



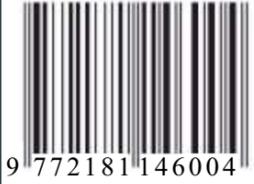
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SPECTROSCOPY OF A NON-LUMINESCENT ASSOCIATE OF INDIGO CARMINE IN SOLUTIONS

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Abstract:

Introduction. *The food dye Indigo Carmine (E-132) was subjected to spectroscopic studies. It is shown that conditions for their participation in Association processes are created in aqueous and binary mixtures of solvents. The absorption bands against the background of the hypochromic effect in their electronic spectra are determined. Experimentally and by quantum chemical calculations, it is established that the dipole moments of the Indigo Carmine dye in the excited state increase up to 40 % and they contribute to the appearance of a strong dipole-dipole interaction, which results in the unification of Monomeric molecules into an associate. The interaction force (van der Waals) leads to resonant splitting of electronic States and changes in the probability of electron transition from the main excited levels of dye molecules.*

Research methods. *The choice of binary mixtures of solvents was due to the fact that in one of the components of the solvents the dyes under study dissolved well, in the other they practically did not dissolve. Electronic absorption spectra were recorded on a Specord 50 SA spectrophotometer (Analytikjena Germany), the optical density was measured with an accuracy of 0.3% and high resolution in the range of 190-1100nm. Microscopic studies were carried out on a biological microscope KSO 5001-1 "Anjeon precision optics Co, Htd" (South Korea) and on an electron microscope (SEM) TESCAN Mira3 (Russia). The fluorescence spectra were measured using a setup based on two MDR-76 monochromators with photoelectronic recording.*

Quantum-chemical calculation of the electronic structure and distribution of charges on the atoms of Indigo Carmine molecules was carried out using the MOPAC 2009 software package by the AM1 semiempirical method with a standard set of parameters

Results and discussions. *It has been shown experimentally that an increase in the concentration of the dye in solutions with a constant ratio of binary mixtures water + dioxane is accompanied by a drop in their integral absorption capacity. The long-standing increase in the concentration of the investigated compound leads to an increase in the process of falling of the electronic spectra of the solution, with a hypochromic effect observed, similar to that of an aqueous solution of a dye. Based*

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on calculations, it was shown that for Indigo Carmine, the angle $88,96^{\circ}$ i.e. close to 90° . The diagram of the arrangement of molecules in associates of the dye Indigo Carmine can be attached as parallel vectors.

Conclusion. *It is shown that an increase in the concentration of food dye in aqueous and binary mixtures of a solvent creates conditions for the association of Indigo Carmine identifying hidden bands of associated molecules. It is proved that the observed hypochromic effect during the association of Indigo Carmine molecules is due to resonant splitting of excited electronic levels under the action of the field forces of closely spaced food dye molecules. It was found that the ratio of the energy of the dipole-dipole interaction in the associate, " ΔE ", to the width of the Frank-Kondo electronic transition " $\Delta \varepsilon$ " has the ratio $\Delta E / \Delta \varepsilon > 1$.*

Keywords: *food dye, associate, aqueous solution dipole-dipole interaction, H-bond, van der Waals force, splitting of electronic States from the excited level.*

Introduction. Indigo Carmine, the synthetic food dye (E-132), is widely used in the food industry as a coloring pigment and in pharmaceuticals for the production of capsules of various preparations. The absorbance of the dye is in the wavelength range $\lambda=400-700\text{nm}$ with the maximum adsorption capacity $\lambda=625\text{nm}$ [1]. Unlike other dyes, Indigo Carmine has three leucoforms. These leucoforms were obtained using the superoxide technique, which was accomplished by electron transfer. In this case, the radical is formed due to the autooxidation of two superoxide dye molecules [1]. The resulting form of Indigo Carmine was used to identify urological diseases [2].

In contrast to a neutral dye molecule, it has a luminescent ability. The optimum value of the wavelength for the excitation of the luminescence of the dye leucoform has been determined. The corresponding excitation length was $\lambda_e = 270\text{nm}$. In this case, the maximum of the luminescence spectrum falls on the $\lambda_{MAX}^f = 410\text{nm}$. It was used by the method of luminescence analysis for the quantitative determination of the dye in the drugs used [3,4]. Considering that Indigo Carmine is a synthetic dye, the use of its highly concentrated form can lead to undesirable effects in the food and pharmaceutical industries. An example is the fact that effective adsorbents are used to reduce the amount of dye in industrial wastewater. Such adsorbents may include searches of mustard or fat-free mustard gas [5].

Indigo Carmine can also be used for everyday life in expensive spheres of technology. One of such applications is due to the fact that, for the oxidation of hydrazine, an electrode made of carbon paste with nanoparticles of titanium oxide (Ti_2O) is used. In these cases, the volt-ampere characteristic of the modified current of the weeding systems turned out to be linearly dependent on the concentration of the hydrazine moiety, which was detected using an Indigo Carmine dye. In this case, the efficiency of the electrode is enhanced by the content of hydrazine [6]. Indigo Carmine dye is also used to evaluate the effectiveness of chemotherapy in clinical treatments. The effectiveness of the use of Indigo Carmine dye increases in the case of used leucoforms [7-9].

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For the synthetic dye Indigo Carmine used in food technology and cosmetics in the form of concentrated solutions can be accompanied by the association of their molecules both in solutions and in capsules [10].

Determination of the spectral-optical characteristics of a dye in an associated state is one of the urgent problems of modern molecular spectroscopy. These studies will allow the development of a method for the effective use of the dye in various fields of technology.

The purpose of the study is to determine the conditions under which the dye E-132 is in an associated state. To determine the parameters of the associates and to establish the forces of interaction and the electronic nature of the associated molecules of Indigo Carmine in solutions.

Methods of the experiment. The object of the study was indigo carmine (E132), ChDA grade. As a solvent, bidistilled water, ethanol, dioxane, and acetone dimethyl sulfoxide (DMSO) purified were used according to a known method [11]. The choice of binary mixtures of solvents was due to the fact that in one of the components of the solvents the dyes under study dissolved well, in the other they practically did not dissolve. Electronic absorption spectra were recorded on a Specord 50 SA spectrophotometer (Analytikjena Germany), the optical density was measured with an accuracy of 0.3 % and high resolution in the range of 190-1100nm. Microscopic studies were carried out on a biological microscope KSO 5001-1 "Anjeon precision optics Co, Htd" (South Korea) and on an electron microscope (SEM) TESCAN Mira3 (Russia). The fluorescence spectra were measured using a setup based on two MDR-76 monochromators with photoelectronic recording.

Quantum-chemical calculation of the electronic structure and distribution of charges on the atoms of Indigo Carmine molecules was carried out using the MOPAC 2009 software package by the AM1 semiempirical method with a standard set of parameters [12, 13].

Binary mixtures of solvents were prepared in such a way that the concentration of the test compound remained constant and the ratio of the binary mixture of solvents changed. In the second case, the composition of the binary mixture of the solvent remained constant, the concentration of the dye changed. The positions of the absorption bands of self-aggregates were determined as Lorentz components as the total bands of monomers and dye associates.

The frequency of a purely electronic transition (ν_{00}) was determined based on the rule of V.L. Levshin using the mirror symmetry of the extraction absorption spectra [11]. Another method for determining (ν_{00}) is based on B.I. Stepanov's universal relation between the absorption and luminescence spectra

$$\frac{I_{\nu}}{\nu^3 \epsilon_{\nu}} = C e^{h(\nu_{00} - \nu)/KT}$$

where I_{ν}, ϵ_{ν} - is the emission power in relative units and the extinction coefficient, respectively, h, K - are the Planck and Boltzmann constants, respectively.

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Results and discussions. 1. Spectroscopic studies of self-aggregation. The performed spectroscopic study showed that the absorption spectra of the dye in shape and intensity in a wide concentration range of 10^{-5} – 10^{-8} M remain unchanged and they refer to molecules in the monomeric state (Fig. 1a curve 1.1¹ and Fig. 1b curve 1). An increase in the concentration of the studied compounds in aqueous solutions from $5 \cdot 10^{-5}$ to $5 \cdot 10^{-3}$ M leads to a significant deformation of the electronic spectra (Fig. 1 a, b). As can be seen in Fig. 1a, an increase in the concentration of the dye in the introductory solutions leads to a decrease in the integral absorption capacity (hypochromic effect). In this case, both bathochromic and hypochromic broadening of the absorption spectrum of the aqueous solution of the dye are observed. The observed deformations of the spectra can be explained by the following considerations. In the case when the dye (Indigo Carmine) is in a soluble medium, each dye molecule (E-132) is solvated by the solvent molecules. In such solutions, the molecule of the test compound will be in a monomer state. For multidimensional molecules, intermolecular interactions (MMI) are excluded. When the concentration of the dye increases in the solvent shell of the solvent, a volume with a high concentration of the dye is formed [14]. As a result of the Brownian motion of these multidimensional molecules, some of them leave the solvation shell. In this case, conditions are created for the appearance of an interaction MMI between the molecules released from the solvent shell of the solvent. The MMI molecule promotes the onset of the dye association process. The process of molecular association is accompanied by the formation of dimeric and more complex dye associates [15].

The process of molecular association leads to a decrease in the number of monomeric molecules. As a result, the absorption intensities of monomers decrease, resulting in a hypochromic effect in the adsorption spectra. This reasoning is confirmed by the temperature studies carried out. The result of temperature studies shows that heating the solution where the hypochromic effect occurs, an increase in the absorption capacity of the solution is observed. It was found that when heating a solution with associative molecules, the effect of heating to a temperature of 65-80⁰C (depending on the nature of the solvents used), the absorption spectra of the solution will be identical to the absorption capacity of the diluted solution related to multidimensional dye molecules. Using the results of temperature studies, the binding energies of the associates are determined [15]. According to this method, the binding energy of associates is determined by the equation:

$$\Delta H = \frac{RT_1T_2}{T_2 - T_1} \ln \frac{D_1(D_2 - D_0)}{D_0(D_1 - D_2)}$$

where R- is the gas constant, D_0 - is the optical density of a diluted solution in which the molecules are in the monomeric state, D_1 and D_2 - are the optical densities at T_1 and T_2 respectively. Calculations show that the binding energy values correspond to 16-20 kJ / mol.

For a detailed study of the process of association, provided excrement in a binary mixture of solvents water + dioxane (Fig. 1b).

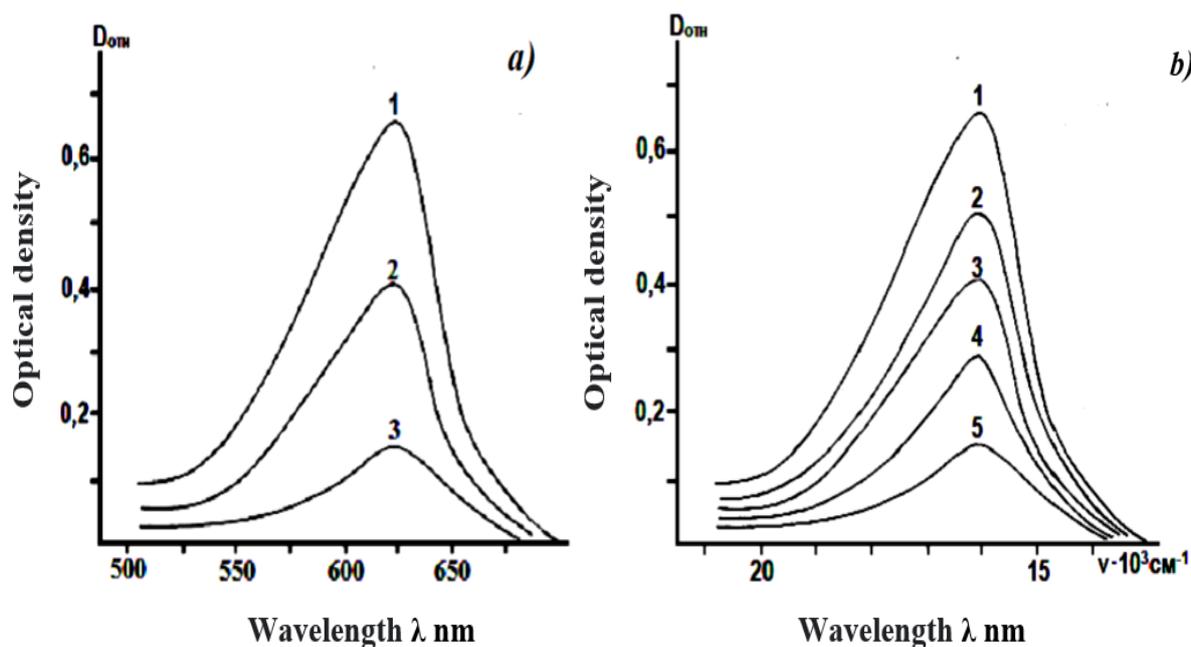


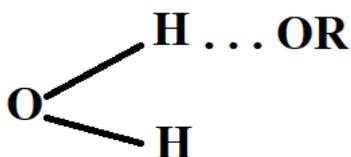
Fig. 1. The concentration dependence of the absorption spectra of Indigo Carmine in water $C=10^{-6}$ M (curve 1) 10^{-5} (1), 10^{-4} (2), 10^{-3} (3) M (a) and in a binary mixture water-dioxane (0,4:0,6) 10^{-5} (1), $5 \cdot 10^{-5}$ (2), 10^{-4} (3), $5 \cdot 10^{-4}$ (4), 10^{-3} (5) M (b)

As can be seen from Fig. 1b, while maintaining a constant composition of the volumes of the binary mixture of solvents water + dioxane (0,4+0,6) at a solution concentration of $C=10^{-5}$ M, the absorption spectrum in shape and absorption maximum coincide with the absorption spectrum of monomeric Indigo Carmine molecules (compare curve 1 Fig. 1a and b). It has been shown experimentally that an increase in the concentration of the dye in solutions with a constant ratio of binary mixtures water + dioxane is accompanied by a drop in their integral absorption capacity. The long-standing increase in the concentration of the investigated compound leads to an increase in the process of falling of the electronic spectra of the solution, with a hypochromic effect observed, similar to that of an aqueous solution of a dye.

Spectroscopy of Indigo Carmine Associates. The process of association of Indigo Carmine molecules was studied in solutions of a binary mixture of water + dioxane at a constant concentration of $C=10^{-5}$ M. The result of these experimental studies shows that, in the composition of binary mixtures, an increase in the insoluble component (dioxane) leads to deformation of the electronic absorption spectra with a hypochromic effect. The addition of the insoluble dioxane component to the dye solution leads to a decrease in the solvate energy due to the formation of a hydrogen bond between the hydrogen of water and the oxygen of the added components (dioxane). An increase in the proportion of an insoluble component leads to an intensification of the interaction process between the components of the solvents. In this case, the energy of the solvate weakens to such a level that the molecules of the solute are displaced from it, while there is an opportunity for direct interaction between the molecules of the solute. The expected decrease in the O-H stretching

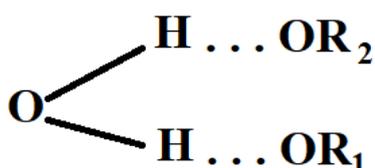
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vibration of water with the possible formation of a hydrogen bond is carried out with a dioxane molecule or two H-bonds.



The binding energies of the associates were also determined in the case of using a binary solution dioxane + water. To elucidate the nature of energy in binary mixtures, the association process was studied for molecules of arythylenes (AE) and arylpolythylenes (AP), which were model compounds for food dyes (PC). The research results showed that for solutions of AE and AP in binary mixtures to solvents (water + dioxane), a decrease in the absorption and luminescence capacity with a hypochromic effect is also observed. Heating ethylene solutions with a hypochromic effect is carried out by restoring the absorption capacity of monomeric molecules. An increase in the heating temperature of the solution to 75⁰C leads to a complete restoration of the absorption capacity of diluted solutions of the test compound. From the temperature dependence of the spectrum absorbed, the binding energy of the associimets was determined. The obtained values of the binding energy corresponded to 16-20 kJ / mol. However, in the structure of many molecules of AE, AP and food dyes, there are no groups that could form H-bonds are formed between the given pretexts that are binary mixtures of solvents with the components.

According to Chulanovsky's theory, natural water is interconnected by hydrogen bonds in the form of a kind of grid. In this case, the hydrogen of one molecule forms bonds with the oxygen of another molecule. These connections will appear in the form of a non-melting chain both horizontally and vertically [11].



The hydrogen chain and form a solvation shell around the monomeric molecules of the compounds under study. An increase in the temperature of the solution will lead to the rupture of the hydrogen bond chain and the monomeric molecules, as a result of their chaotic movement, will be in a non-solvate. In this case, the conditions for their unification by the forces of Van der Waals arise. Van der Waals forces can exist in the form of three components of forces. They can be dispersive, inductive and dipole-dipole interactions. Dispersive forces arise when the value of the premature index of the solvents used is different. For systems of the same solvent, they will remain unchanged. Inductive forces are manifested as a result of the creation of a condition by the appearance of an inductive charge. Dipole-dipole interaction form when polar molecules approach each other. Taking into account the above, for AE and AP molecules, the dipole moments of diamine-mixed and dinitro-mixed aryethylene derivatives were calculated theoretically. As a result of quantum chemical calculations, it was shown that for molecules of arythylenes and arylpolythylenes, the values of dipole moments are in the range of 2.0÷6.0 Db. In an

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excited state, these values increase by 40 %. [monograph Lambert]. On the basis of these considerations, it was established that the associations of food dyes are combined by dipole-dipole interactions of van der Waals forces.

Thus, we can conclude that the bond energy 20-22 kJ / mol refers to the hydrogen bond of solvent systems. Associates AE, AP, and PC are united by the dipole-dipole MMI of van der Waals forces.

In order to clarify the nature of the hypochromic effect in the processes of molecular association, first of all, the absorption spectra of monomers (curve 1) with bands of associates of dye molecules (curve 5 in Fig. 1) obtained in binary mixtures with a higher concentration of the dye (Fig. 1b) were normalized.

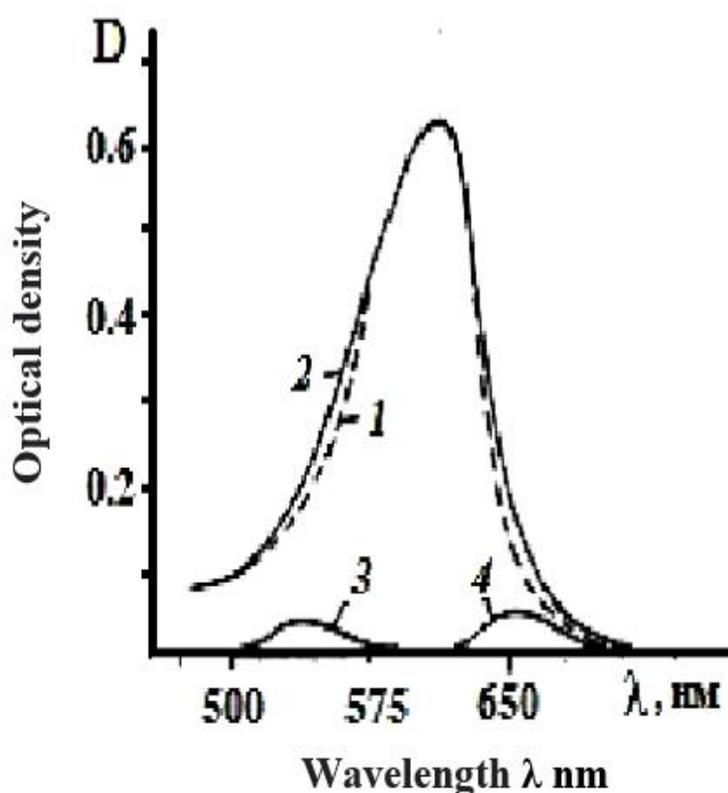


Fig. 2. Absorption spectra of monomers (1), associates (2) and algebraic difference (3,4), Indigo Carmine molecules, as well as a diagram of electronic transitions of its monomers and associates

In the process of normalization of the spectra, 3 it was taken into account that long-wavelength and short-wavelength broadening of the spectrum with respect to the band of monomeric dye molecules are observed for the Indigo Carmine associates. However, in these cases, the apparent bands of associates turned out to be hidden.

The results of the comparison of the normalized spectra are shown in Fig. 3. As can be seen from Fig. 2. To the algebraic sum of the bands of monomers and associates appear in curves 3,4 (Fig. 2). Curve 3,4 are the Larintsev's components of the total bands 1 and 2 (Fig. 2). The 3,4 bands are hidden, broken components that form in trace exciton interactions. Excitonic interactions occur between two closely spaced Indigo Carmine molecules that combine to form an associate. These Bands of Associates are hidden split components resulting from excitonic interaction, and they

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arise in the process of dye association. These experimental results prove that the process of association of Indigo Carmine is completely obeyed by the exciton theory of A.S. Davidov. It was found that the hidden bands of Indigo Carmine associates correspond to maxima with frequencies of $\nu_1^a = 18100\text{cm}^{-1}$ and $\nu_2^a = 14750\text{cm}^{-1}$. The half-widths of these bands are practically equal to each other $\sigma_1^a = \sigma_2^a = \sigma_3^a = 1000\text{cm}^{-1}$.

In order to determine the electronic nature of the process of association of the Indigo Carmine dye, we determined the frequencies of the 0-0 purely electronic transition for monomeric and associated molecules of Indigo Carmine. The frequency of purely electronic transitions was determined according to the method [11]. For this purpose, the imaginary luminescence spectra are calculated using the universal relation of B.I. Stepanov. Calculations show that for monomeric molecules of the E-132 dye, the ν_{00} values correspond to $\nu_{00}^m = 14100\text{cm}^{-1}$ $\nu_{00}^a = 13200\text{cm}^{-1}$, the most probable absorption frequencies for monomers correspond to $\nu_m^a = 15800\text{cm}^{-1}$ and in associate $\nu_1^a = 18500\text{cm}^{-1}$ и $\nu_2^a = 14750\text{cm}^{-1}$. respectively.

Using the values of the frequencies of a purely electronic transition and the most probable frequencies in the absorption of monomers and associates of the Indigo Carmine dye, a diagram of electronic transitions from the ground and excited electronic levels of Indigo Carmine dye molecules was constructed (Fig. 3).

As can be seen from Fig. 3. for associates of the dye E-132, in comparison with monomeric molecules, resonant splitting of electronic levels occurs. In the diagram, the line thicknesses correspond to the intensity ratios for the electron transitions of monomers and associated molecules. According to the theory of A.S. Davidov, in the case of the formation of complex associations, the value of the value of the splitting energy in relation to dimeric molecules \sim two cut will be larger. Data items (see Figure 3). In the case of the formation of folded associates according to the theory of A.S. David, the splitting energies in relation to dimeric molecules will be 2 times higher, which is confirmed by (see Fig. 3) \sim 2 times. Thus, electronic transitions to absorption for monomers correspond to 15800 cm^{-1} for dimeric molecules 14700 . For complex associates of Indigo Carmine 18100 cm^{-1} .

All these results show that in the process of the association of closely spaced monomeric molecules, resonant splitting of excited electronic levels occurs with the observation of the Davidov doublet, which is a manifestation of hidden banding (Fig. 3). For a dimeric unit cell in a molecular crystal with dipole-dipole interaction between monomer molecules, the following relationship is fulfilled:

$$\Delta E_D = \Delta E_M + \Delta D + V_{12}$$

where ΔE_D and ΔE_M - the energy of the electronic transition in the dimer and monomer, respectively; ΔD - is the difference between the interaction energy of the excited and normal monomer molecules with another monomeric molecule in the dimeric unit cell of the associated dye.

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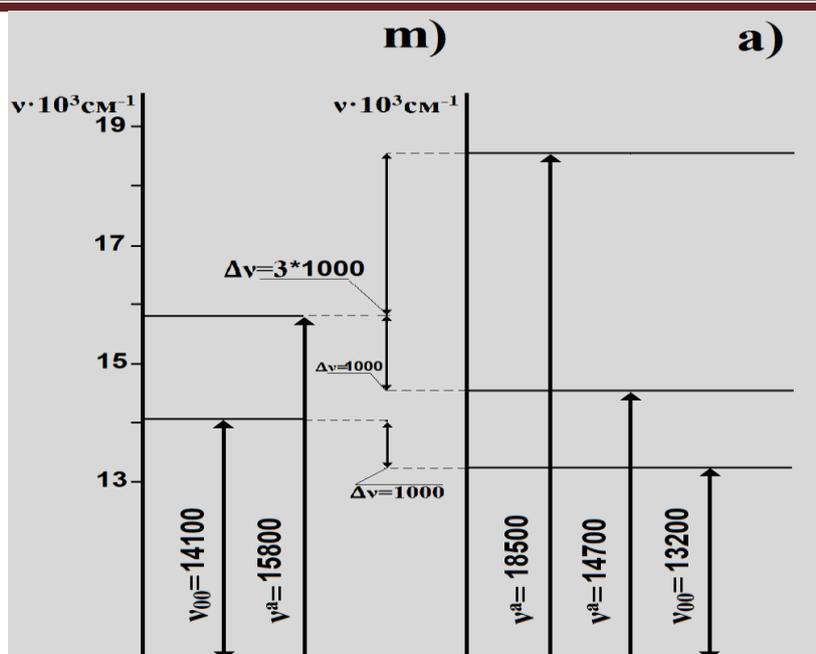


Fig. 3. Scheme of the main and excitation levels of monomers (M) and asbestos cements (a) Indigo Carmine molecules

The energy of exciton interaction between monomer molecules in the dimeric unit cell of the Indigo Carmine associate (Figs. 3a, b) is $V_{12} = 37500 \text{ cm}^{-1}$, which is characteristic of the strong dipole-dipole interaction between molecules observed in crystals of molecular nature. The resonant lifetime of an exciton in such a molecular crystal is $t = h/2V_{12}$. For a dimeric unit cell of Indigo Carmine, it is about $3 \cdot 10^{-16} \text{ s}$. This time is characteristic of a free exciton, the resonance lifetime of which is shorter than the relaxation time of the molecular crystal lattice. The rate of transfer of excitation between molecules in a dimeric unit cell (resonance rate) $n = 1/t = 3 \cdot 10^{15} \text{ s}^{-1}$. It is obvious from Fig. 4 that the difference in the interaction energy between the excited and normal molecules in the dimeric unit cell of the Indigo Carmine associate $\Delta D = +37500 \text{ cm}^{-1}$. The shift of the center of the exciton absorption band of the associate relative to the absorption band of monomeric Indigo Carmine to the blue region of the spectrum is due to the fact that the energy of interaction between molecules in the dimeric unit cell in the ground state is higher than in the excited one [11].

Energy parameters in associative food dyes and due to the fact that the components of the Davydov doublet in the absorption spectrum of the aggregate have approximately the same amplitude, it was concluded that the interacting dipole corresponds to the force perpendicular to each other. In this case, the radius – vector connecting both dipoles is not parallel to one of them.

The angles between the dipole moments of the transitions of molecules in associates were determined according to

$$\frac{f_k}{f_D} = \frac{1 + \cos \Theta}{1 - \cos \Theta}$$

where f_k and f_D - are the oscillator forces of the short-wave and long-wave absorption bands of associates.

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Based on calculations, it was shown that for Indigo Carmine, the angle $88,96^{\circ}$ i.e. close to 90° . The diagram of the arrangement of molecules in associates of the dye Indigo Carmine can be attached as parallel vectors (Fig. 4). These data associates of dyes can be represented by Indigo Carmine in the form of parallel vectors.

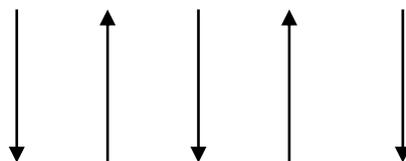


Fig. 4. Diagram of the arrangement of molecules in associates

We have shown that dimers of food dyes in binary solvents are formed under the action of Van der Waals forces. Multivariate food dyes also appear to be formed by Van der Waals forces. The validity of this assumption is confirmed by the conducted temperature studies. An increase in the temperature of the solution, where the association of the molecules of the studied compounds is observed, leads to the dissolution of the precipitate and the restoration of the absorption spectra of monomeric molecules. The calculation of the binding energy of the associates showed that they correspond to the binding energy of the dimers.

It is important to note that from the temperature experiments and the dependences of the absorption spectra, it is very difficult to distinguish the bands corresponding to dimers and complex associates that appear at the second and third stages of aggregation. When aggregating food dye molecules, there is only a drop in the absorption capacity, which is restored to its original form when heated. The results obtained coincide with those obtained for another class of compounds (phthalomides) [12].

In order to clarify the structure of complex associates, the absorption-polarization properties of aggregated food dye molecules were studied. The formation of complex associates from food dye dimers is confirmed by removing the temperature dependences of the polarization spectra. From the given temperature dependence of the linear dichroism spectra of 3,5-diglucoside cyanidine at the third stage of association. For complex associates of 3,5-diglucoside cyanidine at room temperature, the value is deg. As the temperature increases, not only does the value decrease, but also a significant deformation of the linear dichroism spectra is observed. At a temperature of 341 K, the spectra of the linear dichroism in the size and shape of the band completely coincided with the spectra of dimer molecules of the food dye. A further increase in temperature leads to the development of the process and at 353 K the absorption and linear dichroism spectra coincide with the electron bands of monomeric molecules of food dyes. All these results show that complex food dye molecules are formed from dimers and the binding energy of complex associates is 2 times less than the energy obtained with respect to dimeric molecules.

The non-dimeric nature of the polarization and absorption of the amplitudes of the long-wave splitting of food dye aggregates can be caused by the electron interaction in the dimeric unit cell, in which the intensities and polarizations can be

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borrowed from neighboring bands. Our study of the dependence of the optical density of food dye aggregates and their angles of non-gyrotropic rotation of the polarization plane on the total dye concentration at a constant ratio of the binary mixture showed that the optical density value increases faster (by almost 2 orders of magnitude) at high concentrations of food dyes. This may be due to the fact that the orientation ability of the aggregated dye at high concentrations is significantly higher than its orientation ability of the low-concentration aggregated form, which has a rod-shaped structure, apparently due to its large size. Since the absorption-polarization spectra of complex associates, along with other bands, retain a dimeric character, we have the structure of associates, which is formed from a dimeric unit cell, where exciton and electron interactions are played out, which determine the nature of the splitting of the absorption spectrum and the non-gyrotropic rotation of the polarization plane.

The formation of multimers in the form of aggregated food dye molecules, as well as dimers, apparently obeys the exciton theory of Davydov A.S. Indeed, according to the calculation formula of the exciton theory, when complex associates are formed, the exciton band shifts to the red region of the spectrum, as was observed by the authors [10] for Rhodamine S and methylene blue. For food coloring molecules, a similar pattern of changes in the absorption spectra and linear dichroism is also observed, as in the case of Rhodamine S and methylene blue.

The acceptability of the exciton theory to the structural formation of aggregated food dye molecules is also confirmed by the correspondence of exciton bands with the spectra of non-gyrotropic rotation of the polarization plane.

As an experimental result, it should be noted that the components of the Davydov doublet in the absorption spectrum of the aggregate have approximately the same amplitude. This shows that the interacting dipoles in the dimer cell of complex associates are perpendicular to each other, which is qualitatively consistent with the experimental results. In this case, the radius vector connecting both dipoles is not parallel to either of them. Based on the estimated data and the possibility of the formation of Van der Waals forces between the dye multimers, we can present a model of complex associates of food dyes (Fig.5).

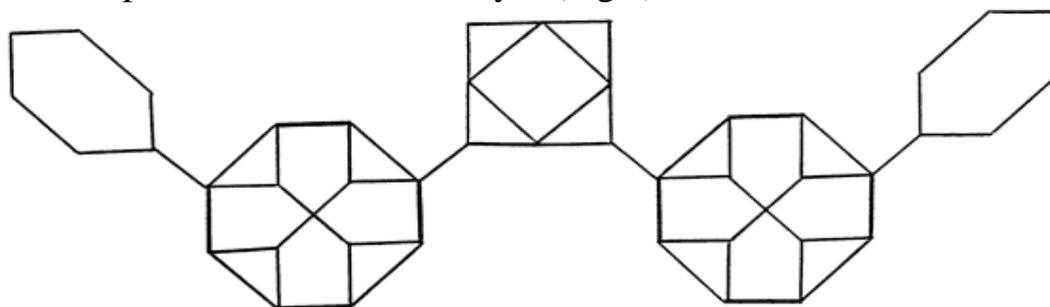


Figure 5. Model of complex associates of anthocyanin derivatives

From the above scheme (Fig.5), it follows that the dipole moments of exciton band transitions in the aggregated dye should be located with respect to the growth axis of the aggregate at an angle of $\sim 45^\circ$. The arrangement of complex dye associates shown in Fig.5 can explain the well-known fact that the binding energy of dimers is 2 times higher than the energy of complex associates. In this case, dimers are formed

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by interacting naphthyl groups. At the same time, complex associates are united by the interaction of phenyl groups of dimeric molecules. Moreover, the energy of the electron bonds of naphthyl groups is 2 times higher than the corresponding energy values of the phenyl groups.

Another proof of the reliability of the scheme of the structure of complex associates is the fact that the quantum yield of the glow of complex associates is higher than the fluorescence capacity of dimers. In fact, the light excitation caught on complex associates can quite effectively migrate along parallel dipoles, while falling on a luminescent defect of a structural nature, the probability of which is high in large (in size) associates.

Thus, speaking about the gravitational nature of the orientation of associates in a solution, it is necessary to keep in mind the orientation mainly of the solution as a whole, the mass of which significantly exceeds the mass of individual associates, which makes the gravitational forces large in their magnitude and quite real.

In addition, as a result of absorption-luminescence and polarization studies, it was found that the molecules of anthocyanin, flavone, betalaine, tartrazine and indigocarmine derivatives at the second and third stages of association in binary mixtures of solvents form complex associates from the dimers of the studied molecules with the following properties:

- the structure of complex associates is needle-shaped or rod-shaped. In this case, the angle between the planes of the dimers in the associate is $\sim 90^\circ$, and with respect to the growth axis of the aggregates has a value of $\sim 45^\circ$.

- complex aggregates of food dyes in binary solvent mixtures are ordered under the influence of the Earth's gravitational field. In these cases, the optical activity of the studied molecules increases by about an order of magnitude.

Conclusions. It is shown that an increase in the concentration of food dye in aqueous and binary mixtures of a solvent creates conditions for the association of Indigo Carmine identifying hidden bands of associated molecules.

It is proved that the observed hypochromic effect during the association of Indigo Carmine molecules is due to resonant splitting of excited electronic levels under the action of the field forces of closely spaced food dye molecules.

It was found that the ratio of the energy of the dipole-dipole interaction in the associate, " ΔE ", to the width of the Frank-Kondo electronic transition " $\Delta \epsilon$ " has the ratio $\Delta E / \Delta \epsilon > 1$.

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THE METHOD OF OBTAINING CAROTENOID-CONTAINING DYE AND FOOD ADDITIVES

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Abstract:

Introduction. The developed technology for obtaining natural dye is based on the physical process of formation of phase separation observed in the juice space of some vegetables and melons. The technological mode is selected in such a way as to preserve the biological active substances available in the cheese as much as possible. The process of phase separation in the juice space is scientifically justified. It is shown that the resulting natural dye, carrot flour, and transparent juice are applicable in the food industry. In order to widely apply the developed dye production technology, the juice phase separator plant was created. Spectroscopic studies have established that the main coloring pigment of carrot dye is β -carotene.

Research methods. For the object of research, Carrots of the variety "Mirzoi krasny 228" were selected. As a stabilizer, drugs with antioxidant properties can be used. Such stabilizers may include concentrated cherry dye, barberry dye, plum dye, an aqueous solution of riboflavin, and onion husk extract. We selected water solutions of riboflavin and onion husk extract as an antioxidant. The choice of these stabilizers was due to the fact that they, along with their antioxidant properties, have absorption bands that coincide with the electron bands of all caratinoids ($\alpha, \beta, \gamma, \epsilon$). To perform the technological mode in the process of obtaining carrot dye, we have assembled an installation in the form of a double cylinder.

Results and discussions. The conditions for the occurrence of the phase separation process in the volume of carotene-containing carrot juice are determined. This process consists in heating the juice to a temperature of $T=70^{\circ}\text{C}$ and gradually further cooling. In this case, a large amount of caratinoids is deposited. The scientific explanation of this process was as follows: the main component of the juice is water (80-85 %). H_2O molecules form a hydrogen bond among themselves, the number of these bonds is several million, the ions are concentrated in the form of a lattice with several layers, which in their structure resemble a crystal lattice. Certain parts of the

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defects of these lattices are concentrated in these lattices. These defects can be water-insoluble molecules carotenoid. Self-aggregates of caratinode molecules together with other water-insoluble components of carrot juice are deposited on the bottom of the working cylinder of the experimental setup. This point of view is confirmed by experimental results related to the removal of the absorption spectra of the deposited part and the transparent juice in the juice volume of the working cylinder. The chart is built based on changes in the volume of transparent high space temperature and exposure time. There is a parallelism between the changes in the volume of transparent juice and its optical density as a function of temperature. It is proved that the main coloring pigment of carrot dye is beta-carotene.

Conclusion. A resource-saving technology for processing carrot raw materials with the solution of economic and environmental problems has been developed. The technology allows you to get a concentrated and powdered natural dye, as well as secondary raw materials. Further processing of secondary raw materials produced a finished food product in the form of carrot flour and clear juice, rich in BAS. The developed technology is based on a physical process, related to phase separation in the current space. The conditions for the occurrence of phase separation are revealed. The diagram $V_0=f(t)$ shows that the values of V_0 are directly proportional to the holding time τ and inversely proportional to the change in juice temperature. Spectroscopic studies have established that the main coloring pigment of carrot dye is β -carotene. The chromatographically obtained dye component can be used in the pharmaceutical industry.

Keywords: absorption spectrum, reflection, food dye, carrot flour, transparent juice, coagulated proteins, carotenoids, phase separation, temperature, coagulation, sedimentary part of the juice, cooling.

Introduction. The staining of food products and medicines is widespread and is provided for by the relevant regulatory and technical documentation. The possibility of using certain natural dyes, first of all, depends on the nature of the coloring pigments. Typically, typical chemical reactions are used to identify coloring pigments, which require a lot of money. However, in some cases, along with the absorption capacity, it is advisable to use a complex spectral-optical analysis, which comprehensively characterizes the coloring pigments and accelerates the process of its identification [1].

In recent years, the consumer market is increasingly showing interest in a healthy body. Consumers of food products are no exception, and the market strives for a healthy lifestyle, as a result, the market demand for natural dyes increases [1,2]. Natural dyes can be used in both the food and pharmaceutical industries [3,4]. Sources of natural dyes are products of the plant world and animal husbandry, containing caratinoids, flavones, anthocyanins, chlorophylls and other coloring pigments. [4,5].

Natural sources of yellow dyes are: curcumin (E100), saffron (E164), carrots, pumpkin, and others. It should be noted that curcumin and saffron are precious spices. For example, Spanish saffron is estimated at 15-20 thousand \$ / kg Kashmiri 30,000 \$/kg. Therefore, their use in food technology is difficult [6-7]. Tartrazine

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(E102) is a yellow synthetic dye. However, this dye has limitations in its use in the food industry. For example, for coloring confectionery, the volume of the dye used corresponds to 150mg/kg, for caramels 200mg/kg, soft drinks 100mg/l, liquors 150mg/l and for coloring ice cream 150 mg/kg [8]. Therefore, the use of this dye is limited in use for coloring pharmaceutical and food products. The authors [9-10] have shown experimentally and clinically that tartrazine can induce hypersensitivity of the body, which is regarded as side effects. In [10-11], a method for removing or reducing the amount of tartrazine in the patient's body was developed. In the development of these methods, electronic absorption spectra, IR spectra and results of microscopic studies of the affected part of molecular cells were used. However, these studies did not take into account the possibility of self-aggregation or complexation of tartrazine molecules with body cells.

The use of natural coloring pigments not only makes it possible to give a certain color to food products, but also enriches them with biologically active substances (BAS) [12-13]. The authors [14-16] have developed several methods for obtaining yellow dye from carrots. However, these methods are multi-stage and resource-intensive [17]. The purpose of this study was to develop a resource-saving technology for obtaining carrot dye, taking into account economic and environmental efficiency.

Experimental technique and research facilities. The research object was selected Carrot variety "Mirzoi red 228". This product has long been in great demand among the population of the Republic of Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and has high taste qualities. The concentrations of dry and dye-containing substances were determined by refractometric and spectroscopic methods, respectively. The amount of mono- and disaccharides was determined by a suchometer (SU 35, Russia), and the active acidity was measured by a pH meter. The density of finished products was determined by measuring the mass and volume of the product. The electronic absorption spectra were measured using a Specord 50 SA and EMC-30PC-UV spectrophotometer (Analytikjena, Germany), which allow measuring optical density in the range of 190-1100nm. The reflectivity of the products was determined using a spectrometer (SF-18 and pulsar Russia), and mass spectra were obtained (MAS-1, USA).

The juice was obtained from the carrot variety "Mirzoi red". Before obtaining the juice, the raw material was washed with running water, damaged, blackened, green parts were removed, as well as the tendrils of the root crop. The resulting juice had the following parameters: the juice density of 1,068 g/cm³ and the concentration of dry matter of about 3-5 % by weight.

Choosing a stabilizer. In order to choose a stabilizer for carrot juice, the influence of temperature on its color was studied. This procedure was associated with the technological mode of obtaining the dye. The color parameters were determined by the reflection spectrum ($R=f(\lambda)$) where, "R" is the reflection coefficient of carrot juice. From the obtained dependences ($R=f(\lambda)$), it was formulated that: the reflection spectrum of carrot juice has a wide band in the wavelength range $\lambda=380\div 680$ nm. In these cases, there are clearly marked bands with maxima $\lambda_{\max}=410$ and 480nm. Therefore, the reflectivity was determined at a wavelength of $\lambda=450$ nm. The dependence of the reflection coefficient of carrot juice (R_1) on its temperature shows

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that heating the juice to a temperature of 40⁰C does not lead to a significant change in the reflection coefficient ($\approx 2\%$). However, further heating of the juice and keeping it in time ($\tau=1H$) leads to a significant loss of color of the product. For example, heating the juice to a temperature $t=70^0C$ and holding it for 60 minutes leads to a loss of color (R_1) by 43 % (see table 1).

Table 1.

Dependence of the reflectivity (R) of carrot juice on the temperature t^0C and the time delay (τ min)

t^0C τ min	R_1 juice	R_2 juice +2%RF	R_3 juice +5%RF	R_4 juice +6%E	R_5 juice +10%E
40 ⁰ C	0,81	0,90	0,95	0,93	0,98
30	0,76	0,85	0,90	0,87	0,93
60	0,74	0,81	0,86	0,82	0,89
50 ⁰ C	0,72	0,89	0,87	0,84	0,90
30	0,79	0,80	0,82	0,81	0,86
60	0,66	0,76	0,78	0,78	0,82
60 ⁰ C	0,63	0,75	0,79	0,76	0,84
30	0,58	0,71	0,75	0,74	0,80
60	0,55	0,67	0,71	0,71	0,76
70 ⁰ C	0,52	0,68	0,73	0,70	0,75
30	0,49	0,65	0,71	0,75	0,72
60	0,46	0,62	0,69	0,63	0,70
% changes (R)	43%	31%	15%	32%	19%
Stability R_1-R_n		12%	28%	11%	24%

The main reason for this degradation of the color of the juice, apparently associated with molecules of dissolved or atmospheric oxygen (O_2). As a result of complex formation of carotenoids with molecular oxygen O_2 , they are oxidized. It should be taken into account that the basic electronic state of molecular oxygen is triplet [19]. As a result of this oxidation, the energy parameters of the electronic transitions of carotenoids decrease and, accordingly, the reflectivity of the juice decreases. Given the above, it was considered that the technological mode of processing carrot juice should be stabilized. Drugs with antioxidant properties can be used as a stabilizer. Such stabilizers can include concentrated cherry dye, barberry dye, plum dye, Riboflavin water solution, onion husk extract [20]. We selected water solutions of Riboflavin ($C=2 \cdot 10^{-4}M$) and onion husk extract as an antioxidant. The choice of these stabilizers was due to the fact that they, along with their antioxidant properties, have absorption bands that coincide with the electron bands of all caratinoids ($\alpha, \beta, \gamma, \epsilon$) [21].

The method of preparation of extract of a peel of onions. To the peeled onion husk petals, the inspected apricot tree bark was added 2 and 3 grams, respectively. They were dispersed crushed and 20ml of distilled water was added to them. The choice of apricot tree bark was due to the fact that the onion peel petals did not stick together when they were extracted. In addition, it is also known that the absorption band of bark extracts satisfactorily coincides with the electronic spectrum of onion

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husk extract. The extraction process was carried out on a magnetic stirrer with a temperature of 35-40⁰C. When these stabilizers are added to the juice, the quality indicators of the carrot dye semi-finished product improve (see table 1). As can be seen from table 1, the addition of stabilizers to carrot juice increases its color by 16 and 21 %, respectively, when using an aqueous solution of Riboflavin and onion husk extract. The selected ingredients not only enhance the color of carrot juice, but also protect it from temperature effects. For example, adding 5 % Riboflavin solution and 10 % onion husk solution leads to stabilization of carrot juice by 28 and 24 %, respectively.

Experimental setup. To perform the technological mode in the process of obtaining carrot dye, we have assembled an installation in the form of a double cylinder, the scheme of which is shown in Fig.1.

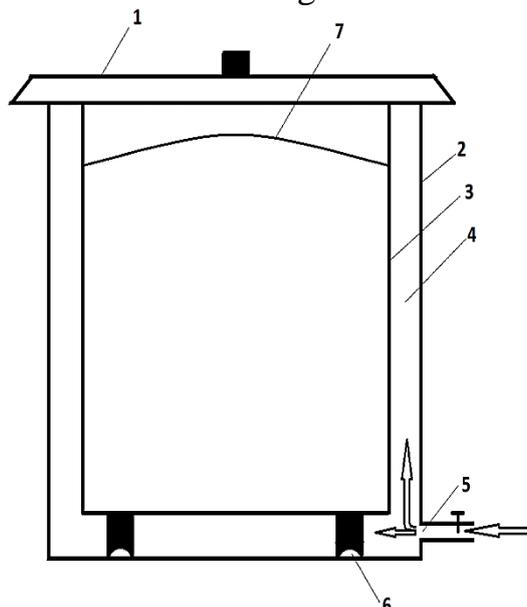


Figure 1. The scheme of installation to obtain the carrot coloring

The installation consists of two cylinders: internal glass (2), height $h_1=50$ cm, diameter $d_1=5$ cm and external metal (3) $h_2=55$ cm and $d_2=12$ cm. At the same time, both of these cylinders were closed with a single lid with diameters $d=13$ cm (1). A projection with a diameter $d=4,8$ cm was constructed on the Central part of the lid, which freely enters the glass cylinder (fig1). The volume (4) with distances of 3-4cm is preserved between the cylinders. This volume is filled with water at the required temperature during the process mode. Water is loaded by means of a fitting (5) mounted on the bottom of the second cylinder. Also on the lower part of this cylinder, two rubber stoppers with a height of 5 cm (6) are fitted. These plugs serve as a support for the inner cylinder (2). In order to measure the temperature of the process mode, an electronic thermometer (8) is used.

The technology of producing dye. In [22], it was noted that heating the juice to a temperature of 70⁰C contributes to the process of phase separation in the studied volume. To conduct the experiment of creating a technological mode, we obtained juice in the volume of 1 liter. Juice production is accompanied by the release of ≈ 800 grams of pomace. Pomace is a waste product of juice production. However, it can serve as a secondary raw material for obtaining carrot flour (see section3). The

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necessary amount of stabilizer was added to the juice. The stabilized juice was poured into the cylinder (2) of the experimental unit (fig.1). The unit is covered by a single cover (1). The inter-Cylinder volume was filled with heated water through the connection (5). The water temperature was selected in the range of 68-70⁰C, which was maintained by a thermostat (Thermo S 5P, Germany). As a result, the juice is heated in the temperature range of 65-68⁰C for a time of 30÷50 minutes.

It is experimentally established that heating the juice at a given temperature range of ≈70⁰C does not lead to a significant change in its state (fig.2a). This temperature regime was maintained by the thermostat for 15-20min. Then the thermostat was turned off, resulting in a temporary decrease in temperature. When the juice was cooled, significant changes in its organoleptic parameters were observed. These changes are accompanied by the observation of phase separation on the surface of the juice. It is experimentally established that cooling the juice to 40⁰C contributes to the formation of a phase separation several millimeters thick (fig. 2b). As can be seen from (fig. 2b), a transparent part of the juice is formed on the surface of the experimental volume.

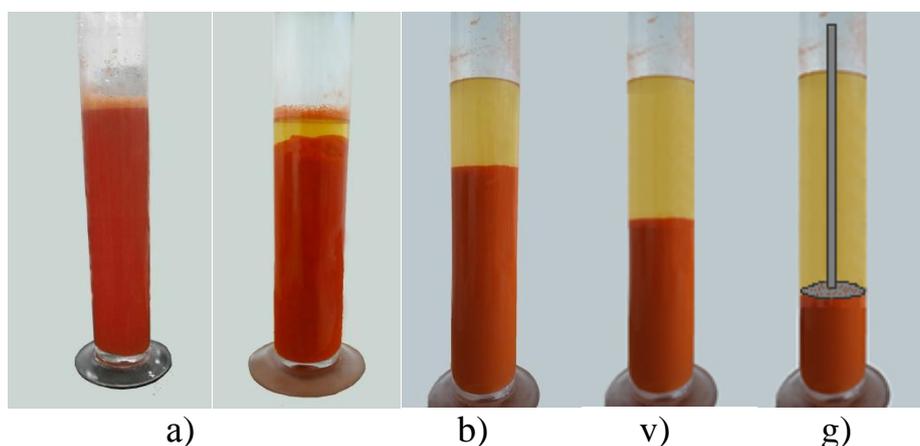


Fig. 2. Phase separation of heated ($T=65\div68^{\circ}\text{C}$) carrot juice (a), and after it cooling 40°C (b), at $t=3\div4^{\circ}\text{C}$ (v), and after the introduction of a fine-mesh cylinder (g)

When the temperature is further lowered to room temperature (20⁰C), the volume of the transparent part of the juice (V_0) is 300ml. In these cases, there is a clear border between the sediment and the transparent part of the semi-finished product (fig. 2v). The sedimentary part of the juice accumulates coagulated proteins, which are part of the root crop. Aggregated coagulated proteins are concentrated at the bottom of the glass cylinder. In order to increase the volume of coagulated proteins and transparent juice, we created conditions for further lowering the temperature. For this purpose, a certain amount of water was removed from the interspatial volume of the two cylinders and replaced with ice cubes. As a result, the water temperature in the interspatial volume dropped to 0⁰C. Lowering the water temperature accordingly led to a drop in the juice temperature from room temperature to 3⁰C. This temperature led to an increase in the volume of transparent juice ($V_0=550$ ml) (fig. 2g). In these cases, a clear boundary between the juice phases in the volume is preserved.

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The developed technological mode is confirmed by the diagram of the dependence of the volume of transparent juice on the temperature (fig. 3). In this diagram, the OA segment corresponds to the heating of the juice from room temperature to 65-68⁰C, the AB→BV→BS→SC segments refer to the temporary exposure of temperature changes from 68⁰C to 3⁰C. As a result, the volume of the transparent part of the juice $V_0 = 550\text{ml}$. The total value of these segments corresponds to the final manifestation of the phase separation process in the juice volume. From fig.3 it follows that the technological mode of dependence $V_0=f(t)$ obeys the exponential law. From the analysis of the results recorded in the diagram, it follows that the values of the change in V_0 are proportional to the time of temperature exposures and inversely proportional to the temperature of the juice.

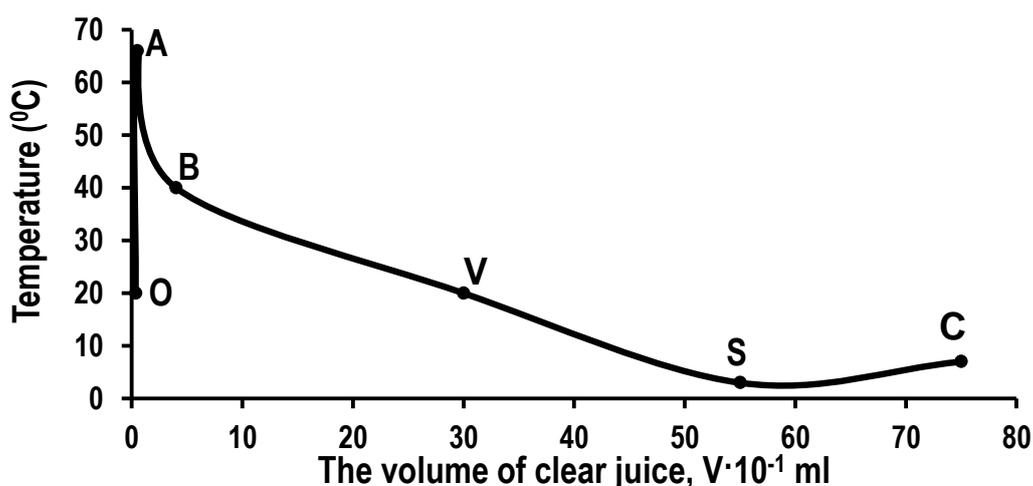


Fig. 3. Diagram of the dependence of the volume of the transparent part of the juice on the temperature

Phase separation in carrot juice contributes to the fact that the main part of the coloring pigments leaves the juice with flakes of coagulated protein. At the same time, some of these proteins float in the volume of transparent juice. These coagulates eventually settle to the bottom of the cylinder container (2). It is experimentally established that the sedimentary part of the juice is in a loose state.

To seal the sedimentary part, a stainless mesh with small-cell holes was inserted into the working cylinder. The mesh size was selected in such a way that it freely entered the inner cylinder (2). We experimentally determined the speed of introduction of the mesh in the juice space. The speed of the mesh movement was $V=3\div 5$ cm/min. This speed value was selected in such a way that the boundary of the phase divisions was preserved both during the introduction of the grid and during the technological mode. When the grid reaches the interface, its speed was reduced by 2 times. In this case, the clear boundary between the phases remains unchanged (fig. 2 g). Then, by siphoning, the transparent part of the juice with a volume of 650-700 ml was removed. It was sent for further processing as a secondary raw material (see section 3). The subcellular volume that was in the sedimentary part of the juice was 300-350ml. The resulting concentrated juice is acceptable for food coloring. The concentration of dry matter of this coloring pigment corresponds to 65-70 %.

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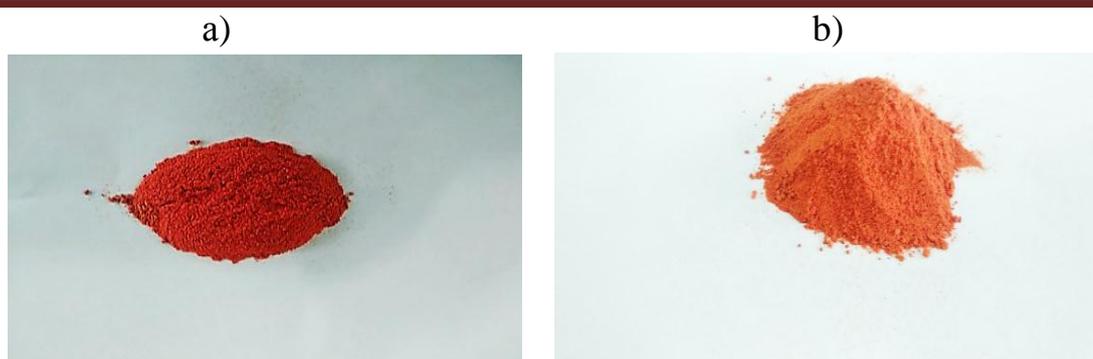


Fig. 4. Appearance of carrot dye (a) and flour (b)

Research shows that the resulting pigment is able to color confectionery cream. It is determined that the required amount of concentrate is 3 % by weight for sufficient color of the product. Similarly, the volume of added pigment for coloring ice cream and national confectionery "halva lavz" was determined. Experimental values of pigment consumption were 2.2 and 3.8 % by weight, respectively. The results indicate that the sedimentary pigment can be used as a dye in the food industry. Then the concentrated dye pigment was dried on a solar drying unit at a temperature of 50-55⁰C with grinding on a coffee grinder. This produced a powdery food dye, the appearance of which is shown in fig. 4.

The Main dye pigments of the dye and recycling of secondary raw materials. Carotenoids are substances from which vitamin A is obtained, which are widely used in medical practice. This substance is found in most plants and in almost all living organisms. The greatest amount of carotenoids is found in carrots and pumpkins, where their content reaches a value of 12-17 %. In nature, there are mainly three types of its isomer, α , β , and γ -carotenoids, which differ in the different arrangement of double bonds and the number of β -ionic rings. All these three isomers are easily soluble in chloroform, carbon disulfide, and benzene, but are slightly soluble in alcohol and insoluble in water [158].

To identify the main coloring pigments of concentrated and powdered dye, the corresponding values of the composition of carrot juice were used. In the volume of 100 grams of carrot juice contains: carbohydrates 12,5 g, fat 0,1 g, protein 1,12 g, dietary fiber 1 g, water 85 g. The juice also contains vitamins A, C, E, PP and trace elements, Fe, K and Mg starch, carotenoids, organic acids. The juice has antioxidant properties [23]. The composition of the concentrated coloring pigment can only be water-insoluble components of the juice. These components include: proteins, dietary fibers, fats, water-insoluble caratinoids ($\alpha, \beta, \gamma, \epsilon$) and some vitamins. These components are precipitated in the process of technological mode, forming a concentrated dye pigment. Of the listed components, carotenoids can be the main coloring pigments of the dye. During the deposition of carotenoids, they can be fixed to proteins or self-aggregated molecules [24]. The associated parts may also contain water-insoluble vitamins and trace elements.

Next, we performed spectral studies of a concentrated food dye with the removal of its absorption spectra (fig. 5. curve 1). As seen in fig.5 absorption spectra of the resulting dye in ethyl alcohol have a wide band in the range of 400÷720nm. Against

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the background of this wide band, the maxima corresponding to the following values $\lambda_{\max}=435,615\text{nm}$ appear. Short-wave parts of a wide band can be attributed to water-insoluble caratinoids ($\alpha,\beta,\gamma,\epsilon$). The maximum absorption bands of these carotenoids are: β -Korotin $\lambda_{\max}=425,450,476\text{ nm}$; α -Korotin $\lambda_{\max}=420,442,472\text{ nm}$; γ -Korotin $\lambda_{\max}=431,462,494\text{ nm}$; ϵ -Korotin $\lambda_{\max}=414,439,470\text{ nm}$; lycopene $\lambda_{\max}=418,471,501\text{ nm}$. The total values of these bands appear to correspond to the short-wave portion of the broad dye band. The long-wave part of this band seems to belong to chlorophylls a and b, which are products of intensive photosynthesis of caratinoids [25]. The validity of our reasoning is confirmed by the results of work on the chromatographic separation of the resulting dye. Separation of food pigments was performed on column chromatography using sorbents, which were Sefadex G-25 and aluminum oxide. Benzene and ethanol were used as solvents, respectively. The results of the study showed that three mobile zones appear on the column. In this case, one of the components makes up $\approx 90\%$ of the total content of pigments in the column.

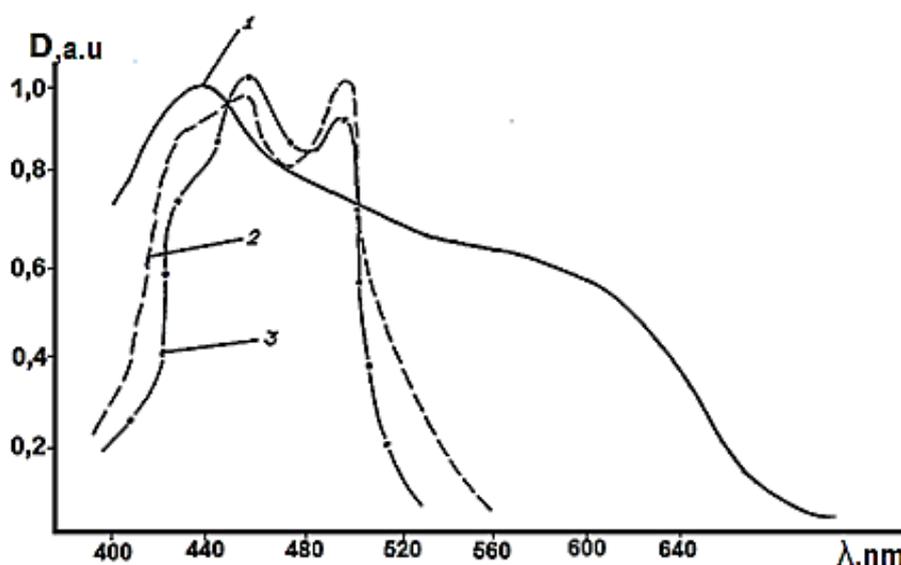


Fig. 5. Absorption spectra of carrot dye (1), chromatographically isolated pigment (2) and β -carotene (3)

Using thin-layer chromatographic separation, we obtained a purified dye pigment (fig. 5, curve.2). As seen in fig.5 the absorption band of the chromatographically purified pigment satisfactorily coincides with the spectrum of TRANS β -carotene (see fig.5-13).

The Nativity of the drug was proved by removing the mass spectra of chromatographically purified pigment (fig. 6). As can be seen from fig.6 the main coloring pigment of carrot dye has a molar mass with a value of 568.428 a.e. m corresponding to the tans of β -karatin.

In the process of obtaining powdered and concentrated carrot dye, secondary raw materials are also released in the form of pomace and transparent juice. In order to strengthen the technology in the direction of economic and environmental development, it was planned to develop a method for further processing of secondary raw materials.

First of all, we evaluated the composition of semi-finished products. The whole Arsenal of vitamins and microelements, as well as fiber, dietary fiber and others

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(BAS) can be partially preserved in the composition of pomace. The technology for processing pomace was to stabilize secondary raw materials by adding 5 % onion husk extract. The resulting mixture was loaded into trays in thin layers with a thickness of 2-4 mm. They were dried on a solar drying unit at a temperature of $45\div 50^{\circ}\text{C}$. Drying of the semi-finished product was carried out by mixing the entire mass in a time interval of 15-20min. The result is a finished product with a dry matter concentration of 90 %. The dried product was ground in a mill until the product was obtained in the form of carrot flour (Fig. 4b). The finished product was Packed in paper bags weighing 1 kg.

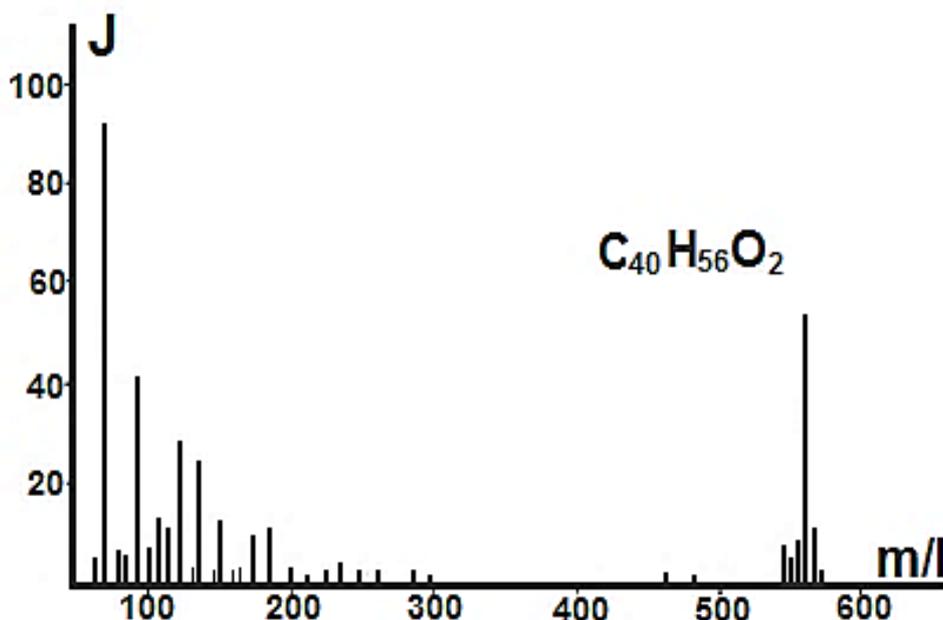


Fig. 6. Mass spectra of chromatographically purified carrot dye

The transparent juice may contain water-soluble components of carrot juice. These include: carbohydrates, organic acid, vitamins and other biologically active substances. Onion husk extract was added to the secondary raw material in an amount of 2 % by weight. Was poured in one-litre jars and sterilized IR gastromania. Ready-made both products are acceptable for use in the food industry for the preparation of confectionery and flour products.

We found that for many food dyes, the values of the quantum yield of fluorescence at room temperature are low and ϕ is in the range of $3\cdot 10^{-4}$ to $1\cdot 10^{-1}$. The exception is food coloring. Another feature of the glow output was that for carotenoid derivatives, depending on the substituted groups and the number of glucosides in the structure of the studied molecules, the "B" value remains almost invariably low. However, for flavone derivatives, there is a significant dependence of the luminescence yield on the substituents and the nature of the glucoside substituted groups. Table 2 Quantum yield of fluorescence of alcoholic solutions of food dyes in the presence of O_2 (B, B, B3, B15) and pumping of O_2 (B,?), at a temperature of 70 K (B,G photochemical reactions of trans-cis (B18) and fluorescence.

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Table 2.

Quantum yield of fluorescence of alcoholic solutions of food dyes in the presence of O₂ (B, B_t, B_{ts}) and pumping of O₂ (B₀₂), at a temperature of 70 K (B_t), photochemical reactions of transcis (B_{ts}) and fluorescence of sensitized molecular oxygen (B_{ts})

	Compounds under study	B	B ₀₂	B _t	B _s	B _{ts}
1	1. Vulgaxanthin	0,01	0,11	0,63	0,20	-
2	2. Betanin	0,02	0,08	0,75	0,16	-
3	3. 3,5-diglucoside cyanidin	0,01	0,03	0,65	0,08	-
4	3-rhamnoglucoside pelargonidin	0,01	0,02	0,80	0,02	-
5	3.5 diglucoside malvidin	0,01	0,02	0,51	0,07	-
6	β-carotene	<0,01	0,12	0,01	0,65	0,10
7	α-carotene	<0,01	0,08	0,01	0,70	0,07
8	gamma-carotene	<0,01	0,07	0,01	0,70	0,05

The low quantum yield of the glow of food dyes seems to be associated with competing processes: photochemical trans-cis isomerization reactions, non-rigidity of the molecules, and the influence of dissolved oxygen.

First of all, we studied the processes of photochemical reaction of food coloring molecules and bioactive substances. Studies of photochemical reactions have shown that trans-cis isomerization is inherent only in carotenoid derivatives. It was found that the quantum yield of isomerization B_{ts} for these bioactive molecules is in the range of 0.05-0.1 units.

Another competing process is the non-rigidity of the molecules, the nature of which can be established by low-temperature study of solutions of plant pigments and vitamins, which also allows us to find out the mechanism of chromaticity.

Lowering the temperature of food coloring solutions leads to a slight increase in the yield of fluorescence. With a further decrease in temperature, starting from T=150 K, a sharp increase in yield is observed. This increase in the quantum yield of luminescence continues to a temperature of 70 K. A further decrease in the temperature from 70 to 4.5 K does not lead to a significant increase in the number of luminescence photons and a change in their electronic spectra.

It should be noted that a sharp increase in the quantum yield of fluorescence of solutions with a decrease in the ambient temperature is inherent not only in flavone derivatives. Similar patterns were also observed for anthocyanin derivatives, betalaines (Table 2). At the same time, for carotenoid derivatives, a decrease in the temperature of their solutions does not lead to significant changes in the value of the quantum yield of fluorescence.

The change in the number of photons of luminescent radiation at a lower temperature seems to depend primarily on the nature of the environment and the concentration of the solute. The increase in the number of photons in dilute vitamin solutions can be explained by two reasons. The first is that as the temperature decreases, the rigidity of the molecules can increase, thus the probability of energy

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exchange between the vibrational levels decreases, and the output of the glow increases [26].

The second reason may be the influence of molecular oxygen dissolved in the studied solutions of food dyes.

At room temperature, there is a possibility of interaction of vitamin c molecules with O₂ and the formation of short-lived complexes, thus, it is possible to transfer the excitation energy of food dyes to the oxygen molecule with subsequent non-radiative deactivation, respectively, the number of photons of radiation can decrease. When the temperature decreases, the intensity of the chaotic motion of the molecules decreases, therefore, the probability of interaction of the solute molecules with oxygen decreases, which leads to an increase in the number of glow photons [27].

To find out the true reasons that lead to an increase in the quantum yield of the glow, we conducted special experiments on pumping oxygen from solutions of food dyes. Pumping was performed according to the method. The experimental results showed that there is a significant increase in the quantum yield of fluorescence as molecular oxygen is pumped out of the solutions of the studied compounds (Table 2). As can be seen from Table 2.2 according to the values of the growth of the quantum yield of fluorescence with the pumping of O₂ molecules, the studied compounds can be arranged in the following row:

Carotenoid derivatives-betalaine derivatives - anthocyanin derivatives-derivatives. To qualitatively determine the quantum yield of the photosensitized oxygen glow, we conducted studies on a laser fluorimeter. Depending on the absorption spectrum of the sensitizer molecules, the excitation was carried out by lasers: ruby (second harmonic, $\lambda=347$ nm, $\tau_{imp}=30$ ns); neodymium (second harmonic, $\lambda=530$ nm, $\tau_{imp}=20$ ns). Photosensitized luminescence of singlet oxygen ($^1\Delta_g$) from food dye molecules was obtained in deuterated water and deuterated dimethyl sulfoxide. In the table.4 shows the values of the quantum yield of photosensitized singlet oxygen luminescence (Bs) for various food dye molecules. As can be seen from Table 4, for molecules of carotenoid derivatives, betalain derivatives, the values of the quantum yield of the glow $^1\Delta_dO_2$ are high and are in the range of 0,70÷0,16. At the same time, for anthocyanin-derived molecules, the quantum yield of O₂ luminescence is in the range of 0,07-0,02 units. For flavone derivative molecules, the value B=0.03. For molecules of carotenoid derivatives, the effect of molecular oxygen has been studied quite fully, and the authors [28] argue that the oxidation of carotenoids is associated with a large amount of C=C. The high value of photosensitized oxygen for the molecules of corotinoid and betalain derivatives, apparently, is associated with the activity of nitrogen, which is present in the molecules of vulgaxanthin and betanin.

Conclusions. A resource-saving technology for processing carrot raw materials with the solution of economic and environmental problems has been developed. The technology allows you to get a concentrated and powdered natural dye, as well as secondary raw materials. Further processing of secondary raw materials produced a finished food product in the form of carrot flour and transparent juice, rich in BAS. The developed technology is based on a physical process. Related to phase separation in current space. The conditions for the occurrence of phase separation are revealed.

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The diagram $V_0=f(t)$ shows that the values of V_0 are directly proportional to the holding time τ and inversely proportional to the change in juice temperature. Spectroscopic studies have established that the main coloring pigment of carrot dye is β -carotene. The chromatographically obtained dye component can be used in the pharmaceutical industry.

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THE CULINARY NAMES IN TEXTS OF NATIONAL AND CULTURAL ATTITUDE

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Abstract:

Introduction. *By its very nature, a way of existence and potential possibility - language occupies a special place in the system of values and priorities of a cultures. Language and culture are seen as co-development factors enrichment - and existence. Participating in a single historical process, each nation in a special way perceives and evaluates the world around him, which depends on many factors: the peculiarities of historical development, lifestyle, geographic and climatic conditions of living, customs and traditions. National literature is worthy general - of people. Fiction reflects the historical era, with socio-political structure, geographical conditions, especially to - one the customs and traditions of the people. The names of such realities as dishes are constantly found in the works of Russian and English classics.*

Methods. *Specific culinary names weight in national literary fund poetry set with the following characteristics: 1) the degree of literary integration culinary names, 2) the presence Proverbial feature at culinary names, 3) the presence / absence of restrictions (social, regional) use the corresponding dishes.*

Results. *Linguacultural model is defined by us as artificial - but created real or mental device illustration exist - present state of things, language phenomena and processes valid. Linguacultural model culinary names include terms only national dishes and confectionery (cookies, pies, cakes, pastries). Explore the following selection criterion object - served as definitional analysis technique that allowed in Russian language limit object names that have explanations in the dictionaries they are dishes or dish. In the English language - these markers for sampling were the «dish or food made of ...», «food made from ...», «food cooked of ...». In English, the main criteria - the sampling it served as an indication of what the realities are considered culinary specialties.*

Discussions. *The linguacultural model of culinary names consists of a core, an intermediate tier and a periphery. The culinary names that make up the core of the linguacultural model are repeated in the works almost all classics, and the dishes corresponding to them are used without any restrictions. Intermediate culinary names less represented in the literature, cuisine, they stand, are used in modern life, but with some restrictions. Peripheral culinary names differ limited representation in fiction, and little-known or unknown item designated by them dishes.*

Conclusion. *Classification, derived on the basis of linguacultural model of culinary names, is hierarchical, i.e. classes in linguistic - culturological classification listed on their productivity, which coincides with the distance from the nucleus.*

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Keywords: *the culinary names, national and cultural attitude, culinaronymy, dishes.*

Introduction. In determining linguacultural value of culinary names (names of dishes and pastry products), transmitting national cultural identity, flavor, used a comprehensive evaluation of their integration, in the first place, in the language system and, secondly, in the national literary and poetic fund. That's the last of all, we associate the concept of culture in the context of discussed problems.

Linguacultural value culinary names due to - the ratio of the degree of integration culinary names in the language system and the national literary and poetic fund.

The total value of linguacultural culinary names picked - is totality of the extent of their integration into the system of language and in the national literary and poetic Fund and is determined based on the following criteria: 1) the degree of integration in the language system (index 1); 2) a proverbial sign of a culinary name (index 2); 3) culinary name in the texts of artistic culture (index 3). The overall index culinary names (index 4) defined by a collection of the aforementioned signs, linguacultural reflects its value. Investigation of culinary-stationary items in the texts of national literary-poetic Fund conducted in Russian and English languages.

Culinary names reflect the realities of the life of the people at one time or another (the era of A.S. Pushkin, F.M. Dostoevsky, I.A. Bunin, etc.) or over a longer period of time, up to several centuries. The artistic existence of culinary names in high (elite) literature makes it possible to determine the degree of their integration into culture and to establish the cultural value of the realities under consideration due to it. That literary texts passed down from generation to generation are the ways of life, like food, provide an opportunity to the modern reader cognition - acquainted with the long-disused dishes (Russian. *няня, сычуг, крошево, крупник*, English. *gruel, broth, of chitterlings, pigeon-pie*) ... The names of the dishes have survived in the literature, while the way of cooking many of them has long been lost. The cultural value culinary names as singular other realities, is determined, above all, their "age". However, in preparing the classification culinary names we are faced with the problem of not - the uniqueness of this statement. It would seem that culinary names with a longer "age" should have a high linguacultural value. Analysis shows that this is not always the case. Below the description of culinary names and - through them - the dishes in accordance with three main types culinary names - *peripheral, intermediate* and *nuclear*, the allocation of which were considered the following features: 1) the degree of literary integration culinary names, 2) proverbial culinary names sign. 2) the presence / absence of restrictions (social, regional) in the use of the corresponding dish. Each type of culinary names differs heterogeneity, including ones that have an affinity with adjacent layer, i.e., which are *marginal*. Nuclear, or continuity, culinary names repeated in the works of almost all the classics, and the corresponding dishes actively. Today without any (social, regional, etc.) constraints. Within the nuclear stand culinary names marginal, border with intermediate. The latter are represented, but culinary names so than nuclear, in the literature, are used to - a temporary home, but may be limited in the use of food. The pro - intermediate

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culinary names can be allocated marginal borderlands, on the one hand, nuclear, and on the other, - with peripheral culinary names. The classification is hierarchical.

Methods. CLASS 1 covers the *peripheral* culinary names related to limited representation in works of art, insignificant known or unknown dishes from his contemporaries. In the peripheral (rare) culinary names dishes and we allocated a 3 - class. Subclass 1 (index 1) - *culinary historicisms*, which fell out of use due to the fact that the dishes they designate are no longer known to the speakers as a real part of their everyday experience. culinary - historicism characterized by the following criteria: 1) Labeling social, regional and ritual sign, 2) the absence in them proverbs and sayings, 3) lack of fixity in modern dictionaries and reflected in cookbooks. Subclass 2 (index 2) - *culinary archaism*, i.e. culinary names (and dishes, they referred to), you - went out of active use. Culinary names this subclass differs - are: 1) Labeling social, regional, ceremonial sign, 2) the absence of a part of proverbs and sayings. Subclass 3 (subscript 3) - *limited peripheral* culinary names, denoting dishes use of which is associated with the limitations of social, regional, ceremonial nature. For limited peripheral culinary names, it is characteristic: 1) marking with a ritual sign, 2) their absence in the composition of proverbs and sayings.

Let's take a closer look at subclasses. Indexing, introduced us to each class and subclass culinary names allow the far - let bring overall value linguacultural of culinary names.

Subclass 1: *culinary names-historicisms*. Many ancient Russian dishes are not preserved or almost forgotten, so that they With - by a low degree of integration into the culture. The limiting case of poorly integrated into the culture names are *historical* kulinaronimy (index 1), indicating the dishes that come out of shelf, their names are not recorded in the dictionary and unknown exchangers, i.e. such culinary names have become *historicisms*. Dish with an unusual name "*няня*" in the past, it was very well-known, and is supplied to the cabbage soup with - stood "a ram's stomach stuffed with buckwheat porridge, brain and hoofs" (Nikolai Gogol, "Dead Souls").

The names of such dishes as "*ушное*" and "*крошево*" can be attributed to the historical ones. The names of these dishes are mentioned when describing lunch at Kolupaeva innkeeper: "во-первых, подали щи с солониной, во-вторых, лапшу, в-третьих, ушное из баранины, потом крошево из огурцов и кусочков коренной рыбы с квасом и, наконец, папушник с медом..." (М.Е. Saltykov- Shchedrin, "Shelter of Mon Repos"),

Historicism is the phrase "*кислые щи*". Without knowing that *sour cabbage soup* in the old days was called the genus of effervescent kvass, it is difficult for a modern reader to understand the following lines from "Arap of Peter the Great" by A.S. Pushkin: ""And who is to blame, "said Gavrila Afanasyevich, drinking a mug of *sour cabbage soup*. - "Aren't we ourselves?""(A.S. Pushkin, "Arap of Peter the Great").

The names of pancakes "*грейне- вики, гороховики*" are also absent in modern Russian cuisine. Describing the Tverskaya Street in Moscow, where he had a lot of little kalachnyh, М.Е. Saltykov-Shchedrin mentions: "По улице свободно ходили

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разносчики с горячими блинами, грешневи́ками, гороховиками, с по́дowymi пирогами "с лучком с перцем с собачьим сердцем" ("Abroad").

In English cuisine, it has long gone out of active use and has become a historical dish of chitterlings. The name of this dish is found in T. Hardy: "... well, lamb's fry if they can get it; and if they can't, black-pot; and if they can't get that, well, *chitterlings* will do" (T. Hardy, "Tess of the D'Urbervilles").

The once common name for *pigeon* pies "*pigeon-pie*" is found today in the classics of Charles Dickens: "I merely provided a pair of soles, a small leg of mutton, and a *pigeon-pie*" ("David Copperfield").

Thus, culinary names -historicism show manifestations - asymmetric nature of the interaction of language and culture: live themselves - but as everyday culture realities are absent and their names-preserving - are in the tongue.

Results. Thus, historicism culinary names include: Russian *полба, няня, ушное, крошево, кислые щи, гречневики, гороховики, курники, калъц* English. *chitterlings, pigeon-pie*. Historicism culinary names are characterized by: 1) marking with a social, regional, ritual sign, 2) their absence in the composition of proverbs and sayings. As a rule, culinary names - historicism are not recorded in modern dictionaries, much less reflection - us in cookbooks. This fact in itself can be a criterion for identifying culinary historians.

Subclass 2 (index 2): *archaic culinary names*. The historically close to - skim names are ancient, antique dishes, emerged from the active use, partly found in dictionaries. These names are *archaisms*. For example, contemporaries are not familiar with such a dish as *свиной сычуг*, in the middle of which a piece of ice was placed, or that a rich side dish was prepared for the sturgeon. Covering its crawfish, roasted with little fish, minced snetochky added "мелкой сечки, хренку, да груздочков, да репушки, да морковки, да бобков..." (Nikolai Gogol, "Dead Souls"),

By archaic culinary name applies *krupenik*, "food from Greek - Neva cereals, baked with curd" [Ozhegov 1973: 283]. Hero - for Dates was a man distracted. And once the Cadets decided hem - tit over him, putting him in a box near the department Krupenik piece, koto - ing left after breakfast. Finikov ate it out of absentmindedness, not noticing the tricks of the boys, or maybe he just pretended, for which he received the nickname "Krupenik". In this case, the author uses the technique of transferring meaning from a dish to a person. Rasseyaniy Finikov is associated among the cadets with the *krupenik*, which he ate: "Since then he has been nicknamed "Krupenik", but the boys have never forgotten Finikov afterwards: if they had some unloved dish for breakfast, for example, *kulebyaki* with rice or *zrazy* then from among those pieces that were given to the uncles, one or two went by all means in favor of Finikov" (A.I. Kuprin, "At the Turning Point").

To the old, do not use the now famous English dishes include, for example, *broth* "broth with meat, fish, rice and veg - cabbage soup" and *the gruel* "liquid watery porridge (gruel)," which usually Prep - curled patients: "And with this, the old lady applied herself to warming up, in a little saucepan, a basin full of *broth* ..." (Ch. Dickens, "The Adventures of Oliver Twist"). In the old days, *gruel* was the only dish a poor man could afford if he lived in a workhouse: "Mr. Bumble brought him,

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with his own hands, a basin of *gruel*, and the holiday allowance of two ounces and a quarter of bread" ("The Adventures of Oliver Twist").

Archaism in the English kitchen is *black pudding* which in olden times excellently prepared from blood and animal fat with added grain and spices. *Black pudding* is usually associated with the North of England, where it is popular among workers: "Angel looked round for Mrs. Crick's *black-puddings*, which he had directed to be nicely grilled, as they did them at the dairy, and of which he wished his father and mother to appreciate the marvelous herbal savors as highly as he did himself"(T. Hardy, "Tess of the D'Urbervilles").

Thus, archaic culinary names include: Russian. *abomasum*, *kulesh*, *krupnik*, *krupenik*, *scars*, *krupnik*; English *broth*, *collops*, *gruel*, *black pudding*, *beef tea*, *sweet-breads*, *turtle soup*, *a venison pasty*. For culinary archaisms, it is characteristic: 1) marking with a social, regional, ritual sign, 2) their absence in the composition of proverbs and sayings.

Subclass 3 (index 3): *limited peripheral culinary names*. For a *limited peripheral culinaryonymy* include names of dishes, the use of which is associated with certain limitations with - socially, regional, ceremonial nature. Many of the dishes on the Russian national dishes traditionally associated with certain rituals: Holy nicknames, funerals, alms.

The *limited culinary names* include *Easter cakes and Easter*. Notation - tea of dishes are the main dishes of Russian national cuisine in the great feast of Easter. The festive Easter morning children wear all new, and the nurse brought him a cup of tea from the "big" dining room, where they drank tea is grown, a piece of *cake*, *Easter* and half hard-boiled egg» (H.A. Taffy, "Stages"), From childhood memories of the heroine, the most expensive for her, along with her mother's affection, spring, church holidays, turns out to small *cakes* and *Easter*: "Who comes to mind childhood, antiplaque *Easter* with a toy *Easter cake*, the lights in the church, spring, mother tender ... "(A.I. Kuprin, "Natasha").

Discussions. Children usually love to watch the festive fuss, gatherings in the house, to see how the tables are arranged, cover them with new tablecloth on the eve of Easter or other holiday. It is this thread and connects them with the childhood: "In the evening in the darkened hall were placed tables covered with tablecloths new. Looking furtively at the door, opening only for a moment, we glimpsed cover these tables *cakes*, *Easter*, ham, bottles and some other things"(A.I. Kuprin, "Bonze").

The culinary name *kutia*, as the name of the memorial dish, has a ritual restriction. This dish is prepared only for commemoration. Describing the commemoration of brother Judushka, M.E. Saltykov-Shchedrin mentions the culinary name *Kutya*: "- *Kutya!* Don't forget to take *Kutia!* Yes, in the dining room on the Numbers - shade tablecloth put ... tea, and in the house of her brother to remember will have"! ("Lord Golovlevs").

Heroine I.A. Bunin Natasha, imitated an old woman eating at funeral -"*kutyu*, which inspired her disgusted her bland and cloying taste" (Bunin, "Suhodol"). In the past, *kutya* was used as a festive Christmas dish: "On the night of December 24-25, a real Parisian is supposed to walk all day long until morning. Muscovites sit down to

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dinner after the service at the first star of "Bethlehem" - starting with *kuti* and pear *stewed fruit*" (A.I. Kuprin, "Paris and Moscow").

Culinaronymy limited, as a rule, are not used in on - proverbs and sayings. The exception is the culinary name *kutya*, which is recorded in the proverb "Eat *kutya* - remember Kuzma." This proverb once again emphasizes the purpose of the name *kutia*, meaning a memorial dish.

For limited English culinaronymy include "sublayer wheat porridge with milk" *frumenty*, traditionally supplying - whether for Christmas. Pancakes baked on Shrove Tuesday (Shrovetide), the meat eaten on holidays, in a post prepared fish, and pudding and sweet oat pawns *flap-jack* treated after the post: "Come, thou shalt go home, and we'll have flesh for holidays, fish for fasting days and moreo "er puddings and *Jap-jacks*; and thou shalt be welcome" (W. Shakespeare, "Pericles").

In English cuisine, one of the rare memorial dishes is the *neck of venison*: "The *neck of venison* of which he had invited Dobbin to partake was carved by him in perfect silence ..." (W. Thackeray, "Vanity Fair"). The names of memorial dishes include the following culinary names: *seed cake*, *hot and cold cooked meats*, *baked pastries*, *scones*. The names of these dishes are mentioned by A. Cronin when describing the dinner after the funeral of Brody's wife: "She had expected, instead of this thin, sour wine and bought *seed cake*, a lavish display of *hot and cold cooked meats*, *baked pastries*, *scones*, tea, bread, and other appropriate delicacies ... " (A. Cronin, "Hatter's Castle").

Today, "meat pies" *funeral baked meats*, which became a symbol of commemoration among the British, can also be attributed to limited culinary names. This dish is prepared in certain cases (at the funeral), and therefore with - responsible culinaronymy he occupies a position in the peripheral closer to slightly integrated culinaronymy. We learn about this name from W. Shakespeare: "... *the funeral baked meats* / Did coldly furnish forth the marriage tables" (W. Shakespeare, "Hamlet"). This culinary name is also captured by J. Galsworthy: "*Funeral baked meats*, eh, Forsyte?" Said a voice in his ear ... "Our number's up, I think ..." ("A Modern Comedy").

For culinary names of this category, it is characteristic that they are not part of proverbs and sayings. The exception is the proverb "Too many cooks spoil the *broth*" ("The more cooks, the worse the *broth*" - Too many cooks spoil the broth). This proverb is appropriate to the situation where in one case taken at the same time a lot of people and this is usually nothing good fails. In Russian it corresponds to the proverb: "Seven nannies have a child without an eye." It is human nature to praise his own creation. In this case, the British say: "Every cook praises his own *broth*. - Every cook praises his cooking; there is nothing like leather".

Consequently, a limited peripheral culinaronymy from: Russian.: *cake*, *Easter*, *kutia* ', Eng., *Flap-jacks*, *frumenty*, *funeral baked meats*, *neck of venison*, *seed cake*, *baked pastries*, *scones*. Limited peripheral culinary names are characterized by: 1) being marked with a social, regional, ritual sign, 2) their absence in the composition of proverbs and sayings.

Thus, Class 1 includes *peripheral* culinary names weakly integrated into the culture, which include *historicism culinary names*: Russian. *spelled*, *nanny*, *ear*,

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crumbly, sour cabbage soup, buckwheat, pea, chicken, kali; English *chitterlings, pigeon-pie*. Culinary historicism is a kind of manifestation of asymmetric characterized language relations and the culture dishes themselves as everyday culture realities, absent, and their names are preserved in the language.

Culinary archaisms registered with including - dissolved: Russian. *abomasum, kulesh, krupnik, krupenik, scars, krupnik*; English *broth, collops, gruel, black pudding, beef tea, sweet-breads, turtle soup, a venison pasty*.

For a limited peripheral culinaryonymy belongs: Russian. *Easter cakes, Easter, kutia*; English *flap-jacks, frumenty, pancakes, neck of venison, funeral baked meats, seed cake, baked pastries, scones*.

Class 2: includes *intermediate* culinaryonymy and corresponding - Suitable dishes them a higher degree of integration in the National Fund literary poetry. They form an intermediate stage between the peripheral and nuclear culinaryonymy and correspond with conventional and common cold, not having, however, succession of food belonging to the nuclear culinaryonymy. Within the limits of intermediate culinary names and their corresponding dishes, 3 subclasses are distinguished.

Subclass 1 - *intermediate-peripheral* (marginal) culinary names. They occupy an intermediate position between own-intermediate and peripheral, rare or practical absent in proverbs and sayings, i.e. have a lesser degree of integration into culture, and the dishes corresponding to them are not so often used in everyday life.

Subclass 2 - *proper intermediate* culinary names, typical for a given culture. This is the largest group. It contains unifying culinaryonymy and corresponding dishes that are constantly used in everyday life, are presented in the literature and in the proverbial paremiologisms.

