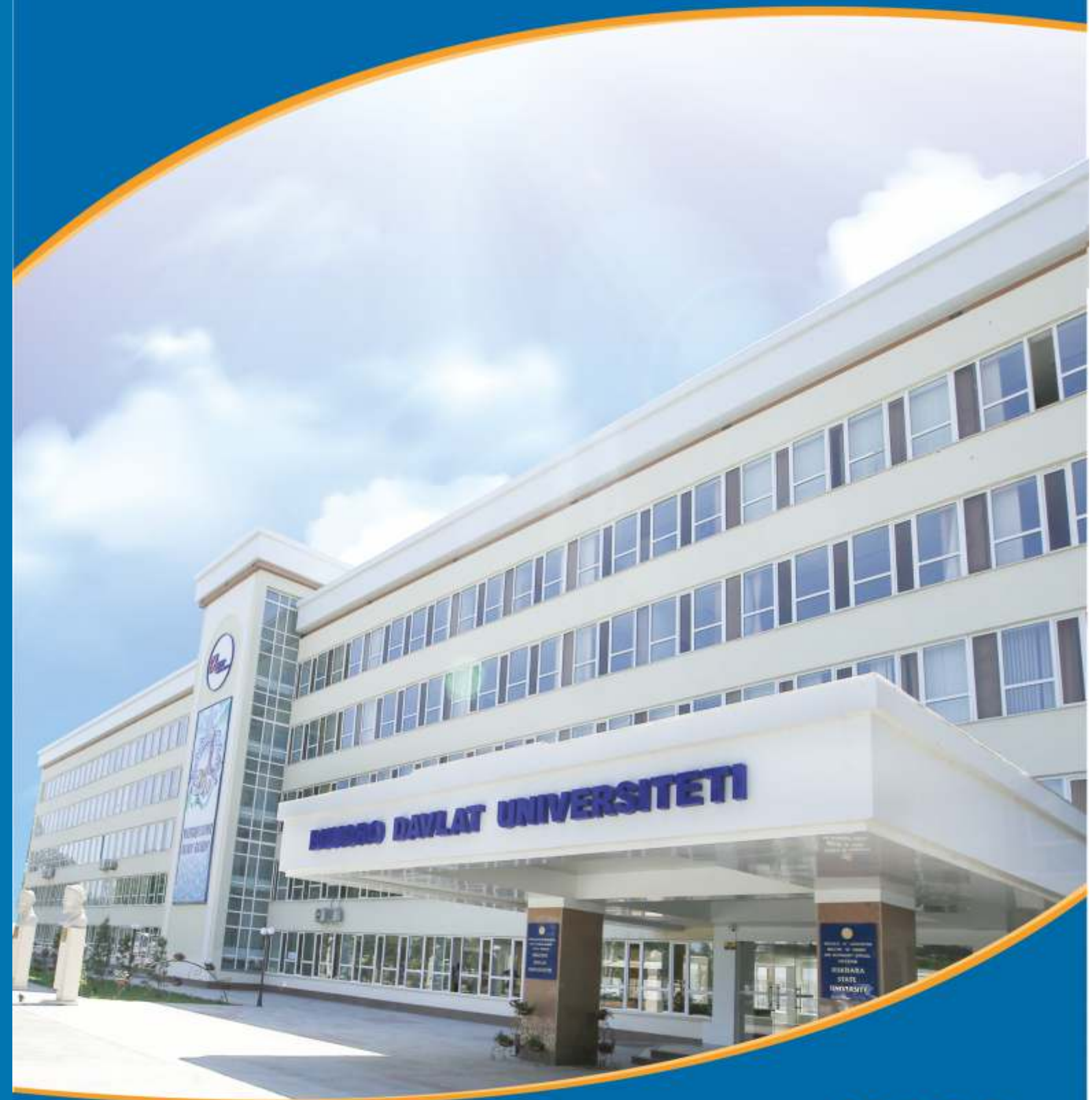




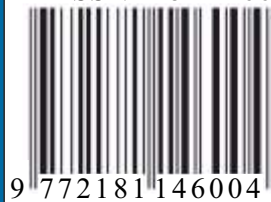
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## STUDY OF PESO - PHOTORESISTIVE CHARACTERISTICS OF $\text{TlInSe}_2$ SINGLE CRYSTALS

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### **Abstract:**

**Objective.** The aim of the study is to establish the patterns and mechanisms of the effect of various impurities on the tensorial resistive characteristics of  $\text{TlInSe}_2$  single crystals, as well as in solid solutions based on it. When studying the piezophotorestrictive characteristics of  $\text{TlInSe}_2$  single crystals, it will determine the nature of the effect of uniaxial elastic deformation on the electrical, photoelectric and tensorial resistive properties of  $\text{TlInSe}_2$  crystals.

**Methods.** Crystals synthesized by fusing the components in accordance with stoichiometry in evacuated ( $\sim 10^{-4}$  mm Hg) and sealed quartz ampoules were used for the study. Highly pure elements thallium (Tl - 000), indium (In - 000) and selenium (Se - high purity grade - 17 - 4) were used as initial components for the synthesis. Single crystals were grown by the improved Bridgman method, the crystallization front velocity varied from 0.5 to 0.9 mm / h.

The samples required for the study were prepared by cleaving the grown single crystals from an ingot by the simplest indentation with a sharp knife, the blade thickness of which is  $\leq 0.01$  mm, along two mutually perpendicular planes of natural cleavage. The samples were in the form of rectangular parallelepipeds with dimensions of  $10 \times 10 \times 0.25$  mm. Thus obtained "needle" crystals, without any additional processing were ready for welding contacts.

Two methods were used to solder mechanically reliable ohmic contacts on these blanks:

a) fusion of indium in a stream of inert gas, followed by brazing of copper (or nickel) wires ( $\varnothing = 0.01$  mm).

b) direct spot welding of the corresponding wires with a capacitor discharge to the ends of the blanks heated in a flow of an inert gas. The second method turned out to be more efficient and reliable (especially for moderate temperatures).

Plates of steel 45 with a thickness of 0.5 - 1.0 mm and a length of 20 - 80 mm served as calibration beams for the glued sensors. The surface of the substrate according to the processing class was at least 7.

**Findings.** The nature of the influence of uniaxial elastic deformation on the electrical, photoelectric and tensorial resistive properties of  $\text{TlInSe}_2$  crystals is studied. It has been established that in the case of uniaxial compression along the [001] direction, the dark and photoconductivity of the samples increase, and on the contrary, decrease in case of stretching. Moreover, the maxima of the spectral photosensitivity due to direct optical transitions at the point G at  $K = 0$ , do not change. The long-wavelength limit of intrinsic photoconductivity decreases with compression and increases with stretching which indicates the multi-valley nature of the band electronic spectrum of  $\text{TlInSe}_2$  crystals.

**Conclusions.** Under uniaxial compression of  $\text{TlInSe}_2$  crystals in the [001] direction, their band gap increases. As a result, the Fermi level shifts and the concentration of electrons at  $r$ -centers increases, which leads to an expansion of the linear sections of the lux - ampere characteristic.

It was found that the absolute value of the photocurrent in positively deformed samples increases, and in negatively deformed ones it decreases in comparison with the undeformed

*sample. In this case, the maximum of the photocurrent does not change, which indicates that the width of direct transitions in TlInSe<sub>2</sub> crystals remains unchanged at different types of deformation.*

**Keywords:** *elastic deformation, electrical characteristics, photoelectric characteristics, strain resistance properties, compression, tension, multi-valley, band electronic spectrum.*

**Introduction.** In recent years the interest from researchers and practitioners to various semiconductor converters including strain gauges has sharply increased, the main advantages of which are high sensitivity and small size. The requirements of modern science and technology are steadily growing which necessitates the search for materials with various properties that meet these requirements, since in most cases new compounds exhibit special qualities and thereby contribute to the solution of important technical problems that arise. Consequently, at present, along with the improvement of the properties of existing materials, the search for new semiconductor materials, including ternary and more complex compounds, the study of their various characteristics is one of the key tasks of semiconductor physics. However, the development and application of semiconductor converters, which include strain gauges, are impossible without a clear understanding of the features of the behavior of semiconductor crystals under certain specific conditions.

TlInSe<sub>2</sub> crystals - structural analogs of A<sup>III</sup>B<sup>IV</sup> crystals [1-3] - have shown themselves to be promising for tensometry. The interest in these compounds from a scientific point of view is due to the specific structure of its crystal lattice. The unit cell of these crystals contains two independent structural units, which provide different coordination, valence state and character of chemical bonds for the constituent opposite cations of the same group. These features are the reason for the sharp anisotropy of the physical properties of this type of semiconductor.

In TlInSe<sub>2</sub> crystals, a strong piezoresistive effect was found in the direction of the crystallographic axis [001], which was explained on the basis of a four-ellipsoidal model of the band structure, with the most probable locations of the extrema at points G, N, and T of the Brillouin zone [4, 5].

In [6 - 9], using the pseudo-potential method, the band structures of crystals of the TlInSe<sub>2</sub> type were theoretically calculated, as well as the effect of spin-orbit interaction, pressure and temperature on them. It was shown [9, 10] that under hydrostatic compression, as well as under uniaxial tension along the tetragonal axis [001] of crystals of the TlInSe<sub>2</sub> type, as well as under compression perpendicular to this axis, their forbidden bands narrow, and under uniaxial compression along [001] the indirect gap corresponding to the T<sub>3</sub>→D transition will increase.

It was predicted in [4] that under uniaxial compression (tension) the energy gap corresponding to the direct transition (K = 0 at the point G) will remain unchanged, and the indirect transition gap increases upon compression of the crystal along the [001] crystallographic axis, which contradicts to the conclusions of [6-9] that when the crystal is compressed in the [001] direction, the indirect energy gap of the TlInSe<sub>2</sub> crystal narrows.

To determine the nature of the shift of the band gap of the p-TlInSe<sub>2</sub> crystal, as well as the details of the band structure of crystals under uniaxial deformation, the electro physical and photoelectric properties (specific electrical conductivity, spectral distribution of photoconductivity and the lux-ampere characteristic) of specimens under compression and tension along the [001] direction to various degrees of deformation.

Although the results of the above works testify in favor of the multi-valley character of the electronic structure of TlInSe<sub>2</sub> crystals, however, there is still no complete clarity in this issue. There are conflicting results and interpretations of the results obtained. Therefore, in this work, to test the multi-valley mechanism of the tensorial effect in p-TlInSe<sub>2</sub> crystals, we investigated the spectral distributions of the photocurrent  $I_s$  and the tensosensitivity K along the [001] direction in a wide spectral region of the incident light in under formed, positively, and negatively deformed states.

**Samples for research and experimental technique.** Crystals synthesized by fusing the components in accordance with stoichiometry in evacuated (~ 10<sup>-4</sup> mm Hg) and sealed quartz

ampoules were used for the study. Highly pure elements thallium (Tl - 000), indium (In - 000) and selenium (Se - high purity grade - 17 - 4) were used as initial components for the synthesis. Single crystals were grown by the improved Bridgman method, the crystallization front velocity varied from 0.5 to 0.9 mm / h.

The samples required for the study were prepared by cleaving the grown single crystals from an ingot by the simplest indentation with a sharp knife, the blade thickness of which is  $\leq 0.01$  mm, along two mutually perpendicular planes of natural cleavage. The samples were in the form of rectangular parallelepipeds with dimensions of 10x10x0.25 mm. Thus obtained "needle" crystals, without any additional processing were ready for welding contacts.

Two methods were used to solder mechanically reliable ohmic contacts on these blanks:

a) fusion of indium in a stream of inert gas, followed by brazing of copper (or nickel) wires ( $\phi = 0.01$  mm).

b) direct spot welding of the corresponding wires with a capacitor discharge to the ends of the blanks heated in a flow of an inert gas. The second method turned out to be more efficient and reliable (especially for moderate temperatures).

Plates of steel 45 with a thickness of 0.5 - 1.0 mm and a length of 20 - 80 mm served as calibration beams for the glued sensors. The surface of the substrate according to the processing class was at least 7.

These substrates were treated in toluene before the sublayer was applied for the purpose of degreasing and then washed in ethyl alcohol. On the substrates cleaned in this way (on the required surface area), an underlayer of epoxy - cresol varnish (EP - 96) was applied with a brush, which is a solution of E - 40 epoxy resin modified with moninic acid, with the addition of buceonolized «RB» resole and K - 421 - 02. The sublayer thickness corresponded to 10 - 15  $\mu$ k. In the process of applying the subcoat, a uniform coating thickness was provided.

After holding for an hour at room temperature, the substrate was transferred to an oven for high-temperature polymerization. A slow increase in temperature to 453 K and holding the substrates at this temperature for 1 hour ensured complete polymerization and excluded the appearance of air bubbles. On the substrate prepared in this way, on top of the sublayer, a second layer of varnish was applied, slightly exceeding the dimensions of the strain gauge.

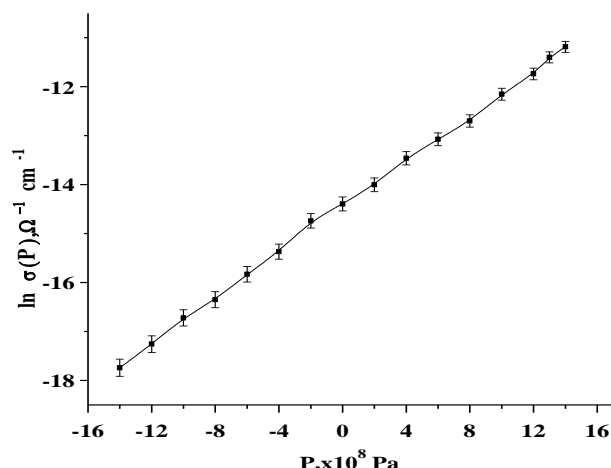
TlInSe<sub>2</sub> samples with welded leads were placed on a varnish layer and slightly pressed down. In this case, the surface of the samples is completely varnished. Simultaneously, the samples were assigned the required positions in the plane of the substrate. For tight contact of the sensor body, as well as to maintain the specified orientation of the sensor relative to the substrate, the device was covered with a thin fluoroplastic tape 1.5 mm wide. The device was dried at a temperature of 291 - 296 K for 1 hour, followed by annealing at  $463 \pm 3$  K for about 1.5 hours.

After drying, if necessary, the fluoroplastic tape was easily separated from the finished sensor. The specified drying mode turned out to be the most optimal, and the devices showed the maximum sensitivity.

**Research results and their discussion.** Under uniaxial elastic deformation of TlInSe<sub>2</sub> crystals, the value of the dark conductivity in the [001]  $\sigma_T^{[001]}$  direction changes. Under compression (positive deformation) of the samples, the value of dark conductivity increases, and under tension (negatively deformed state), it decreases (Fig. 1). As noted in [10], during the deformation of the samples, the values of photoconductivity change strongly, but the position of the spectral maximum of intrinsic photoconductivity does not change, but the long-wavelength boundary of intrinsic photoconductivity is significantly displaced.

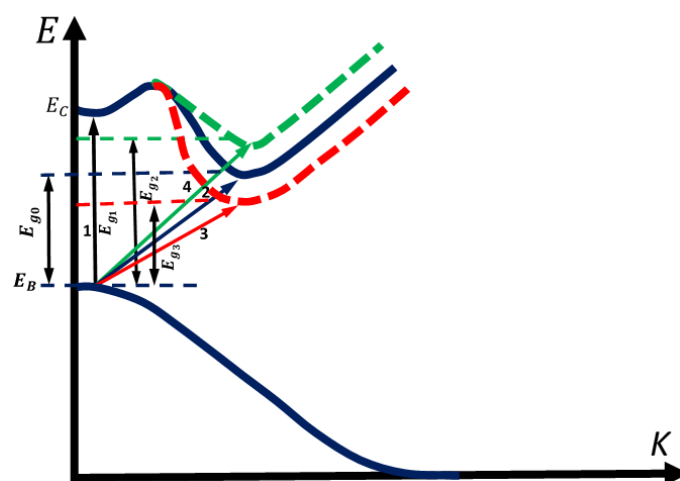
The observed experimental results on the shift of the long-wavelength boundary of intrinsic photoconductivity can be explained on the basis of the presence in the band structure of crystals of direct (corresponding to the transition at  $K = 0$  at the point G) and indirect (corresponding to transitions at  $K \neq 0$ ) optical transitions. Such a band structure is shown schematically in Fig. 2.





**Fig. 1. Change in electrical conductivity from hydrostatic pressure**

Transition 1 in the diagram corresponds to the case where the wave vector  $\vec{K}$  is conserved during the interaction of an electron with photons, i.e. the transition of an electron from the valence band of  $E_v$  to the conduction band of  $E_c$  occurs  $\Delta\vec{K} = 0$  (in the diagram of the dependence,  $E(\vec{K})$  the maximum of the valence band and the minimum of the conduction band are on the same vertical), such transitions are called direct. If during the interaction of electrons with photons the wave vector of the electron is not conserved (Fig. 2, transitions 2, 3, 4), i.e. the transition of an electron from the valence band to the conduction band occurs  $\Delta\vec{K} \neq 0$  (in the  $E(\vec{K})$  diagram, the minimum of the conduction band and the maximum of the valence band lie at different values  $\vec{K}$ ), then such transitions are called indirect.



**Fig. 2. Diagram of direct (1) and indirect (2, 3, 4) optical inter band transitions for TIInSe<sub>2</sub> crystals: 2 - in an under formed sample, 3 - under compression deformation, and 4 - under tensile deformation**

The invariance of the maximum in the spectral dependence of the photoconductivity of the crystal under compression and tension deformations indicates that the energy of direct optical transitions remains unchanged during deformation. The shift of the long-wavelength boundary of intrinsic photoconductivity indicates a change in the energy of indirect optical transitions during deformation of the semiconductor. Under uniaxial compression of the p-TIInSe<sub>2</sub> crystal in the direction of the [001] crystallographic axis, the energy of the indirect optical transition decreases (transition 3 in Fig. 2), and when the crystal is stretched in this direction, on the contrary, the energy of the indirect optical transition increases (transition 4 in Fig.2). The dependence of the change in the width of the indirect transition gap E.g. on the degree of deformation is given in Table 1. These experimental results are in good agreement with the conclusions of the band model proposed in [4],



which testifies to the multi valley character of the band electron spectrum of crystals of the p-TlInSe<sub>2</sub> type.

It should be noted that the values of the barometric coefficients of the displacement of the photoconductivity boundary determined from the observed change in the electrical conductivity of these crystals under hydrostatic - all-round - compression ( $G = -1.75 \cdot 10^{-10}$  eV / Pa) and from the shift of the long-wavelength boundary of the intrinsic photoconductivity spectra under unilateral elastic compression along the crystallographic axis [001], which are close, they indicate that the displacement of the zone boundary under both uniaxial elastic compression and hydrostatic compression is mainly the result of crystal compression along the [001] direction.

Table 1

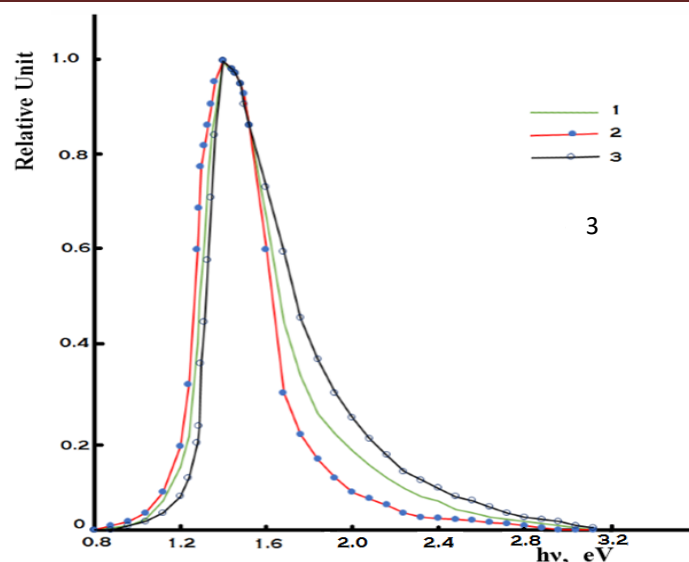
**Shift of the long-wavelength boundary of intrinsic photoconductivity of an undoped TlInSe<sub>2</sub> crystal under uniaxial compression along [001]**

Pressure P, Pa	Long-wavelength boundary of intrinsic photoconductivity $E_r(P)$ , eV	Barometric displacement coefficient $G^{(001)} = \frac{\partial E_r(P)}{\partial P}$ , eV/Pa
0	0,976±0,005	
$1,64 \cdot 10^7$	0,970±0,005	$-3,46 \cdot 10^{-10}$
$3,28 \cdot 10^7$	0,963±0,005	$-3,90 \cdot 10^{-10}$
$4,92 \cdot 10^7$	0,958±0,005	$-3,7 \cdot 10^{-10}$
$6,56 \cdot 10^7$	0,953±0,005	$-3,5 \cdot 10^{-10}$
$8,2 \cdot 10^7$	0,943±0,005	$-3,98 \cdot 10^{-10}$
$17,28 \cdot 10^7$	0,899±0,005	$-4,45 \cdot 10^{-10}$

To confirm the multivalley nature of the electronic bands, the spectral distributions of the photocurrent  $I_s$  and the tensosensitivity coefficient  $K_\epsilon$  of TlInSe<sub>2</sub> crystals along the [001] direction in the spectral region 0.8 - 3.2 eV were investigated for underformed, positively deformed, and negatively deformed states. The results of these studies showed that, as in the case of photoconductivity, the absolute value of the photocurrent in positively deformed samples increases, and in negatively deformed samples it decreases in comparison with an underformed sample. In this case, the maximum of the photocurrent does not change and is at a value of 1.20 eV, which confirms the results [10] on the invariability of the energy of direct optical transitions in TlInSe<sub>2</sub> crystals under various types of deformation (Fig. 3).

