satisfied with the company's product or service, do not always repurchase or intent to reuse them [4]. The research undertaken by Oliver (1999) shows that 85 to 90% of customers who purchased the automotive products declared that they were very satisfied with the product, but only 30 to 40 % of them decided to return to the same brand. Thus, the customer loyalty and retention is considered as a predominant factor to enhance the profitability of the company and sustain its market stand. So, the results of previous researches show that loyal customers should be kept as a competitive asset of the organization. The restaurant sector of the hospitality industry is one of the most competitive and evolving sectors (Ryu, 2012) [4]. As the life style patterns have changed drastically with busy working hours, eating out has become a common phenomenon in both industrialized and developing countries. Crotts et al (2008) highlights that the restaurant sector is thriving with broad range of segments such as fine dining, family style, fast-food, fast casual, ethnic and casual dining restaurants [5]. Each type of restaurant offers their customers a broad range of meals and specialized drinks and tailors their menu to specific customer segments. With the availability of wide choice of offers and alternatives, customers wish to taste a different meal each time and, thus do not build a patronage to a specific restaurant. This process creates a challenge for restaurant owners to track their sales and grow over time. Even the implementation of various marketing strategies and offers are not effective to ensure long term increase in sales and profits. Therefore, focusing on retention of current customers and keeping them loyal can aid the restaurants to build a basis for future growth and maximize their revenue. The primary purpose of the current research paper is to investigate the effect of service quality factors on customer satisfaction and customers' behavioral intentions in the restaurant industry. The researcher is going to review the fundamental attributes of the service quality which play pivotal role in creating an appealing dining experience, customer satisfaction and lead to customer loyalty.

Methodology: The research is an important part of the academic learning process and identified by Oxford Concise Dictionary as systematic and in-depth learning and analysis of sources and information with the aim of digging up facts and drawing new conclusions. The researchers admit the sophistication

of the research process as the way how the research is designed, structured and carried out highly impacts on the final findings and conclusions. Methodology refers to the theory of how research should be undertaken (Mark et al, 2009; p. 3). The core purpose of the applied research is improving the understanding of particular business or management problem and finding out a solution to it. Moreover, research helps to explore new knowledge limited to problem and come out with findings which are relevant to managers in organization

Discussion: Uncles et al (2003) propose that the customer loyalty is different from the brand loyalty and is something that consumers may exhibit to brands, product categories, services and activities. As a feature of consumer's behavior, the term of customer loyalty does not have a specific definition, but rather has three popular conceptualizations (Uncles et al, 2003). Model 1 - Loyalty as primarily an attitude that sometimes leads to a relationship with brands: Many researchers and field consultants argue that the true loyalty exist when the customers exhibit strong "attitudinal commitment" towards a brand (Foxall and Goldsmith, 1994 [5]; Mellens et al, 1996; Reichheld, 1996) [6]. This type of customer loyalty is established through strong long-term attitudinal relationship between the customer and the brand, which is based on the consistent set of favourable beliefs about the brand purchased. The attitudes can be measured by asking how much customers like the specific brand, how likely they would recommend it to others, to what extent do they consider themselves committed to it and what positive beliefs and attitudes do they have towards the preferred brand relative to competing brands. So the strength of these customers' attitudes is the core predictor of the future purchase intentions and patronage. The model has gained much conceptual support in the field of marketing and brand equity (Keller, 1998). Advertising and brand management practitioners also effectively use this model, as it assists them to formulate the strategies to enhance the customers' attitudes about the brand [7]. Ahluwalia et al. (1999) suggest that the attitudinal loyal customers are less susceptible to unfavourable news about the brand and therefore, it is considered to be a very profitable strategy. Glembler and Brown (1999) identified through the cases of Pizza Hut, Federal Express and Cadillac dealerships that as the number of loyal customers increase, the revenue-stream flowing from them becomes more predictable for the company [7]. The "attitudes define the customer loyalty" perspective reveals that the loyalty is a form of relationship between the customers and brands. Fournier (1989) describes the customer loyalty as committed and affect-laden partnership established between the brand and the customers. Besides the wide usage and application of this model, the critics have identified that the model is less effective to evaluate the importance of low-risky, frequently

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purchased items [8]. The second model is the most controversial, but supported largely by field data. Ehrenberg (1988) and Fadar and Hardie (1988) support the idea that the customer loyalty is measured as a result of previous purchase patterns of customers, rather than the commitment or preference towards a particular brand [8]. The results of their study reveal that customers are not 'monogamous' or loyal toward a single brand, but 'polygamous' and prefer set of brands in a product portfolio. Based on this perspective, the customer loyalty is defined as "ongoing propensity to buy the brand, usually as one of several" (Ehrenberg and Scriven, 1999). Through the trial of brands, customers return for a brand which gives a relative amount of satisfaction. Consumers buy the same brand again, not because of strong attitudes or commitment, but due to the unwillingness to spend much time and efforts to search for new brands. If the usual brand is out of stock, then the customer will go for an alternative or substitute brand from the product portfolio (Ehrenberg et al, 2003). The opponents of this model (Arnould et al, 2002) argue that even the combined strengths of behaviour and satisfaction are not able to result in customer without positive attitudinal relationships between the customers and brands [9].

The proposers of the Model 3, a contingency approach, describes that the best conceptualization of the customer loyalty is the relationship between behavioral and attitudinal factors moderated by contingency factors such as an individual's circumstances, characteristics and current purchase situation (Uncles et al, 2003). The individual circumstances include the budget effects and the time pressures. The individual characteristics involve an interest to variety, tolerance to perceived risk, the need to confirm and others. Purchase situation effects consist of product availability, promotions and special deals and the type of use occasion. This three factor

model is the result of the previous antecedents (weak prior attitudes and characteristics of the customer), contingency factors (the purchase situation and type of use occasion) and the consequences (the new updated attitudes toward the brands, intensions and purchase behavior).

Conclusion: Analysis of the three major conceptualization models of the customer loyalty reveals that their practical implication would be significantly different. (Uncles et al, 2003). The advocates supporting the idea that the loyalty is the result of the attitudinal approach (Model 1) strive to strengthen the emotional commitment of the customers to the brand by implementing persuasive or image-based advertising and personal service. Thus, as the result, the customers demonstrate strong commitment to a particular brand and do not consider switching to others. The supporters of the idea that the loyalty is merely a result of the behavioral approach (Model 2) suggest that most of the customers reveal split-loyalty to several frequently bought brands. Since it more challenging businesses to sustain their share of wallet, the adopters of this approach should strive to implement advertising to sustain the brand awareness and persuasion, provide wide distribution and match competitor initiatives. The advocates of contingency approach (Model 3) assume that the customer loyalty cannot be evaluated only by attitudinal or behavioral factors by influenced by individual factors such as purchase situations, user occasions and variety-seeking. As a practical implications, the adopters of this model into practice should try to avoid stock-outs, offer wider product assortment to meet different usage situations, provide extended opening hours and implement various sales promotions, discounts and deals. Thus, by responding to various customer demands, contingent factors, the businesses would have a chance to gain higher customer loyalty. (Uncles et al, 2003).