Subclass 3 - *intermediate-nuclear* (marginal) culinary names. This is the strongest group in this class, bordering on nuclear culinary names, in which the proverbial sign is manifested to a greater extent. Culinaryonymy this subclass may sometimes have social, regional or ritual restrictions. And now consider in detail of each subclass.

Subclass 1 integrates *intermediate-peripheral* (marginal) culinaryonymy. This subclass includes culinaryonymy and they stand for dishes that were once very quiet widespread - at home, but then for various reasons, came from an active eating, and now gradually included in our diet.

For example, *kulebyaka* used to be very popular. *Pie*, to - Thoraya enjoyed special respect, served at weddings and other holydays. Cooks give special orders for its preparation: "... this *pie misailovnu* writing that only yum ..." (F.M. Dostoevsky, "The Village of Stepanchikovo"). The most famous was the "kulebyaka on four corners" with various fillings: "- Yes, make the *kulebyaka on four corners*. In one corner you put my cheeks sturgeon vyazigu yes, another Start buckwheat gruel, but mushrooms with onion, sweet milt yes, but still know that there is sort of ..." (Nikolai Gogol, "Dead Souls").

Rastegai are intermediate-peripheral culinary names. This dish used to be very popular. His prepared both at home and in the restaurants. In classical literature, the name of this dish is quite common: "Piglet, crayfish soup with *pies* and the famous Guryev porridge" was treated to the great dukes, the St. Petersburg nobility in the

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Moscow tavern I.Ya. Testova (V.A. Gilyarovskiy, "Moscow and Moscow citizens"). The culinary name *pie* is not included in proverbs and sayings.

In a subclass of the intermediate 1-kulinaronimov peripheral part *with-solyanca*. The name of this dish is often included in the menu of the dining train: "It's a pity that with regard to food we had to limit ourselves to the usual restaurant carriage - *hodgepodge*, shashlik and compote from plums" (V.P. Aksenov. There are no proverbs and sayings with the culinary name *hodgepodge*).

In English, *intermediate-peripheral* culinary names include *salmi* "a meal of minced meat, eggs, onions, etc.": "She went down-stairs to the kitchen and actually cooked little dishes for him. "Isn't it a good *salmi*?" She said; "I made it for you ..." (W. Thackeray, "Vanity Fair").

On festive Scottish suppers fed *haggis* "haggis" pluck rumen (Scottish dish of lamb or veal liver, heart and lay). *Haggis* refers to the names of festive Scottish dishes: "It was a glorious supper. There was kippered salmon, and Firman haddocks, and a lamb's head and a *haggis* - a celebrated Scotch dish, gentlemen, which my uncle used to say always looked to him, when it came to table ..." (Ch. Dickens, "the Post - humorous Papers of the Pickwick Club »).

Thus, by the *intermediate-peripheral* (marginal) culinaronymy, with the peripheral border, are: Russian. *stew*, *pies*, *kulebyaka*, *hodgepodge*, *peasant*; English *salmi*, *haggis*.

Subclass 2- *the self-intermediate culinaronymy* combines culinaronymy and corresponding dishes that are constantly used in everyday life, their names are presented in art there literature and proverbial paremiology.

Culinaronymy *loaf* comes in second class self- intermediate culinaronymy, because it raises the index - camping at the expense of entering the proverbial paremiology. 17 proverbs are marked with the culinary name *kalach*. For the edification of the lazy, they usually say: If you want to eat *rolls*, do not sit on the stove. When a person is in need, he will take on any job. The proverb fits to such a situation: Need will teach *kalachi* to eat (that is, drive them to work, where they sow wheat). About a lucky man says: Happy - that *loaf* with honey (to it all sticks). If a person does not agree to some business for any persuasion, then in this case the proverb is appropriate: Not for any *rolls*.

Rolls were used as a handout, which was widely propagation - the country in Russia. As alms prisoners and backbreaking often all - of bringing it *rolls*: "Alms is almost continuously and almost always bread, Saiko and *kalatches*, much less money" (F.M. Dostoevsky, "House of the Dead").

Cheesecakes are actually intermediate culinary names, but they can have a restrictive use. After Easter, usually on Saturdays, prepared *cheesecakes*: "A Saturdays, from Easter to Veil, baked *cheesecakes*. And you will forget the days, but when you hear the smell of baked cottage cheese, you know: Saturday is today" (I.S. Shmelev, "The Lord's Summer").

We refer *okroshka* to the actual intermediate culinary names. The culinaronymy *okroshka* is captured in the poetry of V.A. Zhukovskiy: "Maxim eaten for fifth, / And most of all *hodgepodge*; / And, of course, he opened his mouth - / When he thrust a spoon into it" ("Maxim"),

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The culinary name *pies* are repeated in the works of many Russian classics, and the dish itself is common in Russian cuisine. To a birthday party of rich homes where going to a lot of guests, neighbors, relatives, necessarily prepared *pies*: "There is a dinner, a long, unusual. With *cakes*, with succinic broth with marinades to roast turkey with thick liqueur - E, with presses. With champagne narrow old glasses, the edges of gold "(I.A. Bunin, " Birthday ")".

Dumplings are actually intermediate culinary *names*. Corresponding to that name is a popular dish in Russian kitchen. Even gold miners - Siberians, who came to Moscow and had dinner in a restaurant in Varvarka Lopashova necessarily ordered Siberian *dumplings*: "No more dishes were not, and *dumplings* for 12 diners were prepared 2,500 units; and meat, and fish, and fruit in pink champagne ... And the Siberians sipped them with wooden spoons "(V.A. Gilyarovsky, "Moscow and Muscovites").

By English self-intermediate culinaronymy and respectively - corresponding to them dishes that are quite common in everyday life, but not as often as nuclear, are mentioned in the literature and are limited in use, are *fool*, *porridge*, *roastbeef*, *beefsteak*, *salad*, *omelette*.

The culinary name "omelet", which is not very often recorded in the classics, refers to the proper intermediate. Luxury omelets and cooks that they were prepared, could not afford people with incomes: "And the then there were books, and there was music, and she had found a wonderful little dressmaker for, and for they were going abroad in the summer, and their new cook made the most superb *omelettes*" (K. Mansfield, "Bliss").

The proverb says about the impossibility of achieving the goal without spending efforts, losses and sacrifices: "You can't make an *omelette* without breaking eggs. "You can't make scrambled eggs without breaking the eggs."

A traditional dish of the English breakfast is a "porridge» as evidenced by the following lines, fixing it name: "Do not enjoyed all a his meals, but to the breakfast in particular of he brought, in the freshness of by morning, a more lively appetite, and he now addressed himself eagerly to his *porridge*, ... to the large soft rolls and thick fresh butter, and to his coffee ... "(A.J. Cronin, "Hatter's Castle").

The culinary *name saddle of mutton* "lamb saddle" can be attributed to the actual intermediate. The dish with the same name is a typical aristocratic what follows Thackeray lines indicate in which *saddles of mutton* in the plural form emphasizes habitual - governing this dish, along with silver cutlery: «This and similar talk took place, at the grand dinners all around. They had the same | for the conversation; the same silver dishes; same the *saddles of mutton*, boiled turkeys, and en- trées» (W. Thackeray, «Vanity Fair»). High English society attached great importance to food, which rallied and united them. Such a dish for the Forsytes was *the saddle of mutton*: "the with crowning point of a Forsyte feast -"the *saddle of mutton*" (J. Galsworthy, "The Man of Property").

Thus, a *self-intermediate* culinaronymy are: Russian. *cheesecake*, *roll*, *jelly*, *jelly*, *fries*, *burgers*, *pelmeni*, *hash*, *pickle*, *noodle*, *cutlets*, *pancakes*, *casseroles*, *cheese cakes*, *dumplings*, *pies*'; English. *fool*, *porridge*, *salad*, *an omelette*, *stew*, *the saddle of mutton*.

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Subclass 3- *intermediate-nuclear (marginal)* culinary names includes names bordering on nuclear ones, in which the proverbial sign is manifested to a greater extent, and the dishes corresponding to them are common in everyday life.

Ukha belongs to the Russian intermediate-nuclear culinary names. *Ear starlet* was popular in Moscow. Culinary *sterlet soup* over - impress the in the works of many Russian classics from A.S. Pushkin: "Moscow meets Onegin / His haughty vanity. / His virgins tempted, / *sterlet* treats *soup*" ("Eugene Onegin"). On the the naming of *sterlet ear with burbot and milk* is mentioned by N.V. Gogol in "Dead Souls", and the N.S. Leskov is represented by the culinary name of an *ear from an angry burbot*, which was brought alive and "upset" with rods, "and when he gets angry as much as possible and his liver swells, then kill him and boil the fish *soup*" ("Hare Loot").

The name of the fable by I.A. Krylov "*Demyanova ear*" has become a winged expression treat, which refers generally to excessive food, when the guest is not able to eat all that was offered. This statement is also used in a joking form about everything that is offered too persistently and in too many [Prokhorov, 1988: 184]. Wing - toe expression "*slurp soup*" part of the proverb "*slurp soup, and fish at the top.*" This proverb arose for the reason that in the lower reaches of the Volga River about - wait, working people fed black (bream, perch, sabber fish, roach, roach, well pike, tench, etc.) or a fine-mesh fish (sturgeon, little thorn, pike perch, white fish, carp, salmon), which can be boiled, fried, folded into a pie, sipped in the *ear*. This, rich price, and a profitable sale, red fish, to which the noble sturgeon refers beluga favorite merchants and delicious sturgeon, go to the merchants of the city and in the two capitals. About the importance *soup* proverb says: "There are *ear* - do not be afraid to sin." The proverbs "Cheap fish - cheap and fish *soup*" and "Cheap fish - not fat fish *soup*" speak of man's stinginess. On the role of fish in a particular platter is mentioned in the proverb: "*Good ruff* in the *ear*, and whitefish - in a pie."

Kissel belongs to intermediate-nuclear culinary names. Dish with this name is retained in the culture during a long history, and the same name is often found in the literature and has a wide entrance into proverbs. *Kissel* was consumed by different classes. So, cabs loved to bask in restaurants and eat fatter "roasted eggs, and rolls, and sitnichki hearth on bran, and then be sure to *pea kisel*" (V.A. Gilyarovsky, "Moscow and Muscovites").

Moscow is ready to "*cranberry jelly with vanilla*", "*almond pudding*". The culinary names corresponding to these dishes can be found in I.S. Shmelev – left ("Summer of the Lord").

There are 11 proverbs recorded with the culinary name *jelly*. The proverb says about the benefits of *jelly*: "*You can't ruin your belly with jelly.*" The proverb "*Kisel* da King of the place always has" confirmed the importance of which will give you strength with this dish in Russia. Oh man, which is located in the farthest relationship with someone saying, "The seventh water to jelly."

In English, for intermediate-nuclear culinary names admit *roast beef* and *steak* {*beefsteak*}).

The following lines from the song testify to the importance of roast beef for the British: "Oh! The *roast beef* of old England! And Oh! For old England's *roast beef*."

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Even a moderate dinner from the British is not complete without *steak*: "... Mr. Bumble sat himself down in the house at which the coach stopped; and took a temperate dinner of *steaks*, oyster sauce, and porter "(Ch. Dickens, " The Adventures of Oliver Twist ")

Conclusion. Thus, in Class 2 *intermediate* culinaronymy from – labeled *intermediate-peripheral* (marginal), border on culinaronymy: Russian. *soup, pies, Kulebyaka solyanka, peasant woman*; English *salmi, haggis*.

For the self-intermediate culinaronymy, respectively - corresponding to them dishes average degree of integration in (consumer) culture include: Rus. cheesecakes, roll, jelly, aspic, roast, cat - years, dumplings, hash, pickle, noodles, cutlets, pancakes, pudding, cheese - nicks, dumplings, pies; English fool, porridge, salad, omelette, stew, saddle of mutton.

Within the intermediate ones, *intermediate-nuclear* (marginal) culinary names are registered, bordering with nuclear: Russian. *ear, jelly*; English *steak (beefsteak), roast beef*.

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LINGUOCULTURAL PECULIARITIES OF PHRASEOLOGISMS SPECIFIC IN EASTERN CULTURE

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Abstract:

Introduction. In order to study phraseology from the perspective of an anthropological paradigm, it is certainly important not to overlook human-related issues, as in the study phraseological units, proper anthroponymic components of phraseological units were studied in an anthropocentric nature. Anthroponyms have a special place in the language with their semantic and methodological features, which distinguish them from other lexical units of the language. This requires conducting onomastic research in a synchronous and diachronic manner on the basis of comparative-historical study. Indeed, the phraseological units associated with nouns have social significance and reflect the culture and social life of a society. The system of images embodied in the phraseological structure of the language, in turn, serves to convey national-cultural experience and traditions of the people.

Research methods. The study used the methods of component and stylistic analysis within the framework of the linguistic picture of the world based on the system-structural paradigms. It is noted that phraseological units differ from other linguistic units in that they provide imagery, expressiveness and emotionality to speech. The main attention is paid to the definition of national and cultural features of phraseological units with anthroponic components of the Uzbek language, expressing different socio-cultural cultures of the East.

Results and discussions. Scientific novelty lies in the study of determining the sources of origin of phraseological units with anthroponymic components in the Uzbek language on the basis of phraseological units associated with traditional names, national folklore, the history of the people, with real historical figures and characters from literary works. As a result, it was determined that the system of images in the composition of phraseological units is associated with the physical, social or spiritual culture of the nation and the formation of its worldview, and therefore they acquire special significance due to the fact that they contain information about the national and cultural experience of that nation, its traditions and customs.

Conclusion. sources of origin for phraseological units with anthroponymic components in the Uzbek languages are determined on the basis of phraseological units associated with traditional names, national folklore, history of the people, names of real historical figures and characters from literary works.

Keywords: phraseology, phraseology with anthroponomical component, cultural heritage, customs, values, folk legends, historical figures, traditional names, religious concepts.

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Introduction. Since the lexical and phraseological system of any language is changing, evolving and enriching, also because it is considered as an event that serves to elevate the culture of speech, the interest in the study of phraseology in world linguistics always serves to reveal new aspects of it. In Uzbek linguistics, it should be noted that Turkic scholars E.D. Polivanov [9], Ya. Pinkhasov [10], Uzbek researchers Sh. Rakhmatullaev [11], H. Berdiyurov [3], E. Umarkhodjaev [16], A. Mamatov [7], B. Yuldashev [4] monographic research is devoted to the solution of problems of Uzbek phraseology. Although the analysis of phraseology in science considering semantic, structural-grammatical and methodological-pragmatic is enough, there are still problems to be solved in the comparative study of phraseological meaning, phraseological system, origin, sources, historical development and national-cultural aspects of phraseology. Phraseological units –are a multifaceted phenomenon. Therefore, its methods of analysis are also diverse. These include phraseological-identification, contextological, variation, two-way synchronous-comparative analysis, comparative-diachronic analysis, structural-typological analysis methods. Uzbek linguistics has also benefited from the achievements of world linguistics in the field of phraseology. A number of studies have been conducted on the issues of studying phraseological units in Uzbek linguistics, their relation to proverbs and phrases. It should be noted that the work of Sh. Rakhmatullaev on Uzbek phraseology in Uzbek linguistics is noteworthy. The scientist theoretically explained the differences and similarities of phraseology from lexical phenomena. In his book, ‘The Beauty of Our Speech’ (“Nutqimiz ko’rki”), he describes a fixed expressions as a phraseological unit, consisting of more than one lexical unit, meaning a compound metaphorical equivalent to a phrase or sentence in its structure. [11].

As A.E. Mamatov noted, phraseology is understood in a narrow and broad sense in Uzbek linguistics as well as in world linguistics. In general, in terms of the figurative meaning of phraseologies and their pre-existing presence in the language, they should be understood only in a broad sense [7]. Those who understand phraseology in the narrow sense of stable idiomatic combinations of portable meaning, such as make a mouse's nest a thousand coins (сичқоннинг иини минг танга қилмоқ); looking forward eagerly (кўзи тўрт бўлмоқ); Alihoja Khoja Ali (Алихўжа Хўжа Али); What a way to Toytera (Тўйтепа нима йўл), Those who understand phraseology in the broadest sense believe that proverbs and aphorisms such as God’s wish (Худо буюриптими); Master is bewildered (Устаси-гаранг), fellow is dabbler (Шогирди-фаранг); Much talk, little work (Гап десанг қоп-қоп, иш десанг Самарқанддан топ) should be studied as part of a phraseological unit.

Linguists who understand phraseology in a broad sense argue that the lower limit of a fixed expression with a complex meaning, which is the object of phraseology, consists of at least two components, and the upper limit consists of complex sentences. In addition to fixed and portable compounds, they include other units of the proverbial and aphoristic type. Sh. Rahmatullaev also interprets phraseology in a narrow sense and reveals the different aspects of proverbs, proverbs, aphorisms, words of wisdom with phraseological expressions.

According to Turkic scholar Y.D. Pinkhasov, Sh. Rakhmatullaev based his proverbs and aphorisms on their communicative unity and predicative character,

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which is based not on a lexical concept, but on a sentence (idea). But proverbs, like metaphors, have a figurative meaning. Therefore, it is appropriate to include these units of language in the list of phraseological units. It can be observed that this opinion of Ya.D. Pinkhasov was followed in the researches of H. Berdiyev, G. Salomov, R. Rasulov and B. Yuldashev.

However, in the study of phraseological units it is important to take into account their structure, imagery, motivation, features of emotional expressiveness, on this basis to reveal the universal and national characteristics of phraseological units.

Materials and methods. It should be noted that the study of phraseological units in Uzbek linguistics is still based on the classification of academician V.V. Vinogradov. However, this classification, which approaches the essence only from a semantic point of view, prevents the full disclosure of the features of multifaceted phraseology. V.V. Vinogradov's classification of phraseologies based on differentiation in terms of the meaning expressed by the components of their composition rightly caused controversy among linguists. In particular, Uzbek linguists Sh. Shoabdurahmonov, A. Khojiev in the book "Modern Uzbek literary language": according to the meaning expressed by the components of the phraseological unit ... are divided into such types as "phraseological association", "phraseological integrity", "phraseological confusion". In order to understand the figurative meaning of phraseologies, it makes no sense to divide them into such types, there is only a difference between them in the degree of stagnation [13].

Hence, relying solely on spiritual principles in distinguishing phraseologies creates confusion between phraseological integrity and phraseological confusion, taking into account the functional-semantic features of phraseologies, their separation into phraseological integrity and confusion does not always give the expected result. *As tuyaning dumi erga tekkanida; Avliyega tosh tegdimi; eski tosh, eski hammom; Axmoqqa Quva bir tosh* such phraseologies are all based on a figurative meaning.

Some recent research in Uzbek phraseology is based not on the semantic classification of phraseology, but on its semantic structure. Sh. Rakhmatullaev has started such an analysis. In the third edition of the textbook "Modern Uzbek literary language" three different semantic classifications of phraseologies are abandoned and the analysis of phraseologies according to three different semantic structures is given [13].

It is also noteworthy that in Uzbek linguistics, special attention is paid to the study of the history of the origin of phraseology. For example, Sh. Rakhmatullaev's "Explanatory phraseological dictionary of the Uzbek language" [11], Sh. Shomaksudov, Sh. Shorahmedov's dictionaries "The base of meanings" [12] can be considered as the first steps in this direction. Indeed, as noted by B. Yuldashev, the further implementation of fundamental scientific research, such as "Historical phraseology of the Uzbek language" is one of the practical tasks facing linguists [4].

Although there is no fundamental research today on the etymology of phraseologies with onomastic components, their motivation within phraseological units, we observe that some scientific articles have commented on this. In particular, F. Isakov's article "Daqqiyunus" was published under the rubric "Pearls of our language" of the magazine "Science and Life" [5]. It discusses the etymology of

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phrases such as Mulla Abdukarim, the goat's name, inherited from Daqqiyunus. Dacianus is the name of Diaklotion, one of the rulers of the Roman Empire. In Eastern stories, the pronunciation of Diaklotion has changed in the form of Daqqiyunus, Daqqiyunus. In Sh. Rakhmatullayev's "Explanatory phraseological dictionary of the Uzbek language" the term is used in the sense of discrimination against an archaic, outdated custom or thing.

K. Bozorboev's research analyzes the reasons for the emergence of phraseological units related to folk art and their linguistic features [4]. According to the scientist, it is important to create sources of phraseology related to colloquial speech, only 10 % of these phraseological units are reflected in dictionaries, and 40 % are present in colloquial speech.

In the third chapter of M.M. Khoshimkhodjaeva's dissertation "Phytonyms in the linguistic description of the world (on the example of English, Russian and Uzbek languages)" entitled "The role of English, Russian and Uzbek phytocomponent phraseology in creating a linguistic image of the world". For example, "Abu Jahl's watermelon" - according to narrations, Abu Jahl was one of the fiercest enemies of the Prophet Muhammad. Because of his cruelty and intolerance, Muslims called him Abu Jahl ("father of ignorance"). In Iran, the medicinal plant colocint (common colocint or bitter watermelon) is called "Abu Jahl's watermelon" for its taste of tahir (27 دنه) و جهل و انه با), the name was adopted from the Uzbek language through the Persian word kalkalash [4].

Results. Note that the phraseological layer of any language is, in most cases, formed on the basis of popular metaphors, metonymy, proverbs, and parables. Indeed, figurative expressions have emerged in the human mind as a reflection of being, social life, and the perception of the geographical environment.

The science of modern psychology emphasizes that any reality, concept, or unity perceived in human thought must, of course, be realized, as well as supplemented and perfected on the basis of human life experiences. It can be said that figurative expressions are also processed in human thinking. For example, the phrase "left over from Daqqiyunus" as a phraseology has an idiomatic meaning about interrelated events in a particular situation in a figurative sense, so the phrase is used in a connotative sense away from its original meaning, i.e. obsolete in relation to something left behind.

Consequently, only when a phrase loses its free meaning does it become a lexical unit (like the back of a roof - a garden, a flower petal - a petal), or a phraseological unit (raise your hand, vote, listen). After all, the figurative description allows the phrase to move out of itself and into phraseological units, giving emotional coloring.

The study of the history of the origin of phraseological units provides a deeper understanding of the worldview, thoughts, lifestyles, customs, and national values of the people.

This aspect requires knowledge of the etymology of the phraseology that forms the expressive layer of our language, the expansion of research in this area and the creation of an etymological dictionary of phraseological units.

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The fact that language is studied in close connection with human and his thinking, worldview in world of linguistics, requires the study of each language phenomenon in anthropocentric paradigms, even in the context of national linguistics. The linguocultural study of phraseology is one of them. While investigating the national-cultural specificity of language-related units, it is important to keep in mind the analysis of their general anthropological aspect. Feelings and emotions such as similar life situations associated with physiological, social-psychological needs, positive or negative manners, and behaviors related to human beings help people understand each other. Phraseologisms that reflect the phraseological view of the world are inextricably linked with the daily life of the people, religious, material and spiritual, the general principles of life of national culture, and the way of communication to whom they belong. Many proverbs and sayings, idioms, formed on the basis of folklore, lead to the emergence of words in the language that have a figurative and symbolic meaning.

In Uzbek linguistics, such problems as the national semantics of phraseological units, the influence of extralinguistic factors on the semantics of phraseological units were first considered in the study of M.K. Kholikova on the material of examples of phraseological units of the Russian and Uzbek languages [17], in the works of G.M. Adashulloyev expressing facial features in Tajik and Uzbek languages [1]. The study of the national characteristics of phraseologisms, certainly, requires etymological, semantic-functional, methodological analysis and study of phraseological units. In the analysis of semantic-functional features of phraseological units with anthroponymic components in the Uzbek language, the examples were used given in "Explanatory phraseological dictionary of the Uzbek language" [11] by Sh. Rakhmatullaev, Sh. Shomaksudov, Sh. Shorahmedov's "Dictionary of meanings"[12]. Although there is no large-scale monograph on the etymology of phraseological units, some articles by researchers such as A. Juraboev, F. Isakov [5] focused on the analysis of the following issue.

As it was noted by B. Yuldashev, the study of the history of the origin of phrases helps to explore the generalizing power of thinking of the nation and ways to enrich the lexicon of language in the speech process [4]. Therefore, in the future it is necessary to strengthen research on the etymology of phrases and create an etymological dictionary of phrases in target language.

Discussion. While studying the national-cultural specificity of language-related units, it is important to keep in mind the analysis of their general anthropological aspect. Human-specific feelings and emotions such as similar life situations associated with physiological, social-psychological needs, positive or negative manners, and behaviors help people understand each other. Phraseologisms that reflect the phraseological view of the world are inextricably linked with the daily life of the people, religious, material and spiritual, the general principles of life of national culture, and the way of communication to whom they belong. Many proverbs and sayings, idioms, formed on the basis of folklore, lead to the appearance of words in the language that have a figurative and symbolic meaning. The anthroponym as a national-cultural dominant reflects the characteristic features of the nation to which it belongs in the phraseological system of the language, while the

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national character creates a phraseological worldview of a particular nation. In the usage of the terms people and nation, the following definition of the term nation will be utilized in the study: "A nation is a historically stable unit based on the fact that people speak in a single language, live in a common territory, live a common economic life, have a common culture and spirit" [4].

The phraseological scenery of the world is part of the linguistic view of the universe, and, as Yu.D. Apresyan said, is very important in the study of the national characteristics of language. On the one hand, phraseologies reflect the national concepts that are characteristic of this language (the concept is the assimilation of the cultural layer of the human mind into the human mentality ...) and, conversely, man himself participates in culture, in some cases influencing it. Phraseologisms, on the other hand, play an important role in shaping the speech view of the world and reflecting a clear picture of the world, embodying the completed information in the language system [2]. According to S.V. Ivanova: "Theoretical basis of the complete restoration of the linguistic picture of the world, remains the object of study of linguists" [6]. Special attention is paid to the study of phraseological units in the Uzbek language, the linguistic picture of the world, the influence of anthropomorphic factors on language, the influence of extra-linguistic factors on phraseology, which leads to an in-depth analysis of national and cultural anthroponyms.

Within the process of analysis, depending on the scope of use and origin, the phraseological units with anthroponymic components that reflect the national identity of the Uzbek language will be studied by dividing them into two types. These are: 1) phraseological units related to folk myths, legends, history, and individuals in history, and 2) phraseological units related to religious concepts.

Additionally, the phraseological units of the first group may be divided into two subtypes in essence:

a) Phraseological units related to traditional names: *Ali* and *Vali*, *Ashir*, *Eshmat*, *Hasan* are the most common names in Uzbek. Phraseological units with this anthroponymic component form communicative phraseological units and represent an event or situation; such phraseological units are structurally equivalent of the utterance. Lexical-methodological functionality is formed by paraphrases according to signs, that is, the anthroponym expressed in the phraseological unit expresses the descriptive content, and they have two - denotative and connotative meaning. For example, *Intelligence – Hasan, wisdom – Husan*; (*Ақл – Ҳасандир, одоб – Ҳусандир*); *Ashir carries what he finds*; (*Ашир топганини ташир*); *Masharif does the work, while Mirsharif gets the fist* (*Ишни қилар Машариф, муштни ейди Миршариф*); *variant: Mahammadsharif does the work, picking up the meat* (*Ишни қилар Маҳаммадшариф, зўитини ер териб-териб*); *Ali Hoja, Hoja Ali* (*Али Хўжа, Хўжа Али*), *variant: two fifteen one thirty* (*икки ўн беш бир ўттиз*); *Everyone who knows their guilt will be Vali* (*Ҳар ким ўз айбини билса, Вали бўлади*); *The pain of Jesus taken from Moses* (*Исонинг аламини Мусодан олибди*). *Variant: Eshmat's revenge was taken from Toshmat* (*Эшматнинг ўчини Тошматдан олиш*); *Everyone is with everyone, while Eshmukhammad is with his wife* (*Ҳамма ҳамма билан Эшмуҳаммад хотини билан*), etc.

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Communicative phraseologies are based on metaphorical connotative meaning: *Goat was called as Mulla Norqizi (Эчкининг оти Мулла Норқўзи бўлади); Goat had the name mulla Abdukarim (Эчкининг оти мулла Абдукарим)*

In the Uzbek language, there are also many connotative phraseological units associated with names of the people existing in the history, in general, are quite common.

b) phraseological units related to the names of folk legends and real historical figures: In the article *Кўнда Хизр бор (Khidr in tuch)* referring to the legendary prophecy of *Khidr*, it is based on the fact that the deeds done in harmony will always be blessed: *Хизр оғзига туфлаган. Khidr* is an immortal holy legendary hero who drank the water of life. This phrase is used when it is said about a speaker, orator, and scholar; *Искандар хўжа, бултурги жўжа, бола очади, таилаб қочади* was said about people who are unfaithful to their family. *Хўжа Насриддиннинг қуши, Хўжа Насриддиннинг эшаги* – a phrase that gives people confidence, hope.

Бердисини айтгунча, белимни букма phraseology is based on anecdotes of the nation: One day the priests asked Mashrab (the poet): “*Исминг нима?*” (What’s your name?). Then, when he answered: “*Худой...*” (God...) they beat him and took him to the judge. When we asked him his name “*Мана бундан исмини сўрасак*”, he said, “*Худой*” (God...) they complained, *Бу кофир бўлди! (He became heretic)*, When the judge questioned Mashrab, he said that until he has mentioned “*Берди*”, they tried to beat him to death. He said that his name was *Khudoiberd*” [22, 33]. So that, the following predicative phraseological unit such as “*Берди*”*сини айтгунча уриб ўлдирма; Гапнинг “берди”сини эшит* was created as the option.

Phraseological units with anthroponymic components formed on behalf of the characters of folk epics are based on the transfer of figurative meaning. For example, *оти бор – Алпомши* (a name has the same power as Alpomish). Hero of the epic “Alpomish”; *As the neck heals (Бўйин тузалганча), How do you do, Goz aka (“Ассалому алайкум, Фоз ака”)*, *As the neck heals (Бўйин тузалгач) Get away, Goz aka (“Қоч нари тур, Фоз ака”)*. Variant: *It is said that the goat refusing of the water is called as Rustamu Doston (Сувдан кечкунча эчкига Рустаму Достон дерлар), Till crossing the water yo Bakhovuddin (Сувдан ўтгунча ё Баҳовуддин), after crossing get away Bakhovuddin (сувдан ўтгач, қоч Баҳовуддин)*. Hero of the Uzbek national epic “Rustamu Doston”; It is necessary to have Majnun’s eye to see Layli (*Лайлини кўриш учун Мажнуннинг кўзи керак*). It is named after the characters in Alisher Navoi's epic “Layli and Majnun”.

Phraseological units associated with the names of individuals in history have expressed the people’s negative attitude toward rulers known for their tyranny in the past. The semantic structure of these anthroponymic component phraseologies is mainly communicative. One of the lexical methodological tools is the repetition, which reinforces the meaning of the phraseological unit as a result of the double application of the component in the phraseology. For example, *Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди; Соғ одамга Сукротнинг кераги йўқ; Асфандиёр хон бўлди, оғзи бурним қон бўлди* (Asfandiyor – one of the khans of Khiva. During his reign (1623-1643) he completely wiped out Uzbek tribes about 300 houses who have lived on the coast of Amudaryo; *Ўйнашмагин Арбоб билан, Арбоб*

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ураp ҳар боб билан. In Bukhara khanate the head of the neighborhood, (эллиқбоши) head of the military of fifty people, head of the village, large water-landowner were called *Arbob*; *Тайёр оиға Баковул* - was a special profession in the time of the khans, the owner of which distributed food to the guests. Ordinary people also delegate this position to one person at large weddings. *Шўрлик бошга - Ясовул* - an armed guard during the khan's reign; *Арпа эккан арпа олади, бугдой эккан бугдой олади, Абдуллахон (Мадалихон) нимангни олади*. It was said about Abdullakhan of Bukhara khanate for the oppression of the nation. *Жабр қилма етимга, учрагайсан Мустафонинг ўқиға* (Mustafa – prophet).

The analysis of phraseological units depicts that memories of history and language are common, that is, they always give information about each other.

The second group of phraseological processes of anthroponyms in the Uzbek language consists of phraseological units with anthroponymic components related to religious concepts, which are conditionally divided into three types according to their origin:

- a) Phraseological units that come in the name of Allah;
- b) Phraseological units related to the names of the prophets;
- c) Phraseological units related to the characters in the ‘Holy Quran’.

Phraseological units related to the name of Allah have synonyms used in the ordinary colloquial speech of the people with the names of *Тангри, Оллоҳ, Холиқ*. The origin of these phraseological units is connected with the Islamic faith of the people and is important in that they are absorbed into the cultural way of life. Their structure creates nominativeness, semantically unilaterality. For example, *Яхшилик қил, дарёга от, балиқ билар, балиқ билмаса Холиқ билар/ Яхшилик қил, сувга сол, сув билмаса балиқ билар, балиқ билмаса, Холиқ билар/* (Холиқ – one of the names of Allah); *Банда қилса маломат, Худо қилсин саломат; Изланганга Эзид ёр* (according to the beliefs of our ancient ancestors, the Yazidi is a god, a god of goodness); (God bless you) *Тангри мададкор бўлсин;* (God loves the one who eats together) *Тенг еганни тангри суюбди* etc.

Phraseological assimilations, which come with the names of the prophets - Muhammad, Solomon, Jesus, Moses, are characterized by expressiveness and sensitiveness, using positive and negative attitudes towards events in speech. For example, *Муҳаммад Пайғамбар мададкор бўлсин!* – it is said in the circle of close, friendly people; *Сулаймон ўлди, девлар қутилди*. (Used figuratively. The above proverb was used against the head of a country or family when he was holding his country or family tightly, when he left, when the wicked of the country, the disabled children, began to do their own evil after his death. According to legend, the Prophet Solomon used giants when building the “Байтул-муқаддас”. One of the giants runs away, disobeying Solomon's order. Solomon orders the remaining giants to spread the rumor, "Solomon is dead, the giants are saved," (Сулаймон ўлди, девлар қутилди”) and on this basis captures the disobedient giant.) Suchlike: *Сув тиласанг, Сулаймондан тила*. Saint Solomon was considered the patron of the system of canals on the southern side of the Khanate. (The tomb near Modira), people came to his tomb and prayed when the water in these canals was low. In Oghuz dialect, there is also an option called *Сув диласанг, Сулаймондан дила; Исо ҳам ўз йўлига Мусо*

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ҳам ўз йўлига. Исо, Мусо - prophet of the Jews. Christians consider him a son of God. Don't touch someone's personal feelings, don't argue that you are wrong, mine is right, everyone will have their own way of life.

The characters of the 'Holy Qur'an' - the names of the Saint, Satan, Azrael, and phraseological units related to religious concepts - express the negative and positive emotions of man, have a sense of humility. Component of the sub meaning and the proper noun represent a single meaning. For example, *Хизрни йўқласанг ҳозир бўлади; Авлиёга тош тегдимми?* (At the moment when pet, dear and darling child cries, they say so). (One species of Azrael is the wolf;) *Азроилнинг бир турқи - бўрида;* (Getting into the word of Satan.) *Шайтон сўзига кирмоқ.*

Anthroponyms within the phraseological unit related to religious concepts have a national character and are considered a custom. As G. Salomov noted, phraseology with a national color has no alternative in another language and requires a special approach to translation [9]. The anthroponym of the phraseological unit not only conveys information about the daily life of the people through communicative speech, but also includes socio-historical information, intellectual, expressive-emotional, evaluative, universal and specific national character. In this regard, A. Mamatov states: "In his speech, a person not only perceives events, processes, the objective world in general, but also seeks to express his negative or positive attitude to this objective world" [4].

Phraseological units related to religious concepts are often used in artistic discourse. For example, in the popular works of H. Tukhtaboev, Oybek, Abdulla Qodiriy, these phraseological units are used very appropriately, such as:

– *Because on Saturday and Sunday, all the control offices will be closed. Solomon is dead, the giants are saved, these devils multiply the theft three or four times. Then, comrade sergeant, do not be so naive.* (– *Негаки, шанба ва якшанбада назорат қилувчи жамики идоралар берк бўлади. Сулаймон ўлди, девлар қутилди, деб, бу шайтонлар ўзрилиқни уч-тўрт баравар кўпайтириб юборишади. Кейин, ўртоқ сержант, бунчалик соддалик қилманг*). [15] *Ҳолвани ҳоқим есин, калтакни етим! Исонинг аламини Мусодан оласизми?* [8].

In A. Kadyriy's work "Меҳробдан чаён": *Яхшилик қил, дарёга ташла, балиқ билмаса, Холиқ (худо) билур, деганлар.* (Do good, throw it into the river, and if the fish does not know, the Creator (God) knows). *Фузулий: Даҳр (дунё) бир бозордир, ҳар ким матоъин арз эдар, деб жуда тўғри сўзлайдир* (*Dahr (the world) is a market, it is very true that everyone complains about the fabric*) [26, 183].

It was observed that there are phraseological units associated only with the names of Allah and the prophets - Muhammad, Solomon in the Uzbek language. The usage of these phrases in the texts serves to increase the emotional and expressive color of the speech of the characters of the fiction. According to the author's individual approach, phraseological units with a visual meaning can express an occasional meaning. For instance, the master of words Ghafur Ghulam in his famous story "Shum bola" replaces the divine component of the phraseology "God forbid", which has a religious description in our language, with Imam Azam. In this way, the writer was able to convey a clearer, more colorful story. It also causes a comic process in the text: (Someone would be grabbed and beaten, apparently, and he would

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cry out to the god - Azbaroi Худо, that's all, if I have any other money, let Imam A'zam hit me.) Кимнидир тутиб олиб урардилар, шекилли, додлаб худони ўртага солиб йиғлар эди – Азбаройи худо, бори шу, бошқа пулим бўлса, Имом Аъзам урсин [18].

In the analysis of the process of phraseologization of anthroponyms phraseological units with 111 anthroponymic components in the Uzbek language, mainly in the "Explanatory phraseological dictionary of the Uzbek language" [11] by Sh. Rakhmatullaev, Sh. Shomaksudov, Sh. Shorahmedov's "Dictionary of meanings"[12] was identified by collecting existing phraseologies in local folk oral dialects of the nation.

The results of the analysis of phraseological units with anthroponymic components are given in Table 1.

Table 1.

Quantitative analysis of anthroponymic phraseology in the Uzbek language according to the sources of origin

№				
1	Phraseological units belonging to their own layer	a) associated with traditional names	12	11 %
		b) related to folk legends and anecdotes	50	45 %
		c) associated with the names of persons existed in history	10	9 %
			72	65 %
2	Assimilated phraseological units	Associated with religious concepts	39	35 %
Total:			111	100 %

According to the results of the analysis, the culture, history, national traditions, worldview, dreams, lifestyles of the French and Uzbek languages, which are not related to each other, were formed and developed under the influence of various conditions. Phraseological units with anthroponymic components in the Uzbek language were divided into two groups: 72 % of phraseological units with anthroponymic components related to the life, folklore and history of the nation, and 35 % of 39 phraseological units related to religion.

Conclusion. The duality of person phraseology is based on connotation, which is one of the important features of phraseology. The phraseological unit with the onomastic component retains the original genetic connection within the phrase structure with its functional sign.

The simplification of the characters represented by the anthroponyms used to form the phraseologies serves to simplify the communicative process.

Thus, phraseological units with an onomastic component of national-cultural character are formed under the influence of extralinguistic factors, and etymological analysis plays an important role in their interpretation.

The national-cultural identity of most of the phraseological units present in our language preserves the intercultural connection with the cultural code of phraseology in the memory of the community. The re-formation of onomastic units in the structure of phraseology serves as an important tool in the intergenerational transmission of traces of culture.

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Anthroponymic component phraseologies allow language owners to understand the world through the colorful names of the people to whom they refer, and as a component of the phraseological unit perform a specific semantic function in the text, usually becoming a synonym in phraseology.

According to the process of phraseologization, anthroponyms were studied in two groups: a) anthroponyms form a figurative meaning on the basis of traditional names, folk legends, customs, names of historical figures, characters of fiction and sources related to the "Holy Qur'an"; b) The anthroponym undergoes a change of meaning before forming a phraseological unit and is based on the symbolic meaning of the anthroponym within the phraseology.

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"LEXICOGRAPHY" AND DICTIONARY COMPILATION**Sharipov Sokhib Salimovich***senior teacher of Russian linguistics
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sharipov.s.s.1777@gmail.com***Abstract:**

Background. *This article examines lexicography - a separate science that includes theoretical lexicography with its own theory, and since there is a theory, then there is practice, that is, practical lexicography. Lexicographic research combines both theoretical and practical aspects. The creation of innovative models of theoretical linguistic conclusions for new practical lexicographic products is the main task of lexicographic research.*

As a mirror reflecting the development of civilizations, the state and level of the people, relations in society, the development of scientifically progressive or orthodox thought, the dictionary covers a variety of fields of science and technology: from interpretation and semantic explanation of a word, to correct spelling and translation from one language to another.

Materials and methods. *At this time, in all spheres of linguistics, in particular, actively developing lexicography, disputes are held on the topic of new and old methods of lexicographic "cultures". And this is natural. In the era of globalization and technological progress, new requirements are imposed on science and its industries, of course, when choosing a new method, approach, idea, it will be necessary to confirm its superiority and advantage over the previous ones, the practical result will be assessed in terms of efficiency and implementation in the linguistic society.*

The above dictionaries are educational material or an object for studying theoretical lexicography as a science, and lexicography as a theory deals with theoretical issues of compiling a dictionary, the history of lexicography, a description of existing (created) dictionaries.

Results. *The development of information and communication technologies of the XXI century, total globalization led to the creation of online dictionaries, which allowed the modern word to fully preserve its essence. Only online dictionaries keep up with the times and have the ability to track everything that happens in the language.*

We all know that philology is inextricably linked with psychology, with such psychological categories as the perception of a word and its understanding. These categories also play an important role both in dictionaries and in the choice of words for dictionaries.

Conclusions. *So, based on the above, it is necessary to distinguish between lexicography (theoretical lexicography) and dictionary compilation, (practical lexicography), and the lexicographer-scientist and compiler of the dictionary. In most cases, the lexicographer and dictionary compiler are rarely in the same person.*

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Keywords: *lexicography, theoretical lexicography, dictionary compilation, dictionary, knowledge system, language subject, language description, borrowings, native speaker, applied lexicography, modern stage, modern dictionaries, electronic platforms, innovative models.*

Introduction. In recent years, a large number of dictionaries of different structures and types have been created and published. Dictionaries are both the object of lexicography and the subject of its study. Various information can be found in the dictionary: from the scientific description of the language, its history, current state, explanation of borrowed, little-used and outdated words to systematization of knowledge, deep knowledge of reality, history and culture of the people speaking a particular language. Dictionaries that concentrate the lexical richness of the language in a relatively compact form accumulate the historical memory of the people - its bearer. [1]

Very often referring to dictionaries, the reader sets a specific goal for himself - whether the stress is correctly placed, whether the translation of a word is accurate, choose a synonym or antonym for a word, etc. Today, dictionaries and lexicography face great tasks that cover different areas of human activity: from translation and teaching of native and foreign languages, up to computer, information retrieval systems, without which it is difficult to imagine your life.

We all know and many lexicographers have dedicated their works to this, the first dictionaries appeared in the Sumerian civilization in the XXV century BC, in China in the XX century BC, in Ancient Egypt in the XVIII century BC, in the II-III centuries AD Yu. Pollux's "Onomasticon" and the Sanskrit dictionary "Amara-kosha" (which means "Amara's treasury") were created.

The word "lexicography" itself is not an ancient Greek word, although it consists of the ancient Greek roots lexico (adj. From lexis "word" and graph "to write"). In his work "Deux dialogues du nouveaux language François, Italianizé", 1578, Henri Estienne uses the French word lexicographie, which he meets for the first time in the Etymologicum Magnum - this is an unpublished work on lexicography of the XI-XII centuries AD in the form of lexikographos "writing a dictionary". [2]

The English word lexicography appeared in 1680, the German Lexikographie in 1698, and the French lexicographie in the world famous Encyclopédie in 1765. The word dictionary was first introduced by J. Garland Dictionarius in the XIII century. The first dictionary was published in 1538 by Sir Thomas Eliot - this is a Latin-English dictionary [3].

According to many scholars, English scientific lexicography began with Samuel Johnson's dictionary in 1755, French - with D. Diderot's Encyclopedia of 1765 and P. Larousse (Grand Dictionnaire universel du XIX -e siècle), German - from the German Dictionary of the Brothers Grimm 1852 (Grimm. Deutsches Wörterbuch).

Arabic lexicography originated long before the rise of Islam and is closely related to poetry. It can be conditionally divided into three periods:

1. the explanation of pre-Islamic poetry and interpretation of the suras of the Koran;
2. the emergence of small lexicographic essays, united by subject matter;

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3. the creation of the dictionaries of general characteristics, starting with the dictionary of al-Khalil "Kitob al-'ayn" (VIII century).

Among the Eastern Slavic people, the first dictionaries were called lexicons, alphabets or interpretations - they were mainly collections of foreign and obsolete words. One of the first glossaries was the "Kormchey Book" (1282) - a translation dictionary, in which interpretations of 174 Old Russian, Greek and Old Slavonic words were given. In 1596, Lavrenty Zizaniy Tustanovsky compiled the first printed dictionary "Lexis, that is, the words are briefly collected from the Slovenian language", as an appendix to the "Slavic-Russian primer." Thus, we briefly defined the word dictionary and its origin. As indicated above is the object of study of lexicography.

Lexicography is a branch of linguistics, the science of creating, studying and using dictionaries (scientia lexico-graphica). The science that studies the semantic structure of a word, the features of words, their interpretation.

Since when did lexicography become "lexicography". In the "Encyclopedic Dictionary of Brockhaus and Efron" (1896), the article "lexicography" is not found, but we met the term "lexicology", as well as an article with the term "dictionary" in which the word lexicography occurs, as a synonym for the phrase "dictionary technique". In the "Dictionary of German language" by the Brothers Grimm, the very word dictionary is found. In the encyclopedic dictionary of the partnership "Brothers A. and I. Granat and Co" 1914 "Lexicography (Greek), scientific methods of processing the verbal material of the language for the compilation of the lexicon." [4] In the "Great Soviet Encyclopedia" (1938) in the article on the word "lexicography" is given: "Lexicography (Greek), work on compiling dictionaries." And only in 1953, in the second edition, we come across the article "Lexicography - a section of linguistics dealing with the practice and theory of compiling dictionaries"[5].

Lexicography is divided into theoretical and practical lexicography. Thus, in the first paragraph of chapter 1, we must clearly define such concepts as theoretical and practical lexicography, give them a precise definition and find out what is their difference.

Until the middle of the 20th century, lexicography was treated only as practical. X. Cazares in his book "Introduction to Modern Lexicography" (which has been translated into Russian) argues that lexicography is a technique and art of compiling dictionaries. [6] Compiling dictionaries is the oldest activity. These are, first of all, dictionaries, vocabulary, "Onomasticon" by Y. Pollux, Sanskrit dictionary "Amara-kosha" (which means "Amara's treasury"): one of the most ancient ideographic dictionaries of the II-III centuries AD translated glossaries, the first translation dictionaries - they all served as assistants in translating from one language into another and related to practical lexicography. For the first time, Academician L.V. Shcherba put forward a hypothesis about theoretical lexicography. In 1936, in the preface to the Russian-French dictionary, he wrote: "I consider it extremely wrong that the disdainful attitude of our qualified linguists to dictionary work, thanks to which almost none of them ever did it (in the old days, this was done for a paltry sum of money by casual amateurs who did not have absolutely no special training) and thanks to which she received such an absurd name "compilation" of dictionaries.

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Indeed, our linguists, and even more so our "compilers" of dictionaries overlooked that this work should be of a scientific nature and in no way consist in a mechanical comparison of some ready-made elements" [7].

And only by the middle of the XX century. L.V. Shcherba's work "Experience of the General Theory of Lexicography" was published, which was "the only attempt to rise above the level of analytical commenting on already adopted or adopted specific lexicographic decisions and to look at lexicography as a separate scientific discipline" [8]. V.V. Morkovkin in the article "On the volume and content of the concept of" theoretical lexicography "as a starting point takes the well-known interpretation of the concept "theory of lexicography", "in accordance with which it includes the typology of dictionaries and the doctrine of the structure and elements of the dictionary "[9]. At the same time, he emphasizes that the most important task of the theory is to establish the essence and boundaries of the phenomenon, the consideration of which constitutes its content [10].

Theoretical lexicography studies dictionary entries in the context of the history of a country, its culture, the influence of some dictionaries on others. For lexicography, patterns in the development of literature, art, culture and science are of great importance, the principle of historicism, the principle of development must be taken into account [11]. The types of the dictionary, its classification, the object of description, the submission of linguistic units, the way of submission of the dictionary entry is one of the most important components of the dictionary, which form a typology of dictionaries based on interconnection and opposition to each other.

The types of dictionaries are divided into four types: linguistic, psychological, sociological and semiotic.

The theory of lexicography includes:

- the consideration of the volume, content and structure of the concept of lexicography;
- the study about genres and types of dictionaries;
- the study about the elements and parameters;
- the study about the basics of lexicographic design and the possibility of computerization;
- the study about familiar vocabulary materials;
- the study about planning and organizing vocabulary work;
- the development and formation of the rules of lexicography [12, p.7].

The main functions of dictionaries: educational, systematizing, reference, normative.

Any lexicographic work should include 7 principles:

- the relativity and focus on the addressee;
- the standardization;
- the economy;
- the simplicity;
- the completeness of the material;
- the principle of efficiency;
- the principle of semantic step-by-step description [13].

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The need for dictionaries contributed to the emergence of a new educational lexicography, the foundations of this type of lexicography were reflected in the textbooks "Essays on Russian Lexicology and Educational Lexicography" [9] and "Foundations of the Theory of Educational Lexicography" [15].

Another section of theoretical lexicography that has been of a practical nature for a long time is bilingual translated lexicography or contrasting lexicography. The issues of the theory of compiling multilingual dictionaries were considered mainly within the framework of articles in collections on the problems of translation, as well as in prefaces to large translation dictionaries. Thus, the foreword by L.V. Shcherba to the Comprehensive Russian-French Dictionary has always been considered a generalization of the basic principles of compiling bilingual dictionaries. The first monographic edition of this direction was the textbook by V.P. Berkov "Bilingual Lexicography" [2].

Unlike theoretical lexicography, practical lexicography performs a number of functions:

- the description of the language vocabulary;
- the determination of the norms of the literary language;
- the ensuring interethnic communication;
- the scientific assessment of language vocabulary;
- the promotion of special language education [16].

If etymological, explanatory, idiomatic, translation dictionaries serve to explain the origin, interpretation of words and fixed expressions, then spelling dictionaries, spelling dictionaries, orthoepic indicate the correct spelling, pronunciation of words and their forms. The first dictionaries were created to explain the content of sources. Explaining the content happens in two ways:

- to explain outdated language units to the addressee, that is, to the native speaker;
- to explain the expression of one language to another, that is, to a representative of a native speaker of another language.

The first approach is lexicographic transformation, the second is lexicographic translation.

The practice of explaining obsolete language units to the addressee occurs in two cases:

- When a word is phonetically out of date;
- With the development of language and writing.

Materials and methods. The first dictionaries were universal in terms of their use and were purely contextual in their content, in other words, they did not have any specific social or professional specifics, but served only for translation and understanding of texts.

Based on the above, we came to the conclusion that Uzbek dictionary studying in the sense of "lexicography" is a relatively young science and has a very recent history. And the denotation of dictionary compilation is much older than the same "compiling dictionaries." In particular, "Divan lugoti-t-turk" by Mahmud Kashgari is the beginning of Uzbek dictionary compilation, practical lexicography, not theoretical. In addition, it has become a universal tradition of the oldest dictionaries

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such as: the dictionary of Mahmud Zamakhshari "Asosu-l-baloga", "Mukaddimatu-l-adab, the explanatory dictionary "Abushka" by an unknown author, "Badoye ul-lugat" by Tole Iman Hirawiya, "Muntahab-ul-lugat" by Muhammad Riz Khoksor, "Sangloh" by Mirzo Mehdiyan, "Kelurnoma" by Muhammad Yakub Chingiyinta, "Lugati chigatoy va turki usmoniy" (Chigotoi-turkish dictionary) by Suleiman Bukhari, "Lugati isittaa-s-sina" (Six language dictionary) by Iskhak Ibrat is considered to be the originators of the Uzbek theoretical lexicography, which is considered a mistake.

For example, the National Encyclopedia of Uzbekistan in the article "Lexicography" gives the following interpretation "... today there are many translation dictionaries comparing Uzbek with about 10 foreign languages, more than 100 terminological dictionaries in one, two and three languages have been created. For the first time in the history of the Uzbek people, in 1981, the dictionary "Explanatory dictionary of the Uzbek language" was created and published". The development of Uzbek lexicography of the 20th century was made by such scientists as: A. Zakhiry, A. Kadiriy, E.D. Polivanov, A.K. Borovkov, V.V. Reshetov, S. Ibrohimov, Olim Usmon, Z. Marufov, Sh. Rakhmatullaev, N. Mamatov, A. Khozhiev, T. Alikulov and many others. After the republic gained independence, the Uzbek lexicography was given the task of creating encyclopedic and linguistic dictionaries that would meet the requirements of the new era, and this task is being fulfilled. [17] These tasks were most likely aimed at the development of practical lexicography-dictionary compilation, but not lexicography. In particular, the Uzbek lexicographers have the following tasks that can be performed directly in the process of creating dictionaries:

- the general typology of dictionaries and the development of new dictionaries;
- the creation of a general structure of dictionaries (selection of words, arrangement of words and dictionary entries, definition of homonymous, synonymous, polyfunctional and polysemantic units, inclusion of reference materials in the dictionary);
- creation of a special structure of dictionaries (i.e. development of each dictionary entry, grammatical and phonetic interpretation of a word, separation and classification of word meanings, types of illustrations as evidence, types of descriptions, sign systems, information on the etymology of a word).

The results of lexicographic research are used in practical lexicography. Accordingly, if lexicography is a research and descriptive theoretical stage, then dictionary compilation is a practical stage of applied content [18].

Lexicography and dictionary compilation are closely related to all branches of linguistics, especially lexicology. In this sense, these three sections represent three stages in the structure of the sciences:

- the fundamental area;
- the innovation sphere;
- the applied field.

Lexicology is a fundamental field that studies the nature and richness of the vocabulary of a language and serves as the basis for lexicographic research in this area [18]. Lexicographic research combines both theoretical and practical aspects.

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The creation of innovative models of theoretical linguistic conclusions for new practical lexicographic products is the main task of lexicographic research.

So, based on the above, it is necessary to distinguish between lexicography (theoretical lexicography) and dictionary compilation, (practical lexicography), and the lexicographer-scientist and compiler of the dictionary. In most cases, the lexicographer and dictionary compiler are rarely in the same person. For example, the linguist A.K. Borovkov notes that he did not create a single dictionary, but is engaged in lexicography [20]. Moreover, if today we call the innumerable dictionaries on the bookshelves "dictionaries", then we can only call their "creators" the compilers of dictionaries. Currently, the main task of lexicographic research is the creation of innovative models of dictionaries for both lexicography and dictionary compilation.

In dictionary compilation and dictionaries, linguistic conclusions materialize and become reality. Abstract linguistic abstractions find a clear application for themselves.

Just as the dictionary compilation combines the consolidation of disciplines, so the true lexicographer will be professionally integrated. Indeed, in order to compile a simple terminological dictionary, he will have to combine and synthesize both linguistic and specialized knowledge in a particular field. In philology, many sections are interconnected, theory cannot coexist without practice, and lexicography absolutely cannot be separated from practice, even if there is a complete confusion of theory and practice, theory, passing through practice, crystallizes, finding new possibilities. The lexicographer, being in close proximity to his studied object than other linguists, cannot be far from theory [21].

If a new approach or a new method consists only of theory that is not applicable in practice, then the timely rejection of the innovation may serve more progress than the introduction of an inert new approach. The novelty of innovations and their application in science only because they are new indicates a lack of understanding of the essence of the true spiritual development of the nation. In a literal sense, true "innovation" is characterized by efficiency, convenience and validity. Proven scientific or practical novelty is compelling and reflects genuine attention and respect for the realities of the past [22].

These methodological foundations are directly related to the development and current state of Uzbek theoretical and practical lexicography, as well as the terms lexicography (dictionary compilation) and lexicography (lexicography) and lexicographer [23].

Results. Since development, change in language is an irrefutable fact, the dictionary is also a "temporary" phenomenon. It always fixes a language at a certain period of its development, be it a modern or a historical (etymological) dictionary.

The dictionary is usually created taking into account new needs, a new addressee, and current linguistic views. Thus, the lexicographical work is always relatively new. At the same time, the modernity of a dictionary work is in its own way anachronistic. Lexicographic fixation of linguistic innovations, as a rule, is late for the development of the language as a whole, for the movement of life, which is objective and logical from a philosophical point of view. "A dictionary is a snapshot of an eternally renewing and moving language" [24], "a dictionary is obliged to guess

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behind a snapshot the constant movement of a living language” [25], “a dictionary is a continuous cycle of acquired and lost words”[26].

When creating any modern dictionary (reflecting the period being created), the concept of "modern" requires a definition. After all, there is no other level of language that would be as changeable as the lexical level of the language, reflecting the contradictions of stability and instability. In the dictionary of D.N. Ushakov, we read this interpretation:

СОВРЕМЕННЫЙ, современная, современное; современен, современна, современно и (простореч.) **СОВРЕМЁННЫЙ**, современная, современное; современен, современна, современно.

1. to someone. Pertaining to the same time, to the same era with someone else. *Современные Пушкину поэты. Современная Гоголю критика.*

2. only full forms. Pertaining to the time of existence of the one about whom the speech is concerned (book). *Портрет Ломоносова, сделанный по современной гравюре.*

3. Relating to the present time, to the present moment, to the present era, the present. *Современная литература. Современная жизнь. (Романы), в которых отразился век и современный человек изображен довольно верно. Пушкин. Я постараюсь, дядюшка, приноровиться к современным понятиям. Гончаров. || Characterizing the present, current reality, characteristic of the present era. Записки современные решил я писать. Некрасов. Современный тип женщины. Современный быт.*

4. Standing at the level of his century, not backward, meeting material needs, social, cultural needs of the present time [27].

In the dictionary Ozhegov S.I.

СОВРЕМЕННЫЙ, ая, ое; енен, енна.

1. full f., to whom. Belonging to the same time, to the same era with someone else. *Современные Пушкину поэты.*

2. full f. Present, present. *Современная русская литература. Современное состояние науки.*

3. Standing at the level of his age, not backward. *Современная техника. Вполне с. человек. | сущ. современность, и, ж. (к 3 знач.) [28].*

In the Explanatory Dictionary of the Russian Language Kuznetsov

СОВРЕМЕННЫЙ -ая, -ое; -менен, -менна, -менно.

1. Full only to whom; to what. Pertaining to the same time, to the same era with smb. *С-ые мемуаристу события.*

2. only full pertaining to the present time, to the present era. *С-ая эпоха. С-ое общество. С-ая молодёжь. С-ые писатели, художники. С-ые нравы. С-ое состояние науки. С-ые методы лечения чего-л. С-ое производство, предприятие.*

3. Standing at the level of his age, meeting the requirements of his time. *С-ое оборудование. С-ое вооружение. Самая с-ая модель автомобиля. Тема доклада очень современна. Кто-л. старался казаться вполне современным. < Современно, нареч. (3 зн.). Кто-л. мыслит вполне с. Она одевается очень с. Слова эти и сейчас звучат так же с., как и сто лет назад [29].*

And let us turn to the dictionary edited by T.F. Efremova.

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Stress: совре́менный adj.

1) being in the same time, era as smb. Or anything

2) relating to the present time, to the present era.

transfer 1. Standing at the level of his age, meeting the requirements of his time.

2. Important for the present moment; topical, current [30].

Thus, based on the dictionaries, we conclude that the word "современный" itself in different periods had some discrepancies. Let's dwell on the dictionary of Efremova - important for the present moment; actual, topical, thus the word "современный" also means "the last point" and "the last cut". Although they are combined on the one hand, they are also contradictory on the other. For example, the word "современный" can refer to the present day, the present century and the present era, as we saw in the dictionaries of Ushakov and Ozhegov. In particular, to what extent does this relate to lexicography and how are dictionaries assessed from a modern point of view? The language is constantly replenished with new words, borrowing them, introducing them into everyday life, in the form of cripples.

In the dictionary of neologisms, we find the words *акциз, андеграунд, ангрейд, брифинг, визажист*. Until recently, we were not familiar with the words *вендинг, грумер, лешмейкер, коуч* [31], but with the development of science and technology, our language is enriched with new words, terms, and published dictionaries have limited capabilities based on a certain period of time. This means that the dictionary, the printed version, never exists without publication, at the same time, the publication itself makes the dictionary obsolete, since collecting information, translating it and typing it takes a certain amount of time, which leads to the "obsolescence" of the dictionary. Thus, the term "современный" applied to traditional printed dictionaries is usually relative. This quality is applied in accordance with its full essence before the publication of the dictionary and begins to depart from its essence after the completion of the publication process. After all, if new words and terms are constantly being introduced into the language, and the published dictionary has limited opportunities to "pursue" them! This means that just as a non-published dictionary never exists, publishing itself renders the dictionary obsolete. This suggests that the term "современный" as applied to traditional printed dictionaries is generally relative. This quality is applied in accordance with its full essence before the publication of the dictionary and begins to depart from its essence after the completion of the publication process. Therefore, E. Couceiro proposes to remove the word "современный" from the name of any newly published dictionary. The basis of E. Couceiro's concept was the following: language does not develop as a technique, an industry, not to mention literature, therefore it is wrong to use the word "современный" in modern literary combinations in relation to the linguistic dictionary. New words are based on old ones, there is continuity between them, a similar situation is not found either in technology or in literature [32]. Couceiro points out that when entering a new word into the dictionary, the linguist cuts it out of the language, from the flow of language, and as a result it loses the language and remains abstract, out of context, having its own definite meaning and connotation.

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Are the new annotated translation dictionaries of the Uzbek-Russian and Russian-Uzbek languages up-to-date? To what extent do they reflect the concept of "современность"?

Applying the term "современность" to dictionaries, we mean the last segment at the moment and at this time, but by no means the last point in the development of the language. Consequently, returning to the very last moment in time, a time interval for the development of the language is formed. "The specificity of such concepts as modern and modern, in relation to the language as a whole, and especially in relation to lexicography, lies in the fact that such concepts are based both on the given time ("now") and on the close past time ("classics") [33].

We also gave one more phrase in the definition of "современность" - this is "the last cut".

Changes in language between "today" and "recent past" should not be understood only as the introduction of new words and the disappearance of old ones. Because this is due to the fact that in the "cross section" of this period, new semantic and stylistic colors appear in many words, and although the semantics of the word does not undergo qualitative changes, quantitatively significant changes can occur. According to V.V. Vinogradov: "... from Pushkin to the present day, several (at least three) lexical-stylistic systems and corresponding literary-linguistic norms have changed" [34]. Therefore, when defining the modernity of languages or showing the boundaries of "современность", it is also necessary to study the properties of words for the formation of compounds. So, one of the principles of "современность" is the grammatical principle. The grammatical principle is associated with updating the semantic and methodological capabilities of words. Renewal or obsolescence of the semantic and stylistic coloration of a word also changes the valency of the word.

As Jan Parandowski, Polish historian, scholar writer, author of the books "Alchemy of the Word", "Olympic Disc" points out: "Polish writers of the Romantic era distinguished the language of the 19th century, the beginning, middle, first, second half, as well as the end of the 19th century. Writers of the later period did not use the language of the early 19th century until the end of the century." [35].

According to B. Ananyev, the novelty of words in the dictionary should be determined by their understanding, not their perception. In psychology, perception is a partial knowledge of an object, understanding means its full coverage of its true meaning. [36] In order that words do not fall into the category of obsolete words or historicisms, they must be fully understood by a person. If once it was in a state of "full consciousness", today it may be in a state of complete misunderstanding, or it may be perceived without the sign of "modernity."

For example, the word *позор*

In Ushakov's dictionary.

Позор is a shameful, humiliating position that causes contempt. Не вынесла душа поэта // Позора мелочных обид. М.Ю. Lermontov, "Death of a Poet", 1837 Это было огромным ударом и величайшим позором для революционного правительства... N.N. Sukhanov, "Notes on the Revolution", Book 6, 1918-1921 (quotation from the National corpus of the Russian language).

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outdated. view, spectacle Благодарю, что вновь чудес, красот позор //Открыл мне в жизни толь блаженной. G.R. Derzhavin, "Eugene", "Zvanskaya Life", 1807 (quotation from the National Corpus of the Russian Language, see References Величествен и грустен был позор // Пустынных вод, лесов, долин и гор. Е.А. Baratynsky, "The Last Death", 1827 (quotation from the National Corpus of the Russian Language) [37].

In his "Lexicological Notes" Vinogradov gives the following interpretation of the word *позор*.

Позор. [...] the understanding of a literary text also depends on a good knowledge of the vocabulary of the given writer himself. For example, in the language of Pushkin's early poems, the word *позор* is used in its old, Church Slavonic meaning: `spectacle. " So, in the ode "Liberty" (1817):

Везде бичи, везде железы,

Законов гибельный **позор**.

(т. е. зрелище гибели, разорения законов).

В стихотворении «Деревня»(1819):

Друг человечества печально замечает

Везде невежества убийственный **позор**.

В поэме «Руслан и Людмила»:

Но между тем какой позор

Являет Киев осажденный?

Since the beginning of the 1920s, this archaic meaning of the word *позор* has died out in the Pushkin language. And from that time on, Pushkin uses the word *позор* in the modern sense: ``dishonor, shameful, despicable position. " For example, in the poem "Dagger" (1821):

Свободы тайный страж, карающий кинжал,

Последний судия **позора** и обиды.

In the poem «Наполеон» (1821):

И Франция, добыча славы,

Плененный устремила взор,

Забыв надежды величавы,

На свой блистательный **позор**.

In the poem «Недвижный страж дремал» (1823):

Таков он был, когда с победным договором

И с миром и с **позором**

Пред юным он царем в Тильзите предстоял.

In the poem «Цыганы»:

Что бросил я? Измен волнение,

Предрассуждений приговор,

Толпы безумное гонение

Или блистательный **позор**.

In the poem «Дружба» (1825):

Что дружба? Легкий пыл похмелья,

Обиды вольный разговор,

Обмен тщеславия, безделья

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Иль покровительства **позор**?

Ср. также:

И наконец на свой **позор**

Вперил он равнодушный взор.

(Из Ариостова «Orlando furioso», 1826)

Она забыла стыд и честь,

Она в объятиях злодея!

Какой позор! [38]

Thus, the study of the individual vocabulary of the Pushkin language establishes a chronological line beyond which the archaic, Slavic use of the word "позор", as a synonym for "позорище" (display), in the language of Pushkin does not cross. (Only in "An excerpt from literary chronicles" Pushkin uses the word - *позор* somewhat ambiguously: "all ingenuous slips of the tongue are brought to *позор*"). ... But in the broad mainstream of the history of the Russian language, this individual fact acquires deep interest and expressive force only against the background of the general picture of semantic changes in the word - a *позор* in Russian literary speech. Consequently, here, too, the true historical comprehension of the fact rests against the question of the historical dictionary of the Russian literary language. To create it, a semantic examination of literary sources is necessary; research is needed on the semantic history of individual words and expressions.

Or, let us take, for example, the Uzbek word оҳанрабо, which translates as a magnet, trans. - attraction. At this time, the word attraction has supplanted the semantic meaning of the word magnet, thus the perception of the word has become higher than its semantic meaning. For example, оҳанрабо наволар - no one will translate it as music - a magnet, but will translate it into attractive music. This indicates that the meaning of the word "оҳанрабо" in the meaning of "magnet" is outdated, and the meaning of "attraction" is modern.

Let us dwell on the semantic characteristics and features of the use of the word **наинки** (not only) in the Uzbek language:

НАИНКИ (not only, maybe it can't be, etc.)

1. Indicates suspicion, surprise, distrust, etc.; **нахотки** (not really possible). *Наинки фашист фақат душмангина бўлса, наинки унинг бутун қилиш-қилмишларини минг йиллардан бери одам боласига маълум бўлган "душман" калимаси ифода қила олса (Неужели фашист является врагом, неужели все его деяния на протяжении веков обозначено одним словом "Враг")* (А. Қаххор, Олтин юлдуз). *Бу ёруғ дунёга нима учун келдик? Наинки муҳаббат, дўстлик, мурувват, одамгарчилик деган улуг гапларни бозорга олиб чиқсалар, пучак пулга сотсалар! (Зачем мы живём на белом свете? Неужели мы продадим за грош такие чувства как любовь, доброта, милосердие, сострадание и всего, что ценно для людей!)* (Ҳамза, Бой ила хизматчи

2. **нафакат** - not only, and not only, etc. *Умиданинг ўзига ором олиш қачон насиб бўларкин? У ўша француздан ҳам аянчроқ ҳис қилади ўзини. Наинки вужуди, бутун ҳаёти, руҳи қийноқда (Когда же удастся отдохнуть Умиде? Чувствует себя намного хуже того француза. Не только её совесть, но и вся ее душа, и сердце страдает)* (А. Мухтор, Чинор). *Жимжитлик, кимсасизлик,*

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ярим ўлик табиат наинки инсон, жониворлар юрагига ҳам ваҳима соларди. (Тишина, одиночество и полумертвая природа пугали не только сердца людей и животных.) (Мирмуҳсин, Меъмор.)

In the explanatory dictionaries of the Uzbek language, the words наинки (really) “нахотки” (not only) in the course of research are most often found in the works of Abdullah Kakhhor. Words meaning “нафакат” (and not only) are found in sources of a later period. *Наинки битта шу қизи деб умрини ўтказса, кўзимнинг оқу қораси деб авайласа.. ўстурса-ю, у юзига тик қараса. (Неужели он прожив ради своей дочери всю свою жизнь, оберегая её как зеницу ока ... воспитав её , а она сможет нагло смотреть ему прямо в глаза)* (Ў. Ҳошимов, Қалбингга кулоқ сол).

Based on the analysis, we came to the conclusion that the word позор - dishonor, shameful, humiliating position and наинки - in the meaning of нахотки - are “современными”.

Conclusions. 1. Lexicography is a separate science, which includes theoretical lexicography with its own theory, and since there is a theory, then there is practice, that is, practical lexicography. Lexicographic research combines both theoretical and practical aspects. The creation of innovative models of theoretical linguistic conclusions for new practical lexicographic products is the main task of lexicographic research.

2. The theory of lexicography includes: - consideration of the volume, content and structure of the concept of lexicography; teaching about genres and types of dictionaries; practical lexicography performs a number of functions: - description of language vocabulary; - ensuring interethnic communication; - scientific assessment of language vocabulary.

3. The explanation and demonstration - the basic principles of lexicography. Explanatory, etymological and translation dictionaries serve as explanations, and spelling and ideographic dictionaries are demonstrative.

4. The first dictionaries were created to explain the content of sources. Explaining the content happens in two ways:

- to explain outdated language units to the addressee, that is, to the native speaker;

- to explain the expression of one language to another, that is, to a representative of a native speaker of another language.

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**THE STRUCTURE AND MEANS OF EXPRESSION OF
METAPHORICAL UNITS WITH DEOPOETONIMY
IN FRENCH AND UZBEK LANGUAGES**

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Abstract:

Introduction. *In the language system of the peoples of the world, deopoetonyms - words that express the name of natural phenomena - have a special place. Research on the role of deopoetonyms in speech discourse with language, the basis of their origin, the features of their use is important in the study of the history of language, in determining its social significance, so much attention is paid to their collection and study.*

Research methods. *In determining the place of deopoetonyms in the French and Uzbek languages in the linguistic system, ideographic bases, artistic and aesthetic functions in speech, lexical-semantic, linguostylistic features comparative-typological, synchronous-descriptive, system and component analysis, classification methods can be used.*

Results and discussions. *Lexical-semantic essence, national-linguistic, nomination-motivational, methodological features of French and Uzbek deopoetonyms, natural-climatic conditions of their living, language, culture, national mentality, worldview, psyche, religious concepts, peculiar customs and rituals, poetic thinking has been shown to be closely related to style. The properties of deopoetonyms as a linguopoetic unit have been determined on the basis of the latest achievements of world linguistics.*

Conclusion. *The role of deopoetonyms in the ideographic system of French and Uzbek languages is associated with ethnolinguistic, linguocultural, mythological thinking, taboo. According to the names of natural, natural-spiritual phenomena, lexic-semantically similar types of deopoetonyms in French and Uzbek languages. Units that have risen to the level of deopoetonyms as a result of their representation in the linguocultural and lingvopoetic aspect through specific national symbols are depicted within the laws of their artistic traditions. Linguostylistic, gender, intensity features of deopoetonyms are reflected in the literary text.*

Keywords: *Uzbek, French, poetonym, deopoetonym, literary text, onomastics, linguopoetics, mythodeopoetonym, urbandeopoetonym, metaphor.*

Introduction. Deopoetonyms are often used in a metaphorical form in a literary text. For example, the use of the cloud, sometimes in the form of sorrow and sometimes in the form of generosity, has become a tradition in Uzbek art. Just as a cloud makes the sky, the air dark and gloomy, so does the human mood. That is why it is often expressed in poetry as a sign of grief and anxiety. Thunder, lightning (flash) - a blow to life, often found in the symbol of the pain of love in the heart.

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Natural phenomena are in fact divided into actions in nature and those that occur naturally in man. Including freezing, thawing, overflowing, leaking (specific to water); yellowing, shedding, flowering, drying (typical of trees and plants); heating, chilling (specific to air, but also to water, the human body), yawning, sneezing, sleeping, dreaming, dying (human), and so on.

According to the strengths and weaknesses of the meaning of deopoetonym (for example, rain - hail - shower - flood); according to the positive and negative (for example, wind - a storm); according to their methodological preferences (e.g. wind – gale, breeze, waft, light wind). In particular, the law of hierarchy is especially evident in their choice of determinants.

Although the words “*қуюн, уюрма, тўфон*” are different in spelling, they can create mutual synonymy because their meanings are the same. This wind connects with the sky and blows lightly, small things like dust, hay, sand or soil, plastic bag, circling around and blowing violently towards the sky. Therefore, in order to express the features associated with it in the speech, such as “*қутурган шамол*”, “*қутурган қуюн*”, “*кучли шамол*”, “*қуюн қуйиши*”, “*шиддатли шамол*”, “*чақмоқли қуюн*”, “*ёгинли қуюн*”, “*қуюнли шамол*” simple and metaphorical combinations are used.

It seems that in some of these compounds, the word “*қуюн*” is used as a head word (in the case of *қутурган қуюн, чақмоқли қуюн, ёгинли қуюн* etc.), in others as a subordinate word (in the case of *қуюн қуйиши, қуюнли шамол*), although in some it is not present, since the informing signs belong to the phenomenon of “*қуюн*” (“*қутурган шамол*”, “*кучли шамол*”, “*шиддатли шамол*”), it refers to it.

In northern Afghanistan and in the Surkhandarya region of Uzbekistan, the dust whirl is called the “**Afghan wind**” [3; 123].

Қуюн сўзига синоним бўлган “уюрма” сўзи бошқа бир синонимик қаторда ҳам келиши кузатилади. У яна гирдбод (қаттиқ ва тез шамол, чанг ва хас-хашакнинг хаводан ёғилиши; гирдибод) [2; 323], бўрон, довул, жинтўполон (ёки жиннитўполон) сўзлари қаторида келади. Шамолнинг бу тури тўзон, чанг, қум аралаш буралиб, ердан осмонга сари кўтарилиб қаттиқ эсади. Шунга кўра нутқда у билан боғлиқ “қаттиқ шамол”, “тўзонли шамол”, “уюрма шамол”, “тўзон уюрма”, “қорли уюрма”, “қум уюрма”, “осмон бўйи уюрма”, “чанг шамол”, “қумли шамол”, “айлана шамол”, “комига тортувчи шамол” сингари сўз бирикмалари шаклланган. Лекин бундай бирикмалар орасида “уюрма” сўзи таркибида қўлланганлари камроқ учрайди. Ҳосил бўлган бу бирикмаларда кўпроқ уюрманинг белгилари ифода этилган. Уларда “шамол” сўзи бош сўз ўрнида келган.

It is observed that the word “*уюрма*”, which is synonymous with the word “*қуюн*”, comes in another synonymous line. It is again a whirlwind (strong and fast winds, dust and debris falling from the air; a tumultuous) [2; 323], comes along with the words бўрон, довул, жинтўполон (ёки жиннитўполон). This type of wind blows a mixture of dust, dust, and sand, rising from the ground to the sky. Accordingly, in the speech it is associated with “*қаттиқ шамол*”, “*тўзонли шамол*”, “*уюрма шамол*”, “*тўзон уюрма*”, “*қорли уюрма*”, “*қум уюрма*”, “*осмон бўйи уюрма*”, “*чанг шамол*”, “*қумли шамол*”, “*айлана шамол*”, “*комига тортувчи шамол*”. However, among such compounds, those used in the word “*уюрма*” are less

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common. Signs of more “уюрма” are expressed in these compounds that are formed. In them, the word "wind" replaced the head word.

“Гирди бод” “айлана шамол” is a Persian-Tajik variant of the compound and is considered a simple derivation in Uzbek. The words “Жинтўполон” or “жиннитўполон” are words that have been transferred from the vernacular to the literary language.

In the formation of mutual synonymy of the words “Қуюн” and “уюрма”, the sign of their movement to the sky, forming a circle, served as a logical basis. Also, in the essence of the words “гирдбод (гирдибод), жинтўполон (жиннитўполон)” lies the concept of a strong, strong wind that blows violently, in the form of a circle. But in “бўрон, довул and тўфон” there is not always a sign of winding in a circle. It can therefore be observed that in speech the words “гирдибод” and “бўрон” are used separately, in sequence, as a cohesive part: “Бу ерларда гирдибоду бўрон кўп бўлади”.

Since blowing in a circle is the main sign of a “қуюн”, the word “гирдибод”, sometimes called “уюрма шамол”, is used directly as an adjective to the word “қуюн”: “Гирдибод қуюн уларни ўради”.

Hence, it seems that a separate noun representing one type of wind in speech can be an adjective noun in the function of an adjective similar to another noun in the same language.

For wind types such as “Қуюн, бўрон, довул, тўфон” а “қаттиқ шамол” determinative compound is often used that reflects an interdependent adjective relationship. In this case, the word “қаттиқ” is used in the sense of high (excess) sign of the wind. It also implies an excess of the sign of movement when the wind is brought along with strong, tough adjectives.

Research methods. According to the “Explanatory Dictionary of the Uzbek Language”, the word “туман” is derived from the Mongolian word “tumen - ten thousand” and is used in our language in a homonymous manner. The dictionary refers to small water or ice particles that occur in the lower layers of the atmosphere (such as thick fog, morning mist, white silk mist, blue mist); a fog-like, dull, semi-dark state expression in a figurative sense; type of number “ten thousand” in the old Uzbek language; a lot of, innumerable quantity in the sense of “тумонат”; as a historical word, a currency equal to ten thousand soums or ten thousand dinars equal to gold, value, and in Central Asia and Khorasan: a military unit consisting of ten thousand cavalry, a division; administrative-territorial division; “уезд”; it is explained that the administrative-territorial subdivision, which is now an integral part of the territory of the region, city, is used in the sense of lower, underneath in dialect [4; 187].

In the Uzbek language, such phrases is used to describe such phrases as “to be ashamed, to be ashamed of one's face” “юзини туман қилмоқ”, were formed with the participation of this word. There are also words that are formed on the basis of this word. This can be cited as an example of *туманбоши, туманланмоқ, туманлашмоқ, туманли, туманлик* etc.

Poets often use the word “туман” in a variety of symbolic meanings, such as grief, anxiety, tragedy, uncertainty, and sometimes peace, quiet, serenity. This

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situation is also observed in the works of French poets. For example, in the following verses from Leopold Cedar Sengor's poem "Уч найда ижро учун" translated from Russian into Uzbek by Mirpolat Mirzo, endless dreams are likened to a white mist:

Учиб ўтар қушлар мозий уфқлари сари.
Нурли ва силлиқ, қора дарахт найи,
Чулғар менинг хотирамни **оқ туман**ларга.

In the poem "The City of the past", which was translated from the Russian language into the Uzbek language by Tohir Kahhor of the Belgian French-speaking poet and writer George Rodenbach, there is a mention of youth crushed in the black fog:

Шаҳарга ўхшайди, хира осмонда
Тугун билан уйқаш ёқимли нурлар
Соймисол туташар **қора туман**да.
О, ёшлиқ куёши, ҳаммаёғинг қон...
Туманда кетасан тамом эзилиб [7].

In these verses, vague thoughts, uncontrollable dreams are expressed in the form of a black fog.

Eugene Gilvik's poem "Eternity" also speaks of those who drowned in the fog, more precisely, in the fog of nights. This poem was also translated by Tohir Kahhor from Russian into Uzbek:

Кашф этилмай туриб ҳали кашфиёт,
Ўзиники қилар уни қай бир зот.
Кунлар, **тунлар тумани**да бўғилган
Бу қирғоқда кўп ҳорғинлар йиғилган,
Узоқларда, силкиганча қўлчасин,
Замон келар... йиғмоқ учун ўлжасин [7].

It can be seen that in speech the word mist is associated with colors as *white mist*, *black mist*, *reddish-gray mist*; it is widely used as a phrase in the definite article in the form of *thick mist*, *sparse mist*, *thin mist* in appearance.

Leopold Cedar Sengor's poem "Memory of the Dead" drew attention to the fact that the word "fog" is used in connection with the name of the day of the week in the form of the phrase "*Якшанба тумани*":

Термиламан **туманга чулганган** тепаликларва томларга,
Кеча нишонланди Куёш байрами – жамики мўътабар,
эзгу рухларни эслаш айёми,
О, менинг марҳумларим! **Якшанба туманига чулганган**
Париж томларини офатлардан тўсинг.

Another poem by the same poet, "Night on the shores of the Sinai," depicts Africa in the middle of a silken night fog, resting peacefully on a pair of pillow clouds at night, covering the Milky Way on its chest:

Тунги ҳарир туман оғушида Африка юраги урар
ёғоч уйли қишлоқлар кўксида.
Бош қўяр тўлин ой сокин денгиз меҳробига...
Юлдузлар издиҳоми бошланар, тун хотиржам ёнбошлар
пар ёстик булутларга, бўксасига Сомон йўлини қилиб ёпинчиқ.

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In the “**Explanatory Dictionary of the Uzbek Language**”, the word cloud is defined as "condensed water vapor that completely covers the sky or is piled up here and there." It is also clear from this comment that the cloud has several qualities. Its qualities are determined by:

According to the existence: *осмондаги булутлар, кўкдаги булутлар, ҳаводаги булутлар.* Because the cloud only appears in the sky, in the airspace. Accordingly, it is understood that compounds such as clouds in the heart, clouds of imagination, clouds of dust, clouds of smoke are in a figurative sense.

According to the movement: *осмонни қоплаган булут, ойни тўсган булут, ойни бекитган булут, осмонни тўлдирган булутлар, тарқалган булут, тўпланган булут, қуюқлашган булут, сузган булут, ҳавони булут буркамоқ, узоқ-узоқларга чекинган булут, булут кўчгандек, ҳавода пайдо бўлган булутлар, осмон гумбазида сайр этган булутлар, саросар кезиб юрган булутлар, булут ўрайди, олисда судралиб юрган булут парчалари, тонгда адашиб йўлга чиққан булутлар таралиши, булутлар ариши, булут босмоқ, булутлар қорайиши, ҳаракати бежо булутлар.*

According to the appearance: *пага-пага булут, гуж булут, тарқоқ булут, парча-парча булут, баҳайбат булут, ҳайбатли булут, баджаҳл булут, бадқовоқ булут, қўрғошиндек булут, чодирдек булут, туядек каттакон булут, улкан булут, увада булутлар, катта булут парчаси, палахса-палахса булутлар, момик булутлар, тўда-тўда булут, пахта булут, ҳарир рўмолдек узуқ-юлуқ булутлар, рўдапо булутлар, бир савам пахтадай оппоқ булут, парчин булут, қатламли булутлар, қатлам-қатлам булутлар, булутнинг энг юқори қатламлари, наст тушган булутлар, хомуш булут.*

According to the amount: *а) in the meaning of plural:* *қуюқ булут, қалин булут, қат-қат булут, зич-зич булут;* *б) in the meaning of singular:* *парча булут, зарра булут, парча-парча булут, сийрак доқа булут, юпқа булут, қиттай булут.*

According to the color: *оқ булут, оппоқ булут, оқиш булут, кумуш булутлар, олачалпоқ булут, қора булут, қоп-қора булут, қора ёғнинг тутунидай қоп-қора булут, қорамтир булут, кулранг булут, қизил булутлар, сарғимтир тусдаги булутлар, зангори ранг булутлар, тўқ сариқ булут, пуштиранг булутлар, қўнғир, пушти булут карвонлари.*

According to the season: *баҳор булутли, абри найсон, абри навбаҳор, қишнинг қовоғи солиқ булутлари.*

According to the characteristics: *серёмғир булут, бақироқ булутлар (яъни момақалдиуроқли булут), дайди булут, кўчкин булутлар, тийра булут.*

In the bookish style of the old Uzbek language, the word "cloud" was used in Persian-Tajik as a synonym with the word "абр", which is used in this sense. It is still used in literary style.

In our language, compounds related to the word "cloud" are also used, such as булут бағри, булут пардаси, булутлар йиртиғи, булутлар карвони, булутларнинг пати, булутлар подаси, булутлар сояси, булут этаги.

The word "cloud" can have the following figurative meanings:

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1. In the sense of sadness in the heart, grief-anxiety: *юракни қора булутдай қоплаган зам.*

2. In the sense of bad notions in the mind: *хурофотлар булути, бадбўй булутлар.*

3. In the sense of war, chaos: *қонли булутлар, абри бало, офат булути.* For example, Abdullah Kadyry in his novel "Bygone Days" wrote that "*Тошкент устига яна қонли булутлар чиқди*" and pointed to the turmoil in socio-political life.

4. In the sense of pattern type: The history found in textiles, architecture, and pottery refers to the name of a type of cloud-like decorative ornament, a type of pattern resembling a cloud-embossed or snake-footprint.

5. In the sense of an unexpected visit: *булутдек бўлиб кириб келмоқ, булутдек ёпирилиб келмоқ.*

6. In the sense of abstinence: *булутдек муаллақ туриб қолмоқ.*

7. In the sense of plural: *булутдай хирмон кўтармоқ.*

8. In the sense of height, altitude: *булутдай бўйли йигит, пахта булути.*

9. In the sense that achieving nothing: *тутуни булут кўрмаган.*

10. In the sense of big and fast horse: *булутдай от.*

The word cloud is often chosen as a comparative source to refer to a sign of things: *булутга сакрайдиган от, булутга тўш урган юксак тоғлар, булутлар қамалидан чиққан ой, булутга ўраниб чиққан ой, булут тагига шўнгиган ой, сербулут осмон, булутлардан холи осмон, булутдан тозаланган осмон, булутсиз тиниқ осмон, булут босиб турган дим ҳаво.*

It is also observed that the word cloud is chosen as a comparative source to refer the sign of time: *булутли кун, булутсиз кун, булутли хомуш оқшом, булутли тонг.*

The use of the word cloud in literary texts began with folklore. This can be proved by the following proverbs: "*Сукутда ҳикмат кўп, Булутда – ҳиммат*", "*Ўтган булутдан ёмғир кутма*", "*Дангасага булут сояси ҳам юк*".

There are also titles of literary works of with the word cloud in the title. For example, the title of Mirkarim Asim's "Clouds over Jaihun" is an example of this. In this work, the word cloud is used figuratively to refer to "everything that threatens or darkens the heart."

Results and discussions. Often in literary texts, the word "cloud", which is the name of an event in the word category, is added to the word "cloud" to form the equivalent of a noun -дек / -дай, creating the concept of "булутга ўхшаш, булут сингари".

In addition, adjective and verb formation are observed in the presence of the word cloud. For example, *булут+ли* (like a cloudy sky or a cloudy day), *бе+булут*, *булут+сиз*, *булут+лан+моқ*, *булут+лан+иш*, *булут+лан+иб* (to be covered with a cloud, in the sense of cloud cover).

Such compound words can also be found in literary texts:

Ёмғир ёғар кўкдан бебулут,

Бу ёмғирмас, бу менинг ёшим...[1]

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In the poems, the image of the cloud is sometimes expressed in its own sense (the name of a natural phenomenon), sometimes in various figurative senses as a symbolic reference to human spiritual experiences or any social event. Including:

Юксакларни қўмсар эдинг
Ишониб шамолларга.
Булутлардай кезар эдинг
Эрк бериб хаёлларга [1].

In the poem, the state of man's imagination on the wing of dreams is likened to the movement of a cloud in the sky under the influence of the wind. In this case, the breadth of the sky is thematically parallel to the breadth of the human heart, the winds blowing in it are to the desires, and the thoughts are to the clouds.

In his poem "Landscape", S.S. Bukhary likens the white clouds to a white dove and writes:

Булут – оқ каптар...
Деразангнинг кўзида ёш,
Булут йиғладими ё?

Apparently, the poet likens the rain to the weeping of a cloud. In the poem "Questions-answers" (to my friend "telpaksewer" Usmon as a joke), he uniquely compared the dark clouds in the sky to the skin of Karakul lamb leather:

– Осмондаги булутлар Қоракўл терисидай,
Миноранинг бошига телпак тикса бўларми?