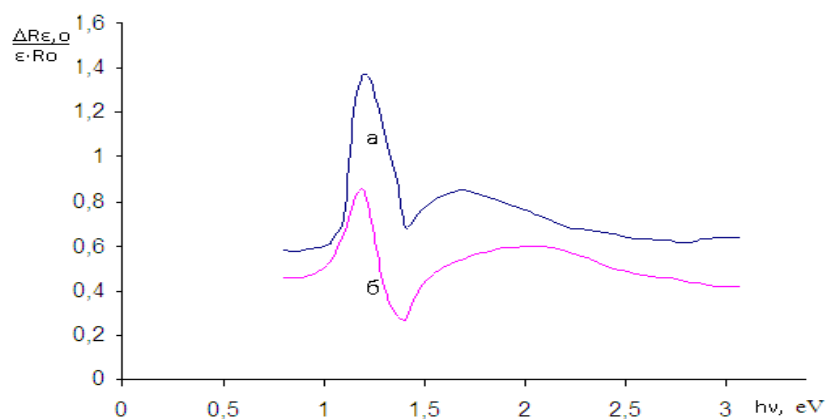
Fig. 3 also shows that, in contrast to the results of [10], under deformations, changes in the spectral distribution of the photocurrent are observed not only in the long-wavelength, but also in the short-wavelength region of the spectrum compared to the maximum of the photocurrent. This result indicates the presence of indirect band transitions in TlInSe<sub>2</sub> crystals not only in the low-energy, but also in the high-energy spectral region compared to the maximum of the photocurrent.

Figure 4 shows the spectral distributions of the photo stimulated tensosensitivity coefficient of deformed crystals exposed to light in the spectral range of 0.8 - 3.2 eV. In the distribution of the spectrum of a crystal positively deformed in the direction along the [001] direction, there is an intense peak with a maximum at 1.20 eV, and a comparatively less intense peak with a maximum in the region of 1.6 - 1.70 eV. The maximum of the intense peak in the distribution spectrum of the photo stimulated tensosensitivity corresponds to the maxima of the photoconductivity and photocurrent of the crystal (see Fig. 3 and Fig. 4, a). With negative crystal deformation, the value of the maximum of the intense peak of the photo stimulated tensosensitivity at 1.20 eV does not change, but its intensity slightly decreases and a new peak appears with a maximum at 2.10 eV (Fig.4, b).



**Fig. 3. Spectral distribution of the photocurrent of an underformed (1), positively deformed (2), and negatively deformed (3) p-TlInSe<sub>2</sub> sample**

The values of the energy maxima and minima of the spectral distribution of the photo stimulated tensosensitivity of deformed TlInSe<sub>2</sub> samples, determined by us by illumination with light of different energies, strictly correspond to the values of the energies of inter band transitions given in [15], in which the spectra of X-ray photoelectrons were experimentally determined and their energy levels were theoretically calculated using the unrestricted Hartree - Fock method (Table 2).



**Fig. 4. Spectral distribution of tensosensitivity positively (a) and negatively (b) of the deformed p-TlInSe<sub>2</sub> crystal**

**Table 2**

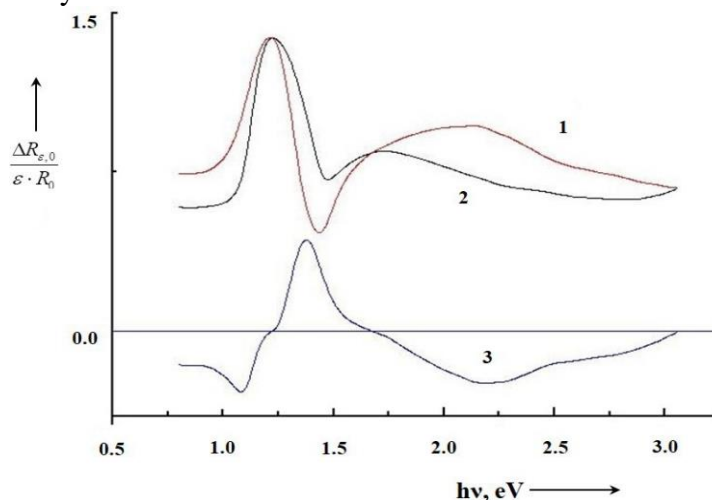
**Theoretically calculated in the TlIn<sub>4</sub>Se<sub>16</sub> cluster and experimentally determined in TlInSe<sub>2</sub> crystals band-to-band electronic transitions**

Theoretically calculated in the TlIn <sub>4</sub> Se <sub>16</sub> cluster, eV [by 15]	-	1,2	1,4	1,8	2,1	2,3	2,5	2,9
Experimentally determined in a crystal TlInSe <sub>2</sub> , eV	1,08	1,2	1,43	1,7	2,13	2,3	2,5	2,8

If we take into account that the maximum of the photo stimulated tensosensitivity at 1.20 eV is due to direct interband transitions, then it can be argued that all the other maxima of the photo stimulated tensosensitivity observed in experiments in TlInSe<sub>2</sub> crystals are associated with indirect interband electronic transitions caused from different points of the Brillouin zone.

These changes are more clearly manifested in the difference between the normalized spectral distributions of the coefficients of the photo stimulated tensosensitivity of positively and negatively deformed crystals (Fig. 5, curve 3). It can be seen from the figure that at negative crystal

deformation (compression deformation), the fraction of electronic transitions with an energy of 1.4 eV is dominant, but the fraction of tensosensitivity in the region of all other transitions is significantly reduced. In contrast, with positive crystal deformation (tensile strain), the fraction of transitions with an energy of 1.4 eV is the smallest, and the fraction of the tensosensitivity for all other transitions noticeably increases. Based



**Fig. 5. Normalized spectral distributions of the photo stimulated tensosensitivity of negatively deformed (1), positively deformed (2) TlInSe<sub>2</sub> crystals and the difference 2 and 1 (3).**

Therefore, we concluded that the tensosensitivity mechanism of TlInSe<sub>2</sub> crystals is indeed due to the mechanism of charge flow from one valley to another, due to a change in the energy positions of the valleys upon deformation.

The above results, as well as the results obtained in [13, 14], show that semiconductor converters can be created from TlInSe<sub>2</sub> single crystals, in which the resistance changes depending on the applied (mechanical) voltage, is substantially linear over the entire voltage range, and strongly depends on temperature. Although an amplifier is required with TlInSe<sub>2</sub> strain gauges, the linearity is very high and the temperature effect can be easily compensated. In addition, these strain gauges have certain advantages:

- have small dimensions and weight;
- are low-inertia, which makes it possible to use strain gauges both for static and dynamic measurements;
- have linear characteristics for all physical parameters;
- allows for remote measurement and at many points, by the method of multi-point strain gauging;
- the method of installing them on the investigated part does not require complex devices and does not distort the deformation field of the investigated part.

**Conclusion.** It was found that the tensosensitivity of TlInSe<sub>2</sub> crystals is due to the multi-valley mechanism, i.e. overflow of charges from one valley to another, due to changes in the energy positions of the valleys during deformation. The presence of a strong piezo - photoresistive effect in TlInSe<sub>2</sub> crystals makes it possible to create on their basis highly sensitive sensors of displacement, force, pressure, acceleration, and torque sensors. Such sensors make it possible to create powerful low-resistance strain gauges with a small (miniature) surface of connection with the sample, which reduces leakage currents at high temperatures and gives a higher isolation voltage between the sensitive crystal and the base (substrate). It is possible to significantly increase the sensitivity of TlInSe<sub>2</sub>-based sensors to measured values using heating and optical illumination.

It is shown that under compression and tension deformations in the [001] direction, a change in the spectral distribution of the photocurrent is observed not only in the long-wavelength, but also in the short-wavelength region of the spectrum as compared with the maximum of the photocurrent. This result indicates that in TlInSe<sub>2</sub> crystals there are indirect band transitions not only in the low-energy, as compared to the direct band transition, but also in the high-energy region of the

spectrum. It was found that the band gap increases under uniaxial compression, and decreases under tension.

At positive and negative deformations, the maxima in the spectral distribution of the tensosensitivity coefficient of  $\text{TlInSe}_2$  crystals caused by electronic transitions from different valleys are redistributed, which indicates that the mechanism of the tensosensitivity of  $\text{TlInSe}_2$  crystals is caused by the flow of charges from one valley to another due to changes in the energy positions of the valleys upon deformation.

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## FACTORS OF SOIL FORMATION AND THEIR EVOLUTION IN THE SOUTH OF THE ZERAFSHAN VALLEY

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### **Abstract:**

**Relevance.** In article is stated main groundforming (the geomorphological-hydra geological land reclamation, climatic and anthropogen) factors, describes the evolution of soils in the lower part. In Zerafshan valley are chosen 3 geomorphological regions. Differ the raised contents a magnesium, high water table on irrigated territory in roast time and heavy expences them on evaporation. Economic activity of the person is reflected and on climate, and on hydralogical condition to surfaces of the land. As a result of reclamation measures, takyr-meadow, old-fallow meadow with bog-meadow and salt marshes, gray-brown soils were transformed into old-irrigated meadow alluvial soils. The increase in irrigated land was due to the development of new, previously unrevealed territories.

**Objective.** Determination of the influence of irrigation on the properties of irrigated meadow soils in the region, to establish the relationship between the chemical properties, the content of nutrients of irrigated soils with their mechanical properties.

**Methods.** The research was carried out in soil-field and analytical-laboratory conditions, in which such guidelines were used as: "Theory and methods of soil physics", "Guidelines for conducting chemical and agrophysical analyses of soils in land monitoring", "Guidelines for conducting field experiments", the reliability of the data obtained was carried out using the Microsoft Excel program based on the "Methodology of field experience" by B.A. Dospekhov.

**Results.** The scientific significance of the research results is explained by the scientific justification of changes in the reclamation state, agrochemical, agrophysical properties of irrigated meadow soils of the Bukhara oasis under the influence of irrigation and anthropogenic factors, the definition of the current state of scientific validity in increasing soil fertility. The practical significance of the research results lies in the fact that recommendations were given to the production on the need for differentiated application of irrigation standards and terms of soil treatment in the effective use of irrigated meadow soils in agriculture, increasing their fertility.

**Conclusions.** The peculiar basic morphological features common in the lower part of the Bukhara soil oasis were formed in the process of long-term irrigation. The soils of geomorphological regions are characterized by a peculiarity in the mechanical composition of soils and consist of sandy loam, light-, medium-, heavy-loam differences. In recent years, as a result of land reclamation measures, an increase in the number of water-bearing aggregates has been observed on soils in the arable layer. According to the content of water-soluble salts in different periods, irrigated heavy-and medium-loamy meadow soils are non-saline and, in some places, slightly saline. The influence of irrigation prescription on the content of nutrients was established: total nitrogen reserves amounted to 0.6–3.2 t / ha, phosphorus 0.6-14.5 t / ha, potassium 43.7-108.0 t / ha. On the irrigated lands of the Bukhara oasis, improving the reclamation state, agrochemical properties and soil fertility, it is necessary to widely use effective crop rotations, differentiated planning, loosening, washing and irrigation, applying organic and mineral fertilizers to the soil and growing plants that enrich the soil with organic matter.

**Keywords:** *soil meadow, takyrno-meadow, gray-brown, mechanical composition, humus, salinity, phosphorus, potassium, nitrogen, , salt marsh, carbonate. evolution of ground, typical-light serozem, irrigations, relief, geomorphological, ground water, alluvial sediment.*

**Introduction.** The Zerafshan Valley is located approximately in the middle part of Uzbekistan and extends from east to west for 400-420 km. The flow-forming part of the Zerafshan River basin is located outside Uzbekistan on the southern slopes of the Turkestan ridge, both slopes of the Zerafshan and northern slopes of the Hissar.

The valley part of the Zerafshan River begins from the borders of Uzbekistan with Tajikistan. The eastern part of the valley (Samarkand basin) is bordered from the south by the spurs of the Zerafshan range, the Karatepe Mountains, to the west of which are the Zirabulak Mountains, from the north and northeast it is covered by the Nuratau, Karatau, Aktau, Malguzar ranges. The Bukhara and Karakul oases of the Zerafshan Valley are bordered on the north and west by the Kyzylkum Desert, and on the south and southeast by the Karshi desert steppe.

The Zerafshan Valley, located in contact with the Pamir-Alaya ridges and the Kyzylkum Desert, has a very diverse surface structure. The features of the valley surface are determined by the geological structure, the history of development, and the variety of terrain-forming factors in the territory. In addition to the general relief, the heterogeneity of the territory depends on the soil-forming rocks, their origin and composition. With all this in mind, the following geomorphological areas are distinguished in the Zerafshan Valley (within the irrigation zone).

I. A belt of typical serozems. The sub-mountain sloping plain, coupled with the IV-V terraces of the Zerafshan River, is composed of proluvial loess-like and skeletal-fine-grained deposits. III-terraces of the Zerafshan, Karadarya and Akdarya rivers, cones of outflows composed of alluvial-proluvial deposits. Floodplain, I and II above-floodplain terraces of the Zerafshan River, composed of layered alluvial deposits.

II. The zone of light gray soils. The sub-mountain sloping plain, coupled with the IV-V terraces of the Zerafshan River, is composed of proluvial loess-like and skeletal-fine-grained deposits. The third terrace of the Zerafshan River, composed of alluvial-proluvial deposits. I and II above-floodplain terraces of the Zerafshan River, composed of layered alluvial deposits.

III. Desert zone. Ancient Peripheral Plain (Ancient the outflow cone of the Zerafshan River), composed of proluvial-alluvial deposits. The upper and middle parts of the inner modern Bukhara delta of the Zerafshan River, composed of proluvial-alluvial deposits. The lower part of the inner modern Bukhara delta of the Zerafshan River, composed of proluvial-alluvial deposits. Floodplain, I and II above-floodplain terraces of the Zerafshan River, composed of layered alluvial deposits.

Karakul part of the Zerafshan River delta, composed of layered alluvial deposits. The irrigation zone of the Samarkand region covers flat areas represented by sub-mountain slopes associated with the V and IV terraces of the Zerafshan River, as well as its low terraces, which are most intensively used for irrigated agriculture. Foothill sloping plains, coupled with the upper terraces of the Zerafshan River, border the Samarkand part of the Zerafshan Valley with a wide strip. Their geomorphological heterogeneity is determined mainly by the genesis of soil-forming rocks.

The sub-mountain proluvial plains are represented by completely flat or wide-undulating spaces. Their development is due both to the accumulation of sediments of temporary, mainly non-oil water flows flowing down from the mountains surrounding the plains, and to the ancient, now deforested, deposits of Praserafshan.

The soil-forming rocks within the foothill plains and high terraces are proluvial skeletal-fine-grained and loess-like indistinctly layered deposits. The foothill areas have quite favorable relief conditions for irrigated agriculture.

The upper level of the most ancient irrigation zone is formed by the III above-flood alluvial-proluvial terrace. It is separated from the alluvial plain by a cliff up to 15-20 m, smoothed in places. The structure of its surface is quite simple, especially in the eastern half of the valley. Large scale sloping the flat surface only in some places cut through by ravines. Thick strata of weakly layered

loess-like loams are overlain over large areas by cultural and irrigation loam deposits reaching a thickness of 2-3 m. The first and especially the second terraces of Zarafshan form a vast alluvial plain, reaching within the Samarkand oasis in a diameter of 10-20 km. In Bukhara Oasis II, the terrace occupies the predominant part of the delta. The flatness of the relief is broken here only by artificial mounds, adjacent ramparts, and on the first terrace – by the dry beds of the former channels of the river. In some places, the "cup" relief characteristic of ancient oases is formed.

Pebble accumulations at the base of the alluvial plain reach tens and hundreds of meters. They are underlain by Neogene deposits, and in the surface horizons they are overlain by fine-grained sediments of variegated mechanical composition and different thickness: on the first terrace – 0.5-3 m, on the second – up to 3-5 m.

According to the research of A.I. Shevchenko[1], the foothill plains bordering the eastern part of the Samarkand basin are intensively drained by the river. Fresh ground water here lies at a depth of 5-6 to 17-18 m. Irrigation and development of the foothill plains for irrigated agriculture is accompanied by changes in hydrogeological conditions. Ground water in the territory with a slow outflow rises to 2-3 m from the ground surface.

The territory of the western part of the Zerafshan Valley within the Samarkand region is characterized by a higher occurrence of groundwater and increased mineralization, although the Zerafshan riverbed drains the adjacent massifs here as well. In the areas of the ancient and modern valleys of the Zerafshan River (from the village of Khatyrchi to the meridian of Ziaetdin-Kermine), groundwater lies at a depth of 1-3 (5) m, sometimes wedged to the surface. Due to local water stops, they are locally stagnant. Mineralization 2-3 g / L, sometimes 3-5-10 g/L. With the advance along the valley to the border with the Bukhara oasis, the groundwater level changes from 2-7 to 1-2 m. Their mineralization increases to 5-10 or more g / L, which determines the severe reclamation condition of the territory.

The area up to the strip of wedging of underground water in the form of springs in Karasu has a groundwater level of 2-5 m, closer to the mountains they are buried up to 20 m. The oscillation amplitude is 0.6-0.7 m. Mineralization is 0.3-0.7 g / l, the type is bicarbonate with an increased content of magnesium and calcium. For irrigated areas in general, there is a decrease in mineralization in the growing season to 0.1-0.2 g/l.

On the II and III right-bank above-floodplain terraces, the level of groundwater occurrence varies from 0.5-1.0 to 3 or more m. The amplitude of level fluctuations is on average 0.4-0.9 m. Mineralization is 0.5-1.1 g / l, in some places at high standing – 1-3 g/l. In the newly constructed channels, the mineralization of groundwater decreases from 2-4 to 1.0-1.5 g / l, and the sulfate type of salinity is replaced by a bicarbonate-sulfate one. With the development of adjacent lands, there was a slight increase in mineralization to 1.5-2.0 g/l.

In the left-bank western part of the valley, the level of groundwater occurrence varies from the upper reaches of irrigation systems to their end parts from 11-12 m to 1-5 m. The salinity of groundwater increases from 0.3-0.6 to 1.1-1.5 g / L. The amplitude of fluctuations reaches 2.3-2.5 m. In the area of Mesopotamia – the island Miankal – ground water table at a depth of 1-5 m. Desalinated ground water (0.3-0.8 g/L) has a bicarbonate type of mineralization with a high content of sulfate and magnesium. Stability in time of these indicators is noted.

Filtration water from canals and irrigated fields plays a huge role in feeding the ground water of irrigated and adjacent territories. Groundwater is used for outflow and to a lesser extent for evaporation and transpiration. In the area of the bedrock bridge separating the Samarkand basin from the Bukhara oasis, in a significant part of the territory, ground water, approaching the surface, begins to be consumed for evaporation and their mineralization increases to 3-5-10 g/l.

The irrigation zone of the Bukhara region is located in the lower reaches of the Zerafshan River, south-west of the Khazarian Gorge. It covers the Bukhara and Karakul parts of the Zerafshan delta, as well as partially adjacent territories of the ancient Zerafshan outflow cone and wide-undulating plains and plateaus. At the exit from the Khazarian Gorge, Zerafshan forms a vast Bukhara subaerial delta, on which the floodplain of the river and two above-floodplain terraces stand out. The first above-floodplain terrace was formed on both banks of the river with a width of

several meters to 2 km. Its excess over the water level is 1-1.5 m. The terrain is flat, broken in places by depressions and depressions. The soils are composed of layered alluvial deposits mainly of light loam, sandy loam and sand with an admixture of pebbles. The thickness of the fine-grained layer covering the pebble deposits varies from 1 to 2 m. Sometimes pebbles are opened from 0.3-0.4 m and come out on the day surface. Ground water lies at a depth of 0.5-2 m.

The rest of the Bukhara delta is represented by surfaces equated to the second above-floodplain terrace of Zerafshan. According to the conditions of relief and the composition of soils, it is divided into upper, middle and peripheral (lower) parts. The upper part of the delta, which is the top of the Zerafshan outflow cone, is a slightly elevated plain with a slight slope to the southwest and lowered edges. Pebbles covered with fine-grained alluvium lie at a depth of 2-5 m, which contributes to a relatively good drainage of the territory and local outflow of groundwater lying at a depth of 2-3 m. Mineralization of ground water in the range of 1.5-3 g/L.

The middle part of the delta is located hypsometrically below the upper one and has a flattened relief. It is composed of loamy alluvial deposits. Pebbles lie under the cover deposits at a depth of 5-10 m. The outflow of groundwater is difficult. The depth of their occurrence in the predominant part of the territory is 1-3 m. The mineralization of groundwater is kept at the level of 2-5 g/L.

The peripheral (lower) part of the delta is characterized by an almost complete absence of surface slopes and poor drainage. The soils are composed of loam, with 5-10 m of fine-grained sand underlying. The outflow of groundwater, which lies at a depth of 1-2 m and has an increased mineralization (5-10 g / L), is very weak. In terms of land reclamation, this is the most unfavorable part of Bukhara.

On a large area of the Bukhara part, alluvial deposits, represented by a layered complex of loams, sandy loams, sands and pebbles, are overlain by agro-irrigation sediments, the thickness of which in most cases exceeds 0.5-1.5 m. According to the mechanical composition, they are different, but medium and heavy loams predominate.

According to the conditions of groundwater flow, the Bukhara part as a whole belongs to a low-flow area. The inflow is about 4-5 times higher than the outflow. The main volume of water entering the oasis is spent on feeding groundwater, transpiration by vegetation and physical evaporation. Such an imbalance in the flow and flow of water causes the rise of groundwater and leads to the tension of the salt marsh process.

It is established that as the conditions of groundwater flow from the top of the delta to its periphery deteriorate, in addition to increasing the degree of groundwater mineralization, the type of mineralization changes from bicarbonate-sulfate to sulfate-chloride and even in some places chloride. The content of magnesium and alkalis also increases.