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STATISTICAL ANALYSIS OF DEVELOPMENT REAL ESTATE (example of a city of Tashkent)

Abstract: In given article questions of realization of the effective housing policy directed on social development of regions, the multifactorial statistical analysis and forecasting, qualitative housing and communal services, working out of effective mechanisms of development of housing and communal services, methods of a statistical estimation are considered. Improvement principles have been applied.

Key words: housing and communal services, the housing and communal services market, available housing, housing and communal services system, the private housing company, an engineering-communication and social infrastructure, economic and statistical aspects of housing and communal services.

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Introduction

Last years the close attention is given to maintenance of the population with habitation, maintenance with its qualitative utilities, achievement of social development, the effective organization and housing and communal services development. According to the experts the international project The Social Progress Imperative, now in a three of leaders of a rating of the Index of social development there is Norway, Iceland and Switzerland (indexes 90.26; 90.24; 89.97 accordingly), a rating (an index 59.55) [1].

By estimations of the international experts, habitation level in the world varies: in Norway - 74.0 m² per capita, in the USA - 65.0 m², in Denmark - 50.6 m², in many countries - 5-10m [2].

Carrying out of the effective housing policy directed on social development, the multifactorial statistical analysis and forecasting, qualitative housing and communal services, working out of effective mechanisms of development of housing and communal services, perfection of methods of a statistical estimation.

Within the limits of scale reforms in all spheres in the Uzbekistan the special attention is given to

development of social sphere, housing construction. In connection with increasing population, absence of high-grade habitation and qualitative utilities the further development of this sector in the future is necessary. In this connection in Strategy of actions in five priority directions of development of the Republic of Uzbekistan for 2017-2021 years development of a science, the literature, art and sports, perfection of the state youth policy is told about realization of target programs on building of accessible habitation, development and modernization of motor transport, an engineering-communication and social infrastructure, formation, culture [2,3].

The successful decision of such priorities demands working out of concrete measures on granting of habitation and qualitative state services to the population of the country by increase of economic efficiency of housing and communal services, perfection of system of statistics and statistical forecasting.

Thereupon one of the most actual problems today is the economic-statistical analysis of housing and communal services in the country, an estimation of the factors influencing their activity, and also working out of scientifically well-founded offers and

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the recommendations directed on increase of economic efficiency.

Housing and communal services are one of components of social statistics.

This area is one of the basic areas of studying of housing and communal services and living conditions of people who is subdivided into following subbands:

- Housing sector and the statistical; number of workers; statistics of use of habitation;

- Habitation condition - statistics of conditions. The primary goal of reforms in housing and communal services sphere is change of structure registration and statistics for a statistical estimation of arising processes.

- In particular: use of various patterns of ownership on habitation on the basis of private

partnership; maintenance ресурсосбережения in housing and communal services; the state support of investments into housing and communal services modernization;

- The account of real incomes of the population for transition to absolute payment of housing-and-municipal services;

- Formation of new directions in building of habitation and social objects; to raise efficiency of decision-making in cities and to enhance the responsibility for decision-making.

In the statistical analysis of the modern market of housing-and-municipal services subjective character of occurring processes

Table1.

	2010	2011	2012	2013	2014	2015	2016	2017	2018
Republic of Uzbekistan	427,7	439,5	446,4	457,9	466,2	477,1	490,8	507,5	521,2
Republic of Karakalpakistan	25,1	25,8	25,9	27,9	28,9	29,2	30,0	35,1	35,1
Areas									
Andizhan	25,8	26,3	27,0	27,6	28,6	29,3	30,2	31,1	31,6
Bukhara	24,7	25,0	25,0	25,0	25,9	26,2	26,5	27,4	30,0
Jizakh	15,5	15,9	16,3	16,8	17,3	17,6	18,0	18,3	18,6
Kashkadaria	38,2	29,8	40,3	41,2	41,5	44,4	46,8	50,4	53,1
Navoi	17,4	17,6	17,7	17,9	18,0	18,3	18,9	20,7	21,3
Namangan	33,0	37,0	37,8	39,9	41,0	41,6	42,9	40,5	41,3
Samarkand	45,0	46,0	47,0	48,3	49,6	50,9	53,1	55,6	56,8
Surkhan - Daria	28,6	29,9	30,2	30,5	30,7	31,0	31,3	31,7	32,2
Tashkent	38,8	38,7	39,1	41,1	41,5	41,8	42,5	42,8	43,7
Fergana	43,6	43,8	44,0	44,1	44,5	46,3	47,3	48,0	48,7
Khorezm	38,5	39,0	39,4	40,0	40,0	40,2	42,5	43,0	43,5
Sirdaria	11,4	11,3	11,7	11,9	12,2	12,3	11,6	11,5	12,1
City Tashkent	42,1	43,4	45,0	45,7	46,5	48,0	49,2	51,4	53,2

Table 2.

	2010	2011	2012	2013	2014	2015	2016	2017	2018
Available housing									
Total	427,7	439,5	446,4	457,9	466,2	477,1	490,8	507,5	521,2
Including									
Government	4,2	3,6	3,3	3,3	3,3	3,3	3,3	3,4	3,3
Non-government	423,5	435,9	443,1	454,6	462,9	473,8	487,5	504,1	517,9
On the average on each inhabitant(m ²)	15,0	15,0	15,0	15,1	15,2	15,2	15,4	15,7	15,8
City available housing									
Total	226.1	231.9	235.8	237.2	240.0	245.0	249.1	259.4	266.0

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Including									
Government	3,7	3,3	3,1	3,1	3,1	3,1	3,1	3,1	3,1
Non-government	222,4	228,6	232,7	234,1	237,5	241,9	246,0	256,3	262,9
On the average on each inhabitant(m ²)	15,4	15,4	15,4	15,3	15,4	15,4	15,4	15,8	16,0
Agriculture available housing									
Total	201,6	207,6	210,6	220,7	225,6	232,1	241,7	248,1	255,2
Including									
Government	0,5	0,3	0,2	0,2	0,2	0,2	0,2	0,3	0,2
Non-government	201,1	207,3	210,4	220,5	225,4	231,9	241,5	247,8	255,0
On the average on each inhabitant(m ²))	14,5	14,5	14,5	14,9	14,9	15,0	15,4	15,5	15,7

For considered years the available housing gain was observed in Republic of Karakalpakstan (139.8%), Kashkadria area (139.0%), Tashkent (126.3%), Samarkand (126.2 %) and Namangan (125.1 %) areas, however in Sir-Darya area, Navoi area and Dzhizak area of considerable changes in available housing it was not observed.