S.S. Bukhary, in particular, in the poem "Buchenwald" used the image of the cloud very effectively:

Мени тутунга айлантирдилар...
Тутунлар булутга туташди,
Булутлар ёмғирга туташди,
Ёмғирлар майсага туташди,
Майсалар заминга туташди.
Майса бўлиб қайта туғилдим,
Милтиқлар ололмас нишонга.
Сололмас ғанимлар зиндонга.
Шунча ишни якка ўзим
Удаладим бемалол,
Усту бошим ҳўл бўлса гар
Қуритар жўрам шамол.
Булутлар сўзлайди, сўзлари равон,
Булутнинг сўзлари – гавҳару маржон.
Булутлар сўзлайди ер қулоғига:
“Эрта ташриф буюрар осмон!”

This poem has a historical meaning and tells the story of a prisoner who was burned alive in the German-Nazi prison in Buchenwald. He says he was resurrected, first absorbed into the smoke, then into the cloud, from the cloud into the rain, from the rain into the grass. So it is no longer visible to the public. No one can shoot him, no one can put him in prison. Now his close friend and helper is the wind. He speaks to the clouds. The whole being understands the heart that only one person does not

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understand. He likes the pearly words of the cloud. He even knows what will happen tomorrow. In the poet's poem "Сунбула манзараси" there are clouds that float indifferently in the sky and leave the sun clinging to the skirt, and in Saida Zunnunova's poem "Томчилар"- "Drops" there are "Денгизни шимириб қочган булутлар" and "Қаҳрини, захрини сочган булутлар".

It is observed that the poem "The Song of the alphabet" by the French poet David Sheynert is animated by a yellow-reddish cloud:

Агар санай олсанг кўкда гар,
Англат менга шуни марҳамат:
Сариқ-қизғиш булутча нега
Асалга интилар фақат ва фақат? [5]

Eluard Paul's poem "Liberty", translated from Russian by Tahir Kahhor, uses the image of a white cloud with a bubble and a gloomy face:

Кўпирган оқ булут кафтига
Тунд булутнинг шумшук афтига
Зор йиғлаган ёмғир тафтига
Мен озодлик сўзин ёзаман

Alain Bosque, a French poet whose real name is Anatoly Alexandrovich Bisk, speaks of heavy clouds in his poem "Sisyphus":

Ҳар ким зиммасида ўз кўч-кўрони.
Сенинг митти кифтингда –
тунд тонгнинг залварли булутлари...

Raymond Keno addresses the cloud in his poem "The Thinking Tree":

Ҳей осмон, ҳей булут, ҳей қатор томлар,
менга қаранглар!
Ер узра кетяпман ва ўйляпман,
кўппагу тошйўлу дарахт ҳақида
тинимсиз ўйляпман [12].

The French poet, writer and journalist Robert Desnos (1900-1945) tried to describe his difficult situation in the concentration camp in his poem "Lamentations" through the image of "cloudy days":

Яшаганим ул зулмат мени кўр қилолмади
Кўрдим ер кенгликларин, кўрдим кўк кенглигини;
Булутли кунлар қалбдан ёғдумни ололмади,
Билдим қушлар сайроғин олтинга тенглигини [13].

The French poet Sully-Prudom (1839-1907), whose real name was Rene François Arman Prudon, sang of the white clouds floating in the sky as a symbol of peace and tranquility in his poem "Here They Are":

Баҳор бу – настарин атрин сочган пайт,
Кўкда оқ булутлар сузар эди шан...
– Шундоқ ажиб кунга сиз бунча лоқайд?
Демак, севмагансиз сиз мени дилдан? [14].

In the poem "The First Day", written by Eugene Gilvik and dedicated to Paul Eluard and translated into Russian by Khurshid Davron, the word cloud is used as a

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means of determining the height measure to describe the image of tall trees growing close to the clouds:

Ҳаёт жуда қиммат бўлиб кетяпти,
Деганларида, ўйлаб қоламан,
Бу дегани хотинларимиз
Семириб кетгани эмас,
Дарахтлар
Булутларга тегай-тегай деб
Баландлаб ўсгани учун
Гулбаргида ўтирганча дунёни
Сайр қилиб кезиш дегани эмас.

The poet's poem "Eternity" also it is mentioned about connecting, polishing clouds floating in the bosom of the sky:

Қанийди, эҳ, орзуларнинг бўлса амали,
Ўр-қирларни туташтирсак
Яшил тоғларга,
Булутларни боғлай олсак
Боғ, ўтлоқларга [7].

Apparently, in artistic texts, the cloud is also often animated and serves to express various symbolic meanings. This situation is also unique to French poetry, and shows that the whole of humanity has developed a poetic way of thinking on the basis of general laws.

In the use of words expressing the names of natural phenomena in literary texts, their special reliance on linguocognitive and linguocultural semantics is more clearly understood in the process of translation. In particular, relying on denotative semas rather than expressive semas of semantics of deopoetonyms in literary texts, loading them with art and logic is one of the important aspects related to the poetic skill of creators. This is especially the case in poetic texts. The use of deopoetonyms shows that lyrical works are one of the main linguopoetic tools that serve to enhance art, to express thought more effectively, to strengthen logic. The translation process also takes into account the etymology, stylistic features, derivational properties, semantics (synonymy), formality (homonymy), ambiguity (polysemantic), hierarchy (gradunomic), semantic contradiction (antonym), etc. will need to be obtained. Also, the linguistic meaning of each deopoetonym should be considered as a product of vital-social concepts, a set of social and artistic conditioned semantics based on poetic traditions, a form of symbolic-allegorical expression, certain verbal portable meanings.

When direct and indirect translations of some poetic texts written in French are observed, it becomes clear that deopoetonyms are preserved and expressed at different levels in them. You can witness for example, the poem "Naissance a l'orage" by the French poet Pierre Reverdi (1889-1960) is translated into Uzbek as "Бўроннинг туғилиши", in which the French word "l'orage" is translated as an alternative "бўрон" to the Uzbek language:

Original:

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Toute la face ronde
Au coin sombre du ciel
L'épée
La mappemonde
Sous les rideaux de l'air
Des paupières plus longues
Dans la chambre à l'envers
Un nuage s'effondre
La nuit sort d'un éclair.

Translation:

Зим-зиё самонинг бурчи ҳам
Бори юз айланар дам-бадам
Бир қилич
Ярим шар картаси
Остида Ҳавонинг пардасин
Жуда ҳам солиқдир қабоғи
Ёришар хонанинг у ёғи
Бир булут қулайди ногаҳон
Чакмоқдан тун чиқар шу замон.

In this case, if the original and the translation are compared, in French, the combination "sombre du ciel", which means the concept of darkness, is expressed in the translation by the repeated word "зим-зиё". "L'air" means air, "nuage" means cloud. The fact that the words "S'effondre" and "la nuit" are translated only by the word "night" shows that they are synonymous. But although the word "чакмоқ" was not originally used, its translation does. This is because the word "l'orage" can sometimes mean thunder in addition to storm. But there is also the word "la foudre" in French, which means thunder, lightning.

Original:

Tard dans la vie
Je suis dur
Je suis tender
Et j'ai perdu mon temps
A rever sans dormir
A dormir en marchant
Partout ou j'ai passé
J'ai trouvé mon absence
Je ne suis nulle part
Excepte le néant
Mais je porte cache au plus haut des entrailles
A la place ou la foudre a frappé trop souvent
Un coeur ou chaque mot a laissé son entaille
Et d'où ma vie s'égoutte au moindre mouvement

This poem was translated from French into Uzbek by Azam Obidov under the title "Delay" as follows:

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Мен қаттиқман
 Мен-да мулойим
 Қўлдан бердим вақтни беҳуда
 Ухلامасдан ўй сурдим доим
 Туриб юрдим ҳатто уйқуда
 Қаерларни кезсам-да аммо
 Ўз йўқлигим топдим сарсари
 Ҳеч бир ёқдан чиқмадим асло
 Ёлғиз ҳеч нарсадан ташқари
 Лекин сақлағайман ичдаги сирим
 Бу макон – кўп бора куйдирган **яшин**
 Бир юрак – ҳар сўзнинг изи яширин
 Бир жойки умримнинг чиқмайди саси [11].

The French poetess Anna de Noaye (1876-1933) in her poem "La vie profonde" ("Life without depth"), such as la nuit (night), l'orage, (storm), le vent (wind), l'ombre (shadow), soir (evening), he was able to create a recognizable art of "tanosib" by arranging the names of natural phenomena related to time and situation.

Original:

Etre dans la nature ainsi qu'un arbre humain,
 Etendre ses desirs comme un profonde feuillage,
 Et sentir, par **la nuit** epaisible et par **l'orage**,
 Le seve universelle affluer dans ses mains!
 Vivre, avoir les rayons du soleil sur la face,
 Boire le sel ardent des embruns et des pleurs,
 Et gouter chaudement la joie et la douleur
 Qui font une buee humaine dans l'espace!
 Sentir, dans son coeur vif, l'air, le feu et le sang,
 Tourbillonner ainsi que **le vents** sur la terre;
 S'elever au reel et pencher au mustere.
 Etre le jour qui monte et **l'ombre** qui descend.
 Comme du pourpre **soir**aux couleurs de cerise,
 Laisser du coeur vermeil couler la flamme et l'eau,
 Et comme l'aube claire appuyee au coteau
 Avoir l'ame qui reve, au bord du monde assise...

Translation:

Бўлмоқ юрт кўйнида одамий дарахт,
 Сонсиз баргдай ёймоқ истакнинг борин
Ҳис этмоқ сокин тун ва бўрон онин
 Ҳам кўлга олмоқлик жаҳоний қудрат!
 Яшамок, юз тўлиб самовий нурга,
 Ичмоқ кўзёшларнинг аччиқ шўрини,
 Англамоқ қувончу андуҳ сирини
 Инсоний ҳовурни бўшлиққа бурган!
 Тирик дилда сезмоқ ҳаво, ўт ва қон,
Шамолдек айланмоқ замин узра бот,

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Ҳаққа бўйин чўзмоқ, жумбоққа ёт-ёт,
Ботгувчи тун бўлмоқ, отгувчи азон.
 Олхўри рангида ажиб *кеч* мисол,
 Алвон қалб қолдирмоқ, ўт ва сув сочмоқ,
 Қирдан суянч топган *ёруғ тонгдай оқ*
 Орзуманд кўнгилли бўлмоқ безавол...[6].

Azam Obidov translated the poem from French into Uzbek with the participation of the words "*Кеч, тун*" and "*тонг, азон*", which created the art of "tazod". It is noteworthy that in order not to use the word morning twice, the translator used the word "азон", which is a logical synonym for the word. Because this word, which is actually borrowed from the Arabic language, is translated into Uzbek as "Тонг ёришиш, ғира-шира пайти; эрта тонг" [3; 47]. It served to replace the original sentence "l'aube claire".

In this regard, it becomes clear that the combination of the names of natural phenomena with the defining words (*отгувчи тонг, ёруғ тонг, ботгувчи тун, куйдирувчи яшин, елувчи шамол*) also plays a significant role in the modification of its meaning in accordance with the requirements of the verse and the artistic texts created in prose.

Rain is one of the most widely used deopoetonyms in the literature of all nations. In particular, in the poems of French poets, it can be observed that rain is depicted at different levels, sometimes in its own sense, sometimes on the basis of metaphorical migration. For example, in the text of the poem "Minuit" ("Midnight") by the French poet Francis Carco (1886-1958) there is the word rain:

Au fond de l'impasse,
 Un hotel de passe:
Il pleut, c'est minuit.
 D'une voi qui pleure
 J'entends sonner l'heure
 Et le pave luit.
 Qui donc ici passe?
Quelle ombre s'efface?
 Quelle autre la suit,
 Au fond de l'impasse,
Par ce soir de pluie?

Azam Obidov directly translated the poem from this French original into Uzbek as follows:

Берк кўчанинг тўрида,
 Қўноқхона бирида
Ёмғир ёғар ярим тун.
 Соат жиринглар, сезгум,
 Кимдир йиғлайди эзгин
 Кўча нурланар бутун.
 Ким ўтар бундан шу пайт,
 Кўз очар қандай зулмат?
 Яна не қилар таъқиб,

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Берк кўчанинг ичида
Шу ёмғирли кечада? [9]

In the middle of the night, the rain that falls while you are asleep for the same purpose of relaxation is bound to disturb your peace of mind and make your mood gloomy. The art of parallelism was created as a result of expressing the image of this natural state in connection with human experiences. In this case, the concepts of rain - Il pleut, rain - de pluie are expressed through words and phrases.

Natural phenomena such as light ("irradiation, luminosity, flamboyance)", shadow are also observed to be very metaphorized in poetry. In this case, the word light has a figurative meaning as a symbol of truth, happiness, freedom, enlightenment, and the word shadow as a symbol of light and obstruction, shadow, patronage, refuge. The use of the words light and shadow in such symbolic figurative senses as is peculiar to them is also frequently observed in French poetry. For example, the French poet Eluard Paul "L'ammoureuse" is the art of contrast, created by the words of shadow and light:

Elle est debout sur mes paupieres
Et ses cheveux sont dans les miens,
Elle a la forme de mes mains,
Elle a la couleur de mes yeux,
Elle s'engloutit dans mon *ombre*
Comme une pierre sur le ciel.
Elle a toujours les yeux ouverts
Et ne me laisse pas dormir.
Ses rêves en pleine *lumiere*
Font s'évaporer les soleils,
Me font rire, pleurer et rire,
Parler sans avoir rien à dire.

Azam Obidov translated this poem from French into Uzbek under the name "Ошиқ" as follows:

Қабоғимга кўнди бир дилдор,
Сочларимга илашмиш сочи,
Унда менингқўлим шакли бор,
Кўзларимнинг рангига-да мос,
Соям ичра беркингай қочиб
Худди кўкка отилган бир тош.
Ажаб, ҳар он кўзлари очик,
Ухлашимга бермайди изн.
Эриб битар ҳаттоки қуёш, –
Минг орзуси *нур*ларга тўлик,
Кулдирар ва оқизар кўз ёш,
Гапиртирар, фақат бир сўз йўқ.

In the original of this poem, which is given as an example, the word *ombre* - *shadow* is used at the end of the fifth verse, while in translation it is used at the beginning of the fifth verse. This, of course, is due to the syntactic construction rules of the French and Uzbek languages belonging to different systems. The word *lumiere*

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- *light*, used at the end of the ninth stanza of the original poem, is moved to the tenth stanza in the translation, and it is observed that the stanza is placed in the middle, not at the end. From this it is clear that in the process of translation the location of the actual parts of the original may change according to the grammatical laws of the national language.

It is well known that natural phenomena differ in their relation to nature and man. If we pay attention to poetry in this regard, it is often observed that they express not only the natural phenomena that occur in nature, but also the natural-spiritual experiences of man. To do this, there are a number of words in the language, such as grief, anxiety, tragedy, sorrow, joy, love, affection, tears, laughter, endurance, etc., which in themselves express the natural and spiritual experiences of man. For example, the French poetess Marie Noel (1883-1967) in her poem "**La morte et ses mains tristes...**" spoke about the phenomena of nature - the seasons, death and natural phenomena - grief, anxiety:

La Morte et ses mains tristes
Arrive au paradis.
"D'ou reviens-tu, ma fille,
Si pale en plein midi?
- Je reviens de la terre
Ou j'avais un pays,
De *la saison* nouvelle
Ou j'avais un ami.
Il m'a donne trois roses
Mais jamais un epi.
Avant la fleur declose,
Avant le ble muri.
Hier il m'a trahie.
J'en suis morte aujourd'hui.
- *Ne pleure plus*, ma fille
Le temps en est fini.
Nous enverrons sur terre
Un ange en ton pays,
Querir ton ami traître,
Le ramener ici.
- N'en faites rien, mon Pere
La terre laissez-lui.
Sa belle y est plus belle
Que belle je ne suis,
Las! Et faudra, s'il pleure
Sans elle jour et nuit
Que de nouveau *je meure mort*
D'en avoir trop *souci*".

The translator Azam Obidov translated this poem from French into Uzbek under the title "The deceased and his hands...". It is read in Uzbek as follows:

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Осилтириб кўлларин марҳум
 Бир кун кириб келди жаннатга
 “Қай ўлкадан келдинг, жон қизим,
 Қолган мисол худди *кулфат*га?
 – Мен заминдан келдим бу томон
 Унда ажиб юртим бор эди,
 Янги *фасл* ичра бир рафиқ
 Асли дўсту вафодор эди.
 У доим уч атиргул берди,
 Лекин асло тутмади бошоқ.
 Гуллар ҳали очилмай туриб,
 Кулча пишмасидан аввалроқ.
 Лек кеча у мени алдади,
 Мана бугун ўлиб, шундаман.
 – Кўп *қайғурма*, етар, жон қизим,
Кўз ёшинг хайф, бўлди, индама.
 Истасанг, биз ўша юртингга
 Юборамиз бир малак дарҳол
 У бевафо дўстингни топиб
 Келтиради бунга бемалол
 – Йўқ, йўқ, сира керакмас, Ота,
 Уни ерда қолдилинг, майли.
 Унинг топган янги гўзали
 Ҳақиқатда мендан чиройли,
 Афсус! Лекин истамам асло
 Усиз кун-тун тўкмоғимни ёш
 Яна бир бор *ўлиб қоламан*
 Бундай *замга* етмагай *бардош* [10].

People think that after death a person will go to heaven, and if he is evil, to hell, depending on the good deeds he did while alive. Based on similar notions, this poem describes the story of an innocent girl entering heaven after her death, where she is in a conversation with her heavenly father.

The deceased girl tells that she died because she was deceived by her beloved husband and could not bear this tragedy and betrayal. Heavenly Father reassures him that he does not *grieve* for the deceased, that it is dangerous to shed *tears* for the unfaithful, and says, "If you wish, we will immediately send an angel to that land and find that unfaithful friend." But the girl does not accept the offer. He even says with innocence and humility, "The new beauty he finds is really more beautiful than me." From these verses quoted in the poetic dialogue, it is clear how pure, humble, faithful, pure-hearted, worthy of heaven, and like a virgin.

The French poet and writer, novelist, critic and political leader Philippe Supo's *Funebre*, a natural phenomenon such as night and dusk, was used to represent death and time:

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Monsieur Miroir marchand d'habits
est *mort* hier soir a Paris.
Il fait nuit.
Il fait noir.
Il fait nuit noir a Paris.

This poem was translated from French into Uzbek by Azam Obidov under the name "Buried":

Кийим сотувчи Жаноб Мируар
Кеча кечаси ўлди Парижда.
Тун эди.
Кеч эди.
Тун қоронғи бўлди Парижда [8].

The translator gave the word dead with the verb *mort*, the compound *hier soir* meaning last night. *Il fait nuit* in the third line can be a complete alternative to the word night. However, although *Il fait noir* in the fourth line actually means dark, the translator used it instead of the word *late*. But in the last fifth line, the combination of *Il fait nuit noir* in the sense of *night darkness* created a complete alternative. So, just as the poet avoids repetition, so the translator actually used the word *late* instead of the word *noir - dark* to avoid repetition.

There are also literary texts in which it is possible to find out through a text (only in context) which natural phenomenon is being thought of. For example:

La porte qui ne s'ouvre pas
La main qui passé
Au loin un verre qui se casse
La lampe fume
Les etincelles qui s'allument
Le ciel est plus noir
Sur les toits
Quelques animaux
Sans leur ombre
Un regard
Un tache somber
La maison ou l'on n'entre pas.

Original:

Эшик очмас кўзини
Ўткинчи қўл кезинур
Синдирар узокда шиша ўзини
Бурқсийди чирок
Учқунлар бир-бирин этар ярқирок
Осмон ҳам тус олмиш тим қора
Томга бир қара
Бир неча ҳайвон
Соясиз туради, фақат
Бирни гоҳ
Битта қора доғ
Ҳеч кимса ичига кирмас хонадон [11].

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Conclusion. Although the French poet Pierre Reverdi (1889-1960) quotes from the original “Nomade” poem and a translation of it called “Кўчманчи”, there is a reference to the wind blowing and the movement of the clouds, but nowhere in the poem is there a wind or a cloud words are not mentioned. However, the reader realizes through his insistence that it is the wind that is wandering, trying to open the door, breaking the glass in the distance, blowing the lamp. It is also clear that the "shadowlessness of a few animals" appearing in the black sky represents the image of clouds. Because the fact that the animal will never be in heaven fully confirms this. On the one hand, the metaphorical nature of these metaphorical combinations can be a basis for recognizing the poet's unique individual poetic skills, as well as increasing the artistry and expressiveness of the poem.

In conclusion, due to the fact that anonyms and deoponyms have not been studied lexicographically, there are still some problems in the smooth implementation of translation work in this area.

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**THE ALLOCATION OF PARTICLES IN TRANSLATION DICTIONARIES
AND WAYS TO EXPRESS THEM IN TRANSLATION**

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Abstract:

Introduction. *In the languages of the peoples of the world, particles with their own logical-grammatical, semantic-stylistic features and functions, historical development and pragmatic features have an independent place as one of the auxiliary words. Although they do not have a separate lexical meaning, they are among the categories that provide a linguistic and speech relationship in terms of their ability to connect equally to each other by adding different meanings to words and sentences at the syntactic levels. The comparative study of particles within different systematic languages plays an important role in understanding and expressing objective reality through language tools.*

Research methods. *Methods of linguistic description, classification, contextual, comparative and stylistic analysis can be used as research methods.*

Results and discussions. *The example of translated texts in English and Uzbek, which are different structural languages, shows the functions of particles with morphological-syntactic (grammatical), stylistic, semantic, axiological, suggestive, actualizing, text-forming, modifying features. A comparative study of the specifics of particles in English and Uzbek is important to determine the specifics of their transmission in literary translation. It is observed that particles as a phenomenon of language and speech can be a means of assessing life events, various mental states and situations of a person, expressing figurative, emotional-expressive, intensity relations.*

Conclusion. *The place, forms and meanings, allomorphic and isomorphic functional manifestations, morphological, semantic, syntactic, stylistic, pragmatic, cognitive and linguocultural features of the particles as one of the auxiliary word groups in the English and Uzbek language systems are determined on the basis of theoretical concepts related to linguistics. They have been proven to be either an affix or a word-like structure, a lexical unit that adds additional meaning to a word and a sentence, a grammatical and communicative tool that connects word and speech syntactic devices, forming a text. The features of formality (homonymy), semantics (synonymy), polysemy (polysemantics) and the functions of emotionality, expressiveness, intensity, event evaluation, recommendation (suggestiveness), practicality (actualization), transformation (modification) are revealed. Problems of expression of particles in translation are defined, the solutions are recommended, it is proved that their peculiar stylistic features are preserved in translation.*

Keywords: *English, Uzbek, particle, particology, linguistics, text, auxiliary words, translation, originality.*

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Introduction. Since the particles do not express a clear meaning, its meaning is grammatical, and what it means is determined from the text, depending on the attitude of the participants in the speech process. Particles are given in the "Uzbek-English translation dictionary" as follows:

Words	Categories in Uzbek language	Categories in English language	Words	Page in the dictionary
Атиги	particle	adverb[1]	only, just, merely	540
ахир, ахири, ахийри	particle	adverb	1) finally, at last; 2) after all	543
Фақат	particle	pronoun[2]	only, just, but	593
Ҳам	particle		1) and, also, too; 2) even	604
Ҳатто	particle	adverb	Even	605
Ҳеч	particle	adverb	never, neither	605
наҳот(ки)	particle	adverb	Really, is it possibly, indeed, surely	674
Нақ	particle	adverb	just, exactly	674
Сира	particle	adverb	never, absolutely, quite, not a but, by no means, in no way	732
худди шунингдек (adv.as such, likewise); худди – just like that (794)	particle	adverb	just, sharp, like	765
Ғирт	particle	adverb	very, full; completere, utterly	789

[1] In the dictionary, the word "adverb" is abbreviated as "adv".

[2] In the dictionary, the word "pronoun" is abbreviated as "pron".

However, most of the words shown as particles in Uzbek are included in the category of adverb in English.

The "Uzbek-English Translation Dictionary" states that the word *even* in English corresponds to the particle **ҳатто** in Uzbek. Indeed, if attention is paid to the translation of the texts, it will be seen that the word "**ҳатто**" has been replaced by the word "even". For example:

1. In the Uzbek translation of the English text: "A twelve month might pass without their being thrown together again, with any necessity, or **even** any power of speech". – "Ўн икки ойнинг иккиси бирга тўпланмасдан ўтказилиши мумкин яна, ҳар қандай зарурат ёки **ҳатто** бирон-бир нутқ кучи билан" [7; 95].

2. In the English translation of the Uzbek text: "Акобировдан олган мактубингдаги сўнгги жумлаларни эслаб, шу тобда кўнглинг алланечук ҳазин тортди, кўзларингга **ҳатто** ёш келиб кетди: "Акангиздан ҳалиям ранжиб юргандирсиз? Қўйинг, бари ўтди энди... Мен бир тузук меҳр кўрмай, мусофир юртларда дарбадар ўсган ғариб бўлсам, нимадан ўпкалайсиз, укам?!" [1; 185]. – "Remembering the last lines of Akobirov's letter, you felt sad, tears **even** came to your eyes: "Are you still upset with me? Forget it! Everything has passed. You know I am a poor, helpless wanderer, so why are you upset with me, my little brother?" [2; 173].

Interestingly, for a single particle "**ҳатто**" of the above words, the translation states that only one word "even" can be an alternative to it. Other particles have more

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than one alternative. This can be said to be due to the fact that the main function of the particles is to add different meanings to the word or sentence to which it is added.

The “Uzbek-English Translation Dictionary” shows that the English words **really, is it possibly, indeed, surely** correspond to the meaning of the Uzbek particle **наҳот(ки)**. However, the meaning of the particle “наҳотки”, which has the meaning of interrogation, suspicion, astonishment, can be expressed by the addition of the –я interrogative particle to any verb (like бўлса-я, айтса-я) This is especially true of the translation process: “Perhaps she *really* had evidence, and was prepared to fell him as a man does another from secret ambush. She was shrewd”. [5; 184]. – “Қўлида бирорта далили бўлиб, панадан зарб беришга тайёрланаётган бўлса-я? О, бу аёл кувликка қув!” [6; 243].

It is reported that the English language **surely** so can also come in the meaning of “наҳотки”. However, in the following translation, it is expressed in the sense of negation, insecurity, astonishment by adding the modal word “йўқ” in Uzbek, which has the same negative meaning as it comes with the word “not” denoting denial, and adding emphatic or intensifying particle -e to it: “**Surely not** Drouet! Then he thought, perhaps they had changed their abode temporarily. He went straight up to the desk”. [5; 201]. – “Йўғ-э, бўлиши мумкин эмас! Герствуд шундан кейин буни Друэ билан Керри квартирадан вақтинча меҳмонхонага ўтишганга йўйиб қўя қолди-да, тўғри портъенинг столчасига қараб юрди”. [6; 263].

And in the next sentence, the phrase “surely” did not come with the “not” word, but with the “no”, served to denote the meaning of denial and emphasize: “Surely no harm could come from looking at it!” [5; 206]. – “Тўғрисини айтганда, уларга қараса қарабди-да, бунинг ҳеч ёмон жойи йўқ-ку!” [6; 269]

Particles can come in different parts of speech (beginning, middle, or end). The English word “surely” at the beginning of the following sentence once again confirms that it is often used by the speaker to express his astonishment and disbelief on the basis of denying an event: “Surely Chicago was not so bad if she could find one place in one day” [5; 21]. – “Тўғри, агар биринчи кунийёқ бу ерда иш топиш мумкин бўлса Чикаго унчалик ваҳимали эмас экан-да” [6; 31].

Although the “Uzbek-English Translation Dictionary” states that the English word “**indeed**” corresponds in meaning to the Uzbek **наҳот(ки)** particle, this should not be taken as permanent. This can be illustrated by the following example: “**Indeed**, as she sat in her rocking-chair these several evenings before going to bed and looked out upon the pleasantly lighted street, this money cleared for its prospective possessor the way to every joy and every bauble which the heart of woman may desire” [5; 24]. – “Ётишдан олдин тебратма стулда дераза олдида чароғон кўчаларни томоша қилиб ўтирган пайтларида бўлғуси иш ҳақи аёл кишининг кўнгли тилаган барча эрмаклару майда-чуйда безаклар олами томон ўз соҳибасига йўл очарди” [6; 35].

Research methods. In the “Uzbek-English translation dictionary”, the words **нақ** given as **just, exactly, худди** given as **as just, sharp, like, just like that**, which are closer to them in content, as well as the words **шунингдек** given as **such, likewise** are given as an alternative in translation.

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In the Uzbek language, **нақ** particle sometimes occur in **нақд**. It should be noted that in the process of translation it can be given not as for itself, but as an alternative to the word “худди” in the dictionary: “– Овозингиз **нақд** Иван Грозныйники-я, Глеб Александрович! – деди у алланечук мутелик билан илжайиб” [1; 142]. – “You sound **like** Ivan the Terrible, Gleb Aleksandrovich!” smiled the old woman” [2; 135].

The **нақд** definitive particle in the original of the quoted sentence is expressed in the English translation by the word “like” which is considered to be more of an alternative to the particle **худди**. In some cases, although none of these types of particles actually exist, it turns out to be given in translation: “He took out his pencil and a little pocket note-book as if it were all settled” [5; 6]. – “У шу лаҳзанинг ўзидаёқ **худди** ҳамма нарса аниқ келишилгандек, ёнидан кичкинагина қўйин дафтар билан қалам олди” [6; 11].

Sometimes in translation there is a situation where the particle in one semantic group is expressed by the particle belonging to another semantic group: “In the night, or the gloomy chambers of the day, fears and misgivings wax strong, but out in the sunlight there is, for a time, cessation **even** of the terror of death” [5; 28]. – “Одам кечаси ва ҳаво булут кунларда юрганида ҳам юрагига ваҳима ўрмалаб, ғулғула тушаверади, очик ҳавода эса **нақ** ўлай деяётган бўлса-да, кўркувни унутади” [6; 40].

Above, we have already mentioned that the English word “even” is an alternative to the Uzbek word “ҳатто”. But the meaning of the word “even” in the text, which is given in the example, is formed by means of the definition of the *нақ* and *-да* is revealed through precise definition and emphasis particle.

The “Uzbek-English Translation Dictionary” states that the words **ҳеч** in Uzbek occurs **never, neither** in English, and the sentences **never, absolutely, quite, not a but, by no means, in no way** are more alternatives to the negation particle **сипа** in the Uzbek language. Indeed, to this day, in translations from Uzbek to English, from English to Uzbek, it is possible to see that if there is *ҳеч* is *never*, on the contrary, if there is *never*, then there is *ҳеч*. For example: “There was **never** anything at all convincing about what Drouet said” [5; 159]. – “Друэнинг ишини ёки нима қиларини **ҳеч** қачон олдиндан билиб бўлмайди-да” [6; 211].

However, the phrase “never” in the given text represents the pronoun of indivisibility as a whole [9; 318]. It is not considered a particle. Or again: “You were mentioning May. May is the very month which Mrs. Churchill is ordered, or has ordered herself, to spend in some warmer place than Enscombe – in short, to spend in London; so that we have the agreeable prospect of frequent visits from Frank the whole spring – **precisely** the season of the year which one should have chosen for it: days almost at the longest; weather genial and pleasant, always inviting one out, and **never** too hot for exercise” [7; 166]. – “Сиз май ойини эслатган эдингиз. Май ойи Черчилл хоним буюрган ёки бор ой ўзига Энскомбега қараганда илиқроқ жойда, қисқаси Лондонда ўтказишни буюрди; шунда биз Франкдан тез-тез келиб турадиган мақбул истиқболга егамиз баҳор – **аниғи** шу йилнинг танланган фасли: кунлар деярли энг узун; об-ҳаво яхши ва ёқимли, хар

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доим кимнидир ҳовлига таклиф қиласиз ва **ҳеч** қачон жисмоний машқ бажариш учун иссиқ бўлмайди”.

The fact is that the English word "*precisely*", which in essence corresponds to the *аниги, айнан* modal words in the Uzbek language, is considered as a definite particle.

It is noted that the Uzbek particle "*супа*" corresponds to the words *never, absolutely, quite, not a but, by no means, in no way*. Of these, the word *quite* is often used in translated texts: “She had been a pretty little thing, he had had **quite** an affair with her”. (S.M. The Taipan, 570). – “Тайпан бир вақтлар унга ошики беқарор бўлиб, қанча изтироблар чекканди-я”. (М.О. Тайпан, 75)”. However, in this translation, the word *quite* came not in the sense of denial, but in the sense of "very much."

Although the following sentence originally used the negative particle "*сир*", its translation does not include any of the sentences in the dictionary as an alternative to this word: “Даромад холамиз бу орада осмондан тушгандек ҳомила пайдо қиладию қора-қура ака-опаларига сир а ўхшамаган мана шу кўккўз, малласоч жўрамиз дунёга келади” [1; 127]. (In short, Aunt Daromad, six years after she gave birth to her youngest child, became pregnant by him and so this blond blue-eyed boy, so totally different from his swarthy brothers and sisters, came into this world”).

In the “Uzbek-English translation dictionary”, the reinforcement-emphasis particle "**ғирт**", which appear in the form of a word in the Uzbek language, "**very, full; complete, utterly**" in the English language for translation-interpretation are indicated as an alternative declension. However, in the materials on the practice of translation, it is noticeable that the word "full" is given instead of the word "ахир": “She said, turning upon him large eyes which were **full** of sympathy and feeling, “that you would be very happy. You know so much of the world” [5; 100]. – “Керри шундай дея у томонга ўгирилди-да, самимий ачинаётганлиги сезилиб турган йирик-йирик кўзларини унга тикди. – Сиз ҳаётни яхши биласиз-ку **ахир!**” [6; 137].

The word "very", which has been shown to be an alternative to the Uzbek "**ғирт**" augmentative particle in English, often replaces the "жуда" form of adverb: “I'm not feeling **very** well to-night. I had a slight cold the other day” [5; 202]. – “Йўғ-е, сал мазам қочиб турибди, холос. Пича шамоллаган бўлсам керак” [6; 265]. Or: “Finally decided upon the severe, winding up with a “Very truly”, which she subsequently changed to “Sincerely” [5; 12]. – “У ниҳоят хатни “эхтиром билан” деган сўзлар ила тугатмоқчи бўлди-ю, ўрнига: “Сизга чин кўнгилдан садоқатли”, деб ёзди”.

Especially in the form of “very much” very well expresses the state of an increase degree of quantity in the meaning of a lot, very good, very abundant: “Very much disturbed and quite sure that she did not want to work here” [5; 20]. – “У жуда гангиб қолганди, нега деганда, бу ерда ишлашга тоби йўқлиги ўзига равшан эди-да” [6; 30].

In the Uzbek language, the words “атиғи” and “фақат” can be used as synonymous particles. But *only, just, merely*, which can come as an alternative in translation to the word “атиғи” in English is indicated as an “adverb” [4; 540].

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The particle "faqat" is translated in English as "pronoun" - not as a particle, noting the correspondence with the words *only*, *just*, *but* [4; 543]. However, among the English alternatives of the words "атиғи" and "faqat" there is a mutual synonymy of the words *only* and *just*, which means that they are also used as synonyms in English speech. Again, it turns out that the word "*merely*" can not be chosen as an alternative in translation in a permanent way to the word "faqat", and the word *but* as an alternative to the noun "атиғи". Because, when the "атиғи" is often associated with the concept of an action-status sign, such as an adverb, it is observed that in the word "faqat", the priority of the case of the specific sign of the pronoun is known. For example: "And *only* four years ago they had that basement in Madison Street" [5; 69]. – "Бундан *атиги* тўрт йил олдин Мэдисон-стритдаги ертўлани ижарага олишганди-я" [6; 93].

In fact, in the example presented, one can observe that the word "**only**" is chosen as an alternative to the translation of the original "атиғи", and secondly, it serves in both languages in the form of quantitative adverb.

It should be noted that, in the Uzbek language, the word *axup* is treated as a particle because of its *axupu*, *axiypu* forms of the particle is displayed as if they are equivalent in the English language adverb [4; 543]. Again, two different options were suggested for their translation: 1) finally, at last; 2) after all.

If the words *axup*, *axupu*, *axiypu* of the English *finally*, *at last*, *after all* the contents of the alternatives, such as *oxuri*, *yakuni*, *ytgandan suny*, *undan keyin* means come understood. From this it can be seen that the words *axup*, *axupu*, *axiypu* in the Uzbek language are actually derived from the words *oxup*, *oxupu* and the vowel "o" in the pronunciation became the vowel "a".

Two different translation options have been proposed for the Uzbek translation of the strong emphasized particle "xam" from Arabic into English: 1) and, also, too; 2) even [4; 604].

It can be said that when the particle "xam" forms a function in place of the conjunction, in the English translation it can easily be replaced by the word "and" in an equal alternative. It cannot be replaced by the other words *also*, *too*, *even*. Because in other cases, the preposition "xam" serves to express the meaning of the strong-emphasis.

In the Uzbek language, only auxiliaries, conjunctions, and particles are included in the category of auxiliary words, but in other linguistic terms, articles, prepositions, auxiliary and connecting verbs, auxiliary words are also included in this category [8; 61]. Articles are not specific to the Uzbek language. The English languages have the articles a (an), the, which serve to define clarity and uncertainty. It is observed that the words of the article in English are translated into Uzbek with the meaning of indetermination, but in this case the place is known, although the pronoun of indetermination is not used. For example: A man is waiting for you outside the shop. Дўкондан ташқарида биров сизни кутиб турипти.

It is known that in Uzbek there is an indeterminate pronoun *-dup*. This imposes a sense of indetermination on them when added to additional interrogative pronouns [10; 321].

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The concept of auxiliary verbs or subordinate verbs also exists in Uzbek, but there are no special auxiliary verbs in our language. Some independent verbs follow another independent verb when it occurs and serve to clarify and reinforce its meaning. Even if the position is omitted, it does not impair the meaning of the independent verb. For example: *Бу ҳолатни кўндан кутиб юрган Анвар Алмардонга дилидагиларни айтиб олди.*

In this sentence, “айтиб олди” is an auxiliary verb device, which is not considered a compound verb. Because in a compound verb both verbs have not lost their independent meaning. In the above verb, the verb “олди” is added to the verb “айтди” in the sense that it means a situation, an opportunity to say only. Even if it is dropped, it is clear that the “айтмоқ” action has taken place.

In English, there are auxiliary verbs such as *be, have, shall, should, will, would*, which help to indicate the direction of action and the situation, the time.

Results and discussions. In poetic texts, particles further demonstrate the various pragmatic possibilities. Therefore, it is not easy to keep the downloads used in the poetic text in translation. Or, conversely, in the poetic text, great emphasis is placed on the use of synonyms on a synonymous basis in order to achieve melody, rhythm, conciseness, and to prevent repetition. This situation is often taken into account in the translation process as well. For example, in the following passage from Henry Longfellow's poem “The Song of Hiawatha”, the simple word "frosty" meaning joy is translated by the translator poet Aziz Abdurazzak using the double word “шоду хуррам”:

Original: Youth is lovely, age is lonely
Youth is fiery, age is frosty.

Translation:

Қарликнинг умри алам,
Ёшлик даври – шоду хуррам.

In general, the comparative study of the grammatical, functional-stylistic features of the particles of the two peoples speaking different structural languages - English and Uzbek and particle words in speech - expands the existing opportunities in linguistics to enrich scientific conclusions about particles and their translation.

When English texts are translated into Uzbek or Uzbek texts are translated into English, it is common to choose alternatives to particles, to drop the original particle in the translation, or to add a particle that does not exist in the original to the translated text.

It is known that the *-чи* particle, which is involved in the formation of interrogative sentences in the Uzbek language, is one of the interrogative particles. Often this feature is also reflected in the translation process. This can be seen from the passages in "Sister Carrie" by the American English writer Theodore Dreiser translated by the Uzbek translator E. Nosirov in 2007[6; 191], that "Suppose she should never hear anything more of him?" This fine arrangement of chambers would not last long!" [6; 512] translated the English passage into Uzbek “Бутунлай дом-дараксиз кетса-чи? Унда манави шинам хоналарни тарк этишга тўғри келадик-ку!” [6; 250] in this form. It can be seen that in English, interrogative words or

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sentences formed with interrogative tones are often translated into Uzbek in the presence of interrogative particles.

In most cases, entries (introductory words, introductory compounds), exclamation and modal words, or particles that are not originally present are added to the translated text by the translator. For example, the verb “қўйинг”, which is used as exclamation word below, is mentioned in the translation, although it does not exist in the original. As a result, the *-чи* interrogative particle added to it also appeared in the translated text when it did not actually exist. In original: “Its many and growing commercial opportunities gave it widespread fame” [5; 12]. In translation: “Қўйинг-чи, бу шаҳарга келишга юраклари дов берган ёшгина қизларга ҳам бахт кулиб боқарди [6; 20].

In fact, this situation can be observed a lot: “Well” [5; 152]. – “Э, қўйсанг-чи!” [6; 202]. Apparently, the only word in this sentence “Well” is given by the expression “Э, қўйсанг-чи!”. Here, the *-чи* particle is used to express emotion, denial, not question.

Since the *-чи* particle in Uzbek is also used in the content and tone of the command, the translation shows that they are used in conjunction with more verbs: “Start your machine,” he said” [5; 30]. – “Машинани юргизиб юборсангиз-чи! – деди уста” [6; 42].

In this sentence, too, the *-чи* particle added to the verb does not actually exist. However, in the translation it is used to express the pure command peculiar to the English verb “start”. In this case, the *-чи* particle served to express the meaning of a pure command, not a question.

In Uzbek, when the *-чи* particle is given in the command content and tone, it is usually added to the verb in the command line. With this in mind, translators often use verbs with a particles when translating a command verb in English. For example: “Wake up” [5; 141]. – “Кўзингни очсанг-чи, ахир!” [6; 187].

As mentioned, in order to further enhance the command tone in this passage, two particles in Uzbek language were used at once. One of them *-чи* is the question-surprise particle, and the other *axup* is the reinforcement-emphasis particle. Both of them served to reinforce and emphasize the idea.

As I. Kahhorova points out, in Uzbek the particles *-у* and *-да* are usually used not only to reinforce the idea, but also as a conjunction to connect words and sentences. [11; 19-20]. For example: “It increased his own contempt for the narrow, complacent old man”. (S.M. Mackintosh, 110). – “Ахир бу торпешана, аҳмоқ чолдан ниманиям кутиш мумкин? Унинг ўзи ичи кибру ҳаво, манманликка тўлган пандовақи бўлса?!” (М.О. Макинтош, 159).

In the translated text, it is observed that the double word “*кибру ҳаво*” is interconnected instead of the *-у* reinforcement emphasizing particle “*ва*” equal conjunction. It is even sometimes the case that the word expressed in the verb is given in Uzbek with a pair of adjectives connected with the particle: “Her heart was troubled by a kind of terror. *The fact that she was alone*, away from home, rushing into a great sea of life and endeavour, began to tell” [5; 8]. – “Қиз шу лаҳзада *яккаю ёлғизлигини*, туғилган уйдан анча олислигини ва ҳаёт билан жасоратнинг

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улкан уммони томон тўппа-тўғри учаётганлигини ўйлаганида беихтиёр чўчиб кетди” [6; 15].

This situation can be substantiated once again by the following example: “There was always an answer, always the December days threatened. She *was alone*; she was desirous; she was fearful of the whistling wind” [5; 73]. – “Керрида эса унга жавоб ҳамма вақт тайёр турарди: қиш кириб келаётган, ўзи *якка-ю ёлғиз*, кўнглида армонлари кўп, шамолнинг увуллашидан ҳам кўрқарди-да” [6; 100].

Examples confirm that in English the conjunctions are often connected by the “*and*” conjunction, but in Uzbek they can be replaced not only by the “*va*” conjunctions, but also by the *-y, -ю, -да* particles: “Indeed, as she sat in her rocking-chair these several evenings before going to bed and looked out upon the pleasantly lighted street, this money cleared for its prospective possessor the way to *every joy and every bauble* which the heart of woman may desire” [5; 24] / “Ўтишдан олдин тебратма стулда дераза олдида чароғон кўчаларни томоша қилиб ўтирган пайтларида бўлғуси иш ҳақи аёл кишининг кўнгли тилаган барча *эрмаклару майда-чуйда безаклар* олами томон ўз соҳибасига йўл очарди” [6; 35].

In some cases, in the Uzbek translation of the English text, it is observed that the reinforcement emphasizing particles are used in the interrogative sense: “You know that I only cure children”. (S.M. Mackintosh, 112). – Ахир менинг фақат болаларни даволашимни яхши билардинг-ку?!” (М.О. Макинтош, 167).

In the Uzbek translation of this sentence, the particle *-ку* is used both in the sense of interrogation and reinforcement.

In the process of translating emotion sentences constructed in English into Uzbek, it has been found that words with question words are expressed in the form of emotion sentences or interchangeable exclamation marks with question marks, which is almost non-existent in English [11; 107].

Often, although there is no particle in the original, there are cases when the translation contains a particle or replaces the existing particle with another in the translation, rather than an alternative to it: “Ah, but don’t you see? It’s necessary”. (S.M. Rain, 36). – “Наҳотки, тушунмасангиз! Бу, ахир, зарурат-ку”. (А.О. Ёмғир, 44).

The following points are of particular interest in this sentence:

- a) the original word “Ah” in the translation is expressed by the preposition “наҳотки” which means question-surprise and reinforcement;
- b) the feature of the word “but”, which means the opposite of the original, is formed by the negative suffix *-ма*, which is added to the verb in the translation;
- c) the translation includes the *axup* and *-ку* particles, which did not exist in the original.

It is often the case that the negation particle in the original is expressed in translation by the negation suffix *-ма*, which is added to any verb: “It impressed her deeply. Such a purse had **never** been carried by any one attentive to her” [5; 6]. – “Ҳамённи кўрганда Керрининг кўзлари ола-кула бўлиб кетди: у танишларидан биронтасида *ҳам* бунақасини *кўрмаганди-да*” [6; 11].

The negative meaning of the particle **never** (хеч) in the original text is expressed in the translation in the form of saying that the action was not performed

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by the negation suffix -ма, that is, denying that the action took place. Particular attention is paid to the amount of particles actually used in the translation process and their storage or acquisition: “Why, **even** last night she had been as friendly toward him as could be” [5; 156]. – “**Ахир** кечкурун **хам** жуда яхши муомала қилди-**ку**...” [6; 207].

Although the sentence originally used only one "**even**" particle, its translation used the particle "**ахир, хам, -ку**" which means three emphatic or intensifying particle at once.

In Uzbek language **-ку, хам, -у(-ю), -да, -оқ, -ёқ, -ки(-ким)** particles mostly used for defining emphatic or intensifying particles, in English this function is done by *even, yet, still, all, just, simply, never, but, only, quite, too, very* like ҳатто, ҳаттоки, наҳотки, ахир, хам **emphatic or intensifying particles**. For example: “– Columbia City was not so very far away, **even** once she was in Chicago” [5; 2] while the passage originally contained only one (**even**) Emphatic or intensifying particle, its Uzbek translation used three emphatic or intensifying particles at once (**ҳаттоки, хам, -ку**): “**Ҳаттоки** Чикагодан туғилган жойингга келиш мушкул экан. Колумбия-сити деган шаҳарча **хам** унча олис эмас-**ку**” [5; 5].

Sometimes the word **but** which originally came from the Uzbek translation, is mentioned in dictionaries as an alternative to **аммо, лекин, бироқ** but there are cases when it is given with the preposition **ахир**: “But I didn’t know what she was when I rented it to her”. (S.M. Rain, 27). – “Ахир, мен ижарага қўяётганимда бу аёлнинг аслида қанақалигини билмасдим-**ку**”. (А.О. Ёмғир, 28).

It is known that in the Uzbek language there are cases when the conjunctions **аммо, лекин, бироқ** come as an introductory word at the beginning of a sentence. In the above text, the word **but** is replaced by a comma because the Uzbek translation contains the word **ахир**. However, it is also observed that the word **аммо** in the Uzbek translation is given with the conjunction **but** and the preposition **ахир** is given separately: “But what’s the grave for?” (S.M. The Taipan, 570) – “Аммо қазилаётган гўр ким учун, **ахир?!**” (М.О. Тайпан, 77).

In some cases, the word "Why" is given with the particle “ахир”: “Why, she swam into London Society in her wash-tub”. (S.M. The wash-tube, 813). – “Ахир, Барнаби хоним Лондонга киртоғорада сузиб келган эди-**ку!**” (А.О. Киртоғора, 118).

The following example confirms the fact that the word "Why", which is used as an introductory word in English, is translated into Uzbek by means of particles: “**Why**, he's manager of the Grand Opera House” [5; 34]. – “У қатта опера театрнинг директори-**ку!** [6; 49].

The Uzbek word "ахир" can be replaced by the English word "at last". This is because the English word “at last” means close to a certain point in time. For example: “The whirling wheels began to sing in a steadily modifying key, until **at last** they died away in a low buzz” [5; 31]. – “Бор умидлари пучга чиқиб, бу азобнинг кети кўринмас экан-**да, деб турганида** паст томондан лифтнинг шахтаси орқали кўнғироқнинг бўғиқ чалиниши эшитилиб, танаффус бошланди” [6; 45].

The verb “деб турганида” in the Uzbek translation of the sentence can be preceded by the words “ахири” or “ахийри”. But whether or not it is in the text does not seem to effect the meaning. In the English form of the sentence, "**at last**" served to express the meaning of despair.

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Adding non-existent particles to a translation can also affect sentence structure: "They're children". (S.M. Mackintosh, 127). – "Ахир улар болалардек содда, ғирт болаларнинг ўзи-ку..." (М.О. Макинтош, 220).

In the English case, the sentence given in the form of a simple sentence took the form of a complicated sentence in translation. Sometimes such a change also occurs in the purpose and tone of the sentence: "Had not all the other places refused her because she did not know something or other?" [5; 28]. – "Кўп жойларда кўлидан иш келмаслигини билиб рад жавоби беришди-ку!" [6; 40]. If the English variant of this sentence is given in the form of an interrogative sentence, then in Uzbek it is translated in the form of a feeling (exclamation) sentence.

In the following original text, instead of particle, "бутунлай, тамоман, жуда, жудаям" quantitative forms [4; 389], although its translation contains a particle of content belonging to two different semantic groups: "Let's see," he went on, "I know quite a number of people in your town" [5; 5]. – "Буни қаранг-а, – Керрининг ҳамроҳи гапида давом этди, – мен шаҳарчангиздаги одамларнинг кўпчилигини биладиганга ўхшайман-ку" [6; 9].

In English, the word "like" is combined with "to" and comes in the form "to like". Even if it comes after a noun and pronoun, it becomes a verb. For example: "Unrecognised for what they are, their beauty, **like** music, too often relaxes, then weakens, then perverts the simpler human perceptions" [5; 2]. – "Бу таъсирлар ташқи гўзаллиги ила **худди** куй сингари инсондаги эҳтиёткорликни камайтиради, уни бўшаштиради, сўнгра ўз гирдобига олади" [6; 6].

In the example given, the word "like" comes before the noun-specific word "music" and comes in the same grammatical sense that corresponds to the definition of particle task. In English, such particles are considered "adjective-particles".

In general, the meaning of English particles in Uzbek can be expressed not only in particles, but also in "adjective-particles" and quantitative adverb forms. Therefore, the form "rather" used in the following example in the sense of "яхшироқ, афзалроқ, тезроқ" is expressed in Uzbek with the "separation-restriction" particle "–қина": "The whole suit was rather tight-fitting, and was finished off with heavy-soled tan shoes, highly polished, and the grey fedora hat" [5; 4]. – "Яртиратиб артилган қалин тагчармли ботинкаси билан юмшоққина кулранг шляпаси уни бекаму кўст тўқис кўрсатарди" [6; 8].

One of the issues that attracts special attention is the English language alternatives of the "ҳам" particle, which are widely used in the Uzbek language. For example, "As it was, he could eat where they did" [5; 34]. – "У ҳозир ҳамана шу кишилар овқатланадиган жойда тамадди қилиб юрибди-ку!" [6; 49].

In the example given, it is understood that the preposition "ҳам" is used instead of the word "as".

If the loading "ҳам" replaces the repeated "and" conjunction in the translation, it will appear as a deductive conjunction: У опасидан қоғоз билан сиёҳ сўраб (униси **ҳам**, буниси **ҳам** ошхонадаги каминда экан) олди-**да**, Минни ётгани кириб кетганидан кейин Друэнинг адреси бўлган визит карточкасини топиб, шундай деб ёзди [5; 19]. – She asked Minnie for ink **and** paper, which were upon the mantel in the dining-room, **and** when the latter had gone to bed at ten, got out Drouet's card **and** wrote him [6; 12].

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In the translation, the "and" conjugation, which is used repeatedly in the original three places, is replaced by the particle both in the position of the disjunctive conjunction in two places, and in the emphatic or intensifying particle in one place.

When "around" in English is used before the time prepositional words, it turns out that it logically corresponds to the Uzbek particles “-оқ, -ёқ”: “Well”, she said, “I think I’ll look **around to-morrow** [5; 11]. – “Мен эртагаёқ айланиб иш қидириб кўрмоқчиман, – деди Керри” [6; 18].

In this case, because the word "around" in Uzbek means “атрофида, теварагида” [4; 38] translated with -оқ, -ёқ emphatic or intensifying particles.

Conclusion. Apparently, particles are widely used not only in ordinary speech, but also in written prose and poetry. In this case, it is important that they have a methodologically neutral or stylistic coloring. Of course, this is determined by the context in which they have a neutral or stylistic color. Particles express either positive (such as joy, amazement, desire) or negative (such as resentment, anger, hatred, contentment, regret) emotional-expressive coloring. Only in the languages being compared is the methodological dyeing of the particles understood on the basis of the linguocultural context.

As R. Begmatova said, “Cognitive study of particles helps to reveal their features, such as the meta-organizer of communication, frame marker and modifier of speech actions, which they perform in metalayer. In particular, particles have several cognitive features, such as frame marker, interaction meta-organizer, and universal dynamic mechanism” [3; 22] becomes clear. The reason for the same situation is that their translation process requires deep knowledge and attention.

Thus, in speech, auxiliaries, pronouns, adverbs, conjunctions, modifiers, modal words, individual names, some place names, as well as particles, including numbers, act as a means of presupposing due to the complexity of the semantic structure of the sentence, it also attracts special attention in the translation process as informatives, signalers of linguistic presupposition, or as a means of leading to linguistic presupposition.

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EMERGENCE AND STAGE OF DEVELOPMENT OF FIRST SYNONYM DICTIONARIES

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Abstract:

Introduction. Synonyms are formed from the combination of the Greek words *syn* "together" + *onoma* "name", which is an important means of increasing the effectiveness of speech, a clearer, more vivid, logical and diverse expression of thought. In the existing scientific literature, it is reflected that synonymous words in the working definition belong to the same category, are written, pronounced differently, but have the same or similar meanings. Synonymy is a very multifaceted phenomenon, and most of the definitions given do not fully cover the essence of synonymy. Therefore, from the earliest days of linguistics, there was a strong interest in discovering the essence of these means of artistic representation, recording their meaning, compiling lists.

Research methods. Recent research in world linguistics, as well as in Uzbek linguistics, has shown that the first dictionaries in the history of linguistics were created for purely practical needs - for educational purposes. In particular, the creation of any dictionary on the topic of synonyms based on subtle differences in word meaning has an educational purpose - to teach oratory, to develop speech competence. The semantic possibility, place of use, boundary, own or assimilation, and other features of words with the same or similar meanings made it necessary to summarize and interpret them in special dictionaries.

Results and discussions. It should be noted that while the first sources created in the history of linguistics were dictionaries, most of the oldest dictionaries available in the history of lexicography were glossaries devoted to the interpretation of synonyms. In general, the study of synonyms and the compilation of related dictionaries has a long history. For example, at the beginning of the twentieth century, the Chinese created the world's first dictionary of synonyms for use by poets.

Conclusion. It can be said that the study of synonyms and their lexicography in world lexicography, especially in Russian lexicography, began many years ago, but it can be seen that the lexicography of the Uzbek language is lagging behind. Given the fact that Russian lexicography has created separate synonymous dictionaries for preschool children, for primary school students and for high school students, it is necessary to strengthen research in this area. Although much research has been done in Uzbek linguistics on the study of synonyms, it is necessary to increase the possibilities of the gradual development of synonymous dictionaries, along with other textbooks.

Keywords: synonyms, dictionaries, research, Russian lexicography, semantic properties, vocabulary corpus, translation dictionary, synonymous dictionary.

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Introduction. The era we live in, when fierce struggle and competition prevail, conflicts of interest intensify, and globalization processes cause unexpected problems for humanity, requires a person to be very active, vigilant, committed to national identity and spiritual values. Therefore, our country is creating all the necessary conditions for any creative initiative, education and intellectual development. All this, in turn, requires the development of the communicative capabilities of modern man. The most important means of communication is words, while the most important means of expressing an idea in an effective, complete and attractive way are synonyms. The more ancient the language, the more ancient the synonyms in it.

In the history of world lexicography, we can distinguish three stages in the development of modern educational dictionaries on synonyms from ancient times to the present day:

1. Lists of the first synonyms, dictionary-type textbooks and manuals that served as a textbook for ancient oratory schools and religious schools (from the VI-V centuries BC to the Middle Ages);

2. Textbooks of synonyms (from the XI-XII centuries to the XX century), created in order to understand the text of the Bible, to distinguish the subtleties of the word;

3. Synonymous dictionaries of the new generation (from the beginning of the XX century to the present), created for the development of literary language, development of the native language, demonstration of the rich potential of the language.

Materials and methods. In the XXI century, when science and various technologies are rapidly developing, educational lexicography is becoming a separate field from other areas of general linguistics, such as pedagogy, general lexicography, lexicology. One of the main problems today is the need to create and widely use dictionaries. So why is this need growing day by day? What has been done to expand the vocabulary and what is the scope of the work to be done?

It is known that dictionaries, which are one of the main factors in the development of thinking, oral and written speech of students, in particular, the development of educational lexicography, have become a vital necessity. According to Doctor of Philology, Professor B.R. Mengliyev, "... Dictionaries create a very valuable and rich vocabulary, which leads to the creative thinking of students, the level of independent thinking, the expression of the product of creative thought in oral and written forms". Today, in developed countries, hundreds of special types of dictionaries have been created for each level of education (from kindergarten to university), and even there are about 30 textbooks for Russian schools. There is only one "Spelling Dictionary" for Uzbek schools. In 2006-2009, various textbooks were created for Uzbek schoolchildren. For example, 20 textbooks have been published, which can be understood as the expanding network of educational lexicography of Uzbek lexicography such as O. Shukurov, B. Bahriddinova's "Dictionary of semantic words of the Uzbek language", Sh. Bobojonov, I. Islamov's "Word leveling of the Uzbek language", B.R. Mengliyev, B. Bahriddinova, U. Kholiyorovs "Word-formation dictionary of the Uzbek language", H. Suvonova, G. Turdiyeva "Form words of the Uzbek language" educational dictionary", N. Yuldasheva,

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N. Musulmonova "Dictionary of word combinations of Uzbek language", U. Turayeva, D. Shodmonova "Dictionary of Contradictory Words".

If we look at the history of world lexicography, in particular, Russian educational lexicography, the development of this area in the second half of the twentieth century was mentioned as an urgent task. The scientific researches and articles of such scientists as P.N. Denisov, L.A. Novikov, Y.M. Vereshagin, A.Ye. Suprun give a lot of information about it. The next major wave of development of this direction in Russian linguistics intensified in the late twentieth century. The scientific activity of V.V. Morkovkin, M.A. Marusenko, V.V. Dubichinsky, Yu.D. Apresyan provides theoretical and practical enrichment of educational vocabulary.

The creation of educational dictionaries of synonymous words, which is a direct branch of educational lexicography, is a requirement of the time. In general, the compilation of synonyms and various related dictionaries goes back a long way. At the beginning of the twentieth century, Chinese poets compiled synonymous dictionaries, and later the work of Arab and Indian scholars on the compilation of synonyms of words can be seen.

Later, between the 17th and 19th centuries, dictionaries of synonyms were published. In 1782, as a result of the scientific work of D.I. Fonvizin, a dictionary was published (the scientist classified 32 types of synonymous groups), in 1810-1840 D.P. Kalaydovich in his book "Experience of the Russian Dictionary of Synonyms" used synonymous words in Russian. made a serious analysis. The problem of synonyms in modern linguistics has been studied by a number of scholars, such as G.O. Vinokur, Y.D. Apresyan, L.A. Bulakhovsky, I.N. Kochan, T.G. Sokolovskaya, V.P. Danilenko, S.A. Belyayeva. It should be noted that Russian scholars have two views on synonyms: the first group (P.S. Aleksandrov, L.N. Sarkisova, A.A. Bragina, etc.) uses synonyms that are close to each other, but differ in meaning. The second group (V.V. Vinogradov, L.A. Bulakhovsky, N.M. Shansky, A.P. Yevgenyeva, etc.) explains that synonyms are words that are similar or have similar meanings. In general, it is possible to understand the structural, semantic and pragmatic approach to the study of synonyms. According to A.A. Shumilova, "the twentieth century has become "the golden age" of synonymy". The development of linguistics in the 50s and 70s of the XX century led to the development of synonymy.

The current XXI century is recognized as a period of rebirth of synonyms. During this period, synonymy began to be examined in various aspects. At the same time, the study of synonymy is developing rapidly due to the research of such scientists as V.D. Chernyak, S.V. Lebedova, Yu.O. Knyazeva, O.V. Pokrovskaya.

In ancient Greece, where rhetoric rose to the level of art, stylistics, semantics, in particular, synonymy, attracted the attention of philosophers as early as the VI-V centuries BC. The theory of synonyms - the distinction of individual words was close to content - was first developed in the 5th century BC by the ancient Greek philosopher Prodik (465-395 BC), known for his ideas on word semantics, subtleties of meaning, and word usage in general, is pushed. He notes that a good knowledge of the homonyms and synonyms associated with the nuances of the meaning of the word

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is important for orators and poets. He expresses his views on the example of the analysis of the semantic properties of synonyms such as "jalb qilmaydigan" (koinós) and "qiziqtirmaydigan" (îsos), "bahslashmoq" (ἀμφισβητεῖν) and "tortishmoq" (ἐρίζειν), "baholamoq" (εὐδοκιμεῖν) and "maqtamoq" (ἐπαινεῖσθαι), "xursand bo'lmoq" (εὐφραίνεσθαι) and "zavqlanmoq" (ἥδεσθαι), "jalb qilmaydigan" (κοινός) and "qiziqtirmaydigan" (ἴσος) that are different but have similar meanings.

In the V-IV centuries BC in Greece the sophists, known for their eloquence, wisdom and creativity, also used not only logical bases, but also linguistic nuances - synonyms, homonyms, amphiboles, as well as syntactic inversions. (4) Plato's famous work, Cratil, based on his dialogues with Socrates, Hermogenes, and Cratylus, also reflected a serious discussion of synonyms with Socrates. (5) The contemporary of Socrates urges Prodik to pay attention to the subtlety of meaning between the verbs "istamoq" (ἐπιθυμεῖν) and "xohlamoq" (βούλεσθαι) and to make the famous sophist understand this difference. (6) Democritus, on the other hand, comes to the conclusion that there is no connection between an object and its name, and cites homonymous and synonymous words in the language as proof of this. (6, 18)

Amarakosha (Sanskrit: अमरकोश – Amarakośa, Amara Dictionary) of the 5th-4th centuries BC, written by the sage Amara Singh, is recognized by experts as the first and most popular dictionary of synonyms in Sanskrit. Amara is the author's name, which means "immortal", "kosha" - "dictionary", "treasure", "collection". The dictionary is called an ideographic dictionary because it is based on a thematic principle.

Scholar B. Bahridinova, who studied the theoretical and practical issues of Uzbek lexicography for the first time in a monograph, approaches Amara Singh's dictionary "Amarakosha" as an example of the first educational dictionaries devoted to the interpretation of important divine concepts of her time, the meaning of words in everyday life. The dictionary device shows that it not only covers the lexical units of the language, but also reflects the "linguistic landscape of the world". The text of the dictionary is divided into three books (kaṇḍa), each of which in turn is divided into chapters (varga) representing a lexical-semantic group that combines a word on a particular topic.

Results. In the dictionary, concepts are placed in a strict sequence according to their level of importance. For example, first a list of synonyms denoting heaven and gods is given, then lexical and semantic groups denoting secondary concepts are given in a certain order. Next are the names of celestial bodies, planetary and stellar constellations, natural phenomena (rain, thunder, clouds, snow, etc.), aspects of the world, units representing time, distance, names of the moon, seasons, and so on. The second book of the dictionary is devoted to man, and in a certain order gives the concept of man - a house, a castle and property, various handicrafts, household items, the names of wild and domestic animals”.

At the request of Thesaurus, the vocabulary corpus consisted of topics arranged according to importance. At the beginning of the dictionary are synonymous words that exist in the Indian language denoting the names of heaven and gods, followed by

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the names and attributes of the chief deities, followed by the lower divine names and their attributes in order.

The sixth chapter of the first book of the dictionary "Sabda-varga" (sabda - language, speech) deals with how man communicates with the gods and people, the appearance of human speech, the role of speech in human perfection and destiny. For example, 13 synonymous lines of speech are given, and examples of their use in sentences are given:

1. brāhmi - speech, story, practice, narration, ancient type of writing, epithet of Durga (wife of Brahma);
2. bhāratī - speech, voice, word, oratory, epithet of Saraswati (wife of Brahma);
3. bhāsā - language, speaking ability, dialect, writing, accusation, complaint;
4. gir - speech, ovoh, song, applause, enchantment, supplication;
5. vāg (vāc) - speech (human speech and divine speech), sound, sound (of something, such as a drum), word, conversation, speech, language (in relation to animals);
6. vāni - speech, voice, tone, tone, language, praise, sermon, diction, pronunciation,
7. sarasvati (Sarasvati - goddess of eloquence, knowledge and wisdom) - speech, education, divine voice, beautiful woman, cow;
8. vyāhāra - speech, utterance, language, speech, discussion, conversation, singing (birds), humor, joke;
9. ukṭi - speech, word, expression, singing;
10. lapita - to say, say, cry;
11. bhāsita - speech, utterance, dialogue, conversation;
12. vacana - word, utterance, utterance, speech, voice, accent, sound, sign, advice, command;
13. vacas - to speak, to converse, to speak, to sing, to speak. (8)

The formation of Arabic linguistics also goes directly to dictionaries. Although sources say that the tradition of compiling a dictionary was passed on to the Arabs from the Greeks, Arabic lexicography is a separate field with its own history and style.

As can be seen in the history of world lexicography, Arabic linguistics in the VI-VII centuries was full of socio-political and cultural conditions that necessitated the emergence of dictionaries. In particular, there was a strong demand for various thematic dictionaries, special terminological dictionaries on jurisprudence based on the Qur'an and hadiths, and translation dictionaries designed to teach the Arabic language, which serve to understand the text of the Qur'an, the holy book of Islam. Arabic lexicography originated at a time when this type of activity was still unknown in Europe. The Muslim world is considered to be the most favorable environment for the emergence and development of lexicography. Recognition of Arabic as the language of literature and prayer in the medieval Muslim East. The rapid development of Arabic literature, the use of Arabic as a mediator in the scientific activities of non-Arabic-speaking peoples, the emergence of two variants of Arabic - many distinctive features in written and spoken speech - all caused it to appear relatively earlier than the lexicography of other languages.

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According to the sources, as early as the VI-VII centuries in Arabic lexicography, according to the content of the dictionary, the following types could be found:

- 1) full explanatory dictionary;
- 2) dictionary of item names;
- 3) dictionary of synonyms;
- 4) dictionary of unique words;
- 5) dictionary of acquired words;
- 6) translation dictionary.

Discussions. Synonymy as a lexical-semantic product of literary language, which has existed in linguistics other than ancient times, has attracted the attention of experts in Arabic linguistics. According to sources, the first lexicographical work on synonyms was created by Arab linguists.

Ibn Jinni (Abul Fath 'Uthman al-Muwsili) of the 10th-century Baghdad grammar school, while thinking about etymology, also draws attention to the synonymy: Abu Hurayra, who was sitting next to him, was asked to bring a knife. Abu Hurayra, who did not understand the words of our Prophet Muhammad (saas), looked around. Our Prophet Muhammad (s.a.v.) points to the knife. Abu Hurayra said, "You call it Sikkin (سِكِّين), we call it Mudyah (مُدْيَاخ), and I have heard some people call it Shafrah (شَفْرَاخ)", They said, "By God, I have never heard the word 'sikkin' (سِكِّين)".

Ibn Jinni interpreted synonymy as "the existence of several forms for a concept and its semantic coherence with the meaning of another word when studying the basis of each term." Ibn al-'Asir said, "Synonymy is different words that mean the same thing." " In Arabic linguistics, the first perfect description of synonyms is given by Fakhriddin as "separate words belonging to a category that express something. In his view, these types of words do not include item names, they are not synonyms.

Lexicologists and lexicographers who have carefully studied Arabic lexicon compile long lists of words with the same meaning and proudly note the extent to which synonymy has developed in Arabic. In particular, in many works in Arabic, it is noted that the word "lion" (أَسَدٌ) had about 350-500, "water" (مَاءٌ) had about 170, "camel" (جَمَلٌ) had about 100, "honey" (عَسَلٌ) had about 80, "snake" (حَيَّاحٌ) had about 200, "wine" (خَمْرٌ) had about 200, and the word "cloud" (سَحَابٌ) had about 50 meanings.

The well-known Arabic lexicographer Abul Hasan Ali ibn Ismail al-Mursi (1007-1066), known as Ibn Sida, in his 17-volume thematic dictionary Al-Muhassas, deals with synonymy as well as polysemy and homonymy. Ibn Sida groups synonyms into thematic groups according to the proximity and origin of their lexical-semantic meanings. Linguist P. M. Magomedova described the dictionary as "the most perfect multi-volume dictionary of synonyms written in Arabic".

Al-Hamadani's dictionary "الذخيرة في اللغة" and al-Salabi's reprinted dictionary "الذخيرة في اللغة" also contain many synonyms. Special synonymous dictionaries are also widely used in Arabic lexicography. From the old dictionaries, Ibrahim al-Yaziji's unfinished dictionary (أدوف إلى إسمان له فيها سلوف الم الروض), published in Cairo in 1913-1914, and from the latest dictionaries, Rafaam Nahl's

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"Synonyms of the Synonyms" (Dictionary of Synonyms, published in Beirut in 1957).

The history of the emergence of dictionaries of synonyms in European countries, in particular, in English, French, Spanish, Russian, where educational lexicography is developed, does not go so far.

The first perfect example of a synonymous dictionary in English is A Dictionary of Selected Synonyms in the Principal Indo-European Languages. The dictionary was published in 1949 by the famous American lexicographer, philologist Carl Darling Buck (1866-1955). Buck studied Sanskrit and Indo-European languages comparatively, and in 1892 became a professor of comparative philology at the University of Chicago. The dictionary is the oldest printed publication to date, which has become an important source in the diachronic analysis of Indo-European languages. The Selected Dictionary of Synonyms of Major Indo-European Languages is based on the same thematic order as the Dictionary of Ancient Synonyms. It contains more than 1,000 groups of synonyms in major Indo-European languages. Buck first enters words describing a particular concept in a table, then gives an etymological and semantic explanation of them. At the same time, the author also analyzes changes in the meaning of primitive synonyms. Each synonym description also contains information about its historical development, whether it is specific to the spoken or literary language, whether it is a word of its own or an assimilation layer.

Although the formation of synonymous dictionaries in Russian linguistics dates back to ancient times, the first dictionaries of this category appeared only in the late XVIII century. The emergence of these dictionaries coincides with the development of science in Russia, the discovery of the rich potential of the state language of the empire - Russian, the development of literary language. There are four stages in the development of synonymous dictionaries in Russian:

1. The first dictionaries based on the formation of a group of synonyms. The following dictionaries can be included in this stage:

1) D.I. Fonvizin's dictionary "*Опыт российского сословника*" published in 1783 in the I, IV and X issues of the magazine "*Собеседник любителей Российского слова*". The dictionary was more reminiscent of a journalistic guide than a lexicographic edition. The dictionary corpus consists of a series of 32 synonyms arranged in alphabetical order, published in 1866 as a separate book;

2) The first part of the book "*Опыт словаря русских синонимов*" by P.F. Kalaydovich, consisting of 77 synonymous series, published in 1818;

3) The first part of the "Dictionary or groups of Russian synonyms", published in 1840 under the editorship of psychologist and philosopher A.I. Galich. The dictionary consists of 226 dictionary articles, which are divided into synonymous lines and explain the etymology, synonyms, methodological features of synonyms.

4) In 1890, N. Abramov's "Dictionary of Russian synonyms and phrases close in meaning" was published. The dictionary was just a simple list of synonyms divided into groups, but due to the lack of a more complete manual in its time, N. Abramov's dictionary of synonyms was reprinted several times and for many years served as the main guide in educational institutions (from 1915 to 1994).

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2. Synonymous dictionaries of pure educational nature created for schoolchildren. From the beginning of the XX century there was a significant shift in the development of Russian synonymous dictionaries. Three dictionaries were published as textbooks:

1) "Synonymous dictionary of the Russian literary language" by V.D. Pavlov-Shishkin and P. A. Stefanovsky;

2) "Short dictionary of synonyms of the Russian language" by V.N. Klyueva;

3) "Dictionary of synonyms of the Russian language", which contains about 2800 synonymous series.

3. Large-scale academic training synonymous dictionaries. Such dictionaries are usually designed for university students, representatives of the field - writers, journalists, translators, and differ from other dictionaries of this type by their greatness. The most famous of them is Z.E. Alexandrova's "Dictionary of synonyms of the Russian language", which has been published several times so far. The dictionary is intended for journalists, TV presenters and creators, and synonyms that are close in meaning are arranged in rows without comment. The first three editions have about 9,000 synonymous series, and subsequent editions have about 11,000 synonymous series.

In 1970-71, the Institute of Russian Language of the Institute of Russian Language of the Russian Academy of Sciences, headed by A.P. Evgeneva, for the first time fully covered the synonyms of modern Russian literary language and described their peculiarities, their use in Russian literary speech. Unlike previous dictionaries, this dictionary describes a series of synonyms in groups, and each word is illustrated with examples from works of art. The descriptions reflect the semantic features of the word, its emotional-expressive color, its stylistic peculiarities. In 1975, under the editorship of A. P. Evgeneva, "Dictionary of synonyms" manual was published. Based on this two-volume dictionary above, it will be published in the form of a single book, condensed by extracting images from works of art.

4. Modern educational synonymous dictionaries. In 1997, at the Institute of Russian Language named after V.V. Vinogradov of the Russian Academy of Sciences, under the direction of Yu. D. Apresyan, a glossary of new synonyms of the Russian language was published. The dictionary is based on the principles of integral description of language (consistent description of grammar and vocabulary) and aims to reflect "the simplest linguistic landscape of the world." The dictionary covers as much as possible the information on the mutual semantic, pragmatic, communicative and other similarities and differences of synonymous words, as well as the full or partial moderation of these differences.

Explanatory dictionaries of the Uzbek language have different descriptions of the interpretation of synonyms and the terms associated with them. These comments are presented in different ways, which can be understood as a unique approach of the authors of the dictionary to the objects of this research.

As for the description of synonyms in the explanatory dictionaries of the Uzbek language, we have a two-volume "Explanatory Dictionary of the Uzbek language" published in 1981 and a five-volume "Explanatory dictionary of the Uzbek language" published in 2006 can be interpreted by comparison. First of all, if we talk about the

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interpretation of synonymous words, in the "Explanatory Dictionary of the Uzbek language" published in 1981, synonymous words are described as "sound structure, different in pronunciation, but not The definition of synonyms in the "Explanatory Dictionary of the Uzbek language" published in 2006 is different. "Each language unit in a series of language units whose names are the same or slightly different". Concepts such as synonymy, synonymy, synonymy in these two dictionaries were briefly explained in the previous dictionary, while in the 2006 edition these concepts were interpreted in relation to the concept of "synonym", but in contrast to the 1981 dictionary, the definition of "synonym" in the dictionary does not mention its connection with synonymy.

To define the concept of synonyms, we refer to other dictionaries: "Dictionary of literary terms" by H. Homidiy, Sh. Abdullayeva, S. Ibrahimova, published in 1970, and "Dictionary of literary terms" published in 1979 by N. Hotamov, B. Sarimsakov. The Russian-Uzbek Dictionary of Literary Terms defines synonyms as "synonymous words, words that are the same or close in essence, but different in form". A. Hodjiev's "Explanatory Dictionary of Linguistic Terms" (1985) explains the concepts of synonyms, synonyms, synonymous series, synonymous constructions. In it, the author distinguishes such types of synonyms as affixal synonymy, lexical synonymy, phraseological synonymy, syntactic synonymy. In general, in addition to dictionaries, various scientific literature and textbooks also provide explanations and comments on the nature of the concept of synonymy, which is a topic that deserves special attention.

When comparing the two-volume "Explanatory Dictionary of the Uzbek Language" published in 1981 and the five-volume "Explanatory Dictionary of the Uzbek Language" published in 2006, the explanations of synonyms in both editions are different, can be seen that A.A. Eshmuminov in his dissertation for the degree of Doctor of Philosophy (PhD) in philology "Dictionary of synonymous words of the Uzbek National Corpus" states that the comments on synonyms in both editions are conditionally divided into the following groups:

- synonyms with exact explanations and examples;
- the explanation is completely new, the examples are exact;
- the explanation is partially new, the examples are exact;
- the comment is partially new, the examples are partially changed;
- the comments are exact, the examples are new;
- both comments and examples are new;

Both glossaries have different approaches to the interpretation and description of synonyms. These relative groupings were able to show differences and similarities in the interpretation and examples of synonyms given in dictionaries.

The differences in the isolated dictionaries of the Uzbek language are due to the fact that they were published in different years. It is obvious that the publication does not fully cover the lexicon of the period of its creation. While the enrichment of the vocabulary of preschool and secondary school children is carried out in exchange for synonyms, one of the most important tasks today is to revise the "Dictionary of synonyms of the Uzbek language" published in 1974 in accordance with modern

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requirements. is considered one. There is no doubt that we have two large annotated dictionaries.

Conclusion. In short, the dictionaries of synonyms of the first stage are mainly composed of lists, the vocabulary is organized on the basis of thematic principles, used to teach rhetoric, to understand the subtle semantic differences of words and to use them in speech. it is observed that not only lists, but also their explanations are given, the comments also contain information about the historical development of synonyms, whether they are specific to oral or literary language, whether they are their own or assimilated layer word.

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**SEMANTIC ANALYSIS OF PHRASEOLOGICAL UNITS
WITH ONOMASTIC COMPONENTS****Radjabova Marjona Akhmadovna**

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Abstract. This article discusses phraseological units with onomastic components in the English, Russian and Uzbek languages from the point of semantic peculiarities. It is known that initially, onomastic components were used in their direct meaning but later, it had figurative meaning being as a component of phraseological units. From this point, onomastic components according to their dominant meaning, they expressed neagtive and positive connotations. Phraseological units with onomastic components in both languages were studied in 38 groups according to their meaning and content in terms of lifestyle, literature and folklore, and common religious beliefs of the English and Russian people. Phraseological units with onomastic components in the Uzbek language also have semantic features, which are formed through national-cultural aspects. The author divides the onomastic components of the phraseological units of the Uzbek language into 21 groups.

Background. Phraseological units has an important place in the world linguistics as national and cultural units. The history of the formation of such units, which are often used in human speech, is connected with the culture and centuries-old history of each nation. In particular, units with onomastic components go to Western and Eastern sources, the way of life of the nation, the folklore and religious sources. In this regard, the scientific and theoretical reserach of phraseological units, the study of their linguocultural and semantic features play an important role in comparative linguistics.

Methods. In this article, the author has conducted a study on phraseological units with onomastic components using comparative-typological method and classified the English and Russian phraseological units into the following groups as phraseological units with the meaning of miracle; honesty; peacefulness, tranquility, prosperity; cunning, deception, hypocrisy; weakness; a sin, a curse; loyalty, fidelity; defeat; corruption, filth; arrogance; dream, desire; wealth, abundance; tastelessness; nonsense, dry promise; friendship; hunger, donation; joking; happiness, luck; purpose, intention; wisdom; dirty filth, mess; savagery, fear, suffering, cruelty; drunkenness; betrayal; foolishness, stupidity; conflict, protest; stubbornness; unstableness; distrust; disappointment, danger; lawlessness, theft, murder; justice, fairness, truth; *нодонлик*, ignorance; injustice; patriotism; laziness, indifference; hopelessness and despair; patience.

Results. When analyzing Uzbek phraseological units with onomastic components from the point of semantics, it can be classified as follows: wisdom; greediness; cunningness; savagery, intimidation, suffering; injustice; pride and arrogance; good deeds; love, loyalty; dream, intention; laziness; simplicity and humility; panic; appraisal; ignorance, stupidity; offence; anger, wickedness; etiquette; patriotism; tranquility; happiness and luck; ignorance, stupidity. The

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structural-semantic features of above given phraseological units differ from each other in a system of unrelated languages with its use in the speech.

Conclusion. *Based on the analyzed examples, it can be said that the names that come as a part of phraseological units convey different meanings. The use of phraseological units in positive and negative contexts can be understood through the names coming as part of the phraseological units. In addition, the dominance of a particular sema depends on the centuries-old customs and traditions of the peoples who speak that language.*

Keywords: *sema, dominant, onomastic component, phraseological unit, proverb, connotation.*

Introduction. Every nation uses phraseological units in its oral creative works in order to express life experiences and realities in an impressive and attractive way. The structural-semantic expression of phraseological units differs from each other in the system of non-relative languages with their use in the language. In the system of English, Russian and Uzbek languages, the expression of onomastic components in the structure of phraseological units, their connection with the literary works and folklore, religious beliefs and daily life of the peoples who speak this language is important in studying their semantic features.

Material and methods. The semantic features of onomastic units in the English language is thoroughly studied by Z.V. Korzyukova and the researcher pointed out several semas according to its dominance in her research work [4; 234]. Likewise, Sh.A. Ganiyeva carried out her research on the differential features of Uzbek phraseological units on the basis of modeling their content and form [2; 50]. Moreover, F.S. Azizova analyzed English and Uzbek phraseological units on the basis of dictionaries and classified them semantically [1; 14-15].

Z.K. Teshaboyeva studied the semantic features of phraseological units in the English translation of «Baburnoma» in her research [6;44]. Her research encompassed the study of phraseological units in «Baburnoma» as well as comparing the phrases in Zahiriddin Muhammad Bobur's lexics. Besides, L.E. Kholmurodova conducted her research on the semantic and etymological features of phraseological units denoting English and French culture [3; 50]. M.A. Radjabova carried out the analytical study the classification of phraseological units with onomastic components in English, Russian and Uzbek languages [5; 139-147]. The study of phraseological units in a comparative-typological aspect will serve as a source in subsequent research in the field of comparative linguistics. In the research of the above-named researchers, phraseological units are analyzed in linguocultural, semantic, structural terms. However, phraseological units with an onomastic component in English, Russian, and Uzbek have not been studied semantically. In our study, we analyzed the meaning and content of phraseological units with onomastic components on the example of different structural languages.

Results and discussion. As a result of our observations, it became clear that phraseological units with onomastic components in English, Russian and Uzbek denote the following meanings:

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1. In the meaning of miracle: English phrase «**Aaron's rod**» denoting «a certain miraculous change» and «**to rub Aladdin's lamp**» which is translated into Uzbek word by word as «*Alovuddining sehrlı chirog'ini ishqalamoq*» is understood as «*to fulfill one's wish in a miraculous way*».

2. In the meaning of honesty: the English phrase «**Honest Abe**» derived from the nickname of American President Abraham Lincoln(1809-1865). It is translated in to Uzbek as «*постгўй ёки қару Эйб*» (honest or old Abe). The phraseological unit «**Honest Injun**» meaning «true word» is initially used by American and it is the old version of the word «*Injun*», «*Indian*». In the Russian language the phrase is used as «**наш Демид прямо глядит**» meaning «*a person who never lies*» or «*honest person*».

3. In the meaning of peace, tranquility and prosperity: English phraseological unit «**be safe and comfortable as if in Abraham's bosom**» meaning «*to live a quiet, peaceful life*», «**Olympian calmness**» meaning «*a quiet, carefree state*»; «**heaven (paradise) on Earth**» meaning «*a quiet, carefree state*», «**on Easy Street**» meaning «*prosperity*»; Russian phrases: «**как у Христа за пазухой**» meaning «*peaceful*», «*calm*»; «**Олимпийское спокойствие**» meaning «*a quiet, carefree state*» can be examples of this.

4. In the meaning of cunning, deception, hypocrisy: English phrase «**(the) Arabian nights**» and «**have kissed the Blarney stone**» meaning «*to deceive*», «**come (put) Yorkshire over smb**» meaning «*to deceive someone*», «**two-faced Janus**», «**nice Nellie**» meaning «*hypocrisy*», «**Tom pepper**» meaning «*a liar*»; Russian phrases «**наш Авдей (Андрей) никому не злодей**» meaning «*a liar and cunning person*», «**в людях Ананья, а дома каналья**» meaning «*hypocritical, hypocritical people*» can be examples of this.

5. In the meaning weakness: English phrase «**Achilles' heel**» / «**(the) heel of Achilles**» meaning «*weak place*», «*weak side*», «**weary Willie**» meaning «*a weak person*»; Russian phrase «**Флору не тяжело тянуть своё тягло, да скоро Флор устанет, как два тягла потянет**» can be example of this.

6. In the meaning of a sin, a curse: English phrase «**(the) curse of Adam**», «**(the) curse of Cain**», «**man (ёки son) of Belial**»; Russian phrase «**Адамов грех**» meaning «*cursed, sinful person*» can be example of this.

7. In the meaning of loyalty, fidelity: «**(The) faithful Adam**» meaning «*a faithful and loyal servant*» derived from the name of a personage in W. Shakespeare's comedy «**As you like it**».

8. In the meaning of defeat: English phrase «**to go to Canossa**» meaning «*to give up one's pride by acknowledging one's defeat, "to go down in front of someone*» derives from a historical event. In 1077 in Kanossa German emperor Henre IV gives up his pride by acknowledging his defeat in front of Rome Papa George VII [4;17]; «**meet one's Waterloo**» meaning «*to suffer the last blow (defeat)*» also derived from a historical event which happened in 1815. French commander Napoleon met a destructive blow in Waterloo. Thus, starting from XX century the phrase «**meet one's Waterloo**» has been used in the English speech meaning, «*to suffer the last blow (defeat)*» [7; 104]. Russian phrase «**Марий на развалинах Карфагена**» also has the meaning «*to fall into crisis*».

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9. In the meaning of corruption, filth: English phrase «**lady of Babylon**» – (as well as, «**the whore of Babylone**»; «**the Babylonian whore**»; «**the fornicatress of Babel**») meaning «*light-minded woman*» derived from the Bible stories where the country of Babylon was considered as a very sinful country. In ancient times, fornication and adultery flourished there. «**Jack of hearts**» is used to mean «*a lover*» and «**lusty Laurence**» as «*a man of perverse intent*», «**Sodom and Gomorrah**» as «*the abode of sins*»; «*a place of noise*», «*disorder*», «*drunkenness*», «*adultery*». According to biblical legends, in the cities of Sodom and Gomorrah, Jews lived under the influence of alcohol and adultery. God got angry with the inhabitants of these cities and subjected them to fiery rain and earthquakes. As a result, the cities had disappeared along with the people, and in its place there had appeared the now known «**Dead Sea**» («*salty lake*»). Russian phrase «**Вавилонская блудница**» meaning «*light minded woman*» and «**ветхий Адам**» meaning «*disorder of human nature*» can be examples of this as well.

10. In the meaning of arrogance: English phrases «**smart Alec(k)**» and «**Jack-a-napes**» meaning «*arrogant person*», «*disobedient*» can be example of this.

11. In the meaning of dream, desire: English phrases «**Alnaschar dream**» meaning «*unfulfilled dreams*» derived from the name of a personage of fairy tale «**One thousand night**» Alnashir. The phrase «**ask (cry) for the Moon**» meaning «*to ask for something unattainable, to ask for the moon*», Russian phrase «**ходит, что бык, вокруг Саввина огорода**» meaning – «*to dream about unattainable intentions*» can be example of this.

12. In the meaning of wealth, abundance: English phrase «**(as) rich as Croesus**» meaning «*very rich person*», «*as rich as Croesus*» (word by word translation) derived from the name of the last king of Lidiya. The phrases «**to make one's Jack**» meaning «*earning much money, becoming rich*», Russian phrase «**Фома – большая крома**» meaning «*a wealthy person*» can be examples of this.

13. In the meaning of tastelessness: English phrases «**Amy Florence**» meaning «*a woman without a good taste for clothes*» can be example of this.

14. In the meaning of nonsense, dry promise: English phrase «**double Dutch**» meaning «*nonsense*», «**(an) Irish bull**» meaning «*nonsense, foolish*», «**promise the Moon**» meaning «*to promise unattained thing*», «*to promise to obtain the moon*» (word by word translation), Russian phrase «**разводить Вавилоны языком**» meaning «*saying nonsense*» and «**Андроны едут**» meaning «*meaningless, nonsense*» can be examples of this.

15. In the meaning of friendship: English phrase «**Damon and Pythias**» meaning «*inseparable friends*» (according to legends, it is derived from the names of friends Damon and Pifias); «**David and Jonathan**» meaning «*impenetrable friends*»; Russian phrases «**два Аякса**» meaning «*two inseparable friends*» and «**Давид и Ионафан**» – meaning «*impenetrable friends*» can be examples of this.

16. In the meaning of hunger, donation: English phrases «**live on St. Anthony's food**» means «*to get hungry*», «*to fast*». The name **Anthony** in this phrase derived from the name of a saint who stayed hungry for God's sake. The phrase «**for Christ's sake!**» meaning «*to ask for donation*» is translated as «*for God's sake*». The proper name **Tom (Tommy) Tucker** in the phrase «**Tom (Tommy) Tucker**» meaning

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«*hungry*», «*greedy*» derived from the name of the main character of English children poem. Russian phrase «**сидеть (держат) на пице (вкусать от пицы) святого Антония**» meaning «*staying hungry*» can be example of this.