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The low thickness of the cover Quaternary sediments and the presence of weakly permeable underlying bedrock create conditions for the formation of an unstable groundwater regime. With the change in the balance of ground water in the direction of increasing the arrival of their level quickly rises to the surface of the earth, which determines the increase in mineralization of ground water and salinization of soils.

The proximity of the high-altitude part of the Zerafshan River valley to the western end of the Pamir-Alai mountain structures and their transition to open desert plains determine the climate features that are common to the whole of Central Asia. They are manifested in sharp continentality, aridity, seasonal contrast and belonging to the group of warm subtropical climates.

A wide range of vertical altitudinal zoning-from the foothill plains to the middle categories-determines vertical climatic zoning, which is manifested in a decrease in air temperatures and an increase in the amount of precipitation with increasing terrain height. The complex mountain-geomorphological structure determines frequent regional climatic features, different thermal resources on the territory and moisture content by precipitation.

In General, the climatic heterogeneity into the framework of conventional soil-climatic zoning, according to which the allocated zone with the climate of the mountain steppes, gray zone climate semi-arid steppe and desert area with arid (desert) climate. In the desert zone, as well as in the belt of light and typical gray soils, the values of the average annual air temperature and the duration of active vegetation periods of non-heat-loving (above +5o) and heat-loving (above +10o) plants are very close to each other. Against the background of minor differences between the lower vertical soil-climatic zones, as well as within the latter, individual massifs have different heat input. So, the belt of light serozems is noticeably warmer than the rest of the territory. The belt of typical serozems is the most variegated in this respect. The Zerafshan Valley looks more moderate, where the average annual air temperature ranges from 12.2-12.8 o.

The distribution of precipitation over the territory of the valley to a greater extent than the temperature regime is linked to the altitude position and the structure of the surface. With the advance from deserts to foothills and mountains, i.e. with an increase in the average climatic (considered) altitude of the area, the annual amount of precipitation increases from belt to belt by 80-100 mm. In the belt of light gray soils, the annual precipitation ranges from 202 to 176 mm. According to the degree of moisture, the belt of light gray soils is characterized as a very dry Belt of typical gray soils is more uniform in terms of precipitation. Absolutely most of its territory receives them in the range of 317-365 mm with a decrease to 282-312 mm in the border with light gray-earths band. This is a dry, sparsely hydrated area.

The annual course of precipitation in all zones is characterized by the following common features: the greatest moisture in the spring and winter periods, slight moisture in autumn and especially in September, the contrast between spring and almost rainless summer. Precipitation falls mainly in the form of rain.

The irrigated lands of the belt of typical serozems are located in a moderately hot thermal zone with the sum of effective temperatures of 2140-2300°. The duration of the growing season here is 208-212 days. The frost-free period lasts 207-216 days. The raininess of the pre-sowing period is quite high. In March-April, 105-120 mm of precipitation falls. This, on the one hand, makes it difficult to carry out normal pre-sowing and sowing operations, but on the other hand, it provides good shoots before the onset of soil drought.

In the irrigation zone of the belt of light gray soils, there is an increase in thermal resources, that is, an increase in the sum of effective temperatures by about 200-300°. The duration of the growing season and frost-free periods increases by 8-10 days. Flowering of cotton begins at

9-10 days, and the opening of the boxes-half a month earlier than in the belt of typical serozems. The weather of the spring and autumn periods becomes noticeably more favorable for field and harvesting operations.

The irrigation zone of the lower part of the Zerafshan Valley is located in the desert zone. According to long-term data of the weather stations "Karakul" and "Bukhara", the average annual air temperature is in the range of 14.2-15.0°. The temperature of the hottest month (July) is 28.0-29.3°, and the coldest (January) is minus 0.4-0.6°. The average monthly air temperature for the growing season (April-September) is 23.3-24.3°.

Positive air temperatures are established in early February, and in early March, the average daily temperatures steadily pass through 5°C, the vegetation of grass, grain and fruit crops begins. At the end of March-beginning of April, the average daily temperatures pass the limit of plus 10°, favorable conditions are created for sowing heat-loving crops. The duration of the frost-free period is 213-214 days. The sum of effective temperatures (above 10°) during this period reaches 2600-2700°, which exceeds the physiological need of medium-fiber cotton varieties.

The average annual precipitation in the Bukhara and Karakul oases is in the range of 123-144 mm. The predominant part of them (80-85 %) falls in the autumn-winter-spring period. The precipitation that falls in the spring period is not enough to ensure normal germination of cotton and other agricultural crops, so it is necessary to carry out replacement or feeding irrigation every year.

The main amount of moisture evaporates during the growing season (1630-1708 mm). The average monthly relative humidity in this period is 51-53 %, and in July-August it drops to 17-25 %.

In summer, the lower reaches of Zerafshan are dominated by winds. Only 16-17 days a year are windless. Dust storms occur about 15 times during the growing season. Dry winds invade mainly in the period from May to September. They strongly dry up the soil and depress the growth and development of crops.

High air temperatures, low relative humidity and frequent winds contribute to high evaporation of moisture from the soil, which increases the intensity of the salt marsh process and creates the need for frequent vegetation watering.

Many scientists [2.3.4.5.6] note that by cultivating crops, cultivating, fertilizing, irrigating, draining and brining the soil, a person has a direct impact on it. Human economic activity affects both the climate and the hydrological conditions of the earth's land. Regulation of the surface flow of rivers, the construction of reservoirs, the use of surface and underground water for irrigation and water supply, regulation of the groundwater regime change the conditions of soil moisture, affecting their development and properties. Human impact on soil formation depends on the level of development of science and agricultural technology.

Irrigation dramatically changes the water regime of soils. It makes it possible to maintain the soil in a moist state during the entire growing season. Therefore, the activity of microbes-mineralizers sharply increases and flows freely until the onset of low temperatures, limited only by the reserves of energy material in the soil (the content of organic substances). In the first years of irrigation, serozems are sharply depleted of humus and nitrogen. In the future, apparently, with a sufficiently deep occurrence of groundwater, humus reserves stabilize, and with the increase in the process of olugoveniya – increase. Long-term irrigation is usually accompanied by soil compaction, and in monoculture, the destruction of microaggregates and the formation of crust after irrigation and precipitation.

On old-irrigated lands, the soil layer is gradually increased by silty material brought to the fields by irrigation water and large masses of earthy fertilizers. irrigated agriculture in the ancient oases of Uzbekistan has existed for more than 2 thousand years and the capacity of irrigation sediments reaches 1-2 m or more. Irrigation sediments are mostly high-carbonate (7-9 % CO<sub>2</sub>) and contain a significant amount of organic substances (0.4-0.5 % in suspensions of large channels and 0.6-0.9 % in suspensions of ok-aryks). In addition, the sediments contain a significant amount of nitrogen, phosphorus and potassium. Cultural and irrigation horizons on unsalted soils are usually

permeated by a dense network of earthworms, mainly earthworms, which improves the water-air properties of soils. In the conditions of modern irrigation agriculture, with proper soil treatment, the introduction of a large amount of mineral fertilizers, the fertility of ancient irrigated soils has significantly increased. Irrigation has a particularly great positive effect in the development of low-fertile desert takyr and gray-brown soils.

The above examples show how great the influence of agricultural culture on soils is and how diverse it is depending on the methods of land use and the level of development of agriculture.

The lower part of the valley of river Zarafshan settles down in the desert zone differing in climate. Development of zone soils (gray-brown, desert sandy and also saline soils) happens on desert type of soil formation here. In hydro morph mode of moistening a zonal soils, and also transitional from a zonal to desert or on the contrary are formed. At the same time influence of the desert affects all soils, first of all in salinization of soils.

According to many scientists [1-6], during soil researches in the thirties in left-bank part of the Bukhara oasis, along Zarafshan's course, on his elation were formed old irrigated (cultural and irrigation), meadow soils at a bedding of ground waters during the summer period at a depth of 3-5m. In the winter ground waters rose to 2-3m and in a certain measure influenced soil formation processes. Ground waters were generally fresh and low-mineralized. In right-bank part of the delta probably the soils irrigated meadow soils also dominated. There are no direct certificates on it, but soil shooting of 1963 has revealed the significant areas occupied with the soils which are old irrigated meadow soils in this part of the delta. The profile of soils has been put powerful (1,5-2m) by the agro irrigational horizon which had the same light gray coloring. On mechanical structure of the soil were mainly heavy. On a soil surface as a result of her drying after watering the soil jointed crust was formed.

The maintenance of a humus in the arable horizon of these soils made 1,5-2,5 %. In the below-lying horizons the quantity of a humus didn't go down to 2-2,5m lower than 0,5 %.

The soils which are old irrigated meadow soils were mainly not salted and weakly salinized (the dense rest of 0,1-0,5%). Average salinized soils met much less often. The type of salinization was sulphatic. In places in soils the weak salinized came to light in the analytical way, but morphologically it wasn't shown.

Only gross content of phosphorus and potassium is shown in [1, 6] analyses provided in work. Their contents in an arable layer fluctuated respectively from 0,08 to 0,20 % and from 1,01 to 2,63 %. Thus, these soils were rich with reserves of potassium and are poor in phosphates. The maintenance of CO<sub>2</sub> of carbonates on a profile fluctuated from 6,8 to 9,8 %.

Along with the soils irrigated meadow soils in left-bank part of the delta meadow soils at a bedding of ground waters of 1-3 m were formed. They occupied the central part of the described territory along the canal Shakhrud and further all east suburb of the delta. They settled down on poorly raised relief elements among surrounding their superfluous hydromorphy soils and saline decreases. Meadow soils were old deposits with the agro irrigational horizon. The profile on mechanical structure was heavy, is more rare sandy loam.

Being formed at a close bedding of fresh or low-mineralized ground waters, meadow soils became covered by the violent vegetation promoting formation of a powerful turf (10-12 cm) with pronounced structure of soils. The maintenance of a humus in the cesspits horizon reached 3,5 %. In the powerfully saline soils the vegetable cover was rare, a turf fragile and less powerful. The maintenance of a humus in her made 1,0-2,2 %. Content of gross phosphorus in soils fluctuated in a profile within 0,168-0,117 %, potassium – 1,797-2,354 %. The quantity of carbonates on a profile varied from 7 to 8 % meadow alluvial soils in various degree were subject to salinization: from weakly salinized to average and the highly salinized. In the horizon the content of salts reaches 1,6-4,0 %, in underlying – to 0,3-0,6 %.

On Karakul part of the delta of Zarafshan before construction of the Amu-Karakul canal at a deep bedding of ground waters (3-5m) soils irrigated meadow soils developed [10]. They on properties were close to the soils of the Bukhara part of the delta of Zarafshan which are old irrigated meadow

The genetics land-reclamation soil background dominating in the lower, deltoid part of the valley of river Zarafshan on whom soils of nowadays developed soil cover developed further was it 80 years ago.

In 1963 year republican soil expedition of Uzgirozem institute has conducted researches of soils in the Bukhara region in scale 1:10000. As a result of the conducted researches have shown that capital melioration actions the meadow soils 40 years ago dominating in the central and east parts of a left bank in a complex with marsh and meadow soils and saline soils were transformed to the old irrigated meadow alluvial soils. Virgin meadow and marsh and meadow soils and saline soils remained slightly. The translation on soil cards of meadow soils in the old irrigated meadow was lawful as all rejuvenated meadow soils and even marsh and meadow soils had the agro irrigational horizon of various power that spoke about their long former use under the irrigated agriculture.

The humus horizon reached the power of 70-100 cm. The arable horizon of these soils contained 1,2-1,4 % of a humus. It is much less, than in the cesspits horizon the old salinized structured meadow soils. But it is clear, the humus which is contained in the 10-12cm cesspits horizon, was redistributed in an arable layer which power is 2-3 times more. Nitrogen soils have held 0,103-0,135 %.

Gross phosphorus in soils there were 0,117-0,210 % that exceeded his contents in initial soils a little.

In the melioration relation the old irrigated meadow soils became slightly better: among them the weakly salinized and washed-out soils prevailed, average salinized met seldom, highly salinized was almost not. Nevertheless, saline soils, quite considerable on the area met here. Along with development the rejuvenated meadow soils use meadow soils in the irrigated agriculture continued. There was probably a gain of the irrigated lands due to development of the new, earlier not mastered territories. Again developed soils have been also presented by generally old deposits.

The intensive use meadow soils under an irrigation has led almost to universal raising of ground waters that has caused return (the return evolution) speak rapidly the semi - hydro morphed soils in hydro morphed meadow.

Researches of 1963 have shown [8,11] that in a left bank of the Bukhara delta the small areas of the old irrigated meadow soils remained only in her upper courses and in the southern part, between Kagan and Bukhara, along the canal Sheihang. In right-bank part the soils which are old irrigated meadow soils have been widespread more widely – in Peshku, Shafirkan and Gizhdvan districts. But the prevailing space in right banks was occupied by the meadow alluvial soils which are mainly old irrigated. Also saline soils meadow met here.

In the territory of the Karakul delta of Zarafshan the soils which are old irrigated meadow soils evolved in the old irrigated meadow alluvial. A significant area was occupied here by meadow saline soils, and also very strongly salted deposits.

The old irrigated meadow alluvial soils of the Bukhara delta of Zarafshan which predecessors were soils irrigated meadow soils had (according to RPE of Uzgirozem institute) the agro irrigational horizon with power from 1,0 to 2m. He was generally average salinized mechanical structure. The humus horizon reached 70-100cm. The maintenance of a humus and nitrogen in the arable horizon of these old irrigated meadow soils was lower (0,9-1,1 % and 0,05-0,07 %), than in the old irrigated meadow soils, and also in the old irrigated meadow soils which predecessors were rejuvenated meadow alluvial soils.

The melioration condition of the old irrigated meadow soils for the thirty-year period (1932-1963) has almost not changed. As old irrigated, meadow soils were generally not salted and weakly salinized and the old irrigated meadow soils which have come from them remained same, only the ratio not salted and weakly salinized became in favor of the last.

The old irrigated meadow alluvial soils of the Karakul delta of Zarafshan which predecessors were (meadow) soils which are also old irrigated meadow soils had less powerful agro irrigational horizon (70-100cm). His mainly average and easy mechanical structure power of the humus horizon made 50-70cm. It is slightly more humus and nitrogen in the arable horizon of these soils



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(0,9-1,3 % and 0,08-0,12 %), than in the old irrigated meadow soils of the Bukhara delta which have passed the same evolutionary way. Gross phosphorus there was also more (0,152-0,201 %).

In the melioration relation the old irrigated meadow soils of the Karakul delta were much worse, than similar soils of the Bukhara delta. They were mainly average, met seldom and weakly salinized. There were few weakly salinized soils.

In general in 1963 in lower reaches to Zarafshan's valley the ratio between the old irrigated meadow soils of various extent of salinization looked as follows: not salted - 18, weakly salinized - 53 %, the average salinized - 28 %, highly salinized - 1 %.

Researches of 1963 have shown that during 50 year period the soils which are old irrigated meadow soils in the considerable territory of the Bukhara delta have kept the substandard genetic level. These soils had the powerful agro irrigational horizon. In different parts of the delta power varied him from 1 to 2m. The humus breeding at the same time changed from 50 to 100 cm. The maintenance of a humus in the arable horizon depending on his mechanical structure made from 0,7 to 1,5 %. It is much less, than was with initial to the soil 50 years ago. Nitrogen in soils from 0,05 to 0,09 %, gross phosphorus - from 0,114 to 0,168 %.

The melioration condition of the soils which are old irrigated meadow soils has worsened a little. Before the soil were mainly not salted and weakly salinized, now among these soils which no, aren't salted but have appeared together with weakly salinized soils of average and highly salinized. The ratio between these soils on extent of salinization was the following: the weakly salinized - 80 %, the average salinized - 14 %, the highly salinized - 6 %.

By the researchers conducted by performers in 2013 it is established that the area meadow soils were considerably reduced. The rubles dominating in the territory of Zarafshan are the old irrigated meadow soils. The soil cover for last 50 years (1963-2019) was considerably leveled on the morphogenetic indicators though some distinctions connected with litologhic-geomorphological conditions have remained.

On mechanical structure the old irrigated meadow alluvial soils having the powerful agro irrigational horizon mainly average structured, are more rare sandy. Sandy loam soils are dated generally for upper courses of water sources.

Humus breeding to 70-100cm. the maintenance of a humus in the arable horizons varies from 0,5 to 1,2 %. Comparing these indicators to data of 1963, it is possible to notice that they are close to indicators on humus of meadow soils which predecessors they were meadow soils, and is much lower than indicators of traditionally meadow soils. Nitrogen the soil has held from 0,03 to 0,07 %. Content of gross phosphorus fluctuates from 0,108 to 0,405 %, mobile phosphates - from 4 to 15 mg/kg. Gross potassium in soils from 0,3 to 1,6 %. In the maintenance of mobile forms of potassium also wide spacing - from 3-150 to 175-400 mg/kg of the soil. From these indicators it is possible to notice that the old irrigated meadow alluvial soils mobile forms both phosphorus, and potassium, are provided poorly. The same situation with batteries developed earlier.

Now the old irrigated meadow alluvial soils dominating in the lower part of the valley of river Zarafshan (The Bukhara and Karakul oases) in different degree are subject to salinization. Judging by the materials collected on four key farms, soils on extent of salinization are distributed as follows: weakly salinized - 48 %, the average salinized - 29 %, the highly salinized - 23 %. Thus, the melioration condition of modern soils of Zarafshan has considerably worsened in comparison with the last decades. Evolution of soils of Zarafshan took place at the standard, substandard, patrimonial and specific levels.

The scheme of evolution of the main soils of this region during 1932-2013 looks in the following look:

	OirMT -0,1
	OirMT -1(2,3) OirMa -1,2,3
Bukhara part delta	OirMT -0,1(2)
	OirMa-1,0 → OirMa-1,2,3
Bukhara part delta	OldbedMa-3 → OirMa -1,0(2) → OirM -1,2,3
Karakul part delta	OirMT -1,2 → OirMa -2(3) → OirMa -1,2,3

In recent years because of deficiency of intra oasis land reserves of development have begun to involve the soils of little use located to the north of the Bukhara oasis in the irrigated agriculture. Here on the deposits gray-brown soils in a complex with sand are formed. On mechanical structure these soils mainly sandy loam and sandy and sand. It isn't enough humus in these soils – from 0,2 to 0,6 %. Carbonates – 3-6 %.

Virgin gray-brown soils from a surface aren't salted, but showed very low percents. Content of salts at a depth of 0,3-0,6 m reaches 1-2 %.

The development of these lands which is followed by vegetative and washing waterings causes raising of ground waters to 3-4 m and evolution of automorphic gray-brown soils at the first stage of development in semi-hydromorphic gray-brown and meadow. On mechanical structure the new irrigated gray-brown and meadow soils sandy loam on sandy loam and sandy and sandy skeletal deposits. On a profile in them crystal of plaster and rare rusty spots meet.

The maintenance of a humus in the arable horizon new irrigated gray-brown and meadow soils varies from 0,4 to 0,8 %, nitrogen – 0,036-0,087 %. Security of soils with mobile forms of phosphorus and potassium in the arable horizon low (respectively 12-27 and 50-200 mg/kg of the soil.

Carbonates in a profile of 5-6 %. Soils are salted in weak degree, places washed out. Type of salinization of soils – chloride -sulfate.

Evolution of gray-brown soils takes place at the substandard, patrimonial and specific levels and looks as follows:

VirCB-0 ... → NewDCB-0 (1) → NewICM-1(0)

analyzing evolution of the irrigated soils in lower reaches of the valley of river Zarafshan, within the Bukhara and Karakulsky oases, it should be noted that here the steady tendency of a hydromorphozation of soils prevails. It is promoted high extent of use of lands under an irrigation both insufficient natural and artificial fitness of the territory. Especially it belongs to average and lower parts of the Bukhara delta of Zarafshan and to Karakulskaya.

Increase of level of the mineralized ground waters above critical level causes salinization of soils, as is reflected in the scheme of evolution of soils for the 80's period. Sharp differences in salinization of soils of upper courses of the Bukhara delta, and also the Karakulsky delta are erased. All soils are almost equally subject to salinization processes. Also the irrigated gray and brown and meadow soils which are also transformed over time to meadow soil.

At the modern level of melioration of lower reaches of Zarafshan the above-stated tendencies will remain on prospect and the desertification of soils which is expressed in this case in salinization will progress.

**Conclusion (Recommendations).** In lower reaches of the valley of river Zarafshan where the extraordinary climate dominates and hydrogeological conditions are characterized by steadily high standing in various degree of the mineralized ground waters (1-3 m), change of soils happens generally on patrimonial, specific less often substandard levels. Here very intense meliorative situation is formed. Salinization of soils as one of factors of their desertification, is shown in higher degree, than in a middle part of the valley of Zarafshan that demands application of a complex of meliorative actions.

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## CALCULATION OF THE EFFECTIVENESS OF THE FUNCTIONING OF MULTISERVICE COMMUNICATION NETWORKS TAKING INTO ACCOUNT DROPPED PACKETS

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### **Abstract:**

**Background.** The article discusses the formalization of performance indicators of a multiservice network management system based on the use of hybrid neural-fuzzy technology that combines the advantages of fuzzy logic and neural networks. A developed fuzzy neural model was subsequently used to make a decision about the transfer of real time streams through the channel of the multi-servo network. Methods for assessing the effectiveness of multiservice communication networks can be conditionally divided into three large groups: technical, economic and technical and economic. As the technical characteristics of the efficiency of the computer network, various indicators of network performance and reliability are used. Estimates of the costs of designing, installing and maintaining the network are used as economic characteristics. Technical and economic indicators are used for a comprehensive assessment of the project, and include various combinations of technical and economic characteristics. The response time is an integral performance characteristic, the most important for the network subscriber. In general, the response time is defined as the time interval between the occurrence of a subscriber's request for a network service and the receipt of a response to this request.