According to our analysis, areas with higher level of habitation, than national level, include Khorezm area (23.9 m²), Navoi area (22.0 m²), Tashkent (21.4 m²), Republic of Karakalpakstan (18,9m²). Areas with low level of the income per capita concern Andizhan (10.4 m²), Surkhan-Darya (12.7 m²) and Fergana (13.3 m²) areas.

From table 2 also it is visible that the share of not state available housing in available housing is high. For example, in investigated years their share made 99.0 %. We see it both in city available housing, and in rural available housing.

As a result of the analysis positive rates of increase in dynamics of city and rural available housing are noted.

For example, while the average index per capita in this area in 2010 year made 15.4 m², by 2018 year this indicator made 16 m² whereas in countryside it has increased with 14.5 m² to 15.4m² accordingly]4-6].

The economic-statistical analysis of housing and communal services in Tashkent shows that, first of all, as it is country capital, it has rather a dense population and urbanization processes in comparison with other regions. For this reason in Tashkent many apartment houses and industrial premises are under construction.

On the end of 2019 year of the investment into Tashkent, the centralized investments (budgetary funds, the state trust funds and credits) have made 50.7 bln. sum (Uzbek currency) that on 120 % more than in 2018 year. It is equivalent 26.6 % of total amount of investments. Also the decentralized investments (corporate funds, public funds, direct foreign investments and credits, credits of commercial banks) have made 139.2 bln. sum, or rate of increase of 139.8 % in comparison with 2018 year. These are 73.4 % from total amount of investments [7-9].

As of January, 1st, 2019 year in Tashkent 4522 private associations of proprietors of habitation in comparison with 2365 in 2010 year were.

In Tashkent also are 187 private housing companies [10-15].

The quantity of many- strayed residential buildings in available housing of Tashkent has increased with 9125 in 2015 year to 9 386 in 2018 year or has increased to261 [8].

Table 3. Multi room available housing of a city of Tashkent

Years	Quantity of apartment houses	The Constructed apartment houses			
		Quantity of houses, pieces	Quantity of rooms	The General useful area m ²	Space for habitation m ²
2015	9125	47	1807	179683	67473
2016	9125	102	3652	328190	153112
2017	9373	111	6116	426137	248131
2018	9386	226	11617	856183	499920

In article the economic-statistical analysis of activity of housing and communal services of Tashkent is presented.

Habitation level is defined as a floor space total area (m²) on one inhabitant, that is:

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Habitation per capita = (the General (inhabited) the available housing area on the end of the year (m^2) / (Number of resident population on the beginning of next year (person) (1)

On the end of 2018 year the habitation total area in Tashkent made 53.2 million m^2 , the resident population made 2509.9 thousand persons. The average person of a floor space makes 21.2 m^2 , that is: (53.2million. m^2) / (25099million habitant = 21.2 m^2

$$\frac{53,2 \text{ million.m}^2}{2509,9 \text{ mln. persons}} = 21,2 \text{ m}^2 \quad (2)$$

The centralized water supply of the population is a daily average water supply per capita.

$$T_c = \frac{T_{real}}{A} \quad (3)$$

Where T_c - a daily average water-supply per capita (in litres);

T_{real} - an annual water-supply for needs of the population and utilities (million cubic);

And - quantity of permanent residents and quantity of annual calendar days.

Annual water supply for needs of the population and public utilities in Tashkent makes 650.5 million m^3 . The city resident population this year makes 2509.9 thousand Persons, the quantity of calendar days in a year makes 365 days.

Mid-annual water delivery per capita in Tashkent makes 94.6 liters.

650.5 million cubic m^3 / (2509900x365) = 94.6 liters.

Within a year the share of a stream of sewage in the course of clearing is defined by the relation of volume of sewage treatment to all waste.

$$O_c = \frac{T_{oc}}{T_{yoc}} \quad (4)$$

Where O_c - percent of a stream of sewage, %;

T_c - Annual volume of the cleared sewage, m^3 ;

T_{yoc} - Total amount of sewage, m^3

The gardening factor is defined under the following formula:

$$K_k = \frac{y_k}{l_k} \quad (5)$$

Where, y_k - the area of green saplings, hectare;

l_k -The area, hectare.

The quantity of many-storied residential buildings in available housing of Tashkent in 2015 year has made 9125 whereas in 2018 year this indicator made 9 386 or has increased to 261.

According to Central administrative board of housing and communal services Tashkent city government 2018 year of the enterprise and association organization will spend certain work on maintenance of uninterrupted public service of the population and other consumers, to improvement of a technical condition of available housing and a territory accomplishment has grown.

According to Central administrative board of housing and communal services Tashkent citygovernment, in 2018 year, the municipal enterprises and the organizations within the limits of department will spend certain work on maintenance of uninterrupted public service of the population and other consumers, improvement of a technical condition of habitation and an accomplishment. The Total amount of services and the executed works as the enterprises and the organizations under control of Department has grown has made 315.3 billion uzbek sum.

It is necessary to notice that the analysis of activityhousing and communal services in Uzbekistan has revealed a number of problems and complicated questions.

For their decision the following is necessary:

Conclusion. It is necessary to notice that the analysis of activity housing and communal services in Uzbekistan has revealed a number of problems and complicated questions. For their decision the following is necessary:

1. Perfection of is standard-legal base for associations of proprietors of habitation; perfection of system of mutual relations of associations of proprietors of habitation, public authorities and local governments of citizens;

2. Working out of measures on the state support of house owners and their companies; Increase of level of management by habitation and service.

3. The statistical estimation of development of regional housing construction, in particular, cities of Tashkent, begins with an estimation of a role of regional housing-and-municipal services in system of housing and communal services of republic. Indicators of position of regional housing and communal services basically are measured in republican agency "Uzbekhousing and communal services" by the contribution of economic development of housing and communal services of republic.

A number of scientific offers on housing and communal services development in Tashkent are developed. They promote the following.

4. To accelerate civil work and to provide a high degree of quality on the basis of housing construction standard projects Reconstruction of the water drain and treatment facilities. Perfection of system of supply by pure potable water in settlements and the regional centers;

5. To give particular attention to landscape design in a city and its areas;

Maintenance of building of accessible and many-strayed habitation in city center and areas.

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PROSPECTIVE ANALYSES ON EFFECTIVE MANAGEMENT QUALITY AT PRESCHOOL EDUCATION IN UZBEKISTAN (Evidence from innovative curriculum and international practical standards)

Abstract: Implementation of innovation into education system were beneficial at all times. Emerging market and developing countries practice can best example for further learning at the field of preschool education management for Uzbekistan. Current article analyzes the structure and content of education quality management in the system of preschool education in foreign countries, the features, advantages, main directions, quality indicators of ECERS-R - a tool for international evaluation of preschool education organizations and draws conclusions. Main purpose of the research paper id demonstrates concept of new programs for obtaining prospective results. Outcomes can be drawn as an implementation ways and areas of the innovation methods and programs.

Key words: Education quality management, quality of preschool education, ECERS-R scale, ECDA agency, SPARK program.