17. In the meaning of joking: English phrase «**April fish**» meaning «*1st April joke*», «**Tom fool**» meaning «*a joker*»; Russian phrase «**Алешки подпускать**» meaning «*to joke*» can be example of this.

18. In the meaning of happiness, luck: English phrase «**Jack pot**»; Russian phrase «**колесо Фортуны**» meaning «*happiness*», «**делать (сделать) Фортуну**» meaning «*luck, to reach happiness*».

19. In the meaning of a purpose, intention: English phrase «**Promethean fire**» and Russian phrase «**Прометеев огонь**» meaning «*to strive for one's highest goals*», «*to strive for heights*»; can be examples of this.

20. In the meaning of wisdom: English phrase «**(as) wise as Solomon**» and Russian phrase «**как Соломон мудрый**» are examples of this.

21. In the meaning of dirty filth, mess: English phrase «**the Augean stables**», «**(the) confusion of Babylon**»; Russian phrase «**Авгиевы конюшни**» «**последний день Помпеи**» are examples of this.

22. In the meaning of savagery, fear, suffering, cruelty: English phrase «**listen for the wings of Azrael**», «**give smb. the Willies**», «**king Stork**»; Russian phrase «**Панический страх**» meaning «*confusing fear*» can be example of this.

23. In the meaning of the state of drunkenness: English phrases «**Bacchus has drowned more men then Neptune**», «**kiss black Betty**», «**as drunk as Chloe**»; Russian phrases «**поклоняться Вакху**» meaning «*to drink alcohol*», «*to get addicted to the alcohol*»; «**Ванюха - свиное ухо, Мартын свалился под тын**» meaning «*drunken men*» can be examples of this.

24. In the meaning of betrayal: English phrases «**Benedict Arnold**», «**Judas kiss**» are examples of this.

25. In the meaning of foolishness, stupidity: English phrase «**Bess o'Bedlam**», «**silly Billy**», «**Tom (Jack) o'Bedlam**»; Russian phrase «**Аноху подпускать**» meaning «*to pretend as a fool*», «**Иван, без имени – болван**» meaning «*foolish person*», «**прикидываться Мирошкой**» meaning «*to behave like a fool*» can be examples of this.

26. In the meaning of conflict, protest: English phrase «**talk Billingsgate**», «**(fight like) Kilkenny cats**»; Russian phrase «**воскресить Каина**» meaning «*to argue*» can be examples of this.

27. In the meaning of stubbornness: English phrase «**colonel Blimp**»; Russian phrase «**нашего Мины не проймешь в три дубины**» meaning «*stubborn person*» are examples of this.

28. In the meaning of unstableness: English phrase «**Buridan's ass**»; Russian phrase «**Буриданов осёл**» meaning «*unstable person*»; Russian phrase «**Геркулес на распутье**» meaning «*a person having difficulty in choosing one out of two decisions*» are examples of this.

29. In the meaning of distrust: English phrase «**Cassandra warnings**»; Russian phrase «**один сынище, и тот Фомище**» are examples of this.

30. In the meaning of disappointment, danger: English phrase «**the sword of**

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Damocles», «**Vatican roulette**», «**black Friday**»; Russian phrase «**Дамоклов меч**» meaning «*disappointment*», «*dangerous occurrence for someone*»; «*danger happening any moment*» can be examples of this.

31. In the meaning of lawlessness, theft, murder: English phrase «**desperate Dick**», «**Jack the ripper**», «**the daughter of Jezebel**»; in the Russian phrase «**Ванька-Кайн**» meaning «*Serious criminal*», «*thief*», «*crooked man*» the name Vanka derived from the famous character of the Russian fairy tale.

32. In the meaning of justice, fairness, truth: English phrase «**Daniel came to judgment**», «**(the) law of Lycurgus**»; Russian phrase «**Ликурговы законы (Likurg's laws)**» meaning «*a ruthless but just law*» can be examples of this.

33. In the meaning of ignorance: English phrase «**dumb Dora**», «**Tom Noddy**»; Russian phrase «**не смыслит Вавила ни уха, ни рыла**» meaning «*a person who understands nothing*», «**и велик, да глуп, что Ананьин внук**» meaning «*mentally retarded people*», «**толкуй, Фетинья Савишна, про ботвинью давешнюю**» –meaning «*a man who speaks foolish things*» are examples of this.

34. In the meaning of injustice: English phrase «**Dutch reckoning**» and Russian phrase «**это Сидорова правда, да Шемякин суд**» meaning «*slander and injustice*» can be examples of this.

35. In the meaning of patriotism: English phrases «**East or West home is best**», «**an Englishman's home (house) is his castle**»; Russian phrases «**Дон, Дон, а лучше дом**», «**Ерема, Ерема, сидел бы ты дома да точил веретена**» meaning «*nothing can be better than one's house*» are examples of this.

36. In the meaning of laziness, indifference: English phrases «**aunt Emma**», «**to Jack around**»; Russian phrases «**девушка Гагула села прясть, да и заснула**», «**что Машка наярала, то мышка скрала**» –meaning «*idle*», «*lazy*» are examples of this.

37. In the meaning of hopelessness and despair: English phrase «**by (the) lord Harry!**»; Russian phrase «**Вавилонская тоска**» meaning «*get into deep despair*» can be examples of this.

38. In the meaning of patience: English phrase «**(as) patient as Job**», «**poor Job**»; Russian phrase «**терпеливый как Иов**» meaning «*very patient person*» can be example of this.

Uzbek phraseological units with onomastic components have peculiar semantic features. It can be said that such features comes out from national and cultural aspects of the nation. Such units can be classified as follows:

1. Phraseological units with onomastic components with the meaning of wisdom: For example, the phrase «**Кўнда Хизр бор**», according to religious beliefs, Khizr is a prophet who drank magic life-giving water. He is sometimes seen among the people as an old man, and is interpreted as having the quality of rescuing people from various problems and worries. Although the above given proverb is derived from such a belief, it is based on the idea «*join the crowd, be with the crowd, you will find your happiness in the crowd*».

2. Phraseological units with onomastic components with the meaning of greediness: The toponym Ashtarkhon in the proverb «**Бойлик десанг қоп-қоп,**

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бир пул десанг Аштархондан топ» is a phetically changed version of Astrakhan which is the name of city in Russia. The purpose of using this toponym in the proverb is that there are people among folks who, despite their great wealth, avoid giving it to others when asked because of necessity. Or, the equivalent of the proverb «**Азройил – одамнинг жонига қасд, ёмон ўғил – отанинг молига қасд**» as «**Яхши бола ота умрин тилар, ёмон бола ота ўлимин**» is also used among people. According to religious beliefs, **Азройил** is an angel who comes to take one's life when it is time. This name has a metaphoric feature in this proverb denoting bad son. That is, the proverb says that a disabled child looks at his father's wealth and wishes for his death.

3. Phraseological units with onomastic components with the meaning of cunningness: The proverb «**Сувдан кетгунча эчкига «Рустам достон» дерлар**» and its equivalents such as «**Сувдан ўтгунча ё Баховуддин, Сувдан ўтгач, қоч Баховуддин**», «**Бўйин тузалгунча: Салом алайкум, ғоз ака, бўйин тузалгач, қоч нари тур, ғоз ака**» are used with connotative meaning. The anthroponyms used in the first two proverbs in a figurative meaning were used to refer to people who walk around like a propeller in honor of someone in need until the job is done, and then turn their back when the job is done.

4. Phraseological units with onomastic components with the meaning of savagery, intimidation, suffering: In the proverbs «**Бўжи келди, Бўжи келди, Чингиз билан Жўжи келди**» the names of the sons Mongol Khan Chenghiz Khan **Бўжи** ва **Жўжи** and the khan's name has historical backgrounds as on hearing these names the people were surrounded with terror and panic. This is a sign of the cruelty of the Mongols who invaded Central Asia. Hence, these anthroponyms were used in proverbs in the sense of suffering, disaster, and intimidation.

5. Phraseological units with onomastic components with the meaning of injustice. As a synonym to the proverb «**Ма санга, ма санга, нима қолди Ҳасанга**» the proverb «**Ариқни кимлар қазийди, сувни кимлар ичади**» is used. Although the use of the name is intended to provide a poetic rhyme, the meaning of injustice is understood from its content. The proverb «**Замона охир бўлса, улоқнинг отини «Абдукарим» кўядилар**» has an equivalent as «**Қиёмат яқинлашса, эчкининг оти мулла Норқўзи бўлади**». In the above given phraseological units having almost the same meaning, the anthroponyms «**Abdukarim**» and «**Norkuzi**» are used, which represent traditional Uzbek names. Furthermore, this proverb, which expresses deceit and deception, is based on legends, and it is said that when a butcher named **Abdukarim** sold mutton by adding goat meat to it could express that doom's day had come.

6. Phraseological units with onomastic components with the meaning of pride and arrogance: The proverb «**Ейишинг – шолғом-у, ётишинг Марғилоннинг сирли саройи**» is also used as «**Ейишинг кепак, кийишинг ипак**» among people. This proverb with irony applies to those who abstain from eating and drinking and spend all their money for getting dressed. The toponym «**Margilan**» is used to reinforce the meaning of irony.

7. In the meaning of good deeds: «**Бир кўнгил иморати – минг Макка зиёрати**». This proverb considers that making someone happy is equal to «construct a building» and pilgrimaging to Mecca. In this case, a sacred city in Arabia Mecca is

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used as a toponym. Alisher Navai also write about this «*Кимки бир кўнгли бузуқнинг хотирин шод айлагай, Онча борким Каъба вайрон бўлса, обод айлагай*». These lines can be similar to the meaning of the above-mentioned proverb.

8. Phraseological units with onomastic components with the meaning of love, loyalty: In the proverb «*Ишқда Тохир бўл, Ишда мохир бўл*» the names «Tohir and Zukhra» considers the main character of the epic poem Tohir. It is expressed as a symbol of true love, affection and devotion. In addition, poetic melody also served to provide rhyme (Tohir-mohir).

In the phraseological unit «*Лайлини кўриш учун Мажнуннинг кўзи керак*» the names Layli and Majnun are the names of the characters from the so-called epic poem. According to the story, Layli was not very beautiful girl, but her beauty is reflected in her heart, not in her face. The above names are used in the article to express this meaning. However, these names have a historical and mythological basis as well.

9. Phraseological units with onomastic components meaning dream and intentions: In the proverb «*Довон ошган чўққиларни кўзлайди*» the word «Довон» is the name of an ancient state in Fergana valley, a toponym. The proverb states that it is necessary to continue to move forward even without being satisfied with the success achieved in this regard.

As a synonym to the proverb «*Излаганга – Эзид ёр*» the proverb «*Интилганга тоъле ёр*» can also be used. According to the beliefs of our ancient ancestors, Ezid means the name of the god of goodness. The meaning is that the one who seeks and strives will surely succeed, and God will be with him.

10. In the meaning of laziness: The proverb «*Гап десанг қоп-қоп, пулни Олатоғдан топ*» has such synonyms as «*Гап десанг қоп-қоп, пулни Қоратоғдан топ*», «*Гап десанг қоп-қоп, пулни Самарқанддан топ*», «*Гап десанг қоп-қоп, пулни Кўҳи Қофдан топ*», «*Гап десанг қоп-қоп, пулни Ҳиротдан топ*», «*Гап десанг қоп-қоп, иш десанг Самарқанддан топ*». It should be noted that the names in the above given proverbs, such as Karatag, Altag, Kohi Qof, Samarkand, Herat, express the sense of laziness. The toponyms mentioned in these proverbs in the form of poems mean a long distance and serve to reveal the excuses given by a lazy person.

The proverb «*Бояғи-бояғи, бой Хўжанинг таёғи*» has the following equivalents such as «*Бояғи-бояғи, бой Хидирнинг таёғи*» «*Бояғи-бояғи, Ҳасан буванинг таёғи*». The names such as Хўжа, Хидир, Ҳасан are used in them. The first two names is used figuratively, that is, «*Хўжанинг таёғи*» (*Khoja's stick*), «*Хидирнинг таёғи*» (*Khidir stick*) do not change and such names are used for lazy people. It denotes that the situation is not changed.

The proverbs about laziness «*Иш буюрдим Алитозга, Алитоз кўйди ёзга*», «*Ишонмагин Алитозга, Алитоз кўяр ёзга*» is used with irony meaning «*if you appoint a job to a lazy person, he or she will not like it*».

11. In the meaning of simplicity and humility: The proverbs «*Мулла Мирашир, Қилмишига ярашир*», «*Мулла Мирашир, Топганини бизга ташир*», «*Ашир, Ашир топганини бизга ташир*» are used sarcastically for naïve and simple-hearted people who are very generous and are not cunning.

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12. In the meaning of panic: In the praseologal units such as «Ёмон сомонхона куйди деса, Самарқанд куйди дейди», «Ёмон лоф деса, ола Қоф дейди» the word Қоф considers the mountain surrounding the whole earth. It means that a bad person always exaggerates everything and panics all the time.

13. In the meaning of appraisal: «Дамачининг қовунини емабсиз – дунёга келмабсиз». Дамачи is a village near Tashkent (Zangiota district). The village is famous for its melons and while selling their melons, peasants use these proverbs praising their melons.

14. In the meaning of ignorance, stupidity: The proverb «Бир ақлсизга ақл бергандан – Қоф тоғини эгов билан ун қилган осон» means it is useless to give advice to a stupid person. The proverbs «Аҳмоққа Тўйтепа нима йўл?», «Аҳмоққа Қува – бир тош» convey the meaning that a stupid person travels to Tuytepa and Kuva on foot.

15. In the meaning of offence: The proverb «Ноз-ноз, кал-Ниёз» (variation: «Бошим кал-у, кўнглим нозик») is used towards the people who get offended when telling their drawbacks or for those who in spite of having some faults, do not want to admit it.

16. In the meaning of anger, wickedness: The proverb «Аямажуз – олти кун, қахр айласа қаттиқ кун» is formed based on mythological views. The legends about this are mentioned in Abu Rayhan al-Biruni's «Monuments of the Ancient Nations» and in the legends about the people of Ad in Surat al-Haqq, verse 7 of the Qur'an. Here, Аямажуз is used as an image depicting anger and wickedness.

The name Mahmud used in the proverb «Маҳмуднинг қадами етган ерда ўт ўсмас» depicts Mahmud Gaznaviy who attacked Central Asia in XI century and tormented the nation of that territory.

17. In the meaning of etiquette: In the proverb «Ақл Ҳасандир, одоб-Ҳусан» intellect and behaviour is compared to twins as they are considered inseparable. The proverb «Ҳар ким ўз айбини билса, Вали бўлади» means if a person knows his or her faults, will step towards maturity

18. In the meaning of patriotism: The place names such as Arslondi, Turkiston, Toshkent, Makka used in the proverbs «Бир қўйликни минг қўйлик қилган – «Арслондининг ери, минг қўйликни бир қўйлик қилган – Арслондининг ели», «Ҳар кимнинг ўз юрти – ўзига Миср», «Туркистоннинг туби – жаннат», «Тошкентнинг тариғини еган чумчук Маккадан келади», «Қаршининг арпасини еган эшак Самарқанддан ханграб келади» denotes love towards one's motherland.

19. In the meaning of patience: The proverb «Хивада моли борнинг Бухорода кўнгли тўқ» convey the meaning that if a rich man has money he never worries about future.

20. In the meaning of happiness and luck: The mythonym Semurg used in the proverb «Давлат куши кўнса чивин бошига, Семурғ келар кунда унинг қошига» means luck and happiness. As a synonym to this proverb, the following provebr can be used as well: «Олти яшар отга минса, Олтмиш яшар салом берар» which means if someone is promoted in his job or gets rich, everyone will bow in front of them.

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21. In the meaning of ignorance, stupidity: The proverb «Мен Аштдан келсам, у даштдан келади» (variation: «Мен боғдан келсам, у тоғдан келади», «Мен нима дейману, у нима дейди») conveys the meaning that if a person wants to tell someone his or her problems and asks for advice, the person listening pretends not hearing and acts like stupid.

Conclusion. The above given classification and analysis show that there was almost no difference in the semantic content of the phraseological units with the onomastic component in English and Russian. The onomastic components of the phraseological units of the Uzbek language served to express various semantics. It should be noted that these semantics can be understood primarily through the names that come from the phraseological units. In addition, the dominance of a particular sema depends on the centuries-old customs and traditions of the peoples who speak that language.

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CONCERNING SOME PLEONASTIC AND TAUTOLOGICAL CONSTRUCTIONS

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Abstract:

Introduction. *The article is devoted to the classification of pleonastic units in the Uzbek language, which, first of all, provides a detailed explanation of the concept of pleonasm. In addition to dwelling on the etymology of this concept, the different views expressed by ancient linguists on the phenomenon of pleonasm are also included in this article.*

Research methods. *This work is mainly led by the methods of description, classification, synchronous analysis and comparison. Including, in this study, pleonasms are classified according to the following aspects: - depending on the type of repeated units; - depending on the composition and origin; - by structure.*

Results and discussions. *It is worth mentioning the extensive research of Turkic scholars on pleonasm, and in some places their conflicting views. In the article, linguists have tried to compare two similar phenomena based on the principle of redundancy - pleonasm and tautology, similarities and differences, based on the scientific views of scientists. It has been concluded that these two phenomena, on which repetition is the main criterion, differ in type and sex, generality and specificity. In addition to the classifications, a list of pleonastic units available in Uzbek is also included in this article. The compounds that cause pleonasms are classified and grouped. Lexical-semantic explanations are given for each component of the pleonastic units. As the semantics of each word are explained, the presence of semantic overlap in the pleonastic units becomes apparent. This serves to reveal the essence of the phenomenon of pleonasm.*

Conclusion. *In general, this article describes the similarities and differences between the phenomena of tautology and pleonasm. The compounds that cause pleonasm have been extensively analyzed. The analysis of each compound further clarifies the general and specific aspects of the tautological and pleonastic units. In general, tautology is a form of repetition, while pleonasm is a spiritual repetition.*

Keywords: *pleonasm; tautology; type, gender concept; pleonastic units; own, assimilation layer; primitive and artificial word components; excess component pleonasms.*

Introduction. Language emerges and develops in society as a means of communication. It cannot exist outside society. The development of language is directly linked to events of political, economic, cultural and other social significance.

Human speech is not free from errors. Of course, there are events in live speech that do not fully comply with the rules of the language, withdraw from them, and require study. One such phenomenon (speech error) that bypasses the rules is pleonasm.

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Pleonasm (Greek pleonasmos-redundancy) - the semantically repeated use of the same or synonymous means of expression (language units) [26,278] In general, pleonasm is the repetition of language and speech units in a particular completed speech or text that express the same concept in terms of content. The history of the study of the principle of redundancy in language goes back a long way. The first ideas about this phenomenon can be found in the works of ancient scientists. The phenomenon of redundancy, in particular, pleonasm, has been studied by philosophers in the context of rhetoric and stylistics.

If we look at the history of the term "pleonasm", the term came from the linguistics of antiquity. Representatives of this period gave different assessments of pleonasm. Quintilian, Donat, and Diomed saw pleonasm as a stylistic flaw in the use of redundant words in speech. In contrast, Dionysius Halicarnassus emphasizes this form as a phenomenon that enriches speech with words, but does not deny the existence of redundancy. However, in his opinion, words that seem redundant at first glance, give the speech clarity, strength, rhythm and pathos [11,107].

Tautology is a phenomenon based on form, a repetition of forms that are clearly visible in the context. One of the phenomena of redundancy is "tautology - (Greek. Tautos - exactly the same + logos-word) means the over-expression of one content with another word or words, the overuse of the word" [1, 86]. For example, speaking, the writer wrote, and so on. In other words, pleonasm and tautology are phenomena that manifest in the differentiation of language and speech.

These two phenomena in linguistics have been studied by many scholars. The interpretation of these phenomena has been interpreted by scientists in two ways. One group of scholars viewed pleonasm and tautology as the same phenomenon, while another group of researchers studied the differences between the two phenomena.

Y.D. Apresyan, A.N. Buruxin, Y.L. Vilinbaxova, N.A. Gerasimenko, I.B. Golub, M.X. Iyevleva, O.A. Zayts, T.S. Ostopenko. Linguists such as L.S. Polyanskaya, L.K. Raxmankulova, L. Bauer, M. Galani, A. Graur, S. Hoidas, A. Wierzbicka in their research simultaneously analyzed the phenomenon of tautology and pleonasm, F.I. Buslayev, N.I. Grech, A.P. Yevgenyeva, G. Paul, A.A. Potebnya, scientists have studied these two phenomena diachronically.

Linguists I.B. Golub and A. Bolganbaev also have a one-sided approach to the phenomenon of pleonasm. I.B. Golub explains that "words that do not have to be used to define words are called pleonasm", A. Bolganbayev, on the contrary, "pleonastic use" should be called compounds that contain parts of the compound. it does not lose its basic meaning, but the meaning of one part complements and strengthens the meaning of another part"[3,5]. Hence, there are conflicting views in the literature on this phenomenon.

Although many scientific studies have studied these two phenomena as the object of study, the question of their boundaries in linguistics has not been resolved. According to Y. Riesel and A.M. Bushuy, in principle, there is no difference between most pleonastic constructions and tautologisms.

Some studies have tried to differentiate these phenomena and classify them as "tautology - a phrase formed from the same stems, and pleonasm - the repetition of synonymous words."

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In some studies, both are considered tautology. V.I. Korolkov writes about this: The terms "tautology" and "pleonasm" are often used in practice as doublets. In our view, the difference between them is that tautology encompasses all redundancies (the concept of gender), and pleonasm is based on the use of lexical units "redundant" (the concept of species). In contrast, N. Makhkamov in his research evaluates pleonasm as follows: or perform some stylistic function. Tautology is also a type of pleonastic use, and if the repeated language unit is redundant and does not perform any function, it is a tautological application. Pleonasm can be observed in any tautological application, but tautology does not exist in any pleonastic application. Therefore, pleonasm should be seen as a concept of gender, and tautology as a concept of species"[12,19].

G.F. Blagova was the first in Turkic studies [3] in her article to make a comparative-historical and areal-linguistic analysis of affixal pleonasm in Turkic languages. So far, this article is the only special work on affixal pleonasm. The articles of G.D. Adjibekova [2], M. Turobova [20] also play a special role in covering certain aspects of the phenomenon of pleonasm.

Some turkologists in their works devoted to the study of this or that branch of linguistics (N.K. Dmitriyev, A.N. Kononov, A.K. Borovkov, A.M. Shcherbak, E.V. Sevortyan, N.A. Baskakov, A.G. Gulomov, S.K. Kenesbayev, M.I. Odilov, K.A. Nazarov, B. Urinboyev, A. Bolganbayev, A. Najimov, K. Sharipova and others) also think about pleonastic use. A more detailed description of the ideas about pleonasm in Uzbek linguistics can be found in the works of R. Kungurov. However, to date, there is no clear idea in linguistics about the boundaries of pleonasm and its types.

I.B. Golub explains that "words that do not have to be used to define words are called pleonasm", A. Bolganbayev, on the contrary, "pleonastic use" should be called compounds in which the parts of the compound it does not lose its basic meaning, but the meaning of one part complements and strengthens the meaning of another part[12,5]. Hence, there are conflicting views in the literature Linguists I.B. Golub and A. Bolganbayev have a one-sided approach to the on this phenomenon.

The principle of redundancy has been studied in detail by scientists around the world, and researchers such as G. Paul, C. Hockett, A. Martine, O. Jespersen, M. Krongaus, K. Shannon have expressed different views. In particular, G. Paul stressed that any excess is alien to language, while the American linguist Ch. Tgan, A. Martine, on the other hand, developed the basic function of redundancy using the terms of communication theory. O. Jespersen emphasizes that the redundancy used in the sentence can not be considered as a misuse, because it is a cumulative assessment, and the redundancy is directly related to the methodology [25].

In the twentieth century, the phenomenon of pleonasm has been studied by linguists in various aspects:

- In connection with logic: Y.D. Apresyan (1989), L. Wittgenstein ... (1994);
- semantically: A.M. Bushuy (1973), M.V. Nikitin (1983), L.K. Rakhmankulova (1985), A. Weirzbicka (1987);
- stylistically: O.S. Akhmanova (1966), A.P. Yevgenyeva (1963), I.B. Golub (2002) and others. [4,4].

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In the XXI century, the traditions of scientists of the last century continue. Along with the similarities and differences of the phenomena of pleonasm and tautology, which reflect the principle of redundancy, each of them is studied by different branches of linguistics as a separate source of research. In recent years, the semantic redundancy is Y.L. Vilinbahova (2014); A.V. Petrov, L.A. Petrova (2015); syntactically Z.B. Barkinhoyeva (2012); N.A. Gerasimenko (2012); L.L. Iomdin (2013); stylistically and discursively Y.B. Bogatova (2014); It has been analyzed in detail in the articles and research works of linguists such as T.G. Zuyeva (2010), Y.N. Lavrentyeva (2012).

Methods. It should be noted that in most cases pleonasm and tautology are considered the same phenomenon. In linguistics, the question of their boundaries has not been resolved. According to Y. Riesel and A.M. Bushuy, in principle, there is no difference between most pleonastic constructions and tautologisms.

In some works, attempts have been made to differentiate these phenomena by saying that "tautology is a phrase formed from the same stems. Pleonasm is classified as a repetition of synonymous words.

In some cases, however, both are considered tautology. V.I. Korolkov writes about this: The terms "tautology" and "pleonasm" are often used in practice as doublets. In our opinion, the difference between them is that tautology encompasses all redundancies (the concept of gender), and pleonasm is based on the "excess" use of lexical units (the concept of species). In contrast, N. Makhkamov in his research evaluates pleonasm as follows: or perform some stylistic function. Tautology is also a type of pleonastic use, and if the repeated language unit is redundant and does not perform any function, it is a tautological application. Pleonasm can be observed in any tautological application, but tautology does not exist in any pleonastic application. Therefore, pleonasm should be seen as a concept of gender, and tautology as a concept of species". [12,19]

Based on the views of N. Mahkamov, it can be said that pleonasm is a phenomenon directly related to the content, and in essence is the dual use of units that represent the same concept.

In linguistics, the term redundancy has two interpretations:

1. A linguistic unit that has no semantic load in the text, that is, it does not perform any function. This manifestation of redundancy is evident in the phenomenon of tautology.

2. It is taken from the literary norm and expressed conditionally, that is, the existing semantics are repeated in different language units and have an excessive meaning. The meaning that is considered redundant is not optional or tautological, but is intended to express a certain connotative, emotional meaning. In this case, it is safe to say that the essence of pleonasm is clearer. Redundancy is understood, firstly, as a constant peculiarity in language units, and secondly, as a methodological redundancy.

Linguistic redundancy acts in the form of pleonasm in the literary text, and the existing meaning is repeated at the language level with a methodological requirement, so pleonasm differs from repeated words. In repeated words, when the form is exactly repeated and there is an equal relationship, the repeated forms in the

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pleonastic form of redundancy create a stylistic difference; Repetition is a grammatical form, and pleonasm is the object of stylistics.

Results. In linguistics, the following types of pleonasm are distinguished depending on the type of units repeated in the speech stage (adverb, word, sentence):

1. Lexical pleonasms.
2. Semantic pleonasms.
3. Affixal pleonasms.
4. Lexical-affixal pleonasms.
5. Syntactic pleonasms.

If words that are synonymous or semantically close are combined as a lexical unit and have a descriptive-definite relationship, they are **lexical pleonasms**: dog puppy (ko`ppak it), salt (tuz-namak), interval (interval oralig`i), small microbes (mayda mikroblar). Such tautological pleonasms often occur as a result of incomplete understanding or neglect of the meaning of the word, adding to it the Uzbek synonym of the word. Although some lexical pleonasms have a repetition of the same concept, there is a shift in meaning in the semantics of the word: head-to-toe sarpo (Persian "sar-po" - head-toe), lahm gosht (Arabic. «lahm» - meat) (*bosh-oyoq sarpo* (forscha «sar-po» — *bosh-oyoq*), *lahm go`sht* (arab. «lahm» — *go`sht*).

Semantic pleonasm is also common in the Uzbek language: kicking with the feet, seeing with the eyes, the old man, the secret (kicking through the feet, seeing through the eyes; when he is old, his old age, his secrecy after the mystery is a definite thing). The semantic redundancies in these examples serve the purpose of increasing the emphasis in speech.

The redundancy that occurs as a result of the repetition of semantics is called semantic redundancy, in which the class of words belonging to different word groups and having a semantic relationship with each other forms a lexical space between groups, and repeated semantics combine in interdependence. As a result of the formation of the semantic field on the basis of a single archetype, the specific semantics of the archisema are realized and concretized, the repetition of the selected semantics is emphasized, exaggerated, emotionally expressive. For example, sometimes a person's name is preceded by a word that means his sign, while in a word in the category of a horse, his sign is clear:

One day an old man cried. (Qaysi kuni yig`lab ketdi bir mo`ysafid chol.)

The denotative semantics of the old lexeme are: "person", "possessing the sign of old age", "gray hair and beard", "old age". In both components of the old man's construction, the semantic field is "old age", where the old man is the archetype, that is, the general sema. This semantic field unites several semantics around the old archetype. The following semas are special semas of the old archetype and have methodological differences: "old", "old", "sacred", "munkillagan", "nuroni". In the poetic text, the special semantics attached to the archetype are in the position of semantic redundancy and realize the content. The subject of the creative old man in the combination of "relatively old", in the combination of the old man "much older", in the combination of the old man "very old", in the combination of the enlightened old man "bright face", in the combination of the blessed old man "very respectable".

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In this case, the special semantics attached to the archetype are in the position of semantic redundancy. [25,15]

Affixal pleonasm occurs as a result of repetition of suffixes: let's sing, let's sing, more blue (-imtir and roq), sister (-i and -si) (*kuylashaylik, kuylaylik, ko`kimtirroq (-imtir va roq), singlisi (-i va -si)*) and so on.

In **lexical-affix** pleonasm, the meaning of the root is repeated again by the suffix. For example, at the heart of the words tugaizor, ormanzor is the meaning of both place and community. The words pleonastic are also used in the words potter, warehouse, dormitory. In such cases there is no need for pleonastic use [12,17].

As you know, Uzbek is a very rich language. Dozens of synonyms can be used to describe a concept. However, using words without understanding their true meaning leads to methodological errors in speech. The same conclusion can be applied not only to words, but also to linguistic units such as adverbs, phrases and sentences. Pleonasm is the result of the combined use of units that represent a single general concept.

For example: *atmospheric air, former ex-champion, free gift, leading leader, return, rise, fall, retreat, referendum, interior, additional bonus, other alternative, interval, china truth, short resume, icy iceberg, personally me, my autobiography, menu, local aborigine, dead body, young teenager, old man, facial expressions, folklore, first premiere, first debut, advance notice, price list, revolutionary coup, vacancy, secret spy, fast express, strict taboo, secret anonymity, precious treasure, show, exhibition, February (any other month), five thousand (any other month) value) sum money, American Indians, service, final conclusion, automatic reflex, musical orchestra, flying in the air, basic principle, fundamental basis, elastic elongation, dark night, ugly, precious treasure, carpenter, cunning fox, debate, so Silence, unreasonable texture, facial expressions, internationalism, palmistry, truth, IT technology, hair depilation, monthly salary, etc.*

The above-mentioned examples of pleonasm can be divided into two groups according to their composition and origin: compounds with their **own** and **self-absorbing components**.

Both components of the combination, such as *free gift, return, ascent, descent, retreat, personally me, dead body, young teenager, old man, advance warning, final conclusion* compounds are composed of words belonging to their **own** layer.

The process of analysis of pleonastic units in the Uzbek language has shown that most of them are compounds with assimilated words. The main reason for this is the use of foreign words without knowing the true meaning.

Pleonastic associations, such as the *revolutionary coup, free vacancy, the secret spy, fast express, the referendum, the first premiere*, contain **foreign words**. For example, the first word used in units such as *revolutionary coup, secret spy* is Arabic, while the second component of compounds such as *nationwide referendum, free vacancy, fast express* is borrowed from Latin. Compounds similar to the above examples are **compounds with an assimilation component**.

When classifying pleonasm, it is expedient to divide them into the following groups according to their structure:

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- **pleonasms consisting of verbal components:** *falling down, truth, old man, personally me, etc.;*

- **pleonasms consisting of artificial word components:** *free gift, leading leader, iceberg, exhibition exhibit, dead body...;*

- **excess component:** *month of February (any other month), five thousand (any other value) soums.*

Discussion. In the XXI century, the traditions of scientists of the last century continue. Through the analysis of the existing pleonastic units in the Uzbek language, it becomes clear that the compounds we use in everyday speech have a semantic overlap, that is, the repeated use of words that mean the same thing in terms of meaning. For example:

• **free gift** - in the "Explanatory dictionary of the Uzbek language" the word "gift" is defined as follows:

“1) something given as a gift to please someone or to reward their services; gift, gift. Three or four of his brothers, who did not come to the wedding, came in with a tape recorder to congratulate Badalbek. S. Ahmad, “Selection”.

2) something made for the mobile public and solemnly handed over to the owners. Tourists and guests of the capital will receive such a wonderful gift [new hotel] on the eve of the holiday. From the newspaper”[26,542].

It is clear from these comments that the gift is not given for a fee or money, it is always given for free. Therefore, the use of a free identifier for a gift leads to spiritual stratification.

• **Going down;** It is understood that the verb retreat is directed downwards. The descending motion is not directed upwards or in any other direction; The fact that the same situation exists in the verb to retreat, the direction of action is reflected in the word itself.

• **Personally me** - It is not necessary to use the word personally, because the personal pronoun I is the first person singular and represents the person and the number;

• **Dead body** – dead - 1) lifeless, dead inanimate:

Countless dead bodies from your embrace,

Who did what to whom, you do not know why?! Gayratiy

2) noun. inanimate body; corpse: *In recent years, the custom of burying the dead has disappeared.* S. Ayni, “Slaves” [26,171].

Therefore, the use of the adjective dead for the word corpse is a methodological error;

• **Young teenager** -The word “teenager” is defined in the “Explanatory Dictionary of the Uzbek language” [26,174] as “juvenile”. By itself, the semantics of youth are understood from this word;

• **Old man** - when we say old man, of course, we mean an old man. It is obvious that the word old is semantically repeated.

• **Final conclusion** - in Annotated dictionary of the Uzbek language the word “conclusion” means “result; brief description; content-essence; It is also clear from the explanation that the use of the final determinant with it is a logical consequence of the thought or opinion expressed, the conclusion”[26,422].

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- ***Air of atmosphere*** - The word air is redundant in the combination of atmospheric air. Because the word atmosphere itself means air. "Atmosphere (Greek atmos-vapor and sphere-shell) - the air shell that surrounds the earth and rotates with it" [31];

- ***Free vacancy***. There is no need to use the word free in the example of a vacancy. "Vacancy (Latin vacanc - vacancy) - an empty, unoccupied position in the institution, a vacancy in the educational institution" [26,436];

- ***Head leader***. Leading combination is also a clear example of pleonasm. After all, since the word leader means head, director, chief [26,497], why to use the word head again?

- ***First premiere*** - (French premure- first) performance, Variety, circus performances, the first public screening of a new film (telefilm) [27].

- ***first debut*** - (French - first step) 1) first appearance in any field (for example, the first appearance of an artist on stage); 2) the initial stage of the game of chess, checkers, which includes the first moves [26,585].

It is obvious that the use of such words as first, initial, etc. together with the premiere and debut units, creates a semantic repetition and creates a methodological error in speech.

- ***Secret spy***. In a secret spy combination, not disclosed to others, kept secret from others; secret, secret. [26,560]. A spy is a person who secretly and secretly carries out certain activities, so he does not have to use his secret attributes again;

- ***Nationwide referendum*** - (Latin referendum - to be announced) - a form of law-making and resolution of the most important issues of state importance by popular vote. [26,380] Re-use of the word nationwide is redundant because it understands the issue that needs to be resolved through public debate;

- ***Inner interior*** - (French interieur-interior) is the artistically decorated and equipped interior of buildings and structures (residential, public and industrial) in architecture [26,218]. It is superfluous to reuse the word inner, because there is no external interior;

- ***additional bonus*** - (Latin bonus-good, welcome) a discount given by the seller to the buyer on the basis of a separate agreement or contract of sale between the seller and the buyer; bonus in addition to the usual salary; additional payment to the basic salary due to price increase; additional reward for the quality of the goods [26,312].

- ***facial expressions*** - (Greek mimicos-imitation) movements of facial muscles, expressing emotions, inner mood. It is superfluous to use the word "face" on its own, as it is clear from the interpretation of the word "facial expressions" that the action associated with this word belongs only to the facial part of a person.

- ***An icy iceberg***- is a large piece of ice that floats in the polar seas, falling from the shore or from icebergs [26,55]. Of course, anyone who understands the lexical meaning of the word iceberg will not use the word ice. Sometimes, though not many, there are similar examples in our speech. The main reason for this, in our opinion, is the lack of understanding of the essence of words learned in foreign languages.

Examples involving pleonastic units are often found in everyday speech, in some places in the speeches of TV and radio presenters, and sometimes in the pages of fiction, newspapers and magazines. Although at first glance it seems that no

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mistakes were made, there is stylistic repetition in the above examples. It is important to note that repetition is not in terms of form, but in the semantic context, more precisely in terms of semantic overlap.

Conclusion. As language always strives for precision, it is natural for it to be redundant. The advantages often serve a methodological purpose. Pleonastic units are language units that are very interesting for studying the diversity, breadth, as well as the subtle aspects of meaning. This can be clearly seen from the examples given in the above analysis.

In Uzbek, as in other languages, pleonastic units are sometimes used in written and oral speech to reinforce meaning. This task is assigned to me personally - in this case, it is enough to use the personal pronoun alone. But it is pleonasm that has been used to emphasize the word I, to reinforce its meaning.

There are also such pleonastic compounds in our language that they have become common speech units. Although the direction of the action is understood from the verb itself, in order to clarify it, we often add the following words: *to go up*, *to go up the stairs*, *to go down*, *to retreat*, and so on. It is necessary to have an understanding of both pleonasm and pleonastic units in order to avoid spiritual overlap and methodological errors. In many cases, pleonastic units are formed as a result of misunderstanding or neglect of the original meaning of the words in the compound. For example, in the combination of a *young teenager*, the word "teenager" itself means his youth, not his old age. Or in the unit of the *old man* the word "old man" means "old man".

There are many commonly used forms of speech in modern language. Among them, pleonasm is the most common and, at the same time, still remains one of the most obscure linguistic phenomena for many. This phenomenon is traditionally considered in linguistics as a departure from the literary norm and is understood as "the overuse of expressive means used to express lexical or grammatical meaning in speech" [21]. It is safe to say that a more in-depth analysis of the pleonastic units, clarifying the meaning of the words that are part of the units, will in a sense serve to eliminate in the future cases of deviation from such linguistic norms.

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**THE FUNCTIONS OF STANDARD INTRODUCTORY
WORDS IN MEDIATEXTS***Usmonova Shakhodat**independent researcher, UzSWLU**lola9779@mail.ru***Abstract:**

Background. *The article analyzes the stylistic features of standard introductory words used in newspaper texts in Uzbek and English. It has also been suggested that there is a standard similarity in the introductory words that connect sentences in Uzbek and English newspaper texts, and these words are often significant as they come at the beginning of a sentence. All analyzes were compared using examples of Uzbek and English newspapers.*

Methods. *Introductory words in modern newspaper text is a powerful means of representing the author of a newspaper text, explication of dialogicity, as well as reproduction of the features of colloquial speech to give effect ease, spontaneity in expressing thoughts. The language standard of a newspaper is determined by the need and speed of information transmission. There are unique ways to use introductory words in newspaper texts. It is well known that introductory words are words that are not syntactically associated with a sentence, express the attitude to the idea expressed in newspaper texts, the general value of the idea, to whom it belongs, or its inherent connection with the previous idea.*

Results. *Research of the peculiarities of using introductory words in the language of the newspaper of the last decade has led to interesting observations. The tendencies of formation and development language of the media, such as democratization, strengthening of the personal principle, setting for dialogue, proximity to oral communication, influenced the expansion of pragmatic functions of introductory words.*

Discussion. *Introductory words and phrases, as well as in the form of introductory sentences, are used in all styles of speech. The publicistic style is most often used. Introductory words and phrases are especially common in modern media texts, including newspaper ones. In media texts they represent the meanings of faith, affirmation, suspicion, desire, surprise, emphasis, assumption, the content of which belongs to the whole sentence or part of it. Also analysis shows that in one newspaper text one can observe sentences consisting of a series of introductory words.*

Conclusion. *The presence of standard introductory words in the Uzbek and English texts of the newspaper gives a special meaning to the text. Connects the sentences, expresses the author's opinion on the subject. In addition, standard introductory words are widely used in all genres of the newspaper.*

Keywords: *standard, introductory words, arsenal, media text, semantics, stylistics, feature, function.*

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Introduction. The attitude to communication conditioned the global “authorization” of the newspaper text, the strengthening of the personal principle, open self-expression, the ability to subject any subject of speech to individual-subjective assessments. Introductory words serve as an indicator of the subjective way of perceiving reality.

In a modern newspaper text that conveys a casual tone of communication that mimics the process of thinking, spontaneity in the expression of thoughts, introductory words are used in the form of updated constructions that reproduce the features of colloquial speech. The result is a complex, rich in shades of meaning, multidimensional overlay and alignment. One of the notable features of colloquial syntax, reflected in written speech is the displacement and interpenetration of syntactic constructions, an abundance of transitional types. The pragmatic orientation of newspaper texts is objectified in the dialogic nature of interacting consciousnesses, assuming the actualization of the category of the addressee. Introductory words are used in newspaper text and as a means of internal dialogization of monologue speech. A dialogized monologue is designed for the reader's co-creation, participation in the speech-thinking process, as it activates the consciousness of the reader as a perceiving subject.

Introductory words allow you to build more logical sentences, more accurately and effectively express your thoughts. Introductory words are called so precisely because they “introduce” the reader into the meaning of the sentence. They denote a logical connection between the original thought and the final, thereby giving the text smoothness and integrity. Introductory words are like road signs that help the reader navigate the text.

Methods. Introductory words do not have their own syntactic connections with the sentence, but are included in its composition and give “an additional characteristic of the content of this sentence” [Barkhudarov L.S., Shteling D.A. 1973; 424]. The use of introductory words allows the author to express his own position while avoiding personal assessments and characteristics of information, which fits into the stylistic norms of media discourse, where the detachment and objectivity of the author is considered an unspoken rule. Introductory words, as a rule, receive their own grammatical design, independent of the members of the sentence in which they are included. At the same time, introductory elements often retain the property of a separate member of the sentence, since, being included in the composition of the sentence, thereby they semantically and syntactically connect with the members of this sentence, that is, enter into certain relations with them [Ilyina M.G., 2013; 56]. Introductory words act as clarifiers of the modality of the statement, limit or strengthen the expressed thought. The essence of this status is that lists of introductory words “themselves appear in the form of certain grammatical paradigms, which, in turn, turn out to be constituents of higher paradigmatic series at the sentence level” [Blox M.Y., 2000; 160].

The place of the introductory words in the sentence is not fixed: being correlated with the entire content of the sentence, they can appear at the beginning, in the middle or at the end of the sentence, with the first two locations being more common:

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Structural analysis of the studied introductory words made it possible to distinguish: simple introductory words (*аммо, бироқ, агар, thus, but, so*); complex introductory words, consisting of two or, less often, three stems, functioning as a whole and characterized by their integral form (*қўшимча қилиб айтганда, умуман олганда, хулоса шуки, in addition, in general, obviously*); phraseological combinations - stable, non-free turns, the general meaning of which is motivated by the semantics of the constituent components, of which one component can be used in its direct meaning, and the second in a figurative (*танганинг икки томони бўлганидек, қиссадан ҳисса шуки, ажабланарли томони шундаки, on the one hand, on the other hand*).

Research into the features of the use of introductory words in the language of the newspaper in the last decade has led to interesting observations. Such tendencies in the formation and development of the language of the media, such as democratization, strengthening of the personal principle, setting for dialogicity, proximity to oral communication, influenced the expansion of the pragmatic functions of introductory words. The attitude to communication (and not just to the information) conditioned the global “authorization” of the newspaper text, the strengthening of the personal principle, open self-expression, the ability to subject any subject of speech to individual-subjective assessments. Introductory words serves as an indicator of the subjective way of perceiving reality. It introduces an external modal meaning into the sentence, directly and openly revealing the personality of the speaker/writer: *менинг фикримча, тахминларга кўра, фикри оғизимча, бу менинг тахминим, шахсан мен учун, муаллифлардан бирининг шахсий нуқтаи назаридан, бу мутлақо шахсий фикрим, it seemed to me, this is my assumption, for me personally, in my deep conviction, this is a purely personal opinion, this is the personal point of view of one of authors* and others. The verbs seemed within introductory words are used to indicate the sensation of the observer at the moment in question. The author of the text is either not sure of the adequacy of his observation, or knows about the discrepancy between appearance and reality. In both cases, the nomination of the subject of speech is dictated by the desire to emphasize the personal nature of the assessment, thereby, possibly, to separate one's opinion about this subject from the opinions of others. Direct indication by the subject of the assessment that it belongs to the individual sphere of the speaker / writer is also the main way of reducing categoricity.

Results. Introductory words in media texts represent the meanings of faith, affirmation, suspicion, desire, surprise, emphasis, assumption, the content of which belongs to the whole sentence or part of it. Introductory sentences do not break the structure of speech and do not add new evidence to the issue under discussion, but rather express the speaker's reaction to this issue. Some introductory words are used to draw the audience's attention to the topic under discussion. The most actively used method is journalistic. Introductory words and phrases are especially common in modern media texts, including newspaper ones.

A similar standard is used in introductory words that connect sentences in Uzbek and English newspaper texts. First of all, these types of words are important as they often appear at the beginning of a sentence. They are: *қўшимча қилиб айтганда – in*

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addition, аслини олиб қараганда – as a matter of fact, мисол учун – for example, биринчидан – firstly, иккинчидан – secondly, хулоса шуки – in conclusion, шунинг учун – therefore, худди шундай – similarly, мисол келтирсак – to cite an example, рақамларга кўра – according to statistics, натижалардан қатъий назар – no matter the outcomes, бироқ–however, ўтган йиллар мобайнида – over the years, эътиборлиси – noteworthy, бундан ташқари – moreover, бошқача қилиб айтганда – in other words, қисқаси – in short, таъкидланганидек – as noted, юқорида таъкидланганидек – as mentioned above, бу орада – meanwhile, гап шундаки – the point is, ўтган давр мобайнида – over the past period, бунга жавобан – in response and so on.

In general, the use of standard stamps and cliches in introductory words in the text of the newspaper in Uzbek and English has its own characteristics. They are usually used in the following cases:

I. Introductory words express the speaker's attitude to the expressed idea. They have the following semantic and stylistic features:

1. Represents confidence or confirmation: *дарҳақиқат, шубҳасиз, ҳақиқатдан, сўзсиз, албатта, тўғри, чиндан ҳам, очиги, тўғриси айтганда, аниқроқ қилиб айтганда, гапнинг тўғриси* and in newspaper articles in English *indeed, true, frankly, undoubtedly, more precisely* and so on.

For example: *Дарҳақиқат, бугунги давр ёшлардан ишжоатни талаб қилади* (“Yoshlar ovozi”, 2019. №24); *Ҳақиқатдан ҳам, ушбу мулоҳазаларда жон бор* (“Xalq sozi”, 2019. №191); *Шубҳасиз, бу каби тадбирлар ёшларда мафкуравий иммунитетни мустаҳкамлашда муҳим омил бўлиб хизмат қилади* (“Ishonch”, 2017. №44); *Чиндан ҳам, замонамиз тинч, осуда. Бунинг замирида ҳукуратимиз томонидан олиб борилаётган оқилна сиёсат турибди* (“Xalq sozi”, 2017. №12).

In English newspapers: *Undoubtedly, human rights should be at the core of any effort to combat or eliminate trafficking in persons* (“Washington post”, 12.07.2017); *Indeed, three people died in the recent clash* (“The Times”, 28.10. 2019. №45). *Frankly speaking, our concept of risk management arrangements is that business should above all be risk-oriented* (“The Boston Globe”, 08.01.2017); *More precisely, the conference aimed at speaking about Active Ageing in the prism of town-twinning and local governance* (“New York Times”, 5.09.2019).

In addition, introductory words in the text perform the following functions:

a) expresses suspicion: *эҳтимол, шекилли, балки, чоғи, афтидан, башарти, probably*, in English *perhaps, at the time, apparently* and so on.

Here examples: *Эҳтимол йиллар ўтар, замонлар ўзгарар, бироқ авлодлардан қолган бой маданий мерос ўз аҳамиятини йўқотмайди* (“Madaniyat”, 2019.№21); *Башарти, жабрланувчининг иқрори, пушаймонлиги чин дилдан экан, унга енгиллик бериш қонунлармизда белгиланган* (“Adolat kozgusi”, 2017, №13); *Балки йиллар мобайнида йигилиб қолган муаммонинг ечими топилар, аммо бугунги ҳолат истеъмолчиларнинг сабр косасини тўлдиргани рост* (“Zarafshon”, 2020, №42).

Examples in English: *Perhaps the parties, by authorizing specific reservations, were merely emphasizing that such reservations were not contrary* (“The New York

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Times”, 2019. №29); **Probably**, countries did not want this as there were specialized agencies dealing with regulation such as ITU and the International Monetary Fund (“Washington Post”, 2020. №74); **Apparently**, a massive agro-economic dependency on water-intensive crops poses a challenge for the introduction of less water (“The USA today”, 2019. № 58).

b) expresses hope, desire, satisfaction: *минг шукрки, шукрки, шукрлар бўлсинки, хайрият, ишқилиб, яхшиямки*, in English newspaper articles *well, wish, with pleasure* and etc.

For instance: **Яхшиямки**, тўйларни тартибга солувчи қарор қабул қилинди. Бу қарор кўнлаб урф-одатларимизга зид бўлган салбий ҳолатларни бартараф этилишида дастуриламал бўлиб хизмат қилмоқда (“Ishonch”, 2018 йил, №22). **Шукрлар бўлсинки**, Наврўз умумхалқ байрами ҳар доимгидек юртимизда истиқомат қилувчи турли миллат ва элатлар вакилларининг фаол иштироки билан ўтмоқда (“Janub vaqti”, 2016, №11).

Examples in English: **With pleasure** the delegation noted and satisfaction the Secretary-General’s introductory statement at the commencement of this High-level Meeting (“The Wall Street”, 2019. №91).

c) expresses surprise: *наҳотки, тавба, қаранг, таажубки, таассуфки*, in English *why, unfortunately*. Examples in English: **Таажубки**, матбуот анжуманида мухбирларнинг саволларига мутассади ташиқлот вакилларидан аниқ жавоб олинмади. (“Oila va jamiyat”, 2016. №10). **Таассуфки**, жамият маънавиятига бозор иқтисодиёти, шароити, четдан кириб келаётган жиловланмаган эркинлик, бошқаларни ҳайратга солиш, беҳаё хатти-ҳаракатлар ўз таъсирини кўрсатмай қолмаяпти (“Mahalla”, 2019. №42). In English: **Unfortunately**, in contemporary discussions of the green economy, foresters may find themselves on the periphery, apparently (“The Wall Street”, 2019. №63).

d) expresses the emphasis: *ахир, бинобарин, бундан таиқари, бир сўз билан айтганда, шу ўринда таъкидлаш лозимки, умуман олганда* in English newspaper texts *in addition, in fact, besides* and so on.

For examples: **Умуман олганда**, партия электорати томонидан жойларда ўтказилаётган тарғибот тадбирлари одамларнинг партиялараро дебатларда иштирокини таъминлаш баробарида, мамлакатимизда рўй бераётган сайловларга бўлган муносабатини янада шакллантиришида муҳим омил бўлиб хизмат қилмоқда (“Adolat”, 2019, №42); **Бундан таиқари**, Қишлоқ хўжалиги вазирлигида алоҳида бошқарма ташиқил этилиши ҳамда Қишлоқ хўжалигини ривожлантириши ва озиқ-овқат таъминоти жамғармасига 20 миллиард сўм миқдоридида маблағ ўтказилиши, мазкур соҳага халқаро молия институтлари маблағларини кенг жалб қилиши ва уларнинг манзилли етиб боришини назорат қилиши, кадрларга бўлган эҳтиёжни тўлдириши юзасидан ҳам қатор вазифалар белгилаб қўйилди-ки, бу юқоридида таъкидланган вазифаларнинг ўз вақтида ва самарали бажарилишини таъминлаш имконини яратади (“Milliy tiklanish”, 2020, №34).

Examples in English: **In addition**, widespread gender-based violence and discrimination are issues which must be urgently addressed (“Washington post”,

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2019. №12); *In fact, it was the first peace-keeping force ever created by a General Assembly resolution* (“The New York Times”, 2017. №50).

II. Expresses to whom the said opinion belongs. Examples of such introductory words in Uzbek and English are: *менимча, менинг фикримча, назаримда, айтишларича, билишимча, айтмоқчи* *I think, in my opinion, I mean, as far as, I know*. From this type of introductory words in Uzbek, such as ...*бизнингча, бизнинг фикримизча, маълум бўлишича, ...қайд этилишича, ...нинг фикрига кўра* are used in the texts of thoughtful materials published in the newspaper, in the expression of opinion. *Фикримизча, мазкур ҳолат юзасидан Тошкент шаҳар ҳокимлиги ўз муносабатини билдирган ва томонлар муаммони шу йўл орқали ҳал этишган* (“Jamiyat”, 2020, №21). *Назаримда, нафақат касалхоналарда қолаётган шифокор ва ҳамширалар, балки санитария-эпидемиологик осойишталик марказлари ходимларини ҳам бугунги кун қаҳрамонлари деб аташ мумкин* (“Mahalla”, 2020, №44). *Маълум бўлишича, Туркия университетларида туркий тиллар қаторида қорақалпоқ тили ва адабиёти, фольклори ўрганилади* (“Madaniyat”, 2019, №8).

Examples in English: *In my opinion, we believe the government has padded its charge against my client with a ridiculous terrorism count* (“The Wall Street”, 2018. №57); *Because I think this decision has not been thoroughly prepared* (“The New York Times”, 2018. №53).

Our analysis shows that in one newspaper text one can observe sentences consisting of a series of introductory words. For instance: *Қайд этилишича, симли интернет тезлиги бўйича Ўзбекистон ҳозирги кунда 174 та давлат қаторида 97-ўринни эгалламоқда. Таъкидлаш лозимки, бир йил ичида интернетнинг юклаш тезлиги 1,5 баробарга ўсди* (“Xabar”, 2020, №34).

This can also be found in English newspaper texts: *Experts have also played down the possibility that the current vaccines will not be as effective against it. So far, 76 people from 10 US states have been confirmed to have been infected with the UK variant, known as B.1.1.7. But the CDC said: “The modelled trajectory of this variant in the US exhibits rapid growth in early 2021, becoming the predominant variant in March.”* (“Washington Post”, 2021. №32).

The following introductory words are often found in the texts of decisions, decrees, appeals, court essays, feuilletons in Uzbek and English newspapers: ...*га мувофиқ, ...га кўра, ...га асосан, ...га биноан, according to, result, as, next to, according as* and so on.

Such introductory words are often expanded at the expense of common identifiers, cohesive parts: *Президент қарорига мувофиқ, жойларда сайёр қабуллар ташкил этилиб, фуқароларнинг мурожаатлари ўрганилмоқда* (“Ishonch”, 2017. №18); *Мазкур жиноятни содир этган шахслар Ўзбекистон Республикаси Жиноят кодексининг 97-моддаси, 2-қисми, а қисмига асосан жиноий жавобгарликка тортилди* (“Inson va qonun”, 2018. №32). In English: *According to information the Committee is concerned that, supplied by non-governmental organizations, torture may be practised on a widespread basis in China* (“The New York Times”, 2017. №26).

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III. Expresses the connection of the idea with the previous idea. The following cases are observed:

1. The next thought expressed in a sentence, paragraph, or complex syntactic whole is related to the previous thought. In this case, the next introductory sentence is often the conclusion of the previous opinion. This task is performed by the following words: *бундан чиқди, шундай қилиб, бинобарин, қарабсизки, умуман, шу ўринда* and in newspaper articles in English *came out of it, so, consequently, you see, in general, in this place* and etc.

Examples in Uzbek: *Котибият юридик шахс ҳисобланади ва унинг фаолияти тегишли маҳаллий бюджетлар ҳисобидан молиялаштирилади. Шу ўринда қонунда котибият тузилмаси, низоми, штатлари, моддий-техника таъминоти, шунингдек, уларнинг ишлаши учун зарур харажатлар, тегишли маҳаллий кенгашлар томонидан белгилаб қўйилганини таъкидлаш жоиз* (“*Milliy tiklanish*”, 2020. №34). Examples in English: *But in general, most negative determinant matrices are neither hyperbolic nor Lorentzian* (“*The Boston Globe*”, 2018. №83).

IV. Represents the order in which thoughts are expressed: *биринчидан, иккинчидан, аввало, ниҳоят, сўнгра, охири, дастлаб* and in English *firstly, secondly, for example, at the end* and so on. For instance: *Дастлаб Президент Шавкат Мирзиёев “Сурхон Текстил” корхонасидаги шарт-шароитлар билан танишиб чиқди. Кейинги манзил Ангор туманида ташиқил этилган пахта кластери бўлди* (“*Xalq soʻzi*”, 2019. №191). In English: *Firstly, the bang in the pub had nothing to do with London* (“*The New York Times*”, 2017. №26).

V. Expresses that an idea is an event that usually occurs.

This task is carried out with the following introductory words in Uzbek and English: *одатда, одатга кўра, одат бўйича, as a rule, following in the tradition*.

Here some examples in Uzbek and English newspaper articles: *Одатга кўра, бу йил ҳам Наврўз умумхалқ байрами кенгликларда, тоғ ён-бағирларида ўтказилади.* (“*Uzbekiston ovozi*”, 2016 йил, №16). *Following in the tradition of Vargas and Marcos, the President fabricated a security threat to make the case for bypassing Congress* (“*Washington Post*”, 2019. №15).

Discussion. The pragmatics of a speech communication does not require confirmation of the truth of the transmitted information. It is assumed that the unreliability of the information must be specified without fail. However, to enhance the pragmatic impact, various methods of reliability of newspaper texts are being implemented.

The author emphasizes the truth of the transmitted information in introductory words, testifying to what he personally saw or heard. Here examples in Uzbek: *Ўтказилаётган тарғибот тадбирларининг аҳамияти шундаки, биринчидан, уларда фаол ёшларнинг иштирокини кўриши мумкин. Иккинчидан, тақдим этилаётган инновацион лойиҳалар замон талабларига мос ва хосдир. Учинчидан бу каби тадбирларнинг ўтказилиши иқтидорли ва илм-фанга қизиқувчи йигит-қизларни бир зоя атрофида бирлаштиради* (“*Yoshlar ovozi*”, 2020. №14).

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In the stylistic aspect, American journalists often use impersonal-verb models and two-part verb-nominal forms to indicate authorization: *as written, somebody continued, somebody discovered, somebody maintain(s), somebody noted / somebody notes, somebody observed, somebody write(s), somebody added, this being said*. Here examples in English: *However, in spite of all these efforts, the situation continues to deteriorate, as noted throughout the Secretary-General's report. The official quoted added that the final decision on the Navy's withdrawal from Vieques would depend on the study results and the needs of the war against terrorism* (“The Wall Street”, 17.10.2020.)

The semantic basis of the verbs as part of the introductory authorization elements is the transfer of objective information about the world and the method of obtaining it. However, given the structural uniformity, it can still be noted that the analytical genre of American newspapers is characterized by considerable freedom in the choice of authorizing verbs that can have an expressive assessment. It should be added that American authors tend to use objectified forms of authorization introductory sentences.

And the less numerous arsenal of authorization introductory words among Uzbek authors is more saturated with subjective introductory combinations and sentences, for example: *менинг фикримча, назаримда, таъкидлашимча, айтиб ўтганимдек*. In addition, subjective forms of introductory words can be traced among Uzbek authors to denote persuasiveness. And also thanks to the subgroup of metatext introductory words, which are used mainly when disclosing or explaining previous information (*say, especially, in particular, respectively, separately, for example, for instance, that is, namely, on average, in turn, by definition in other words*). One and a half times more of these introductory words are found in American articles. This type of introductory words was encountered in some articles in American newspapers, and we analyzed them: *“In particular, in the League, many players are of Asian descent, and some don't speak English fluently. That can lead to a sense of disconnect between English-speaking fans and Asian players, Kim, the Florida Mayhem manager, noted.* (“The Washington Post”, 08.04.2021); *The Finra data also isn't a perfect gauge for how much investors are trading on margin—when they pledge securities in exchange for loans from brokerages to make further investments. For instance. The data covers loans that some investors take out for other purposes. And it is only natural for investor borrowings to rise along with the overall value of the stock market, since that increases the total pool that investors can use for collateral* (“The Wall Street”, 08.04.2021).

There are introductory words in American newspaper texts that are not found in Uzbek newspaper texts. These types of words serve as a backup. They are responsible for commenting, providing additional information, commenting on an idea that has been highlighted before. For example, *if it happens, if any, if at all, if you like, if necessary, as some of* and so on. *If it happens, it promises to be the dawn of a new era; As some of Silicon Valley's biggest unicorns gear up to go public, it's what cash-rich employees do next that intrigues Hannah Kuchler; The note to be addressed was the extent to which globalization could be managed, if at all* (“Financial Times”, 13.01.2019).

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Introductory words improve the quality of the written text, but they can also be abused. Since introductory words serve to connect sentences and ideas, their use will be incorrect if the connection is unclear or absent altogether. They should guide the reader, but overuse can have the opposite effect and make the text confusing. When there are too many introductory words, it can be confusing and annoying to the reader, especially if the introductory words appear at the beginning of a sentence. In general, introductory words are a great tool for constructing logical and coherent statements, they help the reader navigate the text.

Thus, introductory words are words that are syntactically unrelated to a sentence and indicate the relationship to the idea expressed in the media, the overall value of the idea, who it belongs to, or the relationship to a previous idea. Introduction is words and phrases in the form of sentences that express the speaker's different attitudes towards the idea he or she is expressing and are used in all styles of speech.

Conclusion. The functional similarity of the introductory words in Uzbek and English expresses the order of the thought being expressed, the meaning of the event that usually occurs, the relation to the stated idea, the connection with the previous sentence.

From the above, we can conclude that introductory words and phrases are “typical” lexical material of a media text. Their inclusion in media texts is necessary not only for the expressiveness of the message, but also for the semantic integrity, which is ensured by combining all parts of the text around one topic. In addition, introductory words are a connecting element in the text. With their help, such categories of text as coherence, modality, consistency and articulation are realized.

The specificity of the choice of introductory words depends on the individual style of the author, his point of view on a particular problem and predetermines the choice of linguistic means for conducting a media discussion or argumentation.

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LEXICAL-SEMANTICAL FEATURES OF SOME MEDICAL LINGUISTIC UNITS

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Abstract:

Introduction. *Medical linguistic units are considered to be non-separable parts of medical terminology. The study of medical euphemism as a medical linguistic unit is an urgent linguistic problem, since in recent decades the process of the formation of euphemisms has been proceeding with particular intensity. This is explained by the fact that at present one of the most important factors contributing to the formation of euphemisms and their consolidation in the language is their ability to be a powerful means of forming new social attitudes, and medical euphemisms are extremely widespread in socially significant spheres of medical speech activity.*

Research methods. *Euphemism is a complex linguistic, social and cognitive phenomenon. It is advisable to consider it not only in lexical and morphological terms, but also in comparative, linguocultural, sociolinguistic, semantic and functional-pragmatic aspects. Studies devoted to the processes of euphemization are available in lexicology, sociolinguistics, pragmalinguistics. The lexico-morphological approach allows us to highlight the problem of the formation of euphemisms, to build models of different types of euphemisms.*

Results and discussions. *The study of the national originality of the linguistic picture of the world and the medical speech behavior of speakers of various languages is an urgent task of modern linguistics. This problem has become the focus of such linguistic disciplines as cultural linguistics, ethnopsycholinguistics, linguistic studies, ethnography of speech.*

Conclusion. *In the work, attention was paid to various aspects: studies were studied on the topic of medical euphemisms in general and euphemisms of medical origin in particular; we presented an analysis of lexical-semantic features of medical vocabulary outside the professional sphere.*

Keywords: *medical terminology, lexical-semantic features, medical euphemisms, thematic groups, medical speech, cultural communication.*

Introduction. Modern medical terminology is represented by a complex system, a set of medical and paramedical terms that have developed as a result of the centuries-old development of world medicine and medical science, which is developing dynamically to this day. In the last decades of the XX and early XXI centuries. in the medical field, there is a simultaneous process of unification of disciplines that existed separately, and division, differentiation of specialties into highly specialized ones. Each term is based on a lexical unit of a certain language

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(V.M. Leichik calls it a substrate of a term), which acquires specific features in terminology. At the same time, the term has common lexical features, in particular, it retains the ability to exist in a set of options (just like an ordinary word). Terms are not special words, but words with a special function - to be a sign of a concept in a terminology system. Researchers recognize the fact that a term, like any other lexeme, has phonetic, derivational, morphological, collocational and other features of natural language units.

A medical term, according to the author's definition, is a linguistic unit that preserves the general lexical features of natural language units in a medical terminological database (macrosystem), which is a collection of collective knowledge of conventional and complementary (unconventional) medicine (microsystems). Complementary medicine in most countries is considered partly as traditional, partly as modern traditional, but not having proper scientific confirmation, but not being an antagonist of science. Provided an integrative medical approach, doctors combine the conventional, i.e. usual, medical practice with methods and means of complementary and alternative medicine. Thus, modern medical terminology is a complex system of expression, storage and transmission of special medical and paramedical terms, which has a certain classification hierarchy that has been functioning for a long period and at the same time is dynamic in terms of expression and content, allowing changes in the classification of names in connection with new discoveries in the field under study. The modern vocabulary of the language of medicine is extremely diverse. Its basis is medical terminology, which is its organizing structural component "due to its special organization and cognitive potential".

Euphemisms are inseparable parts of medical terminology. The scientific literature has given diverse portrayals of this portent, which suggests that euphemisms are multidimensional, of a changing environment. The lexical-grammatical arrangement of euphemism is various, it has the features of emotional colorlessness, methodological neutrality and changeability. The linguistic encyclopedic dictionary, edited by lexicographer O.S. Akhmanova, defines euphemism as "an passionately colorless expression or phrase that give the impression impolite, and disrespectful to the speaker, and can be used as a synonym. In the dictionary edited by A.A. Evgeneva, euphemism is defined as "a word or phrase used instead of an expression that is considered unsuitable or inopportune for a particular reason." - avoidance of obscene words, softened expression) a neutral word or expression that seems rude, indecent, disgraceful, shameless to the speaker, synonymous with the idea he wants to precise. For example, old age in place of old age; to deviate from the truth instead of lying; to be held in place of delay; flesh instead of obesity.

Materials and methods. In the Uzbek linguistics there are also numerous studies on the subject of euphemism. N. Ismatullaev was the first researcher to explain the quality of the evolutionist groups. We have also used from the studies of Kh. Kodirova and Z. Kholmanova to clarify the semantic groups of euphemism. But the euphemism of Uzbek medicine has been neglected in the archeological research of Uzbek linguistic. Therefore, by analyzing the medical euphemism of materials from the medical periodicals, we tried to classify thematic groups of medical

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euphemisms in Uzbek. On the basis of the observation and analysis of the medical euphemisms in Uzbek, it can be stated that the medical evidences are used as “frightening”, “abusive” and “speechless” instead of improper expressions; which enhances medical speech and unpleasant news is made neutral. The euphemisms of the researchers are based on the research methods of the study and the classification of the thematic categories. On the basis of Russian materials, J.W. Warbot, L.A. Bulakhovsky, B.A. Larin, L.P. Crisin’s research and English materials are included in such analyzes as J.N. Nimen and J. Silver. In particular, various aspects of medical euphemisms, medical lexicon on Russian/English materials were investigated in the proceedings of E.N. Maligina, S.A. AgadjanYan, A.N. Kudryasheva, G.A. Abramova and E. Pikalova.

Combining the classification of euphemistic units listed above with the names of the above mentioned names, the disease, the psychological, the mental and physical consequences, the effects of the crime and the consequences, the impoverishment and deprivation, sexual relations, etc. thematic groups. Thematic classification of euphemistic units based on English materials is reflected in the R.H. Holder’s research. The scientist formed a series of analytical podcasts, which has been described as a field of 65 semantic fields including a more detailed classification of these categories. In particular, it violates national and ethnic origin, ethnicity, religion, alcoholism, war, national conflicts, games, murderers, sex offenders, suicide, pregnancy and child abduction, legal and social norms of burial (prostitution, aggression, theft and etc.). In addition, researchers from the English language department emphasize the problems, such as, abortion, bankruptcy, unwanted sexual harassment, unemployment and corruption. Emphasizing the euphemistic units along with the researches of scientists, we have come to the conclusion that among all of classifications thematic ones are more essential. The classification of these descriptions indicate its diversity.

A. Katsev distinguishes euphemisms into 10 thematic groups. There is also a terrific esthetic descent of ontological characteristics. Social media is characterized by the essence of euphemisms. It is done on the basis of the word’s belongings to a certain group L.P. Krisin divides the subject and scope of euphemistic units into groups such as of physiological processes and situations, (1)sexuality (2)intercourse(3)diseases and death (4). The subject groups outlined above are related to individual issues and the social groups are of separate group. In this context, euphemistic units representing inter-human relationships, relationships with society and power are of social importance.

Results. The first researcher of euphemism in Uzbek linguistics, N. Ismatullaev, was the author of a series of classifications to learn:

I. Taboo based euphemisms:

1. The euphemisms that are used to name mythological concepts ;
2. Euphemisms used for poisonous insects, animals and snakes,etc;
3. Euphemisms used for;
4. Euphemisms used for diseases;
5. Euphemisms for the relationship of men and women;
6. Euphemisms of women;

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II. Euphemisms based on irrationality.

- 1) Euphemism related to women's ill-treatment (pregnancy, menstrual cycle);
- 2) Euphemism used in expressing family relationships;
- 3) death - related euphemism;
- 4) Sex-related euphemisms;
- 5) Euphemism applied to human organs;
- 6) dress-related euphemism;
- 7) euphemism in the language of doctor and medicine;
- 8) Euphemism applied to toilets, baths and other places.

III. Dialectical euphemisms used in colloquial and religious purposes.

IV. Methodical euphemisms.

V. Euphemisms used in the diplomatic language.

N. Ismatullaev points out that euphemism can be used in six functions: 1) the name of the object threatening; 2) in the face of an unpleasant and frustrating word; 3) in the words of a deceitful word; 4) instead of a frightening statement; 5) instead of concealing the notion; 6) instead of the word which does not have an outline of organization and specialty.

Lecturer of Abdulla Kadiri's study on the use of euphemism and dysphemism K. Kadirova writes about the thematic groups of euphemistic units in Abdulla Kadiri's works: "The evolutionism used in literary works is diverse in size"

- 1) Effective means of identification;
- 2) Euphemistic expressions representing human body organs
- 3) Effective effects of bio body
- 4) Effective explanation that describe a person's physical defects
- 5) Effective examples that express the physical state of a person
- 6) Effective statements that describe man's spiritual defects
- 7) Effective expressions that describe the defects in human relationships and behaviors
- 8) Effective effects of alcohol;

While researching the lexicon of "Boburnoma", Z. Kholmanova classifies the semantic group representing medical concepts as follows:

1. Disease names: a) terms that bear the name of the external traumas; b) conditions expressing internal disease;
2. Terms representing concepts related to disease.
3. Medicinal Products: a) the names of herbs; b) the names of medicines that are made of herbs;

According to Z. Holmonova, lexical units representing concepts of medicine differ in terms of "a normal body condition disorder" in terms of a semantic group, which is defined by the term "body restorative person" and "body restorative means".

According to E.H. Malgina, a Russian linguist studying the medical euphemisms based on Russian materials, medical euphemisms are analyzed in two ways: 1) descriptive themes of names change; 2) the linguistic aggregation of the ephemeral groups; the appearance and formation of euphemistic units; The sign of the carcasses / echochemisms of analyzed euphemistic units, their diacrates.

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E.H. Malgina analyzes our euphemisms used in the speech of physicists of the 19th-20th centuries and finds out that there are eight subject groups. These are the "frauds" of a physician (1), death concepts (2), fatal illnesses(3), severe patients (4), "shameful" illnesses (5), sexual organism concepts (6) physiological processes related to reproductive organs (7), and physiological and mental deficiencies (8). As a result of the linguistic analysis, there is a difference of function in the field of medical speech humorous expression of information, informing to explain the denotative and connotative meaning;

Discussion. As can be seen from the foregoing points, the materials studied by different scholars show the diversity of thematic classifications of medical euphemism. We analyze the Uzbek-language medical records used in periodicals; groups they are included; To avoid the illness and illusions caused by the illness, many people resort to words of wisdom or proverbs. The appearance and utilization of medical euphemism in language is accompanied by progress in this process.

Patients with no treatment or long-lasting treatment: The units associated with this disease are usually replaced by euphemisms. For example, flush disease, known as variola in the medical language, was the most infectious epidemic in ancient times. The appearance of small rashes on the face was considered to be a sign of the disease. Therefore, this disease is called the flower among the people. Such euphemistic diseases that name long-term diseases are repeated often in the language. Here's draw attention to the following: "First-line mass murderer" (title of the text). The number of deaths from cardiovascular diseases is higher than the number of deaths associated with all types of cancer. Annually, 325,000 males worldwide die of heart disease, causing the illness to be the most dangerous illness in adult life. If you look at the statistics, one in four men will die from this disease. Therefore, look at your lifestyle critically and, if necessary, make changes (see Diagnosis, 2018. 6, p. 23). This euphemistic unit, chosen as the title of the text, was used to describe long-term dangerous disease-cardiovascular disease. Rickets, which is associated with the deficiency of vitamin D in young babies, which is a cause for disturbance to the baby, is used with the euphemisms of change among medical personnel.

The guilty verdicts of the community are the disease names that are considered rude. These illnesses are characterized by euphemisms as they are contrary to publicity and ambiguity. Below we will analyze the texts involved in such units: "AIDS (title). When the patient's immune system was examined, it was found that the number of lymphocytes decreased dramatically. Disease-related symptoms are called "Acquired Immune Deficiency Syndrome" - AIDS. Dangers of AIDS are classified as "dangerous group" by a group of populations. This "dangerous group" includes drug addicts, sexually explicit sex workers, sexually transmitted diseases. This group of the population is more vulnerable to AIDS because of its behavioral disorder in the community, and the risk of spreading the disease is high. As it turned out, there was no reason for the immune system in these patients. They were young homosexuals. This terrible disease has also led many celebrities to life. AIDS virus is present in blood, sperm, intestinal separation, breast milk, and tears. (Shifo-info, 2017. №. 17, p. 12)". The outbreak of this disease, as discussed above, is the result of moral disturbances; it is clear that the illness of this disease is a dirty lifestyle. Therefore,

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these people are kept secret from the society, even if they are included in the list. In medical speech, the disease was replaced by its own name, in all other places, with the euphemism of the unit: it is a terrible disease.

Medical units belonging to the group of "physiological processes involving reproductive organs" are also found in Turkish. For example: Climax is a process that is characterized by the age-related retardation of the reproductive system during the lifetime of women. This process is also referred to as menopause. In this period, women have limited childbearing, characterized by a complete or short-term menstrual cycle ("Hamshira", 2016. 2, p. 18-19). The term "climax" in this article is understood as the use of menopause in the speech of the medical personnel, and the use of a combination of childbearing ability is a matter of evaporation.

N. Ismatullayev differentiates "taboo-based evolutionism" and introduces the "Euphemisms applied to relationships between men and women" in this group. Here are the following texts: If the misery on the bed would come back, then the man's desire exceeded his potential ... I had a wedding in December last year. During this time, we have never been together ... The urologist-andrologist diagnosed my husband with acute inflammation, varicose veins and weaknesses. In addition, my husband is very nervous, positive about emotions ... It is understood that the fear of sexual intercourse in men is weak or eroded by erection (sexual excitement). ("Shifo-info", 2018, № 5, p. 43-45). In this section, the term impotence is defined as the number of illnesses in the bed, weaknesses of the bed, weakness; Units that have not been replaced with sex have been used.

N. Ismatullaev believes that the functions of euphemistic units are the same as those used mask of the notion that such units are unpleasant and frustrating. The highlighted units are used both in the speech of the medical personnel and in the folklore, and are of euphemistic importance. They are dyspeptic. The purpose of using these units comes from the general purpose of the use of euphemistic units (using the concepts used in conjunction with the notion that it is unpleasant and irritable).

Khadija Kodirova **function** units of Abdulla Qodiriy's works, which "separates euphemic expressions of the person's physical state" (pregnant, heavy leg, low fertility, tumulus, fever, without children). These units have a significant place in medical editions and art. Let's draw attention to aphorisms that refer to pregnancy: "What if I'm a human being like **curious to eat** dried milk, a salt or a platter?" (A. Kahhor" Selected Works" Volume 5, Volume 1st, page 285). She is now **pregnant** and she should give birth to her three months later (P. Kodirov, "Avlodlar dovoni" p. 177). Ten days later, the bride widow, who was about 25 years old, felt the **body** shriveled over her chest (Saodat, 1989, № 10, p. 31). Sadaf is filled with a verses, and his heart is filled with **pearls**. (M. Ali, Poems - 61). The end is full of evil, But in my body there is an unhappy **suspicion** (Sh. Solieva). Ignoring the shame, it is known that there is a **suspicion** of the bride of your daughter-in-law (E. Turon, "These mountains are the great mountains", page 83). Mirvali who had said that "There is no grain for hen with no eggs" became laid back. She had just **dropped the grains that she had sown** (S. Ahmad, "Jimjitlik" - 82). Am I a pregnant women to sit in a baby carriage? (H. Hashimov, "Ikki karra ikki besh", page

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118). Here is **a sign from our love** (Saodat, 1996, № 2, p. 29). At your home you have a daughter-in-law who is **about to give a birth** (S.Ahmad, "Jimjitlik" p. 118) In fact, Zulfiya's **leg was "heavier"** from the day of her marriage to her husband. (G. Gulom, "Good News" - p. The mother of the Prophet, Omina, did not feel the pain as **dear pregnant women** while giving birth. First of all, your wife Nargis Kushaeva, who has been legally married to you was beaten badly in the stomach intentionally as you knew about her **"heavy legs"** pregnancy (H. Hashimov, "Ikki karra ikki besh"- 187). **I have seen a stains on her face**, congratulations. Shokir aka said God would let her go after knowing that my daughter is with **loaded**. (G. Gulom, "Daughter." - 22) At that time, Omina was with a weight for Prophet Muhammad.

In the examples above, there are *curiosity to eat something, doubles, signs of appearance, about to give birth, legs "heavier", heavy, stains on the face, loaded, united like pregnant, pregnant* replaced the dysphemistic characteristic units and masked the notion that was deemed to be speechless.

From the above analysis it can be seen that the medical units in the Uzbek language can be grouped into semantics as follows:

1) Effective expression that describes the condition of a person's individual physiological or physical processes;

2) Medical units related to the name of the genitals;

3) Medical units applied to gender relations (male and female);

4) Epilepsy related to illness and death;

5) Medical units related to women's ill-treatment (pregnancy, menstrual period);

7) Effective expression expressing human body organs;

8) Effective effects of biosubstances;

9) Effectiveness expressing a person's physical defects;

10) Medical euphemisms associated with a long-term disease name;

11) Dangers based on public disagreements, rudiments and special circumstances.

Conclusion. On the basis of the observation and analysis of the medical euphemisms in Uzbek, it can be said that medical evidences are used as "frightening", "abusive" and "speechless" instead of improper expressions; which enhances medical speech, and bad news is brought in neutral.

Summarizing the above, we can say that a comprehensive study of the medical vocabulary opens up new perspectives both for identifying the semantic, derivational and etymological features of this layer of vocabulary, which has an ethno marked medical component of meaning, and for a comprehensive and multifaceted disclosure of the linguistic nature and specific characteristics of lexical realities that stood in the origins of the development of modern scientific medical terminology. All this, ultimately, contributes to the knowledge of the role of this array of vocabulary in the formation of a specialized linguistic picture of the world.

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THE FEATURES OF THE IDIOSTYLE OF ZULFIA

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Abstract:

Introduction. *This article examines the poetic heritage of the outstanding Uzbek poetess Zulfiya, who is the brightest figure in Uzbek poetry. The 30-90s of the XX century, when Zulfiya made her debut and became famous for her poems, was a time of intense search in the artistic life of Uzbekistan. Description of the specifics of the individual style of the Uzbek poetess of the XX century Zulfiya is an urgent task of modern literary criticism. It should also be recognized that Zulfiya's connections with the previous tradition are insufficiently studied in revealing the inner world of the lyric heroine.*

Research methods. *The research methodology is based on an integrated approach that includes various methods: biographical, historical-literary, relative-comparative, structural-semantic.*

Results and discussions. *In the works of the poetess, one can trace an appeal to classical literature. The article examines through the prism of poetic traditions the similarity and difference between the lyric works of the two brightest representatives of the female poetry of Uzbekistan, Nodira and Zulfiya. The similarity lies in the fact that both Nodira and Zulfiya caroled about love and devotion, dreams and the inner world of women of their time. Nodira's progressiveness was that she sang not only the beauty of a woman, but also admired her mind, human qualities and dignity. The lyrical heroine of Nodira appears before the reader as a lonely and sad woman, faithful to the memory of a loved one. While the heroine of Zulfiya is a real example of devotion to her native land. Zulfiya appears before the reader as a singer of a woman's heart, the lyrical heroine in her poems is positioned as a strong personality with noble human qualities, with an optimistic outlook on life and content with her own happiness. Zulfiya devotes most of her poems to the women of Uzbekistan. Published in 1938, the collection of poetry "Song of the girls" shows the rich world of women's experiences and their love for the Motherland.*

The images of women created by the poetess are people who have earned a reputation and fame among the people for their selfless work and hard work. Zulfiya praises the happiness, hard work, dreams and hopes of an oriental woman. In the lyrics of the poetess, along with images glorifying the beauty of contemporaries, the image of natural landscapes stands out. This is morning, sun, light, moon and so on. The image of "dawn" appeared in the first poems of Zulfiya and was imprinted throughout her career.

The lyric system of the poetess has the following characteristic features: 1) a deep degree of subjectivation; 2) the objectivity and concreteness of the poetic style; 3) domination of motion over static; 4) the presence of a rich color palette that makes her poems in the verbal aspect colorful and bright.

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Conclusion. *Zulfiya's work has become a bright page in the history of modern Uzbek literature, being a continuation of that great female poetry, at the origins of which Nodira stood. People's poet of Uzbekistan Zulfiya has created a whole gallery of gorgeous female images, which embody the best features and qualities of an Uzbek woman.*

Keywords: *poetic heritage, classical literature, lyrical heroine, image of a woman, symbol.*

Introduction. Zulfiya Isroilova engaged an enormous position in the resourcefulness of the Uzbek people. The lyric-epic works of Zulfiya are thematically and imaginatively extraordinary; they are exclusive treasures that have refilled the treasury of Uzbek literature.

Zulfiya Israilova is a prominent Uzbek poetess, a proper daughter of her native people, who has committed her work to her native land and folks. This year she would have turned 106. Nevertheless, we must not disremember that lyricists are not innate. Many of the women who, in the 30s of the XX century, simultaneously with Zulfiya appeared on the poetry arena and even attracted the attention of poetry lovers, could not rise to the height from which the horizon of real poetry opens. After all, poetry requires daily work on oneself, on the word, on the image. In Uzbek literature, Zulfiya represents the most striking example of a poetess who is a recognized lyric writer who contributed to the formation of the national school of poets of the "female" vector. As V. Mukhamedzhanova writes in her book "The heart is always on the way", published on the 95th anniversary of the birth of the poetess: "All poetic creativity of Zulfiya is an inspired hymn to native Uzbekistan, a hymn to a man of labor, a hymn to love and truth on earth" (8, 25).

*Фақат сени дедим, қалб қўшигини,
Эй азаиз Ватан, атадим сенга.
Сен ҳур бўлганинг учун нафасим ҳурдир,
Ҳаётим лаззатли, бахт ёрдир менга.*

Zulfiya's poetic heritage is extensive, as great and small, falling under the "microscope" of her analysis, acquires global parameters and scale. "Leaflets of Life" (1932), "Temiroy" (1936), "Poems", "Song of the girls" (1939), "He was named Farhod" (1943), "In the days of Parting" (1944), "Khulkar" (1947).), "I sing the dawn" (1950), "Dialogue with lady friends" (1935), "Oydin Sobirova" (1935), "Persons close to my soul" (1958), "Flowers of mine" (1959), "Selected works" (1959), "The Sunlit of Lifespan" (1961), "Verses" (1963), "Houses" (1965), "Houses" (second edition, 1969), "Tulip flower" (1970), "Sunshiny Ball-point" (1971), "Date"(1972)," Contemporary works "(in 2 volumes, 1973), "I chant the sunrise" (1951), "Semurg" (1951), "Good morning, people of the world" (1952), "Lyrics" (1958), "Verses" (1961), " Poetries "(1961), "Alive rain "(1965)," Soul on the way "(1966)," Suzane "(1966)," Couplets "(1966)," Endowment of the valleys "(1966), "Waterfall "(1967), "My Springtime" (1967), "Selected Rhymes" (1967), "Ode of the Path and Fire" (1972).

Research methods. The research methodology is based on an integrated approach that includes various methods:

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- Biographical method;
- historical and literary method;
- relative-comparative method;
- structural and semantic method.

Results. The famous poet Mirtemir spoke about her work in the following way: “The poetry of Zulfiya-khanum is peculiar - she can be creative in all types of poetry and in all rhythms. Political lyrics, love songs, tribune and free verses are all equally accessible to her pen, everything gives an impression, everything sounds lurid” (7, 8).

"Life and death, fleeting and eternal, fidelity and betrayal, love for the native land and people, attitude to man and nature, to universal human values and class criteria, everything that happens in the country and the world becomes the subject of deep and intense thoughts" Uzbek poetess (10, 9).

Discussions. In the works of Zulfiya, one can trace the appeal to classical literature and the creative application of poetic traditions. As you know, Zulfiya carefully studied the works of poetesses of previous eras, especially Nodira, a poetess who lived and worked in the first half of the 19th century. In the preface of the collection of poems “Selected Lyrics of the East. Nadira "rightly noted that" in the work of Nadira, one essential characteristic of him is clearly visible: the poetess is invariably attentive to the life of women, her contemporaries, she praises the beauty and kindness of women ... "(5.1). Nodira expressed the main meaning of her life in the following words: “I dream of how the sun of our happiness will rise and the darkness of the dungeon will end” (5, 2).

Zulfiya is a blissful creator of the 20th century, who called the poetesses of that time period the mothers of modern poets, carrying their voice and hopes in their affairs. The question may arise what similarities can be found in the works of these poets, who lived and worked in two radically different social systems and periods. The similarity lies in the fact that both Nodira and Zulfiya sang about love and devotion, dreams and the inner world of women of their time.

Zulfiya devotes most of her poems to the women of Uzbekistan. Published in 1938, the collection of poetry "Song of the girls" shows the rich world of women's experiences and their love for the Motherland.

In her first poems, the poetess describes the desire of free Uzbek women for a new life. She sings about women's freedom, the changes that have given her a new life, keeps pace with society, writes about necessary and urgent problems. Feeling the power of creativity of that time, Zulfiya reveals new themes in Uzbek poetry - women's freedom, women's thirst for knowledge and much more.

Throughout her creative career, Zulfiya deeply explores the contemporary period of the development of Uzbek society, expressing in artistic images the tragic fate of an oriental woman in the past and her contented life now. She created works, devoting her pen and creative power to the Uzbek people. In her poems, Zulfiya expresses the joy of life, which she finds in warm poetry. Her poetic themes are colorful and her horizons are wide. The charming, cheerful and beautiful heart of the poetess beats in her poems.

Each reader reading Zulfiya's poems will feel her love for the Motherland and the people, admiration for the selfless work of her contemporaries, the courage and

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courage of the people during the war years. Her poetry reflects the great hopes of wonderful girls and women. The poet's poems praise the "sense of equality, human pride, maternal joy" of the Uzbek woman.

The images of women created by the poetess are people who have earned a reputation and fame among the people for their selfless work and hard work. Zulfiya praises the happiness, hard work, dreams and hopes of an oriental woman:

*Тарихдан сўзлаймиз,
Ким эдигу, бўлди ким,
Узбекнинг қизларини
Қуёшга тутган сенсан.*

Zulfiya appears before the reader as a singer of a woman's heart, since the lyrical heroine in her poems is positioned as a strong personality with noble human qualities, with an optimistic outlook on life and content with her own happiness. In the poem "Не балога этдинг мубтало" Zulfiya describes the emotional experiences of the lyric heroine, who is experiencing unbearable pain and suffering.

*Кўз очгани қўймайди алам,
Бошим қўйсам куйдирар болиш.
Юнатоғмас китоб ва қалам
Мисраларим кўтарар нолиш...*

The main content of Nodira's poems is the glorification of free thinking, true love and devotion. The poetess repeatedly emphasizes that humanity, fiery love are signs of a real person. She claims that the moments with a friend are the happiest moments in a person's life.

*Муҳаббатсиз киши одам эмасдур,
Гар одамсан муҳаббат ихтиёр эт.. (9, 51).*

Nodira's progressiveness was that she sang not only the beauty of a woman, but also admired her mind, human qualities and dignity. The lyrical heroine of Nodira appears before the reader as a lonely and sad woman, faithful to the memory of a loved one. While the heroine of Zulfiya is a real example of devotion to her native land.