**Methods.** When implementing in the channel dynamic redistribution of the bandwidth allocated for the transmission of packets of various classes, the model of neuro-fuzzy prediction of the number of dropped packets proposed. The number of discarded packets of a given class from the number that claimed to be transmitted over the channel depends, firstly, on the dynamics of the arrival of packets of this class for transmission over the channel and, secondly, on what the current value of the channel bandwidth is allocated for the transmission of these packets.

Studies have shown that to predict the number of packets of a given class, it is advisable to supply data on the number of received packets in the three previous cycles (values of  $Z_a, Z_b$  and  $Z_c$ ) to the input of a fuzzy neural system, as well as the value  $V_d$  - the value of the channel bandwidth allocated in the current cycle for transmitting packets of this class over a telecommunication network channel.

**Findings.** This decrease in the allocated bandwidth led to the fact that against the background of the increase in the number of received packets  $Z_i$  observed in cycles 8 and 9 (see Figure 7), the number of dropped packets in cycle 9 increased compared to cycle 4 ( $R_9 > R_4$ ). The analysis presented in Figure 8 and Figure 9 of the results shows that the predicted value of  $\tilde{R}_i$ ,

which is calculated by the neuro-fuzzy system in each current cycle  $i$ , practically coincides with the real values of the number of dropped packets  $R_i$  recorded in the next cycle  $(i + 1)$ . The prediction accuracy, established as a result of numerous simulation experiments, is 95–97 %.

**Conclusions.** To compare the results obtained with the same initial data, a series of simulation experiments was carried out using a model in which the choice of an intersegment interval was implemented based on the use of a fuzzy inference system. The results of the experiments are presented in graphs showing the dependence of the duration of the data flow and the loss of segments on the average available bandwidth of the telecommunication channel. On these graphs, solid curves show the characteristics of the data stream transmission obtained using neuro-fuzzy selection of the inter-segment interval, and the dashed curves show the results of the management of the inter-segment interval based on the application of the system. The analysis of the presented dependencies shows that when transmitting a data stream over a channel, the available bandwidth of which does not exceed 50 %, the use of a neuro-fuzzy system to select an inter-segment interval provides a decrease in segment losses by 5.2–11.3 % and a decrease in the average time of streaming data by 7.1–12.3 %.

Thus, a neuro-fuzzy model has been developed, designed to select the inter-segment interval in a telecommunications network. Unlike the existing ones, this model is based on the use of a fuzzy neural network apparatus. The results of simulation showed that the use of the developed model of the shortage of available channel capacity will ensure a decrease in segment losses and a decrease in the average transmission time of data streams.

**Keywords:** fuzzy logic, neural networks, hybrid, term, fuzzification, multiservice network, neural-fuzzy technology, inter-segment interval, defuzzification.

**Introduction.** The modern stage of informatization of society is characterized by the widespread introduction of multi-level multiservice systems with the integration of infocommunication services into various fields of activity. This is due to the fact that integrated-level multiservice systems allow direct communication with users. In addition, multiservice communication networks, unlike traditional networks, provide a wide range of services instead of one service.

On the other hand, a multiservice communication network is a very complex multicomponent object, which is characterized by various properties, and it is a universal multipurpose environment designed for voice, image and data transmission using packet switching technology [1]. The main task of multiservice networks is to ensure the operation of heterogeneous information and telecommunication systems and applications in a single transport environment, when a single infrastructure is used to transmit normal traffic (data) and traffic of other information (voice, video, etc.) [2,3]. A multiservice communication network can be used to provide various types of services that differ in the required capacity of the communication channel and the requirements for the quality of data transmission. In modern communication networks, the following parameters are usually distinguished, which affect the quality of data transmission [4].

Latency - the time that data travels over the network. When transmitting voice and video data, there are particularly stringent requirements for the maximum allowable latency. One-way delay should not exceed 100 ms (delay for data transmission and delay for their decoding by the subscriber's equipment). To reduce the delay introduced by the network, use QoS (Quality of Service) - the preference of some transmitted data over others [5].

Jitter - packets in data networks can be received by the client not in the order in which they were sent to him, since different routes with different characteristics of speed and distance could be used to deliver packets. To solve problems of this kind, jitter buffers are used. The purpose of these buffers is to pre-accumulate packets before and further transmission to the decoder.

Packet Loss. The impact of packet loss in data networks on video and voice quality is determined by the packet size and the encoding method used. For normal operation of IP - telephony systems, the loss of 1% of packets is allowed otherwise the speech quality deterioration is noticeable [6].



The quality of the provision of infocommunication services is significantly influenced by the structure of the network, the throughput of communication channels, as well as the discipline of service. An important factor affecting the quality of service in any communication networks is the network efficiency, which in this work is understood as the probability of the network performing its functions qualitatively in the event of a possible failure of network elements.

The specific features of multiservice networks are determined by the following factors:

- multiservice networks consist of a relatively large number of different types of components, while existing networks are characterized by a small number of large and less heterogeneous switching devices;
- multiservice networks support more interfaces and provide higher bandwidth than existing networks;
- unlike existing networks, multiservice networks provide a universal set of solutions to support management processes in networks for various purposes (fixed and mobile telephone networks, data transmission networks, signaling networks, etc.);
- multiservice networks are able to provide and support an unlimited number of types of services (from traditional to new information and telecommunications) with an arbitrary order of increasing the number of applications;
- multiservice networks provide support for equipment management processes from different manufacturers;
- multiservice networks operate in conditions of considerable geographic extent: in a mode close to real time, they provide coordinated performance of control functions for equipment operating in different time zones;
- control systems of multiservice networks, designed for processing and storing control information, have the appropriate productivity resources and the necessary capabilities to create the normal operation of service personnel [7].

It is known that multiservice communication networks are built on the basis of the NGN technology concept of the existing three-layer structure - services / management / transport [8,9].

The network is based on a universal transport network that implements the functions of the transport layer and the control layer of switching and transmission. The transport network may include:

- transit nodes performing the functions of transfer and switching;
- terminal (border) nodes that provide subscribers with access to the multiservice network;
- signaling controllers performing functions of signaling information processing, call and connection control;
- gateways allowing connection of traditional communication networks.

$E_{eff}$  performance indicators depend on a number of important system parameters. The main role among them is played by the high-speed parameters of subscriber and network terminals, the probabilistic-temporal characteristics of telecommunication networks, conditioned by the conditions and methods of using the system and are described by the following functional dependence:

$$E_{eff} = \left\{ E \left[ \max_i (C_{i,m,n} \eta_i) \min (T_{i,mid,z} C_a) \right], i = \overline{1, n} \right\},$$

where  $C_{i,m,n}$  – is the maximum value of the peak throughput of the terminal equipment of multiservice communication networks when transmitting the  $i$ -th packet stream;  $T_{i,cp.3}$  – the average delay time when transmitting the  $i$ -th packet stream;  $C_a$  – the cost of hardware and software for terminal equipment of multiservice communication networks;  $\eta_i$  – the coefficient of efficient use of terminal and network resources required for service during transmission of the  $i$ -th packet stream. This expression determines the mathematical formulation of the problem for assessing the performance characteristics of the terminal equipment of telecommunication networks when servicing heterogeneous traffic, and it can be called the target efficiency of the system.

To ensure the guaranteed quality of service for the streams of voice packets and video traffic generated by real-time applications,  $T_{i,mid}$   $i = \overline{1, n}$  it is necessary to create conditions so that the delay in the transmission of any traffic is limited to an acceptable value.

Based on the operation algorithm of the network link when transmitting the  $i$ -th traffic packet flow from the load source to the receiver, the minimum value of the average delay time is determined by the inequality:

$$T_{i,ave} = \text{Arg min}[T_{i+1}(\lambda_{exit}) - T_i(\lambda_{ent})] K_{i,сж}^{-1} \leq T_{i,eff}, \quad 1 \leq i \leq n$$

where  $T_i(\lambda_{ent})$  and  $T_{i+1}(\lambda_{exit})$  – the times of occurrence of the  $i$ -th traffic flow at the BN input of the input port with a speed of  $\lambda_{ent}$  and at the output from the output switch of the network with  $\lambda_{exit}$  respectively;  $K_{i,сж}$  – traffic compression ratio of the  $i$ -th packet stream based on differential algorithms and algorithms for interpolation of speech and video signals.

**Methods to improve the efficiency of multiservice communication networks.** A specific feature of a multiservice network, from a management point of view, is that these networks consist of a larger number of different types of components. In addition, a multi-service network assumes the use of a large number of interfaces and higher bandwidth. A modern multiservice system is a complex object of management, characterized by features that must be taken into account during management, therefore, to analyze the processes of managing the system, a systematic approach is used, when multiservice networks are considered as a set of interconnected components that have outputs, goals, inputs and resources, communication with external environment, feedback.

The main and urgent problem of the study of multiservice communication networks is to assess the quality of the terminal equipment functioning, which ensures the guaranteed quality of the services provided.

Combining various types of communication on the basis of modern unified organizational and technological principles is one of the stages in the creation of multi-service communication networks of the next generation NGN (Next Generation Network).

Methods for assessing the effectiveness of multiservice communication networks can be conditionally divided into three large groups: technical, economic and technical and economic. As the technical characteristics of the efficiency of the computer network, various indicators of network performance and reliability are used. Estimates of the costs of designing, installing and maintaining the network are used as economic characteristics. Technical and economic indicators are used for a comprehensive assessment of the project, and include various combinations of technical and economic characteristics. Network performance is assessed using several basic indicators [8,9,10]:

- reaction time;
- throughput;
- mean and variance of the delay.

The response time is an integral performance characteristic, the most important for the network subscriber. In general, the response time is defined as the time interval between the occurrence of a subscriber's request for a network service and the receipt of a response to this request.

The instantaneous throughput differs from the average in that a short time interval is selected for averaging, about 10ms. Maximum throughput is the highest instantaneous throughput recorded during the observation period. When designing networks, average and maximum bandwidths are most often used. Average bandwidth allows you to evaluate the network performance over a long time interval, during which peaks and troughs in traffic intensity compensate each other. Maximum bandwidth allows you to assess the network's ability to handle peak loads.

The transmission delay is defined for any switching device or network segment. The transmission delay is equal to the time interval between the moment a packet arrives at the input of a device or network segment and the moment this packet appears at the output of a device or segment. This parameter is similar to the network response time, but, unlike the latter, it

characterizes the process of frame transmission over the network, without taking into account the processing time of this frame on the server and on the subscriber's computer. One of the most important characteristics to consider when designing any computer network is the nature and intensity of data traffic. The reliability of a computer network is a complex criterion, and can be characterized by the availability, the probability of packet delivery, and fault tolerance.

Another characteristic of reliability is fault tolerance, that is, the ability of the system to hide the failure of individual segments from the user. In a fault-tolerant system, the failure of an individual element leads to some decrease in the quality of service, but not to a complete shutdown. One of the important indicators of the quality of the functioning of the transmission system paths and routing flows of different types of traffic packets is the maximum value of the peak throughput (Peak-rate throughput), which characterizes the maximum number of packets that a link can transmit per unit time.

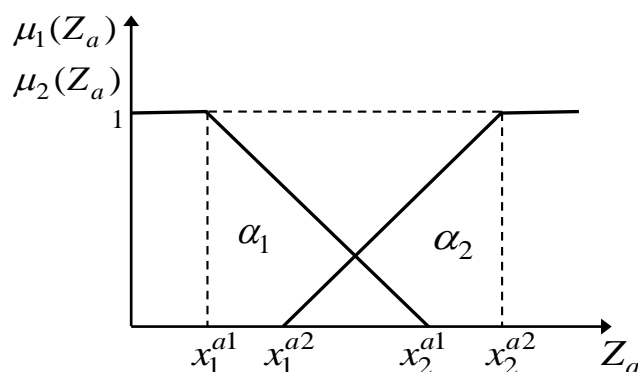
When implementing in the channel dynamic redistribution of the bandwidth allocated for the transmission of packets of various classes, the model of neuro-fuzzy prediction of the number of dropped packets proposed in [11] requires improvement. The number of discarded packets of a given class from the number that claimed to be transmitted over the channel depends, firstly, on the dynamics of the arrival of packets of this class for transmission over the channel and, secondly, on what the current value of the channel bandwidth is allocated for the transmission of these packets.

Studies have shown that to predict the number of packets of a given class, it is advisable to supply data on the number of received packets in the three previous cycles (values of  $Z_a, Z_b$  and  $Z_c$ ) to the input of a fuzzy neural system, as well as the value  $V_d$  - the value of the channel bandwidth allocated in the current cycle for transmitting packets of this class over a telecommunication network channel.

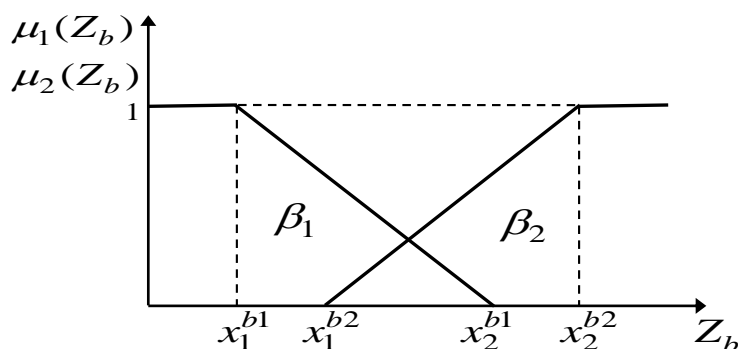
**Results and discussion.** The output variable in such a fuzzy neural system is the value  $\tilde{R}_e$  - the predicted value of the number of packets of a given class that will be discarded in the current cycle. For each input quantity, it is advisable to use two triangular membership functions. The implementation of a qualitative forecast with such initial data can ensure the use of the 1st order Sugeno fuzzy inference algorithm [12], according to which the base of fuzzy rules is as follows:

$$\begin{aligned}
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_1) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_{21}) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_1) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_1) \text{ and } (V_d = \delta_2), \text{ then } (\tilde{R}_e = Y_1), \\
 &\text{If } a \ (Z_a = \alpha_2) \text{ and } (Z_b = \beta_2) \text{ and } (Z_c = \gamma_2) \text{ and } (V_d = \delta_1), \text{ then } (\tilde{R}_e = Y_1).
 \end{aligned} \tag{1}$$

where  $\alpha_1$  - term number 1 of the input value  $Z_a$ ;  $\alpha_2$  - term number 2 of the input quantity  $Z_a$ ;  $\beta_1$  - term number 1 of the input quantity  $Z_b$ ;  $\beta_2$  - term number 2 of the input quantity  $Z_b$ ;  $\gamma_1$  - term number 1 of the input value  $Z_c$ ;  $\gamma_2$  - term number 2 of the input value  $Z_c$ ;  $\delta_1$  - term number 1 of the input quantity  $V_d$ ;  $\delta_2$  - term number 2 of the input value  $V_d$ ;  $Y_1, Y_2, \dots, Y_{16}$  - values of individual conclusions of fuzzy rules. Types and parameters of membership functions for each input quantity are shown in Figure. 1-4.



**Figure 1. The type and parameters of the membership functions of the input quantity  $Z_a$**

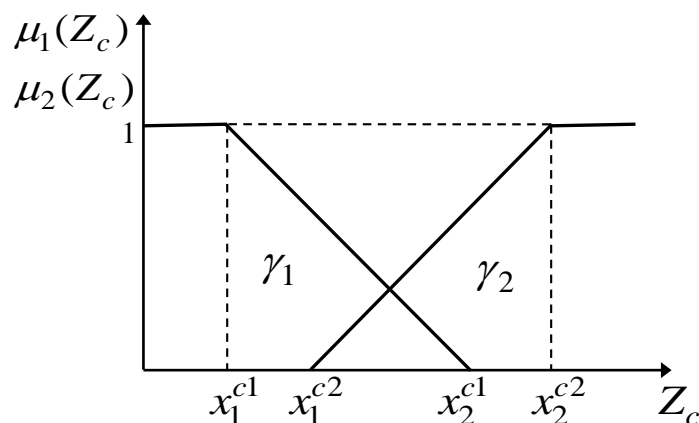


**Figure 2. The type and parameters of the membership functions of the input quantity  $Z_b$**

In accordance with the specified algorithm, the values of individual conclusions of fuzzy rules are determined using the expression:

$$Y_r = y_1^r Z_a + y_2^r Z_b + y_3^r Z_c + y_4^r Z_d + y_5^r, \quad (2)$$

where  $y_1^r, y_2^r, \dots, y_5^r$  are the coefficients for calculating the individual output of the fuzzy rule number  $r$ .



**Figure 3. The type and parameters of the membership functions of the input quantity  $Z_c$**



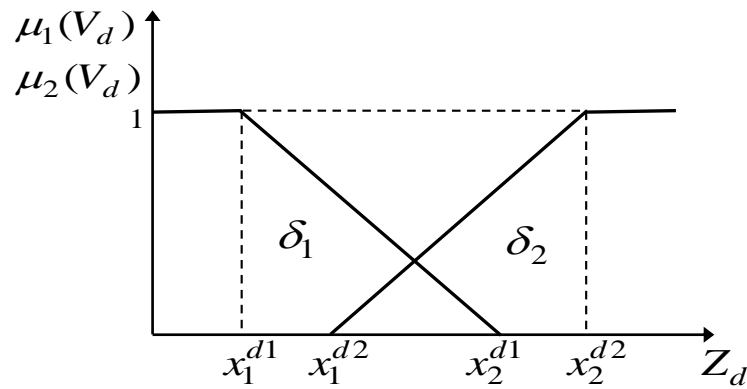


Figure 4. The type and parameters of the membership functions of the input quantity  $V_d$

The synthesized neuro-fuzzy system consists of five layers (Figure 5).

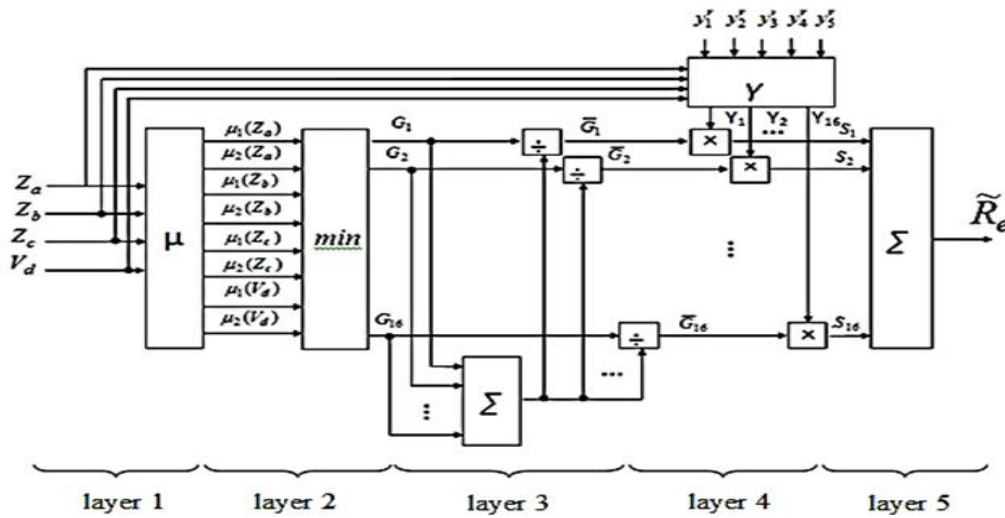


Figure 5. Neural fuzzy network structure

The first layer of neurons performs the fuzzification procedure, i.e. calculates the values of the membership functions for each input value:

$$\mu_1(Z_a) = \begin{cases} 1, & Z_a < x_1^{a1}; \\ \frac{x_2^{a1} - Z_a}{x_2^{a1} - x_1^{a1}}, & x_1^{a1} \leq Z_a < x_2^{a1}; \\ 0, & Z_a \geq x_2^{a1}; \end{cases}$$

$$\mu_2(Z_a) = \begin{cases} 0, & Z_a < x_1^{a2}; \\ \frac{Z_a - x_1^{a2}}{x_2^{a2} - x_1^{a2}}, & x_1^{a2} \leq Z_a < x_2^{a2}; \\ 1, & Z_a \geq x_2^{a2}; \end{cases}$$

$$\mu_1(Z_b) = \begin{cases} 1, & Z_b < x_1^{b1}; \\ \frac{x_2^{b1} - Z_b}{x_2^{b1} - x_1^{b1}}, & x_1^{b1} \leq Z_b < x_2^{b1}; \\ 0, & Z_b \geq x_2^{b1}; \end{cases}$$

$$\mu_2(Z_b) = \begin{cases} 0, & Z_b < x_1^{b2}; \\ \frac{Z_b - x_1^{b2}}{x_2^{b2} - x_1^{b2}}, & x_1^{b2} \leq Z_b < x_2^{b2}; \\ 1, & Z_b \geq x_2^{b2}; \end{cases} \quad (3)$$

$$\mu_1(Z_c) = \begin{cases} 1, & Z_c < x_1^{c1}; \\ \frac{x_2^{c1} - Z_c}{x_2^{c1} - x_1^{c1}}, & x_1^{c1} \leq Z_c < x_2^{c1}; \\ 0, & Z_c \geq x_2^{c1}; \end{cases}$$

$$\mu_2(Z_c) = \begin{cases} 0, & Z_c < x_1^{c2}; \\ \frac{Z_c - x_1^{c2}}{x_2^{c2} - x_1^{c2}}, & x_1^{c2} \leq Z_c < x_2^{c2}; \\ 1, & Z_c \geq x_2^{c2}; \end{cases}$$

$$\mu_1(V_d) = \begin{cases} 1, & V_d < x_1^{v1}; \\ \frac{x_2^{v1} - V_d}{x_2^{v1} - x_1^{v1}}, & x_1^{v1} \leq V_d < x_2^{v1}; \\ 0, & V_d \geq x_2^{v1}; \end{cases} \quad \mu_2(V_d) = \begin{cases} 0, & V_d < x_1^{v2}; \\ \frac{V_d - x_1^{v2}}{x_2^{v2} - x_1^{v2}}, & x_1^{v2} \leq V_d < x_2^{v2}; \\ 1, & V_d \geq x_2^{v2}. \end{cases}$$