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Introduction

The ongoing reforms in the pre-school education system of the Republic of Uzbekistan will lead to a change in the development trends of the sector in the near future. Currently, there is a change in the demand for educational services for preschool children in the regions, especially in large cities. Although the area (proximity of distance between MTT and home) remains the main criterion in choosing a preschool organization, many families have begun to focus on the quality of educational services. This is primarily due to the fact that many private and public-private MTTs have been established, with a significant increase in choice, making it possible for most families to choose an MTT with programs and conditions that suit their needs and the child.

In this context, it is important to assess and manage the quality of education in preschools in order to assess the results of investments in the preschool education system, to provide parents with the

opportunity to choose truly pre-school educational institutions. The research in this area analyzed the features of independent quality assessment systems in preschools in the United States and Singapore.

United States: NAEYC Standards and the Pennsylvania Experience. Almost all states in America have financial aid programs for early childhood education. Accordingly, their effectiveness needs to be determined and this requires first and foremost an assessment of the quality of educational services. This was the basis for the implementation of external evaluation programs for state-funded kindergartens and child development centers. The main coordinator of the implementation of these programs is the Department of Education General Administrative Regulations (EDGAR).

Literature review

Key to this focus has been the acknowledgement that investment in the early years, in both time and

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money, has been shown to be far more cost-effective than investments made at any other time [1], [2], [3].

In particular, the experiences of children in early childhood education and care (ECEC) have received considerable focus, partly as a result of the increased uptake and also as a result of policy initiatives and investment in this area. Many of these policy initiatives were due to the desire to improve labor participation rates, particularly those of mothers, but the positive developmental and broader societal impacts of increased ECEC exposure have become increasingly apparent [4].

Early interventions targeted toward disadvantaged children have much higher returns than later interventions such as reduced pupil-teacher ratios, public job training, prisoner rehabilitation programs, tuition subsidies, or expenditure on police. Later interventions, although important, are considerably less effective if these early foundations are lacking [5]. The incidence of these negative outcomes is significantly lower in the general population, and therefore the scope for savings is similarly dramatically reduced [6]. There is little reliable evidence on the relative contribution that each of these makes to a child's developmental outcomes [7].

In contrast, poor quality child care can produce deficits in language or cognitive development. Having nurturing, warm and attentive caregivers is the most critical attribute of quality in any child care setting, especially for younger children [8]. Although there may be some developmental benefits for other very young children from time spent in formal child care settings, there is also a potential for negative effects such as the emergence of behavioral problems later in childhood [9]. Therefore, has great potential to close academic performance and attainment gaps between children from different socioeconomic backgrounds [10].

Impact of child care quality, reported that in settings achieving higher levels of quality, children's cortisol levels dropped during the day, whereas cortisol levels remained high in poorer quality centers [11], [12]. The effects of attending preschool programs on promoting improved socio-behavioral outcomes were, however, found to have faded somewhat by the age of 14 [13]. Developing children's social competency and emotional health, and preparing children for a successful transition to formal schooling. These effects have been demonstrated to have significant economic and social benefits for the lifetime of participants [14].

Methods

The research reported in this paper was initiated by a literature review, followed by a ground theory and document study, with the aim to gather the

necessary qualitative data to properly address the research questions.

Research questions

1. International educational programs motivate management quality at preschool education in Uzbekistan;

2. Management quality can be effective by collaborative global practice at preschool education in Uzbekistan.

Results

As a rule, the assessment is based on test results and examination of children's academic skills: here it is important how the child came to kindergarten and how he graduated. The main parameter of the assessment is satisfaction with the quality of education and positive feedback from parents about the kindergarten.

The National Association for the Education of Young Children (NAEYC), the largest non-profit organization in the United States, has proposed an independent accreditation system for preschool education to set its own professional independent standards and help parents determine the best quality. Currently, NAEYC accreditation is an indicator of the quality of preschool education in the United States.

Of particular note is the experience of Pennsylvania, which has had a voluntary program to assess the quality of preschool education in the United States since 2002. The ECERS-R (Early Childhood Environment Rating Scale, Revised) scale is used as a tool for evaluating preschool education institutions [15].

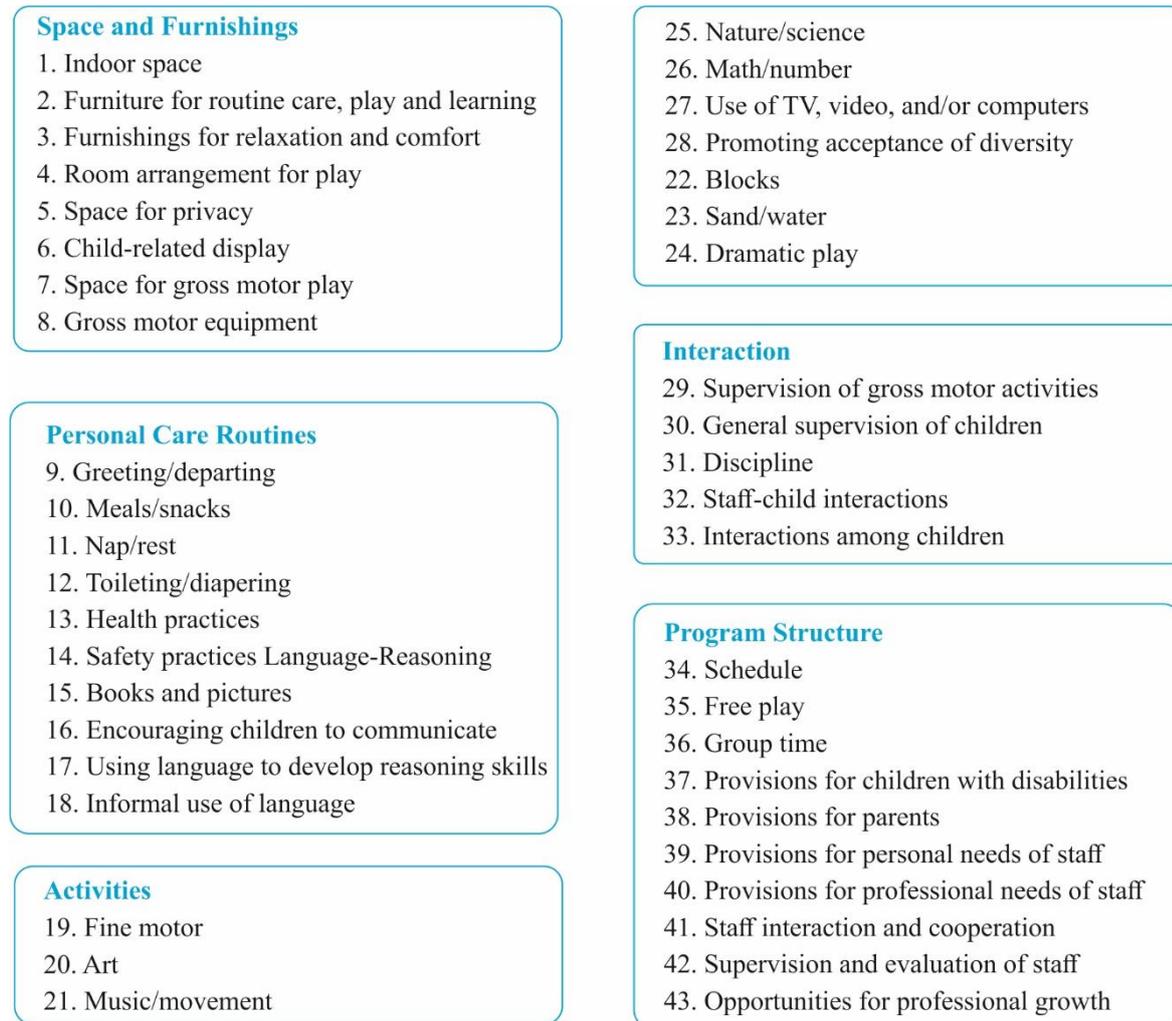
This learning environment assessment scale was developed by scientists at the University of North Carolina (USA, 1980) and has been tested and improved over several years.