*Хали бор олдинда ўтмаган бурчим,
Ўтайман кўзимда тирик турса нур.
Умримдаги барча фасллар учун
Халқим, жоним, сенга буюк ташаккур!
Я дочь народа, мастера большого,
Что трудится, поэзией дыша.
Сумею ли ему сказать я слово,
Сияющее, как его душа.*

Her poems embody the image of a strong-willed, faithful woman, who also lives in the memory of her beloved husband:

*Қалбни безаб кетган ишқда зўр бахт бор,
Юрак унутарми олтин дамларни...
Дил-чи, дилим унутиб бўлмас,
Ишқ қўшиғи ёзилган китоб.*

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The two poetesses, it would seem, end the poems in the same way with the motive of separation, but the lyrical heroes they create are completely different from each other. The lyrical heroine of Zulfiya is completely different: she is a cheerful, cheerful woman. Let us consider this using the example of the depiction of spring in the works of the authors.

Nodira	Zulfiya
<p><i>На розы не льстись, не прельщайся весной, С мечтой о желанном уйди в мир иной. Любви не изведавший – не человек, Пойми: человек жив любовью земной.</i> ("Do not flatter on Roses")</p>	<p><i>Затем, что здесь, ключей весны звончей, Любовь во мне впервые зазвучала, Что здесь я, в тишине живых ночей, Весенним водам тайну доверяла.</i> ("These places - my homeland")</p>

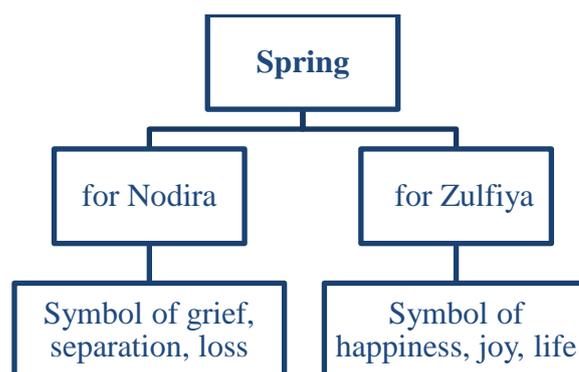
For Nodira, the arrival of spring is not the beginning of a new life, the lyrical heroine does not enjoy life, does not notice flowers, the lines are full of hidden pain.

*Баҳор келди кўзим гулга боқмади асло,
Надинки гулиан аро гулруҳим эмас пайдо.
Юзимга бўлди юзинг, муқтарин бихамдиллоҳ,
Очилди меҳру вафо бозида гули раъно. (2, 23)*

The arrival of spring by Zulfiya is interpreted as a powerful force that illuminates' fields and hills and gives youth to the elderly. Zulfiya describes spring as a symbol of happiness, joy, life.

*Юракларда, кўзларда баҳор,
Ерда, кўкда баҳор юради.
Ҳатто сочи оқарган чоллар,
Баҳор каби яшинаб киради. (4, 20)*

This individual understanding of the symbolic image of spring can be represented in the following diagram:



Picture. Symbolic understanding of the image of spring

In the article “Lyrics of Zulfiya” M. Sultonova writes about the poet's attitude to spring: “Zulfiya, each time addressing the theme of spring, reveals some new sides, enriching it with new ideas. She finds amazing details that correspond to this time of year, that the main idea in the context clarifies the mood and becomes one of the most important tools in portrait sketching” (11, 6).

Symbolism in the works of many poets who created those times was dominant, and conflicting reactions arose to the positivist perception of life in the world.

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Symbolists, who simply did not want to describe the world of experience, described it as a false reality that can only be understood by art governed by some higher law. They pursued a concept beyond comprehension; they downplayed the importance of cultivation. As a result, the restoration of the lost balance was overshadowed by the need to repatriate the uniqueness of the world.

As Samarkand researcher G.Kh. Umurova correctly notes: "Each poem by Zulfiya is a special story. A person who reads the poems of the poetess recognizes those gentle strings of the heart that contributed to Zulfiya's creation of each work. Lines filled with feelings, depicting bright days full of love and joy, moments of parting, sorrow and sadness, confess about her fate and life" (13, p. 43).

As in the works of Acmeism in Russian literature, the attitude of Zulfiya and other Uzbek poets of that time to being became more distinct than in symbolism. If the romantic aspect of the transitional phenomenon is transcendental from the objective phenomena of real time, then realists would approach the real world as an independent value. Zulfiya immediately followed the path of poets who rely on this program and do not want to live under the influence of the past. Zulfiya completely changed aesthetic thinking. In turn, the new philosophical and aesthetic section ensured the development of the poetic world.

Each of Zulfiya's works has distinctive features characteristic of one point of view or another: a commonality of poetic instruments that concretize one or another of these ideas and motives:

Table 1.

Chronological table of Zulfiya's creativity

Stage	Time frame	The works
1 st period	1930–1940 yy.	"Pages of Life", "Poems", "Songs for Girls"
2 nd period	1941–1970 yy.	"Farewell Day", "Khulkar", "I Sing the Dawn", "My Spring"
3 rd period	1971–1995 yy.	"Date", "Years, Years", "Sunday at Dawn"

Each poet's artistic understanding of reality takes place within the framework of a certain worldview model. In turn, this worldview determines the main poetic and aesthetic directions, such as the author's position, the type of lyric hero, the system of leitmotifs, the status of the word, figurative expression and compositional and methodological originality. There are several models of seeing and understanding the world in Zulfiya's work. We divide them into a) phenomenological, b) mythopoetic, c) cultural models and note that each of them had a different distribution in the first, second and third periods.

At the same time, Zulfiya's work creates common ideological and logical connections that unite the poetic lyric system. Below we will describe some of the central ideas of her poetry as a treasury of signs of the ontological significance of life and the existence resulting from it (from the emotional expression of the heart life to the global values of civilization). We integrate Zulfiya's artistic thought into the world of perception, which differs during the periods of her creation. Zulfiya's lyrics are very structured. Each poetry collection is a copy of a touching composition of a certain period, which we try to keep in mind when analyzing it.

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Победительницы, девушки мои,
Героические девушки, — привет!
Вдохновительницы, девушки мои,
Счастлив вашею победою поэт.

In the first collections of Zulfiya, the perception of the world is fed by two basic principles – the harmony of the natural world and the understanding of internal crises. The idea of the realities of the poet's life was formed by philosophical theses about improving people's lives. These ideas were directed against the "conformism" of the symbolists. The discussion with symbolism sharpened the axiological significance of real existence for the followers of Zulfiya. The category of "accessibility" became the starting point of their philosophy. They believed that the objective thing is not an anomaly of the universe, but the living matter of human habitation, a living sphere of concrete content. Such an understanding of the individual's existence means an objective involvement in everyday life. For the same reason, Zulfiya's life position revolves around the principle of "reviving" and "resurrecting" the environment:

*Мне кажется:
Каждый трепещущий венчик –
Живой кровеносный сосуд.
Как дети в семье жизнестойкой,
Пусть вечно
И вольно тюльпаны растут.*

As a result, the world of things is humanized in her poetry. For this reason, in most of Zulfiya's works, one way or another there is a human appearance, which can tell a lot about the personality of the poetess. Her main source of great love for the world is a subjective sense of belonging to everything in the Universe:

*Бывал ли ты в ночном саду,
Обрызганном луною?
Земного мира красоту
Постиг ли ты со мною?*

It is obvious that the lyric heroine feels closely connected with the material world. It covers everything - from "song in hand" to the mood of love, from lovers to "The moon and stars". The lyrical heroine also demonstrates her ability to bring everything into harmony:

*Захочу – с мечтой, подругой смелой,
На вершине встречу синеву,
А глядишь, мечта – как лебедь белый:
С нею все моря переплыву.*

Zulfiya's poetry reflects the thoughts, ideas, worldview of contemporaries. Each of her poems contains the image of a lyrical hero - a person. This image is not only the personality of the poetess, but also a typical artistic image. The image of the poetess is embodied in all of Zulfiya's poetry, growing from poem to poem. The lyrical protagonist appears in the form of "I", "he", "you", "we".

In the lyrics of Zulfiya, along with the images glorifying the beauty of contemporaries, the image of natural landscapes stands out. This is morning, sun,

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light, moon and so on. The image of "dawn" appeared in the first poems of Zulfiya and was imprinted throughout her career.

Dawn has become an important symbol used to show freedom and the beginning of a new era. Poems of the poetess "Муҳаббат тонги кулганда" ("When love laughs in the morning"), "Механик Кумри" ("Mechanic Kumri"), "Сенинг мақтовинг" ("Your praise"), "Тун" ("Night"), "Ҳаёт жилоси" ("The Light of Life"), "Икки ўртоқ" ("Two Friends"), "Далада бир кун" ("One Day in the Field"), "Дўстимга" ("To My Friend"), "Фонтан ёнида" ("Beside fountain"), "Тингла бул-бул" ("Listen to the nightingale"), "Кўлда" ("On the lake"), "Тонг кўшиғи" ("Dawn song"), "Уша куёш парчаси эди" ("It was a piece of the sun"), "Юрагимга яқин кишилар" ("People close to my heart"), "Кўзларда юлдуз" ("Star in the eyes"), "Камалак" ("Rainbow") introduce a number of images: sun, light, radiance, moon, dawn. In one of them, morning is an image representing freedom, happiness, innovation, while in others it is used to convey faith in victory, to glorify the future.

In the poem "Сенинг мақтовинг" ("Your Praise"), the poetess glorifies the happiness and freedom of cotton-growing girls. She describes how a cotton picker brushes her hair thoroughly in the morning, describes her diligence and says that it is a prime example of hard work. The charming eyes of the girls-gatherers kindle hearts, their work helps to gain fame, glory and popular love. In this poem, the poetess also praises the free labor of girls and turns to her favorite images - dawn and light.

The poem "Муҳаббат тонги кулганда" ("When love laughs in the morning") convincingly depicts the image of young people, shows the true love of happy and free people:

*Йигит севги тонгини кутар
Қиз кўзидай қуйилади тун.
Лекин узун киприклар ўта,
Ярқирайди бахтга тўла кун.*

In this poem, the image of the moon serves as a torch of hearts, illuminating the native land, bringing new meaning to the love theme.

I must say that the images of morning, light, sun and moon in Zulfiya's lyrics developed and grew from poem to poem. They always accompany the lyrical hero, conveying the main idea and performing aesthetic and stylistic functions. So, the poem "Ҳаёт жилоси" ("The Light of Life") expresses feelings of love for a new life, for the protagonist the night seems longer than a year, he cannot sleep. Various thoughts cause disturbing sensations in his head, but the glow of the garland on the wall calmed the lyrical hero and instilled in his soul wonderful impulses:

*Қарадимۇ кўзимни ортиқ,
Узолмадим тирик ҳаётдан.
Созим, қалбим, қўшиғим билан,
Мафтун бўлдим мен қайта бошдан.*

The acceptance of real objects as a separate value created a new perspective on emotion in her poetry. Such a close connection with the surrounding reality is not accidental: the poetess, by her own admission, was greatly influenced by the personality of her father, who was a blacksmith. The process of turning a piece of iron into an object caused a thrill in the girl since childhood: "All the time I enjoyed

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this activity of the “companion of the fire”. In my life there was no longer such a strong person as my father. I would not be surprised if iron was spreading lightning in my father's hands. His hands were able to transform a piece of iron into the desired shape, into what a person needs. ... the ability to penetrate the human soul is no more difficult than processing iron, because the heart needs to burn like lightning” (12, 16).

*Как жадно цветы вырывала я с корнем,
Дивясь то одним, то другим,
И красное пламя тюльпанов
Я к черным
Глазам прижимала своим.*

During the war years, Zulfiya managed to achieve outstanding in the creation of images of a faithful lover, a selfless woman. The military theme is reflected in such poems as "In the hands of a gun, an overcoat on his shoulder", "On the days of parting", "On the days of parting", "When the roses are blooming", "Loyalty", "Lovely flowering" and others. Russian writer V. Lugovskoy in the preface to the book of the poetess "Loyalty" writes the following: "Zulfiya's poems occupy a very special place in the military poetry of Uzbekistan. First of all, nature plays a huge sometimes dominant role in them, namely the nature of Uzbekistan - sometimes powerful, sometimes gentle, but all in flowers, in bird chirping, in the great joy of existence. This nature, like an affectionate mother, like a beloved, is inextricably linked with the whole life of the lyric heroes of Zulfiya's poems. Closeness to nature, closeness to the land of the motherland - this is what runs like a red thread in the poems of the gifted poetess" (6.3). As proof of his words, the writer cites an excerpt from their poem by Zulfiya "The Gardener is Far Away":

*Садовник далёко. Он там, где бушует
Метелица злая, где нету весны.
Он там, дорогая, он там защищает
Великое дело великой страны.*

The poem "Palak" ("Embroidery") carries the idea of faith in victory. In the most difficult days of the war, the girl in her free moments embroidered a palak (a traditional Uzbek tapestry, entirely embroidered with silk threads), which she had to finish for her own wedding. The poetess in this movement of the soul - the cherished desire for a wedding, preparation for it - finds poetic content, reflects the faith in victory, freedom and joy that she brings.

Zulfiya, trying to expand the scope of her knowledge of the laws of artistic thinking, deeply studied the best examples of classical literature. In addition to studying the rich heritage of Uzbek literature, she read the poems of Lermontov, Nekrasov, Pushkin, Fet, Tyutchev for the first time in Russian. Subsequently, the poetess viewed classical poetry as a source of inspiration and turned to the genius poets (Pushkin) in her works as an anonymous addressee. The influence of Lermontov and Pushkin is also felt in the theme of the vocation and moral qualities of the poet, to which Zulfiya repeatedly addressed in her poems:

*А ты, поэт, когда свой стих
Ты в сердце создаешь,
Когда очистишь ты сперва*

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*Свои отборные слова
От хлама и от сора, –
Уверен ли, что мастерства
Достигнешь так же скоро?*

Finally, a poem about the monument that Zulfiya would like to turn into seems to be very interesting to us. If Pushkin wrote about a monument not made by hands, implying the memory of himself as a "defender of the fallen," and Akhmatova imagined herself in the form of a marble statue - the quintessence of a kind of Cassandra and Medusa the Gorgon, then Zulfiya writes about a completely different monument:

Умру — встану рядом.
К моим тридцати,
Ослепшим от слез, пусть вернут меня в камне,
Чтоб вместе нам вечной дорогой идти
Под взглядами, звездами и облаками. («У памятника»)

In the context of the theme of monuments, which was repeatedly touched upon by classical poets from all over the world, this poem is perceived most sincerely and touchingly - since she does not want fame, but only to be with her beloved, even if only in the form of a monument. This is a stroke that tells a lot about the nature of the poetess herself - kind, sincere, which is alien to any pretentiousness and pretense.

In the poem "Мен ўтган умрга" ("I am about the past life"), the poetess looks back into the past:

Ҳаёт китобин бехос варақлаб,
Мен ўтган умрга ачинмай кўйдим,
Табассум ўрнида кулдим чарақлаб,
Суйиш керак бўлса телбача суйдим.
Перелистав прошедшего тетрадь,
Я поняла, что не жила вполсилы:
В дни счастья не боялась хохотать,
Когда любила, всей душой любила.

It should be noted two characteristic features of Zulfiya's poetry - firstly, her poems always reflect some kind of dynamics. The lyrical heroine and even the animated nature in Zulfiya's poems is always busy with something - she either "pulls out", or "walks", or "clicks," and so on. Secondly, Zulfiya's poems are very colorful, in the literal sense: they constantly list different colors.

We carried out a quantitative analysis of the occurrence of flower names in 13 poems from Zulfiya's collection "Poems", and revealed the following data.

The most frequently mentioned color is red (also crimson, fiery). The symbolic meanings of red are diverse and sometimes even contradictory. On the one hand, red symbolizes beauty, love, joy and fullness of life, on the other hand, it denotes activity, power, strength, passion, aggression and destruction (1, p. 25). This is quite consistent with our previous conclusion regarding the representation of the movement in Zulfiya's poetry.

In second place is white / silver. According to the symbolism of color, white has the meaning of detachment from the mundane, striving for spiritual simplicity. In

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third place is blue. It symbolizes an incomprehensible mystery, mysticism, justice, peace.

In fourth place is black. It is interesting that the Turkic linguistic culture, to which the Uzbek language also belongs, has a very close relationship with black. Black color in the symbolism of the Turkic languages, as established by academician A.N. Kononov, is very common, his symbolism is not at all negative, as in the case of Western linguistic cultures. (3). Unfortunately, there are no exhaustive studies regarding the symbolism of exactly black color in Turkic linguistic cultures, so at the moment it is not possible to decipher its semantics. The fifth most common color is green. It means "life, the rebirth of nature." In last place is the gold color, its name was used only once. Gold personifies the sun, life, power, greatness, happiness, victory. Our observations can be presented in the form of a diagram.

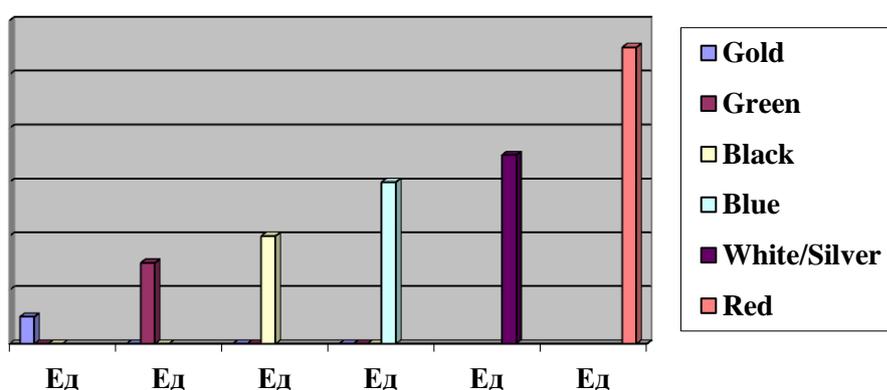


Diagram. The frequency of names of flowers in the collection of Zulfiya "Poems"

Despite the fact that, in general, Zulfiya's poems are very substantive, literary tropes are often found in them.

Table 2.

The most frequently used paths in the lyrics of Zulfiya

Trails	Examples
Metaphor	«Лежит беспредельный <i>ковер</i> » – about the tulip field «красное пламя тюльпанов»
Allegory	«И доли <i>нылали</i> » – about the sunset «Тюльпаны – Младенцы весеннего края!» «Как над колыбелью земли»
Inversion	«Прошли облаков И годов <i>караваны</i> ...».
Comparison	«Как будто на <i>ватном цветном одеяле</i> » – about the tulip field «На детские щеки похожи Долины в румянном цвету!»
Epithet	«Творя <i>смертоубийственное дело</i> » – about war
Impersonation	«Каждый трепещущий венчик – Живой кровеносный сосуд». – about tulips

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Zulfiya has received various national and international awards. People's poetess of Uzbekistan, Hero of Labor, she was also called a nationwide poetess. The Jawaharlal Nehru International Prize for a cycle of poems about India was presented to her by his daughter, also an outstanding woman and politician Indira Gandhi. Zulfiya's creativity was awarded the international prize "Lotus" for works praising peace and friendship, for the fact that they unite the hearts of people. Among the orders and medals awarded to her are the Bulgarian Order "Cyril and Methodius" 1st degree. Zulfiya translated the poems of the Bulgarian poetesses into Uzbek. In the minds of more than one generation of readers, the name of Zulfiya sounds like a good symbol of friendship between people, friendship of literatures.

Her famous "Мушоира" became a kind of poem-appeal. In it, based on the use of a long-standing oriental tradition of the competition of poets, Zulfiya creates an impressive image of how art unites peoples, opens up new horizons for cooperation for them, calls to do good. The lyrical hero informs the audience about this poetry competition and invites his friends to take part in this celebration. Further, the poetess says that the poet is a wonderful singer who encourages peace and friendship, who transfers poems from the heart to the language:

*Кетарди гўё бир самимий сайёҳ,
Ёлқин қанотида дўстлик ва меҳр,
Гўё шарқликларнинг бахтига гугоҳ,
Фарбни чорлар эди даврага шеър.*

"Мушоира" has been translated into many languages of the world. Here is an excerpt from the brilliant translation into Russian of Semyon Lipkip - the translator of the best poems of the poetess:

*Здесь близким
Друг становится далекий,
Здесь праздник мастерства,
Здесь рифмы соревнуются
и строки,
И чувства, и слова.
Чьи краски ярче?*

In 2004, the State Prize named after Zulfiya was established in Uzbekistan, which is awarded for achievements in the field of literature, art, science, culture and education to gifted girls aged 14 to 25 years old annually on the eve of International Women's Day on March 8.

The true guides of spirituality have always been people of creativity, whose talent and inspiration served for the good of the Fatherland. These words fully apply to the outstanding Uzbek poetess Zulfiya, whose works have crossed time and distance. Years pass, and you realize more and more clearly what an amazing phenomenon in literature was the one whose name became an integral part of our spirituality, the artistic heritage of the nation. Therefore, thousands of people speaking different languages respond to her heartfelt poetry.

We are endlessly dear to the poetry of Zulfiya, to which we turn in hours of meditation and moments of illumination - with truth and sincerity of feelings, high civic consciousness and nationality. Each of her lines was born as a passionate

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impulse of the soul, a desire to express the innermost. The purely personal acquires a civic sound in her works, philosophical reflections express the fate of an entire generation. And this is where the true talent of a real artist lies. Her talent has always found a response in the soul of the reader. "Poems are made poetry when thousands of human hearts recognize them as their own," Zulfiya believed. "Therefore, my heart is always on the way" (8.41).

An entire generation has grown up on her vast poetic heritage, learning the fundamentals of morality and purity. You can recognize these values in many of her poems and poems, piercing in strength and depth, such as "Его звали Фархадом", "Сюзане", "Звезды Вуадила". Reading again and again into the heartfelt lines, you understand: Zulfiya's lyre served good, becoming a measure of true humanity.

In the poem "Сердце осталось у вас," we can still hear the beating of her truly restless heart:

Я знаю, что счастьем не будет конца,
Покуда сердца горячи.
С тех пор, как я выбрала жребий певца,
Ко мне устремляются ваши сердца,
Как в реку — ручьи и ключи.

Conclusion. Thus, the study showed that Zulfiya's work has become a bright page in the history of modern Uzbek literature, being a continuation of that great female poetry, at the origins of which Nodira stood. Researcher Mukhamedzhanova quotes that, according to Heine, "the crack of the world goes through the heart of the poet" and applies it to the personality of the outstanding Uzbek poetess: "The heart of Zulfiya, through which this crack of the world passes, gives people its warmth, love and tenderness" (7, 39). People's poet of Uzbekistan Zulfiya has created a whole gallery of beautiful female images, which embody the best features and qualities of an Uzbek woman.

The lyric system of Zulfiya is characterized by the following characteristic features: 1) a deep degree of subjectivities; 2) the objectivity and concreteness of the poetic style; dominance of movement, which is described in literally every poem; the presence of a rich color palette, which makes her poems literally colorful and bright. It is difficult to name a theme that has not been embodied in the poet's work. The space of her artistic world amazes the reader not only with its poetic horizons, but also with its special lyrical warmth and deeply felt attitude to all the images that she creates. The whole life of Zulfiya is evidence of the poet's tireless work and creative search. She was able to reach unprecedented heights in poetic skill, overcame everything that fell to her lot, and left a rich poetic legacy that will excite and admire more than one generation.

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THE PROBLEM OF FAMILY AND FAMILY VALUES IN "WOMEN'S PROSE» OF VICTORIA TOKAREVA AND ZULFIYA KUROLBOY KIZI

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Abstract. *The article is devoted to the understanding of family relationships in "women's prose". The material for studying the problem was the works of Victoria Tokareva and Zulfiya Kurolboy kizi, the study of this problem on the example of Russian and Uzbek "women's prose" allows us to deepen the understanding of the modern literary process, which notes that in the current world there has been a replacement of positions in the interaction of three different-level subjects: society, family and individual. The phenomenon of an inverted pyramid can be traced: if earlier it was based on an individual, and at the top – society, now they seem to have changed places – at the base of the pyramid was the society, and at the top-the individual. The family has retained its central position in this hierarchy, in the sense that it is both a channel for resolving contradictions between society and the individual. However, the emphasis has changed in the assessment of the importance of the family, there has been a re-evaluation of these models, which we observed, it seemed, quite recently, and those that are classified as alternative in modern conditions, the return of the family to the function of accumulating private property and passing it on by inheritance. The author of the article expresses the idea of the importance of fiction in the process of forming a family and family values.*

Materials and methods. *This topic is relevant at all times. The problems of the family have been studied by many scientists and writers.*

The object of the study was the works of Victoria Tokareva and Zulfiya Kurolboy kizi.

The subject of the study was the issues of family and family values in Russian and Uzbek "women's prose".

The purpose of the study is to study the features of the implementation of family problems, family relations in "women's prose"

Research objectives:- study and systematization of materials on the problem, determining the degree of its study in science;- definition of the main problems of family relations in the modern literature of the twentieth century

Research methods: comparative, historical and literary, analytical.

Results of the study. *In the twentieth century, there is a tendency to destroy the institution of marriage, and, investigator says but, a family too. The number of divorces, the number of defective families is increasing, and a huge number of abandoned and illegitimate children are being traced. Traditional concepts of the principles of education of the younger generation are changing. The changes taking place in society have brought to the fore the concern for material well-being, leaving*

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without attention the value of the moral and cultural traditions of previous generations. This unequal replacement led to a change in the usual norms of existence and a shift in the concept of true life guidelines.

Conclusion. *The study of research materials on the problem, the analysis of works of modern “women's prose” show the relevance of the problem in modern society. Family problems are of particular importance in modern conditions, which are characterized, among other things, by a conflict between the objective needs of society and the social conditions in which the family lives. In society, there is a constant understanding of the problems of the family at the level of the state and society. The theme of the family is reflected in the modern “women's prose” Modern authors Victoria Tokareva and Zulfiya Kuroilboy kizi not without reason highlight the main problems of the family: the lack of mutual understanding between generations, parents ' passion for their career and insufficient attention to their own children, the problem of uncritical analysis of the state of family relationships, lack of responsibility in family life, etc.*

Keywords: *“women's prose”, values, family traditions, authenticity, life orientations, morality, problems, systematization.*

Introduction. The problems of family and family relationships are the subject of study of scientists-teachers, psychologists, philosophers, sociologists, demographers, historians and of course philologists. Modern science notes the impact of negative changes in the family on the dynamics of the population, on the formation of destructive behaviors, on the moral state of society. The concept of spiritual harmony, which ensures the internal, moral and physical well-being of an individual, is often forgotten.

The concept of “family values” is essentially a synthesis of the concepts of “family” and “value”. There are many scientific views on what a “family” is, and what its meaning is in a person's life. This phenomenon is studied in psychology, sociology, philosophy, law and other sciences. M. Weber, E. Durkheim, K. Marx, F. Engels, and G. Hegel made a great contribution to the development of scientific views on the family. Max Weber focused on the family in the context of the development of capitalism, and Friedrich Engels, in turn, traced the transformation of traditional family-marriage models. American futurist Alvin Toffler in his work "Future Shock" (“Futurushok”) defined the family as a "giant shock absorber", defining its purpose as a place where a person returns after "fighting with the world" [1]. Hegel defined the family as the basis for the development of society. At the same time, he characterized the relationship between the spouses as moral. The family, according to Hegel's philosophy, is “a natural existence in the form of love and feeling.” In other words, the creation of a family is inherent in a person by nature [2].

Scientists interpret the family as a social structure – the fundamental basis of society. The opposite point of view about the importance of the family in the development of society, was expressed by the philosopher of Modernity Francis Bacon. The family, he believed, is nothing but a hindrance to the accomplishment of great things, arguing that success in science, in any other areas, is more often achieved by unmarried and childless people.

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This social institution is the most important heritage of humanity. In science, the sociologist and cultural critic Pitirim Sorokin summarized and outlined the disparate theories about the family in the work "The Crisis of the Modern Family" [3]. He approved the basic position that the family is a small social group firmly integrated into society.

At the end of the XIX century, such scientists as P. Florensky, V. Solovyov and N. Berdyaev began to talk about values. They gave the value a metaphysical significance, arising from the basis of man with God. Berdyaev, in turn, considered the highest value of a person's personality. In the second half of the XX century, the philosophers N.P. Tugarinov "On the values of Life and Culture" [4], V.P. Vasilenko "Value and evaluation"[5] and O.G. Drobnitsii "The World of Revived objects" [6] devoted their works to the problem of values. Doctor of Philosophy V.P. Tugarinov, who specializes in philosophical ontology and axiology, defines that value is the objects that are necessary for members of a particular society or individual, as a means of satisfying their needs and interests, as well as ideas and motives as a norm, goal or ideal.

So, we will consider family values: spiritual and moral, moral-ethical norms of a particular family (a group of people united by life and kinship), which regulate the relationship within this family and the attitude of family members to the surrounding reality. Family and family values are mainly related to the basic functions of the family.

The value system of a person, in general, and the family, in particular, is considered the "foundation" of his attitude to the world. Family values are determined by the uniqueness and social significance of the family. But it should be noted that the changes that have taken place in our society over the past decades have had a destructive impact on the economic stability of the family and its spiritual integrity. There is a devaluation of family values, the social importance of motherhood and fatherhood decreases.

Researchers rightly note that in the current world, there has been a replacement of positions in the interaction of three different-level subjects: society, the family and the individual. The phenomenon of an inverted pyramid can be traced: if earlier it was based on an individual, and at the top – society, now they seem to have changed places – at the base of the pyramid was the society, and at the top-the individual. The family has retained its central position in this hierarchy, in the sense that it is both a channel for resolving contradictions between society and the individual. However, the emphasis has changed in the assessment of the importance of the family, there has been a re-evaluation of these models, which we observed, it seemed, quite recently, and those that are classified as alternative in modern conditions, the return of the family to the function of accumulating private property and passing it on by inheritance.

The theme of family values is clearly traced in the works of the Doctor of Social Sciences.

Associate professor T.A. Gurko, who mostly paid attention and wrote in his works about the topic of family transformation, family values and features of child rearing. The author has traced the transformation of family values since the beginning

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of the XX century. In his work "Transformation of the institution of marriage in Russia"[7] traditional values are reduced to Orthodox foundations. According to the author, traditional values in the XXI century are being replaced by "A new family morality". The reference point of this new morality of the family is reduced to purposefulness and self-development of the individual, satisfaction of needs. In other words, the modern values of the Gurko family are individualistic values.

In this regard, it is of particular importance to identify the axiological foundations of the existence of family-marriage relations, the general patterns and trends of interaction between the family and other social structures, the problem of the relationship between the individual and the family.

Literature has always not only reflected reality, but also participated in its transformation and promoted the cult of the family by the example of its best works.

Family and intra-family relationships are the basis of the plot in the works of classical writers. The theme of fathers and children, intra-family relations, and moral search for personality is raised in Russian literature in the works of A.S. Pushkin, N.V. Gogol, A.N. Ostrovsky, I.S. Turgenev, N.A. Nekrasov, L.N. Tolstoy, A.P. Chekhov, A.M. Gorky, and others.

All social trends are clearly reflected in the "women's prose" in the works of Victoria Tokareva and Zulfiya Kuroloy kizi. They are in their creativity.

They affect such acute social problems as single-parent families, orphaned children, and others.

The theme of the family is reflected in the works of V. Tokarev's "The Happiest Day"(1964), ("I am. You are. He is.", 1993), "truth" (2008), "the Tree on the roof" (2009), "the wife of the poet" (2019), etc.

I would especially like to mention the story "The Happiest Day". Here we are talking about the girl Oksana, her sixteenth birthday is celebrated in the family. But the heroine does not appreciate, neither the care of her mother, nor the calmness of her father...Family means nothing to the birthday girl, as she is shy of her mother. She's shy and says it to her face... Oksana's father is sure that life values, human beliefs and guidelines are formed in childhood. But now, watching his sixteen-year-old daughter, who grew up selfish and does not take into account the opinion of her parents, Korolkov understands that the fault is theirs, because they "fell in love with her, Oksana, as a child"..."[7]

If we turn to the analysis of the themes of Zulfiya Kuralboy kizi's prose, we can identify analogies with the work of Victoria Tokareva. Like the Russian writer Zulfiya Kuroloy kizi, she writes about eternal themes: family, motherhood, and everyday life.

Human happiness begins with small things, with family, love, and family relationships. It is these aspects of life that attract as fundamental in Z. Kuroloy kizi in the stories "Love and envy", "Kelin".

So in the story "The Sun is on my side" several themes are presented – family, betrayal, treason.

After all, due to her simplicity and trustfulness, Guzal could not save her family. After all, what can be more important and more important than family and family values? It is nothing, because nothing can replace a family! When a person is left

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without a family, he loses support, strength, and much more. But, above all, he loses his family and friends, who are important in your life, who believed and loved you. We come to the conclusion that the family is a huge part of our life, occupying the most important role, and basically the fate of any person depends on it.

Zulfiya Kuralboy kizi's story "The Sun is on my Side" has not lost its relevance to this day, because each of the heroines of women's prose presents its own strategy of behavior and representation in the modern world. Offering his solution to the traditional oppositional pair "man – woman", the author demonstrates that the value is formed largely from the surrounding reality. Her artistic concept is that not only a woman is responsible for preserving traditional family values, but also a man.

The main character of the story is Guzal, a beautiful, simple-minded woman who takes care of her family and children. For her, home, family, children are significant values of life, a woman always expects a salary from her husband, worries about what to drink and feed hungry children. In her family life, there is no place for love, because she always worries about her husband bringing earnings to the family, She raises children, patiently treats lack of money, her husband's infidelities, in order to save the family. The author portrays the problem of the fact that as a loving female nature is always characterized by reckless sacrifice in the name of the family.

As for the main character Tahir, Guzal's husband, he is quite the opposite of the established stereotypes in society concerning men, it is usually to feed the family, earn money, etc. The main character returns late from work, does not spend the night at home, if others' wages increased, then he decreased.

At the end of the story, Tohir finally breaks off relations with his wife and brings home another woman. The children stay with him. Guzal, who has lost her family, her children, her honor and dignity, is horrified by her fate. Hypocrisy, indifference and cruelty of people destroy Guzal. The main character finds herself in a difficult life situation and ends up in a psychiatric hospital with a diagnosis of schizophrenia. The woman is completely empty and unconscious. The beauty and peace that her husband Rustam could not find in his own family could not be passed on to any other woman but her own. The author portrays the woman as persistent, patient, but trusting.

After all, due to her simplicity and trustfulness, Guzal could not save her family. After all, what can be more important and more important than family and family values? It is nothing, because nothing can replace a family! When a person is left without a family, he loses support, strength, and much more.

So, despite the fact that the culture and social situation in Russia and Uzbekistan differ, the themes of the family in the works of Victoria Tokareva and Zulfiya Kuralboy kizi have typological similarities. Both writers reflect an eternal theme, the sphere of their interests is focused on the family, the problem of fathers and children, gender issues, love and the feminine essence.

The problems of the works of Victoria Tokareva and Zulfiya Kuralboykizi also have typological analogies. The authors raise problems of ideological and moral, socio-cultural, and national character. Moreover, the field of comprehension of reality is presented by them through the prism of female perception, the "women's question" is investigated more deeply, comprehensively and scrupulously. Such are the works

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of V. Tokarev's "Own Truth"(2008), "Tree on the Roof" (2009), stories by Z. Kuroloy kizi "Pain" (2012), "Daughter-in-Law" (2012).

In particular, the story "The Tree on the Roof" by Tokareva examines the life of a woman with the telling name of Vera, who is used to the fact that life teaches her more troubles than pleasures. Her first marriage ends not just badly, but in disaster – her husband Alexander wants to kill her in order to get hold of her food cards in the hungry besieged Leningrad. And then there is a question that is rarely raised in women's prose – a religious question.

"I got up and went to church. The church was open. The faces of the saints stared impassively from the walls. One of them, John the Theologian, did not look at Faith in general, but specifically at Faith. Vera moved to the right. John followed her with his eyes. Vera walked a few meters to the left. John turned his gaze to the left. I watched him relentlessly. The face was dark, the color darkened with age. John the Theologian was painfully reminiscent of someone. Vera tensed and realized: a peasant with a knapsack, that's who... On the icon, he was without a hat, which of course meant. Still a saint..."

It became clear to Vera that John the Theologian had come to her. He had come at the moment of doom to take a breath of strength. Supporting"[7].

Much more often in women's prose, moral dilemmas arise when a woman has to choose between love and tradition. In such cases, the authors demonstrate that there can be no simple answer, no simple choice, since any choice can have negative consequences. The origins of this choice can be found in the work "Jane Eyre" by Charlotte Bronte, where the heroine discusses whether she should stay with a loved one or whether it is necessary to comply with social laws.

"Tree on the Roof" corresponds to the paradigm of moral choice, which, according to the law of the genre, can not lead to an improvement or deterioration of the situation of a woman. The heroine Vera adheres to the rule-never to have affairs with married men, because when her common-law husband finds a woman on the side, she is faced with the same situation that she always tried to avoid, but as if from the "other side". In such cases, it is possible to trace the development of the character in dynamics. But the sudden appearance of a religious motive suggests some ambiguity. Thus, John the Theologian, who appeared before Vera, seems to confirm the correctness of the heroine's moral path, and it is not for nothing that in the finale Vera's husband's mistress believes that there was a certain spirituality in Vera, something that exalts her above the crowd, since John the Theologian appeared to her. But in fact, we can not interpret this work as religious for the reason that Faith has a real prototype-Lyubov Sokolova, the wife of director George Danelia. She really was in her youth a saint-Nicholas the Wonderworker, in honor of him, she, like the heroine of the story, named her only son. Thus, the unambiguity of the choice seems illusory.

Here we can note another difference between Tokareva's prose and Z. Kuroloy kizi– the latter's work describes a woman's reaction to the negative actions of other people. In Tokareva's prose, it is rare to find fault, as a rule, the problem lies in the circumstances. The choice of one line of behavior which is conditionally called "correct", does not lead to unambiguously positive results. Therefore, the behavior

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that corresponds to the deepest desires becomes" correct". Thus, having become pregnant by the poet Wili, Vera gets rid of the child, since the beloved does not want children. A similar situation occurs in the story "Own Truth", when Irina gets rid of the child, because his father does not want to marry her. However, in the first case, this leads to the fact that Vilya dies without knowing fatherhood, and Kamal (Irina's lover) marries another woman who is ready to bear him children, which also does not lead anyone to happiness, since a child in a legal marriage is born sick, with a heart defect.

Only when Vera follows her own desire to become a mother and leaves the child, contrary to the wishes of his father, her beloved Alexander, does she receive both motherhood and her own family, since Alexander's mother calls her to the house and Vera becomes the common-law wife of her beloved.

But then there is a problem that can arise, as in a marriage that was concluded for love, and in one that, as in the analyzed story, arose without the desire of both lovers, Alexander falls in love with another woman. Both Tokareva and Kuroloy kizi consider similar situations from different sides, because it is such situations that are most dangerous for the existence of a family. And both come to the conclusion that the right answer, the right behavior does not exist at all. At the moment when Alexander has a new lover, Lena, the focus of attention shifts from the figure of Vera to the relationship between Lena and Alexander. And here we can observe that, even without intending to hurt his own wife, a person turns the situation into such that it traumatizes all three of them-both his wife, and his beloved. This demonstrates another feature of "women's prose" – the ability to look at different options for the development of the same situation.

A man's attempt to save his family and divorce only after five years, when his son grows up, ultimately destroys the happiness of all. Having already lost love for his wife, he eventually divorces her, but marries not his old mistress, but a completely different woman. The expectation, the humility, the hope that everything would somehow resolve itself, led to the death of the love between them all, to the fact that everyone was only trying to escape from this triad, as from a heavy bond. Even Vera, who wanted to save her family, felt lost when Alexander gave her the keys to the house, thereby showing that she had won. And, as events have shown, her victory was pyrrhic, since they still divorced her husband.

The heroine of the story "Svaya Pravda" Irina is a smart, independent woman, mother, daughter, friend, lover. With some roles in life, she copes very well, with others-not so much. But in each of her roles, she appears real. Why the author drew the main character easy-going and simple, perhaps, because this is an ordinary story, an ordinary person. In the story, the author does not give rating categories to his Irina, only a description: modest, a girl from the middle of the last century – a different matter, it's a shame, not like a modern girl. What can a young Irina dream of, well, of course, about love, which did not take long to wait. An early marriage, while still a student, resulted in a headache for the main character, in addition to everything, a son was born nine months later. The spouse remained indifferent to the formation of the family and the arrangement of everyday life. Irina took it all on herself, sometimes not knowing what to grab: for diapers or notes. She is forced to leave her job as a

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teacher and move to a position in a nursery to feed the children. All her work and efforts belong to the children. But the children did not meet her expectations. They left her alone with her granddaughter in dangerous Baku, where there was unrest. And there's nowhere to go, and it's dangerous to stay there. She was determined to stand and endure, at all costs, to save her granddaughter from her fate. She was not embittered by life after the experience, not hardened, but remained open, kind, generous.

Tokareva is particularly concerned in this work with the problem of single mothers, their situation and experiences. What to do to a heroine with two clamps around her neck and at 33 you can't build a personal life. Who needs it? To nobody. And the children? No one, only her, she is a mother, a single parent who can neither betray nor abandon. Here is a typical image of a modern single mother.

The social problems of the family are also characteristic of Zulfiya Kuralba's prose, her books mainly reflect the life of an Uzbek woman; more precisely, about her tragic fate. The author in his works not only raises social problems, but also acts as a defender of women, striving, truthfully and very timidly; to show the reasons; for her: difficult situation.

Zulfiya Kuroloy, portraying internally mentally lonely women, tries to reveal to readers those questions that will interest and excite a woman at all periods of her life. These are issues such as family, happiness, true love, loneliness, self-identification, self-awareness, female subjectivity, and so on.

So in the story "Pain", the main character Fazilat, having given birth to seven girls in a row, hopes that at least the eighth child will be a boy. At the same time, she knew that she was ill, that she had a hernia in her spine, which ultimately led to the disability that is mentioned right at the beginning of the story. This attempt to sacrifice herself to her husband, to fulfill his desire to have a son, put an end not only to Fazilat's family life, as will be shown later in the story, when her husband Abdumumin takes another wife, but also destroyed her ability to be a good mother to her girls, since now she could not take care of them. She herself insists that her husband marry his mistress Zulhumor, but then suffers when she realizes that her husband is now with another woman. Through his heroine, Kuroloy kizi demonstrates that being a wife is not just fulfilling all the wishes of a man, being a wife is being a woman, that is, understanding that a woman has the whole house, taking care of the children, taking care of how the family will live with her help or when she is gone. Not being realized as a woman, Fazilat experiences not only physical, but also mental pain, since she could not become an ideal wife.

It is important to note that the mentality of the Uzbek people developed well-established stereotypes in society concerning women. She must be patient, uncomplaining, and play a supporting role in the family. So, in the story Kuroloy kizi ("Daughter-in-law"), the hero is going to get married for the second time. The reader sees the situation mostly through the eyes of her husband's mother – grandmother Muslim, this technique allows you to focus on the feelings of her daughter-in-law Holdor. Her husband's infidelities are unpleasant to Haldor, but she does not show feelings. Kuroloy kizi uses this writing technique to make the reader try to reconstruct the feelings of Holdor himself, because only in this way will the

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reader realize that it is her feelings, her emotional state, that are always neglected. This is another moral dilemma, which also does not have the right solution, here, as in Tokareva's story, everyone has "their own truth". A family without love and respect between father and mother will not be able to raise children capable of love and respect. Grandmother Muslim correctly thinks that since the son loves Oigul, and Oigul is rich, flatters the future mother-in-law, and Oigul is loved by the future husband, she will be an excellent acquisition for the family. But the feelings of Haldor's daughter-in-law are sacrificed in this case. And the only way out of such relationships, which are beginning to fall apart, as both writers show – is the self-realization of a woman. Perhaps self-realization as a mother of children, perhaps as a specialist, but not an attempt to sacrifice yourself to a man, his desires, since self-denial will not bring respect from a man. This idea is also well demonstrated in Kuroloy kizi's short story "Pain".

Often in her stories, Zulfiya Kuroloy kizi raises the problems of family relationships between men and women, emphasizing the obedience, trustfulness and patient behavior of female heroines, contrasting the treachery, indifference, betrayal and selfishness in the actions of male heroes.

It should be noted that the heroes of Zulfiya Kuroloy kizi's stories are mentally lonely. For her, the torments of young girls, women, and old women are equally significant: "Hunger, poverty, work for pennies, infidelity, incurable diseases, and the bereavement of children." But at the same time, it does not appear before the eyes of a small, intimidated and humiliated, loaded with unresolved problems.

The heroines of Tokareva and Zulfiya Kuroloy kizi face the same family problems, they raise acute social problems, demonstrate the problems of gender inequality in the family.

Thus, the story "Rainy Land" (2012) demonstrates the skill of penetrating deep into the female soul, the direct author's assessment is shown at all levels of the text. It is noteworthy that the author does not specify the name of the main character, thereby indicating her typicality. The plot of the story is as follows: a young woman by profession a musician, marries a promising young composer from a wealthy family of bankers. After the wedding, she realizes that she married a proud and unfeeling man, who, in her opinion, thought only about the numbers in the bank, and, of course, it is impossible to melt the unfeeling heart of the spouse. A young woman gives birth to disabled children, which leads to a break in the relationship between the spouses. Finally left alone with no means of support, the woman is engaged in trading in the market. The author focuses on acute emotional conflicts and disagreements, which are depicted by revealing the psychology of the heroine, her feelings, moods and thoughts, and suffering.

Although both writers do not directly appeal to the burning issue of the relationship between the sexes, but there is no doubt that in their works they condemn the gender inequality that has developed in society: when a man can create a new family even at an elderly age, the abandoned woman becomes unnecessary; the attractiveness for marriage is determined by the woman's youth, not her experience in family relations. And the abandoned wife always finds herself in the position of a victim, because she has lost the most important thing that could make up her family

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happiness – the time that she could spend on a person who would continue to love her even when her external attractiveness has passed.

The main attitude of the author is the desire for harmony, which should accompany a person in all directions of his life. It is this harmony, according to the writer, that makes a person's life full and conscious.

The study of research materials on the problem, the analysis of works of modern literature show the relevance of the problem in modern society. Family problems are of particular importance in modern conditions, which are characterized, among other things, by a conflict between the objective needs of society and the social conditions in which the family lives. In society, there is a constant understanding of the problems of the family at the level of the state and society.

It should be noted that with the development and complication of social life, at the turn of the XIX and XX centuries, at the time of the general crisis of culture, the signs of the crisis state of the family became obvious. The family is no longer the main way to include the younger generation in the cultural tradition.

The theme of the family is reflected in modern literature. Modern authors not without reason highlight the main problems of the family: the lack of mutual understanding between generations, the parents' passion for their career and insufficient attention to their own children, the problem of uncritical analysis of the state of family relationships, the lack of responsibility in family life, etc.

Naturalistic details, deep psychologism, reflections of the heroine vividly reveal the tragedy of the unfortunate woman. The author directly points to her strength-despite suffering, pain, poverty, hopelessness, the heroine continues to believe in love and a happy family future.

The authors do not praise their heroines to the skies for their weathered hands from menial work or for the cracked heels of their feet, do not exalt them for their loyalty to their spouse and family. Through their heroines, the authors directly postulate their author's position: “Woman, be aware of yourself, appreciate yourself, choose your true path!”

Method. This research is determined by a complex of methods of comparative-historical, structural-semantic, comparative-typological analysis, as well as the principles of hermeneutics (interpretation of texts) and methods of literary analysis of the text. The work also uses general scientific and literary methods, namely analytical, comparative, comparative, inductive and deductive.

The results obtained. Victoria Tokareva and Zulfiya Kuroilboy share a range of common themes, problems and attempts to uncover the inner springs of the characters' behavior, to reveal the relationship between the environment and the studied personality in various family aspects. Before us are just the brushstrokes of an epic picture of modern life. But these strokes are drawn with amazing precision, the details are thought out. The stories of these writers are characterized by an original view of the phenomenon depicted, any situation of family life. In this very routine there is an element of the universality of human existence and the fate of each person.

Conclusion. Having analyzed the works of women prose writers, we can say that they are talented, their works are interesting for the reader. She writes mainly

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about family, love, death, and betrayal, tells about the fate of different people, shows the real world, and seeks answers to the most pressing and complex questions of life.

Each work of art that is in this part is considered a specific verdict for the era and place, that is, for the specific life to which it relates, a complete description of the images and their actions helps us to form our views about the person in full. In their works, Victoria Tokareva and Zulfiya Kuroloy kizi create an artistic world that they express, as well as mediated auto-conception (V.V. Tokarev), and the direct (Z. Kuroloy kizi). The features of their prose are studies of the socio-psychological and moral coordinates of modern life: detachment from topical political passions, attentiveness to the depths of the private life of a modern person. Their prose is marked by the search for universal models of national existence. It traces the author's desire to establish the moral and spiritual folk experience in contrast to the fragmented and disharmonious nature of modern life. The soul of a particular, "small" person for "women's prose" is no less complex and mysterious than the global cataclysms of the era. The range of general issues solved by "women's prose" is the problem of family and family values, the relationship between a person and the world around him, the mechanisms of attitude and vulgarization or, on the contrary, the preservation of morality, which gives answers and is an important link in the process of forming the right family attitudes and values. It is modern literature that can be an important link in the process of forming the right family attitudes and values.

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PECULIARITIES OF MODERN UZBEK CHILDREN'S LITERATURE (ON THE EXAMPLE OF KHUDOIBERDI TOKHTABOYEV'S WORKS)

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Abstract:

Introduction. In the Uzbek children's literature of the period of independence, the influence of national pedagogy, oral folk art is traced, which leads to the strengthening of the national color in the works, the awareness of folk wisdom, the upbringing of positive qualities, the enrichment of the speech of children with national concepts and terms. The coverage of spiritual and educational problems of the socio-political environment with the help of human emotions and experiences is observed in the works of Uzbek fiction.

Research methods. In order to create fiction, it is necessary to study the child's psyche in depth. In the literature of any nation, knowledge of psychology, understanding it and conveying it to the reader through unique words plays a key role. As a result a large part of child psychology is conveyed to younger readers through fiction. A great feature of children's literature is that it is inextricably linked to the age, history and social environment of the reader.

Results and discussions. The aspects that indicate that Uzbek prose for children in the years of independence is freed from various clichés, schematism, and in the process of character formation, a realistic depiction against the background of life events begins to prevail. Khudoiberdi Tokhtaboyev's stories, intended for children of different ages, are a vivid reflection of the processes of renewal in Uzbek children's prose, the search for writers in the field of form and content. It should be especially noted that the freedom of creativity in the years of independence gave ample opportunities for artistic and aesthetic search in literature, including children's literature. Rapid changes and innovations in public life are reflected in Uzbek children's literature.

Conclusion. The main thing in a children's book is, in the opinion of many editors, scholars and writers, an attractive form for the child. The educational component should be, of course, ethics, as in other literatures, but without taking a dominant position. First, the purpose of such literature is to arouse any associations in the child, to fill his mind with vivid images, to consciously form attitudes to positive and negative characters and actions, to give a set of templates, to guide the child to the actions and decisions of book heroes, a similar life situation; develop imagination with an engaging plot, enrich vocabulary, and ultimately evoke a love for serious, more philosophical literature for adults.

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Keywords: *uzbek children's literature, psychologism, Khudoiberdi Tokhtaboyev's stories, fantasy genre, freedom of creativity, humor, educational component.*

Introduction. The first President of the Republic of Uzbekistan has repeatedly emphasized the need for special attention to the development of children's literature, which is of extremely great importance, saying that the formation of a free-thinking personality and reading culture begins from childhood [1]. From these positions, it is important to study artistic and aesthetic values and the educational value of children's literature.

In the Uzbek children's literature of the period of independence, the influence of national pedagogy, oral folk art is traced, which leads to the strengthening of the national color in the works, the awareness of folk wisdom, the upbringing of positive qualities, the enrichment of the speech of children with national concepts and terms. Thus, K. Yuldoshev writes: "Today's literature does not oblige itself to show people the way, does not lecture the reader, does not pretend to be a teacher. It awakens the reader's attitude with the subtlety and grace of the description, the unexpectedness of the expressions. It should be noted that the beauty of the literature of independence is not outside, but in the depths of the text." [2, p. 21].

One of the most significant part in children's literature is child psychology. Having been inimitable, candid and beautiful peculiarity of literature, psychology disclose not only nature of people, but also their inner world. Psychological procedures help form and develop in children emotional, educational, spiritual conditions, also develop different kinds of activities such as working, learning, playing various games, reading books, and psychological attributes. In the Uzbek fiction, for instance, can be remarked educational and mental issues happening in the socio-political environment by means of emotions and experience of a person. Yusuf Khos Khoji and Alisher Navoi are considered to be great writers of Uzbek literature, who portrayed psychology of humans in their works first. Under the concept Children's psychology is understood analysis of general and specific characteristics developing psychologically, influence of identical processes at different ages, laws, driving forces. For this reason, the conception Children's psychology can be replaced with the Youth psychology. Indeed, general psychology is the source for developing children's psychology, in this way, there is used some investigation techniques. But, the usage of them has their own features. The main research can be described as transverse or longitudinal while exploring small and youthful individual characteristics of children. For the first case, identical mental procedures is executed at the same time with different ages of children. And for the second case, the spiritual traits were taken individually and investigated for several years.

With that one examine the main direction for developing psychology of children and it can be noted that child psychology is the vital factor in children education and upbringing. Awareness of it gives significant help not only in literature, but also in nature of children and their upbringing. There is a necessity to follow some principles and rules for explorers and psychologists while investigating psychology of a child. The principle genuineness, which gives the explanation to the origin of new

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peculiarities in the brain of a child, for a complete concept, every detail should be taken into consideration including incidents and conditions which insure the detection of each attribute. For instance, if there is a problem with a child who is not involved in class and who is interrupted with looking at one of the class-fellows, certainly, the issue should be resolved. It is necessary to find out the reason of it, by what exactly he was attracted by his classmate: maybe he was seeing his clothes which he liked or it can be torn, or may be just , he was bored and it is the essence of child psychology.

Method. Creating fiction requires the thorough study of the child psychology. One of the representatives of English literature, John Locke claimed: “*Long discourses and philosophical readings, at best, amaze and confound, but do not instruct children. When I say, therefore, that they must be treated as rational creatures, I mean that you must make them sensible, by the mildness of your carriage, and in the composure even on the correction of them, that what you do is reasonable in you, and useful and necessary for them; and that is not out of capriccio, passion or fancy, that you command or forbid them anything*”. [3. Sec. 81]

John Locke is considered one of the great contributors of English literature for children. Learning psychology, the way of understanding and explaining it to the reader with distinctive words is appeared to be an important factor in each nation’s literature. Therefore, majority of child psychology is transmitted to little readers through fiction. It should be noted that one of the distinguishing peculiarities is that children’s literature has intricate connection to the history, age and social condition of the reader. For instance, knowing the children’s age, we can observe the showpieces for 4-5 years children, including colorful covers and pictures of the books, with the help of which they comprehend the meaning of the work. While, for older ones, it will be more interesting to read proverbs and sayings, poetry, riddles.

Having been inherent part of general literature, children’s literature has its own features. For this reason, children’s literature is excelled at its eccentricity and artistry which is much attracted by children and which, of course, equal with their psychology.

Children’s literature has such functional styles as moral, educational, recreational works. Moreover, in general literature, children’s literature is the art of speech. The Russian writer, A.M. Gorkiy claimed that the main intention of literature of any nation “sovereign” children’s literature. Despite the fact that both have the same objectives, principles and artistic techniques, children’s literature has its own features, defined by the reader’s learning tasks and his age. As a result, considering general distinctive features, it is understandable that the representatives of children’s literature are prominent writers, poets, teachers and critics that describe the specificity of literature for children as art of world. So that they affirmed that literature for children is not a didactic tool but an incredible art.

In accordance with the words of Russian critic V.G. Belinskiy, children’s literature is considered and excelled as “true art of creation”, which says to be the writer of children’s works and be the part of art. This conception makes significant objectives clear which should be carried out in society. While a reading such works of art, unusual type of emotion appear. And it is remarkably that children feel

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pleasure of reading not less than adults. Thereby, literature for children is very peculiar, as nearly 60 % of it is about literature.

Results. Literary stories are composed in such a way that it meets all the requirement of children including their interests, psychology, worldwide and age. The representatives of Uzbek literature who have written and described in their works child psychology are Khudoiberdi Tukhtaboyev, Anvar Obidjon, Yakubjon Shukurov, Abdusaid Kochimov, Hakim Nazir, Safar Barnoyev, Turgunboy Goipov, Ergash Raimov, Farkhod Musajon, Nodir Nazarov, Sabir Yunusov, Oqiljon Husanov, Mahmud Murodov and others.

It is noted that in English literature for children, the direction fantasy is excelled than other genres. There is a genre called fantasy that happens in the world of magic differing from our real world in which we live. It is the world that has own rules and laws using simple thinking and logic and the laws of nature. There cannot be found any scientific explanation for these laws which we see in the genre of fantasy. Therefore, this genre of literature is varied from all other genres that fantasy is away from real word and its problems, falling into absolutely different world.

Throughout the history of development fantasy genre, there are formed many other sub-genres, which are considered to be an approach to literature for children: 1) characters in fantasy genre have extraordinary supernatural power; 2) Epic fantasy; 3)Gothic fantasy (black, scary); 4)Funny fantasy; 5)Fantasy with the involvement of animals and toys.

The dimensions which assert exemption of Uzbek prose in the years when was declared the independence from different schematism, cliches and formation of characters, realistic representation against backdrop of life events starts to predominate. Uzbek writer's stories, of Khudoiberdi Tokhtaboyev, dedicated to both children and older ones, which are a great repulse of courses of renovation in Uzbek prose for children, the study for authors in the point of content and form. It should not be stayed unnoticed that liberty in using creativity in the years of independence gave a great chance for making artistical and aesthetical search in literature , and also children's literature. Deciduous modification and newness in public life are demonstrated in Uzbek literature for children.

Discussion. Being the bright member of fantasy genre in Uzbek, Khudoiberdi Tokhtaboyev, induces that if all the nation is unified as one whole in going out in the fight against swindlers, predators, and if they take everything under control, the battalions Odil will be destroyed. Vivid examples of novels to this is "Riding the Yellow Giant" and "Death of the Yellow Giant", written in playful manner, and which is accompanied by simplicity. In his works the character of protagonist is obvious.

In children's literature, one of the most exciting genres is considered the science fiction-adventure. This genre brings a huge effect to the child psychology, it motivates children to study, read, explore, and help to teach active people of society. In the midpoint of the novel "The Golden Head of the Avengers" is the protagonist's destiny - historical personage, the revenger of people, Namaz. However, occasionally he informed about his life that helps to comprehend his character to the reader. Prayer not only matures physically, but also intellectually. He is displayed as spiteful,

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unafraid, adventurous and honorable character for the truth. He collected such men like he is and urged them to struggle against repressors. Namaz was general favourite because of his sincerity, courage, his relationship with orphans, justice, and that he was compared to Gorogly: “Goroglybek is embodied in the face of Namaz. The courage of Namaz will live forever in the hearts of the people”. The work “Sir ochildi” (“Mystery revealed”) of Khudoiberdi Tokhtaboyev is a short story about Omonboy and Davronboy brothers who brought gas to their village. Appearance of such works as “Shirin qovunlar mamlakatida yoki sehrgarlar jangi” (“In the land of sweet melons or a war of wizards”), “Besh bolali yigitcha” (A boy with five children), “Jannati odamlar” (“Paradise People”), “Mungli ko’zlar” (“Sad eyes”) is considered great progress of Uzbek literature for children. The writer is often in examination to produce more advanced works for children.

The novel “Riding the Yellow Giant” is one of famous his works, in which the main character Hoshimjon, inspired by the wonderful magic hat, started to probe it while he was at school. And with the help of this hat, began to improve his marks. But because of hastiness, he was disclosed as he was deceiving copying from others. All the teachers reviled him, and claimed that not having education and good marks it is impossible to have a profession. They asserted “If you don’t study, you can’t be even a zoo technician, you can’t be even a herdsman.” But, being sure in his magic hat, Hoshimjon rigidly closed the door and left school.

It becomes evidently that the novel “Riding the Yellow Giant” and continuation “The Death of the Yellow Giant” is one of the masters of Uzbek literature, and it is interesting and popular not only for children, but also adults. In this novel, Khudoiberdi Tokhtaboyev instructs children demonstrating the outcome of ignorance. This work is on a literary scale and is considered the best novel of fiction-adventure written not only for Uzbek children, but also in world literature.

The way of how Hoshimjon meets adventures and the courage got by his magic hat is demonstrated very interesting and exciting. Our hero going into neglected house, finds there a hat from white wool which appears to be magic. Then at home he fits his new hat. When he finds out first about magical power of a hat, he hatches up to reveal the aunt of soothsayer in the village. One class-fellow convince Mirabid’s master to regret deceiving his mother, and the soothsayer provokes people by altering tablets in the bags. Then he departs school in his village. Initially, everything seems perfect with a magic hat, having a good time and amusing lazy people. He punishes them looking their affairs. With that hat he became mad, a bummer, but indeed he is kind and open-hearted. He always tries to become good and kind. He was right somehow, but dropped due to his rawness and ignorance. After the emergence of magic hat, he was lost in his fantasies that now he would not need any knowledge, that in any time he could get something with the help of magic cap. Based on this, we can understand that everything will collapse, no matter what profession one chooses, or what kind of business one do. After the reading the whole novel “Riding the Yellow Giant” and “Death of the Yellow Giant”, all the reasons will be clear why the main hero, Hoshimjon, because of what he did not succeed in anything, despite the fact that he tried different professions.

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Constant press, good atmosphere in the editorial office, assiduous work and reading, getting the knowledge, self-education and self-improvement became the most significant reasons of encouraging Khudoiberdi Tokhtaboyev as a result creating great works and seeing the formation of his talent, giving his stories incredible radiance and color. As many people live on earth, as many characters there are. Some people think that they donated a lot for people, but in reality these people can be very dangerous. Some, doing something good or bad, themselves do not understand and realize what they see and do. There are those who give promises to everyone they meet, but immediately forget about them, while thinking that they are absolutely right and try to prove their own at all costs.

The next narrative is devoted to such people, it is “Dear, say your condition” (“Jonginam, shartingni ayt”). Having worked as a feuilletonist for a long time, Khudoiberdi Tokhtaboyev well explored soulful agonies and griefs. He observed people and studied their personalities and characters in order to find to whom such complaints belong to. And he became the author of many feuilletons about fallen people, who were voracious for their wealth and even the world. On the strength of it, the work “Riding the Yellow Giant” and its continuation “The Death of the Yellow Giant” established as a proof to this. We know that there are little Uzbek comic stories, not many authors write on this genre much time after publishing the works “The Naughty Child” (“Shum bola”) and “The Resurrected Dead” (“Tirilgan murda”). The next several years, Khudoiberdi Tokhtaboyev went on following the principles of Gafur G’ulom and Abdulla Qodiriy. Writing novels for children, Khudoiberdi Tokhtaboyev try to think as his readers; also he says “What you say to a six-year-old should definitely be different from what you say to a fourteen-year-old.” It is considered one of causes why the authors who write for children are exciting, instructive and appealing. Khudoiberdi Tokhtaboyev’s story “The Magic Hat” is about life of children which became popular among children and well-received by readers.

This novel “Riding the Yellow Giant” has very interesting plot. The main hero and narrator of that work is one person, Hoshimjon, who meets in the way of his life many adventures, and all the stories are narrated in his child’s language. Showing the life of Hoshimjon, the author tells about his life events, his reflection, his oddity. There is one fact that while reading about Hoshimjon we can notice some qualities of Khoja Nasriddin. Children who are very passive, every time looking for an easy way instead of doing something well and achieve success and being lost notwithstanding living in time when everything is available, when all the chances are given to people in order they discovery and learn science, go towards own dreams and do not sit back, all these qualities we can see Hoshimjon, and by the way which are laughed at by readers. Hoshimjon was born in the family of peasants, whose entertainment ruined the world. He sure that he can make all his grandiose plans come true in an easy way without getting the knowledge and hard work. He thinks that it is not necessary to learn and work hard in order to achieve many things and live in prestige. Our hero, Hoshimjon, who is uncompromising in his point of view, begins to look for that magic hat as in fairy tale told by his grandmother. He was searching for a long time, until he found a neglected house which promised to do everything what he

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asks. After this Hoshimjon imagine himself almighty and thinks that now he can fulfill his any dream.

The school director, who gave up to take additional subjects from the curriculum, managed to become a famous person. Then he starts to travel with a magic hat after which interesting adventures begin, which a magic hat cannot prevent. Given by this magic hat opportunities always bring to bad results. Hoshimjon tries many professions such as artist in the puppet theatre, agronomist in the farm, engineer, as a poet, and as a traveler, deciding to travel all over the world. But his negatives sides that are drawback of experience and knowledge lead all his tries to failure. It does not matter what he does, or where he is, still he will be lost finally. For instance, after he tries to be an agronomist and engineer, he was involved in committing crime, from the theatre he was ejected while he decided to become an artist. He wants everything without studying, working on himself. The author tries to show Hoshimjon's image considering all the aspects. His characteristic can be described as child's joy, slander, courage, pride, avoidance of sadness, mental alertness, innocence, and simplicity.

After reading the novel, you will be aware of all the new adventures of Hoshimjon, the magic hat will be freed, and it will demonstrate incredible divinations, with the help pf which Hoshimjon will reveal slanderers, swindlers and thieves. Then he decides to become a manager, be a person who will help people, and who will be bothered to get a profession. At the beginning there will be a barber. He says "You know, if I make a commitment to a job, I have a habit of not letting it go until I finish it. I will achieve my goal even if it hurts my soul." [4. p. 225]. Then Hoshimjon goes to the police academy and continued to work as a police officer after graduating. This is the central part of of the novel because the adventures of Hoshimjon begin in this part of the book. It is clear the representative of goodness and kindness in the novel is the police colonel Salimjon and his assistant Hoshimjon, and on the contrary evil hero is the battle of Odil, there is a ruthless fight among them. But, fortunately, Righteous is very tricky there. He burdens Salimjon with a great number of bargains, conflagrate his house, took a gun, and make him to commit a crime. The Righteous battalion and his companion who participated in bringing harm to people and their lives, will be legally lost, and justice , truth and everything good will surpass.

It should be mentioned that another distinctive feature of literature for children is saturation of action. Therefore, the main requirement for children's literature make it necessary to use agility, humor, curiosity and imagination.

In Eastern literature, works classified under such names as "pandnoma", "mav`izatnoma", "nasihatnoma", "ethics books" are the first examples of children's literature. In the 50s and 60s, Gafur Ghulam's "Shum bola", Oybek's "Bolalik", Abdulla Qahhor's "Tales from the past", Nazir Safarov's "Korgankechirganlarim" became a worthy contribution to the development of prose children's literature. Khudoiberdi Tokhtaboyev's "Magic Hat", "Riding the Yellow Giant", "Death of the Yellow Giant" were also among the best works. They have been translated into many foreign languages. Hakim Nazir's short stories "Sunless Lightning" ("Sunmas chaqmoqlar"), "Burning River" ("Yonar daryo"), "Little" ("Kichkintoy") and

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"Falcon's Wings" ("Lochin qanotlari") were notable for their coverage of current issues and the uniqueness of the artistic image.

In children's literature, along with fiction, enlightenment also plays a leading role. Because examples of children's literature serve to educate young people in the spirit of human qualities. The principles of development of children's literature of all periods are reflected, first of all, in enlightenment and education. However, as children's literature develops, so does its desire to acquire elements of pure art and its interaction with the principles of universal literary development. In the early 1930s, Uzbek children's literature was dominated by more enlightenment ideas, in the 1930s, the principles of realistic literature prevailed in children's literature, and in the 50s-60s, elements of adventure fiction became more prevalent in children's literature. The rise of psychologism in children's literature in the 1980s has a tendency to portray the young protagonist not as a child, but as a person who is rapidly entering life and has his or her own views. [6.p.1]

Conclusion. Thus, the main thing in a children's book is, in the opinion of many editors, scholars and writers, an attractive form for the child. The educational component should be, of course, ethics, as in other literatures, but without taking a dominant position. First, the purpose of such literature is to arouse any associations in the child, to fill his mind with vivid images, to consciously form attitudes to positive and negative characters and actions, to give a set of templates, to guide the child to the actions and decisions of book heroes, a similar life situation; develop imagination with an engaging plot, enrich vocabulary, and ultimately evoke a love for serious, more philosophical literature for adults. [7. p. 361]

The main and direct object of reflection and reproduction is human psychology, which performs the function of a specific internal value, and psychology is the development of methods and forms of its integration and disclosure (psychological analysis) in a specific and purposeful way. "Researchers have suggested that author, reader, and protagonist psychology are often understood and distinguished as 'psychology ... the study of the spiritual lives of protagonists in deep contradictions.'" The complexity of the categorical definition is linked to the formal and meaningful qualities of psychology. And if the vast majority of literary critics (including A.I. Pavlovsky, F.M. Khatipov, A.B. Esin) saw in it a way of artistic depiction of the inner world of the protagonists, then when trying to determine its place in the modern theoretical system difficulties arose in literary concepts and in the multilevel system of the work.

Children's literature is an integral part of general literature, it has its own characteristics, is focused on the interests of reader-children and is therefore distinguished by its artistic originality, which corresponds to the psychology of children. Functional types of children's literature include educational, cognitive, moral, and entertainment works. Children's literature is word art as part of general literature.

Today it is viewed not as a means of education and propaganda, but as an artistic and aesthetic phenomenon. Writers are freed from the obligation to bring to the minds of people a certain ideology and to make "literary orders." Freedom of

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creativity is becoming a leading factor in the manifestation of the artistic and aesthetic foundations of the formation of children's literature.

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INTERPRETATION OF STYLISTIC DEVICES AND METHODS IN "THE HOBBIT"

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Abstract:

Background. *The origin, popularity and importance of high fiction in English literature are directly linked to Tolkien's work. Tolkien's novels were the reasons for the critical rise of English fiction to some extent. His "Hobbit" achieved great success at that time and it was the most popular work among readers. When L. Baum created examples of the fantasy genre, detailed historical events, settings and landscapes were considered as the part of the such genre. On the contrary, Tolkien, refined and elevated these concepts. Tolkien set out to associate the roots of his ideas, which embodied location and time, in the field of fiction.*

Methods. *In this article there have been drawn some views related to the analysis of stylistic devices in the novel of "Hobbit". The functions of the devices in terms of depicting characters are discussed with examples in this paper.*

Results. *The Hobbit is Tolkien's unique work which is rich in stylistic devices as well as methods. The author has used a unique style in creating this fascinating novel that has captured the hearts and minds of many fans. He first comments on his heroes, points out their shortcomings and uses satire. The characters then conclude by concealing their good deeds and behavioral traits and realize their mistakes by the end of the work. Tolkien's "The Hobbit" or "The Going and Returning" is a prelude to "The Lord of the Rings" trilogy by John Ronald Royal Tolkien, an English writer, linguist, and translator. The book is an introductory epic to a unique ring of infinite dominance, which was later introduced by Tolkien.*

It was the fairy tale "The Hobbit" or "Going Back" that inspired Tolkien to enter literature. Previously, the book was intended for family reading and Tolkien would tell his children a story about the Hobbits. By accidental publication, The Hobbit Bilbo Beggins adventure story unexpectedly became popular among readers of all ages. The book became so popular that even young readers demanded more books about "The Hobbit". The writer then proceeded to write the rest of the story. However, the new book changed the children's story and became a legend about the struggle between real evil and good. This was Tolkien's masterpiece, "The Lord of the Rings". The author spent the rest of his life to the interest in the mythical legends of his time. While many other writers have worked in the fantasy genre before him, most book lovers regard Tolkien to be "the father of modern fantasy literature".

Discussion. *Stylistics is a part of linguistics which studies the interpretation of the texts of all types. Also, it studies various stylistic devices that increase the expressivity and emotion of the characters in literary works. The functions of stylistic devices are various. Some of them make the content, the speech of the heroes vivid,*

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intriguing, understandable and emotional. They also help readers to comprehend hidden meaning of the work.

Conclusion. *In “The Hobbit” the stylistic means, in turn, develop the chances of the language of the work, that is, the boundaries of the expressive, connotative, aesthetic, figurative features of the work. Diverse functional styles have expanded the artistic allure of the novel, enriched it with different terms and played an important role in making it quieter and better delivered to the reader.*

Keywords: *stylistics, functional stylistics, literary work, metaphor, metonymy, personification, alliteration.*

Introduction. Tolkien's fiction has been a cornerstone of the work of many writers and has been a huge success. S. Lewis's “Chronicles of Narnia”, Marian Peck's “Gormenghast” trilogy, and Ursula K. Le Guin's “Earth sea” have been hugely successful and have played a major role in stirring up the ocean of modern fiction. Tolkien's fiction is one of the most successful works in English literature. Inspired by Tolkien's work, he served as an important factor in the creation of several fiction works in English literature. Lee Carter Ballasting's Fantasy series for adults is the number one book to introduce new fiction to students. The magazine mainly published the works of William Maurice, Lord Dunsany, George MacDonald, Hop Mires and Evangelina Wharton. Although there are many popular works of fiction in English literature, The Sword of Shankara was not popular until 1977. The book was listed as a bestseller in the New York Times. Popular science fiction novels date back to the late 1970s and early 1980s, and during these years the most popular works of fiction in literature were created, including Stephen Donaldson's 1977 novel “Lord Foul's Bane” and John Crowley's 1981 novel “Little Leaf” Raymond Fiesta's “Magician”, Robert Holdstock's “Mythago Wood” in 1984 and Glen Cook's “Black Company” are some of Tolkien's most famous works of English literature.

The most popular science fiction films of the 1990s were Robert Jordan's “Wheel of Time”, Tad William's “Memory, Sorrow and Thorn” and George Martin's “A Song of Ice and Fire”. In short, John Tolkien is a versatile artist with his own style. The study and analysis of his work allows for a lot of studies.

In Tolkien's novels we can read about the most wonderful, magical, imaginative, beautiful places and these places are very familiar to his fans, and for them it is a huge world. The problems and confusions or inner feelings that afflict his characters are very realistic. We can see from his words that Tolkien's wartime and post-war novels were embellished with everyday details that stirred John Bowen's inner feelings: “He is not considered an expert in his profession.” Such influential ideas prove that John Tolkien was a very strong writer. He is an artist of his profession, who clearly describes the problem of the period, the general situation and circumstances of a particular time, focuses on human dreams, hopes and destinies, and can stir up the feelings of the reader and he is also a good psychologist. This is because, in certain situations, in order to influence a person's inner feelings, a strong creativity is needed to make the reader happy with his protagonist, to laugh with him, to feel sorry for him in difficult moments, and even to cry, the ability to select words that have a strong impact and psychological knowledge are required. The author's

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pre-war novels express his strong and mature style. We all know that the word is the main weapon in literature. The skill of every writer and creator is measured by the power of the word in the work he or she creates. In fiction, every artist seeks to penetrate the heart of the reader with the power of the word in the process of creating his work. With a single word, a skilled writer can find his way into the heart of a reader and shake his heart. Tolkien, one of the brightest figures in English literature, also penetrated the heart of the reader with his word choice skills in his works. Of course, every writer seeks to use verses, artistic styles, and various stylistic devices that draw attention to and connect him with the world to make his work more effective as well as emotional. The soul feels its diversity, richness and further beautification of the psyche. Therefore, when we evaluate the creativity of each artist taking into consideration the works he has created and the selected words in the work, through such works the artist will live forever in the hearts of our readers with such works.

Materials and methods. It is known that a particular word can be utilized in both denotative, figurative connotations. To make use of the words in a figurative sense, we choose lexical-stylistic devices, that are phonetic, morphological, syntactic and word-forming affixes that are necessary to emotionally or logically reinforce speech. There are 4 types of lexical and stylistic devices:

- 1) Phonetic means of expression
- 2) Means of lexical expression
- 3) Means of syntactic expression
- 4) Means of lexico-syntactical expression

1. Phonetic expressions include tone, emphatic stress and so on. In fiction, furthermore, there is the usage of alternating sounds to ensure expression and tone. This type of expression focuses not on the structure along with the content of speech, but on its phonetic effect, the melody of sounds. As a result, the whole utterance or a particular phrase creates a phonetic harmony. But not a single word gives a melody.

Types of phonetic expression include onomatopoeia, alliteration, analogy, rhyme, rhythm. Onomatopoeia is a process in which various words and a number of sounds are utilized to imitate a natural sound. For instance: the sound of a river, an engine, a bell. Words are often used in prose. O there are several types of onomatopoeia:

1. Sounds of movement
2. The sounds people make when they talk to each other
3. sound of animals and birds
4. The sound of things made of metal
5. The sound of natural phenomena: squeaking, humming, howling.

Alliteration as stylistic device creates additional musical melody in the context. Its essence is the repeating of every word in an utterance that begins with the same sounds. Alliteration, like other vocal instruments, tones the main content of a sentence, attracts the reader's attentiveness to some extent and enhances the emotional impact of the text. Being separated from sentence, alliteration has no meaning and its function is to create a sound image.

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Analogy (later referred to as assonance) is also one form of the devices utilized mostly in poetry to increase melody and to ensure the harmony of sounds. Assonance is formed by the repeating the same vowel letters in several words, mainly accented syllables.

For instance: Render me freedom or render me death

2. When words describing lexical patterns include both primary and secondary meanings, the effectiveness of the text increases. A single word is adequate to make it effective.

A metaphor means transferring the name of an object to another one in terms of a definite similarity between them. The similarities between things and events can take many forms:

- Formal similarity between two items. Such as, the human ear and the cauldron ear;
- Similarities in the location of two things. E.g. the tail of dog and plane.
- Various features of objects can be chosen as a basis for similarities.

The word synecdoche comes from the Greek language (synecdoche), meaning to represent the whole through the part through the whole. The synecdoche method is also based on the relation between items. It can therefore be considered as a form of metonymy, but in this case the whole part relation is always evident. Another method of transferring is called functional transfer. In some literature, it is also referred to as a shift in the meaning of duty. The essence of this method is that the meaning is transferred in terms of functional similarity between the two gadgets.

Istiora (later mentioned as metaphor) is a way of depicting two things based on certain random signs, the resemblance of these signs. Metaphor is a method based on the connection between basic lexical logic and metaphorical textual meanings. Due to the level of sensitivity, metaphors have two groups: metaphor in language as well as speech, in other terms, obsolete and disappearing ones.

Metonymy is a relationship between two kinds of lexical meanings. It is connected the emergence of clear relationships between things, this means things — events according to their closeness to each other, the name of one item is transferred to another one.

Irony is a stylistic device in which the relation between basic logical and textual meanings is connected with contradictions. These two meanings are mutually exclusive. Irony should not be replaced by humor or sarcasm. Humor is always funny and mental situation. Movies don't need to be funny. The main task of the film is to create a distinct attitude towards what is already known and what is happening, because what is funny is the result of unreasonable expectations, some clash of both positive and negative things. Irony is sometimes expressed through morphological forms: must be delightful to find oneself in a foreign country without a penny in one's pocket.

An epithet is a stylistic method connected with the relationship of two lexical meanings, i.e., basic-logical and figurative meanings. An epithet is a means of depiction based on a person, thing, event, or reality that is distinguished by a particular sign, feature, quality, that is how they perceive the person, thing or reality that they describe in the form of attributive words or phrases, describes a similar

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detail. The epithet always has an emotional meaning or emotional color: gooseberry eyes, waiting silence. To understand the difference between an epithet and an attribute, we analyze the following phrases: “iron gate and iron will. In the first case, the word “iron” logically describes the word “gate”. In the second case, “iron” serves as an epithet. Epithets are semantically divided into associated and unassociated epithets. The connected epithets describe the features and qualities of this very thing. Attributive parts of unrelated epithets describe properties that are not specific to them when describing an object or event.

In this way, new and unexpected phrases are formed, which captivate the reader with their brightness, sharpness and organization. This kind of epithets include: yellow world, gut jokes.

Oxymoron is a device that arises from the relationship between the basic logical and emotional meaning. Oxymoron means an attributive unit. In this unit, the meaning of the determiner is either logical or excludes the meaning of the determinant. The parts of such an attributive unit are compulsorily united, and the superiority of the tradition of distancing themselves from each other is vivid. Oxymoron, like other stylistic methods, is one type of artistic movement in the expression of things, events and realities, in which it has a strong imagery, the ability to create opposite meanings. Oxymoron is rarely chosen in literary methods, but this does not diminish the effect of oxymoron. In oxymoron, the primary logical meaning of the determiner is removed by the emotional one.

1. *...some of them pleasantly shocked...*
2. *It was with awfully good. Cruel kindness*

Antomation is a phenomenon based on the fact that famous names are used in the sense of related nouns and conversely, that related nouns are used in the sense of famous names. Antomasy is a type of metonymy because it reflects a character or trait of a person.

1. *Now let me introduce you — that’s Mr. What’s-his-name, you remember him, don’t you? That’s the Major, and there’s Mr. What-d’you-call-him, and that’s an American.*

Exaggeration is an artistic means of exaggerating, and in terms of its possibilities, it is dubious and completely unthinkable. We should not confuse the expression of the peoples` emotional state with a simple exaggeration. The rhetoric in speech writers is based on the usage of concepts that describe what a person needs.

My grandmother is thousand a years old

The means of syntactic expression pay great attention to the structure of the utterance. The utilization of each syntactic tool changes the place of the words in an utterance, the using of which gives additional emotional meaning. Syntactic means of expression include rhetorical interrogation, inversion, disjunctive structures, ellipses, repetitions, parallel devices, chiasm, enumeration, asyndeton and multiple conjunctions.

Separated structures are formed by separating the secondary part of speech. This separation is indicated by an accent or a comma. Grammatically, the secondary part of speech is connected to the main part. Thus, there is a conflict between the content of the sentence and the general content. Under the influence of these devices,

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the secondary parts of speech are separated from the main parts in terms of the usual syntactic connections. According to Professor I.R. Galperin such structures bring the written and oral forms of speech closer together. Separated structures are close to inversion and always break the linkage in a sentence, highlighting individual parts of a sentence. In this kind of structure, different parts of speech may be isolated:

Yesterday, at noon, at the height of the midday, the accident happened.

The main role of this kind of stylistic device is to give a special emphasis to that particular part.

This accident effected me badly. I felt so afraid.(since o far I haven` t had such kind of evidence) of the whole situation.

Multi-linking is repeating a word in an utterance in a form of linker or linker in front of the same components in a sentence to give extra meaning and color to the statement in addition to the major content. Multiple conjunctions are always associated with the stress on cohesive parts of speech and are utilized to connect or separate grammatical forms. It is clear that many stylistic devices are combined with numbers. The sequence of conjunctions and reveals coherence in speech. From time to time, the rhythm which comes from multiple connections results in the poetic division of the connectors and leads to an exchange of unstressed and stressed syllables. Multiple conjunctions are also utilized to depict the sequence of actions.

Lexico-syntactic way of depiction are emotional reinforcement, in which the implicit meaning occurs between several words in addition to the whole sentence. Lexico-syntactic means of expression include analogy, periphrasis, antithesis, litota, culmination.

Simile – the essence of this stylistic method comes from its name. Two concepts related to different parts of an event are compared to each other in terms of some feature. Such analogies also use suffixes and sometimes lexical devices. The principal feature of simile is the condition that any of the characteristics of two things are similar or compatible, even if the other features do not match. As a stylistic method, analogy brings items which are very far apart and close to each other. This helps to reveal qualities and features in items that are not noticeable at first glance, leading to a new focus on what is being contrasted. There is also the view that analogy is a closed analogy. In this case, several analogies are utilized to depict something, a situation, or an action.

Periphrasis is a stylistic way of describing something or an event in relation to an existing word as a synonymous phrase, not by its name, but by its main features and characteristics. Periphrases are divided into original and traditional forms. Even if it goes beyond this text, the paraphrases that we understand are traditional. Periphrasis is a special form of speech in which a picture of a relationship is expressed in the form of a phrase, that is in another way that exists. A paraphrase can be the name of something or an event that contains a free phrase or an entire sentence. Periphrasis can also be traditional. Traditional paraphrases are based on certain properties that are relevant to an object or event.

1. Gargantuan soldier named Dahoud picked Ploy by the head and scrutinized this convulsion of dungarees and despair whose feet thrashed a yard above the deck.

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The antithesis compares a concept with a logically contradictory concept in order to understand its opposite nature. As a result, the evidence for objective existence differs in general features. If the features result in complete contradiction, they are expressed utilizing lexical antonyms:

They are young, intimate, as the flowers.

In this poem, the words young and foreword are lexical antonyms, flowers-tree and dying-to be are textual antonyms. Antithesis must be distinguished from contrast as contrast is specific to literature and is often expressed in a story or novel, while antithesis is a linguistic method, often utilized in one or two sentences and chapters. Many phraseological in a language are formed utilizing antonyms that are not regarded antitheses: low-high, near-long, young-old, big-small. These phrases, along with textual antonyms, only help to form an antithesis. The antithesis is to create a rhythm, to compare, to combine parts of a sentence and in some cases to separate them according to the parallel position of the utterances.

1. With my parents we had a large house and a small garden in my childhood.

Litotes is a method of depicting things in fiction by diminishing and debilitating the positive effect of an event and concept. For instance, instead of saying, "He's smart," "He's not stupid" can be used. The role of this synonymous means of expression is to weaken a sentence with the negative pronoun "not". Instead of saying, "She didn't look bad," you could say, "She looked good." As mentioned, litotes is a way to confirm a positive sign. However, sometimes it contains words which express concepts which can give negative connotations. Because in order to convey a positive sign with the help of negation, you need to deny the negative sign. litotes has two meanings at the same time: true negation and transitive positive meanings. In this stylistic medium, two opposing meanings, the positive and the negative, usually collide, with one adjective being depicted by the independent part of the litotes and the other denying it.

1. *She doesn't usually have the sense off direction.*

2. *Uzbekistan is no common country.*

3. *Father`s commentary on my relationship with my boyfriend was not stupid.*

4. *Crowded cities are not my cup of tea*

From the following tools, it is clear that every author, no matter which genre he utilizes, transfers the product of his work to the reader, to witness the increase of literature to a higher level and a deeper place in the soul of the reader. It is clear that the word plays an important role in fiction. As the work of each writer is analyzed, his skill through the words chosen in the play and the usage of stylistic tools can be seen. Because without these tools, no work can achieve its charm and diversity. No matter what style or genre the work is written in, the selected images and means in it show their power, first of all, with the help of the selected words.

In conclusion, we can say that J. Tolkien, a famous representative of English literature, chose his words so skillfully in the creation of his novels, short stories that it is impossible not to recognize the writer's skill by analyzing the stylistic means utilized in the process of acquaintance with the work. The writer's fantastic elements, events along with portrayal skills of the protagonists are highly commendable too.

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Results and discussion. “The Hobbit” is Tolkien's unique work, rich in stylistic devices. The writer used his unique way of creating this fascinating novel, which won the hearts as well as minds of many fans. He first laughs at his characters, pointing out their flaws and shortcomings, and then in later chapters utilizes satire instead. Afterwards, by hiding the flaws of their good deeds and positive qualities in their heroes, and at the end of the novel, they draw their own conclusions and realize their mistakes. The writer utilizes variety of stylistic devices in the novel “The Hobbit”.

“One day **he flew up into the air** and returned north. The first we heard of it was a **noise like a hurricane coming from** the North, and the fir trees in the village”.

The stylistic means in the given text are skillfully utilized and it is impossible not to acknowledge the writer's skill of choosing words. In the upcoming utterances he made the usage of metaphor. Flying as a verb are mostly utilized with objects such as, helicopter or airplane or with birds. It is a metaphor for the dragon's actions. The next device is a simile. With the help of conjunction like the author assimilated the dragon to hurricane.

“There is little or no magic about them at all, except the common everyday sort that helps them to disappear silently and fast when large stupid folk like you and me come blundering along, making a **noise like elephants** that they can hear from far away. They are inclined to **be fat in the stomach**; they dress in bright colors (chiefly green and yellow); wear no shoes, because their feet grow natural leathery soles and thick warm brown **hair like the stuff** on their heads.

It is no exaggeration to emphasize that in the next context, a lot of stylistic devices were skillfully chosen, which made the novel more intriguing. The appearance of the hobbits in the piece is depicted vividly by the usage of adjectives as well as metaphors. The first stylistic tool is a method of simulation, in which the author compares the movements of hobbits to the movements of elephants. The next utterance skillfully utilizes the method of exaggeration, depicting their fat stomach. The following sentence also provides a good illustration of similarity. The color of the hair of the hobbits resembles a thick fabric. Moreover, he skillfully utilized the method of analogy (repetition of assonance-like vowels). It would not be wrong to say that the usage of such wonderful tools made the work more attractive.

“It had a large round door **like a porthole**, painted green, with a shiny red brass knob in the exact middle. The door opened on to the main hall **like a tunnel**: a very cosy tunnel without smoke, with paneled walls, **and** floors tiled **and** carpeted, provided with polished chairs, **and** lots and lots of pegs for hats **and** coats—the hobbit was fond of visitors. The tunnel wound on **and** on, going fairly but not quite straight into the side of the hill”.

In this text taken from the novel, Tolkien skillfully utilized stylistic devices. In the first place, the analogy is chosen. The utterance describes a house in which the door is compared to an illuminator on board a ship.

“Let me introduce **Bifur, Bofur, Bombur**, and especially Thorin!” “At your service!” said **Bifur, Bofur, and Bombur** standing in a row.”

The upcoming device is alliteration. Since three words of the utterance begin with letter b. the usage of alliteration provides melody of the text.