The second layer of neurons carries out the aggregation procedure, as a result of which the degrees of truth of each fuzzy rule are determined:

$$\begin{aligned} G_1 &= \mu_1(Z_a) \wedge \mu_1(Z_b) \wedge \mu_1(Z_c) \wedge \mu_1(V_d); \quad G_2 = \mu_1(Z_a) \wedge \mu_1(Z_b) \wedge \mu_1(Z_c) \wedge \mu_2(V_d); \\ G_3 &= \mu_1(Z_a) \wedge \mu_1(Z_b) \wedge \mu_2(Z_c) \wedge \mu_1(V_d); \quad G_4 = \mu_1(Z_a) \wedge \mu_1(Z_b) \wedge \mu_2(Z_c) \wedge \mu_2(V_d); \\ G_5 &= \mu_1(Z_a) \wedge \mu_2(Z_b) \wedge \mu_1(Z_c) \wedge \mu_1(V_d); \quad G_6 = \mu_1(Z_a) \wedge \mu_2(Z_b) \wedge \mu_1(Z_c) \wedge \mu_2(V_d); \\ G_7 &= \mu_1(Z_a) \wedge \mu_2(Z_b) \wedge \mu_2(Z_c) \wedge \mu_1(V_d); \quad G_8 = \mu_1(Z_a) \wedge \mu_2(Z_b) \wedge \mu_2(Z_c) \wedge \mu_2(V_d); \\ G_9 &= \mu_2(Z_a) \wedge \mu_1(Z_b) \wedge \mu_1(Z_c) \wedge \mu_1(V_d); \quad G_{10} = \mu_2(Z_a) \wedge \mu_1(Z_b) \wedge \mu_1(Z_c) \wedge \mu_2(V_d); \quad (4) \\ G_{11} &= \mu_2(Z_a) \wedge \mu_1(Z_b) \wedge \mu_2(Z_c) \wedge \mu_1(V_d); \quad G_{12} = \mu_2(Z_a) \wedge \mu_1(Z_b) \wedge \mu_2(Z_c) \wedge \mu_2(V_d); \\ G_{13} &= \mu_2(Z_a) \wedge \mu_2(Z_b) \wedge \mu_1(Z_c) \wedge \mu_1(V_d); \quad G_{14} = \mu_2(Z_a) \wedge \mu_2(Z_b) \wedge \mu_1(Z_c) \wedge \mu_2(V_d); \\ G_{15} &= \mu_2(Z_a) \wedge \mu_2(Z_b) \wedge \mu_2(Z_c) \wedge \mu_1(V_d); \quad G_{16} = \mu_2(Z_a) \wedge \mu_2(Z_b) \wedge \mu_2(Z_c) \wedge \mu_2(V_d). \end{aligned}$$

The third layer of neurons is used to normalize the aggregation results:

$$\bar{G}_r = \frac{G_r}{\sum_{r=1}^{16} G_r}. \quad (5)$$

The fourth layer is activated, as a result of which the individual conclusions of each fuzzy rule are determined by the formula (2). In addition, the neurons of this layer calculate the product of the results of normalization and activation:

$$g_r = \bar{G}_r Y_r. \quad (6)$$

The predicted value is determined by defuzzification performed by the fifth layer of neurons. In this case, the results of the functioning of the fourth layer of the system are added:

$$\tilde{R}_e = \sum_{r=1}^{16} g_r. \quad (7)$$

To obtain the values of the coefficients  $x_1^{a1}, x_2^{a1}, x_1^{a2}, x_2^{a2}, x_1^{b1}, x_2^{b1}, x_1^{b2},$

$x_2^{b2}, x_1^{c1}, x_2^{c1}, x_1^{c2}, x_2^{c2}, x_1^{v1}, x_2^{v1}, x_1^{v2}$  and  $x_2^{v2}$  it is necessary to adjust the weights of the

neurons of the first layer, and to obtain the values,  $y_1^r, y_2^r, \dots, y_5^r$  it is necessary to adjust the weights of the neurons of the fourth layer. It is proposed to adjust the fuzzy neural system based on the application of the error back propagation algorithm [13,14]. For training neurons, the data is formed, presented in the form of the following matrix:

$$\begin{bmatrix} Z_1 & Z_2 & Z_3 & V_4 & R_5 \\ Z_2 & Z_3 & Z_4 & V_5 & R_6 \\ \cdot & \cdot & \cdot & \cdot & \cdot \\ Z_i & Z_{i+1} & Z_{i+2} & V_{i+3} & R_{i+4} \\ \cdot & \cdot & \cdot & \cdot & \cdot \\ Z_{I-4} & Z_{I-3} & Z_{I-2} & V_{I-1} & R_I \end{bmatrix}, \quad (8)$$

where  $Z_i$  - is the number of packets received for transmission over the channel in cycle number  $i$ ;  $V_i$  - is the value of the channel bandwidth allocated for the transmission of packets of a given class in cycle number  $i$ ;  $R_i$  - is the number of packets of a given class discarded in cycle number  $i$  with passive control of the corresponding queue,  $1 \leq i \leq I$ .

## EXACT AND NATURAL SCIENCES

To obtain matrix (8) during  $I = 500$  observation cycles, the required parameters of one of the output ports of the router of a real telecommunications network were measured. The neuro-fuzzy system was adjusted using eight training cycles. The results of training neurons of the first layer are presented in table 1, and the fourth layer - in table 2.

Table 1

Results of training neurons of the first layer

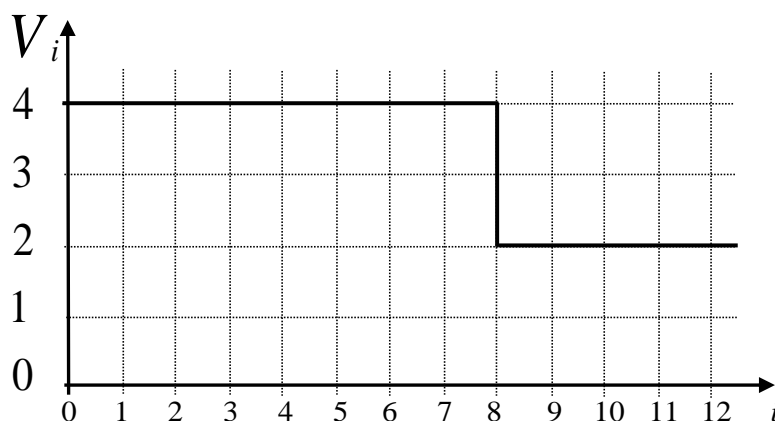
Parameter	$x_1^{a1}$	$x_2^{a1}$	$x_1^{a2}$	$x_2^{a2}$	$x_1^{b1}$	$x_2^{b1}$	$x_1^{b2}$	$x_2^{b2}$
The values	0,011	11,02	0,031	12,04	0,021	12,05	0	12,04
Parameter	$x_1^{\bar{n}1}$	$x_2^{\bar{n}1}$	$x_1^{\bar{n}2}$	$x_2^{\bar{n}2}$	$x_1^{v1}$	$x_2^{v1}$	$x_1^{v2}$	$x_2^{v2}$
The values	0,032	12,07	0,021	11,99	2	17	2	17

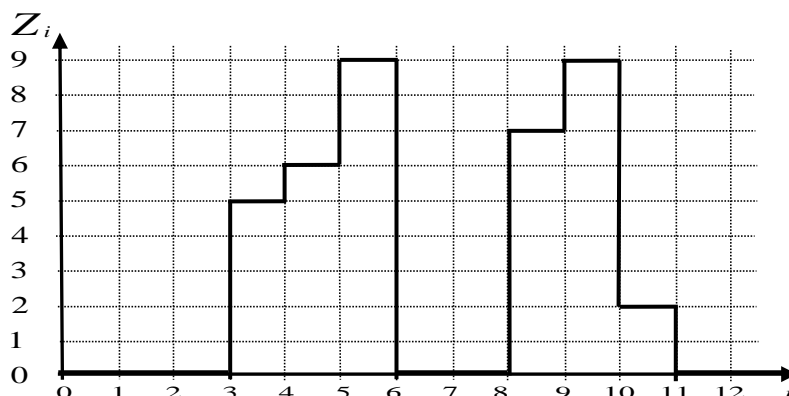
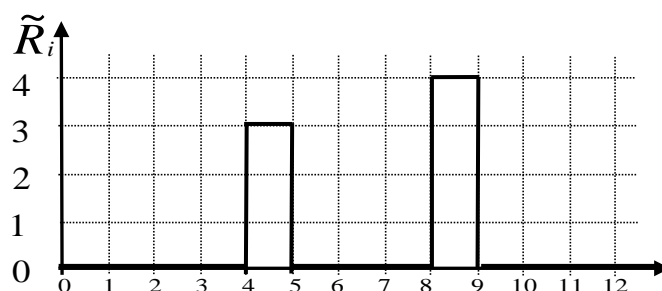
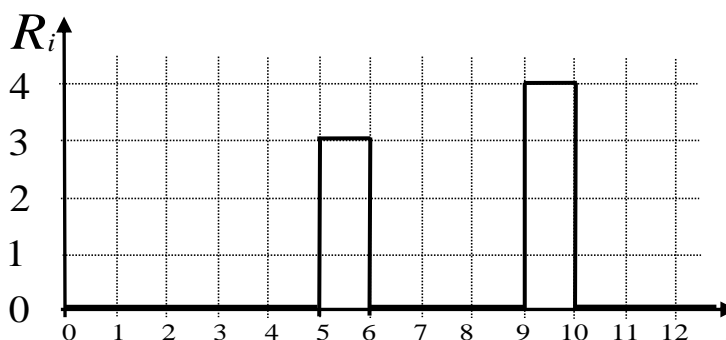
Table 2

Results of training neurons of the fourth layer

$r$	Coefficient values				
	$y_1^r$	$y_2^r$	$y_3^r$	$y_4^r$	$y_5^r$
1	0	0	0,1843	0,5265	0,0262
2	0	0,1801	-0,0316	0	0
3	0	-0,2457	0,6134	0,1773	0,0887
4	-0,053	0,2965	0,027	-0,002	-0,0006
5	0,0011	0,0014	0,0003	0,0003	0,0003
6	-0,025	0,1876	0,2702	0,1634	0,0409
7	0,0003	-0,0856	-0,1105	-0,0245	-0,0123
8	-0,1062	0,3229	0,3492	0,2753	0,0687
9	0	0	0	0	0
10	0	0	0	0	0
11	0	0	0	0	0
12	-0,0664	-0,0796	-0,1194	-0,0531	-0,0134
13	0,0037	0,0047	0,0016	0,0011	0,0008
14	-0,05	-0,075	0	-0,0333	0,0088
15	0,0011	0,0014	0,0003	0,0003	0,0002
16	-0,1327	-0,1592	-0,2389	-0,1062	-0,0267

In the Matlab software environment, a number of simulation experiments were performed to assess the forecasting accuracy of the fuzzy neural system of the number of dropped packets. In figure 6 shows the results of one of the experiments. In fig. 6 shows that in cycles  $i = 1 \dots 7$ , 4 packets were transmitted over the channel, and in cycles  $i = 8 \dots 12$ , the value of  $V_i$  decreased to 2 packets transmitted during each cycle.[13-16].

Figure 6.  $V_i$  values used in the simulation experiment

Figure 7.  $Z_i$  values used in the simulation experimentFigure 8.  $\tilde{R}_i$  values obtained in the simulation experimentFigure 9.  $R_i$  values observed in the simulation experiment

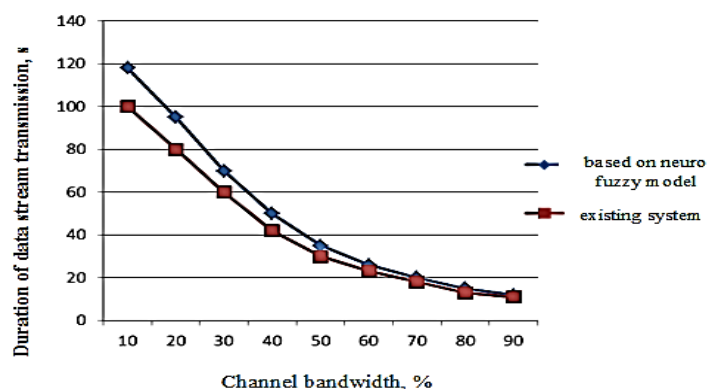
This decrease in the allocated bandwidth led to the fact that against the background of the increase in the number of received packets  $Z_i$  observed in cycles 8 and 9 (see Figure 7), the number of dropped packets in cycle 9 increased compared to cycle 4 ( $R_9 > R_4$ ).

The analysis presented in Figure 8 and Figure 9 of the results shows that the predicted value of  $\tilde{R}_i$ , which is calculated by the neuro-fuzzy system in each current cycle  $i$ , practically coincides with the real values of the number of dropped packets  $R_i$  recorded in the next cycle ( $i + 1$ ). The prediction accuracy, established as a result of numerous simulation experiments, is 95–97%.

#### Initial data for carrying out simulation experiments

Parameter name	Value
Number of segments in the data stream	300
Segment bit length	15 kbit
Telecommunication channel bandwidth	2 Mbps





**Figure 10. Dependence of the duration of the data stream transmission on the average available bandwidth of the channel**

**Conclusions.** To compare the results obtained with the same initial data, a series of simulation experiments was carried out using a model in which the choice of an intersegment interval was implemented based on the use of a fuzzy inference system. The results of the experiments are presented in graphs showing the dependence of the duration of the data flow and the loss of segments on the average available bandwidth of the telecommunication channel. On these graphs, solid curves show the characteristics of the data stream transmission obtained using neuro-fuzzy selection of the inter-segment interval, and the dashed curves show the results of the management of the inter-segment interval based on the application of the system. The analysis of the presented dependencies shows that when transmitting a data stream over a channel, the available bandwidth of which does not exceed 50%, the use of a neuro-fuzzy system to select an inter-segment interval provides a decrease in segment losses by 5.2–11.3% and a decrease in the average time of streaming data by 7.1–12.3%.

Thus, a neuro-fuzzy model has been developed, designed to select the inter-segment interval in a telecommunications network. Unlike the existing ones, this model is based on the use of a fuzzy neural network apparatus. The results of simulation showed that the use of the developed model of the shortage of available channel capacity will ensure a decrease in segment losses and a decrease in the average transmission time of data streams.

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UDC: 53.371.3

### ADVANTAGE OF USE OF PROGRAMMING LANGUAGES IN TEACHING PHYSICS AND DESCRIPTION OF PROCESSES (ON THE EXAMPLE OF PYTHON PROGRAMMING LANGUAGE)

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#### **Abstract:**

**Background.** The most important task for teachers of secondary special and higher education today is to further improve the quality of training, to organize the educational process, to stimulate students' independent thinking and to find the most effective teaching methods and tools to shape their needs for new knowledge. The use of interactive methods and e-learning literature in the educational process allows not only to increase interest in future specialization, but also educational activities in science. The article provides instructions on the use of one of the modern interactive methods of teaching physics, namely, methods of modeling processes, existing problems in this area and recommendations for their solution. All offers are illustrated with specific examples. At the present stage of society's development, students need a quality education. In this regard, the article considers the use of electronic textbooks in physics and existing software modules in the process of teaching students of technical specialties.

**Problem.** Despite the measures taken by the state to improve the quality of education, the majority of students graduating from secondary special and higher education institutions in recent years have little or no knowledge of modern computer programs. The point is that the student, the future specialist, now needs to know the algorithm, in general, the ways to solve it, the stage, when he is asked a more serious problem. The problem is that they understand the problem, know the ways, stages, and methods of solving it systematically. To do this, the student must develop these skills throughout the lessons. At the same time, it is important that teachers develop the ability to model the process during lectures and practice.

**Methods.** In order to explain the problem raised in the article as examples, the problem of the spring is selected, and the method of its theoretical and numerical-graphical solution is given. Each of the results obtained was explained using known rules and software.

**Conclusion.** In general, the use of computer technology in education allows to increase the level of mastery of the material and increase the attractiveness of the subject under study. It was found that the proposed methodology, compared with the traditional method, develops students' algorithmic, logical and independent thinking, allowing them to express their ideas independently through the final result obtained.

**Keywords:** *Interactive technology; teaching physics; programming; modeling; Python programming language; vibration processes.*

**Introduction.** At the current stage of development, the understanding of any process, whether scientific or industrial, connected with computer systems and programs, the ability to predict, design and predict the product of the process is becoming the greatest demand of modern professionals.

Therefore, the most important task for teachers of secondary special and higher education today is to further improve the quality of training, to organize the educational process, to stimulate students' independent thinking and to find the most effective teaching methods and tools to shape their needs for new knowledge [1-2].

The problem is that e-learning literature for special technical specialties in the learning process is generally underused or not used at all. It should be noted that a serious shortcoming of the lecture process, which is widely used in educational institutions, is the passive perception of students' learning material. The lack of activity level of students in the lecture is explained by the fact that the teacher uses only verbal descriptions, the student is not psychologically ready to perceive the material in this form and does not have the necessary theoretical knowledge. Presenting a theory through a long or, conversely, compressed, sometimes monotonous speech significantly reduces the audience's interest in the topic being studied.

In recent years, the process of computerization of education based in modern computer systems has led to the introduction of interactive methods in education and the development of distance learning [3, 4].

The use of interactive methods and e-learning literature in the educational process allows not only to increase interest in future specialization, but also educational activities in science. Most students are more receptive to information visually, especially if it is carefully prepared. These programs allow every student, regardless of their level of preparation, to actively participate in the learning process, individualize the learning process, behave, not be a passive observer, actively acquire knowledge and evaluate their capabilities. Students begin to enjoy the learning process regardless of external motivational factors. This is also facilitated by the fact that with the information technology of teaching, certain tasks of the teacher are transferred to the computer for a certain period of time.

**Problem and offer to solve it.** Despite the measures taken by the state to improve the quality of education, the majority of students graduating from secondary special and higher education institutions in recent years have little or no knowledge of modern computer programs. We are not talking about computer programs such as *Word*, *Excell*, *Photoshop* and *Html* [5]. The point is that the student, the future specialist, now needs to know the modeling process, in general, the ways to solve it, the stage, when he is asked a more serious problem. The problem is that they understand the problem, know the ways, stages, and methods of solving it systematically. To do this, the student must develop these skills throughout the lessons. At the same time, it is important that teachers develop the ability to model the process during lectures and practice.

It is impossible to imagine how humanity in its activities (scientific, educational, technological, artistic) can do without models of the surrounding world. It is very difficult to formulate strict and precise rules for constructing models, but by the 21st century mankind has accumulated rich experience in modeling and using various objects and processes. The process of creating models is continuous, as is the process of developing sciences.

Visual models are often used in training. Models help learners to visualize objects and processes that are inaccessible to direct perception.

Models can be conventionally divided into three types: physical (having a nature similar to the original); material-mathematical (their physical nature differs from the prototype, but a mathematical description of the original behavior is possible); logical-semiotic (constructed from special signs, symbols and structural schemes). There are no rigid boundaries between the named types of models. Pedagogical models are mainly included in the second and third groups of the listed types. Next, we should dwell on the concept of "modeling", which is the process of creating,

researching and using models. To create models, a person uses two types of "materials" - the means of consciousness itself and the means of the surrounding material world, which is why models are divided into abstract (ideal) and objective (real, material). The forms of modeling are varied and depend on the models used and their scope. By the nature of the models, subject and sign (information) modeling is traditionally distinguished.

Modeling is a method of researching certain objects by reproducing their characteristics on another object - a model, which is an analogue of a fragment of reality. In our time, modeling has become an important form of understanding the world. All new scientific theories are based on models. Newly created theories make it possible to build more and more new models, moving science forward. In the process of teaching students, mathematical and computer modeling has found a place. By teaching modeling, the teacher can build his own model of teaching a particular subject, discipline, course. You can sometimes hear among teachers that this is not new, that something "we are already doing". What are the benefits of a new learning approach?

A model is understood as a system that is indistinguishable from the modeled object with respect to some essential properties and distinguishable for all other properties that are assumed to be insignificant, although this is also no less important. The original object of study and its model are understood as a system. To build a model, you need to study the modeled object, that is, the educational process. The main way of studying is based on a systematic approach.

First of all, you need to determine the elements that make up the object and find out how they relate to each other. A particular model can have several characteristics. Each feature gives certain knowledge about the properties of the model and the simulated reality, will help determine the quality of the model and the means for modeling.

Computing experience (modeling skills) must include the following steps:

- development of a mathematical model;
- algorithm or method of solving equations;
- software development;
- calculations, analysis and optimization of results;
- physical description of the process, i.e. understanding the nature and laws of the events taking place.

Experience in solving major problems shows that the experience of mathematical modeling and computation combines the advantages of traditional theoretical and experimental research methods.

The use of an interactive method during the lectures to reveal the essence of simple and complex formulas obtained in the mathematical description of any physical process increases the level of the lecture and expands the student's worldview on the given topic.

True, the question arises as to whether a teacher should know his specialty or also know programming languages. However, learning programming languages is not easy and takes a lot of time. In addition, programming programs (Matlab, Mathcad, Matematica, Maple, C ++, C#, Delphi, etc.) require a computer with better enough performance, and each has its own language (code). So it is natural to ask reasonable questions about how much more load the teacher needs to put.

Nevertheless, it is required for every teacher to know English, a teacher knows English to some extent. Computers can be found in departments and lecture halls of educational institutions, even if they are not strong.