The ECERS-R assessment scale allows assessment of a child in terms of the conditions created for socialization. The ECERS-R scale is positively rated as it does not depend on the characteristics of the country. In assessment, these methods are based on the "should be" criterion, which makes them a universal tool for assessing the quality of education. In addition, the scale is suitable not only for independent assessment, but also for self-assessment. It is also important that ECERS-R is primarily based on the laws of child development and that the assessment criteria are focused on assessing the learning environment rather than on the outcomes of the learners [16].

The ECERS-R scale is an observation scale that allows to evaluate a single specific educational group of a preschool institution, during the assessment the expert monitors the work of the group, determines the results according to certain criteria (indicators), interprets the scores [17].

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Picture 1. The ECERS scale consists of 43 items organized into 7 subscales [18]



Source: [http://static.pdesas.org/content/documents/Early%20Childhood%20Environment%20Rating%20Scale%20\(ECERS-R\).pdf](http://static.pdesas.org/content/documents/Early%20Childhood%20Environment%20Rating%20Scale%20(ECERS-R).pdf)

The scale conducts assessments in seven areas (created conditions, supervision and care, speech and thinking, types of activities, interactions, program structure, parents and staff). Each direction is further subdivided into indicators, which make up a total of 43 [19].

Indicators in the direction of the created conditions: equipment of a group room; furniture for daily care, play and exercise; recreational furniture; play area; area for personal use; child-related environment; a place for developmental games; tools for developing large motor skills.

Indicators for supervision and care: greeting / farewell; nutrition; sleep / rest; use of toilets; hygiene; security

Indicators of speech and thinking: books and pictures; encouraging communication between children; development of mental abilities through speech; daily use of speech.

Indicators in the field of activity: fine motor skills; art; music / movement; cubes; sand / water; role-playing games; nature / fan; math / calculation; use of television, video or computers; promoting diversity.

Indicators in the field of interaction: monitoring the development of major motor skills in children; general supervision of children (except for major motor activities); discipline; staff and children interaction; the interaction of children with each other.

Indicators in the direction of the structure of the program: agenda; independent play; group lessons; conditions for children with disabilities.

Indicators in the direction of parents and staff: conditions for parents; conditions to meet the individual needs of employees; conditions for meeting the professional needs of employees; employee interaction and cooperation; support and evaluation of staff performance; career growth opportunities.

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Each indicator is evaluated from 1 to 7 points, and their maximum sum is 301 points.

The ECERS-R scale meets the basic requirement of a modern high-quality assessment system: it assesses the state of the preschool organization's learning environment rather than the child's skills, which distinguishes this methodology from traditional methods. In addition, an expert working with this scale does not directly interact with children.

It can be said that the ECERS-R scale, focused on a specific goal and value, meets the state requirements for the development of primary and preschool children in the Republic of Uzbekistan:

The Pennsylvania Preschool Education Assessment System is tiered in nature. The name of the program stands for STARS (English Standards, Training / Professional Development, Assistance, Resources, Support) (standards, training and development, assistance, resources, support). Based on the results of the assessment, a number of stars from one to four can be assigned to preschools or a center: Two stars can be assigned to an organization based on a written application containing the required information. Three or four stars may be assigned to an educational institution based on self-assessment and evaluation by an external expert.

Thus, the difference between the different levels of the STARS program is as follows:

1 stars:

- The institutional education program meets the requirements of the Pennsylvania Early Childhood Education Standard and provides important steps for child development;
- parents receive a certificate containing all information about family and social security services;
- educators meet with parents during the registration of a child in preschool education institutions;
- when the child is ready to move on to the next stage of education, parents receive all the information and advice to ensure the best transition process;
- preschool staff make plans to improve their skills each year.

2 stars:

- at least half of educators have specialized knowledge in the field of early childhood development;
- educators arrange a meeting with the family when the child enters the preschool organization; take care of children's daily development and diversity;
- an annual teachers' conference is held to discuss the success of each child;
- once a year, children's achievements are assessed;
- educators plan children's day-to-day activities using the Pennsylvania State Education Standard;
- educators use standardized assessment scales (ECERS-R) to improve the child's developmental

environment and the quality of education in the preschool organization;

- the program provides special types of activities that facilitate the child's transition from one learning group to another;
- preschool educators are provided with at least two different social protection components, such as health insurance. This will reduce staff turnover;
- employees undergo additional training each year.

3 and 4 stars.

- at least half of educators must have a bachelor's degree in early childhood development. The rest must have specialized education at the secondary special level;
- educators arrange a meeting with the family when the child enters the preschool organization; cares about the daily development and diversity of children;
- every year a pedagogical conference is held to discuss the achievements of each child;
- assessment of children's achievements is carried out three times a year (the first 45 days after the registration of the child).
- educators use Pennsylvania education standards to improve curricula and performance appraisal systems;
- the quality of the learning environment is assessed annually using a standardized ECERS-R scale;
- the preschool organization works in partnership with the family and the school to ensure that the child adapts easily from family to kindergarten and then to school;
- kindergarten educators are provided with at least three social protections (for a three-star degree) and four social protections (for a four-star degree), such as health insurance. This will reduce staff turnover;
- employees undergo additional training each year.

Currently, more than 5,000 preschools in Pennsylvania are certified under the STARS program.

Singapore: SPARK Kindergarten Support and Independent Accreditation Program.

In Singapore, the term "early childhood education" refers to preschools and child care centers. There are currently about 600 kindergartens and 900 centers in Singapore.

Before the start of the new millennium, learning two languages and preparing for primary school education in Singapore was a priority before preschool education. The focus is on academic achievement and educational content.

However, as Singapore progresses toward building a science-based economy, the need to reconsider priorities in the areas of creative thinking, flexibility, and innovative approaches has become increasingly acute.