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Conclusion. In short John Tolkien played an indispensable role in the development of English literature, the development of fantastic genre. His masterpiece “Hobbit” is great example of fantasy. Each artist conveys his or her thoughts to the reader by depicting scenes of life through images. It is clear that science fiction is more about the future. Their focus is on creating a vision for the future. When it comes to this, of course, organizing trips to other planets, getting acquainted with their civilization, depicting unheard-of fantastic events with various heroes as hobbits, gnomes, elves, dragons as the main characters attracts peoples` attention. One of the challenges facing science fiction is to create a unique image, a unique space and the people who live in it. Their portraits are related to the natural structure of the images. In this case the novels of Tolkien include all criteria of this genre.

In this article the functions of stylistic devices are discussed. They are used to beautify main heroes` characteristic features. With the help of such devices the reader can comprehend implicit meaning the novel.

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LITERARY CRITICISM

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COLOR SYMBOLS AND ETHNOLINGUISTIC ASPECTS IN ENGLISH AND UZBEK FOLK TALES

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Abstract:

Background. *The article provides a lot of information about the commonalities between the genres of English and Uzbek folklore. In addition, in English and Uzbek fairy tales, many writers have expressed their views on the harmony of colors. There is also information about the differences between English and Uzbek fairy tales.*

Methods. *From time immemorial, man has not only fought for his own survival, but also for the longevity of his tribe. Consequently, the content of all, rubbish, fairy tales and riddles is primarily aimed at shaping a conscious, strong, agile and agile human upbringing. People's perceptions of the world around them and their accumulated knowledge about it, as well as their wisdom and conclusions based on life experiences, are conveyed to children in the form of specific advices and means that they can understand. That is why there is a lot in common in the folklore of different peoples, even in countries far away from each other.*

Results. *In the most ancient literary monuments of many nations, including myths and legends, fairy tales - a similar aspect is evident: this aspect is more the highest notions of man and his great, glorious mission on Earth. Heroism, intelligence, nobility, goodness, beauty are reflected in the hymns. Scientists rightly claim that myths have served as a unique source in the development of scientific ideas, in the emergence of philosophy, literature, fine arts, sculpture, architecture, music, theater. The oldest fairy tales describe various folk customs, traditions, and tribal customs. Or they can be traced back to the plot (reality) of primitive myths.*

Discussion. *The concept of tour has a wide meaning. It covers a variety of genres. Species differ in the nature of their depiction of reality. While the epic objectively reflects my reality in a plot-narrative form, the lyric subjectively describes a person's impressions of reality, his inner experiences; and drama reflects the scenes of life through the speech and action of the characters.*

Conclusion. *In conclusion, in the article we have learned a lot about the diversity of English and Uzbek fairy tales. We also learned about the differences between English and Uzbek fairy tales. In addition, we have learned the views of scholars on English and Uzbek fairy tales.*

Keywords: *literature, commonalities, immemorial, ancient literary, human upbringing, English fairy tales, Uzbek fairy tales, person's impressions, plot-narrative.*

Introduction. Among the most topical issues considered at the present time in linguistics are the image of the world that has developed in a particular ethnic group; its universal and nationally specific components; the variety of private paintings

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included in it, functioning as components of global education; features of their similarities and differences, as well as the nature of their relationship.

Domestic and foreign linguists consider the national picture of the world, reflected in the language, from the standpoint of cognitive linguistics, presenting it as a set of concepts characteristic of a given language; develop questions related to the ability of individual subsystems of the language to accumulate human ideas about the world around them.

Ethnolinguistic and cultural studies of the last two decades are devoted to both the reconstruction of religious and mythological ideas and individual fragments of the picture of the world of a particular people, and the reconstruction of the spiritual culture of the ethnic group as a whole.

The exceptional role of folklore sources as a material that in the fullest form preserved the archaic folk worldview, led to their use in order to study the language of folklore itself, individual elements of the folklore picture of the world, specific features of the linguistic picture of the world in synchronic and diachronic aspects.

This article is motivated by the fact that at the present stage in linguistics there is no description of the generalized multi-fragment image of the world accumulated in the language of English folk tales. The complexity of creating a linguistic description of a full-scale fairy-tale picture of the world is associated with the genre originality of the English folk tale; the inconsistency of its structural, plot-shaped, artistic characteristics with the standard adopted in national folklore; the existence of diffuse forms that combine the features of works of different folklore genres.

An analysis of article research in recent years shows that folklore materials created in the languages of the Romance and Germanic groups are used, as a rule, to solve particular linguistic folkloristic problems. As a result, deeper layers, rich in cultural content, reflecting the system of religious and mythological views of the people on the world and their place in it, remain without due attention in the works of folk art. In most cases, the material for research of this kind is folklore genres characterized by varying degrees of closeness to the fairy tale, namely: ballads and folk songs.

The object of the research in this article is the lexicon of the English folk tale, which has preserved and structured in the form of a holistic image of the world the people's ideas about the surrounding reality that existed before.

The subject of the research is the elements of national spiritual and material culture, which are reflected in the vocabulary of the linguistic picture of the world of the English folk tale.

The purpose of the article is to linguistically describe a holistic picture of the world, which is realized in the lexicon of the English folk tale and reflects the peculiarities of the material and spiritual culture of the English people.

Methods. Achievement of this goal predetermines the solution of the following tasks:

- to develop a classification of the lexicon of an English fairy tale based on the principle of thematic relevance, which implies the selection of a set of thematic groups as a kind of lexical-semantic field in accordance with the content characteristics of the analyzed fairy-tale texts;

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- to consider the composition of thematic groups representing elements of the material and spiritual culture of the English people, and the nature of the influence of the latter on the symbolic imagery of the lexical units of the folklore work;
- to characterize the structure and content of onomastic space as an integral element of the linguistic picture of the world of the English folk tale;
- to identify the nationally specific properties of the linguistic picture of the world of the English folk tale, due to the peculiarities of the cultural and historical development of the English people.

The scientific novelty of the article is determined by the use of an integrated approach to the study of works of folk art, which, according to the just statement of S.M. Tolstoy, “follows primarily from the complex nature of the object itself and the peculiarities of its functioning. The texts of fairy tales that have been analyzed contain, as interspersions, works of small folklore genres (proverbs, sayings, riddles, omens, spells) or excerpts from works of larger genres of folklore (songs, ballads). An integrated approach to the article is also due to the fact that a significant number of fairy-tale texts are directly related to works of related prose genres (legend, reality), representing contaminated formations.

For the first time, on the basis of English fairy tales, the study of the features of the refraction of national culture through the prism of language is carried out, the identification and clarification of meaningful parallels in different forms of folk culture (verbal text, rituals and beliefs) with the involvement of the results of linguistic folkloristic, folkloristic, ethnographic and etymological research.

In the course of the article, materials are used that contain a description of individual forms of manifestations of the culture of different peoples (myths, mythological and legendary heroes, the sequence and semantics of ritual actions, the symbolic content of individual folklore images).

The article carried out a new approach to the selection of research material, according to which the content of the concept of "fairy tale" was clarified in relation to English fairy-tale texts, the genre features of which are due to a combination of internal and external factors; the close connection of the English fairy tale with legends and stories is revealed, which is reflected in the nature of the functional purpose of fairy texts as one of the most important genre criteria, namely: in the dominance of the informative function over the aesthetic one and in the formation of listeners' attitude towards the perception of the narrative about the events that took place in reality ...

The main provisions for the defense:

- The genre originality of the English folk tale is fully reflected in its linguistic picture, which has both fabulous features proper and elements inherent in the pictures of the world of the legend and were. This is manifested in the contamination of the fairy tale proper
- Here and below, in similar combinations, this adjective is used in the meaning of a “fairy tale”, characterizing the style of a fairy tale, and non-fabulous elements, denoted by lexical units, and in the lexical-semantic fields, represented by sets of thematic groups, and within the onomastic space of the English fairy tale.

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- The lexicon, which, along with other linguistic units, forms the linguistic picture of the fairy tale world, accumulates the names of elements of the material and spiritual culture of the English people, belonging to different stages of its development.

- In the linguistic picture of the world, a more diverse nomenclature characterizes the lexico-semantic fields containing the nominations of a person, his way of life and activity, as well as the natural-geographical environment of his existence.

- The onomastic space reflects the contaminated nature of the genre features of the folk tale, which is manifested in the quantitative predominance of the categories of anthroponyms and toponyms over the rest of the categories of proper names.

- Archaic ideas, accumulated in the vocabulary of the linguistic picture of the world of an English fairy tale, make its content different from the image of reality in the scientific picture of the world.

The observed differences in the spatial organization of the universe and in the nature of connections and relationships between a person and the surrounding world are due to the nature of archaic thinking and human consciousness. The research material is four classic and modern collections of English folk tales: English Fairy Tales by Joseph Jacobs. - London: David Nutt, 1890; More English Fairy Tales by Joseph Jacobs. - London: David Nutt, 1894; English Fairy Tales / Retold by Flora Annie Steel. - London: Macmillan and Co. Ltd, 1927; Folk tales of the British Isles. Collection / Comp. J. Riordan. - M.: Raduga, 1987.

The main criteria for the selection of collections of texts of fairy tales were the well-knowingness and availability of the collection to the general reader; preservation of the language of fairy texts and its minimal processing by the compiler; the presence of comments and explanations for the texts of fairy tales. Since individual collections (collections of J. Jacobs's fairy tales) exist on electronic media, when citing, the references indicate the ordinal number of the fairy tale in the contents of the collection.

The discrepancy between the scope of the concepts of "fairy tale", "fairy tale" and "folk tale" convinces of the need for a broader interpretation of its content. The use of the main distinctive features included in the concept of "folk tale" in the selection of illustrative material makes it possible to include in the list of analyzed folklore works not only fairy tales, but also stories about ghosts, giants, witches, jocular tales and animal tales.

The corpus of the analyzed texts consists of 162 fairy tales with a total volume of 789 pages, selected by the method of continuous sampling from the above collections. Some of the texts are presented in several versions, written using dialects and allowing detailing the picture of the national perception of the world.

Most fairy tales are prose works. Individual folklore sources either include verse excerpts from works of other folklore genres (songs, ballads), or are themselves characterized by a poetic form. The texts included in the collection of J. Riordan's fairy tales are directly related to such prose genres akin to the fairy tale as legend and reality, and demonstrate a fairly high degree of permeability and mutual influence.

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An integrated approach to the study of the specifics of the worldview, enshrined in the lexicon of the English folk tale, was carried out on the basis of the following research methods:

- component analysis - in order to identify the structural components of the meaning of the analyzed lexical units;
- definitional analysis - in order to clarify the meaning of the analyzed lexical units and the area of their distribution;
- contextual-situational analysis - in order to identify the features of the functioning and additional shades of meaning of the studied units, due to the influence of the context;
- etymological analysis - in order to clarify the origin, etymological meaning and specificity of the development of individual words and forms;
- comparative analysis - in order to clarify the data obtained by authoritative lexicographic sources - English universal and special encyclopedic dictionaries (mythological, ethnographic, geographical, etymological dictionaries and dictionaries of folklore);
- areal method - in order to determine the specifics of the reflection of elements of folk culture in the lexicon of a folk tale, characterized by a limited area of distribution;
- quantitative calculations - in order to quantitatively process the material and determine the numerical and percentage correlation of various thematic groups and categories of onomastic realities.

Results. The theoretical significance of the research lies in the linguistic description of a holistic picture of the world, expressed by the lexical means of an English folk tale. A high degree of generalization and reliability of the results obtained is achieved due to the modeling of the worldview image using linguistic means using works of the fairy tale genre, regardless of their intra-genre affiliation, inter-genre influences due mainly to extralinguistic factors, and their area of existence and distribution.

Analysis of the theoretical basis of the article and illustrative material made it possible to detail the content of the concept of "folk-tale" in relation to English fairy-tale texts, taking into account their historically conditioned genre originality.

The results of this article are of theoretical importance due to the involvement of data from related sciences, which allows one to comprehend the deeper meanings of the text, reflecting ancient beliefs, the ritual side of the life of the people, and everyday ideas. The obtained experimental results can be considered as a certain contribution to the theory of the question "language and culture" and "language and picture of the world."

The practical significance of the article lies in the possibility of using the research results in the development of theoretical courses and the preparation of seminars on lexicology, stylistics, intercultural communication and the history of the English language, as well as in the development of special courses in English folklore, linguistic folkloristics, ethnolinguistics and English onomastics.

The results of the article can contribute to the further development of problems related to identifying the national and cultural characteristics of the linguistic picture

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of the world of Irish, Scottish, Welsh folk tales, which, along with English tales, are an integral part of the culture of the peoples of the British Isles.

Fairy tales, being one of the oldest folklore genres, embodied the history, social strata, way of life and life of their creator - the people, their place in society, influence, occupation and other qualities. And for this reason, the formation of the ethnic composition of a certain people and its migration, international cultural and educational ties are an important help for determining the foundations of primitiveness. This explains the fact that for many centuries fairy tales have been studied in various aspects: linguistic, literary-ethnographic, historical.

It should be noted that each of the scientists approaches the issue of the comparative study of fairy tales from his own point of view. According to V.Y. Propp, "If we confine ourselves to comparing fairy tales with each other, then we will remain within the framework of comparativism". According to V.M. Zhirmunsky, "The question of the presence of typological analogies or contact interactions between similar folklore plots is, first of all, a historical question. It should be considered not abstractly, but taking into account the specific conditions of the historical development of peoples and cultural interaction between them".

The issue of a comparative study of epic plots that have become widespread in the West and East has found its sufficient coverage in the studies of A.N. Veselovsky, E.M. Meletinsky, G.L. Permyakov, N. Roshianu, among Uzbek scientists - H. Egamov and others.

In general, a comparative study of the morphotopoetics of fairy tales of peoples living in distant territories, and different in their language, way of life, religious beliefs, social structure, customs, culture, economic and political development, is of great theoretical and practical importance. In our article, we found it appropriate to refer to the fairy tales of the English, Uzbek peoples. In Uzbek folklore, the tale "Ur, to'qmoq" ("Beat, club!") has long been known. In turn, this plot also takes place in English, Uzbek folklore and other nations. The name of a fairy tale sounds differently for every nation, having gone through a creative revision. In the Uzbek version - "Hit, club!" and among the French, this tale is widespread in two versions: the first is called "The Tailor and the Whirlwind", and the second - "The Devil's Castle".

In the Uzbek fairy tale, the following sequence of events is observed: Once the old man set a snare and sat down to watch. He looks - a stock has fallen into the snare. The stork asks the old man to let him go, which was done. The stork flies away. The old man goes to his house and asks "Kipi, my crust". However, on the way home he loses what he has received. The second time he asks for "Tablecloth, open up." And this gift was lost on the way. The third time he asks for "Hit the club." After this event, everything stolen is revealed, and all characters that deceived the old man are punished.

However, the number of characters in it is larger, which ultimately led to an increase in the volume of this tale. The exposition of the fairy tale tells the story of an event concerning a tailor, his three sons and a goat. The tailor tells his sons to graze the goat. However, he is not satisfied with their work, drives all three out of the house and begins to live alone. The eldest son enters an apprenticeship to a blacksmith.

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When the term of his apprenticeship ends, the master gives him a "Self-assembled tablecloth". When the guy returned home, she was abducted from him at the inn. He discovers the loss only upon arrival at his father's home.

The middle son enters the service of a miller, and with the end of his apprenticeship, the master gives him a donkey capable of giving birth to gold. And this son had a donkey changed at the inn where he spent the night; he only discovers a substitution after arriving at his home. The youngest son enters an apprenticeship to a turner. The master gives him a "Hit the club". He also stops at the same inn where his older brothers were tricked into spending the night here. The owner of the establishment, seeing the bag of his young guest, plans to replace it at night in order to take possession of the contents. The young man, who was expecting these actions, gives at this time the order "Hit the club."

At these words, a club jumps out and beats the innkeeper to death. This subject begs for mercy, promising to return everything stolen earlier. The youngest son arrives home with a load, the contents of which were "Self-assembled tablecloth", "Golden donkey" and "Bey, club". He transfers what he has brought to his brothers, and this is where the tale ends. The Russian version of the tale is built in a slightly different key. As the story goes, one old woman had a stupid son. One day he finds a pea seed, which he plants and guards his sowing. He manages to watch for a stork, which he is going to kill. Then the stork asks not to kill him and gives him a horse for it. If you order the horse "Stop", then he gives birth to gold, with the words "but" he stops this action. The young man brings the horse home and gives it to his mother, who was very happy with this gift. The fool again goes to the stork, frightens him and this time returns with the "Self-assembled tablecloth". It was also presented to his mother. The young man goes to the stork for the third time, threatening to kill him. This time he gives him a horn. When a fool asks what the horn is for, the stork orders: "from the horn." At the same time, two hefty fellows appear who beat the guy well. And the stork soars into the sky with the words: "into the horn." The good fellows stop spanking and return to their hollow. Then the fool invites local dignitaries to his home and shows them a horse that gives birth to gold, and a "self-assembled tablecloth" capable of reproducing various dishes. In the end, the dignitaries, mocking him, ask: - Hey, fool, what else do you have wonderful? Then he gives the order to the horn. The hefty fellows who appeared at the same time beat these dignitaries half to death. Before that, they managed to hide the gold born of the horse. After the bashing, the dignitaries are forced to flee, leaving everything stolen. This is where the tale ends. The means connecting the plot of all three folk tales - a source of wealth (a horse or a donkey giving birth to gold and a jug), a source of food (a self-assembled tablecloth), a patron who punishes sinful, guilty (beat, club) - are fantastic elements, determining the movement of events. Of course, each of these plots has been reworked in the aspect of the peculiarities of the worldview of individual peoples, national identity. The Uzbek fairy tale differs significantly from the previous two fairy tales. National features are clearly manifested in it, events cover a wider spectrum. And the English fairy tale has a laconic form and small volume.

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In the English version of the fairy tale "Hit the club!" the fantastic image is not predominant. It is dominated by vitality, realism. Here the idea is brought to the fore that only if the conditions associated with work activity are fulfilled, it is possible to become the owner of a magical object. For the hero of the fairy tale Jack, in order to become the owner of a donkey that gives birth to silver, works incessantly for 12 months and one day. Being deceived, he loses the donkey, and again works continuously for 12 months and one day to become the owner of the "Cover Table". When this magical object was also lost, he again begins to work, and becomes the owner of the "Beat, clubs", which ends this fairy tale. Among the Uzbek people, the plot of "Hit the Cudgels" is spread through two independent tales. The first of them is called "The Tailor and the Whirlwind". The exposition of the fairy tale looks completely different, acquiring an everyday character. The tailor marries a grumpy woman and lives constantly in a scandalous environment. Knowing this, the whirlwind gives him a donkey as an aid. From that moment on, the events form into the plot line of the fairy tale "Beat the club!" When a donkey is kidnapped, the hero is presented with a napkin. After she was lost, he was presented with "Hit, club!", and events begin to unfold in favor of the tailor. The second tale is called "The Devil's Castle". The exposition of this tale is also very original. Here, the three sons of a certain peasant, in the process of all sorts of adventures that they had to endure, encounter the devil. His condition is fulfilled by the youngest son, who receives as a gift "Beat, baton!" This weapon in the French fairy tale is capable of reproducing gold. However, it was stolen from the brothers. Then the devil gives them a tablecloth, which was also lost. Finally, the devil presents them with a cloak. This clothing had magical properties, the person wearing the cloak was invisible to others, and he could see and observe everything around him. The tale ends with the fact that three brothers marry three daughters of the king by means of these objects. The fairy tale "The Tailor and the Whirlwind", to a certain extent, bears a resemblance to the Uzbek fairy tale. There is a donkey, a tablecloth and a club. Only in the Uzbek version a jug appears instead of a donkey, and everything else is practically repeated. As for the question of the patron saint, a whirlwind performs the function of a stork from an Uzbek fairy tale in English folklore.

In the second tale from English folklore, more space is given to other details and the traditional functions of the objects that manifest their activity are changed. In particular, if in most fairy tales the club is given as an instrument of punishment, then in this tale it is given as a means of reproducing gold. In addition, in this tale, the cloak is mentioned as a means that is absolutely not found in the tales of other peoples. Most importantly, the process of punishment is carried out in a completely different form. The punishment of the rapist who appropriated magical objects is assigned to miraculous pears. This, in turn, manifests itself as the fourth miraculous remedy, which is not found in Uzbek, and English fairy tales. Consequently, although this tale is based on the plot of "Hit the club", it has undergone significant processing. However, in any case, these tales are connected by a single plot through three wonderful objects. This case reveals the principles of processing literary connections and influences in thinking through a different worldview. Among the tales we have analyzed above, the English tale has the most realistic character. The main emphasis

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in it is placed on labor activity. In the tales of other peoples, a fantastic spirit prevails. Since, "Any fiction in art is a technique, a way to implement an idea." This feature acquires commonality for all archaic motives. The idea of struggle for a happy life for every person has been embodied since ancient times through a fantastic image. Each nation reworked the main idea contained in these tales based on the traditions of its oral literature, lifestyle, worldview, social ideal, manifesting its national identity in it. Thus, "Comparison, as a method of research, provides an opportunity for a deeper, historically substantiated explanation of this national originality."

Discussion. *Symbols of colors in fairy tale folklore.* In English culture, white is a symbol of purity, purity and holiness. In this sense, this epithet is always colored emotionally - positively. Often acts as a permanent epithet, for example, "Here the Tsar took Vasilisa by the white hands, sat her next to him, and there they played a wedding" ("Vasilisa the Beautiful"). An epithet as part of an indivisible combination is a way of characterizing the main character. In fairy tales, the epithet "white" enhances its sound and meaning by combining it with a concept that already contains in its semantics the meaning of "purity, purity". Layering of meanings makes the text expressive, clearly defined ideologically. "She gave him drink, fed him; he says: "I went to get living water, sweet youthful apples - to the place where Belaya Swan Zakhariyevna lives" ("The Tale of a Brave Man, Rejuvenating Apples and Living Water"). The combination "White Swan" is not only a proper name, indicating the antiquity of the name, but also a definition that contains the semantic load of the heroine. Interesting examples illustrating the "entry" of the adjective "white" into synonymous relations with other adjectives - "milk". Synonymy was established on the basis of similarity in color (white milk). And the semantic load of the epithet "milk" is based on a deeper association: milk as a symbol of life. "Milk river, jelly banks, where did the geese fly?" ("Swan geese"). As a result, the adjective "white" indirectly acquires an additional semantic load - "giving life".

In English fairy tales, the epithet red is most often assigned to the nouns "sun" and "maiden". With all the obvious importance of the sun for the ancient Slavs, the word "sun" is extremely rare in fairy tales. But this seemingly strange phenomenon can easily be explained: "In ancient English poems, fairy tales and songs, as in the folk poetry of other nations, you will not find a single detailed description of nature, which in itself would constitute the main subject of the story. The focus of the whole world for the epic antiquity was the man himself with his family and home". Most often, fairy tales use not the word "sun", but its derivative with a diminutive-affectionate suffix - "sun", which indicates a loving and respectful attitude towards the object.

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Moreover, in the vast majority of cases, not a direct single nomination is used, but an indecomposable combination of a permanent epithet + a word: red sun. The stability of fairy epithets is most easily explained by the fact that they were perceived as indecomposable combinations, a kind of markers of the fairy world. Once conditioned by a primitive mythical worldview, ancient metaphors are repeated out of habit, turning into a kind of phraseological cliches so characteristic of folklore genres.

In the combination "red sun", the word "red" was originally used in the meaning of "beautiful", and the color meaning is the result of a later rethinking (the fact that the sun is seen most of the time yellow or white and only at sunset brings us to this idea it appears in red). The perception of the sun as "beautiful" is also evidenced by the ideal of beauty arising in fairy tales. There are direct comparisons with the sun, for example, in the fairy tale "Oron the Faithful": Martha the Beautiful that the sun is red. The sun can also figure in a figurative sense when describing beauty: Elbow-deep in gold, knee-high legs in silver, a red sun in the forehead, and a moon in the back of the head (the fairy tale "Brother and Sister"). In these examples, the conceptual meaning of "sun - beauty" is realized. In the example "Are you warm, girls? Are you warm, reds?" ("Morozko") we are dealing with the interchangeability of the images "girl" and "red", these concepts have so grown together in the history of English culture that they do not require additional definitions. The definition of girls by the adjective "red" (beautiful) is also perceived as the noun "beauties".

The same epithet can be considered in the context of the meaning "ruddy", corresponding to the combination of "blood with milk". The combination in one image of "red" (blood) and "white (milk)" is typical for determining not only natural beauty, but also vitality, vitality. There are examples of piling up the epithet "red". "Then another rider overtook me on a red horse, himself red and dressed all in red; Who is this?" - "This is my red sun!" ("Vasilisa the Beautiful"). The definition of "red" in two cases contains a clearly expressed semantic meaning "beautiful": a red horse, red itself. In the case of the combination "dressed in red," the interpretation can be twofold:

- 1) as a color designation, a red caftan;
- 2) as an indication of the aesthetic appearance of clothing - beautiful clothing.

The ideological function of this color designation is interesting in this example: "As the ax got red-hot, the man pulled it out and let's beat the bear; only squealed" ("Bear, fox, horsefly and man"). An adverb that denotes a feature of an object by action contains a color designation, and it is reinforced by the verb "incandescent", implying redness. But it can be assumed that the word carries the semantics of reaching the highest point of the process or its completion. Red is one of the most common colors in Uzbek fairy tales.

Conclusion. In conclusion, in the article we have learned a lot about the diversity of English and Uzbek fairy tales. We also learned about the differences between English and Uzbek fairy tales. In addition, we have learned the views of scholars on English and Uzbek fairy tales. In our work, along with the analysis of the similarities of epic genres in Uzbek and English folklore, we provided information about the traveling and similar plots in the samples of folklore of different

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nationalities and places. At the same time, the work analyzes the principles of similarity between the works of English and Uzbek folklore, which once again proved that folklore works do not choose a nation and ethnicity. Our analysis shows that not only the literary heritage of these two nations, but also the folklore of the peoples of the world, there are similarities, and these similarities have gone through almost the same situations during the historical development of mankind. We compared epic (oral prose) samples in Uzbek folklore with examples in English, and in this comparison we emphasized our similarities and enriched our ideas with examples. The structure of heroic, romantic, historical epics and their closeness to each other were compared. In the process of comparison, we became convinced that each nation, each national hero was able to express his deep love for the motherland in the epics. The heroism of Beowulf, Bjortnot, Hrotgart, Alpomish, Karajon and other characters is among them. Fairy tales are one of the most studied and widely studied genres of folklore. Similar themes in English and Uzbek folk tales were studied as a separate section. It has been proved that the similarities in the peculiarities of the nation are common even among the countries which are territorially distant, and that the folklore of the two nations, which have radically different cultures, has the same aspects.

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**INTERCONNECTION OF LANGUAGE AND CULTURE
IN THE WORLD LITERATURE***Koziyeva Ikbol Komiljonovna**Chorakulova Dilnora Zokirdjanovna**teachers of the department of Russian language and literature, BSU***Abstract:**

Background. *The language, reflecting the originality of the people, the national spirit, the national vision of the world, the national culture, represents the united spiritual energy of the people, which is imprinted in certain sounds. The "national spirit" is the driving force behind the development of the language. "Language is a constantly renewed work of the spirit to make the articulated sound suitable for the expression of thought." The concept of "internal form" is considered in connection with the concept of "national spirit". The most important attribute of language, Humboldt singles out the "linguistic internal form", which means the totality of the laws of language reproduction, the laws according to which the spirit acts.*

Methods. *Language is recognized as a mediator between reality and consciousness, since the world as an "inexhaustible 'continuum of diversity'", offering us an infinite number of classifications of these varieties, does not impose any of them. Reality and its proposed classifications are reflected not directly in the language, but in consciousness, which fixes this reflection in conventional signs.*

Results. *The interpretation of culture proposed by E. Sapir has a generalized and comprehensive character. Culture "is aimed at encompassing in a single term those general attitudes, views on life and specific manifestations of civilization that allow a particular people to determine their place in the world."*

Conclusion. *Speaking about the relationship between language and culture, it should be noted that the language viewed through the prism of culture is understood as a part, element, side, phenomenon, component of culture or spiritual culture. One way or another, language is defined as a component of culture. This approach is contrasted with the opinion that language as a special social phenomenon is associated with all aspects of people's social life. Linguists point out that language is 1) a means of expressing culture, 2) a material base for the creation of any cultural values, 3) an instrument for the accumulation, storage and transmission of information. In the context of the concept of national and cultural unity, it is emphasized that there is no strict correspondence between culture and language, which does not allow considering language as a part of culture. A separate approach is associated with the consideration of language as a factor of cultural creativity.*

Keywords: *"upbringing", "training", "education", "development", "veneration".*

Introduction. *The problem of the relationship between language and culture, which has received evolutionary development in the world philosophical and philological sciences, attracts the attention of many scientists (N.D. Arutyunova,*

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M.M. Bakhtin, H.A. Berdyaev, B.C. Bibler, V.V. Vinogradova, J.I.E. Wilms, V.V. Vorobieva, A.G. Gerda, L.N. Gumilyov, V.T. Klokov, V.V. Kolesov, N.G. Komleva, V.G. Kostomarova, D.S. Likhachev, A.F. Losev, Yu.M. Lotman, A.A. Potebnya, S.B. Pryadko, Yu.S. Stepanova, Z.K. Tarlanova, V.I. Tkhorik, V.I. Khairullin and many others). However, for the first time, the fundamental role of language, the unity of the personality-language-culture relationship, the understanding of the concepts of "people" and "language", "internal form" of language were presented by W. von Humboldt in his work "On the difference in the structure of human languages and its influence on the spiritual development of mankind". Expressing and shaping the specifics of the national spirit, the language reflects the national view of the world. "Understanding the original life of the people and the internal structure of a particular language <...> entirely depends on the ability to see the originality of the nationalthe ionic spirit in its fullness".

Emphasizing the unity of language and thinking, Humboldt declares: "Language is an organ that forms thought."

Learning a language allows you to draw an analogy between a person and the world around him and each nation separately, capable of expressing itself in the language. Man comprehends the world, reality, objects by how "their presents his tongue".

Language is an important factor in the knowledge of the surrounding reality, in familiarization with the achievements of world culture. Language contributes to the formation of reality, reflected in the minds of people in specific linguistic forms (systems of units).

Language is determined by the "human intellectual instinct", the key to the world, the grid that a person throws onto external reality in the process of cognition. The essence of the language lies in the "power of spiritual formation", "the power of cultural creativity", "the power of historical life", which forms a person's ideas about the world around him, defining his "worldview" and influencing the culture of the people.

The hypothesis of linguistic relativity by E. Sapir and B. Whorf, which poses the problem of the relationship and interaction of language, thinking and culture, is based on the idea of the peculiarities of constructing a picture of the world, since people are participants in some agreement that is valid only for this language.

Considering the relationship between language and culture, first of all, they indicate that language is closely related to culture: it "grows" into it, expresses it, "is an obligatory prerequisite for the development of culture as a whole" and represents an important part of the culture of a people living in a certain historical era in a certain area. Language does not exist outside of culture, that is, outside of the socially inherited set of practical skills and ideas that characterize our way of life.

Methods. When studying a language, it is necessary to take into account the cultural traditions of the people speaking it, their joint creativity, since language, being one of the features of a nation, its social interaction, is the main form of expression and existence of national culture. The unity and specificity of language and culture are noted. "Culture can be defined as what a given society does and

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thinks. Language is how people think ... the content of language is inextricably linked with culture". The process of interaction between language and culture is a dialogue.

The whole process of interaction between language and culture is under the direct influence of language, which performs the functions of an "internal form" of cultural expression, which contributes to the process of human assimilation of reality and acts as a factor influencing the development of society.

Language, one of the most important advantages of which is its "spiritual" function, ensures the functioning of the communicative chain: spiritual production - storage and transmission of spiritual values - their consumption. The undeniable advantages of the language system called versatility, the ability to constant development, improvement of stability (flexible), polysemous, wealth of expressive means, a high degree of similarity in the reproduction schemes and others. The spiritual principle of human reopened through a language which will not go beyond its limits, interprets some meanings through others.

In modern domestic linguistic literature, language is defined as a kind of really existing sign system that is used in any society, at any time, in some space and in which not only real, but also symbolic reality is recorded, that is, creatively reworked reality. Language is an integral component of consciousness, acting as its tool that acts as an intermediary between a person and a conceptual system displayed in linguistic forms; acts as an instrument of cognition, which makes it possible to go beyond the limits of empirical experience due to the relativization of the system of meanings of its units to the system of knowledge - the conceptual system.

Functioning at the level of the micro-society and the macro-society, language appears in two forms: in the form of the languages of peoples (national cultures) and in the form of a universal human language (universal culture of the earthly society), which is understood as a single cognitive-semantic continuum, acting as the organizing force of the content side of all languages and knowledge of the world and not materially represented. Language in its national varieties acts as a manifestation of the ideal, i.e. the cognitive-semantic continuum, which in each language reflects the basic information of the universal human cognitive-semantic sphere, but through the prism of its own vision of the world, which is formed by millennial traditions and a significant part of which is found in the national-linguistic pictures of the world.

Languages differ from each other by national and cultural features, serving this or that culture. It is noted that the language plays one of the leading roles. Only by mastering the language, the person becomes the subject of thinking. The idea is emphasized that a person would not be a person if he did not have the opportunity to speak, since all people exist only due to their ability to speak, i.e. in the language.

The role of the language and the ethnic-forming factor are the most significant not only during the formation of a nation, but also at the subsequent stages of its further existence, the language contributes to the assertion and strengthening of the people's need to be and express themselves as part of this national community.

Language is viewed as a structure and as a system, which is understood as "a single whole, dominating over its parts and consisting of elements and relations connecting them. The totality of relations between the elements of the system forms its structure. <...> The totality of structure and elements constitutes the system. The

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core of the linguistic system is formed by the limiting units of the language and the relations connecting them”.

Results. Language is understood not just as a cultural property or a reflection of culture, but as an independent entity. The language is independent in itself, as it can serve different ethnic groups. Language enables us to see and understand various phenomena of the surrounding world, which we would not have known without it.

We adhere to the position that considers language as a system consisting of elements and relations connecting them.

They became interested in cultural issues since the emergence of a developed consciousness and society. The essence of culture is presented inconsistently, therefore today there is no single definition of the phenomenon of culture, due to its specificity, covering all aspects of reality and man. Elements of the two existing polar definitions of national cultures, as a set of "cultural invariants" of peoples on the one hand, as a universal essence, a "fundamental foundation," on the other, are combined as follows: "Culture contains samples that help to decide what exists (ideas and concepts about the world around us), what can be (interrelationships), how to relate to what is and what can be (values), what to do with it and how to do (norms)”.

The concept of culture is complex and multifaceted, and its definitions are infinitely diverse. American anthropological scientists A.JI. Kroeber and K. Klachon collected 237 definitions of culture, M.S. Kagan offered over 70 definitions. The number of definitions increases every year. This indicates the complexity of the very phenomenon of "culture" and the heightened interest of scientists in the problems of culture. "Culture" is a historical concept: it is both mobile and stable at the same time. In the Western tradition, the study of culture is taken in a complex of anthropological disciplines, based on the following definition: the integrity of culture consists of knowledge, beliefs, laws, morality, customs, achievements of art, abilities and habits accumulated by society over the period of its development.

According to its etymology, the word “culture”, which goes back to the Latin “cultura”, originally meant the purposeful impact of man on nature (cultivation of the land), later it acquired the meaning of “upbringing”, “training”, “education”, “development”, “veneration”.

The concept of "culture" was subsequently correlated with the humanistic ideals of the people, the all-round development of man (physical, moral, aesthetic, spiritual) and civilization as a whole. In the philosophical and literary works of Russia in the XVII-XIX centuries, the concept of "culture" practically does not occur. However, later it is used to denote purposeful activity that awakens the forces dormant in the object, and a certain degree of development of this activity. At the turn of the XIX-XX centuries, culture was defined, first of all, as a specific system of values and ideas, conditioned by the specific history of the people and their spiritual development.

A versatile approach to culture is of particular interest. There are two polar ways of defining it: 1) an attempt to identify a set of "cultural invariants" of peoples; 2) an attempt to present culture and its content in the form of a universal essence, "fundamental foundation", etc. Here, the universal human content and the originality of national cultures coexist. "It is obvious that the functional aspect that sets the

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mechanism of culture in motion can be regarded as a universal in theoretical understanding and as a specific phenomenon in practical interpretation."

Some anthropologists have defined culture mainly in terms of ideas common to members of society. So, in Clark Wissler's "... culture has a certain set of interrelated ideas." Similarly, James Ford approaches the definition of culture, who defines it as "The flow of ideas flowing from individual to individual through symbolic behavior, verbal learning or imitation." Walter Taylor points out that culture consists of ideas assimilated by an individual or created by him, based on his life experience. Many scientists in their definitions, explicitly or implicitly, are inclined to believe that culture is "behavior common to members of society." Thus, K. Young notes in culture general and more or less standardized ideas, attitudes, habits. Clark Wissler sees culture as a collection of "standardized beliefs and procedures followed by the tribe." However, the last two definitions do not remove the ambiguity of the concept of "culture", for example, in relation to how many people have to act and think the same, so that the expression "common to members of society" can be used?

Thus, it is extremely difficult to talk about a general understanding of culture. Based on approaches that reflect the main trends in this issue, two views on culture can be distinguished: culture is the second nature created by man and created him, and culture is man's adherence to a certain cultural model. Each concept comes from the fact that it explains all aspects of culture within the framework of a general theory. It is also believed that cultural studies are a theory of culture that studies contemporary cultural life. In fact, in its research, cultural studies are aimed at what is common, which connects various forms of cultural existence of people, at understanding the world of culture not as a simple accumulation of disparate phenomena and facts, but on understanding these facts and phenomena as integrity, unity of the process of creativity and traditions, values and etc.

Research continued in the direction of searching for the creation of a perfect model that gives an idea of the interaction and mutual influence of cultural elements that do not form the harmony of the world of culture, but oppose each other: scientific thinking and mythological thought, religion, its ideal and bizarre fantasies of the myth of art. However, despite all the differences and opposites, the goal of culture is the social integration of people and the satisfaction of their interests and needs.

A universal model of culture exists in all cultures: simple and complex, ancient and modern, its basis can be found in the very conditions of human existence. The classification of Sumner and Keller, who proposed their own version of the division of the main motives and incentives: self-preservation, perpetuation of oneself, self-satisfaction and religion, was based on four feelings: hunger, love, vanity and fear. Unlike the previous one, Whisler's universal model included nine components: speech, material characteristics, art, knowledge, religion, society, property, government, war. The classification of Malinowski is based on the satisfaction of human needs.

In the approach of J. Murdoch, who focused on the "cultural habit" and the factors governing habit formation as a structure that determines the universal model, five factors are distinguished, the first of which is learning and upbringing, the

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second appears as a stimulus and signal. Any stimuli that are known can be related to cultural responses in different societies. Such constant stimuli as day and night, celestial bodies, certain species of animals and plants, religious cults, etc., and stable reactions to them, which are specific to each, separately taken culture, create the basis for the classification of universal cultural traits. The third important factor that performs a special load in the structure of the universal cultural model of Murdoch is the "basic" cultural habit (skill). By the fourth factor of psychological generalization, the author understands the property of reproducing the same reactions under the same conditions and stimuli. So, for communication with supernatural forces human forms are given, which makes it possible to address them as people: request-prayer; gift-sacrifice; flattery-praise; etiquette ritual, etc. Based on these generalizations, there are countless cultural similarities. The fifth factor is based on limiting the number of possible reactions, which in any situation are limited by the physiological and psychological abilities of a person and the conditions of his existence. Thus, taking into account the culturally determined human behavior, the universal model of Murdoch's culture is a kind of "universal" way of studying the similarities and differences of cultures, built on a huge amount of factual material.

The concept of "culture" is related to the concept of "civilization" and both of them, as a rule, are synonymous. However, culture is a universal concept that embodies the national spirit; civilization is a temporary concept that includes a variety of cultures.

Each culture consists not only of behavior, behavioral norms and standards, ideological judgments explaining certain forms of behavior, on the basis of which certain cultural models are formed. This characteristic reflects the idea of the symbolic elements forming the culture, the dynamics of the development of culture as a process is indicated, the idea of a structural organization by means of "culture models" is laid, around which cultural elements are organized.

Among the variety of approaches to the definition of culture, two main ones stand out: realistic and idealistic, which are divided into additional points of view depending on the view of the nature of culture, its functions, certain priorities of the scientists themselves, etc. Scientists-realists, E. Tylor, White, F. Boas, B. Malinovsky and others, believe that culture as an attribute of human social behavior is determined through acquired habits and customs. They believe that new realities and facts of culture should be studied in conjunction with other similar facts.

Representatives of the idealistic view of the nature of culture express opposite opinions. For "conceptual idealists", culture represents a conceptual construction, a kind of logical abstraction from the real, uncultured behavior in which it is embodied, ie. becomes a superpsychic, supersocial entity, independent of man, thus becoming a kind of ideal. The concept of culture, which is a logical construction, is mixed "with a really existing culture ...".

Other scientists bring a somatic aspect to the consideration of the problem, arguing that culture is material, unthinkable outside of society and develops according to its own laws. This view of the problem shows that it is not culture that does everything, but people, highlighting an active human position.

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They highlight the integrity of the concept of culture, its semiotic nature and its high functional potential in the formation of a person. According to the functional and semiotic approaches, a person as a social agent is able to enter into relations with the world only through signs or symbols, the action or interaction between which cannot be carried out outside this cultural and symbolic field.

The semiotic or information-symbolic approach interprets culture as a collective concept. Yu.M. Lotman puts forward the idea that although culture is a social, social phenomenon, each individual person can become a bearer of culture, participate in its development. Agree on its concept, culture is understood as a form of communication between people, which has a communication and symbolic nature, which appears as a "memory", a continuous process of the spiritual and moral life of society and man.

In modern science, ideas are developing about the construction of culture in the text, the alternative scientific approach of which is social constructionism, which assumes that "identity is constructed interactively and discursively." In this regard, as noted by M.L. Makarov, a discourse considered as a way of ordering social reality fixed in the language, recreates various norms, values, symbols, cultural ideas, ways of interpreting them.

There are also comparative (with the native culture) and descriptive - statistical (the use of psychological, mathematical and other research methods when studying various sources of information).

S.B. Pryadko, following L. White, puts forward the concept of an "element of culture", which does not mean any, including a single, cultural phenomenon, the only representative of its class: an object, thing, action or belief, but a socially significant phenomenon, knowledge of which makes it possible to form a reliable picture of the world of the culture under study in the mind of the person studying it. Authentic sources on the culture under study indicate that knowledge of the picture of the world contributes to the formation of a complete image of the world of the bearer of this culture. According to JI. White, such an object can be considered a cultural element only if it is symbolized and when it is considered "in an extrasomatic context." Culture is understood as an all-encompassing extrasomatic whole, represented by material or ideal elements of culture.

Studying culture through its language, linguists deal with linguistic consciousness. It is noted that the language is able to study the culture of interest precisely through the study of these elements of the sign system, reflecting the cultural specifics of a particular people.

When studying a foreign culture through language, it is important to take into account the fact that language is a constituent element of culture, that the meaning of a language unit as a sign system or linguistic meaning may not coincide with the object meaning, as a result of which a complete or partial misunderstanding of the image of the world of the people and their culture is formed, leading to when the speaker does not know what to say from the content side of the utterance. This situation creates errors of a linguistic and cultural nature, intercultural communication, and leads to incomplete knowledge of a foreign language.

E.V. Sokolov identifies four functions of culture: 1) the instrumental function associated with "mechanical" technology, serving for the joint influence of man on

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the material environment; 2) a normative function associated with "organizational" technology, which is a specific system of means of organizing collective life; 3) the significative function, which is related to the "symbolic" technique as a means of carrying out the mental and emotional actions of a person; 4) the communicative function, which ensures the communication of people, is associated with sign technology. They also note the ethnic function that conveys ethno-cultural information in society through the language, which is the expression of the ethnic function, in the process of communication.

However, despite all the differences and opposites, the goal of culture is the social integration of people and the satisfaction of their interests and needs.

Culture is a multidimensional formation in which two facets are distinguished: technical and technological and subject-productive, characterized by the peculiarities of the development of the subject's material activity, which makes it possible to distinguish, first of all, the sphere of material culture. In addition to the material, there are two more layers of culture: spiritual and artistic.

Material culture is viewed as a system of components necessary and sufficient for the normal implementation of human transformative activities. There are two spheres of material culture, the first of which is what is called the culture of production, i.e. all tools of labor, buildings, weapons, industrial production. The second area covers the culture of reproduction of the human race, the way and human behavior in the field of intimate relationships. Thus, the separation of two spheres of material culture is due to the structure of the very foundations of social life.

The second layer covers the concept of spiritual culture, which all grows as an ideal side of material reality, is derived from it and is determined by it. There are four sections in spiritual culture, the first of which has the greatest cultural value and is generated by the creative activity of the human imagination. Preceding material practice, he offers her ideal models of future designs. This section can include various models of social transformations, projects of new forms of political structure, new social institutions and institutions. The second section represents the fruits of human cognitive activity, acts as a body of knowledge about nature, society, man, his inner world. The third section, connected with the human world, the world of values filled with meaning and meanings for him, covers value-orientated activity. The fourth area of spiritual culture includes spiritual communication of people in all forms of its manifestation, since the spiritual contact of partners in the process of exchanging information is a high cultural value.

Artistic culture, which has special forms of material embodiment, is spiritual in its essence. It appears as an organic, holistic structure in which material and spiritual are combined. The organic nature of artistic culture distinguishes it from other forms of spiritual activity and distinguishes artistic culture as an independent and central layer of cultures, which brings it, on the one hand, to the layer of material culture (for example, the proximity of architecture to technology), and on the other hand, to the layer of spiritual culture (for example, the closeness of literature to science). Artistic culture, the central link of which is art as a set of activities within the framework of the subject's artistic creativity and its results, is a relatively autonomous and self-

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governing system of circulating specific, aesthetic information, all links of which are fastened by a network of direct and feedback links.

Conclusion. Speaking about artistic culture, it is necessary to note the importance of artistic text for culture. In the works of Yu.M. Lotman emphasizes that all culture known to European science is based on writing, since it is impossible to imagine "a developed non-written culture - and any developed non-written civilization." The text is one of the forms of memory, collective memory, which reveals the ability to fix something common for the whole team. Culture is constantly multiplying the number of texts, preserving the idea of a certain era for posterity.

However, with all the variety of specific forms of manifestation, culture in our understanding acts as something whole, as a system.

The variety of judgments about the nature of the relationship between the national language and the national culture testifies to the complexity and multidimensionality of this problem. There is a direct connection between language and culture. "Language is a condition of culture, since the latter has a similar architectonics to language ... Language can also be viewed as a basis on which more complex structures of the same type are often superimposed, corresponding to various aspects of culture." The most important link between language and culture is the personality, individual and mind.

The nature of the interaction between language and culture is indicated by two points of view found in the literature: 1) a comparative analysis of both phenomena can be based on the idea of the autonomy of language and culture as sign systems correlated with thinking and a communicative act; 2) interacting with each other, the designated concepts have "a large area of intersection due to the fact that language is one of the most important ways of objectification, exteriorization of culture, and performs the most aesthetic function in it." There are five main provisions of the similarities and differences between language and culture: 1) both phenomena use a variety of sign systems; 2) the language is characterized by isofunctional, homogeneous sign systems, which allows us to talk about the homogeneity of the language as a system; 3) in culture, various and heterogeneous sign systems are distinguished, such as kinetic, sound-intonational, verbal, iconic language, sound signaling. In this regard, we can talk about the heterogeneity of culture; 4) both language and culture are associated with thinking and communication, however, language has a communicative function, and culture has an aesthetic function. In the language, the attitude towards the mass addressee prevails, in culture, elitism is significant; 5) both phenomena operate along a similar communicative chain: a generator (communicator) that reproduces a specific text, - communication channels that provide synchronous and diachronous translation of the text, - addressee / recipient / communicant, which is the final point of the presented communication chain.

As one of the types of human activity, language is part of culture, which is a combination of material and spiritual values accumulated and created by society. Being the most important means and form of existence, the main condition for social development and a means of communication between people, language in these qualities is usually placed on a par with culture.

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NICKNAMES IN FICTION: ON THE EXAMPLE OF ABDULLA KAHHAR'S STORIES

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Abstract. *As you know, the semantic and functional types of Uzbek anthroponymy are the names of people, surnames, patronymics and nicknames. The creator of a fictional work applies overwhelming number of concepts in terms of anthroponymy. Nicknames play a particularly significant role in representing the stylistic aspects of the work. In addition, nicknames also perform functional tasks. The author carries out their transition from the appellative level to the onomastic level. The article provides a linguistic analysis of the nicknames presented in the stories of Abdullah Kahhar. We will briefly focus on the anthroponymic units of onomastics of the Uzbek language, as well as consider a broad approach to the classification of nicknames in the stories of the writer and provide information about the motives put forward in them.*

Research methods. *The proper names are one of the important sources that provide information about the people's prison, economic activity and past. The famous horses used by the Uzbek Writers in the works are also considered to be a means of revealing different aspects of people's life. Having scientific and theoretical knowledge about the horses used in the works contributes to understanding the purpose of the writer, the essence of the work. Because the history, past, present and future of the people are reflected in these cultural sources. Therefore, in this article, the linguistic analysis of nicknames encountered in the stories of Abdulla Kahhar used linguistic observation and characterization, comparative-historical, historical-biographical, historical-cultural techniques in the study of the onomastics of artistic works, determination of the semantics and legalization properties of artistic onoms, separation of onomastic units.*

Results and discussions. *The nicknames given to the heroes of the following stories by Abdulla Kahhar were received as an objekt of the study: "Mirza" ("Reliable secretary"), "Prophecy" ("Sahibkiran Said Jalalkhani", blind Shermat), "The extinct volcano" ("Extinct volcano"), "who is at fault?" ("Turondot"), "The wife who did not eat raisins" (master Mavlon), "The Headless Man" (Master Abdurahman, Rozik shoe-maker), "Maston" (Abdurazzak), "Spectator" (Master Khamrakul), "The pomegranate" (Shokirkhuja, mulla Qazi), "The thief" (Egamberdi cotton seller), "Asrurbobo" (master Mumin), "The horror" (master Alimbek dodkho, Ascarponsat), "The bed" (Nasibali Otbagar), "The wives" (Sangin Korbashi). Below are the results and feedback on the analysis of nicknames in this work.*

Conclusion. *It became known that almost all these nicknames come across in the writer's stories when Abdulla divides the original and relative nicknames in the classification of nicknames in the stories of Kahhor. Including similar nicknames,*

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which fall into the ranks of original and relative nicknames, religious-meaning nicknames, nicknames that represent the profession, nicknames that denote the action-rank, nicknames that indicate the shortcomings in the members of the person are considered among the nicknames chosen for the heroes of the story. These nicknames are given before or after the name of the hero on the basis of certain signs of the heroes. In some cases, nicknames were used in place of the hero's name.

Keywords: *anthroponymy, anthroponymic units, names, surname, patronymic, nickname, Abdulla Kahhor stories nicknames, "The extinct volcano", "Reliable secretary", "Sahibkiran Said Jalalkhani", "Turondot" professional household nicknames, valid-title nicknames, imitative nicknames, originals, relative nicknames, etc.*

Introduction. Today, the research on onomastic units is carried out at a rapid speed in Uzbek and world linguistics. In this direction, doctoral and PHD dissertations have been defended, monographs and textbooks have been implemented. However, great number of problems have not been discussed yet. In particular, despite the fact that studies of Uzbek anthroponyms are being conducted, as E. Begmatov said, Uzbek anthroponymy should be taken to a deep practical and theoretical study [1]. After that, numerous linguistic works were carried out on the study of Uzbek anthroponyms. In particular, E. Begmatov's books "anthroponymy of the Uzbek language", "Uzbek names" became one of the first studies in this field [2]. These studies examined the components and important aspects of Uzbek anthroponymy. After these works, the study of anthroponymy continued on a larger scale. In particular, R. Khudoiberганov was interested in the Uzbek anthroponymic system and made observations on the variability of the Uzbek anthroponymic system [3]. S. Rakhimov conducted his own research on the regional anthroponyms of Khorezm [4]. Khudoinazarov defended his PhD thesis related to oral folk art [5]. Much earlier than the above works related to anthroponyms, N. Okhunov [6] laid the theoretical foundations of Uzbek anthroponymy. However, practical and theoretical work on the study of names used in Uzbek anthroponymy and fiction has not yet been at the proper level. Along with this, the linguistic study of nicknames used in a work of fiction is one of the important tasks facing linguistics. The study of the lexical and semantic features of nicknames found in the stories of the outstanding Uzbek writer Abdullah Kahhar also confirms its relevance.

Research methodology. Later, discussions about the place of anthroponyms in a work of art and their stylistic features became noticeable. From this point of view, new observational results have appeared in Uzbek onomastics. As an example, we can cite: U. Pulatov was engaged in the translation of names in works of fiction [7]. A. Abdugafurov's "Babir, not Babur", H. Nabiev's "What was your real name, Kulchakhon", Buis Koriev's "On literary pseudonyms". These articles provide opinions on some nicknames. In addition to these, N. Khusanov devoted his monograph to theonymic anthroponyms. I. Mirzaev's "Giving human names and geographical names in literary translation" [8], R. Makhmudov's "Avestan theonyms in the Uzbek language" [9], N. Komilov's "The Full Name" [10], D. Andaniezova's

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"The place of onomastic units in the literary text" [11]. In these articles, there are reflections on the specific semantic features of nouns in works of fiction.

Every detail in the work is its component and serves to create a complete state of the work. Nicknames are also an important tool for this kind of work. This is why the writer focuses on finding a suitable name for each of his characters, which he uses in his work. Abdullah Kahhar also in his stories does not just choose the names of the characters; they serve to help reveal the content of the work. Especially in reflecting the culture inherent in our people, the writer effectively uses noble nouns. Therefore, the nicknames used in the stories of Abdulla Kahhor require linguistic research.

Results and discussion. A nickname is a distinguished name. It indicates some physical, mental, spiritual talents and vocation of its owner, his behavior among people, some positive or abnormal behavior [1]. Abdullah Kahhar uses nicknames in his stories, of course, to achieve a certain goal. While nicknames were given to people by other people, the creator was also very good at identifying which hero, in which place for what purpose, was called. In the writer's short story "The extinct volcano", Sherematjon is nicknamed "the extinct volcano" by the people. It is not surprising if the nickname was chosen based on the events that he experienced in his life. Because Sherematjon has been in the government for thirty-five years. In those thirty-five years, he worked in seven offices. During these years, the career ladder continued to fall year after year. Although he changed his work frequently, he had a great career and a high reputation: ... no one says his name: *Shermatjon aka, Shermatjon ota!..* [12] Sheremat easily figured out the difficult tasks, however he had not any knowledge to do uncomplicated ones. On the great works everywhere the request would have been fulfilled. If he had to make a lecture somewhere, his assistants would have laid a throne on them all. It would be nice to read only. That person would not even read the news that came out on the Gazete, but would instruct his staff that "you will read and tell me the content". Sherematjon, who did not want to go to the meetings, was forcibly present at the meeting. Even then, he went not to express an opinion on a matter, but to show that no one would look. So the fact that a citizen is transferred from a new job to a job, bora-bora puts the hero in a jittery character: *"As they say, Isa takes the pain out of Musa, they have remained in the office, making noise to the impossible, pleasing the one who sings, and punishing the one who sings"*. He learned that the name he was given when he was reassigned to a new job: *A few days later, the head of the district called Shermat for an interview Shermat did not tell me what was said during the conversation, but said something that passed his soul by: he was called " the extinct volcano"* [12]. Why did this nickname touch his soul so much?! As a solution to this, we turn to the scientific presented in science information about the volcano. A volcano is a geological structure in the earth's crust that spews lava, hot gas, water vapor, and chunks of rock through cracks and channels. According to the degree of activity, volcanoes are divided into extinct, extinct and extinct [13]. Among them, an extinct volcano, which is an appellative form to the nickname chosen by the writer for Sherematjon, is understood as a severely disfigured and washed-out volcano that has completely ceased to function. Thus, the fact that Sherematjon is being transferred to a new job indicates a decrease in his activity in relation to his work. Therefore, in the new

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office, where he was sent, there was only an old desk, five or six different stools, one phone. This hero of the story makes me sick: *what happens to yourself? An extinct volcano! When the volcano extinguishes the fire, the hole remains, even if it does not release smoke! Isn't a fire on earth better than a hole on top of a mountain smoke?..*[12]

Abdullah Kahhar considered the main character in the story "Mirza" worthy of the nickname "Confident clerk". The main character of the story is called Baki, popularly known as Baki Mirza **in own town**. The reason why the nickname Mirza was added to his name was that Baki worked as a clerk in the company during the time of Nicholas. That is, he was engaged in the translation of various manuscripts. This profession of his later became common, which was fixed in his name. From this point of view, the fact that he was given the relative nickname "Mirza" because of his profession is consistent with the writer's goal. It is no accident that he was later referred to by the nickname "Confident clerk" because of his practicality and rank. Because Baki Mirza becomes a partner (with the intention of starting an independent business) with its own investment in a company close to revolution. However, the revolution did not reach his intentions. After that, he began to spend the rest of his life writing statements for everyone. A nation with a lot of land to the new government would not have melted away from Mirzo's House. He would have lived ten days with his one-day income. This work gave him the name "Confident clerk": *shortly after his name grew, Baki Mirza appeared as "Confident clerk". If "Confident clerk" was heard, the four geniuses of the city knew, because most of the statements he wrote were "taken into account by the courts", so one cobbler, who had not yet understood the secrets of these courts, suspected all the mystery in the procedure of writing the statement and called it "Confident clerk" [12].* But over time, people remember that Mirzo was given this nickname. Because now no one from Mirzo's profession will put it without using it. Mirzo walked the mail and began to recommend his service to someone. People were forced to fill in the blanks, write down the address, looking at the hands. People who did not get literate among people rarely met Mirzo in search of illiterate people and became more difficult to offer profession as a secretary. Spending time with the search for illiterate people in place of engaging in their profession has undermined Mirzo's profession, of course. Hence, the nickname "dignified" was given by the writer for his work, which was worthy of trust during the period of a certain life of the hero himself.

Analyzing the anthroponymic units in the stories of Abdulla Kahhar, we can witness that the writer was well acquainted with the samples of Uzbek and world literature created before him. We meet in the story "Who is guilty?." Was it said "Turondot"? Khamroev laughed. He put this nickname on Sobirakhon himself, when he was a guest at someone else's party last year, and thus made everyone laugh [12]. The fact that Khamroev gave his wife the nickname "Turandot" in the story is reminiscent of the Chinese Princess Turandot. The Italian playwright Carlo Gotzi wrote a fairy tale-play "Princess Turandot" about the Princess Turandot. The name of the hero of the work is of Persian origin and means "daughter of Turan". All of us, of course, wonder why the name of the hero of the Italian writer is Persian. In this place, the question arises whether Abdulla Kahhar chose a nickname for the hero of the

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story from Persian literature or used it in the name of the hero of Carlo Goths. Looking back at the content of the fairy tale, the work begins with a trip to the Land of Chin Kalaf, the prince of the Nogai Tatars. He was defeated in a battle with the Khorezmshahs and worked for some time as a palace employee in Khorasan. Nevertheless, the fire of revenge in his heart will not be extinguished. Here he meets his former father, Barakh. At this moment, you can hear the noise raging around you. Barakh says that this is the death of another prince who fell in love with Princess Turandot. The father of the executed Samarkand prince Barakh, accusing the princess, leaves her image. After seeing the photo, Kalaf also falls in love with it. Thus, the fairy tale hero Kalaf passes the challenges consisting of riddles to reach the Princess Turandot, and a Big Wedding will take place in the country. Meanwhile, Kalaf learns that Khorezmshah has died and can return to his homeland. This is how the fairy tale ends [13]. When writing a fairy tale, the writer takes the name Turandot from the work of Nizami Ganjavi, a representative of Persian literature. It is known to all of us that Nizami Ganjavi, a brilliant manifestation of Persian literature, who lived and worked in the 12th century, left a huge creative legacy to himself. Among them Hamsa is one of the works that has its incomparable place. The work consists of 5 Epic: "Mahzan ul-asror", "Layli va Majnun", "Xusrav va Shirin", "Haft paykar", "Iskandarnama". It is necessary to dwell separately on the "Seven Beauties" ("Haft paykar"), which is the fourth friend of Hamsa. Because the hero in the story of the fourth princess in the work is translated as "Turandot" by European creators. If looked at on the same basis, the hero of the fairy tale of Carlo Goths will be a prince, how he got the Persian name. Based on this fairy tale, Vakhtangov Yevgeny Bagrationovich created a stage work in Moscow. Jakomo Puchini wrote the opera "Turandot". In 1991-th year in Moscow was founded the award "Crystal Turandot". In 1997, near the Vakhtangov theater there was a fountain "The Princess Turandot" [13]. Therefore, it turned out that Abdulla Kahhar did not choose this nickname in vain for his hero. The hero of the story Sabirakhon is given the nickname "Turondot" by analogy with the princesses, since her husband Khamroyev has masculine and masculine qualities inherent in Uzbek women. This nickname does not have a negative sign, but is considered one of the worthy names, which can be considered worthy of every Uzbek woman. After all, Turandot was born in Persian literature, translated into Italian literature, and came to Russia and staged. Such a name Turondot, popular in Uzbek and world literature, proved worthy of any daughter of Abdulla Kahhar Turanzamin. Even now among our people, mothers treat their little daughters as "Princess Turondot".

Another hero of Abdulla Kahhar, Said Jalalkhon, is an image with a specific nickname in the story "prophecy". In the story, it is said that the word "Mullah" added to his name: *Mullah Said Jalalkhon, having passed by, leaned against the wall and closed his eyes, with a handkerchief in the hand of the fly that landed on his nose, the cowardly hindered, peep his lips and puffed* [12].

Mullah is characteristic of the peoples of Central Asia and is used in relation to those who received education in madrasa. Sometimes they also represent wise men in portable meanings. In the name of Said Jalalkhon it has become a relative nickname in the religious sense. In another place in the story, he is given the nickname "Sahib

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Saeed Jalalkhani": *a thousand and thousand turtles circled around a thousand and thousand pots, and how many hundred thousand armies became invisible. In the same land, he was called "Sahib Saeed Jalalkhani" and the Khan ascended* [12]. From history it is known that having the patronymic nickname does not happen randomly. People with this nickname come to the world when the planets Venus and Jupiter converge with each other in their own actions. This condition is repeated every eight hundred years. Here such a position is considered a royal duty. The king in the word Sahib also represents the same zodiac sign, while the sahib is a Persian word meaning having. So this nickname means the owner of the Royal zodiac. In history, The Great Commander Amir Temur was one of those who was born in the constellation of Kiron. According to Professor Usman Sanakulov, in addition to Amir Temur, two more people became owners of this zodiac sign. They are Alexander The Great, and Muhammad (s. a. v.) as indicated. The assignment of the patronymic to the hero of Abdulla Kahhar is not necessarily associated with the above processes. The way of history of the people who are masters means that they are almost seven people who have tried to master the climate, and it is predicted in advance that they will be great people. Said Jalalkhan is also proud to be able to do greater things in such a way that he is happy with the execution of the order to plant poppies on all the lands he has given to the chairman. It is for this reason that he himself wants to take possession of the country. When he begins his efforts on this path, he is given a relative nickname, similar to "Sahib Saeed Jalalkhani".

All the nicknames that meet in the stories of Abdulla Kahhar serve to fulfill a certain task. A large part of them came before the name of the hero and was used to distinguish that hero from other heroes. Master Mavlon in the story "the wife who did not eat raisins", master Abdurakhman in "The Headless Man", from the sentence the images of the Packer Khamrokul in "The Spectator". The profession of these images-coriander performed for them a nickname task. The shoemaker Rozik in the story "The Headless Man", the skullcap-maker Abdurazzak in the story "The Drunk", the confectioner Shokirkhoja in the story "The pomegranate", Egamberdi cotton-trader in the story "Thief", The Daily performing labor skills of heroes such as the fortune-teller in the story "bed" were also the basis for the nickname. For example, the fact that Hamrokul in the story "Spectator" is engaged in packaging distinguishes his name from other names. Pack + er is made in morphemic way in the form of a pack + er. The word pack is written in the form of a pack according to the original, and the omonym is considered a word of character: I. Packaging is a measure stone placed on the pallet of scales. II. Packaging is a metal used to connect porcelain or glass pieces. III. Packing piece of hardened skin, rubbing on the arm or leg. The profession of the hero of the story Khamrokul is associated with the second-meaning packaging. *Khamrokul was sick* That is, a Packer means a person who is engaged in patching broken dishes. *This old man, whose face was more wrinkled than in old age, he met last spring when he nailed a vase of flowers* [12]. Razik Shoemaker in the story "The Man without a Head" is mentioned in one place of the work. From the words of Master Abdurahman, it is clear that her first husband wanted to give consent when he told the heroine of the work, Niso grandmother, a woman from her second marriage, to send her daughters to a boarding school: *Niso grandmother also thought to send*

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her daughters to a boarding school after the knife hit her in the bone. Even so, she was afraid to do anything with her husband without advice. When he consulted, Master Abdurahman said, "Yes, the daughters of Raziq shoemaker have studied and asked for town?.."he continued to argue [12]. There is no mention of his profession in the text of the work. But from the morphological analysis of the word patch, it is clear that the basis for creating the basis of the patch for the word patch was a detail. And the basis of the "yamoq" (glued) is formed from the "yamamoq" (to glue). "Yamamoq" (to glue) has the meaning of integrating the torn part of something. This means that the patcher's sole is applied to the person who is engaged in patching the place where the shoes are torn. In the story "Maston" about Abdurazzak skullcapmaker is told in Maston and Turgun's conversation: - *Have you eaten the food, where a lizard fallen? – No, I did not hear. Aunt's daughter married to Abdurazzak ... it was about ten years ago. A man was about 50 years old.* [12] From the text it is known that his profession is a skullcapmaker. "Do'ppifurush" (Skullcapmaker) is a joint word, formed in the syntactic way, formed from the words "do'ppi" (skullcap) + furush (maker). Here the word "furush" (maker) is associated with the Persian furukhtan, and "do'ppi" means the headdress. "Furukhtan" translated from Persian as a "to sell".

The lexeme "a seller" understood from the same verb in the above joint word, together with the lexeme "skullcap", formed a new lexeme "skullcap-seller". And in this derivation occurred a handle identified attitude. That is, the "maker" – defined, "skullcap" – determinant in the lentil of the crucifixion. Egamberdi in the story of Abdulla Kahhar "The thief" is also expressed by the definition "pakhtafurush" in his defining relationship: *the next day, "ellikbashi" took Kabul bobo to father-in-law - Egamberdi cotton-seller. Cotton-seller was very sorry for the condition of the old man and the fact that he drove the land gave not one, but two husks, but there is a condition of "small". This condition will be known in the fall... From the text it is understood that the hero was engaged in the sale of cotton.* [12] The hero, who has a nickname associated with the profession of the people in the story "pomegranate", is Shokirkhoja pastry-chef. The essence of his profession can be learned from the text: *how many times have you eaten honey in your life? I, myself, ate once in my life: when Shokirkhoja pastry chef was making honey molasses, my uncle's chick fell into the pot, I licked this chick...* [12]

From the many years of life of our people it is known that a confectioner is an artisan who prepares various kinds of confectionery. As a rule, they were candies, which prepared local sweets. If we look at the derivation of the term confection (noun, sweetness) + er (person horse-making supplement) is made by the method. And the name of The Daily occupation of the fortune-teller in the story "The bed" differs from the above method. Stableman is made in the form of a joint suffix noun + verb ("Ot" (horse) + "boqar" (a man who feeds animals)) and has formed the meaning of a person engaged in stableman: *Ghanijan immediately came out dressed and went and awakened a stableman of collective farm.*[12]

In the examples, the derivation of such professions as shoe-make + er, was carried out in two ways:

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1. Morphological method. The way of making a word by adding word-building forms to the basis.

For instance, confection + er

2. Syntactic method. The way to form a new word as a result of the addition of another basis to the basis.

For instance, shoe+maker

Although the nicknames in this case are equal in content with the nicknames that represent the above profession, they differ in their application after the name of the hero. In the writer's stories, the following nicknames are also chosen for the hero in order to give them a reference to the person's deed or title:

Olimbek dodho – “Horror”: Olimbek dodho's eight wives were sitting around furnace in the eldest wife Nodirmogbegim's house. Later in the story the hero is called only with the name of Dodho. The title remains as nickname that could be replaced by his given name Olimbek. The title of Dodkho is one of the most important titles of the Kokand Khanate and the emirate of Bukhara, established in the history of our nation's statehood. If there is an official in the Kokand Khanate who carries out control over the work of dodkho, then in the emirate of Bukhara the dodkho is the official who conveys the complaint of the complainants. Given that Olimbek dodho in the story “horror” lived during the period of the Kokand Khanate, he was one of the officials in the Khanate. The same title was based on the fact that the hero was named after the end of the work by the name of the Dodho.

Askarponsot – “The Horror”: *“who is now going to go to the cemetery and stab into the Askarponsot's grave?” the saying goes.* The name Askarponsot in the form of Askar + ponsot (person name + person title) is used together with the nickname associated with the action of the person. Ponsot has the appearance of a ponsad according to the original, he is an official who leads the group consisting of five hundred soldiers

Sangin coworker – “The Wives”: *the enlightener shot and saw the beauty of Sangin coworker, who was killed.* The hero of the story “The wives” Sangin lead is indicated by the name of the deed-title in the story as in the heroes of the above story. His title comes after the name of the hero of the coward. The coward performed very important functions in the Khanate. He was subordinated to the Khan and the lieutenant. He headed a guard, rifles in the Khanate and directed the process that would take place until khomashyam came to these lands and prepared the products.

Mullah - "The Pomegranate": *he has not seen the garden of Mullah , but has heard the description [14].*

The hero of the story means a judge who is a deed, a judge. He was appointed by the head of state in Muslim countries. In the Khanate, too, subjected to the ruler, the court cases in the Khanate were carried out. Judicial proceedings were carried out only on the basis of sharia rules. Therefore, it was considered important that the judge, that is, the judge, thoroughly mastered the science of Sharia. In the story “The pomegranate”, the Judge Mullajon is mentioned only in one place. There is no mention of the title of the judge there. However, for the wife of the hero of the work Turobjon, Mullajon will be significant with his garden: *“He saw this garden before his eyes: not a garden, but a pomegranate... In pomegranate trees hang pomegranate*

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as a linen, as a teapot”.

These nicknames do not represent any negative state of affairs of people, but rather indicate their work, which distinguishes them from others. Nevertheless, in the writer's stories there are also nicknames, which are based on the shortcomings of people. For example, blind Sheramat in the story “The Prophecy”. His nickname came before his name and represented a deficiency in the members of the vision of the hero: *Said Jalalkhan immediately wrote a letter to blind Sheramat who passed into Afghanistan from a Sohob.*

Conclusion. From the above comments, it becomes clear that the nicknames of the heroes in the stories of Abdulla Kahhar were used in their place. Whether they were an original nickname or a relative nickname, he fulfilled the task assigned to him in the context of the work. In particular, similar nicknames in the stories helped to open the author's goal and deeply understand the content of the work. In addition, the nicknames that denote the profession and deed-title of the people, the writer throws out a large part of the nicknames he uses and performs the task of distinguishing heroes with the same nickname from other heroes.

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THE GENRE OF FANTASY AND ITS CHARACTERISTIC FEATURES (THE NOVEL "THE LORD OF THE RINGS" by J.R.R. TOLKIEN)

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Abstract:

Introduction. *This article analyzes the genre of fantasy and its peculiarities in THE NOVEL "THE LORD OF THE RINGS" by J.R.R. Tolkien. Modern literature is replete with works in the genre of fantasy. The twentieth century gave birth to an abundance of genre varieties of fantasy, far removed from the classic works of the last century. In the second half of the century, such kind of works written by different authors became most actively developing. It can be argued that fantasy is a genre of its own.*

Research methods. *Fantasy works have been among the most popular in modern literature for a long time. There are many reasons for the widespread interest in these works. In this genre, the multilingual consciousness of the modern novel manifests itself (in the terms of M.M. Bakhtin): the secondary world is built from elements of the culture of various people, and its characteristic feature is an emphasized multinationality, which also requires linguistic wealth. It is impossible to deny the closest connection between language and culture, the metaphor "language is a mirror of culture" perfectly reflects their interdependence [Kocher, 1972].*

Results and discussions. *Its is very important to note that J.R.R. Tolkien's creativity is unique, different from others, and therefore requires a special consideration. The works of this author are full of anthroponyms, toponyms and represent an extensive material for research. Let us turn to an examination of the stylistic and genre originality of his works. Among artistic epics is the fantastic trilogy of J.R.R. Tolkien's "The Lord of the Rings" (England, mid-twentieth century). This novel became a cult novel, was filmed on a large scale. It seems to us that the reason for the attractiveness of this novel for readers of several generations has been the talented embodiment of the canonical features of the ancient epic in a modern work by the author. It is known that J.R.R. Tolkien, an Oxford philologist, was well acquainted with the medieval myths of Northern Europe, such as The Saga of Herver, The Saga of the Volsungs, Beowulf, as well as other Old Scandinavian, Old English and medieval English texts. "The Lord of the Rings" was also inspired by other literary sources, for example, the legends of the Arthur and the Karelian-Finnish epic work "Kalevala". According to J.R.R. Tolkien, his contemporaries sorely lacked a heroic epic of such proportions. This conviction of the author was influenced, among other things, by the fact that the work on the book continued during the Second World War. Considering the features of the ancient epic canon the author used in his large-scale fantastic trilogy, as well as how the author departed from the canonical features of the epic, and for what artistic and ideological purpose he did it.*

Conclusion. *A special place in literature today is occupied by works written in the genre of fantasy. Today, most researchers admit that this is an independent genre*

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with its own typological characteristics. As we can see, the author retained precisely those features of the ancient epic that make the work grand, give it scale and scope. At the same time, there are certain differences, which are the originality of the work of "The Lord of the Rings" and how exactly it differs from the ancient epic canon.

Keywords: *literature, fantasy, canon, epic, literary text, adventure story, fairy tale, symbolism.*

Introduction. Since the late 1980s, fantasy has been a rapidly growing layer of literature, and is also particularly popular among the younger generation and, therefore, is capable of influencing its perception of the world. Fantasy works, as a rule, appear in a genre close to a fairy tale or adventure story, but at the same time they contain signs and elements of many other genres - from a chivalrous novel to a sitcom and poetry. Given that this term is insufficiently studied in literary studies, there are many disputes about its meaning.

Fantasy (from the English fantasy - imagination, illusion) is a literary direction that originated in fantasy, combining elements of a fairy tale, myth and epic and is characterized by the presence of a world different from reality, created by the author, where the laws of magic prevail. The fantastic is the oldest component of human culture. Even in antiquity, when religion was just emerging, when the world appeared before man in a new, mystical light, he called on his imagination to help. L. Feuerbach, a German philosopher from the Hegel school, adhered to the views of other materialist philosophers and believed that religion is human creativity, and the gods are nothing more than a fantastic embodiment of man himself [Feuerbach, 1955: 47]. One of the significant figures who contributed to the formation of fiction as a literary genre can also be considered John Campbell, the new editor of one of the fantastic magazines, who in the future became a kind of patron of young authors of the newly born genre. He discovered many names that are now considered classics of fiction, and according to some sources, he even shared his ideas with such writers as Robert Heinlein, Alfred Van Vogt and Isaac Asimov.

The fantasy genre appeared in England at the beginning of the twentieth century. In the middle of the last century, he entered European prose. The genre is based on the use of mythological and fairy-tale motives. Its founder was Professor of Oxford University J.R.R. Tolkien. Fantasy involves the disclosure of eternal moral and philosophical questions, socio-psychological problems (as well as "serious" fantasy), but these questions are considered in another, parallel world, a kind of "thirtieth kingdom", created on the basis of various myths, legends, epics, revised the author's imagination. The main goal of fantasy is not stories about great warriors, magicians, borrowed from various mythological systems of fictional creatures, an narration about the struggle between Good and Evil in the human soul, about the ways of becoming a person's self-consciousness.

Currently, there are three elements of fantasy: eschatological, epic and ethnographic. Eschatological is based on the author's secondary world ideas about the end of the world. Epic: where a stately-serene narration of important and significant events takes place. And ethnographic, in which a thorough study of the entourage of the secondary world is carried out (T. Brooks, R. Jordan, W. LeGuin, J. Martin,

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P. Rotfuss, D. Eddings) [Lugovaya, 2006]. First of all, fantasy is loved by those who have a craving for the extraordinary - children and adolescents. They prefer fantasy, because this type of literature is as close as possible to children's and youth's perception of the world. Speaking with the younger generation in the language of fairy tales, fantasy literature actively promotes the basic moral, aesthetic and even religious ideals. Fantasy is the bearer of veiled (in symbols and allegories) moral values.

For more than half a century, the novels of numerous American and Western European writers who create multivolume fantasy epics have enjoyed stable popularity. The most famous representatives of the fantasy genre are John Ronald Rowel Tolkien, Ursula Le Guin, Michael Murcock, Roger Zelazny, Andre Norton, Andrzej Sapkowski, among Russian writers Nick Perumov, Sergey Lukyanenko and others stand out. Fantasy in general is a description of worlds like ours, worlds with magic working in them; worlds with a clear border between Darkness and Light. These worlds may be some kind of Earth variations in the distant past; the distant future; alternative present, as well as parallel worlds existing outside or in connection with the Earth.

The development of such a literary phenomenon as fantasy began with the release of the book "The Lord of the Rings" by John Ronald Rowel Tolkien, an English writer, linguist, literary critic and medievalist, whose fantasy world is best worked out and written out. His works have a pronounced mythological orientation. John Tolkien wrote works on linguistics, folklore and mythology, novels, essays and literary works of a small genre. World fame was brought to him by the epic about "Middle-earth": "The Hobbit, or There and Back" (1937), "The Lord of the Rings" (1954-1955) and "The Silmarillion" (published by Tolkien's son in 1977). The author himself defined the genre of his works about Middle-earth as "fairy" (from the English fairy - "fabulous", "magic"). However, the fundamental difference between this trend and fairy tales is that all miracles have a natural and fully explainable character. His works are an example of classical fantasy and combine not only genre-forming, but also philosophical components of this literary phenomenon. After the release of The Lord of the Rings and The Silmarillion, fantasy came to be seen as a bearer of important philosophical and religious ideas. The originality of J. Tolkien's works, which consists in the use of various religious symbols and images, as well as the author's attempts to completely recreate a separate world with its laws and faith, attracted the attention of not only literary scholars, but also clergy. Tolkien has supporters who consider him a Christian writer. But there are also those who see in his works the features of anti-moral literature, reproaching it for excessive isolation from reality and accusing it of creating "false religions".

Materials and methods. Many researchers identify a number of stable features of the fantasy genre that distinguish this literature from all unrealistic literature. Compared to fantasy, the fantasy genre is scientifically unverifiable. Unlike horror literature, the supernatural exists for granted and requires no explanation. Unlike a fairy tale, fantasy has a flexible plot scheme and psychologism of the narration. What distinguishes fantasy from myth is the lack of conscious artistic reconstruction. The myth becomes only a material, a source of inspiration. The author uses a myth to

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create his own legends. Thus, the main feature of fantasy is the creation of an autonomous secondary world, which has its own history, culture, geography, language and unique word-creation. In the genre of fantasy, several directions are distinguished: children's fantasy, heroic fantasy, scientific fantasy, historical fantasy and epic fantasy. Epic fantasy most closely matches the canon. The invented or "secondary world" is in no way connected with our reality.

This world has its own logic and reality, divorced from our everyday life. Authors describe their world in detail, maps are created, dictionaries are compiled. They also create in detail the history of this world, create zoology, mythology, language and alphabet. The plot conflict is often based on the confrontation between the forces of good and evil, which leads to the end of the world. In epic fantasy, one of the main needs is the creation of special artificial linguistic forms, different from the forms of real language. An analysis of such works shows that the basis of new word formations is the culture and characters of the heroes. It immerses the reader in a special language environment that reflects a fictional culture.

Artificial languages are not fully used to form models of the names of the depicted peoples in these novels. Although, of course, a unique linguistic and phonetic flavor is created, consisting of individual words, phrases, phonetic sound of fictional languages. This technique can be considered a well-established technique for creating a linguistic picture of secondary worlds. The authors, creating a new reality, first of all come up with various new names, for which the term onym is used, which is derived from the ancient Greek word and means "name", "name". Thus, onym is a word that serves to distinguish the named object from other objects and to identify this object. These new word formations perform the functions of creating specific illusions, a unique background. All this allows the reader to form a sense of the authentic real artistic space and time of the depicted fictional world. The reader begins to believe in the authenticity of the events and characters. The most common onyms are anthroponyms, i.e. names and surnames that serve to name and characterize the main and secondary characters. Place names, that is, geographical names form a space that does not actually exist, but in our minds. Homonyms of other types create a three-dimensional panorama of the author's secondary worlds, their history, culture, art. You can find statements that fantasy should not be considered an independent genre variety or genre. Fantasy is undoubtedly a separate genre, as it has its own, special characteristics. Consider what is typical for fantasy:

- works describe a non-existent (secondary) world with properties that are impossible in our reality. The term secondary world refers to a fictional universe in which works of fantasy or fantasy (as well as films and computer games of similar genres) take place. The secondary world can either differ from the real one completely, or in some way repeat it. The degree of similarity between the secondary and real worlds is laid down by the author, but the reader has to make a choice himself: whether to correlate the fictional world with the real one or to perceive the read as a closed integral system [Peterson, 2014]. For example, Discworld, created by Terry Pratchett: "This world, as the name suggests, is completely flat and rests on the backs of four huge elephants. Elephants stand on the shell of a giant star turtle named Great A'Tuin. The disc is framed by a waterfall, foamy cascades of which endless

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avalanches fall into space. Scientists have calculated that the chances of the real existence of such a frankly absurd world are equal to one in a million. However, wizards have calculated that the chance "one in a million" falls nine times out of ten";

- traditionally there is magic and characters borrowed from folklore. As an example, you can take almost any fantasy work;

- an adventurous plot is required;

- medieval surroundings are often encountered, although options are possible here: the ancient world, the present or the future;

- there is often a latent opposition between technology and magic in favor of the latter;

- usually heroes, their actions and experiences are put forward in the foreground, the magical and fabulous plays a supporting role;

- typical is the confrontation between good and evil as the main plot-forming core, a fantasy work, like a fairy tale, is ethically structured. But fantasy differs from a fairy tale at least in that good and evil in it can be equivalent, and in a fairy tale, good triumphs over evil without any losses for itself;

- the presence of the other world and its manifestations;

- complete freedom of the author: he can turn the plot in the most unexpected way, since the magical world of fantasy assumes that everything is possible in it (as in a fairy tale).

This last feature is one of the most important and defining features of the fantasy genre. It separates it from fantasy, because fantasy describes the probable, and the author is constrained by a certain framework, since he is forced to give an explanation for the incredible, to substantiate the world scientifically or pseudo-scientifically. Fantasy doesn't require that. E.A. Belousova rightly points to the use of special means of expressiveness in the texts of works by fantasy writers, to which, first of all, words created by writers should be attributed, denoting the realities of the described worlds, as a result of the author's word-creation [Belousova, 2002: 5]. It is the peculiarities of the language of fantasy and fantasy, which are manifested primarily at the lexical and word-formation levels, as well as their functioning in the text, that are the subject of research by many modern linguists. The fantasy genre is characterized by an abundance of copyright neologisms. The main function of new formations is the nomination of objects of phenomena of the fictional world. "If neologisms are used only in the function of nomination ... (including in fiction, fantasy literature), then, no matter how metaphorical its education, expressiveness, imagery of the word will be hidden, pushed into the background" [Bragina, 1973: 113]. This is confirmed by the fact that most of the studied units are represented by specific nouns. Words like these allow the reader to immerse themselves in the world of the work created by the writer.

In works written in the fantasy genre, the question of the confrontation between nature and man is often raised. The issue of the confrontation between civilization and nature, nature and culture is, in our opinion, key in the philosophy of modern times, starting with the treatises of J.J. Rousseau, and not only philosophers, but also writers tried to solve it. Two directions can be distinguished here. The first considers a person as a kind of unique being, fundamentally opposed to the surrounding world,

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and puts the human mind, consciousness or soul in the first place, thus adhering to idealism. The origins of this position are rooted in the philosophy of Plato, who argued that there is a certain world of ideal entities, *eidos*, which determine the properties of visible reality. This position was consolidated in the well-known position of Descartes *cogito, ergo sum*, which asserted the self-reliability of reason, which immediately isolated a person from objective knowledge [Schaeffer, 2010: 54–108].

Results. Philosophers of the second direction substantiate the thesis according to which it is impossible to separate man from nature, let alone oppose it. This trend merges with materialism and puts physical reality in the first place. One of the first to speak about this was the Greek philosopher Heraclitus of Ephesus, who can be considered the founder of dialectical materialism, since in his famous statements he not only asserted the inconsistency of phenomena, for which he received the nickname "Dark", but also assigned the main place to material reality, having developed a philosophy of nature, or ontological realism, which received a reliable scientific foundation in the 19th century. In the works of K. Marx and F. Engels, based on the evolutionary theory of Charles Darwin. In the XX century. these ideas were inherited by Soviet aesthetics and philosophy, which affirmed the objective foundations of human culture from the standpoint of dialectical materialism (A.L. Kalantar, B.G. Kuznetsov), German cultural-historical psychology (J. Assmann) and the French sociological school (E. Durkheim, J. Schaeffer). Their main ideas can be summarized as follows: nature is primary in relation to human consciousness (Heraclitus, K. Marx, F. Engels); man is one of the stages of evolution of all living things (Charles Darwin); personal and individual are just a specific set of objective characteristics [Kuznetsov, 1979: 306–307], and consciousness is strictly socially determined and is a function of a person's involvement in various social connections [Assmann, 2004: 35–50], which makes it possible for objective knowledge reality [Durkheim 1996: 126]; besides, even culture and aesthetics have objective grounds in nature [Kalantar, 1981: 297]. The last position, from which the huge role of the natural sciences in the cognition of human culture follows, was defended in his works by the Soviet fantasy writer I.A. Efremov ("Razor's Edge", "Andromeda Nebula"). All these provisions can be summarized in the words of G. Bruno: "The real being of an individual object follows from its connection with the whole ..." [Kuznetsov, 1979: 306]. The issue of the confrontation between nature and chaos should also be noted.

The coincidence of "The Lord of the Rings" with the epic canon can be traced in the following:

- The novel has an epic breadth – a wide coverage of events in time and space. The action in "The Lord of the Rings" takes place throughout Middle-earth. Middle-earth is the central continent of the fictional universe, on which the following areas are located: the territory of people (Minas Tirith, Gondor, Rohan, Isengard, etc.), the city of dwarves (Erebor), the lands of the elves (Gondolin, Rivendell, Tyrion, etc.) and the dark lands belonging to the forces of evil (Barad-dur, Morannon and Mordor). As for the period of action, the events described in it take place over a little over two years, but in part of the "Return of the King" trilogy, events are described

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that occurred 6,000 years before the described ones (the story of the creation of the rings, as well as the wars involving evil forces on one side and forces of good on the other).

- The novel's set includes actions that require great courage. The necessary part is a colossal historical battle. The entire trilogy is full of actions that require extraordinary valor and great courage. All members of the Fellowship of the Ring throughout the story risk their lives to save Middle-earth. All members of the Fellowship of the Ring throughout the story risk their lives to save Middle-earth. The most courageous act is done by Frodo, he volunteers when the question arises about the candidacy of the one who will carry the ring to Mordor. The country of Mordor, where the orcs live, looks like an anthill, where there is no place for personality and freedom, where rigid expediency prevails. It was in Mordor that the fiery eye of Sauron was located, which kept the whole of Middle-earth at bay. We also see two large-scale battles, between the forces of good (people, elves, gnomes) and the forces of evil (orcs, goblins), the outcome of which depends on the fate of Middle-earth.

- Heroic epics are characterized by a description of a long journey. The entire trilogy is dedicated to one big and difficult journey. Over the course of two years, Frodo and other members of the brotherhood have visited various fantastic places: Shire (home of the hobbits), Rivendell (wonderful world of the Elves), Rohan (territory of the people), Erebor (Kingdom of the Dwarves) and Mordor (resident of evil).

- Mystical heroes are involved, often wielding magic (elves, gnomes, hobbits, orcs, ents, trolls, dragons, magicians). Elves are a magical people, endowed with longevity (they could live for several thousand years), extraordinary strength and dexterity. Their eyesight and hearing are twice as sharp as that of an ordinary person. The Ents are one of the most ancient peoples inhabiting Middle-earth. Outwardly, they look like giant trees. They are endowed with extraordinary wisdom and outstanding physical strength. They are able to walk and speak, and also have their own language that only Ents can understand. Orcs are ugly, evil creatures that resemble goblins.

- Availability of lists and descriptions of participants in battles and their combat equipment. When preparing for battles, the heroes carefully analyze the current situation: they name the specific numbers of the available weapons, armor, soldiers, both their own and the opponent.

Discussions. As we can see, the author retained precisely those features of the ancient epic that make the work grand, give it scale and scope. At the same time, there are certain differences, which are the originality of the work of "The Lord of the Rings" and how exactly it differs from the ancient epic canon.