Therefore, based on the experience of many developed countries, the best way to solve the problem is to recommend PYTHON, a simple and modern programming language for researchers and teachers, which does not take up much computer space (total size 25 MB) and codes are spoken in English [6- 8].

A distinctive feature of Python - it is easy to use syntax makes this high-level programming language ideal for both beginners and those looking to change direction in the IT industry.

Despite the small size of the Python programming language, a special library (modules) designed for it make this language universal. In its library you can find, easily install and work with the necessary modules for Matlab, Matematica, ArcGis, as well as chemistry and other areas.



One of these modules is SciPy. It is open source and designed for scientific and engineering calculations.

The following article seeks to explain the proposition put forward by solving a specific problem that exists in physics.

**Usage in specific instances.** Many engineering structures and devices include work materials such as springs. Such springs induce oscillation, and oscillation control is a major engineering concern. Therefore, it is important to study the analysis of oscillatory systems.

Oscillatory motion, or simply vibrations, is called any movement or change of state, characterized by one or another degree of repetition in time of the values of physical quantities that determine this motion or state. We encounter oscillations in the study of a wide variety of physical phenomena: sound, light, alternating currents, radio waves, swinging of pendulums, etc. It turns out that there is a commonality of the laws of these phenomena and the mathematical methods of their study.

Examples of oscillatory motion are oscillations of pendulums, strings, membranes of telephones, charge and current in an oscillatory circuit, etc. Oscillations are accompanied by alternating transformation of energy of one type into energy of another type.

Oscillatory motion is called periodic if the values of physical quantities that change in the process of oscillations are repeated at regular intervals. The simplest type of periodic oscillation is called harmonic oscillation, and its mathematical expression takes the form of a second-order differential equation:

$$u''(t) + \omega^2 u(t) = 0, \quad (1)$$

where  $\omega$  is the physical parameter. Equation (1) oscillates a one-dimensional system with a parameter in small variations (i.e., with harmonics). Here, one dimensionality, i.e., one motion, means that only one dimension occurs in a single coordinate system. In addition to equation (1), two boundary conditions, such as  $u(0)$  and  $u'(0)$ , are also required.

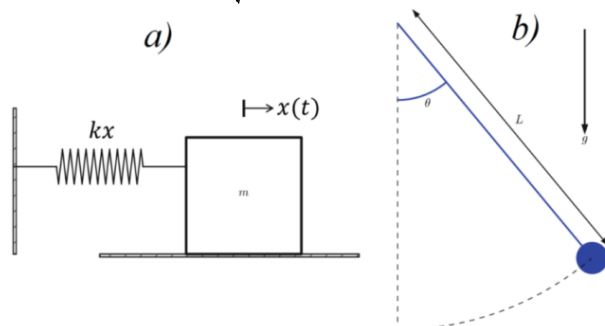
**a) Model of simple system.** Many engineering systems are subject to oscillations, and differential equations are the primary means of understanding, predicting, and controlling these oscillations. Let us consider the simplest model, which embodies the essential dynamics of a vibrational system, i.e., a system of mass  $m$  attached to a spring and capable of moving in a straight line without friction (Fig. 1.a). When the spring is stretched (or compressed), the force of the spring pulls (or pushes) the body back and acts “against” the movement. More precisely, let  $x(t)$  be the position of the body on the  $x$ -axis, i.e. its direction of motion. The spring does not stretch when  $x=0$ , so the force is zero and  $x=0$  is the equilibrium position of the body. The force of the spring is  $-kx$ , where  $k$  is the measured constant quantity (spring virginty). Assume that there are no other forces (e.g., friction force). From Newton's second law  $F = ma$ ,  $F = -kx$  and  $a = x''$  from, we obtain the following equation:

$$-kx = mx'' . \quad (2)$$

(2) Equality, as mentioned earlier

$$x''(t) + \omega^2 x(t) = 0 \quad (3)$$

can be written in the form. Here  $\omega = \sqrt{k/m}$ .



**Figure 1. One-dimensional, simple oscillating dynamic system models.**  
a) spring pendulum (without friction), b) mathematical pendulum

Equation (3) is a second-order differential equation for which we need two initial conditions, one  $x(0)$  and one  $x'(0)$  in terms of velocity. Here we choose the still state of the body, but far from its equilibrium state:

$$x(0) = x_0, \quad x'(0) = 0.$$

With these initial conditions, a clear solution of equation (3) takes the form  $x(t) = x_0 \cos(\omega t)$ . This can be easily verified by placing in Equation (3) and checking the initial conditions. As described by the oscillation cosine curve, such a spring-mass system oscillates back and forth.

Differential equation (3) arises in many other processes. A classic example: a simple mathematical pendulum swinging back and forth (Figure 1.b). Its solution can also be found in many physics literatures as a result of Newton's second law of motion:

$$mL\theta'' + mg \sin \theta = 0$$

where,  $m$  is the mass of the body, which is suspended at the end of the  $L$ -length thread hanging from the ceiling with one end,  $g$ - is the acceleration of free fall, and  $\theta$  - is the angle formed by the vertical of the thread. It can be taken into account that the value of the angle  $\theta$  in the resulting harmonic oscillations is small, and after the substitutions  $\sin \theta \approx \theta$  and  $x = \theta$  and  $\omega = \sqrt{g/L}$  again comes to equation (3).

**b) Numerical solution method.** Not everyone knows the method of numerical solution of second-order differential equations, especially if there are many such methods. But there are many among the students who know how to solve first-order differential equations and even systems of first-order equations. Therefore, using a less difficult but very common method, Equation (3) can be reduced to the form of a system of two differential equations of the first order. The following system of differential equations of the first order arises when two new unknown functions  $u = x$  and  $\mathcal{G} = x' = u'$  put them in equation (3) accordingly:

$$\begin{cases} u' = \mathcal{G}, \\ \mathcal{G}' = \omega u. \end{cases} \quad (4)$$

(Note that Newton's 2nd law can be used to obtain a second-order derivative.)

$$\begin{cases} \frac{u^{n+1} - u^n}{\Delta t} = \mathcal{G}^n \\ \frac{\mathcal{G}^{n+1} - \mathcal{G}^n}{\Delta t} = -\omega^2 u^n \end{cases} \quad (5)$$

If we determine the required unknowns from this, the following system of equations is formed:

$$\begin{cases} u^{n+1} = u^n + \Delta t \mathcal{G}^n \\ \mathcal{G}^{n+1} = \mathcal{G}^n - \Delta t \omega^2 u^n \end{cases} \quad (6)$$

The system of equations obtained (6) is the representation of the second-order differential equation (3) by the Eylor method. Now we move on to the stage of programming, ie the translation into computer language, to see and analyze the solution of (6).

**c) Numerical methods and programming.** Many special libraries (module packages) have been created for the Python programming language, which are designed to perform a specific task. We use *NumPy* and *matplotlib.pyplot* modules to solve problem and graphically represent its solution.

*NumPy* – is an open source module for Python that provides general mathematical and numerical operations in the form of pre-built, fast functions. They are combined in high-end packages. They provide functionality comparable to MatLab functions. *NumPy* (Numeric Python) provides basic methods for managing large arrays and matrices [10].

*Matplotlib* – is a library (also supports 3D graphics) for data visualization in the Python programming language in two-dimensional (2D) graphics. The resulting images can be used as illustrations in publications [11].

## EXACT AND NATURAL SCIENCES

As mentioned earlier, since we already know that  $x(t) = x_0 \cos(\omega t)$  the solution of the second-order differential equation (3) is visible, we select the appropriate simulation interval in the range  $[0, T]$  to verify the compatibility of the numerical solution and the theoretical solution. To select the desired points, we can specify the following:

- The process has a period equal to  $P=2\pi/\omega$  (period  $P$   $u(t) \sim \cos \omega t$  is the time difference between the two vertices of the curve);
- To simulate a time interval ( $T = 3P$ ) equal to three periods of the cosine function, the time step  $\Delta t$  must be chosen so that there are 20 intervals for each period (i.e.,  $\Delta t = P/20$ );
- The time step  $\Delta t$  determines the total number of computational cycles ( $Nt = T/\Delta t$ ).

The rest of the program is the correct coding of the forward-looking Euler method (to verify the accuracy of the numerical solution, we describe the theoretical solution lines of the numerical and differential equations in a diagram):

```
# Load the required modules:
from numpy import zeros, linspace, pi, cos, array
import matplotlib.pyplot as plt
# Declaration of variables:
Omega=2
P=2*pi/Omega
dt=P/20
T=3*P
Nt=int(round(T/dt))
t=linspace(0, Nt*dt, Nt+1)
u=zeros(Nt+1)
v=zeros(Nt+1)
# Announcing the initial conditions:
x0=2
u[0]=x0
v[0]=0
# Time-dependent equations (declaration in the form of a function):
for n in range(Nt):
    u[n+1]=u[n]+dt*v[n]
    v[n+1]=v[n]-dt*Omega**2*u[n]
# Representation of the obtained results by means of the drawing:
fig=plt.figure()
l1, l2=plt.plot(t, u, 'b-', t, x0*cos(Omega*t), 'r--')
fig.legend((l1, l2), ('numerical', 'theoretical'), 'upper left')
plt.xlabel('t')
plt.show()
plt.savefig('tmp.png')
```

Figure 2 shows a comparison between the numerical solution and the theoretical solution of the differential equation. Surprising is the misconception of the numerical solution. Is this difference a programming error or a problem with the Euler method?

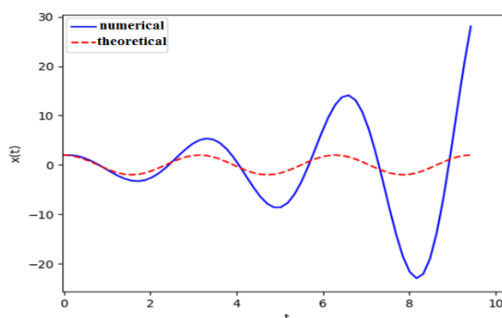
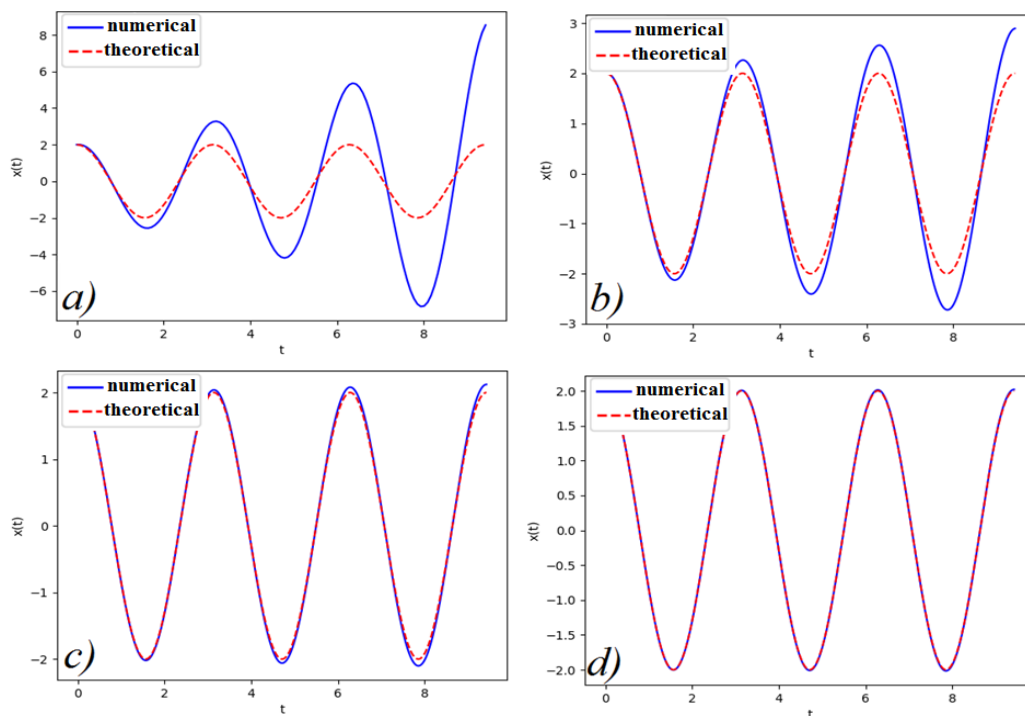


Figure 2. Simulation of a vibration system.

To determine the issue, the program has to first calculate the two phases of the time cycle. This will generate some intermediate results for comparison. For example, using  $x_0=2$ ,  $dt=0.1571$ , and  $\omega=2$ , we can obtain  $u^1=2$ ,  $v^1=-1.25663706$ ,  $u^2=1.80260791$ , and  $v^2=-2.51327412$ . Such calculations show that the program is working properly.

The next step is to reduce the calculation step and make sure the results are accurate. Figure 3 shows the numerical and theoretical solutions for the P/40 (a), P/160 (b), P/1000 (c), and P/6000 (d) cases of the time step  $\Delta t$ . It can be seen that the results improve further and the best result depends on the step. Again, the most accurate solution can be reached after a total of 6000 calculation intervals. That's a lot. On modern laptops, this is not a problem, because the calculations take only a fraction of a second. As can be seen from Figure 3, the numerical method and the theoretical solutions are almost the same when the calculation step is P/6000, i.e. the lines overlap. So, the intended goal was achieved.



**Figure 3. Simulation of a vibration system with different time steps. Here is the value of the calculation step  $\Delta t$  : P/40 (a), P/160 (b), P/1000 (c) and P/6000 (d).**

**g) Analysis of the obtained result.** Majority of people, know the process that takes place in the oscillating systems shown in Figure 1, i.e., the system oscillates according to the sine or cosine law. However, not everyone at a glance knows what the mathematical expression describing it means in the secondary differential equation (3) and the essence of its solution. As can be seen from Figure 3 obtained as a result of the sequence of operations, the solution of equation (3) shows that the processes shown in Figure 1 oscillate over time according to the cosine law, i.e. the change in coordinate. Definitely this increases the student's understanding of the process and mathematical expression solution.

**Conclusion.** The following advantages are obtained when using different programming languages (for example, Python) and its methods in the explanation of physical processes in the curriculum of higher education institutions:

- Using computer demonstration significantly increases the interest and enthusiasm of students to study this topic;
- Visual presentation of the studied events expands the possibilities of computer programming;
- completes theoretical material, prepares students to work with real components of the Python environment;



- students acquire computer knowledge, have the skills to solve practical problems, learn to calculate numbers and process experimental data using ready-made software packages.

In general, the using computer technology in education allows to increase the level of mastery of the material and increase the attractiveness of the subject under study. The proposed methodology develops students' algorithmic, logical and independent thinking compared to the traditional method, allowing them to express their opinion independently through the final result obtained.

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UDC 620.91, 620.92

### DETERMINATION OF THE AMBIENT TEMPERATURE BASED ON NASA POWER DATA FOR THE TERRITORY OF UZBEKISTAN

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#### Abstract:

**Background.** For the targeted use of solar power plants on an industrial scale, a reliable assessment of their performance, the dynamics of changes in self-sufficiency, as well as safety in specific geographic areas is an extremely important task. But, knowledge of the dynamics of changes in solar radiation is not enough for a complete assessment of such power plants. Taking into account the variability of climatic conditions, such as the ambient temperature, increases the accuracy and reliability of the assessment of the system as a whole in large-scale construction. Therefore, in this work, verification of data obtained from ground-based and satellite observations is presented

**Problem.** The efficiency of solar power plants to a certain extent depends on the parameters of the external environment. At the same time, the accuracy of weather information increases the quality of accounting work, but the information received from ground-based weather stations located in Uzbekistan is not always open for free access.

**Methods.** In this work, when checking the average monthly values of daily maximum and minimum temperatures, the method of calculating a complex of different values using the corrected coefficient of determination is used, and the triangular irregular network method is also used when creating maps of changes.

**Findings.** In this work, the results of assessing the conformity of measurements of ground-based meteorological stations in Uzbekistan and NASA POWER in determining the average monthly maximum and minimum values of the ambient temperature for the territory of Uzbekistan are checked, as well as the dependence function is obtained, and using this function, a map of the change in the average maximum temperature in the territory of Uzbekistan was developed.

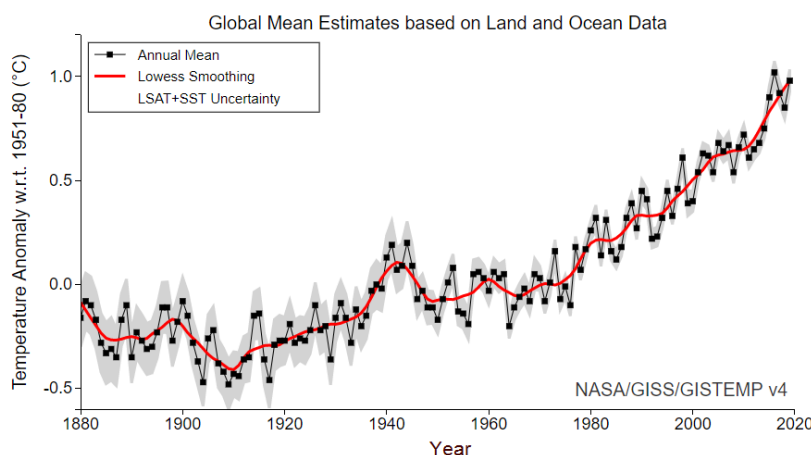
**Conclusion.** As a result of the studies carried out, it was found that the monthly average maximum and minimum values of the ambient temperature obtained from NASA POWER observations can be approximated to ground-based observations using the above formula when determining the effect of the ambient temperature on the solar power plants efficiency.

**Keywords:** Temperature, ambient temperature, solar energy, solar power plants, NASA POWER, temperature variability map.

**Introduction.** As we know from world history, the development of the economy is closely related to production on an industrial scale, which, in turn, has led to the need for energy on a large scale. Demand-based production of oil, gas and other fuels over the years has been the driving force behind climate change and has had a major impact on environmental change over the past 10-15 years.

Current analyzes of ambient temperature by scientists at the Goddard Space Research Institute (GISS) have found that the average global temperature on Earth has risen slightly more than 1.5 °C since 1880 [4, 5]. (Figure 1).

Over the past decade, significant progress has been made in the areas of renewable energy, energy efficiency and the use of electricity, as well as clean kitchen facilities. But unfortunately, as agreed in the Paris Agreement, the world is not striving for international goals, in particular, to bring the average global temperature rise to 1.5 °C [6]. Under the agreement, it will try to limit the rise in average global temperature to 2 °C below pre-industrial levels and increase it to 1.5 °C. Under such conditions, renewable energy, combined with improved energy efficiency, could provide a 90% reduction in CO<sub>2</sub> emissions by 2050 [6, 7].



**Figure 1. Figure 1. Land-ocean temperature indicator. the change in the global annual average value of temperature is given by a solid black line and the changes over five years are given by a red line. Also, the overall (LSAT and SST) annual uncertainty in the 95% confidence interval is indicated by gray shadows [4]**

As you know, the climate of Uzbekistan is sharply continental, and in the warm season it is hot and dry. Global warming has an impact on the climate of Uzbekistan. As a result, over the past 10 years, the average ambient temperature in winter (January) ranges from -8 to + 3 °C, in mountainous areas it can drop to -16 °C. In summer (July), the temperature in the northern regions of the country is + 26-32 °C, while in the south (Termez and Sherabad) it reaches + 41-45 °C and more. An assessment of the consequences of global and regional climate change in the territories of Uzbekistan based on environmental indicators shows that by 2030 the average annual temperature may increase by 2-3 °C in the northern zone and 1 °C in the southern zone of the republic. Across

the entire territory of Uzbekistan, an increase in precipitation is possible from 5-15% in the Fergana Valley, up to 15-20% in the northern part of the republic [8,14].

Converting solar energy, which is the main source of renewable energy, into heat, cold and electricity using solar power plants (for example, flat solar water heating collectors and PV panels) or passive heating systems is one of the main ways to develop green energy in Uzbekistan. [1].

For the targeted use of solar power plants on an industrial scale, a reliable assessment of their productivity, the dynamics of changes in self-sufficiency, as well as safety in specific geographic areas is an extremely important task [2]. But, knowledge of the dynamics of changes in solar radiation is not enough for a complete assessment of such power plants. Taking into account the variability of climatic conditions, such as the operating temperature, increases the accuracy and reliability of the assessment of the system as a whole in large-scale construction. In turn, the construction of a station or a system with an solar power plant in remote areas with energy shortages will create problems in determining reliable actinometric and climatic data on the terrain. This is especially evident in integrated energy systems.

**Problem and solution.** To determine the performance of the solar power plant and the design of their construction in a certain territory, long-term climatic data for this territory are required. Such climatic data can be obtained or formed from international observational databases of artificial satellite weather stations, or the Internet pages of scientific centers, or, most importantly, observations of ground-based weather stations in the area.

Currently, through the Internet sites of many scientific centers, one can obtain climate information around the world, as well as on the territory of Uzbekistan [9-13]. Over the past 10 years, the accuracy of work on weather forecasting by such scientific centers has increased dramatically. The development of computer technology also contributed to this. The weather forecasts provided by these scientific centers were short and long term, covering climatic quantities such as air temperature and humidity, wind speed and direction, atmospheric pressure, etc. The forecasts obtained are realized through certain computational models, which will be coordinated with ground measurements at a certain limit.

When analyzing climatic data for a certain territory, i.e. data on the ambient temperature, relying on long-term observations of a ground-based weather station is the most correct method and, of course, the accuracy of the results will be high.

One of the first studies on climate change in Uzbekistan on the basis of a database of long-term ground observations was carried out within the framework of a project implemented under the 2001 UN Convention on Climate Change [22]. The study, like many analyzes, provided analyzes of changes in ambient temperature between 1931 and 2000.