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The Singaporean government has recruited qualified professionals, including foreign ones, to radically change the situation and carry out radical reforms in the pre-school education system. As a result of the reforms, a number of programs have been launched to externally assess the quality of preschool education, the most common of which is currently the SPARK (The Singapore Preschool Accreditation Framework) program.

In April 2013, The Early Childhood Development Agency (ECDA) was established. It is an independent organization sponsored by two ministries - the Ministry of Education and the Ministry of Social and Family Development. The functions of the agency include working with key aspects of child development in kindergartens and child care centers [20].

Discussion

Nine fundamental reforms that we believe will significantly advance the evolution of our federally supported early childhood education system, improve child outcomes, and ensure system accountability, as well as operational consistency and greater efficiency. Specifically, we recommend that the government:

1. Partner with states to align early learning standards that define expectations for all early learning programs;

2. Invest with states to build assessments and assessment systems that demonstrate standards are being met;

3. Increase consistency, quality, and systemwide access to federally procured and federally required, locally procured technical assistance;

4. Implement a more consistent, state-of-the-art approach to high-quality professional development for existing staff and help determine the optimal set of skills and knowledge that should be imparted in preparation programs for early childhood program staff;

5. Improve early childhood data and harmonize reporting requirements to help increase knowledge of inputs and outcomes;

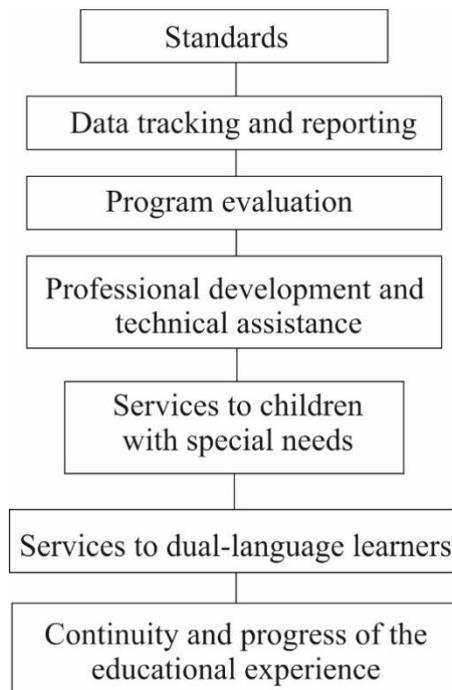
6. Promote the replication of successful strategies to build continuity from early childhood programs to kindergarten and continue to remove data and other bureaucratic barriers to successful continuity systems;

7. Build more federal, state, and local capacity to meet the increasing demand for culturally and linguistically appropriate services for children who are dual language learners;

8. Close the gaps in universal developmental screening across all federally supported early learning or care programs;

9. Require expanded early learning program participation as a means of boosting performance of failing elementary schools;

Picture 2. Prospective development ways for effective quality management in preschool education [21]



Source: Literature review of the impact of early childhood education and care on learning and development, Working paper. Australian Institute of Health and Welfare Canberra, 2015.

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Currently, this agency is engaged in the implementation of the SPARK program. The program has two main purposes:

- 1) assistance to kindergarten staff in improving the quality of education;
- 2) assist parents of preschool children in choosing an educational institution.

So that they pay attention not only to the territorial proximity of the preschool organization, but also to the quality of educational services provided in accordance with modern international concepts.

The SPARK program provides prestige and support to kindergarten leaders in the process of improving the quality of education to ensure the holistic development and well-being of children in kindergartens. The program sets development guidelines and at the same time helps organizations organize self-assessment more effectively.

The SPARK accreditation program is optional. Kindergartens and child care centers can apply for an assessment and certification at any time.

The program structure consists of four stages:

- 1) Registration and editing. Minimum standards for the performance of the organization are assessed.
- 2) Self-assessment. Once registered, it is recommended that all kindergartens go through a self-assessment phase.
- 3) Quality rating. At this stage, kindergartens determine what level of quality they are eligible for and check the results of the self-assessment using an outside expert's recommendation.

- 4) Accreditation. Based on the results of the external evaluation, a rating of kindergartens will be made based on the quality of educational services. Organizations at the top of the rankings receive a certificate.

The SPARK program supports five key aspects on the basis of which rating criteria are formed:

1. **Focus on the child.** Children thrive in a safe learning environment where learning depends on experience and age. Every child has different abilities, learning needs and interests. The high qualification and quality training of the educator ensures that each child fully discloses their abilities and creates a strong starting point for further education.

2. **Leadership skills.** Managers set development directions for the institution and employees. To solve problems in the field, good leaders need to adapt to a changing learning environment: to be aware of the latest development trends in pedagogy, to see and solve problems earlier than others. They should inspire and guide staff to implement the concept of kindergarten development.

3. **Professional reputation.** Educators shape children's behavior, revealing their potential as they grow older. Kindergartens need passionate educators who are ready to dedicate themselves fully to the profession, who are well aware of their responsibilities, and who are highly qualified enough

to engage the child in a meaningful, focused education. Educators must, on the one hand, develop children and, on the other hand, constantly look for opportunities for their professional growth.

4. **Goal-oriented innovations.** Working with preschoolers requires kindergartens to engage in innovative work and adapt to change. All updates should be in line with the concept of kindergarten development. If the kindergarten meets the requirements of the time and adopts innovative pedagogical approaches, it will provide an opportunity for children to acquire the necessary knowledge and skills in the future.

5. **Social partnership.** Relationships with family members and other economic entities in the community have a significant impact on children's learning and development. Kindergartens need to establish close partnerships with parents and the local community to ensure the full development of their children.

Currently, 409 of the 1,500 preschools in Singapore have SPARK certificates. 56 kindergartens have SPARK privileged certificates. It is the management of the educational process and its strong level, the implementation of an integrated program, the recognition of the existence of an effective learning environment that leads to the holistic development of the child.

The certificate is valid for three years. Modern research in Singapore shows that the SPARK certification is becoming a key criterion for parents to choose a kindergarten for their children, and this has led to a change in the public's need for a pre-school education system in general.

Based on the study, it is possible to draw a number of general conclusions on the quality indicators, which are primarily defined as guidelines for the development of preschool education institutions and care centers in countries with developed education systems.

1. In many cases, children's academic achievement is not a basis for drawing conclusions about the quality of kindergarten. Analysis of child outcomes is only included in partial assessment systems in the United States (from the countries analyzed). The central object of monitoring is "environmental indicators" - the organization of the educational environment, social relations, equipment, safety and staff skills.

2. The "Leadership" indicator is remarkable. It gets a lot of attention, especially in Singapore: whether the head of a kindergarten or care center has an organization development strategy during his or her career, how it is perceived by the community, and how that strategy is organizationally and financially supported. The initiative of the leader, taking responsibility for the larger team and educators is a key condition for improving the quality of education provided by the organization.