The most important of these deviations is that, in his trilogy, J.R.R. Tolkien replaces the powerful semi-divine epic hero with a seemingly insignificant creature - the hobbit Frodo. He is small in stature (half the size of an ordinary person), weak and peaceful. Frodo is very attached to his home and the peaceful life of the Shire. He does not occupy a high position in society and does not have great physical strength. But throughout the story, Frodo changes. He proves to everyone and to himself that he deserves to be called a Hero. His courage and courage can only be envied. The

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author shows that a small and seemingly insignificant person (a hobbit in this context) deserves to become a Hero with a capital letter and is capable of performing truly heroic deeds. Frodo, seeing how the ring affects his friends, decides to take all the burden of the ring upon himself, sacrifice himself, thereby saving all Middle-earth from the spell of Sauron. Over time, Frodo became extremely weak under the influence of the evil magic of the ring, but found the strength to fight, knowing what would be for the good of the world. Repeatedly he risked his life and was not afraid to die for the sake of friends and the fulfillment of his destiny. Frodo was aware of his mission as a "savior" and courageously walked along this sacrificial path. Frodo is a hero not physically, but spiritually. In the ancient epic there was a share of objectivity, i.e. prototypes of ancient epics existed in reality. In Tolkien, all lands and characters are completely fictional. The style of the trilogy cannot be called particularly sublime and solemn. The narration is conducted in a fairly simple language. It should be noted here that this simplicity is only apparent. In fact, J.R.R. Tolkien worked very carefully on the language of the work. He created many of his own languages, characteristic only for a separate fantastic race.

Conclusion. A special place in literature today is occupied by works written in the genre of fantasy. Today, most researchers admit that this is an independent genre with its own typological characteristics.

There are several types or genres of fantasy. Here are just a few of them: according to the plot-thematic principle, they distinguish between epic, dark, mythological, mystical fantasy.

The main genre feature that distinguishes works of epic fantasy from other unrealistic literature is an autonomous fictional secondary world, not geographically connected with our reality, in which plot actions unfold.

One of the hallmarks of epic fantasy is the creation of artificial languages. The author seeks to create artificial names of characters and place names, based on their uniqueness and a world different from our daily life. This is what helps the reader to completely immerse himself in the fictional world and escape from reality.

Significant and successful was the work of JRR Tolkien, whose book "The Lord of the Rings" and today has a huge army of fans not only in the English-speaking world. The book tells the story of the struggle between good and evil in a Middle-earth world that is completely fictional, although this did not prevent many from finding analogies with the modern world and the Cold War era of the mid-20th century.

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Navoiy gulshani

*If we call this great man a saint, he is a saint
of the saint, the thinker, the thinker of the thinkers,
the poet, is the sultan of poets.*

Islam Karimov.

ALTHOUGH YOU HAVE PIERCED MY HEART IN THE FIRE OF THE LOVE

*Khamidov Azimjon Khayotjon ugli
master, BSU*

Alisher Navoi's priceless romantic ghazals contain the description of a lover who is incomparably beautiful, as well as the mental state of a lover who is madly in love with her, suffering in exile, whose only goal is to reach his beloved; this kind of ghazals make up the majority. The ghazal which begins with the verse of the great poet “*Qosh-u ko‘zungni munajjim chunki ko‘rdi beniqob...*” (Navoi. Garoyib us-sighar. Perfect collection of works. Volume 1. Tashkent: "Science", 1987, p. 70) is one of the above-mentioned ghazals:

*Qosh-u ko‘zungni munajjim chunki ko‘rdi beniqob,
Dedi: ko‘rkim, qavs burjidin tug‘ubtur oftob.
Bir labing jon oldi andoqkim, birisi bilmadi,
Emdikim bildi, arolarinda bordur shakkarob.
Gar falak qoshing bila bahse hilolidin qilur,
Bir desa payvasta, jono, eshitur ikki javob.
Gul kibi yuzungda ter fard etti hushumdin meni,
Garchi behush elga hush uchun muqavviydur gulob.
Kim sirishkim ko‘rdi, ma‘lum etti ishqim hosilin,
Dona birla uylakim el naqdini aylar hisob.
Garchi ishq o‘tida ko‘nglumni o‘qungg‘a shishlading,
Garm bo‘lmakim, hanuz ne six kuymish, ne kabob.
Ne chamandur buki, hasrat suyi-yu dard o‘tidin
Parvarish topmish qayu bir guldakim bor ob-u tob.
Gar Navoiyning kuyuk bag‘rida qondur, ne ajab,
Xomso‘z o‘lur yolin uzra tushub kuygan kabob.*

The ghazal begins with a description of a lover who has a unique beauty. In it, the great poet uses a surprising analogy in the verse of the astrologer, who saw the mistress's eyebrows and eyes without a mask: “See that the Sun was born in the Brackets of the zodiac” (“Ko‘rkim, qavs burjida oftob tug‘ilibdi”). The Brackets, one of the twelve constellations in the direction of the sun's motion, is a constellation of stars in the form of an arrow above the waist. The transformation of imaginary expositions of the sun under this arc-shaped constellation into the eyes of a lover is a unique artistic discovery. In this way, the poet has the opportunity to portray the lover as the owner of incomparable beauty. In the following verses, such astonishing exaggerated descriptions of the lover are continued. In the second verse, one of the lips of the lover takes the soul of the lover in such a way that

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the other is unaware of it. The poet attributes this to the presence of "sugar" between the two lips. This image indicates that the lover's upper lip is red, and the fresh water between them does not fully show the lower lip. Such a state of affairs on the lips, on the other hand, indicates that it will bring both pain and kindness to the lover. In the next verse, the creative reader again focuses on the eyebrows of the lover. These eyebrows were such that if the sky was arguing with the mistress and boasting about her new moon, she would respond with two eyebrows like the new moon on her face. Apparently, the beauty of the sky is more than doubled in the description of the beloved one. Which is why the state of love, amazed by such beauty, finds its artistic expression in the following verses.

In the fourth and fifth verses of the ghazal, the pain and suffering of the lover, who is intoxicated by the unique beauty of his beloved, is told, as well as the suffering caused by the pain of exile. In the fourth verse, it is said that the lover's skin, which looks like a drop on the face of a flower, caused the lover to faint. However, when a person is unconscious, if he is given water to drink or if he is hit in the face, the anesthesia spreads. The lover loses consciousness because of the beauty of the situation on the face of the lover. The sweat on the beloved's face is a symbol of the life in him. The image of the state of love also includes the image of the inner beauty of the lover in the artistically expressed bytes. In the fifth verse, attention is drawn to the fact that the lover shed painful tears after fainting. Anyone who sees the bloody tears of a lover will know the fruit of his love. It is as if people were counting gold and silver coins in pieces. With such an example, the great poet exaggerates the fact that the lover suffered in the way of love and shed countless bloody tears. At the same time, the similarity between the bloody youth and the gold and silver coins in form and color amazes the reader. In the next verse, the image of the "swollen heart" is further illustrated. In it, the lyrical protagonist - the lover - addresses his lover in the following way: "Even if in the fire of love you pressed my heart to the arrow, do not worry about it, because neither spear nor kebab burned from it." The "lover's arrow" used in the verse is his fiery look, which gives the impression of piercing the heart of the lover. This, of course, was due to love. In the fire of this love, the lover is warmed by the spear created by the eyes of the lover. But the good thing is that neither the spear, which expresses the look of a lover, nor the kebab, which is the expression of a lover's heart, are burned from it. What is important for a lover is not that his heart is not burned, but that his lover's eyes are not damaged. Therefore, the folk proverb "Neither spear burned nor the kebab" is very appropriate.

In the seventh verse of the ghazal, it is said that the flowers in a rosery grow with the water of pain and sorrow, and that these flowers contain both water and fire. The "rosery" ("chaman") in the verse is an artistic symbol of the lover's heart, and the flowers in it are an artistic expression of the limbs of the beloved, which are described as incomparable beauty. It turns out that all these beauties of the beloved require the lover to grieve. The fact that the flowers in the heart are made of water is a sign that the beloved is complimenting the lover and looking at him. In the last verse of the ghazal, the poet is not surprised that there is blood in his heart, because even if the kebab falls on the fire, it remains half-cooked. The great poet uses the example of cooking kebabs to express the state of his burning heart in love. It is not surprising that there is blood in the heart of a lover, just as the kebab on the fire is undercooked. In this way, the great poet expresses the fact that in the fire of love there was no chance to burn out, and the burning process will take a long time. From these images, it is clear that the liberation of man from evil is the result of constant hardship. Symbolic images of love end with a reminder that spiritual maturity is a long and arduous process, as a matter of fact.

LATE XX CENTURY – EARLY XXI CENTURY GEOPOLITICAL VIEW OF THE ASIAN REGION

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Abstract:

Introduction. Describe the geopolitical structure of the Asian region - to cover political, economic, social, cultural and ethnic issues in East Asia, Southeast Asia (the main part of the Asia-Pacific region), South Asia, the Indian Ocean region, Central Asia and the Middle East. The number of dedicated scientific publications is significantly exceeding the number and volume of similar texts being written about other regions of the world. A review of Asian security shows that security concerns have spread throughout Asia. At the same time, such problems also have a significant negative impact on mutual economic, trade and investment relations.

Research methods. In writing this article, historical, the methods of comparative analysis, theoretical, general logic and forecasting of political science were used. In particular, the formation and development of the political system of different societies in Asia during this period was covered by historical and chronological approaches, while the development of individuals, social groups, nations and peoples, peoples and states was analyzed using the method of comparative analysis. Through general logic and predictive methods, political institutions and political processes, political culture and international systems, their mechanisms and tools were studied.

Results and discussions. This article describes the geopolitical architecture of the Asian region from the end of the XX century to the 20s of the XXI century. The role of the socio-political situation in India in the formation of the geopolitical map of the Asian region, the country's foreign policy principles and participation in regional security are also central to this study. New Delhi sees inter-regional existing and planned relations as promising tasks. Mutual economic interests will help maintain control over political conflicts, at least for the foreseeable future.

Conclusion. The article examines in detail the main sources of threats to regional peace and security, as well as political, social and security factors that hinder regional development and the strengthening of interregional relations.

Keywords: East Asia, Southeast Asia, South Asia, Indian Ocean Region, regional integration, geopolitics, regional security, macro region, sub region, foreign policy, international institutions, security threats, terrorism, extremism, ethnic separatism, cyber threats, illegal migration, the nuclear weapon factor.

Introduction. Regional political processes and security issues emerged as the object of research in a new scientific direction in the early twentieth century in such disciplines as political science and regional studies. The analysis of existing approaches in defining the concept of regional policy shows that they are not

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theoretically sufficiently developed. In addition, they are more focused on the domestic policies of states. In our view, the complexity of the concept of region should be taken into account in the analysis of regional security policy.

The reason is that it involves a multi-part structure, i.e., regional policy is reflected in the interpretation of relationship between the center and the subregions, as well as at the level of the “macro-region”. Existing changes and innovations shape the development vector of each region, the ability of social and political actors to govern themselves, as well as affect the process of emergence of threats to peace and security. If the Cold War period was characterized by confrontations between the USSR and the USA, since 1990 the world has entered a new stage of its development: the bipolar system that emerged as a result of World War II has disappeared and the Soviet Union has disintegrated.

The world socialist system has failed to achieve its goal with the democracies of Eastern Europe and the socialist states of Asia, Africa and Latin America. The military bloc of the Warsaw Pact has ended, and it is time for NATO and the United States to take serious and unlimited dominance on the world stage. Territorial challenges in the context of rapid regional reconstruction at various levels have required new, multifaceted approaches from developed and developing countries, international institutions and non-governmental entities. In particular, the process of forming a new order in the Asian region has taken some time. This period can be conditionally divided into 3 main stages.

The first is the geopolitical events that led to the disruption of the post-Yalta peace in the ruins of the USSR in 1990-2001, with the establishment of a "one-sided" direction in regional politics and its transformation into a semi-centralized region:

- The disintegration of the USSR and the formation of the Russian Federation led to a sharp increase in US influence in the Asian region, along with its membership in the UN Security Council, gaining the status of a nuclear power;

- the 1990 invasion of Kuwait by Iraq further escalated the Gulf War (January 17-February 28, 1991) and marked the first military conflict during the period of achieving a new regional order;

- in 1993, the countries of the region took another step towards achieving national security, which consisted of the establishment of the expanded ASEAN Regional Forum. The ARF includes the United States, Canada, Australia, Russia and the European Union, as well as major Asian countries such as India, China, Japan and North Korea. The main reason for the creation of such a united forum was to gather all possible rivals on one platform to control and stop any aggressive plans against the region;

- the financial crisis in South and East Asia in 1997-1998 was considered the worst economic blow to the region in the 1990s, and an informal "Group of 20" was formed with the participation of developed and developing countries to discuss the situation and take the necessary measures;

- the start of a nuclear arms race between the major powers of South Asia, India and Pakistan, has emerged as another serious threat to regional security;

- the Bush administration lifted sanctions on India and Pakistan in May 1998 for testing nuclear weapons after they began planning a war in Afghanistan;

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- the wars in Afghanistan and Iraq have increased the geopolitical importance of individual regions and led to significant changes in allied relations.

The second period, 2001-2010, was the final part of the transition period in the evolution of regional relations, that is, as a step from bipolar to post-bipolar. This stage was highlighted as the period of the fight against regional terrorism, and the most visible regional events of this period were mainly characterized by:

- The terrorist attack on September 11, 2001 in the United States proved that terrorism is not only a threat to the Middle East, but now its scale has spread throughout the Asian region and has become a transnational threat to neighboring regions. Under the pretext of this incident, the United States and its allies have now begun to show their hostility to the Islamic world;

- the USA and NATO military operations in Afghanistan (December 2001 to 2014) culminated in the elimination of the Taliban regime and certain parts of al-Qaeda in the country;

- the USA government's war on Iraq, in its continued interpretation of the fight against terrorism, ended with the overthrow of Hussein's dictatorship and the occupation of Iraq (March 20, 2003 - December 18, 2011), which undermined the Middle East quo status;

- in 2006, Russia was admitted to the "Group 7" and this "Group 8" was formed to some extent as a regional economic and political institution;

- the year 2008 has undoubtedly had a huge impact in this decade, with the global economic crisis and the ensuing mass protests in the Middle East "Arab Spring". This campaign of action, which has been going on since late 2010, has undermined political stability in the Middle East and North Africa and has led to a significant change in the political landscape of the region;

- the resumption of US-Russian relations since 2009 has not, in fact, led to any radical changes.

In the second decade of the 21st century, the region has taken on a new look in terms of achieving political security. The process of assembling mechanisms and institutions at different levels in regional relations has become more complicated. The degree of interdependence of the countries of the region has increased, and with the end of the Cold War, the lost balance and competitive environment began to show signs of recovery:

- The "triple disaster" in Japan in 2011 - a devastating earthquake, a powerful tsunami and a radiation disaster at the Fukushima-1 nuclear power plant - was assessed as the largest and most devastating of the regional losses at the beginning of this period;

- the center of international political competition has moved from Europe, the Balkans and the Middle East to the Asia-Pacific region. Now the US government has begun to view the Asia-Pacific region as a future "key mechanism of global policy" for the United States;

- at the same time, the stability of non-state actors such as ethnic separatism, religious extremism, the uncontrolled proliferation of weapons of mass destruction, the possibility of terrorist organizations buying and using nuclear and other weapons have led to an increase in international threats. The arms race was multifaceted in

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nature, leading to the formation of a 'multipolar nuclear world'. At the same time, events such as international crime, drug trafficking, and cyber-threats have also taken on a new evolving image;

- the "energy race" for the use of energy resources has intensified. In addition, in the process of forming alternative energy sources, countries with large oil and gas reserves, in particular, have defined the global economic environment;

- in addition to the traditional participants - international and interstate structures, new participants - business corporations, civil society institutions, various non-governmental organizations, interethnic associations, multidisciplinary structures - have now joined the international regional relations. In the context of globalization, they began to actively develop new transnational levels and forms of international and regional interaction and world politics;

- by this time, the new centers of regional development - the political influence of China and India in the region have increased. It is argued that the coming period will not talk about a particular "superpower", but will witness the emergence of dozens of states that have risen militarily, economically, diplomatically and culturally in the international arena;

- the United Nations Security Council has developed cooperation with the Shanghai Cooperation Organization, the Commonwealth of Independent States, the Organization of Islamic Cooperation and other subregional organizations in the fight against threats to international peace and security, including terrorism, drug trafficking, organized crime and extremist ideology.

Methods. If we look at the formation of a regional policy aimed at reducing various levels of threats and ensuring regional security in the Asian region since the 1990s, the collapse of the bilateral system has had a negative impact on regional peace and security. For example, US-China relations have been strained because neither Washington nor Beijing need each other to stand up to the former Soviet Union. The Korean Peninsula has also been further strained by the withdrawal of aid from Moscow, its economic backer and Cold War-era sponsor. For a number of reasons, the US did not want to play the former role of the Soviet Union and take its place in the region.

While governance is often complicated by new concerns about security and stability stemming from the phenomenon of globalization, some of the traditional weaknesses of the post-Cold War security environment in the Asian region stem from the very weak governance capacity of states. During this period, significant changes in the structural balance of power in East Asia and the crisis of Soviet rule in Central Asia naturally led to an increase in the US influence in the region. As a result, there were large differences in the balance of power in the region, although this was not immediately apparent. Many analysts have described the East Asian region as less prone to conflict as the risk of conflict with Russia has been eliminated.

The situation in the 1990s affected states' security issues differently. In particular, Japan, whose economic performance was markedly broken in the late 1980s, was in a period of rising economic power in the early 1990s. Many voices in Japan and Southeast Asia have called on the country to move away from "record diplomacy" and play a major political role at the international level, and even increase regional military influence while maintaining its economic potential. At the same time, the Japanese government and other US allies in Asia have expressed concern about America's

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reputation in the region. They were particularly concerned that the US's display of military prowess in the 1990 war against Iraq could undermine its future influence in Asia. The country's Desert Storm Operation required Japan and countries in the western and southeastern parts of the Pacific to deploy large numbers of troops to their territories and to mobilize about \$ 13 billion from Japan.

A positive result was noted in Vietnam, namely that Hanoi intensified its economic modernization and within ten years became a member of the ASEAN. Vietnam has signed a bilateral trade agreement with the United States, its arch-enemy. The US has agreed with the country to introduce market liberalization measures in the coming years.

Similarly, the collapse of communism in the Soviet Union and China's own internal problems caused many difficulties in governing the country. In particular, protests against the Chinese leadership ended in May 1989 with the massacre in Tiananmen Square. Focusing on liberalizing the economy, China's decision to suppress democratic movements had a major impact on regional stability. The Tiananmen massacre led to a deterioration in the West's relations with China over the years, especially since US-China relations have been severely strained in the wake of the incident. Over time, the pragmatism associated with integration into the global economy began to prevail in both countries, particularly China. However, it is clear that the reason for the Tiananmen incident was that China "successfully" accepted the status of the main enemy of the United States in the region from the USSR.

At the end of 1991, as a result of negotiations and agreements signed between North and South Korea on the denuclearization of the peninsula and a number of other issues, the ever-changing relations between the two countries began to stabilize.

After the onset of the Asian financial crisis in July 1997, the interrelationship between economic efficiency, governance, and regional security and stability became more apparent, casting doubt on previous predictions for the ever-expanding Asia-Pacific region. It also marked a political shift that had a significant impact on the stability of the region, and economic indicators as a source of legitimacy for the governments of Southeast Asian countries were virtually eliminated.

Markets in crisis-hit countries have remained relatively closed to things other than capital goods, high technology, chemicals and raw materials. Therefore, going the path of openness to foreign investment and technology has brought in more revenue than losses in terms of domestic economic benefits and employment. The Asian financial crisis has not only weakened the countries affected by it, but has also done enormous damage to the institutional and structural foundations of regional stability and security. Among other consequences, the crisis has cast doubt on the United States' readiness to play the expected role as a key pillar of the international economic system in the region. The Asia-Pacific Economic Cooperation (APEC) and the World Trade Organization (WTO) have become an ineffective negotiating center that has not been able to coordinate relations in the region.

The Asian regional crisis and Japan's inherent severe economic problems have seriously undermined the country's regional leadership ambitions, opening up new opportunities for China to take its rightful place in Asian politics. Japan has only been able to allocate secondary financing and export credits and guarantees to support rescue programs in Thailand, Indonesia and South Korea.

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The financial and economic crisis has also affected democratization and political stability. But overall, the crisis has intensified the movement for democracy in Asia. In the case of South Korea, it has become clear that poor governance can have serious negative consequences in such a precarious situation. The problem of corruption exacerbated the problem of instability of parties, which led to a significant destabilization of policy. Democracy in Thailand developed rapidly, with the support of the emerging professional and middle-class democratic-minded opposition leader, Chuan Lekpain, and the peaceful transfer of power to him. The Thai parliament has adopted a more democratic constitution that was previously rejected.

In Indonesia, Suharto's authoritarian rule has replaced democracy. However, two parliamentary offices and the powers of the president were developed. Freedom of the press and assembly was accepted, and the Indonesian military moved into the background in governance. Nevertheless, there were still riots and ethnic-religious violence being experienced by the central government in the country, low-paid helpless police officers, and armed Islamic extremist movements. Undoubtedly, Indonesians have moved towards a more democratic system. Parliament focused on a variety of important national issues, and the president was supported by the people. Despite some progress in changing the country's political institutions, Indonesia remained in fact an oligarchy thriving on "cunning capitalism". The military, with all its shortcomings, has truly become the only institution on a national scale. In particular, the weakness of governance in Indonesia has also had a serious impact on political stability in Southeast Asia.

In Malaysia, the arrest of former Deputy Prime Minister Anwar Ibrahim and the widespread use of police powers against political enemies undermined political freedom. However, some critics feared the consequences of the weakening of Mahathir and the United Front. Through the middle ground between the catastrophe and the surrender to the "Washington Consensus," Mahathir managed to control the Malaysian economy in a corporate style and now finds himself a worthy partner of the United States in the fight against terrorism. However, this new role has exacerbated ethnic and religious tensions in Malaysia. The pressures of globalization have gradually halted the implementation of Malaysia's Thirty-Year New Economic Plan.

Results and discussion. Political instability in many Asian countries and the inherent limitations of the East Asian model in a globalized economic and financial environment have made it difficult to fight corruption. Eventually, the notion that politics is about power and money was formed. Reforms have become a luxury for rich and developing countries, and the shrinking economic opportunities have largely intensified competition to manage scarce resources.

Shortly after the Asian economic crisis that began in 1998, the "Group 20" was formed. This has somewhat limited the participation of developing countries in Asia in the discussion of important issues in the world economy and the international financial system. At the end of the first decade of the 2000s, the "Group 20" sought to work with Group 8 to address global economic and financial challenges.

The weakness of the system of governance in the countries of the region, including Indonesia and Thailand, in particular, has prevented them from responding to the September 11, 2001 terrorist attacks. This, in turn, has made terrorism one of the most serious threats to regional security. The long-running Islamic separatist movements and

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terrorist groups in the Philippines have further weakened governance in the country. Also, Islamic parties were more successful than others because Suharto's political disputes in Indonesia was conducted under the banner of Islam. As a result, the elected Megawatt government failed to adequately respond to America's request for assistance in the fight against al-Qaeda-linked extremist groups.

In addition, within the framework of the World Trade Organization (WTO), a "WTO Group 20" was formed as a coalition of developing countries, in which developing countries discuss the proposals and comments of Western countries on trade and economic issues. The novelty of the global international political situation was explained by the emergence of a small group of "growing" forces in recent years. These forces typically included India, China, the Arab monarchies, some countries in East Asia, South Africa, Brazil and Russia.

Energy-exporting countries in this group have been able to raise per capita income to a level comparable to that of developed countries, and sometimes even higher, by redistributing oil rents. The relatively stable political situation, favorable geographical location, cheap labor, availability of large quantities of raw materials or rare species, and other factors allowed many of them to successfully enter the international division of labor.

As for China and India, which emerged as leaders in the Asian region and possessed nuclear weapons, they were sometimes referred to as the "great powers". However, in the new era, this concept has changed its meaning. It no longer required a complete set of tools to become a global power. In addition, the geopolitical potential of China and India was also determined by their internal problems (demographic, social, economic, energy, environmental, etc.).

In 2010, some other potential sources of conflict were preserved not only because of the influence of Washington, Moscow, Beijing, and Tokyo, but also because the interests and interests of many other countries were in conflict.

On October 4, 2011, Russia and China vetoed 33 UN Security Council resolutions threatening Syria with Libyan-style sanctions. On November 24 this year, the deputy foreign ministers of the BRICS group (part of Brazil, Russia, India, China, South Africa) met in Moscow to hold consultations on the situation in the Middle East. The meeting resulted in the issuance of a joint statement calling for "respect for the sovereign independence, territorial integrity and peaceful resolution of the crisis in the Middle East."

The Delhi Declaration adopted by the BRICS countries after the Summit held in the Indian capital on March 28-29, 2012, noted that the reforms of the International Monetary Fund and the World Bank have been slow. It also protested the West's indifference to the redistribution of votes in favor of countries with a fast-growing market and growing share of the world economy.

All this did not deny the existence of multifaceted foreign policy directions as well as regional geopolitical contradictions (e.g., China-India rivalry) within the BRICS. The fact that the members are not a single place in terms of geography, economy and civilization is one of the main factors that negatively affected the development of the association. In addition, there were significant differences in the pace and prospects of economic development of the BRICS countries.

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In addition to the countries that make up this informal union, a number of other major developing countries (Bangladesh, Vietnam, Indonesia, Iran, Pakistan, Turkey, the Philippines, South Korea), which are a significant source of economic and international political influence, have also grown significantly. Analysts at Goldman Sachs, one of the largest US commercial banks in the world, have given these countries a distinctive “Next 11” name. It is noteworthy that this group also included countries that until recently were considered “unsuccessful” (e.g., Iran).

As a separate group, the India, Brazil, South Africa Association (IBSA) has begun to focus more and more on preventing security threats. It can be concluded that the “new” forms of governance were seen as a factor in Asian stability and security. Although events related to economic integration and globalization have had a significant positive impact on regional peace and security, a number of Asian countries have been deprived of these benefits due to weak governance challenges, and they have even become new sources of threat in the region. Rapid globalization, on the other hand, required at least naturally stabilizing internal socio-economic changes. Consequently, prudent governance remains a necessary condition to prevent the benefits of globalization from being overshadowed by inevitable dislocations.

Indonesia has begun to fear its own disintegration due to China’s ability to exert a strong influence on Southeast Asia. In particular, Japan has long been deeply concerned about the fragmentation of a region of strategic importance. The reason was that at such a time it was clear that the inclination of the WTO countries towards China or the reunification under the wing of Japan would have a significant impact on regional peace and stability. In this situation, the fact that the WTO countries and Japan were able to overcome the economic and financial difficulties, as well as China's efforts to solve deep structural problems, prevented the situation in the region from becoming too complicated.

However, the formation of a truly coherent and effective institutional architecture that would ensure the existence of a peaceful and stable international order in East Asia largely depended on the political will of the key actors and their willingness to compromise.

According to external observers, Southeast Asia will be formed as a single economic bloc in its short-term perspective (up to 5 years). In turn, heads of state also seek integration because it suits their interests. In the medium term (up to 15 years), however, the regionalization trend will require the natural unification of subregions, and the pursuit of maintaining political and economic momentum on a global scale will further accelerate this integration process in Asia. Some subregions are also more likely to remain politically and militarily autonomous. During this period, accelerated militarization is observed in Asian countries. The importance of the Asian component in world trade, international security and global politics is growing. The long-term prognosis (15-20 years) is considered within a series of scenarios. In turn, if we exclude worrying scenarios such as large-scale regional conflicts or a world war, the future political and economic processes look like this: the processes of forming national associations will be more important than global cooperation. At the same time, regionalization also affects the structures of Asian countries, where the leadership of some countries in the region has a higher position than the center. It is possible that

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social institutions, including religious institutions, will form parallel governance structures in all areas of state activity”.

It is clear that even in the distant future, it is impossible to speak of a decline in the importance of Southeast Asia. First, due to historical inertia, the current processes of regional integration are at their peak, and, accordingly, this trend will continue in the coming years. Second, the pace of geopolitical change in the rest of the world is also not accelerating enough to keep up.

Conclusion. It can be concluded that the “new” forms of governance were seen as a factor in Asian stability and security. Although events related to economic integration and globalization have had a significant positive impact on regional peace and security, a number of Asian countries have been deprived of these benefits due to weak governance challenges, and they have even become new sources of threat in the region. Rapid globalization, on the other hand, required at least naturally stabilizing internal socio-economic changes. Consequently, prudent governance remains a necessary condition to prevent the benefits of globalization from being overshadowed by inevitable dislocations.

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**THE LEGALITY OF THE DECISIONS OF THE EXECUTIVE
AUTHORITIES AS A MEANS OF BALANCING THE POWERS THAT BE
UNDER JUDICIAL CONTROL. THE ISSUES OF JUDICIAL CONTROL,
HISTORY, PRESENT AND FUTURE PROSPECTS**

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Abstract:

Background. *From the first days of independence, Uzbekistan has set itself the goal of building a democratic state based on the rule of law. To achieve this, a number of normative and legal acts have been adopted and measures have been taken to implement them. Reliable protection of the rights and freedoms of citizens, the interests of society and the state, and the achievement of justice have been identified as the main tasks of the judicial system of the Republic of Uzbekistan. Among the large-scale work on democratization and liberalization of the judicial system is the reform of the judiciary, reform of the judiciary as an independent branch of government, strict enforcement of laws, consistent development of democratic reforms, reliable protection of human rights and freedoms. In the theory of separation of powers on the transformation of the judiciary into a providing body, the development of functions of control over the legitimacy of the activities of the judiciary by local public authorities remains an urgent task and a mechanism of reciprocity.*

Research methods. *In writing this article, methods of comparative analysis of historical, political science, theoretical, general logic and prediction were used. In particular, in Europe and America in historical periods the characteristics of the establishment of judicial control over the legitimacy of decisions of local public authorities were covered by chronological approaches, while the development of individuals, social groups, nations and peoples, societies and countries were analyzed by comparative method analysis. General logic and prediction methods, their mechanisms and means have been studied through political institutions and political processes, political culture and international systems.*

Results and discussions. *This article describes the importance and improvement of judicial control over the legality of decisions of local public authorities. While the concept of judicial control remains controversial in jurisprudence, the topic is broadly described as judicial control and the issues of improving the legislation in this area are analyzed.*

This, of course, will help to ensure legitimacy for the purpose of mutual restraint and influence in the independent network of both governments.

Conclusion. *The article discusses in detail the fact that one of the means of ensuring the legitimacy of local executive authorities and their decisions is judicial*

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review, and this is an effective tool, the improvement of legal relations in this area is a requirement of the times.

Keywords: *judicial control, administrative relations, legality of decisions of local public authorities, legal system, property relations, organizational-legal relations.*

Introduction. To fundamentally improve judicial power, which is a branch of independent power in the division of powers, actions aimed at increasing the prestige of the court in society, in general, the human being who is at the center of all reforms in the state, to consider his honor and dignity as a high value, the main activity of state bodies is aimed at achieving the goal of establishing social justice in society, in which the reforms aimed at satisfying the people should give their results today, not tomorrow.

At a time when the attention to the sphere was almost not realized in the last 30 years, improving the sphere of judicial law within the framework of the "priority directions of ensuring the rule of Law and further reform of the judicial and legal system" of the strategy of Actions on five priority directions of development of the Republic of Uzbekistan in 2017-2021, in particular, more than a dozen presidential decrees and decrees on the resolution of problematic issues that have not been resolved over the years in the field, as well as three codes of the parliament aimed at improving the quality and effectiveness of fair trial (the Civil processual code of the Republic of Uzbekistan, the economic processual code and the Administrative Code of the Republic of Uzbekistan on judicial proceedings) have been re-adopted and amendments and additions to a number of laws have been introduced. More than 40 laws, decrees and decisions on priority tasks in this direction were also adopted.

These changes serve to increase the confidence of our people in justice, as well as the prestige of our country in the international arena.

Ensuring the independence of justice and the judiciary, in turn, is one of the main indicators that strengthens the position of our country in international rankings. In this regard, the recommendations of the UN Special Rapporteur Diego Garcia-Sayan during his visit to our country in 2019 and the implementation of the norms in international documents are considered significant, and these recommendations are significant in improving the country's rating indicators, as well as improving the quality and effectiveness of fair trial.

According to the Heritage Foundation's Economic Freedom Index 2021, Uzbekistan ranks 108th out of 186 countries with 58.3 points. According to the latest report, the country's rating has improved by 1.1 points, rising by 6 points. At the same time, it has risen 44 places (from 152nd to 108th place) in the last four years.

Uzbekistan ranks 21st out of 40 countries in the Asia-Pacific region.

For information: until 2017, Uzbekistan's "Economic Freedom" rating did not exceed 50.0 points, and "complete freedom", i.e. the economy was among the countries under repression.

Consequently, it is difficult to adequately ensure the expected results of our reforms, the property rights of investors and the guarantees of property rights, unless

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we instill in the minds of everyone in our state the rule of law, the protection of violated rights and interests through the courts.

At the same time, judicial and legal reforms, which will remain one of the priorities of state policy, ensuring the authority and full independence of the judiciary as an independent authority in the division of powers, the legal framework for interaction and restraint with other branches of government, in particular the executive, has not been fully developed, it would not be a mistake to say that the executive branch, in particular the local state authorities, is awaiting a solution to ensure the rule of law.

At a time when the first steps are being taken in this direction, I think it is time to reform the mechanisms and forms of judicial control over the legitimacy of the decisions of local authorities.

In this regard, at the initiative of the President, in 2017, administrative courts were established in the country to protect the violated rights, freedoms and legitimate interests of citizens and legal entities in the field of public law.

In 2019-2020 alone, 31,322 applications were considered by administrative courts, of which 21,272 or almost 70 % were satisfied, including about 3,000 decisions of governors were declared illegal, and the violated rights of citizens and legal entities were restored.

It is clear that ensuring the legitimacy of local government decisions through the courts and justice is one of the most effective means of ensuring the rule of law.

The study of foreign experience in this area and the study taking into account the foundations of our national legislation, the real provision of mutual distortions on the realization of the classical theory of the division of powers, which has not found its solution, shows the time itself.

Judicial control over the legality of decisions of local government bodies is in a certain sense the essence of administrative law.

This is the most optimal way of government policy to verify the realization of the legal powers of the local government area. To the possible aspects of the official decision or administrative document that can be studied within the framework of the judicial process, the powers of the state body, the scope of the legal powers of the state body, the adequacy and fairness of the procedure, the examination of the evidence obtained in the judicial process, the issue of ensuring fair trial. Later, this self-preventive character is earned and will not remain without its influence in decision-making in other local government areas.

Methods. If the court (in the broadest sense) has a sufficiently broad jurisdiction, the determination of the liability of the official or members of the collegial body who made the illegal decision, as well as the annulment of the administrative act or decision, the establishment of liability for damage caused as a result of the performance of the duties of the public administration, serves to increase the responsibility and accountability of the relevant officials and the public body.

It should be noted that judicial review is not only a method of verifying the appropriateness or validity of administrative documents, but also does not aim to replace the decisions of the courts with the decisions of the responsible body.

There is diversity in foreign experience in this regard.

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In particular, the judicial review of local public authorities varies from country to country. In Sweden and France, for example, they go through judicial review until they exercise all voluntary powers except those related to foreign affairs and defense. In other cases, being preoccupied with the procedure leads to the court reviewing the decision, not only considering the substance of the decision, but also ensuring that the correct procedure has been followed and that administrative procedures have been followed.

Judicial control cannot force the local government authorities of the state to act in a certain way, since the relevant courts themselves cannot impose sanctions on the government that controls the use of force.

Today's judicial practice shows that in the framework of complaints of citizens and legal entities against the decisions of local state authorities (decisions of regional, district, city governors), works in the form of complaints and claims are carried out.

In general, although there is no control function in the court, the cancellation of documents of local state authorities that do not meet the requirements of the legislation on a particular action and decision, expressed in the finding that they are not valid, the control of the court is carried out by the adoption of this judicial document.

In case the court finds out the cases of violation by an official and the case in the course of the examination of a particular case, it shall adopt its own private part and take measures to the relevant body or the organization and the official who has made a violation, to give a legal assessment. Of course, failure to fulfill the private part of the court will lead to administrative responsibility.

The dynamics of the annulment of decisions of local authorities varies from region to region, including the withdrawal of construction and land in the region in the interests of the state and society, the formation of different procedures and different law enforcement practices of local public authorities in the regions, can be explained by the diversity of the population and economic development of the region.

Therefore, in order to increase the role of the court in society, to determine the jurisdiction of the court over all decisions of local public authorities, to allow in court the decisions of local public authorities made on the basis of individual and collegiality, to ensure the participation of a local government official in the court proceedings, at the same time, it is desirable to expand the possibilities of holding a court session with officials of local government bodies of the through the videoconferences communication service, which will be introduced in court.

Results and discussion. In general, if we look at the history, then the functions of controlling one of the powers and the transfer of powers from the executive power to the courts have remained problematic for the size of powers to the judicial power.

In particular, in medieval, 17th-century England, the relationship between the courts and the executive can be seen as follows. The right of judges to decide matters affecting the power of the king, and even the constitutional right to make independent decisions in cases belonging to the king, became a struggle between the kings of Stewart and the judges. Francis Bacon, in his essay "The Judiciary" (written in 1612), expressed the point of view of kings, emphasizing that "judges should be lions, but still lions under the throne". "It is good in a state when kings and states consult

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frequently with judges; and again, when judges consult with the king frequently and make decisions: interference in public affairs, when the question of law arises; the latter when state interference in legal matters is considered." he stressed. Sir Edward Cock, Bacon's main rival, strongly opposed the submission of the judiciary to the will of the king, and refused to submit to the will of James in a number of cases concerning the authority of the king. The king has repeatedly called on judges to respect royal rights and authority.

A generation later, in a constitutional dispute, judges and lawyers united with parliament against Charles II, and eventually the independence of the judiciary was established. From now on, there had to be a single legal system, to which everyone had to obey. As a result, the executive had no inalienable powers other than those subject to the law, as the legislature was now in parliament. In addition, judges were expected to protect the law from the executive. It was later concluded that the uncertain outcome was that "government" and "law" seemed to be at odds with each other. The old conflict between the crown and the judges continued and became a conflict between lawyers and the executive, especially the civil service.

These measures established the principle that the executive should never interfere in the performance of its functions by the judiciary. This was indeed almost the only firm application of the doctrine of separation of powers in England. On the other hand, it was considered right and lawful for the judiciary to interfere in the activities of the executive when the illegal actions of a minister or agency were proven. Thus, the notion of the rule of law was gradually defined by the idea that judges could decide on the legitimacy of the executive branch in ordinary proceedings in ordinary courts. Any attempt to segregate a continuous network of legislation, any hint of a distinction between public and private law, seemed to undermine the universality of the law and its ability to keep the executive within a defined framework.

During the 20th century, the common law system underwent significant changes. Until then, this was not the case in the UK, for before the adoption of the "Law on the Crown of Justice" (1947) it was impossible to appeal to the court against the torture of ministers and their offices; government ministers in Britain are considered crown ministers, and the ancient legal doctrine states that "the king cannot do wrong." In addition, the development of social services provided by the state has been accompanied by the establishment of a large number of administrative courts to resolve disputes between a public institution and a citizen. The jurisdiction of these courts was specialized and limited, and included dispute resolution functions such as social security and pension benefits, health care, rent control, property valuation for local tax purposes, compulsory government land acquisition, and orphanages. The Permanent Council of Tribunals, appointed by Lord Chancellor since 1958, has overseen a total of about 40 judicial systems, but their activities have remained chaotic and uncoordinated.

However, they provide a much cheaper, more informal, and faster way of making administrative decisions than suggested by the courts; members - persons with special knowledge and experience in this field; that they do not have to follow strict and complex rules of evidence that prevail in the courts, and that new social

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standards and ethical considerations may be introduced to guide their decisions; have been praised by the courts for the quality and impartiality of their work. In most cases, an appeal under the law arises from a decision of an administrative court to the Supreme Court. In the UK, there is no comprehensive administrative jurisdiction that allows the entire area of enforcement actions and decisions to be reviewed by the courts.

In Australia, a similar action has occurred with the proliferation of many administrative courts governing many different areas of government. For example, industrial conditions, pensions, allowances and other government subsidies, urban planning, film censorship, fair rents, licensing occupations requiring special skills or social responsibility, trade, transportation and marketing, calculation of state taxes, local taxes or levies, industrial designs, protection of patents and copyrights, and the infringement of rights to private property rights, including the collection of compensation for interference in the public interest, were included in the jurisdiction of administrative courts. Since 1975, these courts have been governed by the Administrative Appeals Tribunal.

Courts in the United States consider the administration in a much broader sense than in the United Kingdom. However, the verification of the legality of administrative body decisions is mainly carried out by state bodies rather than by courts through court decisions. The transition to administrative courts began with the Law on Interstate Trade (1887) and was associated with the establishment of the Interstate Trade Commission to regulate railways and other means of transport. This law introduced a new type of federal agency that went beyond the executive branch and was largely independent of the president. Other regulatory commissions: the FTS, the FSS, the Securities and Exchange Commission, the National Labor Relations Council, and the Department of Labor Protection have delegated administrative, legislative, and judicial functions to these bodies by Congress, and the Doctrine of Separation of Power cannot be applied successfully. U.S. lawyers often refer to regulatory commissions as administrative courts.

Thus, in the United States, as in other parts of the Anglo-American common law world, the concept of the exclusive exercise of all judicial powers by ordinary courts and the absence of special administrative courts has been significantly changed by the above changes.

In France, the separation of powers had a place of honor in the “Declaration of the Rights of Man and of the Citizen” (1789). According to the French, if the court was allowed to review an administrative act or decision, it would run counter to the separation of powers, and the executive could overturn the court decision. Just as a court's appeal is filed with a higher court, so an appeal of an administrative body must be appealed to a higher administrative body. Only in this way could the real distribution of power be observed.

Herein lies the interpretation of administrative law as a legal system that is separate from the set of laws applied in the courts. A law passed in August 1790 declared that the judiciary was separate from the executive and would always be separate. Due to the pain of dismissal, judges were prohibited from interfering in any way in the work of administrative bodies. In October 1790, the second law stated that

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claims for the annulment of acts of administrative bodies were in no case within the jurisdiction of the courts. Such claims must be communicated to the king as head of the general administration.

Council du Roi, a representative of the old regime, served as a legal adviser and administrative judge, and is usually the inventor of Council. The basic structure of the Council was created by Napoleon. Among the tasks assigned to him in the Constitution of 1799 (December 1799) was the task of resolving possible disputes between the administration and the courts. It also had the power to decide any matters left to the discretion of the minister who was to be the subject of the court order. In 1806, the Council Judicial Committee was formed to review decrees and report to the General Assembly of the Council. These decisions laid the foundation of administrative jurisdiction, which until May 24, 1872, gave the Council of Courts the power to make binding decisions and had not been clearly defined until the Council recognized the anti-administrative court as the court to be heard.

Council is part of the administration and always is. It has long been the task of the government to provide legal advice on bills, regulations, decisions, and administrative matters. This is what has long led foreign lawyers to believe that his decisions are inevitable in favor of the executive when he sits as a judge. Nothing could be further from the truth, and today the Council is recognized around the world as an independent tribunal that provides very good protection for French citizens from mismanagement. Claims against the French administration are heard in the Section du Contentieux, or Judicial Department, which succeeded the Judicial Committee after its reorganization in 1872.

Germany has traditionally had no state council, but it has a fully expressed system of administrative courts. There are lower administrative courts and higher administrative courts in the States or Lander, and for the federation there is a Federal Administrative Court, which acts mainly as an appellate court of the higher administrative courts and even lower administrative courts in Lander. In certain cases, the courts serve as the Federal Administrative Court, as well as the court of first and last instance in disputes between the federation and Lander, or between two or more Lander, which do not involve constitutional matters; it considers applications of the Federal Cabinet on declarations that the association is prohibited under the Basic Law of the Federal Republic, applications against the federation in matters relating to diplomatic or consular service, and cases relating to the work of the Federal Intelligence Service.

The Land Administrative Court has jurisdiction over complaints against the actions of Lander administrative bodies, as well as against federal government officials based in Lander. Some higher federal bodies have been exempted from the Lander courts. A small number of cases are outside the scope of the Lander High Administrative Courts.

An appeal to an administrative court can be used for mass litigation if the law has not been filed by a federal court with another court. (Public law regulates the relationship between the state and the executive in the exercise of their powers - even if the relationship is not for commercial purposes.) The Code of Administrative Courts contains property claims arising from services in the public interest and claims

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for damages. Violations of obligations under public law are considered by ordinary courts. In other words, the German system is complicated by a rule that damages to the current or executive branch can only be covered by ordinary civil courts. As a result, the difference between ordinary courts and administrative courts depends not on the subject matter of the dispute or the nature of the parties, but on the measure sought. The jurisdiction of administrative courts in Germany is less extensive and unclear than in France.

Under Article 44 of the Japanese Constitution, all judicial power is vested in the Supreme Court and, in cases provided by law, in the lower courts. Nobuyoshi Ashibe writes that the task of the judiciary is to interpret and apply the law and then resolve specific cases. Article 81 of the Constitution provides for judicial review. According to him, the Supreme Court can exercise judicial control over any law, order, regulation or official act, including documents of local public authorities. Judicial control over the documents of local state authorities is related to the legislation on administrative court proceedings.

The emergence of administrative jurisprudence in Japan is linked to the 1948 Hirano case. Following this case, the practice of administrative court proceedings changed dramatically. MP Hirano, who was fired on the basis of an administrative act, filed a lawsuit to reinstate him. The Tokyo court upheld the appeal. It was after this court decision that the General Staff of the U.S. Occupying Forces recognized the need for a special legal regulation of administrative court proceedings that differed from civil proceedings. As a result, in 1948, the Law "On special rules for the consideration of administrative cases" was adopted.

Today in Japan there are various laws regulating relations in the field of administrative justice:

- 1) The law "About consideration of administrative complaints" from September 15, 1962;
- 2) The law "About administrative proceedings" from October 1, 1962.

The Law on Administrative Proceedings is the basic law on administrative proceedings. It contains 5 sections, including 46 articles. This law does not have a large volume, mainly set out special rules for administrative court proceedings, while the remaining issues are regulated by the norms of the Japanese Code of Civil Procedure. Therefore, Japanese administrative law emphasizes judicial proceedings only in matters relating to administrative proceedings.

The most important way to appeal to a court is to sue. This is done by the person whose right has been violated.

The law stipulates that there are 4 typical types of claims in the Kikoshu-Sosho situation.

- 1) A claim for annulment of an administrative act. In this case, the administrative act represents the initial or main administrative decision.
- 2) Clarifications (definitions) made by the court on certain cases during the consideration of the administrative complaint filed against the initial administrative act or a claim for termination of the judicial process.
- 3) A claim that the administrator finds that the act has no legal force.
- 4) A claim requesting to find the inaction of an administrative body illegal.

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Administrative proceedings in Japan can be conditionally divided into two stages: 1) preliminary consideration; 2) substantive consideration (resolution) of the case. Scholars in the field of administrative law focus on issues related to problem solving in the first place. During the preliminary hearing, the requirements for the jurisdiction of the case are examined, for example: a) whether the plaintiff has the right to appeal to the court; b) whether there is an administrative act (decision) in the case; c) whether the plaintiff has the right to appeal against the administrative act; d) whether the case is heard in an administrative court hearing or in civil proceedings.

If the claim meets the requirements established by law, it is accepted for further proceedings. If it does not meet the specified requirements, it will be rejected.

According to Article 108 of the Code of Administrative Procedure of the Republic of Uzbekistan, the court terminates the proceedings in the following cases:

- 1) the case does not belong to the administrative court;
- 2) there is a valid court decision on the dispute between the same persons, on the same subject and on the same grounds;
- 3) the legal entity that is the applicant is liquidated;
- 4) after the death of the citizen who is a party to the case, the disputed legal relationship does not allow legal succession;
- 5) the applicant's claim has been waived and accepted by the court;
- 6) a dispute over the right arose during the consideration of the application (complaint) for refusal or evasion of state registration;
- 7) insufficiency of the collected materials to restore the lost court case or enforcement proceedings.

The court shall issue a ruling on termination of the proceedings. The court shall specify the grounds for termination of the proceedings, as well as decide on the distribution of court costs between the parties and the refund of state duty from the budget in cases provided by law. A copy of the ruling shall be sent to the persons involved in the case. The decision to terminate the proceedings may be appealed (protested). In case of termination of the proceedings, it is not allowed to repeatedly apply to the court on the dispute between the same persons, on the same subject and on the same grounds.

What features should an administrative document have in order to file a claim for annulment of a document of a local public authority by a court? According to the decision of the Supreme Court of Japan of October 29, 1964, administrative acts must regulate (a) public-government and (b) direct (individual) legal relations. Here are a few cases from the practice of the Supreme Court of Japan on this issue. For example, on January 14, 2006, the Supreme Court of Japan rejected a claim to overturn a local decision to increase the price of water. The Supreme Court has ruled that raising prices to meet water needs is not an action within a particular scope. Consequently, this act is not an administrative act and cannot be appealed in court. On February 23, 1966, the Supreme Court also rejected a claim against the illegality of the architectural plan because the document was also not an administrative act. However, in its decision of September 10, 2008, the Supreme Court of Japan changed its position in a different case than before. Ensuring that the public interest took precedence played a key role in the court changing its position.

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The most difficult issue in the proceedings for the annulment of an administrative act is the plaintiff himself, who is a participant in the proceedings. The main problem here is to identify the plaintiff. For example, the Supreme Court of Japan in its decision of March 14, 1978, rejected the claim for annulment of the administrative act. To ensure fairness in business, women have complained to the Office of Consumer Protection. The agency denied the complaint because the organization was not actually a party to the rights violation. Dissatisfied with this, the women appealed to the court to overturn the decision of this body. If the law protects the rights of certain persons, the court may not impede their rights. However, privileges may not be granted to a particular category of individuals.

Conclusion. In conclusion, it should be noted that the regulation of administrative disputes in Japan through special administrative procedural legislation, which determines the procedure for judicial review, means that the country's legal statehood has gone the traditional way. One of the important aspects of the legislation of this country is the procedure for preliminary consideration of the case in the case of treatment for the annulment of an administrative act, and it is advisable to introduce this procedure in our national legislation.

Judicial oversight is a much more controversial concept from a scientific point of view. The object of judicial control may include these normative acts, as well as actions (actions and inactions) of state bodies and officials that lead to certain legal consequences. In this regard, the concept of judicial review may include functions that do not depend on the jurisdiction of officials in the field of judicial power and judicial administration.

Judicial control has three functions. First, it ensures justice by overturning the erroneous decisions of the lower courts; Second, the appellate courts oversee the work of the lower courts; Third, it monitors the legitimacy of executive documents.

K. Bretschneider stressed that the purpose of judicial control is to maintain the participation of the people in democratic processes. Judicial oversight plays an important role in defending the rights of citizens against the government.

The supervisory activities of the court are carried out within a certain procedural framework, the order of which is regulated by procedural legislation. Judicial control may be exercised in the form of justice, constitutional, civil, administrative or criminal proceedings, as well as in other forms of jurisdiction.

V.A. Rzhnevsky and N.M. The Chepurnovs oppose the above ideas. In particular, they drastically differentiate the types (forms) of judicial activity, such as judicial review and justice, because the judicial review activity goes beyond the scope of justice.

It is possible to partially agree with the above opinion. But court proceedings are in a sense related to judicial review. For example, the activity of finding an administrative document as invalid.

This is why some scholars associate judicial control with an auxiliary system that performs a judicial function.

However, according to a number of scholars, judicial oversight cannot be considered as a separate function of the judicial system. According to S.K. Zagainova, the judiciary controls the review and resolution of normative legal

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acts. Therefore, the judiciary is not a task of exercising constitutional control, but one of the tasks facing justice.

It is possible to join this opinion. Judicial review is an important part of judicial proceedings. For example, finding that departmental normative-legal documents are invalid is carried out in a special procedural order.

According to S.V. Nikitin, the administration of justice is the main activity of the judiciary. Judicial control and justice are functionally interrelated, but are different legal categories that describe different aspects (aspects) of the functioning of the judiciary.

The concept of judicial review by the British lawyer A. Street is associated with the constitutional right of the individual. That is, a person must be able to protect his constitutional and statutory rights from illegal government documents through judicial review.

In this regard, it should be noted that the verification of the legality and authenticity of judicial documents by higher courts is of a supervisory nature. However, it is not expedient to include the defined specific procedural activity in the concept of judicial control, as the supervisory functions of the judiciary as an independent branch of state power are primarily aimed at controlling the legitimacy of the actions of other power structures. These external oversight functions have a number of general principles, laws, features, etc., that provide the basis for combining them with a single concept of judicial oversight. In this sense, judicial control is the external control over the actions (inaction) of normative legal acts, public authorities and officials in the field of justice.

It can be observed that the concept of judicial control has been analyzed by some researchers on the basis of constitutional control. That is, in understanding the control, the main focus will be on verifying the compliance of the disputed normative legal act with the normative procedure. In this regard, N.V. Vitruck argues that constitutional oversight is the verification of the constitutionality of the actions, decisions, and movements of legal entities.

It is possible to partially agree with this opinion. Judicial oversight should not only serve to ensure constitutionality, but also to protect the rights and freedoms enshrined in other laws.

According to T.V. Parshina, judicial control is a judicial control over the legality of legal documents, which is a judicial activity to verify the compliance of legislation with the requirements, which is carried out in the courts in the manner prescribed by law. Some aspects are not disclosed in this definition. In particular, issues such as applicants, scope of legislation and special procedural procedures were not covered.

In this context, the concept of judicial review can be defined as follows: "Judicial control is a judicial activity carried out in the constitutional and administrative proceedings in order to protect the rights, freedoms and legitimate interests of individuals and legal entities established by the Constitution and laws."

Judicial control can be described by the court in terms of legal relations arising in the process of consideration and resolution of administrative acts and normative legal acts, as these legal relations constitute a separate category of court cases. However, these views do not allow us to fully reflect the specifics of judicial

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regulatory oversight, as any oversight activity carried out by the court in the context of justice (trial) is carried out within the framework of judicial proceedings.

On the basis of the legislation of Uzbekistan the following features of judicial control can be distinguished:

First, judicial oversight is an independent function of the judiciary in the field of lawmaking. Clear exercise of judicial powers to review regulations ensures a balance between the legislative and executive branches of the judiciary and is the most important means of maintaining the balance of the entire legal system. In this regard, judicial oversight can be said to be an independent function of the judiciary. According to Article 4 of the Law of the Republic of Uzbekistan "On Courts", the courts in the Republic of Uzbekistan protect the rights and freedoms of citizens, the rights and legally protected interests of enterprises, institutions and organizations enshrined in the Constitution and other laws of the Republic of Uzbekistan. encouraged to do. The activities of the court are aimed at ensuring the rule of law, social justice, peace and harmony of citizens. Also, according to Article 2 of the Law of the Republic of Uzbekistan "On the Constitutional Court of the Republic of Uzbekistan", the Constitutional Court of the Republic of Uzbekistan is a permanent judicial body to consider cases on the constitutionality of legislative and executive acts.

Second, judicial review is the action of these courts to review administrative documents and regulations. Judicial control over regulatory legal acts is carried out by the Constitutional and Supreme Courts of the Republic of Uzbekistan. Examination of a normative legal act by a court is carried out in order to determine its legality. The court verifies that the normative legal act has the Constitution of the Republic of Uzbekistan and high legal force. As a result of the examination of the normative-legal document, the court confirms its legality or recognizes it as illegal. In particular, according to the Code of Administrative Procedure of the Republic of Uzbekistan, if a court finds that an administrative normative legal act violates the rights and legitimate interests of citizens guaranteed by the Constitution and laws of the Republic of Uzbekistan, this normative legal act may be declared invalid in whole or in part.

Third, judicial review is one of the forms of interaction between court decisions and regulations.

The issue of interaction of normative-legal documents has not been studied in depth in the legal literature. The concept of "interaction of normative-legal documents" has not been analyzed and its scientific definition has not been developed.

The depth of the issues of interaction between court decisions and regulations, given the complexity and versatility, we will focus only on the characteristics of the main forms of influence of court decisions on normative legal acts.

Deprivation of legal force of a normative-legal document means its recognition as invalid and, accordingly, complete legal disqualification and exclusion from the regulatory system.

The impact of a court decision on the regulatory features of a normative legal act is characterized by its recognition as invalid. As a result, it is not used.

The decision of the court may affect not only the normative legal act, which is the object of judicial control, but also other normative legal acts, including the rules based on the illegal normative legal act. However, this procedure does not exist in our national legislation. According to the current legislation, a document that is the object of judicial

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control is a document that violates the rights and freedoms of individuals and legal entities. The court can only examine this document.

The decision of the court may also serve as a means of correcting the regulatory effect of the normative legal act. If the provisions of the normative legal act are limited, the court may comment on it.

Hence, judicial control affects the normative-legal act by revoking the document which has no legal force of the court decision, suspending the regulatory effect of the document, as well as prohibiting the normative repetition of rules recognized by the court as illegal.

Fourth, judicial review is the procedural activity of the Constitutional Court and administrative courts. Verification of the legality of the departmental regulatory legal act is carried out within the framework of justice in accordance with the rules established by the legislation on administrative procedure. Judicial activity to verify the legality of normative legal acts outside the scope of court proceedings is not allowed, and the results of such verification may not have legal significance.

In conclusion, it can be said that all citizens and legal entities in the country have the opportunity to ensure the legitimacy of the activities of local authorities through judicial disputes over the decisions of local authorities that violate and affect their interests, expanding the guarantees of judicial protection.

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MONOECONOMIC MODEL OF POVERTY REDUCTION

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Abstract:

Introduction. *The article discusses the issue of poverty eradication based on the dual nature of people's economic abilities: labor and entrepreneurship, ways to increase the welfare of citizens through commercialization.*

Research methods. *The article analyzes the term "poverty" in a monographic way, using the content analysis method to determine the implementation of poverty at the level of "7-M", the qualitative levels of human economic development as a result of systematic analysis, quantitative assessment of human economic development using logical analysis, A comparative analysis of people's living standards was conducted using the Ability \ Income Proportionality Matrix method.*

Results and discussion. *"Mono-economic poverty" refers to people who are able to work, have low habits and skills, earn little money due to lack of permanent employment, or have no income at all due to unemployment and cannot meet their basic needs at their own expense. model is recommended. The model consists of an input part located on two opposite sides, a part of the process by which these parts interact with each other, and a part of the partial and general result formed by the combination of types of "abilities" and sources of "income".*

A personal income chain is created on the basis of the employee's salary, self-employment income, entrepreneurial income, investment and income from innovation activities. suitable conditions for The "mono-economic model of poverty reduction" does not enable people to become rich through the development and realization of innate and acquired economic abilities; rather, it is recommended as a mechanism of economic development on the path from poverty to prosperity.

Conclusion. *In order to reduce poverty in our country in a mono-economic way, it is necessary to take measures to strengthen economic education and upbringing among young people, to organize vocational and entrepreneurial training in mono-centers, to create new jobs based on increasing investment and innovation activity.*

Keywords: *mono-economic poverty, ability to work, entrepreneurial ability, wealth formula, mono-economic model, personal income chain, ability commercialization, "Ability / Income" matrix, human mono-economic image.*

Introduction. *The problem of poverty and its reduction is an important socio-economic criterion that determines the current state of the world and national economies and future development trends. Depending on the level of global poverty of each country, it is important to determine its international ranking of sustainable socio-economic development. Therefore, one of the goals of the Millennium Declaration adopted by the UN in 2000 was to "eradicate extreme poverty and hunger, including halving the share of the population earning one US dollar a day*

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between 1990 and 2015 [1]." In order to implement Resolution 70 of the UN General Assembly Summit on Sustainable Development in September 2015, the National Goals and Objectives for Sustainable Development in Uzbekistan until 2030 set the task of "eradicating extreme poverty" [2].

It should be noted that in Uzbekistan, unfortunately, the issue of poverty has been a "closed topic" for many years. In our country, without a broad classification and in-depth analysis of the quality of life of the population, only its "low-income" abstract strata have been identified, providing them with various forms of social assistance. For the first time, the President of the Republic of Uzbekistan Shavkat Mirziyoyev raised the issue of poverty in the country at a video conference on February 27, 2020: "According to preliminary estimates, 12-15 % or 4-5 million people are poor. This means that their daily income does not exceed 10-13,000 soums"[3].

Poverty is an economic condition in which people are unable to meet the minimum needs they need to live, restore their ability to work, and continue to procreate. Internationally, the poverty line is an income of less than \$ 1.9 per person per day. According to this classification, more than 700 million people in the world live in extreme poverty, and it makes up about 10% of the world's population [5].

In his Address to the Oliy Majlis and the people of Uzbekistan on December 29, 2020, President of the Republic of Uzbekistan Shavkat Mirziyoyev said, "The ultimate goal of economic reforms in the new year will be to reduce poverty and increase the welfare of the population. These strategic goals will be achieved through high economic growth, which will create equal opportunities for all"[4]. In particular, the organization of mahalla and home-based work against poverty in the country, the creation of "Iron Book", "Youth Book", "Women's Book", employment of the unemployed in the country and those looking for work abroad through new employment institutions such as "Welcome to work monocenters" Targeted financial assistance is being provided to the population.

It should be noted that in the context of overcoming the effects of the coronavirus crisis, economic growth that will reduce poverty and increase incomes, create new jobs, increase incomes through production development, reduce inflation, raise the minimum wage to a minimum living standard, fair and targeted Strict measures, such as the creation of social security programs, also include, in our view, the development of human economic productivity or the ability to earn money based on the development of people's economic abilities and their commercialization, which are still neglected. The article discusses the issue of improving the welfare of citizens by developing human economic skills, which are inherent in the level of poverty reduction mono-economy, and their implementation in various sectors of cash flows.

Materials. Representatives of classical political economy, such as T. Malthus, Dj.St. Mill, J. Prudon, A. Smith, D. Ricardo, K. Marks to the content and specific aspects of poverty had a scientific foundation. Nowadays, the economic nature and criteria for determining poverty are widely covered in the works of foreign scholars such as S. Ananda, S. Bxally, J. Grira, S. Lensley, M. Revellona, S. Rounry, P. Townsend, P. Elkok. Issues of social protection were covered by K.H. Abdurahmanov, Sh.R. Kholmuminov, B.Kh. Umrzakov and other scientists.

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There are different models of poverty reduction. Two models of combating poverty are actively used in world practice:

1. Provide and maintain a minimum income level.
2. Provision of targeted social assistance to the population [6].

The first model is widely used in developed countries with a high level of prosperity. This model is based on setting a minimum income level that meets current consumption standards.

Targeted social assistance is more common in developing countries with relatively low incomes. In Uzbekistan, the system of assistance to the poor has been operating in accordance with the second model in the form of various social payments.

Russian scientist S.D. Rodionova thinks about a value-oriented model of poverty eradication. This model is supported not only by the state and various civil society institutions to help and support low-income families, but also by engaging them in programs to promote social activism, self-sufficiency, self-employment, professional and educational advancement, and health improvement. seeks to make an impact. To improve their quality of life, it is necessary to strengthen new values in the minds of the poor and change the attitudes inherent in today's poor, taking various social measures aimed at preventing poverty, explaining not only its economic but also its social problems (p. 7, 25-26).

As well as, M.L. Theodorovich also recommends an institutional model of a strategy for proactive poverty reduction based on the organization of social partnership between the state, socially responsible business, public organizations and structures, the enterprising population. researcher The proactive model is the gradual abandonment of the rigidly established system of privileges and transfers to the poor; introduction of institutionalization of targeted social support based on the analysis of the individual situation of each applicant and strict control over recipients; involves the management of clients' personal resources based on basic principles of proactivity such as initiative and responsibility (p. 8, 37-38).

In her research, A.A. Grudneva distinguishes between social and economic types of poverty according to the influence of causal factors. Social poverty includes low-income, incapacitated, needy, large families and families without breadwinners, single pensioners, the sick and the disabled. Economically poor are unemployed, temporarily employed, low-wage earners and able-bodied citizens who are unable to provide a socially acceptable standard of living due to such features of the current labor market [9, 10 p].

Methods. The article analyzes the term "poverty" in a monographic way, distinguishing its economic and social aspects. Using the content analysis method, it was determined that poverty is applied at the "7-M" level: mego-, macro-, meso-, meta-, micro-, mini- and mono-levels. As a result of applying the method of systematic analysis, there are five mono-economic categories of human economic development - "economically weak", "economically viable", "economically strong", "economically perfect" and "economically imperfect". There are seven ways to quantify the level of development of human economic abilities using the method of logical analysis: "economic education"; "Economic literacy"; "Professional skills";

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"Effective realization of the ability to work"; "Efficiency of doing business"; "Proportion of income and expenses"; "Ability to capitalize savings" measurement criteria have been developed. A comparative analysis of people's living standards was conducted using the Ability / Income Proportionality Matrix method.

Results. Transition from the study of the concept of "economy" in the interpretation of the arts and crafts to the traditional, macro- and microeconomics, its systematic study at seven levels - mega-, macro-, meso-, meta-, micro-, mini- and nano-economics [10, Based on the idea of 11b], we propose to study the concept of "economic poverty" by dividing it into seven types according to the reasons for its emergence:

- Megaeconomic poverty - the world's population living in poverty as a result of the global financial and economic crisis, the global recession, the coronavirus pandemic and other global socio-economic tragedies;

- Macroeconomic poverty - the poor living in a particular country under the influence of rising unemployment, rising inflation, low per capita GDP, low wages and other macroeconomic instability of the national economy;

- Meso-economic poverty - poor local population due to uneven and relatively weak socio-economic development of regions and territories, inefficient use of their economic potential, low managerial competencies of local authorities and other territorial factors;

- Metaeconomic poverty - poor corporate employees and managers caused by economic instability of industries and sectors, low managerial competencies of government officials and other industry factors;

- Microeconomic poverty - poor employees formed as a result of low profitability of enterprises and business entities and the inability to provide financial support to employees;

- Minieconomic poverty - poor families caused by unaccounted for household chores, the presence in the family of members with unhealthy behaviors such as drunkenness, alcoholism, hooliganism;

- Mono-economic poverty is the lack of development of an individual's economic abilities and the inability of able-bodied people to earn low incomes without being able to integrate these abilities into the exchange of cash flows in various sectors.

With the development of specific methods, tools, models and organizational and economic mechanisms for the elimination of economic poverty in accordance with each allocated level, the opportunity to increase the welfare of the population will be further expanded, achieving a sharp reduction in the number of poor in the country.

The article discusses in detail the ways to reduce economic poverty to "mono-economic poverty" at the level of "7M". "Mono" (Greek "monos") - corresponds to the Uzbek word "alone" as the first part of complex words. For example, a monograph (in-depth study of a topic) a scientific publication in book form), monotonous (always the same), monopoly (monopoly), monologue (a form of speech that represents a person's conversation). "Mono-economy" refers to the economy at the level of the mono (individual), which is smaller than the micro (enterprise) and mini (family) levels of the economy, and is based on an economically mature able-bodied person. "Mono-economic poverty" refers to poor people of working age who

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do not want to work, do not want to study, are extravagant, greedy, seek short-term benefits, do things they do not like, waste their time, and are unskilled and do not have a permanent job. we mean people who earn money or have no income at all due to unemployment and cannot meet their basic needs at the expense of their own income.

It should be noted that everyone has the right to come to this mortal world and live a full life, fully satisfying his needs, and for this he has the appropriate inner potential. In Uzbek families, when a child is born, relatives and friends greet family members with the words, "May God bless the newborn child with life and sustenance." This is because when a baby is born as an "inga," they are endowed with various innate abilities that enable him to find his sustenance in life by nature and God, as well as two other closely related economic abilities. One of these skills is the ability to work, which is common in all economic systems, and the other is the entrepreneurial ability inherent in a market economy.

Human ability to work consists of concrete and abstract, as well as physical and mental forms of labor, which arise in the process of practical use of labor. A person's ability to work depends on his physical strength, spiritual maturity, intelligence and professionalism. The more a person works hard and productively, the more his financial capacity to live a prosperous life increases. Unfortunately, some people of working age have no choice but to live in poverty and become financially dependent on others, as they do not make enough efforts to acquire and realize their innate working capacity from a young age.

Entrepreneurial ability is a set of human entrepreneurial skills, such as the ability to combine economic factors on their own initiative, start a new business, be able to take reasonable risks, conduct and manage business in a market way. Entrepreneurial ability is directly reflected in the economic aspirations of people, as a form of realization of their entrepreneurial abilities in the active and independent activity of each individual. Human entrepreneurial ability is manifested in such qualities as initiative, management, innovation, risk-taking, market economy. This ability of a person is a more complex, more difficult to master than the ability to work, and its formation requires special experience and willpower and special training.

During the period of independence, Uzbekistan has taken all measures to realize the entrepreneurial potential of the economically active population, as a result of which the population has the opportunity to engage in entrepreneurial activities, as well as employment, and expand their sources of income. The more diligent and educated a person is and the more actively engaged in labor and entrepreneurship, the greater the opportunity to get out of poverty and live a full and prosperous life, because labor and entrepreneurship serve as the main sources of welfare of the population.

Given the dual nature of human economic abilities mentioned above: labor and entrepreneurship, we recommend the formula of wealth, which is an alternative way of life to poverty, to be expressed as follows (Figure 1):

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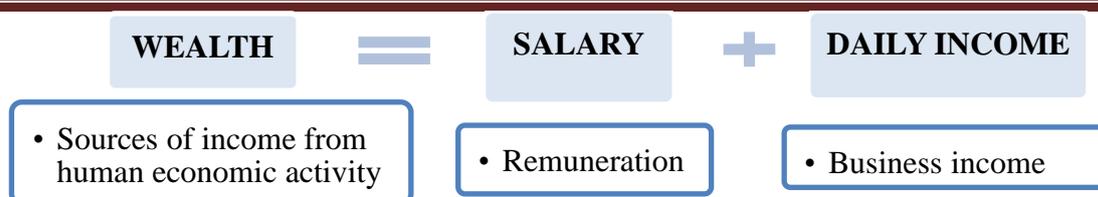


Figure 1. Wealth formula based on labor and entrepreneurship

Source: author's development work.

The main purpose of expressing the formula of wealth in a simple and popular way as "wealth is equal to monthly plus daily" is to implement economic education in a clear and effective way among the general public. The point is that if during the Soviet era we educated young people in the spirit of labor, under the motto "Wealth comes from work, life is beauty", now, in the renewed Uzbekistan, they are brought up in two ways: both in the spirit of labor and entrepreneurship. We believe that it is necessary to establish economic education under the motto "Wealth comes from work, a living wage, a daily income from entrepreneurship, beauty is life." Therefore, the author's wealth formula does not take into account the value of inheritance from parents and relatives and other sources of income, but only the sources of income that a person earns directly. The failure to pay utility bills and taxes on time, the failure to repay loans from the bank as a creditor, the payment of compensation for material damage to someone, as well as the reduction of wealth as a result of fines for unscrupulous efforts.

However, in real life, the economic destiny of people goes on as a different life. One is able to achieve a career of wealth by pursuing clear goals in life, studying well, fully realizing both smart work and entrepreneurial skills while having a profession. The latter prefers to be entrepreneurial and lives a dark life. The third will be able to stay in a moderate lifestyle and earn a living at the expense of the salary he earns from physical labor activities. The fourth, for various reasons, lives in poverty, unable to fully realize its economic potential, and is unable to meet its vital needs. The fifth, with very little income or no income at all, lives in poverty, barely making ends meet at the expense of state social assistance and the financial support of others. We believe that economic differences in people's living standards depend primarily on the individual, insufficient efforts to realize innate economic abilities, lack of knowledge, lack of professional training, laziness, idleness.

Based on the considerations outlined above, we recommend the author's "monoeconomic model" of poverty reduction in Figure 2.

As can be seen from Figure 2, this model reflects the individual aspects of poverty, the input components located on two opposite sides, the part of the process by which these parts interact and act, and the parts formed by the combination of "ability" types and "income" sources. and the overall result parts. Let's take a closer look at each component of the model.

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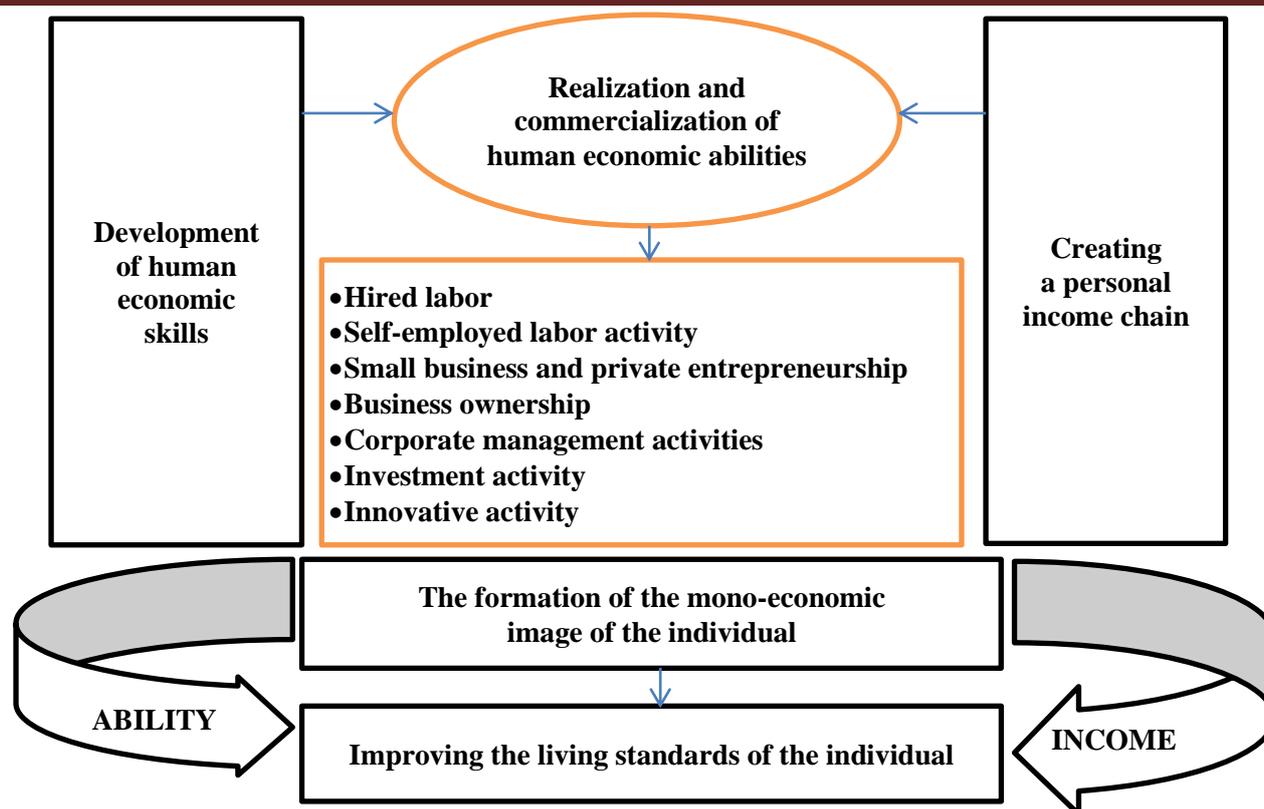


Figure 2. Mono-economic model of poverty reduction

Source: author's development work.

The introductory part of the “Development of Human Economic Skills” on the left side of the mono-economic model of poverty reduction is an important source of income that allows you to earn a living. "Economic ability - serves as a measure of economic productivity of man" [11]. Therefore, in assessing a person economically, it is important to determine the level of development of his economic abilities. We consider it expedient to assess the level of development of economic capabilities on the basis of the following seven criteria:

1. Economic education (determined on the basis of such individual indicators as diligence, economy, self-sufficiency, economic skills, self-control, rational spending of money, care of property).

2. Economic literacy (knowledge of the calculation and timely payment of all utility bills, knowledge of labor costs and net deductions, level of understanding of the prices of daily consumer goods and services, the ability to create and maintain a family budget, something from the market and shops price negotiation skills and purchasing experience, knowledge of taxes and their social significance, knowledge of the causes of frequent changes in the prices of goods and services in a market economy).

3. Position and professional skills (the position and professional skills of the person in the position held in the workplace are defined as high, medium and low).

4. Effective realization of working capacity (determined on the basis of an assessment of the ability of income to cover personal and family expenses).

5. Effectiveness of entrepreneurial activity (determined on the basis of assessment of the availability and scale of income from entrepreneurship).

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6. Proportionality of income and expenditure (determined by the degree to which the "80/20" of wealth, ie the accumulation of 20 % or more of 80 % or less of monthly (annual) income for consumer spending, is observed).

7. Investment skills (determined on the basis of the rate of additional income received from personal funds in exchange).

Based on the above evaluation criteria, we developed a special "Economic Aptitude Test" to determine the level of development of economic abilities of people and determined the level of economic ability of 2011 people in an expert way in a 100-point assessment system (Table 1).

Table 1.

Results of the assessment of the level of development of economic potential of employed people in Bukhara region in 2011

№	The range of points accumulated on the economic aptitude test	Economic skills	Number of person ratings	Per %
1.	0 to 25	Advanced levels	16	0,8
2.	26 to 40	Not developed	254	12,6
3.	41 to 55	Slowly developed	821	41,0
4.	56 to 70	Moderately developed	701	34,7
5.	71 to 85	The norm is advanced	207	10,3
6.	86 to 100	Maturity is highly developed	12	0,6
Total:			2011	100 %

Table 1 is based on the author's "Economic Aptitude Test".

The results of the study showed that the majority of those surveyed in 2011 - 821 (41.0 %) had moderate economic development and 701 (34.7 %) had moderate development. This category of people is mainly skilled workers, who are engaged in self-employment in their spare time and live on an average standard of living by increasing their income from two economic sources. It was observed that 207 respondents have reached the level of economic maturity, and 12 - to the level of perfection. They belonged to the category of people who, in accordance with the golden rule of wealth, created their own savings, included them in the exchange and were among those who had the skills to earn extra income and live on a full standard of living. It was found that 12.6 % of the respondents had underdeveloped economic skills and 0.8 % had underdeveloped levels. This is due to the fact that only one respondent has access to employment, low skills, spending all their earnings on consumer spending, underdeveloped entrepreneurial skills, and poor employment.

The introductory part on the tenth side of the model, entitled "Creating a Personal Income Chain", envisages the development of the economic abilities of an able-bodied person and the formation of types of income that can be generated through their realization and commercialization. In this case, the personal income chain consists of four -the salary of the employee, the income of the employee, the income of the business owner and the interest income of investors, according to the idea of the world-famous business consultant Robert Kiosaki's "cash flow quadrant". It would also be expedient to include in this chain the income from innovative activities. It would also be expedient to include in this chain the income from

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innovative activities. We believe that the personal income chain can be created from the sources of income shown in Figure 3.



Figure 3. Personal income formation chain

Source: author's development work.

The process, called “Realization and Commercialization of Human Economic Capabilities,” in which the input components on two opposite sides of the model interact, shows the types of labor and entrepreneurial activities that an individual can use in practice. (Fig. 4), we explored their sources of income based on the realization and commercialization of human abilities [13].

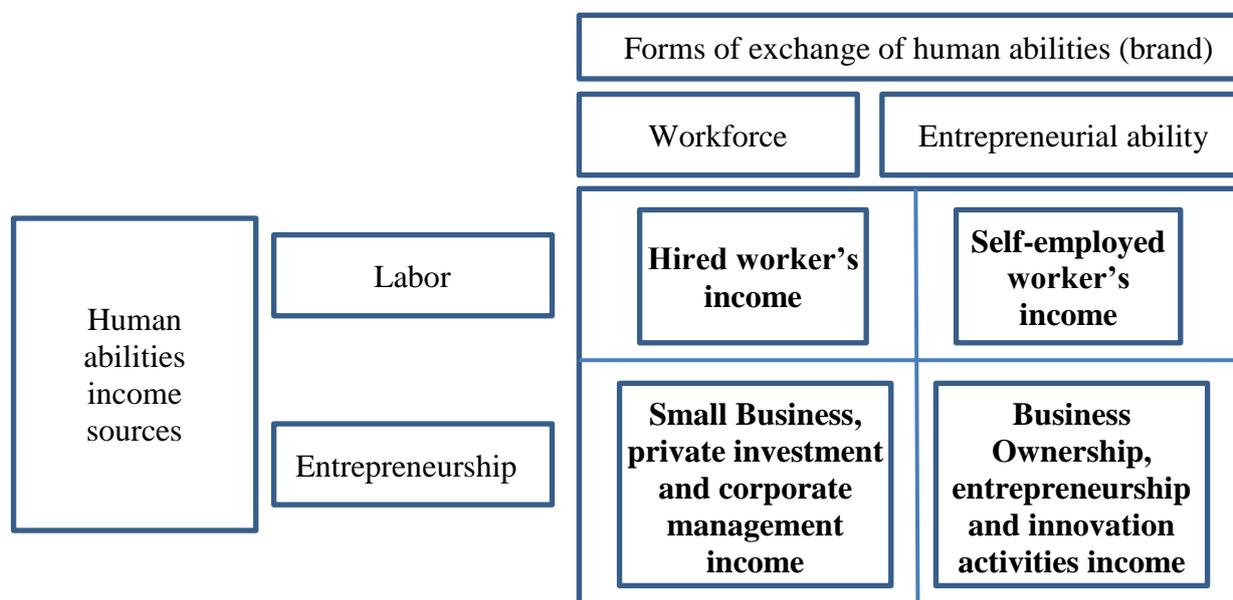


Figure 4. Ability / Income Correlation Matrix

Source: Author's development work.

The study of the "Ability / Income" ratio shows that in practice, people of working age can realize their ability to work in two ways. The second is a way of self-employment, such as repairing private houses, renting a car, baking sweets at home, delivering them to customers, and doing various jobs in the form of labor. If a hired worker receives a permanent income in the form of wages, bonuses and bonuses, the person will have a temporary income in exchange for his own employment. In both ways of working, people will be able to earn a certain amount of income, get out of poverty and live at a reasonable average standard of living by organizing their financial support.

As a result of the implementation of an active investment policy in modern Uzbekistan, new enterprises are being set up and the number of employees is growing. Simplified procedure for registration of a self-employed person in the state tax service in accordance with the Resolution of the Cabinet of Ministers of the

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Republic of Uzbekistan dated December 23, 2020 No 806 "On approval of the Regulations on the procedure for carrying out activities as a self-employed person" Due to the measures taken in our country due to the features of the length of service, the expansion of access to a special mobile application, the regulation of civil relations between users of their services (works), the list of activities (works, services) for self-employed persons to 67 the number of citizens who organize and operate their own business is increasing [14, 15]. People can also realize their entrepreneurial ability in several ways. The first is to organize his own business by organizing and managing his own business, and to run his own business by hiring other employees. In this case, a person carries out management work, managerial activity, without directly engaging in physical labor. The second, as an investor with a certain amount of excess financial resources, makes an effort to earn interest income in return for investment activities by reinvesting its funds in any business.

Table 2.

Structure of the income chain of highly qualified research and teaching staff working in the higher education system of Uzbekistan (as of March 2021)

№	Components of the income chain of a research and teaching staff	The amount of income per month (after taxes), in million soums	Income sources share in the chain, %	To work of payment The ratio to the minimum amount (747300 soums), times (+ increase, - decrease)	Income international poverty ratio (\$ 1.9 or 20 thousand soums per day), times (+ increase, - decrease)
1.	Salary as a professor at the State University (60% for the degree of Doctor of Science) with a master's degree	11,0	52,4	+14,7	+18,3
2.	Income from tutoring (business English language course)	3,0	14,3	+4,0	+5
3.	The amount of income he receives on average per month from the greenhouse in the field yard	2,2	10,5	+2,9	+3,7
4.	The amount of monthly interest income from a deposit in a joint-stock commercial bank	1,5	7,1	+2,0	+2,5
5.	Salary received by the Ministry of Innovation Development of the Republic of Uzbekistan as a project manager	3,3	15,7	+4,4	+5,5
Total:		21,0	100	+28	+35,0

Source: Compiled by the author.

From the left and right sides of the mono-economic model of poverty reduction, through two arrows - "ABILITY" and "INCOME" - the formation of a mono-economic image of the individual, the fraction of the result, represents. An

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economically mature person is a person who has the ability to control his desires and has socio-economic significance, a person who can effectively realize the cause of the well-being and interests of the nation and the people, the state [13]. We propose to distinguish the following five economic careers, which represent the mono-economic image of man:

1. Economically weak. A person is unemployed due to education, unemployment, young childhood, housewife and other reasons; who receive low wages due to low qualifications or lack of interest; the family is a working-age person who is in a state of economic deprivation by adding a 0 % to 25 % income share to the consumer basket.

2. A person of economic potential is a person who realizes his ability to work and is able to meet only his own needs, with a contribution of 26 % to 50 % to the family's consumer basket at the expense of wages.

3. An economically powerful person is a person who is able to meet the needs of himself and his family with a contribution of 51 % to 100 % to the family basket, realizing his entrepreneurial ability as well as his ability to work

4. Economicall perfect person - a person who has been brought up in the spirit of diligence since childhood and adolescence, has a unique profession, effectively implements their labor and entrepreneurial skills in the public interest and welfare of the people, earning an income equivalent to more than one consumer basket a person who has reached the peak of maturity, who meets the needs of himself and his family and provides social assistance to the poor.

5. An economically imperfect person is a person who earns money through bribery, fraud, informal entrepreneurship, earns income in part or without paying state taxes, spends most of his income on gambling, drunkenness, alcoholism, prostitution, and makes a small contribution to the family's consumer basket.

We have developed a method of determining the mono-economic careers of people separated above in a family-based approach and consider it in the example of a family of 5 (Table 3).

Initially, we calculated the average monthly consumption basket of a family of 5 people for the current month. and other necessary expenses at current prices. The value of the family's consumer basket is \$ 5.5 million a month soums and 66.0 mln. soums a year (5.5 million x 12 months). We then calculated the amount of net income that each working family member would receive after taxes were deducted in a month and calculated their annual income by multiplying the annual income of able-bodied family members by a hundred and dividing them by the value of the family's consumer basket, we calculated their share in that basket and determined their economic maturity rank. Estimates show that 4 out of 5 family members are employed, and his father is a university professor, earning 11.0 million soums a month. His share in the family's consumer basket is 200.0 % ($132.0 \times 100 : 66$, Due to the establishment of 0) he was awarded the title of "Economically competent person" in the family. His mother is a seamstress, earning 1.66 million sums a month, and with the share of 30.3 % ($20.0 \times 100 : 66.0$) in the family's consumer basket, he has earned the title of "Economically Potential Man" in the family. He earned a net income of 60.0 million soums a year and contributed 90.9 % ($260.0 \times 100 : 66.0$) to his

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family's consumer basket, earning the title of "Economically Powerful Man". He was awarded the title of "Economically Weak Person" due to the fact that he received a stipend of UZS and contributed very little to his family's consumer basket - 7.3 %.

Table 3.

A method of calculating the level of mono-economic maturity of a family of five

T/p	Family members	Age	Folate type	Annual Income (mln.s.)	Share of family in consumer basket (IS), (%)	The career of economic perfection of family members
1	2	3	4	5	6	7
1.	Father	54	Professor Universities	132,0	200,0	Economicall perfect person
2.	Mother	50	Sewing factory seamstress	20,0	30,3	A person of economic potential
3.	Son	26	Business	60,0	90,9	An economically powerful person
4.	The bride	21	University Student	4,8	7,3	Economically weak person
5.	Nephew	4	preschool education teacher	0	0	Economically weak person
Overall:				216,8	IS value =66,0 mln.s.	

Finally, the overall outcome of the model, the latest "Improving the Living Standards of the Individual," is to bring human economic capabilities from a weak to an advanced level and to make them economically viable in the sectors of employment and self-employment, individual entrepreneurship and business ownership, and investment and innovation. as a perfect man reaches the ranks of potential, power, and perfection, it is manifested in the rise of his life from poverty to poverty, from poverty to mediocrity, and from there to prosperity.

Discussion. A person attains the rank of wealth if he lives in this destiny in harmony with the two phases of his life, both material and spiritual. The predominance of money in life leads to regret as one gets older. The great poet and thinker of the Middle East, Abdurahman Jami, did not say in vain, "Live in prosperity, but do not be rich," as one of the important rules for people to see a bright paradise in this mortal world. [16] Hazrat Ali, the leader of Islam, said that wealth multiplies the enemies of man, and that its multiplication darkens and obscures the heart night and day will be uneasy, leading to darkness and misguidance." [17] Founder, inventor of Apple and 7 billion. Stephen Paul Jobs, a 56-year-old wealthy man who died of cancer at the age of 56, said in his last words, "You can buy all the material things in the world, but you can't buy life, happiness and health no matter how much money you have." [18] The described "Mono-Economic Model of Poverty Reduction" is a mechanism of economic development that leads people out of poverty, not wealth, through the development and realization of innate and acquired economic abilities.

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Conclusion. Based on the above ideas, the following conclusions can be drawn:

- The term "mono-economic poverty" refers to the poor able-bodied working people who have low incomes due to the underdevelopment of economic abilities of the individual and the inability to convert them into cash and labor in the business sector.

- Due to the dual nature of human economic abilities: labor and entrepreneurship, we express the formula of wealth as an alternative way of life to poverty as "wealth equal monthly plus daily".

- The mono-economic model of poverty reduction consists of the input parts located on two opposite sides, the part of the process by which these parts interact and act, and the partial and general parts of the result formed by combining the types of 'abilities' and 'sources' of income.

- The mono-economic model of poverty reduction consists of the input parts located on two opposite sides, the part of the process by which these parts interact and act, and the partial and general parts of the result formed by combining the types of 'abilities' and 'sources' of income.

- The personal income chain is created on the basis of the employee's salary, income from self-employment, entrepreneurial income, income from investment and innovation activities.

- The mono-economic image of a person is reflected in the ranks of economically weak, potential, strong, harmonious and imperfect human beings.

- As a result of the development of human economic abilities and their realization in various sectors of cash flow, he will reach economic maturity and the opportunity to rise from poverty to middle class and from there to prosperity.