In the "Ecological Atlas of Uzbekistan", created on the basis of financial support from UNESCO in 2008, statistical analyzes are carried out and maps of temperature changes in the territory of Uzbekistan are presented, prepared on the basis of long-term observations of temperature in the period from 1971 to 2000 [14].

As can be seen from the above analysis and above studies, over the past 10 years, no new studies have been carried out on the statistical analysis of the ambient temperature and maps of their change.

Uzhydromet is an integral part of one of the UN links - the World Meteorological Organization (WMO), the main purpose of which is to observe weather and climate, cooperation in the collection and exchange of data on meteorological, hydrological and other observations of the state of the environment.

Tashkent Observatory (meteorological station) has been collecting meteorological data since 1967. It is one of 29 regional meteorological centers that prepare and distribute climate change maps and forecasts. This is Uzhydromet's area of responsibility in the World Weather Watch (WWW) system [12].

Uzhydromet has more than 400 environmental monitoring points. Since 1921, meteorological, actinometrical, hydrological and agrometeorological observations have been carried out in the

territory of the Republic. Since 1972, environmental monitoring of water, air and soil conditions has been carried out [12].

At present, the ambient temperature is regularly monitored at more than 80 surface meteorological stations in Uzbekistan [12]. All meteorological stations are at the disposal of Uzhydromet, and all services provided by the organization were carried out on the basis of a certain paid contract. However, the Uzhydromet website provides a history of meteorological observations at 12 points in the country from 1981 to 2010, and this information can be downloaded and used without problems [12].

The techniques used in recent decades to cope with the insufficiency of terrestrial data on solar radiation input are the modeling and recovery of data using satellite observations and reanalysis [3, 19]. These techniques allow us to form long-term series of actinometric data for large zones of terrestrial surface.

Satellite models make use of measurements and images from geostationary- and polar-orbiting satellites to evaluate the radiation balance and properties of clouds [17, 18]. They have provided several solar radiation sums since the 1980 s, with an hourly or daily time resolution and a spatial resolution of up to several kilometers. Not all of these data are global, and they remain unavailable in some regions. Reanalysis relies on combining weather forecasting models with ground-based and satellite observations. The uncertainty of the results heavily varies in space because it depends not only on the characteristics of databases but also on the concrete conditions in the place of evaluation [20].

NASA has a long history of supporting satellite systems and research through its Earth Research Program, providing important information for climate and Climate Research. These data include long-term climatic average calculations of meteorological quantities and terrestrial solar energy flows. In addition, daily averages based on meteorological and solar data are presented in the format of time series. These satellite and model products have been shown to be accurate enough to provide reliable data on solar and meteorological sources in regions where surface measurements are low or absent. The products offer two specific features: the data is global, and it is usually continuous over time. However, these two important features tend to create archives of much larger data that can scare users, especially for those with little experience or resources to learn about this huge data set. In addition, data products stored in NASA's various archives often have formats that pose problems for new users.

***Meteorological Data Overview.*** In the paper, the meteorological parameters obtained to compare the ambient temperature with the satellite data are taken from NASA's GMAO MERRA-2 assimilation model. MERRA-2 is a new version of NASA's Goddard Earth Observing System Data Assimilation System (GEOS). The new GEOS version 5.12.4 has the same geographic grid dimensions as the MERRA-2 (i.e., the same model shape, less selected observations, and precipitation performance normalized). GEOS 5.12.4 data is processed daily by the POWER project team and added to the end of the MERRA-2 daily time series, typically providing products that are ready in real time in about 2 days. The MERRA-2 values in the resulting daily time series are usually updated every few months [14].

The model seeks to assimilate and optimize meteorological observation data and atmospheric variables as assessed by the model. The types of observations used in model analysis include many sizes, some of which are given as examples:

- monitoring of soil pressure at the surface;
- monitoring of pressures and winds at the level of oceans and seas;
- sea level wind data from signals reflected from space radars;
- Remote sensing data from satellites.

The values obtained from the MERRA-2 are initially generated in the global network with an increase of  $1/2$  degrees  $2/3$  degrees and are converted by the POWER project to a global network of  $0,5^\circ \times 0,5^\circ$  using bilinear interpolation. Parameters of POWER history data are also converted from the time of universal agreement (UTC) to the local solar time (that is, noon is defined as The Sun noon, except for the definition of the local time zone). The MERRA-2 meteorological data



available through POWER includes the time from 1981 Year 1 January was in real-world mode for several months. Each of the POWER MERRA-2 parameters is presented as a time series of daily average indicators. All the parameters of the MERRA-2 are averaged according to the spatial grid with an average of half a degree. The wind speed is above the average mark of the half-degree grid and above the surface value of the precipitation is above the average, at a height of 2 m, 10 m and 50 m on the grid. The remaining parameters were obtained from the model with a height of 2 m from the average mark of the checkbox. As noted in the previous paragraph, the parameters of the MERRA-2 are calculated by hourly increments and converted to local time by the POWER project. The daily maximum and minimum temperature is taken from the temperature values for 24 hours. All other parameters are based on the average or sum of hourly values (for example, HDD and CDD). The maximum and minimum daily temperature is due to the temperature values of 24 hours. All other parameters are based on the average or sum of hourly values (for example, HDD and CDD). The maximum and minimum daily temperature is due to the temperature values of 24 hours. All other parameters are based on the average or sum of hourly values (for example, HDD and CDD) [14].

This paper presents calculations and analyzes for verification (conformity assessment) of measurements of ground-based and satellite meteorological stations in determining the ambient temperature for the territory of Uzbekistan. And also, for example, one of the maps of temperature changes in the regions of the Republic of Uzbekistan, obtained on the basis of corrected NASA POWER temperature data (2008-2019), is shown.

**Methods.** In this work, when verifying the monthly average values of the daily maximum and minimum temperatures, the method of calculating a complex of various values is applied using the corrected coefficient of determination ( $\text{Adj. } R^2$ ). In addition, Pearson correlation and point plots are used to indicate the distribution and overall correlation of datasets with ground measurements.

The main feature of creating maps of natural resources is the validity of the interpolation of meteorological data, which, as a rule, have a point reference and non-linear character of distribution over the territory.

In meteorology, both deterministic interpolation methods and geostatistical methods are used, as well as mixed methods that combine the above two types.

One of the significant features when choosing an interpolation method is the time range of the displayed data. So according to Tveito O.E. [19] monthly or seasonal maps should be based on interpolation of anomalies or normalized values, while daily maps should be based on interpolation of absolute values. Of particular difficulty is the display of multi-year measurement data due to possible changes in the measuring network and the need to update the statistical analysis when new measurements enter the data array.

The interpolation of meteorological data in mountainous regions should be considered separately, where, even with a ground-based measuring network, most of the meteorological stations are located in the valleys, and, thus, the general data set does not represent an objective reality.

Let us consider the areas and possibilities of applying the most famous interpolation methods to meteorological data. The spline method is considered reliable for interpolating monthly and yearly meteorological elements, but is less useful at higher temporal resolutions such as days and hours.

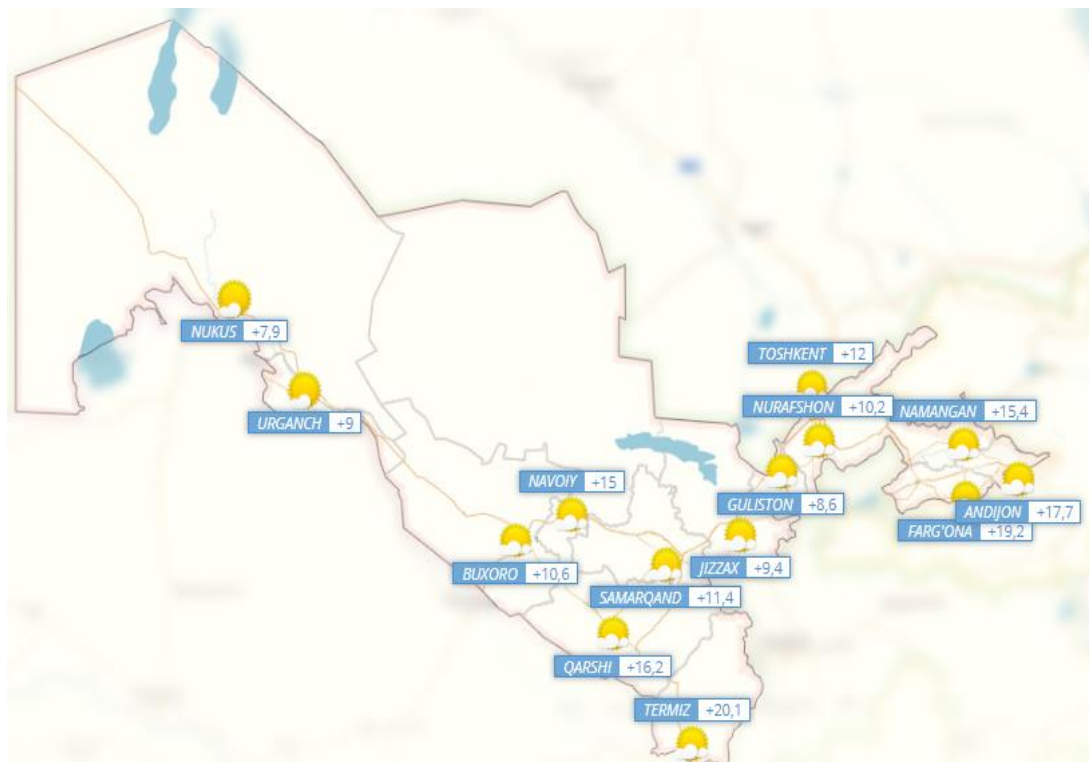
Thus, the choice of the interpolation method when creating maps of solar and wind energy resources is determined by the density of the spatial distribution of the initial data, the projection of the maps, the nature of the relief, the requirements for anti-aliasing (in most cases, anti-aliasing is necessary and avoids errors, and is also optimal for the visual perception of maps).

Taking into account the above information, when creating maps of temperature changes for the implementation of interpolation, the QGIS program (free cross-platform geographic information system) with open access and the triangular irregular network (TIN) method were used.

**Main part.** Currently, on the website of Uzhydromet, you can get information about the temperature of the area, obtained from ground-based meteorological stations located in 12 regions

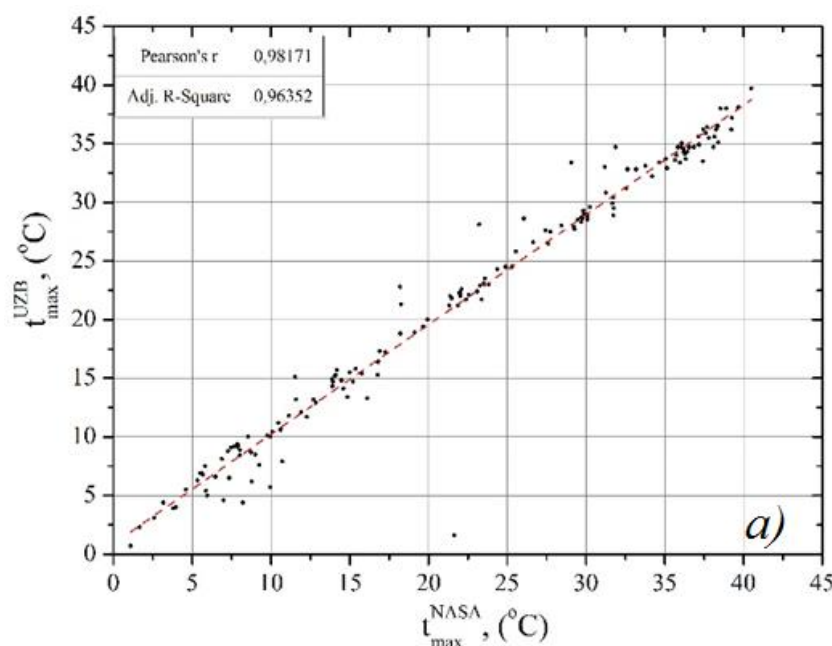


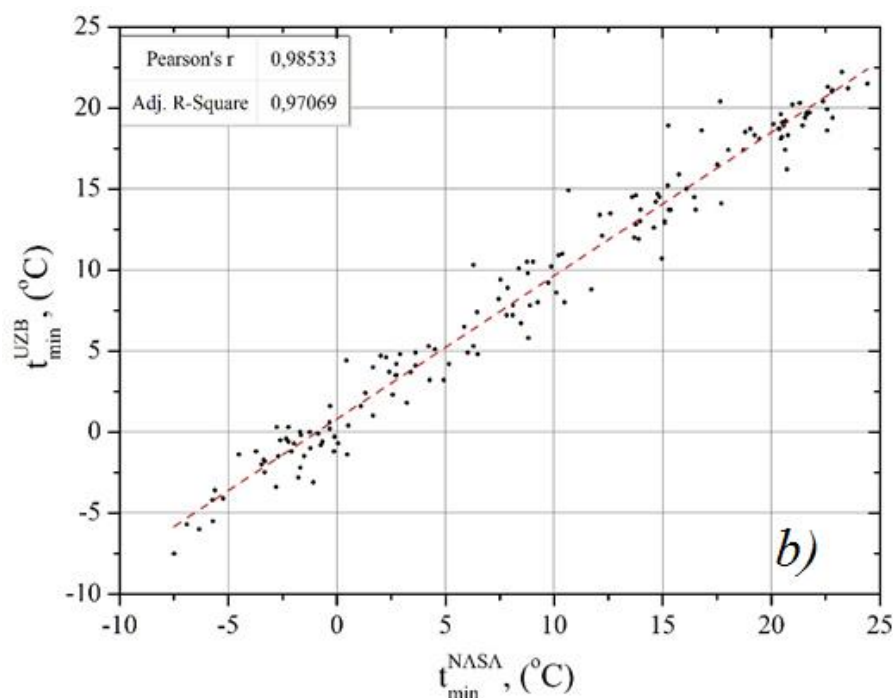
of Uzbekistan (Figure 2.) [10, 12]. Given the diameter of the impact of weather stations, the required measurement points may not be enough, therefore, many simulation experiments are carried out based on the results of international satellite observations on ambient temperature (for example, NASA POWER (NASA Prediction of World-wide Energy Resource) [16]). In such cases, it is important to know the error of the obtained temperature values relative to the values of ground-based weather stations.



**Figure 2. Information about the temperature of Uzhydromet throughout the territory of Uzbekistan [14]**

Figure 3 shows a scatter diagram of NASA POWER data, which compares the 30-year (1981-2010) monthly average maximum and minimum ambient temperatures obtained from NASA POWER with ground measurements obtained from the Uzhydromet weather station.





**Figure 3. Scatter diagrams, a) maximum b) minimum mean monthly temperature according to ground-based observations in relation to NASA POWER data**

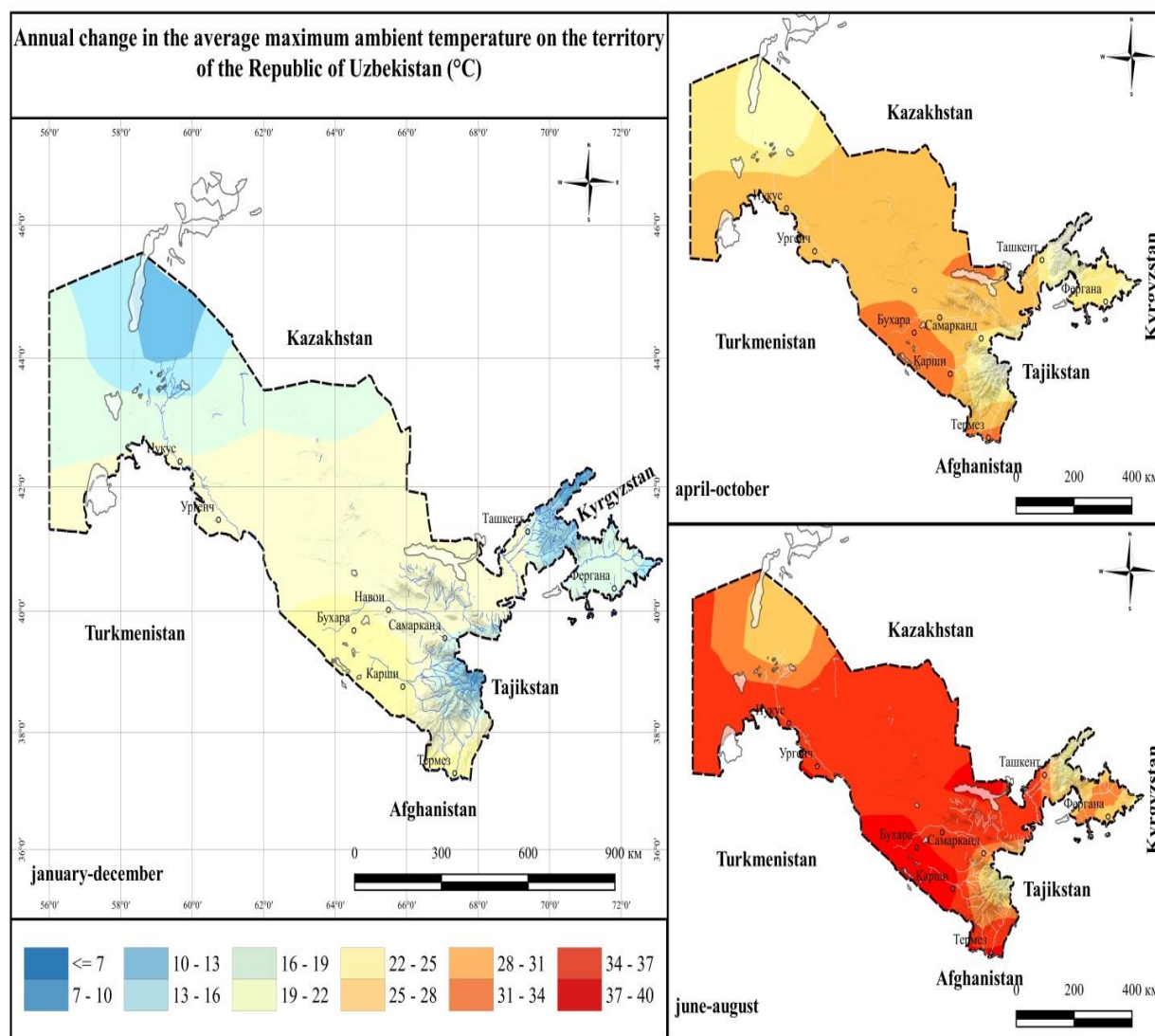
As seen from Figure 3, the monthly average maximum and minimum values of ambient temperature obtained from NASA POWER observations are very close to the results obtained from ground-based meteorological stations in Uzbekistan. Verification of NASA POWER actinometric data with ground-based measurements has shown that it can be used in studies on the analysis of a solar project with small errors, where ground-based measurements are not applicable or cannot be obtained.

Temperature data received from NASA POWER can be corrected using a correction function to improve its accuracy. Below is the relationship between the temperature values of NASA POWER and ground-based weather stations to determine the average monthly maximum and minimum values of the ambient temperature:

$$\begin{aligned} t_{\max \text{ Ground}} &= 0.873 + 0.935 \cdot t_{\max \text{ NASAPOWER}} \\ t_{\min \text{ Ground}} &= 0.813 + 0.884 \cdot t_{\min \text{ NASAPOWER}} \end{aligned} \quad (1)$$

The performance of PV panels is strongly influenced by higher ambient temperatures, resulting in a decrease in the efficiency of the PV panel. Therefore, it is important to determine the daily, monthly and seasonal fluctuations in the average maximum values of ambient temperatures. As an example, we can give a map of the annual change in the average maximum ambient temperature in Uzbekistan (Figure 4). The map shows the average data for the last 12 years, obtained from the NASA POWER database and corrected according to formula (1).

The map shown in the figure 4 shows the distribution of average annual (January-December), heating (October-April) and summer values of the average maximum temperature over the territory of Uzbekistan for the period of 12 years (2008-2019).



**Figure 4. Map of the annual change in the maximum ambient temperature.**

**Conclusion.** As a result of the studies carried out, it was found that the monthly average maximum and minimum values of the ambient temperature obtained from NASA POWER observations can be approximated to ground-based observations using the above formula when determining the effect of the ambient temperature on the solar power plant efficiency.

According to the analysis and calculations, excluding anomalous phenomena over the past 12 years, the maximum air temperature near the earth's surface in Uzbekistan was 37-40 °C in the warm season and 3-7 °C in the cold season.

Verified available for Uzbekistan data NASA POWER according to the results of ground-based observations of meteorological stations and on this basis revealed that the correlation between the two datasets, average maximum and average minimum ambient temperature is reasonably accurate, the systematic error is  $RSM=0.8$  S, the root mean square deviation (RMSD)=0.5, the adjusted determination coefficient (Adj. R2) =0.97, Pearson's r (Pearson correlation coefficient) =0.98.

The results can also be used in the future creation of power plants and systems based on them, devices that ensure stable operation at existing temperature indicators. The results will also be the first step in processes, from the design stage in the manufacture of devices and systems built for moderate changes in ambient temperature, to the development of criteria that recognize mini-environmental impacts.

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## INFLUENCE OF LASER ABLATION ON AN ALUMINUM TARGET AT 532 AND 355 NM

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**Abstract:**

**Background.** The study of ablation is the key to the interaction of laser material, which includes micro-hole drilling, texturing, and the formation of regular micro- and nano-structural



processes. Short pulses are required to achieve high quality and reproducibility of micro-holes. In this work, we investigated the difference between ablation at 355 and 532 nm using a short-pulse laser under the same conditions.

**Methods.** Thin aluminum foil was processed by with 5–20 pulse train at 50 Hz from 28 picosecond laser at 355 and 532 nm wavelengths at the same average pulse energy of 3.6 mJ. The reflection spectra of the target were scanned by UV-VIS-NIR spectrophotometer and morphology was analyzed by scanning electron microscopy.