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3. Friendly relations of the kindergarten with the society, organizations and parents, the level of their participation in the life of the children's community is an important indicator of the quality of education.

Thus, the process of assessing the quality of preschool education in foreign countries is carried out not by officials or parents, but by independent organizations, qualified professionals in the field of preschool education, and the development of this quality and its results. identifies areas for improving educational services to meet development needs.

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Conclusion

As for the conclusion, as an important feature of external quality assessments in the U.S. and Singapore

is that they are voluntary: kindergartens and care centers decide for themselves how much to apply for and participate in the external assessment of invited professionals. This means that the process of preparation for certification itself gives a strong impetus to the development of the organization.

Thus, the foreign experience of assessing the quality of preschool education, which we have considered, helps to understand the need to form an internal system of independent examination of the quality of preschool education at the stage of developing new regulations and updating the social order for high quality education services. We do believe that current innovative standards and curriculum will promote better changes in management field for raising quality of the education at preschools in Uzbekistan. We will enrich and keeping best methodology for research current area in future.

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SIMILAR LEXIC-SEMANTIC FEATURES IN THE ACCENTS OF THE AZERBAIJANI LANGUAGE WITH THE MODERN TURKISH LANGUAGE

Abstract: In this scientific article were investigated linguistic features of joint lexical units in modern Turkish language and Azerbaijani, which mean the historical-comparative, typological, linguistic methods. Under the name of ethno linguistic analysis, first of all, note the features of the ethnic language, expressed in the lexicon of joint lexical units. Of course, ethno linguistic analyzes first of all, include the area, ethnicity, historical facts, the surrounding nature and so on. Lexical units as dialect and versatility have the superiority of Turkish words than the literary language. Ethno linguistic features of expressions as kinship, age, character, as well as the tradition and the way of life, shows that, there are joint lexical units in Turkish. Buy the way; these lexical units (even if they are subjected to certain changes) are in the same sense in the language of those nations.

Key words: dialects, language, word, meaning, lexical-semantic features.

Language: English

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Introduction

Accents and the dialects of the Azerbaijani language are rich in grammatical and lexical materials that share the lexical and grammatical structure of modern Turkic languages. Some lexical-semantic features of the Azerbaijani dialects used in the modern Turkish literary language are important in terms of studying the structural features of the modern language in the dialects, tracing the historical development of language units.

Although some specific features of Azerbaijani dialects are not observed in modern Azerbaijani, they are widely used in modern Turkish as a literary language fact. Common dialect facts with modern Turkish include parts of speech at the grammatical level of the language, general and special grammatical categories, as well as grammatical functionality of word-forming and substituting suffixes, word creation and other areas. Due to the semantic functionality of words, there are commonalities between the dialects of the Azerbaijani language and the modern Turkish literary language, some dialect words remain the same

as in the modern Turkish literary language, or the meaning is changed.

Academician M. Shiraliyev in his book "Fundamentals of Azerbaijani dialectology" [15] explains the facts of different dialects and makes comparisons with modern Turkic languages, dialects of Turkic languages. A. Huseynov, based on the common features between the dialects of the Azerbaijani language and the Turkic languages, writes that it is possible to speak of two great dialects of the Azerbaijani language in the territory of the Republic of Azerbaijan. In one of these dialects, the remnants of Kipchak-type language elements, and in other dialects, the remnants of Oghuz-type language system features are more noticeable [4, p. 298]. Comparisons show that the features of the dialect common to modern Turkic languages are widely expressed both in the Oghuz group of Turkic languages, and in the Kipchak, Bulgarian, Karlug-Uyghur, Uyghur-Oghuz groups in the Turkic languages.

Although phonetic, grammatical and lexical features are studied in separate researches, the

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common lexical-semantic features in the dialects of the Azerbaijani language with the modern Turkish language are not widely analyzed.

Materials and Methods

Semantic transitions of figurative meanings in joint dialects with the Turkish language include the following areas: - Observed during the transition from the concept of an object to the concept of subject. The word "Törpü" in accents of the regions of Agdam, Garakils, Shusha, Barda is expressed as "equipment with huge endings", in the Goychay and Shemakhi accents "saw", in the Turkish language in the same form "saw", in accents of the regions Agdam, Shusha translates as "fidget, uncontrollable, rude."

In this example, the word "törpü" ("saw") expresses the meaning as a synonym for "sharpened, pointed", but along with this, does not mean the subject. Only in accents in the Shusha and Agdam regions, do these concepts fulfill the function in the last third of the additional meanings of this compound in the form of "uncontrolled, rude, bloodless, incoherent, and uncultured". For example: "Törpü dəyməmiş adamda mərfət olmaz" (accent of Shusha);

- There is a change in the names of clothes to the concepts of places and locations. In Bilasuvar accent, the word "yaxa" means "side", in Turkish "side", "shore";

- Transitions from words that express other beings to human understanding. "Hüthüt" in Turkish means "bird secretary"; in Ordubad accent "hoopoe"; Mingachevir accent is used in the sense of "rampant".

The vocabulary of the language increases, grows and enriches, especially with the growth of the cultural level of people who speak this language. In modern period languages with a developed vocabulary are considered rich. The overwhelming majority of new words in Turkic languages are formed by morphologically-synthetic, and some partially analytically-syntactic ways. The first way is the process of word formation in morphology is more productive in the Turkic languages and has characteristic features. From a historical point of view, the morphological method of forming words is a step in the syntactic method of creating words. Thus, the morphological process has arisen through the transformation of the word, which is a complex word. The essence of the morphological process in the creation of words is that new words are created by adding suffixes.

One of the reasons for synonymy in the joint dialects with the Turkish language is the change in the semantic relation of the Azerbaijani language. The word "dev" in Turkish means the meaning of "giant." The Azerbaijani version of this word in the Gazakh dialect also has the meaning of "big" and "rough". The word "hyrsyz" in Turkish means "thief" and from the phonetic point of view in the Jebrail and Zangilan dialects this word also has the same meaning. Or, in

Turkish, the word "kagan" means "strong" as in the Lenkoran dialect with minor changes, this meaning is preserved, and the word "thief" in Turkish in Agdash, Mingachevir is used as "strong." In addition, some words and phrases in the dialects of the Azerbaijani language, together with the Turkish language, retain their lexico-semantic features. For example, the words "giyar" and "damad" both in the Turkish language and in the dialects of such regions as Julfa, Ordubad, Zengilan and Quba mean "son-in-law", used in the forms "damat" and "guway"; and the word "hey" (Borchali, Kurdamir and Gazakh dialects) and "yay" (Guba and Ordubad accents) have the same synonyms in Turkish and have similar meanings (in Turkish, the word "iyi" is translated as "good", and the word "yey" means "even better").

Complex words in Turkic languages can be characterized as two or more independent lexical-semantic units with one stress.