Thus, in order to reduce poverty in Uzbekistan on the basis of development and realization of mono-economic or individual labor and entrepreneurial skills, first of all, to develop economic education and training, increase the number of monocentric centers, provide vocational and entrepreneurial training based on teacher-student relations. It is necessary to implement large-scale and effective measures aimed at attracting investment, creating new jobs in the regions through the development of science and innovation.

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PROSPECTIVE DEVELOPMENT OF WOMEN'S PILAGNIC TOURISM IN UZBEKISTAN

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Abstract:

Introduction. *Diversification of tourism products and services aimed at various segments of the country's tourism market, further increasing their competitiveness, creating a favorable and convenient domestic and international tourism environment, expanding transport routes, improving the quality of transport services, promoting tourism products, as well as a number of decisions were made aimed at strengthening its image as a safe place to receive.*

A list of countries has been compiled that from January 1, 2020, will introduce a 30-day visa-free regime for their citizens. A working group has been created to study the state of roads and roadside infrastructure along the Tourist Highway of Uzbekistan.

Decree of the President of the Republic of Uzbekistan on measures to further develop the tourism industry in the Republic of Uzbekistan in order to dramatically increase the number of foreign citizens entering the country, as well as in accordance with the main directions of the tourism concept. Development in the Republic of Uzbekistan in 2019-2025:

1. From October 1, 2019, the Ministry of Transport and the State Committee for Tourism Development of the Republic of Uzbekistan in accordance with international law with the application of the "fifth air freedom" at the international airports "Karshi", "Nukus". And "Termez", as well as "Bukhara" approve the proposal to introduce the "Open Skies" regime at the airport using the "fifth freedom of air" when transporting citizens of foreign countries.

2. The Ministry of Transport of the Republic of Uzbekistan, together with the Ministry of Foreign Affairs, within two months, provide the aviation administrations of foreign countries and foreign carriers with information on the list of international airports in Uzbekistan, including through diplomatic channels. ^[1] A number of measures have been developed on the basis of this resolution.

Research methods. *The experience of countries around the world shows that countries lead their economies to prosperity by providing a variety of modern services, rather than the supply of raw materials or the manufacture of any type of product.*

Even in a pandemic, most individuals and businesses are increasing their income by providing online services at home. Travel services occupy a special place in the service market of our country.

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Results and discussions. *Travel services provided in our country create additional convenience for consumers, ensure the attractiveness and prestige of services.*

From time immemorial, our country amazed foreign tourists with its antiquity and abundance of shrines. Due to the large number of women in the world, the development of female pilgrimage tourism is gaining in importance.

Conclusion. *The features of the development of pilgrimage tourism in Uzbekistan are described and analyzed. A narrow and comprehensive analysis of the market of tourism services in Uzbekistan, in particular, women's tourism, has been carried out.*

In accordance with the Law of the Republic of Uzbekistan "On Protection of Consumer Rights", the procedure for requirements for all types of tourist services has been established. There are proposals for the development of female pilgrimage tourism in Uzbekistan.

Keywords: *pilgrimage tourism, safe place, tourist service, recreation mode, female visiting tourism, Bibi Ubaida pilgrimage, Bibi Seshanba pilgrimage, Kizbibi or Agoyi Buzruk pilgrimage, Bibi Orif pilgrimage.*

Introduction. Diversification of tourism products and services aimed at various segments of the country's tourism market, further increasing their competitiveness, creating a favorable and convenient domestic and international tourism environment, expanding transport routes, improving the quality of transport services, promoting tourism products, and strengthening its image as a safe place to stay:

Decree of the President of the Republic of Uzbekistan No. PF-6155 dated February 3, 2021 "On the State Program for the Implementation of the Strategy of Action in Five Priority Areas of Development of the Republic of Uzbekistan for 2017-2021." support of youth and public health"^[2].

According to the decree, the development of new types of tourist services in the country and the attraction of foreign tourists will play an important role.

In accordance with this decree, a plan has been developed for the formation of internal tourist flows for the most important objects of the material and cultural heritage of the Republic of Uzbekistan.

➤ According to this plan, in the Bukhara region at the shrines "Seven piers" and the complexes "Poi Kalon":

➤ Installation of road signs and information signs in the regional center and other large settlements, indicating the direction leading to the shrine.

➤ Sale of books and handicrafts related to the Naqshbandi sect and mysticism.

➤ Creation of food outlets that meet the requirements of halal tourism.

➤ Within the framework of the program "Every family is an entrepreneur" to allocate loans in the amount of up to 33 million soums for the organization of family guest houses around the shrine that meet the requirements of honest tourism.

➤ Development of video clips and printed campaign materials about the Naqshbandi sect, the shrines "Seven Pirs", "Bahauddin Naqshband" and "Bukhara - the cultural capital of the Islamic world".

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➤ Print and distribute pilgrimage etiquette booklets and distribute to visitors free of charge.

➤ Allocation of 150 million soums for propaganda in 2021.

➤ Implementation of such measures is planned. [3]

Based on the decisions and decrees of our President, we, the youth, face important tasks.

Materials and methods. One of the important tasks facing our state is to increase the volume of goods and services through the efficient use of limited resources. Also, due to the fact that the gold reserve is one of the limited resources, this poses urgent tasks for our leading specialists and scientists.

The experience of countries around the world shows that countries lead their economies to prosperity by providing a variety of modern services, rather than supplying raw materials or producing any type of product.

Even in a pandemic, most individuals and businesses are increasing their income by providing online services at home. Travel services occupy a special place in the service market of our country.

Central Asia, with its thinkers, contributed to the beginning of the period of awakening of world civilization. Ancient buildings, structures, mausoleums and mosques, khanakas, waterways and land structures represent significant economic potential with their attractiveness.

Result. When analyzing the market of tourist services, the main attention is paid to what kind of service it is and how it is organized.

Travel service is the result of the activities of an organization or an individual entrepreneur to meet the needs of a tourist in organizing and conducting a tour or its individual components. Travel services should take into account the interests of tourists, be safe for the life and health of tourists and comply with the requirements of GOST.

In fact, services are invisible goods [4]. Thus, the production and sale of tourism services are classified as ordinary (tangible) goods. Governed by laws other than similar actions. The Consumer Protection Act has a separate section on consumer service relationships.

Table 1.

Travel services provided to consumers by organizations or individual entrepreneurs include

Travel services provided to consumers by organizations or individual entrepreneurs include:			
Tour operator services for the organization of domestic tourism	Tour operator services for inbound tourism	Excursion services	Amateur travel services
Tour operator services for the organization of outbound tourism	Travel agency services	Special services of a tour operator and travel agency	

In accordance with the Law of the Republic of Uzbekistan "On Protection of Consumer Rights", the following requirements are mandatory for all types of tourist services:

➤ Safety of life and health;

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- Safety of property of tourists and attractions;
- Environmental protection.
- The provision of tourist services should not be accompanied by a deterioration of the natural environment (closure of the territory, trampling of plants, damage and burning of shrubs and trees, etc.).

The provided tourist services must meet the requirements that provide consumers with additional amenities, attractiveness and prestige of services. Recommended requirements for travel services and terms of service include the following.

- Compliance;
- Accuracy and timeliness of execution;
- Difficulty;
- Staff ethics;
- Aesthetics of comfort;
- Ergonomics

Additional tourist and excursion services (additional meals, shuttle transport, guide services, etc.) Not provided for in the tourist package are provided to consumers in leisure mode. WHO has developed 400 types of such services? The tourist buys these services for an additional fee.

Discussions. The tourist services provided in our country create additional conveniences for consumers, ensure the attractiveness and prestige of services. From time immemorial, our country amazed foreign tourists with its antiquity and abundance of shrines.

About two million tourists from 70 countries of the world visit our country annually. Cultural and historical tourism remains the most popular for them. In addition, the fact that more than 110 out of more than 500 operating travel companies are constantly operating on international routes is an important factor in attracting tourists to our country.

The analysis of tourism statistics was as follows:

Table 2.

Expenditures on domestic tourism in 2019 by product, category of visitors and type of travel (in millions of soums)

Typical travel products	Tourists (visitors for a day or more)	Tourists (one-day visitors)	Visitors
A. Consumer goods	8 930 081,5	10 744 259,1	19 674 340,6
1. Typical travel products	6 662 713,6	3 995 730,9	10 658 444,5
2. Accommodation services for visitors	1 122 615,2	X	1 122 615,2
3. Catering services	687 202,3	1 830 255,0	2 517 457,3
4. Railway passenger transport services	370 992,1	26 150,0	397 142,1
5. Land passenger transport services	1 828 050,3	1 864 675,9	3 692 726,1
6. Air passenger services	2 194 639,3		2 194 639,3
7. Travel agency and other booking services	283 100,0	750,0	283 850,0
8. Services in the field of culture	96 614,4	89 500,0	186 114,4
9. Services in the field of sports and leisure	79 500,0	184 400,0	263 900,0
2. Other consumer goods	2 267 367,9	6 748 528,2	9 015 896,1
B. Other products	1 219 989,2	1 373 229,4	2 593 218,5
Total	10 150 070,6	12 117 488,4	22 267 559,1

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Based on the above data, we have highlighted the following. The volume of expenses on domestic tourism by categories of visitors and types of travel as of 2019 amounted to 10,150,070.6 million soums for tourists (visitors per day or more), 12,117,488.4 million soums for tourists (one-day visitors). UZS, 22,267,559.1 million soums for visitors. Including the most expensive products include the usual travel products. Their share in the total number was 74.6 % for tourists (visitors for a day or more), 37.1 % for tourists (one-day visitors) and 54.2 % for visitors.

According to the data, the number of visitors to our country was 16.8 % in three directions, 17-20 % - on land passenger transport, 24-25 % - on air traffic.

Table 3.

Tourism employment 2019

Tourist networks	Number of employees in legal entities, people			Actual hours worked, man-hours
	Total	Men	Women	
1. Accommodation services for visitors	54 536	36 178	18 358	92 990 367
2. Catering services	66 646	40 902	25 744	110 249 174
3. Railway passenger transport services	5 273	3 891	1 382	10 605 518
4. Land passenger transport services	70 919	66 083	4 836	116 974 245
5. Air passenger services	1 040	310	730	1 412 903
6. Car rental services	1 788	1 460	328	2 887 043
7. Travel agency and other booking services	3 192	1 866	1 326	5 223 752
8. Services in the field of culture	11 042	5 873	5 169	21 140 898
9. Services in the field of sports and leisure	16 028	11 050	4 978	28 143 138
Total:	230 464	167 613	62 851	389 627 038

The analysis of statistical data on the level of employment in the tourism sector in our country for 2019 was as follows. The composition of the staff of legal entities in the field of tourism has changed as follows. The share of men in accommodation services was 66.3 %, and the share of women was 27.5 %. The share of men in the services of public catering enterprises was 61.4 %, women - 38.6 %.

The share of men in passenger rail transport services was 73.8 %, the share of women - 26.2 %. The share of men in land passenger transport services was 93.2 %, and the share of women was 6.8 %.

The share of men in the field of passenger air transportation was 29.8 %, women - 70.2 %. The share of men in car rental services was 81.6 % and the share of women - 18.3 %. The share of men in the services of travel agencies and other booking services was 58.4 %, the share of women - 41.5 %.

The share of men in the field of cultural services was 53.2 %, and the share of women - 46.8 %. The share of men in sports and leisure services was 69.9 %, while the share of women was 31.1 %.

From the above analysis, it can be seen that in 2019 the employment rate of our women in the tourism sector was very low in some areas.

Creation of benefits and vacancies in all branches of tourism in order to increase the employment of women. Providing employment for women on preferential terms in accordance with the legislation of the Republic.

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Table 4.

Key indicators of tourism development in the Republic of Uzbekistan

Key indicators of tourism development in the Republic of Uzbekistan		
	Unit of measurement	2019 year
Gross domestic product	Bln. soums	510 117,2
TOTAL ADDED VALUE	Bln. soums	464 854,5
Gross Value Added Created in the Tourism Industry	Bln. soums	24 742,7
Share of gross value added created in the tourism sector in the country's GDP	%	4,9
Gross Value Added Created by Direct Tourism	Bln. soums	13 571,9
Share of gross value added from direct tourism in a country's GDP	%	2,7
Gross domestic product generated directly from tourism	Bln. soums	14 104,1
Share of GDP generated by direct tourism in a country's GDP	%	2,8
Share of gross value added from direct tourism in a country's GDP	%	2,9
Total domestic supply (production) by economy	Bln. soums	1 170 265,8
Domestic supply of tourism industries (manufacturing)	Bln. soums	43 297,0
Domestic tourism consumption	Bln. soums	33 906,8
Share of consumption of domestic tourism in the domestic supply of sectors of the economy	%	2,9
Consumption of inbound tourism	Bln. soums	11 639,3

The main indicators of tourism development in the Republic of Uzbekistan as of 2019 changed as follows. The gross domestic product amounted to 510,117.2 billion soums, and the gross value added - 464,854.5 billion soums. The gross value added created in the tourism sector amounted to 24,742.7 billion soums, and the share of the gross value added in the tourism sector in the countries GDP was 4.9 %. The gross value added created in direct tourism amounted to 13,571.9 billion soums, the share of gross value added in direct tourism in the country's GDP was 2.7 %.

The volume of GDP created through direct tourism amounted to 14 104.1 billion soums, the share of GDP created by direct tourism in the country's GDP was 2.8 %, and the share of value added in the country's GDP was created through direct tourism.

The total volume of domestic supply (production) in the economy amounted to 1,170,265.8 billion soums, the volume of domestic supply (production) of tourism amounted to 43,297 billion soums, the volume of domestic consumption of tourism amounted to 33,906.8 billion soums.

The share of domestic tourism consumption in the domestic supply of sectors of the economy was 2.9 %. Inbound tourism amounted to 11.639.3 billion soums.

The possibilities of developing the following tourist services in our country were studied.

1. Rural tourism
2. Tourism in Jailoo
3. Gastronomic tourism.
4. Festival tourism.
5. Pilgrimage tourism.
6. Medical tourism
7. Shopping tourism.

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8. Ecotourism

Uzbekistan is a hospitable warm land, where the sun shines brightly 300 days a year.

Nature has generously endowed the country with an amazing variety of landscapes: the hot sands of the Kyzyl Kum desert, the coolness of the Tien Shan mountains, transparent lakes, lifeless steppes and green oases - all this is Uzbekistan.

Once upon a time, thousands of rich caravans of the Great Silk Road passed here, connecting the Middle East and the Mediterranean with India and China. New cities flourished along the life-giving arteries of caravan roads, the national cuisine absorbed the best recipes of overseas dishes and gradually crystallized into the famous Uzbek cuisine, which we all know and love.

Today Uzbekistan is a modern democratic republic with excellent service and developed tourist infrastructure. Here everyone can afford an affordable vacation - whether it be the five-star comfort of first-class hotels or the homeliness of boutique hotels, a guided tour of ancient cities with their countless attractions, an exciting jeep adventure or a hiking trip in the mountains.

Among these services, the development of pilgrim tourism in particular has a unique historical development.

Due to the large number of women in the world, the development of female pilgrimage tourism is gaining in importance. In particular, the dynamics of the population in Uzbekistan was as follows.

Table 5.

Population statistics in Uzbekistan

Indicators	2019 year	2020 year	2021 year
Women	49,75	49,73	49,69
Including			
Women between the ages of 20 and 55	42,51	42,48	42,39
Men	50,25	50,27	50,31
Including			
Men aged 20-55	46,54	46,82	47,12

Looking at the statistics above, you can see that the number of women has decreased relatively. But in any case, given that our women prefer to visit more shrines, we need to develop a procedure for visiting the shrines they go to. If you look at history, since ancient times, the places where our noble women lived were revered, mausoleums and khanakas were built.

It is known that our country has a rich history, culture, scientists, scientists who have made a great contribution to world civilization, unique objects of cultural heritage, ancient architecture, crafts and culinary arts, as well as a region with high potential in this area. Pilgrimage tourism. Therefore, in the rapid recovery of the tourism industry in the context of the coronavirus pandemic, pilgrimage tourism plays an important role.

At a videoconference chaired by the President of the Republic of Uzbekistan Sh. Mirziyoyev on December 9, 2020, a number of important tasks were identified, which discussed the work carried out in the field of tourism and sports, and the tasks for 2021.

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In 2021, it is planned to attract 1.7 million foreign and 7.5 million local tourists, as well as increase the export of tourism services to \$ 370 million. In particular, the country's tourism potential is designed to attract 700,000 visitors and export services worth \$ 130 million.

Measures will be taken to develop a multimedia program "Seven Piers of Tarikat" for placement in information kiosks of the complexes "Seven Piers" in the Bukhara region, to create videos reflecting the shrines and relics of our country, the heritage of different religions, etc. airlines and trains.

In order to further develop and support pilgrimage tourism in our country, the President said:

1. The Committee on Religious Affairs under the Cabinet of Ministers of the Bukhara region, together with the Ministry of Culture and the Ministry of Finance, within two months submits proposals to the Cabinet of Ministers on the concept of construction and development of an innovative museum in Bukhara.

2. The Committee for the Development of Sericulture and Karakul, the Ministry of Agriculture and the administration of the Samarkand region created a mulberry tree plantation on 64 hectares of land around the Imam Bukhari complex and the Samarkand silk paper tourist complex until August 1, 2021 as a source. Raw silk. To provide.

3. Together with the National Television and Radio Company of Uzbekistan, the Committee on Religious Affairs under the Cabinet of Ministers, the Academy of Sciences, the Ministry of Higher and Secondary Special Education, the International Islamic Academy of Uzbekistan and the International Research Center of Imam Bukhari, in order to popularize and promote large-scale promotion, create a satellite TV channel "Imam Bukhari" in Indonesian, Bengali, Malay, Turkish, Arabic, Hindi, Urdu, Pashto and other foreign languages with the presence of its correspondents in foreign languages. Countries. Development concept, such proposals have been made.

Considering the above analysis in our country, it can be noted that an increase in the diversification (diversity) of religious tourism plays a special role in the development of pilgrim tourism. Religious tourism, that is, the spiritual needs of people, also contributes to an increase in the number of visitors.

The growing population of Muslim countries, as well as the growth of the Muslim diaspora in developed countries, means that this factor needs to be addressed.

In this regard, British Muslims are delighted to hear about new direct flights from Istanbul to Bukhara and Samarkand. It is clear that Central Asia, in particular Uzbekistan, will benefit from an individual approach to this area of tourism.

Visiting unusual places and adventures in these places is just as important as visiting tourist attractions. Perhaps this trend seems interesting also because people tend to experience more adrenaline and unusual emotions. Several pilgrim tourism initiatives show that there is a lot of speculation in this regard. In this regard, the Bukhara Declaration on Pilgrimage Tourism was adopted within the framework of the first International Forum of Pilgrimage Tourism on Friday, February 22, 2019 (17 Jumodus, 1440 AH), Bukhara, Republic of Uzbekistan.

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The organizers of the Tashkent Law Spring International Legal Forum (Forum) have developed a cultural program in interesting cities of Uzbekistan, including Bukhara.

For an additional fee of \$ 200, participants will be able to visit the city of Bukhara and see historical and cultural monuments included in the UNESCO World Heritage List.

The cost of the tourist package includes tickets Tashkent-Bukhara and there and back, from the station to the hotel and from the hotel to the station, one-day hotel accommodation, breakfast, 2 lunches and 1 dinner, a concert program. as monuments of history and culture and attractions.

Considering that the forum coincides with the tourist season in Uzbekistan, the participant can choose only one of the proposed directions (Bukhara, Samarkand, Khiva-Nukus, Tashkent, Fergana region).

As part of such programs, we got acquainted with shrines especially for women.

Have you heard about the only female shrine in our country? This is the shrine of Bibi Ubaida in the Fergana region. The shrine is located 8 km east of the Buvaida village, at the western foot of the Central Fergana desert. Here in the cemetery is buried Bibi Ubayda, who was one of the first to convert to Islam in the valley. Later this place became a large cemetery and shrine.

Since ancient times in Central Asia, the term "bibi" or "bibish" has been used to refer to or honor older women and women in the ruling circles out of respect and reverence. In particular, there are many women in the Islamic world known by this name. Bibi Ubayda is one of them.

There are various legends among the people associated with the name of Bibi Ubayda. Although they do not correspond to historical reality for some time, they are important as an artistic example of folk oral art. N. Abdulakhatov, A. Rakhmonov and M. This is described in detail in the book of the Akhmedovs "The Shrines of Buvaida".

It should be noted that among the people the burial places of people belonging to the same family were considered such places as King Pirim, Shah Fazl, Safed Bulon, Bibi Ubayda, Bistom Buva, Sufi saints, Bandikushod ota. For this reason, if the pilgrims visit Bibi Ubaydou and King Pirim, they of course also intend to visit the tomb of King Fazl at Safed Boulogne.

Although the distance between them is more than a hundred kilometers, it has become customary for local residents to visit the graves of the mother and child. During the reign of the Kokand Khanate, this place was one of the spiritual places of our people, a sacred place of worship for women.

In Soviet times, the land was declared dilapidated and turned into ruins. After gaining independence, the shrine was renovated and began to be considered a spiritual value. It should be noted that this place is currently the only female shrine in the country. It has become a tradition that only women come here. They visit this place for spiritual nourishment and rest.

So what is the meaning of the Buvaida region, is it connected with the name of this shrine? Scholars note that the significance of the area is the form of the Bibi Ubayda dialect. According to the doctor of philological sciences, professor

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E. Umarov, the name of the area in ancient times was called Bibi-Ubay. Later, it was shortened in accordance with the law of preservation of pronunciation and became Buwaida.

Pilgrimages associated with female names such as Bibi Ubayda were revered not only as a symbol of beauty. They have also reached the level of great women because they embody the highest qualities of men. The narratives associated with them tell of such noble qualities as loyalty, love and kindness. For this reason, shrines associated with female names have also been prized for centuries as a sacred place that gives hope and confidence to local women.

In 2000-2005, with the help of generous people, the shrine was restored. Instead of a small room, a monumental mausoleum was built in the traditional national architectural style. All conditions have been created for visitors. Bibi Seshanbe Temple is under state protection as an object of cultural heritage.

One of these women's shrines is Bibi Seshanbe. The Bibi Seshanbe shrine is located in the village of Sultanabad in the Kurgantepa district of the Andijan region of Uzbekistan [4].

According to historical sources, this was a woman named Vali Kamila, the aunt of Hazrat Bahauddin Naqshband, and she was one of the leading feast teachers in the field of divine knowledge. He called the saints by the grace of his guardianship and recited the Qur'an on Tuesdays. Today this tradition is passed down from generation to generation as the "Mushkulkushod" rite.

The grave of Vali Kamila is located next to his sisters Bibi Orifa and Bibi Musallam in the village of Kasri Orifon in Bukhara.

The sacred place in Kurgan-Tyube is one of the shrines named after our great-grandmother, and the shrines associated with her can be found in other regions. This place is also sacred and holy with healing springs of water. Several springs at the foot of the mausoleum, such as "Paradise Spring", "Sumalak Spring", "Maiden Spring", "Eye Spring", "Salt Spring" cleanse the human body to cells.

Useful minerals and macro-micro compounds in it have been identified and studied by experts as ointments for various rashes and internal diseases, diseases of the ears and eyes.

Historian S. Jalilov noted that even the khans of Kokand are used to celebrating Navruz in this beautiful, spacious place, rich in springs and beautiful nature.

Another popular place of worship for our women and girls is the women's room of Kyzbibi or Ogoyi Buzruk in the Jondor district of the Bukhara region, 30 kilometers from Bukhara[5]. The area is 0.5 hectares. The buildings of the complex were mainly built in the 19th century and are located around four courtyards.

The huge domed khanaka mosque, consisting of winter and summer rooms, is high and unites the complex. Its imposing roof, adorned with polished bricks, faces east towards Kizbibi's tomb. The northern facade with a small roof is connected by a temple courtyard surrounded on three sides by cells. The rooms have a stove and stove, which are designed so that pilgrims can stay here for a long time. To the south of the inn, there is a courtyard with a gate, adapted for a short stay of pilgrims. On the wall of the qibla, on either side of the altar, there were two doorways leading to a well with healing water. After the bathroom and toilet were built in this part, the doors were plastered.

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The Kizbibi mausoleum has a mausoleum built at the end of the 18th century in the form of a two-story mausoleum. The porch, which was his only ornate building, was later built on the main roof of the mosque. The porch is decorated in woodcarving style with glass. Ornaments have not survived. At the bottom of the porch is a gravestone made of black and gray marble. Its shape is unusual, that is, in the form of a rectangular stone with a hole in the middle. The inscription on the gravestone reads: "This fragrant luminous mausoleum belongs to Uncle Buzruk. The obedient slave Niyaz Muhammad wrote to the secretary. 1223 AH [1808]". A clawed flag stands in front of the northern wall of the mausoleum. In Panj there is an inscription "Hijri 1227".

A number of buildings have been erected to the south of the Kizbibi mausoleum, which makes access to the tomb particularly difficult. There was also a hotel, a women's mosque, courtyards. Everything except the mausoleum was demolished in the 1930s.

Men never entered the female part of the mausoleum and khanaka. This habit continues to this day. The complex is surrounded on the northeast side by a kitchen or a courtyard and a barnyard. There are many ovens and tandoors here. There are also large pots for household items, including khalisa (halim). The female part of the complex and the kitchen were built in 1913-1914 by a generous man, whose name is unknown to us.

For this, a kiln was built next to the complex, in which the famous rectangular bricks "soldier" and "European" were fired. Outside the hotel, in the building at the main entrance, mentally ill people were kept chained to the wall. By the early 1980s, more than half of the khanaka remained under the transitional sands. Nevertheless, this place remained popular as a place of pilgrimage for the inhabitants of the surrounding villages.

There is such a story behind the scenes of "Kyzbibi". Today the grave of "Kyzbibi" is dedicated to children, fortunately, pilgrims who do not go to work go on long journeys. To decorate the area around the shrine and attract tourists from the republic and from abroad, it is necessary to promote this unique, inimitable complex, shrouded in a veil of legends.

The Ministry of Culture of the Republic of Uzbekistan and the khokimiyat of the Bukhara region have developed a network schedule of works that will be carried out on April 21, 2018 at the objects of material cultural heritage and shrines with a high potential for attracting tourists in the Bukhara region.

The sanctuary of Bibi Orifa, the mother of Bahauddin Naqshband, the seventh of the Seven Pirs, the founder of the Naqshbandi sect known in the Islamic world, is one of the centers of spiritual purification of Muslim women.[6]

About half a kilometer northeast of the architectural complex of Bahauddin Naqshband there is a small beautiful architectural complex formed around the grave of the mother of Bahauddin Naqshband al-Bukhari.

The center of the complex is the Bibi Orifon Mosque (named after the mother of Bahauddin Naqshband) or the Kasr Orifon Mosque (a fortified or well fortified village).

Next to the solid, lint-free wall of the western facade of the mosque is the tomb itself, marked with a high flag; in the east - a basin lined with limestone blocks; to the southeast of the mosque there is a small minaret (27-28x12-13x6-7 cm in size, built in the dialect of "soldier"), built at the turn of the 19th-20th centuries or in the 20th century, called a rectangular "soldier".

Conclusion. Taking into account the above, we have come to the following conclusion. In this process, we would like to make the following suggestions.

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1. Visiting the shrines of the Seven Piers for pilgrimage and healing and spiritual cleansing of our foreign women tourists, and then organizing visits of our women prophets along a special route.

Table 6.

Female pilgrimage destinations

Mothers of Bahauddin Naqshband "Bibi Orifa"		
Aunt of Hazrat Bahauddin Naqshband Wali Kamila (Bibi Seshanba)	Bibi Ubayda	"Kyzbibi" or Ogoy Buzruk

2. Identification of the sources of unknown saints and prophets in our country and the introduction of innovations in pilgrim tourism.

3. Identify women's shrines that are characteristic of the same region, conduct archaeological research and include them in the list of tourist sites.

4. To radically reconstruct women's mausoleums and madrasahs and bring them in line with world tourism standards in order to strengthen the image of our country as a safe place for travel and recreation.

5. Increasing the income of our women in exchange for increasing the employment of our women in the tourism industry.

6. Identification of tourist sites intended for women, creation of booklets, Internet sites and portals on these sites.

7. Provision of tax and customs privileges to tourist sites for female pilgrimage tourism.

8. Allocation of soft loans to enterprises working in the field of female pilgrimage tourism.

9. Provide entrepreneurs with an opportunity to reduce the amount of VAT by providing free wireless Internet access (Wi-Fi).

10. Implementation of a virtual travel system for female pilgrimage tourism.

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THE IMPORTANCE OF INNOVATIVE PEDAGOGICAL TECHNOLOGIES IN TEACHING ENGLISH VOCABULARY

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Abstract:

Background. *The development of modern education has given rise to a new direction - innovation. The term "Innovative pedagogy" and its specific research originated in Western Europe and the United States in the 1960s. The concept of "Pedagogical technology" appeared in the 30s of the twentieth century, and since then to this day, many scientists have conducted research in this area. Thus, the concept of pedagogical technology is often used in the pedagogical literature today, so the views, attitudes and definitions to it also differ depending on the directions and views of scientists conducting research in this field.*

Methods. *Scientific researches on teaching a foreign language and lexicology of English language, scientific works of foreign linguists Professors F.N. Gonobolin, S.M. Godnin, N.V. Kuzmina, V.A. Slatenin and others were used in the study of English teaching as a second language. In the study we used several methods of innovative pedagogical technology in teaching English vocabulary. The methods allow to identify external and internal motivation study.*

Results. *Pedagogical technology is the harmonious organization of pedagogical and student learning activities in the process of teaching and learning in order to increase the effectiveness of the educational process, in order to intensify this activity. The application of unit methods, tools and forms is a set of systems that allow to determine their interaction.*

Conclusion. *Pedagogical technology is based on the use of new tools and information methods, their use makes it advisable to use the following new pedagogical technologies in the teaching process by teaching English vocabulary. Formation of pedagogical skills in improving the effectiveness of the teaching process, the role of new modern pedagogical technologies in education, their use, as well as interest in improving the effectiveness of education using interactive methods in the educational process to study independently what they are looking for, and even to draw their own conclusions.*

Keywords: *education, language, pedagogy, pedagogical technology, teacher, student, teaching process, knowledge, method, approach, skill.*

Introduction. *The development of modern education has given rise to a new direction - innovation. The term "innovative pedagogy" and its specific research originated in Western Europe and the United States in the 1960s. F.N. Gonobolin, S.M. Godnin, V.I. Zagvyazinskiy, V.A. Kan-Kalik, N.V. Kuzmina, V.A. Slatenin, A.I. conducted researches in their works. These studies are presented in terms of innovative practices and the dissemination of best pedagogical practices. In the works of X. Barnet, Dj. Bassett, D. Hamilton, N. Gross, M. Mayez, A. Haylock, D. Chen,*

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R. Yedem these issues were analyzed. The psychological aspect of innovation was developed by E. Rogers, one of the American innovative scientists. He studied the classification of the participants in the innovation process, their attitude to innovation, and their readiness to perceive it.

In the 21st century, which is considered to be the age of information and high technologies, the issue of widespread innovation in the educational process has received more and more attention. In recent years, in the press, scientific literature, many conferences and meetings, as well as in official documents, the concept of "New pedagogical technology", "Advanced pedagogical technology", "Teaching technology", "Educational technology", " Concepts such as "Traditional pedagogical technology", "Non-traditional pedagogical technology", "Innovative (new direction, newly introduced from the outside, new, similar, non-traditional) pedagogical technologies" were introduced. In fact, the basis of these concepts, the concept of "Pedagogical technology" appeared in the 30s of the twentieth century, and since then to this day, many scientists have conducted research in this area. Thus, the concept of pedagogical technology is often used in the pedagogical literature today, so the views, attitudes and definitions to it also differ depending on the directions and views of scientists conducting research in this field. Here are some examples:

Pedagogical technology - the application of the ideas of systematization of education or systematization of teaching in the classroom to pedagogy (T. Sokomoto);

Systematized set of all personal, instrumental and methodological tools used in achieving pedagogical goals and the order of their functioning (M.V. Clarin);

Pedagogical technology is a project of the process of forming a student's personality that can guarantee pedagogical success, depending on the skills of the teacher (V.P. Bospalko)

Pedagogical technology is a unique (innovative) approach to teaching. It is an expression of social engineering thinking in pedagogy. The image of technocratic scientific consciousness transferred to the field of pedagogy is a certain standardization of the educational process (B.L. Farberman).

The essence of pedagogical technology is to achieve the required level of didactic mastery, which is reflected in the pre-design of the educational process, taking into account its implementation (U. Nishonaliev).

Pedagogical technology is the ability of a teacher (educator) to influence students in certain conditions and sequences with the help of teaching (educational) tools, and as a product of this activity to define the qualities of a person predetermined in them, formation process (N. Saidakhmedov)

UNESCO provides the following definition: "Pedagogical technology - teaching and learning, taking into account the technical and human capabilities and their interrelationships, which set the task of optimizing the forms of education, are systematic ways of creating, applying, and defining the process".

Materials and methods. Each lesson, subject has its own technology. Pedagogical technology in the learning process is a holistic process in a clear sequence, which is a goal-oriented, well-designed and guaranteed pedagogical process based on the needs of the student.

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It is up to the student to choose which technology to use to achieve the goal, because the main goal of both parties is to achieve a clear result, in which the level of knowledge of students depends on the nature of the group, the technology used.

For example, to achieve results, you may need to work with a computer, but you may need film or handouts, drawings and posters, information technology, and various publications.

Many of the following interactive methods and teaching technologies, aimed at ensuring the effectiveness and efficiency of the teaching process, were developed by R. Ishmukhamedov over many years, and today they are the main special, general education of the republic. Secondary vocational and higher education institutions are giving positive results in the institutes of advanced training and retraining of students[8; 58].

Concept Analysis Method. The purpose of the method: to determine the level of students' mastery of the subject and the basic concepts of the subject, to express their knowledge independently, to assess their level of knowledge, to work individually and in groups, to respect the opinion of his comrades;

The use of the method: exercises designed to assess, repeat, reinforce or intermediate and final control of the level of mastery of the topic in all types of lessons, as well as to check the knowledge of students before starting a new topic tools used in the country; handouts list of basic concepts, pencil, slide.

Note: Handouts based on the syllabus and the teacher's goals.

Training schedule;

- Students are divided into groups.
- Students will be introduced to the requirements and rules of the course;
- Handouts will be distributed to team members.
- Concepts given in the handout on a topic or a new topic that students have covered individually;
- Students write comments based on their knowledge of the concepts covered in the handout;
- Each student identifies the differences between the correct answers and has the necessary understanding.

Wheelbarrow method. This method allows students to memorize topics covered. Aimed by the teacher to assess all the knowledge of all students.

The purpose of method is to teach students to think logically in the classroom, to express themselves independently, to evaluate themselves, to work individually and in groups, to respect the opinions of others, and to choose from a wide range of ideas;

The use of the method: in all types of technology learning activities, at the beginning of the lesson or at the end of the lesson or at the end of any part of the subject, the student reinforces and finalizes the topics covered;

Note: Handouts will be prepared based on the topic set in the plan and the number of students in the group, depending on the teacher's goal-scoring and reinforcement handouts.

Training schedule:

- Divide students into groups;
- Introduce students to the rules and regulations of the course;

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- Distribute handouts to team members;
- Team members work independently on handouts.
- Each group member writes the group number in the right corner of the handout they have worked on and draws a sign of their own in the left corner:
- Handouts will be reviewed by other groups in the “Wheel Turn” direction.
- Materials provided by new team members will be reviewed;
- Materials installed and modified by teams will be exchanged individually between groups in the above-mentioned areas;
- Each group and each group member selects the material they have completed for the first time;
- Each group member analyzes the other group members' corrections to their assigned answers;
- reads the teacher's assignments in the handout and identifies the correct answers with the team;
- Each student identifies the differences in the correct answers;

Note: If the difference between the correct answers identified by the students in the handout and the correct answers identified by the teacher is more than 55 %, the student has mastered this learning material, and even more so indicates that it has not received. For example, if the number of tasks is 30 and 19-20 of the answers are correctly marked, the student is considered to have completed this task and mastered the learning material, if not even mastered it.

Boomerang method. This method is used to help students work with a variety of literature and texts in the classroom and outside of class.

The purpose of the method is to: monitor and evaluate the student's individual and group mastery of the handouts during the learning process, as well as the level of mastery of the handouts through discussion and various questions;

The use of the method: Practical classes, seminars or laboratory classes, as well as conversational classes can be used individually, in small groups and in groups.

Training schedule:

- Students are divided into small groups;
- Students are introduced to the purpose and order of the lesson;
- Students are given texts on the topic for independent study;
- Independent study of the given texts by students individually.
- form a new group of members from each group;
- Each member of the new group speaks independently in the group;
- Internal control is carried out within the group to determine the level of assimilation of the given information, ie group members ask and answer questions to each other;
- New group members return to the original groups;
- Assigned to each group to assess students' knowledge or calculate scores during the rest of the lesson;
- The teacher asks students questions to determine how well they have mastered all the texts;
- Based on the answers to the questions, the total scores of the groups are determined;

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- Each group member asks one question, linking the content of the group text to life;

- Organization of questions and answers through questions prepared by groups;
- The total number of points earned by team members is determined;

Note: The teacher distributes handouts based on the texts read and mastered using the “wheel” technology to complete the lesson in this order or to control the learning material by the students in the order of self-assessment. , allowing them to test their knowledge.

Boomerang technology allows students to develop critical thinking and logic.

Resume method. The method focuses on complex, multidisciplinary, and challenging topics.

The purpose of the method is to enable students to work freely, independently, critically, as a team, to research, to find a solution to a learning problem based on a topic, and to draw the necessary conclusions;

The use of the method: individual lectures, seminars, practical and laboratory classes, as well as homework;

Training schedule:

- The teacher consists of 3-5 people, depending on the number of students.

Note: Each group member identifies the advantages and disadvantages of the problems on the sheets they receive:

"Problem" method. The purpose of the method is to teach students to correctly solve various problems or situations arising from the subject matter, to identify the problem, its essence, the causes of the problem, and to solve the problem.

Training schedule:

- Watch carefully the film prepared by the students for the lesson, try to identify the problem covered in it, memorize it or mark it in their notebooks; and in that case the teacher describes a poster, picture, poster, or problem on the subject of the subject; write the problem identified by each group member from this sheet on A3 paper with a thick pen.

- Write and analyze the problem chosen by each group member on the chart in the tutorial distributed by the teacher.

- Have a team discussion on issues and solutions:

Note: This technology has made the students interested in the lesson:

Cluster. Cluster is a pedagogical strategy that helps students (or learners) to explore a topic in depth and teaches them to network in a sequence that connects concepts or specific ideas freely and openly.

Branching of ideas is organized as follows:

1. Every thought that comes to mind is expressed in one word and written in sequence.

2. Continue writing until the ideas are finished, and if the ideas are finished, then draw a picture until a new idea arrives.

3. The lesson should try to maximize the sequence of ideas and interrelationships.

S W O T - analysis

S - strength

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W - weakness

O - opportunity

T - threat

Strengths - the advantages of the task at hand;

Weaknesses - the influence of internal environmental factors in achieving the goal:

Opportunity is the best way to solve a set task:

Threat - implementation of activities:

In the discussion method, group members present their ideas orally in order to solve a problem or increase their knowledge, or to understand a topic. In order to use the method effectively, participants must have sufficient knowledge and experience of the topic of discussion. This method is more effective in adult education.

Case study. The case-study method is an English word (case-case, event, stage-teaching) that is a case-based teaching method.

- work individually;
- get acquainted with the situation;
- identify problems;
- generalization of information.

This method is effective in preparing reports and presentation of results, together with the teacher to find common ground with all groups.

Insert strategy. The strategy serves to identify students' knowledge of specific concepts on a new topic and to develop in them the skills of analytical approach to the text. In the process of applying the strategy, the following actions are taken:

Small groups are formed and named; each group is asked to give two opinions on a topic to be mastered; students take turns commenting; the ideas are written on the board; then the teacher explains the new topic. the illuminator distributes the text to the groups; the groups read the text to determine the extent to which the text and the ideas they express correspond to each other (similarities and differences are noted using special symbols); group members express personal views and special symbols the number is generalized; leaders are identified from among the group members; the leaders present the group results to the group; the group approaches are summarized and a final conclusion is drawn.

Insert strategy. Insert is an interactive designation system for effective reading and thinking that promotes independent learning. Topics of lectures, books and other materials are given to the student in advance. Read it and say, “V; +; -; ? » expresses his opinion through symbols.

Text markup system

(V) - confirms what I know.

(+) - new information

(-) - Contrary to what I know

(-) - made me think. I need more information on this

Brainstorming method. This method is a widely used method of solving problems on a particular topic, it provides participants with certain skills and abilities to think broadly and comprehensively about the problem, as well as the positive use of their imagination and ideas. This method allows you to find some original

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solutions to arbitrary problems in the course of the training. The method of "brainstorming" is to identify certain values in the selected topics and to find alternatives to them. Creates conditions for the selection of verses.

In order to use the method effectively, the following rules should be followed.

The following rules should be followed when using the "Brainstorming" method in the classroom:

1. Encourage students to think broadly about the problem, to make them think logically.

2. The ideas expressed by each student are encouraged. The most acceptable ideas are selected. The encouragement of ideas leads to the emergence of new ideas.

3. Each student can base and change their own opinions. Summarizing, categorizing or modifying previously expressed ideas paves the way for the formation of scientifically based ideas.

4. It is not allowed to monitor the activities of students in the classroom on the basis of standard requirements, to evaluate the opinions expressed by them. It is advisable to refrain from evaluating their performance, keeping in mind that the main purpose of the application is to encourage students to think broadly about the problem.

Results and discussion. In our view, pedagogical technology is the harmonious organization of pedagogical and student learning activities in the process of teaching and learning in order to increase the effectiveness of the educational process, in order to intensify this activity. The application of unit methods, tools and forms is a set of systems that allow to determine their interaction.

The educational features of interactive methods are divided into: Interactive methods represent the subject-object activity in education.

1. Management of students' cognitive activity: students are divided into small groups and taught through group communication, discussion.

2. The feature of interactive methods is learner-centered, that is, personal approach. This feature of the interactive method represents the interaction of students individually and in groups. Such activities reflect the diversity of students.

3. Features of research, creative activity, interaction. In this case, students, individually and in groups, creatively search and analyze the results of research. This increases the activity of the student in the classroom, research, thinking. finding forms an attempt to prove its correctness by mutual consideration.

4. The ability to form personality traits. Interactive methods increase students' interest in learning, as well as their desire for knowledge, ingenuity, which helps to improve the intellectual activity of students, the quality of learning, mental research.

5. Interactive methods teach the student to be polite, orderly, to think of each idea and express it on the basis of evidence.

The pedagogical technologies successfully developed in the education system of the developed countries of the world and developed in didactics are person-centered, the organization and management of students' learning activities, the attitude to the individual, the dominance of the modern education system. Traditional education is classified according to its focus on updating the content and radically changing the organization of the educational process.

One of the most important requirements for the use of educational technologies in foreign language classes is to achieve high results in a short time without excessive

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mental and physical effort. Delivering certain theoretical knowledge to students in a short period of time, developing in them skills and competencies in a particular activity, as well as monitoring the activities of students, assessing the level of knowledge, skills and abilities acquired by them requires skills and a new approach to the learning process. The goal cannot be achieved through the compulsory use of innovative educational technologies. Instead, it is advisable to develop them creatively, using advanced technologies based on or used by experienced professionals.

Any technology developed in didactics and used in foreign language classes serves to activate students' learning and increase the effectiveness of education, but in the following technologies, this issue is the main idea: didactic games, problem-based learning, modular learning, collaborative learning, design technologies and interactive methods. Foreign language classes use more problem-based learning, modular learning, collaborative learning, design technologies, and interactive methods.

It should be noted that the use of interactive methods and innovative pedagogical technologies in the classroom to ensure that the teacher fully understands the topic, contributes significantly to the further effectiveness of teaching.

Conducting lessons in foreign language classes using innovative pedagogical technologies is a topical subject matter and is very convenient for making lessons interesting. Because the main goal of educational technologies is to intensify the learning process, to achieve a high level of mastery of the learning material by students and to teach them to think independently and express themselves.

The main way to comprehend educational technology today is to focus on clearly defined goals, to organize regular interaction with the learner, to teach through the learner's ways of acting, which is the philosophical basis of pedagogical technology. Interaction should form the basis of pedagogical technology and fully cover the learning process.

The development of innovative pedagogical technologies in the teaching of foreign languages allows to update the content, taking into account the specifics of the subject, to form and improve practical skills and competencies on the basis of providing students with in-depth theoretical knowledge of its basics. Foreign languages are one of the main subjects for students in higher education. The main purpose of teaching vocabulary in English is to teach these students speaking skills in a foreign language. There are three stages to mastering lexical material. The first stage begins with the introduction of a new word: The second stage focuses on the application of familiar vocabulary in the speech process, ie the initial consolidation of the material, and the third stage is the acquisition of skills and competencies in the types of speech activities. 'Will be adjusted. These stages of work on the lexical unit can be compared to the methods: acquaintance; such as training and implimentation.

The activities of a higher education teacher should be aimed at creating an educational environment in the process of educating the individual, meeting his needs and discovering and developing his abilities. One of the important problems of pedagogy is to develop a theory of the pedagogical process, which must form the basis of the teacher's specialization and activity.

Nowadays, there is a growing interest in using interactive methods in education to increase the effectiveness of education. Classes using state-of-the-art technology allow students to search for and analyze their own knowledge, and even to search for and draw

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conclusions on their own. The birth of this idea gave rise to a new direction in pedagogical technology in pedagogy [6; 26].

The main reasons why educational institutions today pay special attention to the use of pedagogical technologies in the educational process are:

Firstly, there is the breadth of opportunities for personal development education in pedagogical technologies. The Law on Education and the National Training Program pay special attention to the implementation of developmental education.

Secondly, pedagogical technologies allow the teacher to pre-design the technological chain, from the goals of the educational process to the establishment of a diagnostic system and control over the process, the possibility of a wide range of systematic activities in the educational process.

Thirdly, the use of new tools and information methods in pedagogical technology will ensure that the requirements of the National Training Program are met.

The correct introduction of pedagogical technologies in the educational process is of great importance for the teacher in this process, instead of modern teaching methods - interactive methods, innovative technologies. Knowledge and experience of pedagogical technologies and their application in education make students knowledgeable and well-qualified [10,56]. The role of the teacher in interactive lessons is partly to direct students' activities towards achieving the objectives of the lesson. Such educators and students have their own unique characteristics, which include:

- the student is not forced to be indifferent during the lesson, to think independently, to be creative and to explore;
- ensuring students' interest in science;
- enhancing students' interest in science with an independent and creative approach to each topic;
- regular organization of joint activities of teachers and students.

The application of innovative pedagogical technology issues and problems depends on the technology chosen so that the teacher and the student can work together to achieve a guaranteed result from the set goal. In the teaching process, each educational technology used in the goal can organize a collaborative activity between teacher and student, both can achieve a positive result, in the learning process, students can think independently, work positively, explore, analyze they will be evaluated if they can draw their own conclusions.

Conclusion. In short, since pedagogical technology is based on the use of new tools and information methods, their use makes it suitable to use the following new pedagogical technologies in the teaching process by teaching English vocabulary. Formation of pedagogical skills in improving the effectiveness of the teaching process, the role of new modern pedagogical technologies in education, their use, as well as interest in improving the effectiveness of education using interactive methods in the educational process to study independently what they are looking for, and even to draw their own conclusions. In this process, the teacher's role is not only to impart knowledge to students, but also to help them master it. Practice shows that language learning is more effective when students are organized into groups. Because it allows the student to take different approaches to the groups during the lesson, depending on the need, to pay more attention to repetition, and to give additional tasks to the student who is learning quickly. The organization of teaching in foreign language classes on the basis of

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pedagogical technologies and the achievement of the intended purpose by providing practical assignments in a variety of ways, along with increasing students' interest in science, self-control and forms an accurate assessment. When it comes to assessment by a foreign language teacher, in a lesson organized using pedagogical technology, no student receives an “unsatisfactory” assessment in the process of completing practical assignments. If a student answers incorrectly, the teacher and students will try to answer correctly again. As a result, the student does not have a negative attitude towards the teacher and science. Instead, he tries to think deeply and clearly, to correct his mistakes.

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THE ROLE OF LITERATURE IN ESL CLASSES

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Introduction. *This article deals with the interpretation of the literary texts in an ESL classroom. We will try to analyze and examine the possible overcomes of the usage of literature in the classroom which means it will purely rely on the teacher and student involvement in the classroom situation.*

Research methods. *It is clear that the problem of using literary texts in the English classroom is being observed and analyzed for a long time. There are many researches conducted in this field that have both positive and negative results. Literature is inseparable part of language learning since it deals with authentic text, and the reader can see the language of people who use it as their native. It can be a very helpful tool even if it has some cons which will not overweight the positiveness of this research.*

Results and discussions. *Its is very important to mention that ESL classroom differs from a native speaker classroom for the reason that the students are not directly involved in the process of using the language that they are learning. The learning styles of the students with different cultural background also affects on the process of learning for the fact that culture is a part of language. Because of this reason language learning can be closely connected with the literature of that nation since you can come across with different cultural aspects while you read or examine any sorts of literary books.*

Moreover, it is considered by many scholars that if ESL classroom students are more engaged with the literature learning it makes the student participation and activeness in all skills (listening, speaking, reading, and writing) practical. Literature learning in ESL classroom can be seen as hands-on experience, it can be compared to practice of learning in general.

Conclusion. *ESL classroom situation, while taking into consideration literature, the main concern of the research, has been studied and relevant conclusions have been drawn. Overall, the role of literature in ESL classes is huge and irresistible for a number of facts and data that will be given in the following research materials.*

Keywords: *literature, ESL classroom, multi-sensorial classroom, learning styles, literary text, course book.*

Introduction. There are plenty of reasons why using literature in ESL classrooms is a delightful experience. Once technical aspects of teaching English have shaped its methodology and formed ways of traditional teachings, which mainly focused on functional means of the language, literature has decreased in importance in the language-learning atmosphere, meaning its use in the classroom has been seen exacting. Literature ceased to be a focus in the classroom coursebooks for many years according to these characteristics. However, due to the aspects of abundant language

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use and rich resources of language use within the literature, many have come to re-evaluate the gravity of the sphere while teaching English. Literary texts are also considered to be of great help for students to practice the four skills - speaking, writing, listening, and reading - in addition to presenting new vocabulary and grammatical structure paradigms. The very precedent of having resourceful vocabulary is sufficient to challenge even avid readers, adding to the fact of grammatical diversity. Literature, furthermore, introduces different methods of learning styles to the classroom along with multi-sensorial classroom experiences; having in mind the individuality of learners, providing to have an individual approach of teaching, students can be advised to learn in accordance with their learning modes, or modality even. Literature can also appeal to those who are eager to learn the cultural aspects of the language, help develop tolerance and understanding. Older literary texts are also prominent in their illustrative image of different epochs that leads learners to have a better understanding of the culture, traditions, and customs of those times. Finally, literature also has an ability to cover the emotional growth of students through discussions of love, war, and loss by sympathy, which are not always shown in the cleansed world of coursebooks.

Materials and methods. In the past three decades, the use of artistic literature in teaching English as a foreign language attracts more and more attention. This is evidenced by the publication of numerous resources for teachers [McKay, 1982; Collie, Slater, 1987; Duff, Maley, 1990; Carter, Long, 1991; Lazar, 1993; Carter, McRae, 1996; Kennedy, Falvey, 1999; İnan, Yüksel, 2013] and studies that comprehensively analyze the current state of the application literary texts in teaching a foreign language [Lott, 1988; Gilroy, Parkinson, 1996; Paran, 2008; Tatsuki, 2015]. Fiction texts are now used in teaching English as a foreign language in Singapore, Malaysia and across Europe [Tatsuki, 2015]. R. Carter connects the renewed interest in literary texts with the growing popularity of the communicative teaching methodology (CLT), which, unlike more traditional methods, focuses on improving communication skills in a foreign language [Carter, 2007P. 6]. In this technique, grammar, phonology and vocabulary are a tool for overcoming linguistic barrier, not a special subject of study. Moreover, adherents of this technique believe that reading fiction not only replenishes the vocabulary of students, but also improves reading technique and critical skills thinking through more creative and "authentic" use of language. Modern research focuses primarily on the analysis of the use of literary texts in practice. Specific teachers of a foreign language or on a theoretical basis of the use of original literary works in teaching a foreign language. Currently, teaching English is an important part of the curriculum in Uzbek schools and universities. In universities, for example, knowledge of foreign languages is often required for admission to faculties of the humanities and socio-economic sciences, although students are still not always acquire at the university the competencies sufficient for free communication in a foreign language in broader contexts [Lazaretnaya, 2012]. In schools, teaching English is like a rule, they start from the 1st grade, and the curriculum is mainly aimed at developing communicative competence and skills in using language in interpersonal and intercultural interaction. The teacher of the English language has also changed — his position in society, his socio-demographic

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status. S. Ter-Minasova notes that among the teachers of English today there are many who left their former non-educational work to teach English.

The selection of literary texts for teaching a foreign language is a multi-stage process, and it decisively depends on the criteria on the basis of what criteria those specialists, including teachers, who are engaged in this selection, evaluate literature [Zagryadskaya, 2017].

Some propose to consider as literature only works of great authors who have not only stood the test of time, but also made a serious contribution to the study of human nature, while others recognize the relativity of any assessments and the dependence of the value of a particular work on the mores of a given historical period [Carter, 2007]. So, the selection of texts can be made on the basis of different criteria and for different purposes. Therefore, before asking teachers what texts they are using, it is very important to understand how they generally relate to literature - as works of enduring significance or as texts with certain functional properties, to one degree or another corresponding to the needs of the teacher and students. [Paran, 2000; Hall, 2015; Luukka, 2017]. Important selection criteria are compliance lexical complexity of the text to the level of language training students [Zagryadskaya, 2017], as well as the opportunity to provide in relation to a given text, effective interaction between the text, the setting and the reader [Luukka, 2017]. D. Collie and S. Slater believe that teachers should take into account both the cultural significance of the text and its ability to interest students [Collie, Slater, 1987]. They put special emphasis on such a characteristic of the text as the personal significance of its content for students. A. Maley also strongly recommends that the selection of texts be based primarily on the interests of students [Maley, 2001]. As for the age of the texts, N. Zagryadskaya [2017. P. 22] considers it possible to use works of different eras, although the texts of the XX and XXI centuries. are, in her opinion, the most effective in teaching English as they “Chronologically closer to our time, cause great interest of students and encourage them to participate in discussions, expressing their attitude to the events described”. Thus, when selecting texts, you need to take into account many of their characteristics — it is not surprising that the choice is often difficult. Adherents of the language approach strive to integrate literature into language teaching for the sake of forming a learning environment that is characterized by an active and central position of students in the classroom [Carter, Long, 1991; Van, 2009]. Working with fragments of literary works, students not only improve their knowledge of the English language, but also develop critical thinking and train the skills of interpreting texts [Carter, Long, 1991; Lazar, 1993; Van, 2009]. Within the framework of the linguistic approach to teaching a foreign language, such forms of working with text are used as retelling the content, filling in gaps in the text, discussing what has been read, making assumptions about how the story will end, writing a text different from the author's ending [Van, 2009], and reading role plays and comprehension tests — choosing the most appropriate heading for the text or the most accurate summary [Lazar, 1993]. Another option for using literary works is an in-depth analysis of literary texts from the point of view of the peculiarities of their language [Bloemert, Jansen, van de Grift, 2016. P. 176]. There are quite a few options for implementing a linguistic approach to teaching a foreign language, and literature in it can be used for different

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purposes: as a purely linguistic resource or as a material, the stylistic analysis of which allows you to achieve a deeper understanding of the meaning of what you read [Lazar, 1993].

The cultural approach is considered the most traditional in the study of literary works [Lazar, 1993]. When applying it, in contrast to the language approach, the student receives information about the historical and socio-political conditions in which the text was written, studies the ideological trends and special cultures that are reflected in the text, learns details about the life of the writer, about contemporary literary movements and directions of philosophical and religious searches. Within the framework of a cultural approach to the study of literary works use such techniques as a story about the biography of the author, about the main periods of his work, an explanation of the main features of the literary direction to which this work belongs. Not all researchers consider the cultural approach to the study of literary works to be effective in the practice of teaching a foreign language. With this approach, the focus of the lesson shifts from student to teacher and little time is devoted to language practice [Savvidou, 2004]. Nevertheless, English teachers continue to use this approach [Akyel, Yalçin, 1990; Ainy, 2007; Rashid, Vethamani, Rahman, 2010; Divsar, 2014]. The teachers who took part in the study by S. Ainy, for example, substantiated their preferences by the fact that, using a cultural approach, it is possible to achieve a better understanding of the text by students [Ainy, 2007]. A “personalized” approach to the study of literature is based on encouraging students to engage their own personal and cultural experiences in the interpretation and comprehension of the text [Carter, Long, 1991; Lazar, 1993; Savvidou, 2004]. Students can discuss the style of the work or interpret its content, the main thing is that they must express their own opinion on this matter [Hirvela, 1996]. The “reading” approach also encourages students to form their own independent opinions about what they read [Bloemert, Jansen, van de Grift 2016]. These approaches are similar to each other, although some authors see their difference in the fact that with the “personal” approach, the text turns out to be a “more authoritative” interlocutor for the student, and with the “reader” the text and the student “communicate” on an equal footing [Hirvela, 1996. P. 128].

Results. J. Bloomert et al. Proposes to use complex literature in teaching English as a foreign language, combining four different approaches: linguistic, contextual, reader and text [Bloemert, Jansen, van de Grift, 2016]. Textual and contextual are actually approaches to the study of literature. Textual means the study of the formal elements of a literary work through careful reading and familiarization with the theory of literary discourse, while the contextual one deals with the historical and cultural aspects of the text and is very similar to the cultural approach, if not identical to it [Ibid. P. 174]. Language and reader approaches are options for using literature as a language resource. It combines the advantages of all of these approaches, but it is not at all necessary that they all be presented in a comprehensive approach with equal weights. For example, in a study by J. Bloemert et al. [Bloemert et al., 2017], the majority of secondary school students in the Netherlands (74 %) considered the language approach to the use of literary works in teaching English to be the most useful; they gave second place to the contextual approach

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(56 %). Much less often students mentioned the reader (33 %) and text (12 %) approaches. Thus, forming an integrated approach to the use of literary works in teaching English, one should take the language approach as a basis and enrich it with elements of other approaches. In general, the analysis of the literature showed that the approaches used by Russian teachers in teaching schoolchildren and students the English language using authentic literary works, as well as the criteria that they consider important in the selection of suitable texts, have not been sufficiently studied. At the same time, many systematic studies have been devoted to this topic abroad [Fogal, 2010; Ganapathy, Saundravalli, 2016; Bloemert et al., 2017; Freyn, 2017; Duncan, Paran, 2017; Luukka, 2017; Syuhada, 2017]. A number of manuals on the use of literary texts in teaching English have been published in Russian [Kutsenko, 2006; Goldman, 2014; Alexandrovich, 2016; Valkovskaya, Ilyushkina, 2016; Vasilenko, Sidorenko, 2016], but we could not find data on whether teachers use the methods and advice given in these manuals. Research conducted in Russia on the use of authentic literary works in teaching English as a foreign language [Zagornaya, 1992; Semenyuk, 2004; Barinov, 2009; Loseva, Kuznetsova, Igeisinova, 2016] are predominantly theoretical in nature, they do not contain empirical data and practical recommendations regarding the methods of use and selection criteria for literary texts that would reflect the opinion and experience of teachers. It would be wrong to say that there are no research into the practice of teaching English as a foreign language. There is a lot of work being done not only to teach a foreign language, but also to find and try new methods of teaching all subjects. This is one of the most important issues that needs to be addressed in order to improve the current educational process. If in the past foreign language teaching was considered to be the study of this language system, in recent years the main focus of teaching has been to develop these students' foreign language skills. It should be noted that these goals in foreign language learning are not set by oneself or by others or individuals, but are closely related to changes in the sciences of linguistics and psychology and the social development of society. For example, consider the audiolingual method. The development of this method was influenced by changes in linguistics, that is, the structural flow. It includes the following factors:

- teaching a foreign language should start with speaking;
- language learning is based on different structures, patterns of speech;
- exercises should also be language-based, requiring repeated repetition of language material;
- the choice of grammatical patterns and vocabulary should depend on the results of the comparison of the foreign language with the native language.

The main disadvantages of this method are the large number of mechanical exercises and the lack of real speech exercises. The founders of this method are Methodist scholars Ch. Fries and R. Lado. For example, Ch. Fries says that the main content of the initial stage should be the study of structures. Grammar skills should be based on this. According to Ch. Fries and Lado, students must first remember the set of structures (sentences) used in oral speech. Then, based on these structures, new ideas need to be developed, that is, skills and abilities need to be developed. This is done through training exercises. Later, a new method began to take shape in the

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West. This was an audio-visual method. Its founders are the Yugoslav Methodists P. Guberin and the Frenchman Pierre Rivon, L. Gugenheim and others. This method is based on quick memorization of language (language material) by hearing and seeing. The main advantage of this method is that it requires the study of the language material in relation to real-life situations reaches. Language learning is based on seeing, listening and understanding. According to the authors of this method, the aim is to study topics that are common in everyday life (for example, apartments, furniture, trade, etc.). They are mastered mainly on the basis of visual perception and extensive use of technical means. Much has been done and is being done in our country and abroad to intensify foreign language teaching. This led to the development of new intensive methods. Intensive teaching is the process of teaching students to speak a foreign language in a short period of time. It is based on the inner psychological potential of the students and is done based on the memory reserve. (Leontev A.A. Kitaygorodskaya). Thus, the intensive method (or intensive) teaching has the following two characteristics: Organize a certain amount of educational material in a short period of time and carry out the corresponding speaking activity in a foreign language; Maximizing the use of all the resources (psychological capabilities) of personal memory, i.e. increasing the activity of students. In recent years, much needs to be done to increase student engagement in the classroom. One of the most important tasks is to create an environment of verbal communication in order to increase the activity of students in the classroom, using the internal capacity of personal memory. Techniques used by the teacher and various demonstrations weapons should be used for this purpose.

Discussions. The last twenty years have clearly been marked by the rapid growth of works in the field of the theory of literature and culture, a solid foundation for further research on the relationship between literature, language and education. So brand new the paradigm of the integration of language and culture, when literature is a part of culture, emerged in the late 80s. and developed throughout the 90s. Unsurprisingly, in recent years, there has been a strong shift towards the study of literature, mainly as a culture, and the study of literature. Therefore, many researchers declare the need to include literary texts in L2 curriculum (Cook, 1994; Shanahan, 1997; Hanauer, 2001; Carroli, 2008) or alternatively advocate content based a curriculum that will include literary components (Liddicoat, 2000; Kramsch, 2013). Many foreign language teachers tend to recognize the potential of literary texts in terms of the development of various aspects foreign language. Literature is claimed to contribute, among other things, to increase learners' vocabulary at the L2 level, knowledge lexical phrases and fixed expressions (Frantzen, 2002; MacKenzie, 2000), grammatical knowledge (Tayebipour, 2009), language proficiency (Carroli, 2008); and sociolinguistic and pragmatic competences (McKay, 2001). Also emphasis on reading, especially reading culturally authentic texts, has become one of the main requirements of the curriculum. Recent developments in the field of text-based learning also recommend a curriculum “in which language, culture and literature taught as a continuum”(“Foreign languages and higher education: new structures for a changed world”, 2007). In this sense, recent research points to the undeniable usefulness of literary texts as an important part of English as a foreign language

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curriculum. Despite the fact that their use can be very demanding for teachers and students (Rice, 1991; Lima, 2010; Wang, 2009). Thus, for Wang (2009), literature study is compulsory because it gives students the opportunity to meaningfully contexts rich in descriptive language and interesting characters. While many teachers nowadays agree on the need to reintegrate literature into the L2 curriculum, defending its reincorporation into a language class, literature still needs to carve a niche for itself in mainstream language teaching materials (Lima, 2010).

Teachers who try to use literature in the classroom inevitably find face serious problems themselves, which include key factors such as insufficient training in the teaching of literature in EFL, lack of clear goals defining the role of literature, and lack of necessary background knowledge and literature training or lack of pedagogically well thought out materials (Lima, 2010; Khatib & Nourzadeh, 2011; Edmonson, 1997). In addition, there are unresolved issues related to the selection of texts and programs in literature, as well as the development of curricula. nowadays there is a lot, especially in the context of English as a global language (Carter, 2007). Last but not least, questions about how literature can be integrated for the benefit of students and which procedures are most effective for integration into a language class. With these premises in mind, this study aims to review ideas and research regarding the role of literature in the EFL class, as well as in describing the latest approaches to teaching literature in the language class. We also hope that this article will help teachers of foreign languages choose the most appropriate way to use the literature. With this intention in mind, the document is divided into four main sections. After a brief historical overview the issue of using literature in language teaching, the second and third sections of the article are devoted to advantages and disadvantages of using literary texts as linguistic tools. There are various approaches to teaching literary texts.

The ever-growing interest in the use of literature and literary texts in the EFL class is undeniable. Research and educators (Hanauer 2001, Frantzen 2002, Carter 2007, Carroli 2008) are finally beginning to view literature as an effective tool that can provide EFL students with the opportunity to develop different aspects of the English language skills as well as deepen your knowledge and understanding of English culture. Recognizing the value of using literature in a language class does not mean that teachers have reached a consensus on how to use literature in their classes, what texts they should use, or when is the best time to start using literary texts. In fact, there is still controversy over these issues among language teachers and educators. Even the role and significance of literature in language learning itself still holds true. interviewed by some linguists (Edmonson, 1997). One of the main problems in this sense is associated with the lack of empirical research on this issue. However, both supporters of the use of literature in language education (Shanahan, 1997; Hanauer, 2001) and his opponents (Edmonson, 1997) seem to agree that more empirical research is necessary to confirm theoretical positions and support the use of literature in language classes. Carter (2007) talks about a general "lack of empirical research in the classroom" and the need for creating "expanded paradigms for deeper empirical research" (p. 11). Also Edmondson (1997) states the need for "conceptual clarity as to what role or roles foreign literature can or should play" (p. 44) in

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language teaching, and indicates a lack of empirical research in this area. Lack of “real empirical data related to reading and understanding literature in language classes” is also questioned by Hauner (2001: 295). Meanwhile, Carroli (2008) comments on the daunting presence of empirical research analyzing student perceptions literature and this context, as well as its impact on them. According to the author, only a few ongoing studies explored the role of literature in the L2 curriculum from a student perspective. Although research is still scarce, recent years have seen an increase in empirical research in this area (Paran A., 2008).

Conclusion. Success in language acquisition is often determined by student interest and enthusiasm for the material, are used in the language class, their level of perseverance in completing the learning task and their level of concentration and enjoyment (Crookes and Schmidt, 1991). Such personal involvement of students can come from materials and lessons used in the class. In this article, we have tried to show that literature, when used correctly, can be an effective tool for developing foreign language skills. We also tried to demonstrate that current research be proactive in demonstrating the multiple benefits of using literature in language classes. This brings us to it is easier to refute the arguments of those scholars who oppose the use of literature as a tool for language learning (e.g. Edmondson, 1997). There are still key questions to be explored. We still need more empirical research to: i) confirm some new approaches to integrating literature in the language class, and ii) know the students' reaction to the need to read literature in a foreign language. In addition, a more systematic evaluation of various language courses based on literature components are equally needed as well as a more systematic study of the students' point of view. But in general it is clear that literature has much to offer the language learner. There is evidence that it provides a motivating desire to learn and teach a language due to its impressive properties that cannot be found in any other types texts. Nevertheless, if we take into account the controversial points regarding the instrument "literature as a language" outlined in this article, then it should be noted that It can be said that there is no single correct way to use literature in language classes. In fact, different approaches can be adopted by a specific teacher based on his / her learning needs. We hope that the ideas presented here will be promote effective use of literature by teachers to improve English language teaching.

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CONDITIONS FOR THE FORMATION AND DEVELOPMENT OF PROFESSIONAL COMPETENCIES OF PRIMARY SCHOOL TEACHERS

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Abstract:

Background. It is undoubtedly a field of education that provides a prosperous future for people, guides them in the right direction, and imparts knowledge, which is an inalienable treasure. It is possible to distinguish between the educated and the uneducated at once. Quality education provides a bright future for anybody. For this reason, this article also provides information on the field of education, emphasizing the importance of the role of primary education. There is also information about the professional competence of primary school teachers, that is, the merit, worthiness, love for their work. Suggestions and recommendations are also given on what professional competencies a primary education teacher should have.

Method. This article discusses the role of primary education teachers in teaching. It talks about the importance of their in-depth knowledge, the importance of primary education in human life.

Result. It is necessary to teach children with various methods. Teachers should have professional competence, pedagogical skills.

1. Ability of evaluate learning activities. It means teachers of public education must use many types of activities which can help pupils to learn theme affectively;

2. Analyze knowledge and skills. Teachers should analyze pupils degrees of knowledge and the characters.

3. Communicative. It means to speak language, to communicate with different people. The effectiveness would be even greater, if teacher can organize his lesson with pedagogical and information technologies.

Conclusion. In conclusion, primary education is important in education. The role of primary school teachers is also unique because it continues as the child is taught from an early age. During the lesson, the teacher must make the lesson interesting with different methods, as well as on the basis of pedagogical and information technologies. This helps the learner to master the science quickly and effectively. Public schools have ample opportunities for each subject to be taught in a variety of ways. First of all, it is important for the teacher to get acquainted with the children's ability to receive knowledge and their psychology, and to organize the lesson accordingly, as well as to be friendly with each student.

Keywords: primary school teachers, professional competencies, pedagogical skills, advanced pedagogical and new information technologies, "persuasion" competence, competence "initiative" and etc.

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Introduction. It is well known that the education system is one of the key factors in the development, growth and formation of an individual. Over the past few years, reforming the education system and modern training system in Uzbekistan and raising it to the level of developed countries has been in the spotlight as a priority of public policy. The formation of a well-thought-out legal framework that takes into account the interests of all segments of society has played an important role in ensuring that the reforms in this area are comprehensive and in line with international standards.

The reason is that “When we think about solving the complex and important issues facing us in today's rapidly changing life, the solution lies in education, the worldview of young people, modern knowledge, high spirituality. and we are convinced once again that it is connected with the formation on the basis of enlightenment”, said the President of the Republic of Uzbekistan Sh.M. Mirziyoyev [1].

Indeed, the role of education in how a person develops in the future is invaluable, especially in primary education. Because this education is the main link of the whole education, the knowledge gained during this period will never be forgotten.

Main part. It should be noted that primary education is one of the key stages of the continuing education system in our country. Because this stage, by its very nature, gives students an initial understanding and information in the field of science. Also, in this process, the interest in education is much higher than in secondary and higher education, and in this way it is possible to immediately understand what area the child is interested in. And elementary school teachers have a big responsibility to understand that [2].

Therefore, according to the State Education Standard, the primary school teacher is responsible for the formation of children's mental and logical thinking ability, mental development, worldview, communication literacy and self-awareness. They should be helped to develop the ability to understand and think freely, to express their thoughts fluently orally and in writing. Therefore, one of the tasks of primary school teachers is to eliminate the monotony and tradition in the learning process, to ensure the diversity and diversity of the teaching process, the widespread introduction of advanced pedagogical and innovative technologies. It is necessary at all times to create and implement educational manuals.

Because today's child is interested in everything, his or her thoughts are different. The task of the teacher is to teach with this diversity and interest. Another task of the modern educator in the process of teaching is to stimulate the interest and self-confidence in education by shaping the creativity of students who are now sprouting, to be able to organize effectively. Today, research is being conducted in the primary education system of the country to improve the education system based on innovative technologies, strengthen its national base, bring the training of socially active and qualified competitive personnel to world standards. To do this, first of all, teachers and coaches need to be perfect in all respects. That is, the effective functioning of the system of continuing education in our society depends, first of all, on highly qualified teachers.

Therefore, the ongoing reforms in education require the continuous improvement of the skills of today's teachers, based on the needs of society. That is why there is a need to increase the professional competence of teachers. As mentioned above, in this period, which is the foundation of school education, the student becomes acquainted with the world of science, in a sense, his or her attitude to reading, the concept of worldview. Life experiences expand not only intellectually, but also spiritually and culturally. The

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effective solution of such tasks, of course, depends on the level of professional competence, pedagogical skills, qualifications of the teacher of public education. The teachers educate their students to be smart, knowledgeable, to travel to the land of beautiful dreams; to turn their hopes and aspirations into real goals, and to be able to fly to the heights in the unique world called life, and to be aware of the secrets of life inherent in every intelligent and conscious person.

In addition, to increase the effectiveness of vocational guidance of students and to provide practical methodological assistance, guidance and counseling to children in need, including the issues of correct and conscious orientation to the profession based on the needs of society is the foundation of a teacher's professionalism.

Therefore, the modern pedagogue must be the builder of the future, the author, producer, researcher, user and promoter of advanced ideas. The professional development of a teacher is a set of qualities such as thorough knowledge of general and specialized disciplines, special activity in the professional orientation of teachers, organization, creativity, a high level of communication with students, a culture of behavior and ethics.

In today's world, any employee is the fixed capital of an organization, institution or company. How do you know if an employee is worthy of the position they hold? How to choose a suitable employee for a new project or vacancy?

In this case, we are talking about professional competencies that allow the assessment of knowledge, skills and abilities of employees, as well as an objective and complete assessment of the unique requirements set by the organization, institution or company.

The term "*competence*" broadly refers to the *ability to apply knowledge and skills, demonstrate skills, and act successfully based on practical experience in solving common problems* [3]/ Derived from the latin word "*campetere*" - *to fit*. Today, the term "competence" is used in a variety of fields: linguistics, law, culture, as well as important competencies of an organization, institution or company. But the term "competence" is a much more relevant topic in terms of how well employees fit into their profession, so we think about employee professional competence.

David McLeland, an American psychologist and human motivation researcher, states at the beginning of a competent approach to an organization, institution, or company: "When studying a person's personality, a candidate or employee does not give a correct answer about his or her professional success because the person always values himself or herself so a competent approach can be developed by the organization, institution or company administration within the law it is necessary".

So, the term "professional competence" is defined as "the ability of an employee to work in accordance with the requirements of the position." Professional competencies can be described as personal characteristics, such as "stress tolerant", "teamwork", "creative" competencies, as well as the skills they have acquired, such as: "negotiation", "business plan" competencies. The following two rules should be kept in mind when compiling a list of job competencies [4]:

Behavior (directly visible);

specific aspects (basis for determining the level of competence).

Here are some examples of professional competence:

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"Persuasion" competence. Identification: Influencing others and persuading them to make their own decisions and actions. If this type of competence is applied to primary school teachers, the content should be as follows: the teacher engages the children in what they say and convinces them that what is done is wrong and vice versa, to get and convince them to imagine it [5].

Competence "Initiative". Identification: Being able to initiate action and make an effective impact on an event with positive personal aspects. Always on the lookout, taking on new responsibilities, extra work. At the same time, the primary school teacher should constantly introduce children to the news, help the child to learn what he did not know before, and in general be in search.

It should be noted that in each educational institution, whether it is a primary school teacher or a higher education institution, in order to know how loyal and worthy they are to their work, there are 5-10 professional competence keys for each position. In such cases, it may be appropriate for the supervisor to formulate test questions. Each of the test questions is tailored to a specific competency. The test measures the extent to which employees have acquired these competencies. The test results determine the level of competence of employees, for example: on a scale of 0 to 100 points. In this case, the level of demand for each position competency is set, for example, 70 points. Certification is carried out twice a year, for example, at regular intervals for the recruitment of new employees, as well as for permanent employees. As mentioned above, this allows you to assess the suitability of the employee for the position. Based on the test results, the employee can be recommended for a higher position, and if there is a lack of knowledge and skills, the employee will need additional training. A competent approach allows us to implement follows:

- assessment of the suitability of employees for the position;
- selection of staff for the implementation of a new project in the recruitment
- selection of a candidate for the vacant position;
- timely attestation of employees, additional training in case of deficiencies.

In general, a competent approach is a key factor in the development and prosperity of an organization, institution or company. Now, if we look at the lexical meaning of the word competence, as we said above, it is derived from the Latin word meaning appropriate, worthy. This concept has been interpreted differently by many scholars. Competence is the ability of an individual to have a certain level of skill or ability or experience. It can be used for many aspects of one's life, including education. *The concept was first introduced to education through a 1972 report by a commission headed by E. For, a UNESCO organization.*

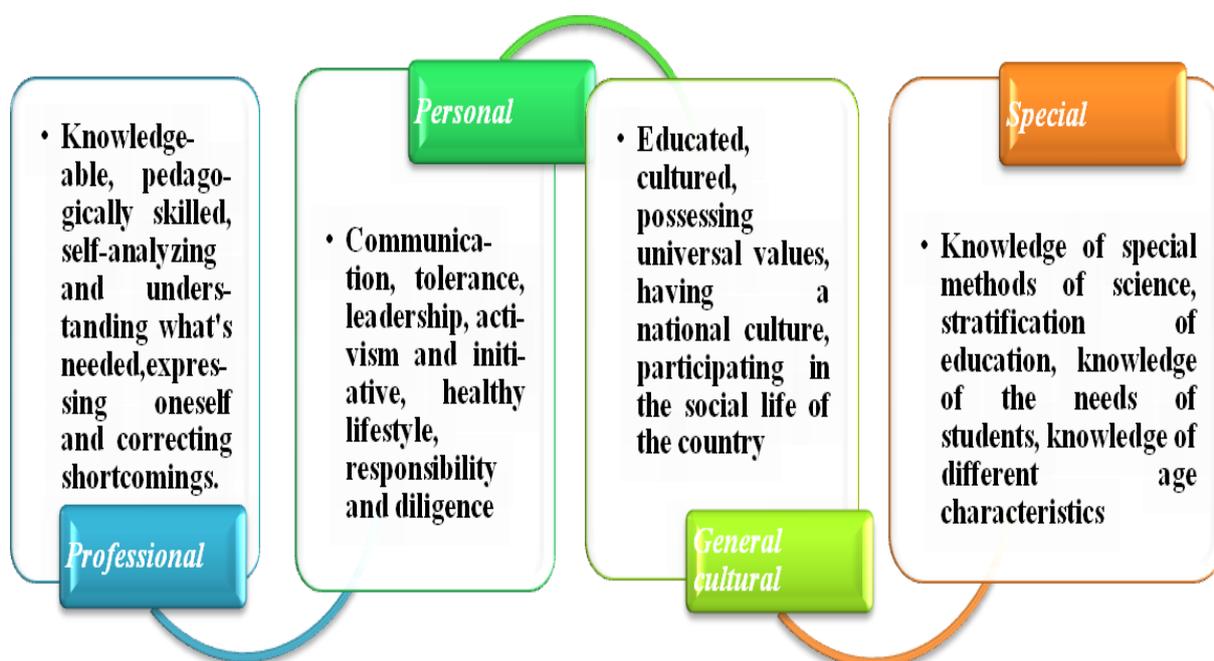
Another of the pedagogical scholars, *A.V. Khutorsky* describes competence as follows: "On the basis of worldview, that is, value and self-awareness are expressed in relation to the worldview, imagination and value of the teacher. He is able to see and understand the nature of events and phenomena in the environment, to direct himself to it, to base his opinion as a teacher. Can find a solution to the problem. In this case, competence provides a mechanism for self-awareness in the teaching and other activities of the teacher, and varies as follows [6]:

General cultural competence - the acquisition of national and universal values; participation in the social life of the country; respect for family, traditions; social skills. To be able to understand the impact of science on human life and the development of the

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world and to explain it to young students. Learning and learning process is a teacher's independent learning activity. Logical thinking. Ability to evaluate learning activities, analyze knowledge and skills. Knowledge is a pedagogical activity, the ability to acquire knowledge about one's subject. Communicative - the ability to speak the language, to communicate with different people, to have a special place in the community. Socially useful work - family relations and responsibility, participation in the development of society, socially useful work. Having economic and legal skills means working on oneself, developing oneself physically, spiritually and intellectually, and managing one's emotions." said.

Therefore, the following table provides information on the main types of competencies:



In short, *competence is an integral quality, a set of knowledge, professional skills and competencies necessary for the successful implementation of a profession and a specific activity in a particular organization.*

The professional competence of a teacher is formed in connection with the knowledge of pedagogy and psychology, as well as the work of the teacher. The effective management of the learning process in the teacher's work experience is aimed at shaping the learning motivation of students. In addition, the teacher requires a thorough knowledge of the subject, knowledge of information and communication technologies, innovation in the educational environment and, most importantly, knowledge of one of the foreign languages. The formation of professional competence in a teacher, of course, has its stages, which are as follows;

- Self-analysis and understanding of what is needed;
- Self-development planning is goal setting;
- Self-expression and self-correction.

It is clear from the above that the professional psychological training of primary school teachers, as well as a new approach to the student's personality is a necessary

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requirement of modern social development. Nowadays, every teacher pays special attention to creating a creative environment in the teaching staff and training competitive staff to work independently [7]. This, in turn, requires every teacher to improve their professional skills and psychological preparation for the development of the student's personality. Especially in this case, one of the main tasks is to provide a psychological basis for the relationship between teachers and students. In addition to the new changes in education, the teacher must take into account a number of changes in the teacher-student relationship. There are a number of factors that contribute to such changes, including lifestyle changes, the pace of life, and the influx of foreign lifestyles in various ways. Developing a procedure for assessing professional and pedagogical competence is a very complex pedagogical problem, and its relevance is difficult to assess.

The concept of competence means having a deep knowledge of the subject, and being able to convey it to students. A teacher is competent only when he or she acquires the basic qualities that define his or her spiritual and professional image. This is because the teacher creates conditions for the development, formation, acquisition and upbringing of the individual in the process of teaching, and at the same time performs the function of management, guidance.

After all, one of the great sages said, "*... if you live with worries about the future, give your children a good education, teach them.*" In order to teach well, a teacher must have such knowledge and competence. It is safe to say that the reforms in the education system in our country are not really a work aimed at achieving results in one or two years or in a short period of time, but a change that will last for several hundred years [8].

Today, teachers are required to use advanced pedagogical and new information technologies in their teaching. In particular, in education, "*Brainstorming*", "*Thought Attack*", "*Networks*" method, "*Syncway*", "*BBB*", "*Fifth plus*", "*6x6x6*", "*Debate*", "*Role play*", "*Modern technologies such as Working in small groups*", "*Rounded snow*", "*Zigzag*", "*I'll say the last word*" are used. This is because it is more effective when used in repetition or reinforcement lessons. The choice of a game should depend on the type of lesson, the level of training of students in the game, their level of knowledge, opportunities for independent creative work, the ability to quickly recall what has been learned, the degree of creativity. The main purpose of education is to teach students to think, to understand the opinions of others and to express them orally and in writing, to develop an independent-minded, well-educated literate person.

One of the most essential factors in determining the quality of education is, of course, the competence of the teacher in his or her subject. This is reflected in the system of pedagogical adaptation:

Scientific knowledge;

Be able to perform a variety of activities (give an example);

Creative approach to finding effective solutions to problem situations;

The experience of having a positive emotional response to society and people, to nature.

Education is a collaborative activity between teachers and students, in which the individual's development, education and upbringing take place. In the classroom, the teacher communicates his her knowledge, skills and abilities to the students through the lessons, and the students will be able to use it as they master it. In the process of

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learning, students use different forms of learning, that is, they rely on specific differences in the reception, processing and application of the acquired information. In the educational process, the issues of cooperation between teachers and students in the classroom, independent work of students, education and upbringing in the form of extracurricular activities are addressed.

Method. The purpose of education is shaped according to the needs of society. Therefore, the purpose of education should be appropriate and balanced. The purpose of education in the scientific literature is to develop the skills and abilities to use the opportunities of education correctly, clearly, appropriately, to develop logical and creative thinking, to increase communicative literacy, to assimilate the national idea, to form oriental education, naval enrichment. The purpose of the course is to develop students' communication skills through independent thinking, oral and written literacy, and logical thinking. The purpose of education is spiritual, ideological and moral education. The process of learning a language provides an opportunity to get closer to the cultural and moral values of the people [9].

Therefore, primary school teachers should have the following competencies:



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One of the great sages said, "... if you live with worries about the future, teach your children well." It is safe to say that the reforms in the education system in our country are not really aimed at achieving results in one or two years or in a short period of time, but in fact they are changes that will last for hundreds of years. It shows that our president cares about our future, our future generation, and that all the children of our country are my children, and that they should be stronger, more educated, and, of course, happier than we are.

It is known that the introduction of advanced pedagogical and new information technologies in education not only increases the effectiveness of teaching, but also fosters an independent and logical thinking, well-rounded, highly spiritual person through the application of scientific achievements in practice, important.

Result. There is a growing interest in the use of interactive methods and information technology in education. One of the reasons for this is that so far in traditional education, students are taught only to acquire ready-made knowledge, while the use of modern technology allows them to search for their own knowledge, independent learning and thinking, analysis doing so teaches them to draw even the final conclusions themselves. In this process, the teacher creates the conditions for the development, formation, education and upbringing of the individual, as well as acts as a leader, a guide. In today's education, "Brainstorming", "Thought Attack", "Networks" method, "Syncway", "BBB", "Fifth plus", "6x6x6", "Debate", "Role play", Modern technologies such as FSMU, "Working in small groups", "Rounded snow", "Zigzag", "I say the last word" are used.

Used in repetition or reinforcement of lessons in the classroom, it has a positive effect. The choice of a game depends on the type of lesson, the level of training of students in the game, their level of knowledge, opportunities for independent creative work, the ability to quickly recall what has been learned, the level of creativity.

It also focuses on teaching literacy in writing, with a focus on developing an independent-minded, well-spoken and literate individual. The way of life and cultural creativity of a nation is studied on the basis of its rich historical heritage.

Today, teachers are required to use advanced pedagogical and new information technologies in the teaching process. Based on the above, we will share our experiences and ideas on how to teach using interactive methods in the classroom. We hope that it will help our colleagues to increase the effectiveness of training. It will also be one of the closest assistants to students in fulfilling their responsibilities, such as choosing their direction and developing skills to prepare for independent living. Here are some suggestions on how to use modern teaching methods based on certain topics in the classroom. You use it in a creative way, and let's look for an answer to the question of our first president: "What are we doing today to instill in our children a sense of pride and devotion to our motherland, which is sacred to every age" [10-12], - we hope that you will contribute to the achievement of the intended goal by implementing modern methods of education and upbringing.

The method of "fifth (sixth, seventh ...) surplus"

This method is especially important for students to develop logical thinking skills. Here are some steps you can take to begin the process:

- Forming a system of concepts that serve to reveal the essence of the subject under study;

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- to achieve four (five, six, ...) and one non-relevant concepts from the resulting system;
- assign students the task of identifying and decoupling a concept that is not relevant to the topic;
- encourage students to comment on the nature of their actions (in order to reinforce the topic, students should be asked to comment on the concepts that remain in the system and to justify the logical connections between them).

This method requires students to think analytically about the topic (or section, chapter) being studied, as well as to express the most important basic concepts.

The following steps are used to apply the method:

- the teacher creates a system of basic concepts related to and unrelated to the topic (section, chapter) in equal proportions;
- students identify key concepts relevant and irrelevant to the topic (section, chapter) and exclude key concepts that are not relevant;
- students explain the nature of their actions.

The method can be used individually, in groups and in groups to ensure that students master the topic and to assess their knowledge.

Applying this method to reinforce a new topic in the study of topics such as "Kitchen Appliances", "Birds", and "Pets and Poultry" in the 1st grade textbook will have a positive effect. There are four words on the topic and one irrelevant (redundant) word (concept, idea) [10].

Students identify this word (concept, idea).

For example, in Exercise 1 in a Grade 1 textbook, you could use the following: The entry is displayed on the screen. Students identify redundant words.

Pets: cow, sheep, turtle, horse, dog.

They are then given the task of composing a sentence with the help of these words, and moral education is given on the basis of the constructed sentences.

Example: A horse is man's best friend.

Based on the stories made by the students, the students will be instilled with a love for Mother Nature and a positive attitude towards pets.

"Video puzzle" method.

Special attention is paid to the organization of the educational process using a portable device, slides, video and audio recorders). Teachers have a responsibility to use a variety of media in their teaching.

When using the video puzzle method, the following actions are performed:

- students will be shown a series of videos without comments to help illustrate the essence of the topic being studied;
- students explain what process is reflected in each sheet;
- record the essence of the processes in their notebooks;
- answer questions posed by the teacher.

Conclusions. Based on the above, "competence" means a set of professional laws, principles, requirements, rules, duties, duties and responsibilities, as well as personal deontological criteria, necessary for a particular profession. Competence is the ability of an individual to demonstrate the criteria of competence in practical work on the basis of creativity, based on the requirements of society. The main criterion of competence is determined by effective activity, training of competitive personnel. In short, the

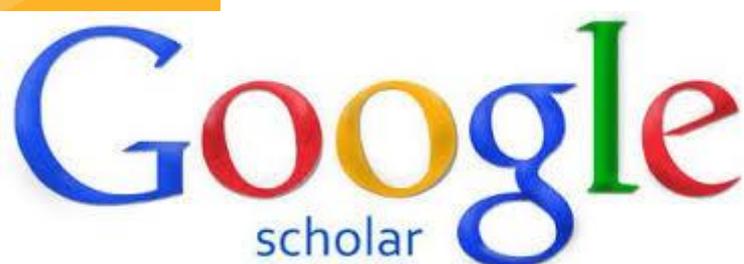
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professional competence of a teacher is to organize all forms of the learning process in the most convenient and effective way, to direct them towards the goals of personal development, to form students' worldviews, abilities and is to arouse a tendency to the activity necessary for them in society.

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