Common Turkic words in dialect vocabulary form an important part. These words of the Turkish vocabulary are also used in other Turkic languages. Of course, the meaning of individual words in the dialects of Turkish and Azeri languages may differ from other Turkic languages. For example, in the Bilasuvar dialect of the Azerbaijani language, the word "köbək", as in the modern Turkish language, means "gender, family", but in Turkmen language is translated as "part of the body". The difference in lexical forms in comparable languages manifests itself as a result of semantic development in a given lexical unit. The word "aş" in the Western dialects of the Azerbaijani language, as well as in the Oguz accent (çobanaşı) has the same meaning "dish", as well as the constituent part of compound words in the form "aşçı", "aşpaz" is used in form "as" in Turkish, Tatar, Uzbek, Uigur, Kazakh languages. The words «dışqarı» in Agdam dialect, «dışqarı» in Basarkechar accent has the same value "is, far" not only in the modern Turkish language (dışarı), but also with the Turkmen (daşarı), Kyrgyz (dışqarı), Kazakh (tışqarı), Uzbek (taşqari) və but at the same time, unlike the literary language in dialects, it retained its traditional form with a suffix (-ğarı, -qarı).

Significance of research

In modern Turkish, the word groom means "groom" or "bridegroom" due to kinship with different people [17, p. 146]. In the Guba dialect, the word groom also means "groom". Jafar's son-in-law was unhappy (1, p. 320).

The word Bulgur means "grain" both in modern Turkish language and in Agbaba and Garakilsa dialects of Azerbaijani language [2, p. 66].

In the modern Turkic language, the self-return pronoun (meaning "own") is used in the pictures of the village, gand with small phonetic differences in the dialects of the Azerbaijani language Basarkechar, Sheki, Gazakh [1, p. 194, 275]. A common lexical unit

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is also observed in the dialects of the Azerbaijani language in some complex envelopes. In the Borchali dialect it means "grain grown from spikes spilled on the ground", in the Gazakh dialect it means "spontaneously", in the Gazakh and Sheki dialects it means "arbitrarily" (see: 1, p. 194). In the Kazakh dialect: "We know our customs very well" [1, p. 194].

The change of meaning of a lexical unit follows a line within the phonosemantic boundaries of the word, which in some words is more or less close to the previous meaning. The word in Baku, Jabrayil, Jalilabad, Julfa, Gadabay, Goychay, Imishli, Ismayilli, Lachin, Oguz, Saatli, Salyan, Shahbaz, Shamakhi, Shamkir, Shusha, Tovuz dialects, the word in in Goychay dialect means "voice" [2, p. . 524, 234]. It is also used in modern Turkic languages with a small phonetic difference (in Uyghur it means "sound", in Bashkir it means "sound", in Uzbek it means "sound" [15, p. 69; 17, p. 764].

In Mugan dialects the word deviates from its meaning and is the same word. becomes an envelope that is corrected by repetition and is connected with the concept of "ask".

When combining dialect vocabulary in linguistic literature, different principles are used. The vocabulary of a specialized dialect is classified as follows: correlative words that are used in the same sense and in different dialects of different phonetic composition; derivative derivative words with new meanings in different dialects; words that are not included in the dialect groups. It should be noted that among the joint dialect words there are such lexical units that belong to the last two groups of specialized dialects.

Distinctive signs of joint words in Turkish and Azerbaijani languages are manifested both in the lexical sense of the word and in the areas of distribution. Some words may be used in narrower regions, and another part may be used in relatively large geographic regions. From this point of view, lexical units can be combined into several groups due to their differentiation, functionality, and also their formation. Some common words with the Turkish language are found only in dialects, it is almost impossible to coincide with other words of our language. For example: "keyik" is used as "deer" (in Turkish and Tabasaran dialect), "düngür" (Borchali) - matchmakers, "böra" (Shamakhi) - dyushbara (dish), "damad" (Guba) son-in-law, "həmşirə" (Sheki) - aunt, "bulğur" (Agbaba accent, in the territory of Armenia) - glaze (cum), "köbək" (Bilesuvar dialect) - clan, family, "götürüm" (Nakhchivan) - sick man.

Conclusion

Common lexical units with modern Turkish language are characterized by different functional qualities in Azerbaijani dialects. While one group of words does not differ in lexical meaning, another

group of words undergoes semantic development. Even in this case, the connection with the previous meaning is not completely broken. Another part of the common lexical units in the dialects of the Azerbaijani language both remains stable in meaning and changes in meaning. The common lexical unit is used in the dialects of the Azerbaijani language as a compound word. The word Haqqannasi means "honestly, really" in Agsu dialect, and the word is approached with modal words in terms of meaning. Haqqanis, the chairman was a good man [1, p. 212]. The second component of the compound word is typical for the vocabulary of modern Turkish. The word anne means "mother" in modern Turkish. The word gold, which means "red" in modern Turkish [17, p. 484], is used in the Aghdam dialect as part of a combination of grapes and means a type of grape. There are grapes, there are grapes, there are grapes [1, p. 215]. Although such words are typical for the vocabulary of modern Turkish, they reflect the phonetic structure of the Azerbaijani language. They are mostly characterized by sound substitution, increase in volume, decrease in volume, and displacement of sounds. Some of these features have historically been formed as a characteristic feature of Azerbaijani words. Therefore, some lexical units of the modern Turkish language may undergo phonetic changes in the dialects of the Azerbaijani language.

In Turkic languages there are often replacements of vowel sounds among themselves. For example, this phenomenon can be traced with the replacement of the vowel "a". We can easily observe it in different dialects, as well as in modern languages. Vowels are often replaced in the following cases as a-ə-e: For example: alça - alçə, axşam- əxşam, sabah-səbah, amma-əmmə, qaytar-qəytər, qardaş-qərdeş, arağ-ərəğ, qara-qarə, bağ-bəğ, qayış - qəyiş, ayaq- əyax and etc. Replacement of vowels a-e is often observed in different dialects and accents of the Turkic languages.

In modern Turkic languages, there is also a long version of "a" [a:]. The linguistic phenomenon peculiar to all ancient Turkic languages has been preserved only in several Turkic languages (turkmen, yakut, tuva, altai, khakass, shor, kyrgyz etc.).

The word musdukh is used in the Agbaba dialect of the Azerbaijani language (Oxchuoglu village of Agbaba region). It means "a small hole in which water collects." Interestingly, a word with a similar meaning is observed in modern Turkish with a phonetic change. In Turkish, musluk means "water tap".

One of the common lexical units is the word yogurt, which means "yogurt". Derbent manifests itself in Tabasaran dialects. To be yoghurt with milk jug [in Derbent dialect; 2, p. 550]. It is used in the same sense in Turkish [17, p. 992]. It is found in the language of "Kitabi-Dada Gorgud": "a bowl of yoghurt with nine bases without washing hands and face [6, p. 33].

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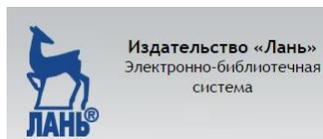
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