**Results.** The reflection of Al measured at these wavelengths varied 61–69% and was taken into account for accurate estimation of the absorbed fluency. The influence of the burst mode is investigated for Al foil at 355 and 532 nm wavelengths. The ablated crater and hole morphology were analyzed by scanning electron microscopy, and the ablation mass was 0.5  $\mu\text{g}$ . The efficiency of the ablation process at 355 nm was found to be higher than at 532 nm.

**Conclusion.** Ultraviolet wavelength of 355 nm of the picosecond pulse laser is better for obtaining round holes than the green wavelength of 532 nm because of higher absorbed energy. Most of the ablated material was ejected from the ablation site as large particles in the case of green laser ablation, while small particles were produced by UV laser ablation. The obtained vias diameter  $\sim 40 \mu\text{m}$  in Al foil of  $120 \mu\text{m}$  has potential for industrial application as a filter.

**Keywords:** laser ablation, picoseconds laser, laser drilling, micro-and nanostructured surface, scanning electron microscopy.

**Introduction.** The interaction between laser radiation and metals have been studied for many years. The mechanism of laser material interaction depends on type of material (metal, dielectric, or semiconductor), ambient condition (vacuum, gas, liquid), and the laser properties (pulse width, wavelength, fluence, repetition rate, number of pulses, and beam profile). At energy deposition by an ultrashort visible (or near IR) laser pulse, most of the energy is absorbed by "free" electrons through inverse Bremsstrahlung. The energy then is thermalized within the electron subsystem [1]. Laser ablation is a phenomenon of mass migration, erosion or loss caused by various mechanisms on the surface of a material under the influence of laser radiation, and the main mechanisms of laser ablation are heating, melting, evaporation, gasification and spattering. Consequently, the ablation threshold, which determines the onset of the ablation mechanism, is a research hotspot for the interaction of an ultrafast pulsed laser with the material surface. The ablation threshold refers to the critical values of the energy density or power density of an incident pulsed laser for material ablation, which is a very important parameter in practical applications.

The light absorption time is  $10^{-15}$  s, but the energy transfer to ion lattice depends on the metal electric and heat conductivity. Short pulse laser ablation of metal targets is in the core of many practical applications ranging from high precision cutting and drilling [2–5], surface nanostructuring [6–11], nanoparticle synthesis [12–14] to laser-induced plasma spectroscopy [15]. The ablation process commences when the target material absorbs incident laser energy with a fluence ( $\text{J}/\text{cm}^2$ ) equal to or greater than the ablation threshold ( $F_{th}$ ) value for the material. The threshold fluence (energy density)  $F_{th}$  is a parameter of a material and describes the minimum energy per unit area required to heat, melt, and finally vaporize a bulk material. However, the ablation threshold depends also on the laser pulse repetition rates. An average size of ejected droplets was a few microns for picosecond laser ablation [16]. Picoseconds laser pulses do not create a large heat affected zone (HAZ) and spend much less energy than nanosecond laser pulses for drilling metal [17,18]. Ultrashort laser pulses allow less thermal damage and a nearly melt free ablation if it is worked close to the ablation threshold [19]. The energy of the laser pulse is absorbed in the subsurface  $\lambda/2$  layer of the workpiece and heat conduction leads to the formation of a temperature gradient field. Depending on the temperature achieved in the focal area the material melts, evaporates or transits to a plasma state. When a material is heated rapidly, a superheated liquid state can be reached where the temperature exceeds the boiling point for a given pressure [10]. Free electrons in the metal target absorb the photon energy, transform it to the kinetic energy and a part of it transfer to the lattice through a process controlled by electron-phonon relaxation



time, which can vary from a fraction of a picosecond to tens of picoseconds depending on the thermal and electrical conductivity of the metal [20]. For lasers with pulse duration longer than the electron-phonon relaxation time, a thermodynamic equilibrium is reached between the lattice and the electrons during the laser pulse. This leads to heating and thermal modification of the material if the cooling rate of the irradiated area is smaller than the energy deposition rate [21]. Laser-pulse excitation of a metal surface can lead to the emission of electrons through two mechanisms: (1) the multiphoton photoelectric effect and (2) thermionic emission. Both emission mechanisms have been studied extensively in the nanosecond pulse length range, when the lattice temperature  $T_i$  was in equilibrium with the electron temperature  $T_e$ . These experiments have demonstrated that the multiphoton photoemission dominates thermionic emission for incident fluences less than  $\sim 0.1 \text{ J/cm}^2$ . Laser fluences above this level lead to a significant contribution from thermionic emission. In experiments with picosecond laser pulses, multiphoton photoemission has been observed primarily at laser fluences below the onset of surface damage. The situation changes when excitation times cross into the sub picosecond range. The electron subsystem becomes briefly uncoupled from the lattice, enabling  $T_e$  to become larger than  $T_i$ . Because the heat capacity of electrons is substantially less than that of the lattice, the degree of nonequilibrium electron heating can be very high.

Less attention has been paid to pulsed laser ablation in the  $\sim 1\text{-}100 \text{ ps}$  pulse width mode, which offers less complexity and cost of the laser system compared to modern femtosecond technology [22], while providing similarly low collateral damage, limited HAZ, and the ability to process both metals and dielectrics. Commercial picosecond lasers also offer options for efficient frequency conversion from near-infrared (e.g., 1064 nm) to shorter wavelengths of 532 nm and 355 nm. Experimental measurements of the ablation rate of the material show improved removal at 355 nm [23]. One of the problems in modeling laser ablation with a picosecond pulse is that the superposition of laser energy can no longer be considered isochoric, as is usually used to study the regime of a femtosecond pulse. As shown in [23], the temporal and spatial evolution of the energy release in the ablation plume can have a significant impact on the subsequent hydrodynamics and the resulting material removal.

Femtosecond laser energy is rapidly deposited into a small volume of the target material on a time scale shorter than the energy relaxation time. This significantly reduces the liquid phase and thermal diffusion to the surrounding material, leading to a lower ablation threshold, reduction of molten material and negligible thermal damage, high ablation rate, and more deterministic and reproducible ablation compared to nanosecond. Besides, the laser beam length of 100 fs is 30  $\mu\text{m}$ , which is comparable to the metal foil thickness. The difficulties in transporting and depositing the laser energy deep in a narrow hole, the contributions of redeposition, chemical reaction, surface morphology and overall geometry become increasingly important. Laser-induced plasma may interact with the crater walls and absorbs part of the incident laser energy causing possible damage to the crater walls and reduction in the ablation rate [24]. The ejected aluminum droplets are about 15 % of the total mass ejected from the crater [25]. It was found that the crater shape was round in an air environment at  $10 \text{ J/cm}^2$  [26]. The literature analysis has shown scarce information about the ablation process in metals with picosecond lasers comparing to the femtosecond ones, the surface patterning of aluminum targets in the air environment is of high practical importance.

Picosecond lasers in specialized laser workstations can be used to drill, to cut, to structure thin layers of special materials, to create highly defined apertures, electrodes, contact layers etc. They are employed in the manufacture of masks and test plates for the semiconductor industry. They cut medical stents, drill ink jet nozzles, or fuel injection nozzles [27].

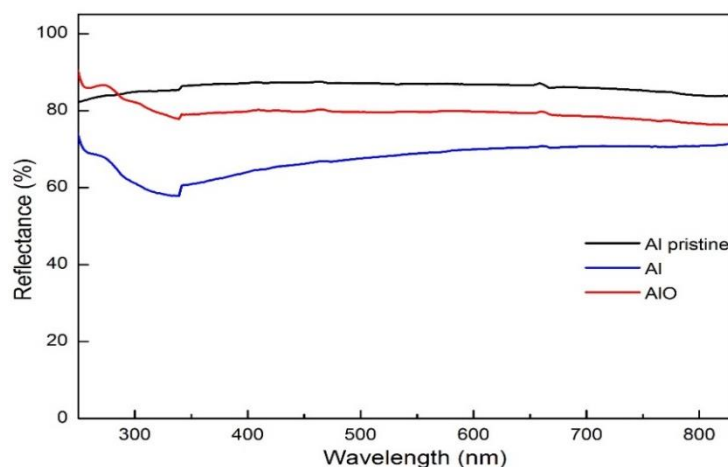
The aim of this work was to study the aluminum foil ablation modes for drilling with intensive visible and UV harmonics of picosecond laser.

**Experimental Details.** Experiments were performed under the normal atmospheric conditions at low humidity ( $<20 \%$ ) using diode-pumped high energy picosecond Nd:YAG laser source operating at four harmonics (Ekspla PL2230-50, Lithuania). Diode pumped amplifiers are used for amplification of the pulse up to 40 mJ output. The high-gain regenerative amplifier has an

amplification factor in the proximity of  $10^6$ . After the regenerative amplifier, the pulse is directed to a multipass power amplifier that is optimized for efficient stored energy extraction from the Nd:YAG rod, while maintaining a near Gaussian beam profile and low wave front distortion. The output pulse energy can be adjusted in approximately 1% steps, while pulse-to-pulse energy stability remains at less than 0.5 % rms at 1064 nm.

Angle-tuned KD\*P and KDP crystals mounted in thermostabilized ovens are used for second, third, and fourth harmonic generation. Harmonic separators ensure the high spectral purity of each harmonic guided to different output ports. The parameters are: the full width at half maximum 28 ps for fundamental wavelength 1064 nm, the length of this beam is ~1cm, the beam propagation ratio is  $M^2 < 2.5$ , pulse repetition rate is up to 50 Hz. In this work, second and third harmonics used (wavelengths 532 and 355 nm), where aluminum has a minimal reflection. The laser source emits light with horizontal and vertical polarization for the second and third harmonics, respectively. The laser beam was perpendicular to the target surface and was focused by a plano-convex lens (focal length 75 mm). The Al target placed on 3D stage which connected electromechanical shutter. The electromechanical shutter controls a number of pulses. The 3D stage device should provide automatic micro-movements along the X-Y-Z axes. As the basis for the device for automatic target micro-movement, a 3018 CNC machine was purchased with three stepper motors connected to three micro screws to move the target along the X-Y-Z axes with digital program control. The machine has guide rods that provide micromovements along three axes with a minimum step of 10 microns: 180 mm along the X axis, 130 mm along the Y axis and 40 mm along the Z axis. The program controls the movement of the target from one position to another when the shutter closes the laser beam in a given direction from X1Y1 to X2Y2. The laser pulse energy was chosen 3.6 mJ for both 532 and 355 nm, which is well above the ablation threshold for Al (melting, evaporating) [28]. The ablation was studied in the burst mode with 5, 10, 15, and 20 shots. The aluminum foil of 0.12 mm thickness was used as a target. The reflection spectra of the target were scanned using UV-VIS-NIR spectrophotometer (Shimadzu). The surface morphology and local element composition of the ablated area of aluminum foil were studied by scanning electron microscope (SEM) EVO MA10 (Carl Zeiss) with EDS.

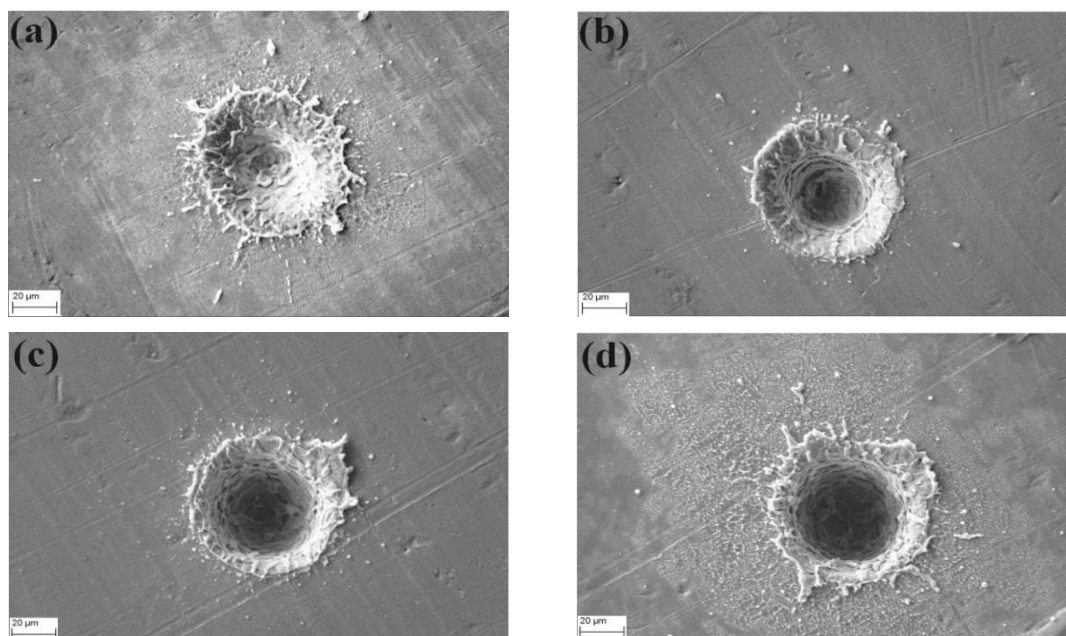
**Results and Discussion.** Fig.1 shows the reflection spectra of three types of aluminum surfaces: pristine foil, reduced and oxidized. Reflectance at 532 nm and 355 nm wavelengths are 69 and 61 % respectively. The aluminum oxide layer of  $>4$  nm naturally existing on the pristine foil surface causes a noticeable increase in reflection. However, this thin layer will be ablated by the first laser pulse of 3.6 mJ.



**Figure 1. Reflectance spectrum of Al foil surfaces:**  
*black – pristine, blue–reduced and red- oxidized*

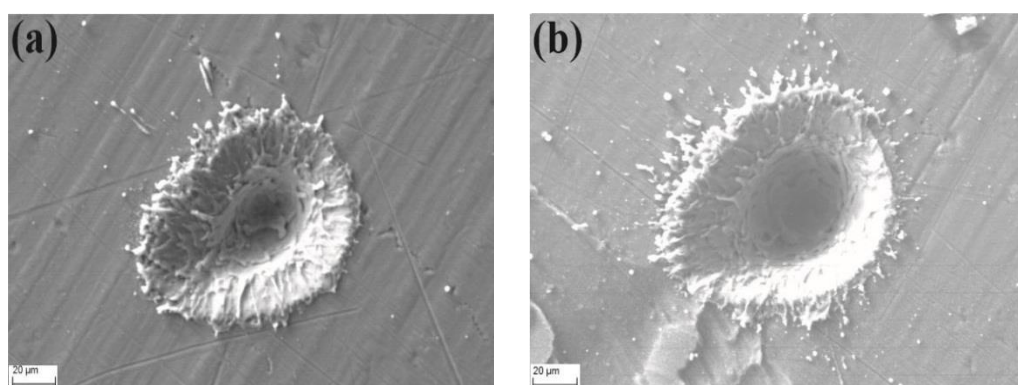
The local element analysis at different places inside HAZ and outside it (unaffected pristine surface) has shown systematic change of Al/O ratio. White spots and the largest droplets are of 98-99 % Al while the rest area (gray) have 87-88 % Al for 532 nm.

The fluence was determined from the measured pulse energy and spot size on the equivalent image plane. Applied fluences were calculated by dividing absorbed energy to the irradiated area. Figure 2 shows SEM images of the ablated craters obtained at 532 nm with laser fluence  $F=109.5 \text{ J/cm}^2$  and varying the number of pulses  $N=5, 10, 15$  and  $20$ . It is apparent from this figure that the morphology of the craters depends the applied number of pulses. While the first pulse creates a crater with depth, the second interacts with the ablated layer and causes ablation to be suppressed.

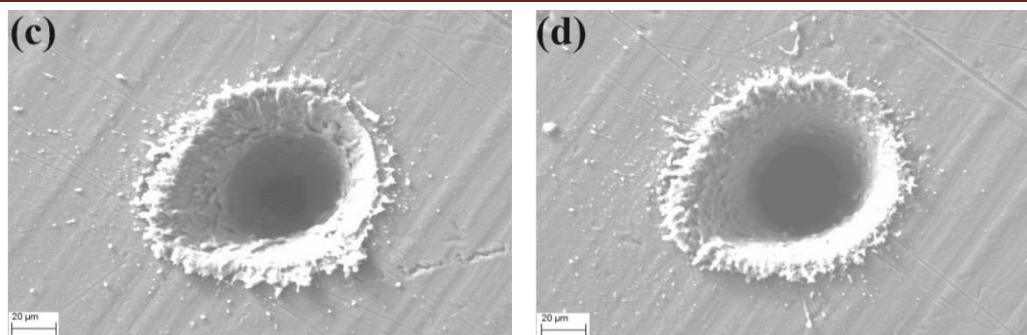


**Figure 2. SEM images of Al surface irradiated by different number of (532 nm) laser pulses (fluence  $F=109.5 \text{ J/cm}^2$  per pulse): (a) – 5, (b) – 10, (c) – 15, (d) – 20 shots**

Material removal occurs through a combination of predominantly evaporation, and to a lesser extent melt ejection. Craters are characterized by high rims that form from re-solidified molten material, with considerable amounts of debris scattered around them. Fig.2 shows the following: 1) the average crater diameter was  $37.7 \mu\text{m}$  at laser wavelength 532 nm, which is limited by Al melt; 2) the melt area is determined by the deposited laser energy  $3.6 \text{ mJ/shot}$  and does not depend on the shot number; 3) the number of ablated molten layers corresponds to the number of laser shots, the ablated depth depends directly on the shot number, i.e. the total absorbed energy density (fluency); 4) HAZ appears independent on the shot number and maybe because of an irregular thickness of the oxide layer on the custom grade foil; 5) the area of evaporated droplets in microscale is a bit less than the visible HAZ, the droplet size (mass) decrease with the distance from the crater. One can see also Al fibers of  $200\text{--}300 \text{ nm}$  at the crater walls. The integral deposited energy varied from  $18$  to  $72 \text{ mJ}$  and absorbed in the ablated volume in  $5\text{--}20$  portions.







**Figure 3. SEM images of Al surface irradiated (355 nm) at the different number of laser pulses Applied fluence  $F=81.5 \text{ J/cm}^2$ . (a) – 5, (b) – 10, (c) – 15, (d) – 20 shots**

Fig. 3 shows SEM images obtained with radiation at 355 nm wavelength with 5-20 pulses. The craters formed have a diameter of  $45 \mu\text{m}$  and different shapes. In fig. 3 (c, d), it can be seen that 15 laser pulses are insufficient to penetrate the hole, although 20 pulses are drilled to the end. Disregarding the effects of incubation, the amount of layer ablation per pulse is approximately  $2 \mu\text{m/pulse}$ . An increasing number of pulses leads to improving the form of the craters. The number of droplets around irradiated areas has increased and their size became smaller by the increasing number of shots. Comparing Fig.2 with Fig.3, it is obvious that the depth of the craters at 355 nm wavelength deeper than 532 nm. This is maybe because of the following reasons: less reflection, higher photon energy and narrower focal spot size at 355 nm together resulted in increasing the absorbed laser energy. Decreasing wavelength leads to reducing focal spot size (according to the known relation). The ablated (molten, evaporated and ejected over the HAZ) mass  $M_{abl}$  was calculated from the volume of holes in shapes of a cylinder for 532 nm and a truncated cone for 355 nm, which depends on the total absorbed energy  $E_{abl}$  of 5–20 pulses. The Al density  $\rho = 2.7 \text{ [g/cm}^3\text{]}$ , vaporization enthalpy  $H_v = 10.75 \text{ [kJ/g]}$  are taken in [28,29]. Estimations of aluminum mass ablated with 20 pulses from the craters observed in SEM images (Fig.2 and 3) are the following:  $0.5 \mu\text{g}$  at  $\lambda = 355 \text{ nm}$ ,  $0.45 \mu\text{g}$  at 532 nm. Under the same conditions of energy, repetition rate, the number of pulses and using the same focusing objective lens, 532 nm laser pulses were found to create craters slightly larger than those created by 355 nm laser pulses.

Picosecond laser pulses create craters that are deeper than those done by the same number of femtosecond laser pulses at the same fluence. The ablation mechanism is determined both by evaporation and melt expulsion depending on pulse duration and pulse energy [19]. Near the critical temperature of melting-boiling, thermodynamic properties fluctuate rapidly, and large density fluctuations within a small volume lead to bubble nucleation. As the temperature further converges on the critical point, bubble nucleation and growth rate increase exponentially until the confluence of bubbles results in unstable growth and, ultimately, the explosive ejection of liquid droplets (explosive boiling) [23]. Material under the surface can overheat, resulting in a sudden change in the liquid-vapor phase, as a result of which small vapor bubbles appear in the liquid immediately below the surface and expand rapidly. High pressure and rapid expansion cause a thermal explosion, pushing the liquid metal in the area of the exploded bubble out of the cavity [30]. Above the plasma ignition threshold, both ionization and sublimation are involved in the mass transfer, so-called “hot ablation”.

A rough surface reduces the amount of energy for the ablation process, and at a certain degree of surface roughness, the ablation process stops completely. If the appearance of holes and unevenness can be avoided by melting a thin layer on the surface to smooth out the resulting holes and unevenness, the ablation efficiency can be high [31,32].

The efficiency of material removal under the action of laser light is described by the ablation rate. This is defined by the total layer thickness ablated per laser pulse,  $W_A = \Delta h \text{ (}\mu\text{m/pulse)}$ , by the average ablation velocity per pulse,  $\vartheta = \Delta h/\tau \text{ (}\mu\text{m/s)}$ , or by the ablated volume per pulse,  $W_A = m/\rho \text{ (}\mu\text{m}^3\text{/pulse)}$ , where  $m$  is the mass loss.  $W_A$  depends on the photon energy, fluence, pulse length, and width of the laser focus, the heat or optical penetration depth, the enthalpy of vaporization, internal

stresses, the type and pressure of the ambient atmosphere, etc. If incubation and/or structure formation and/or changes in the chemical composition become important, or if deep holes or grooves are fabricated,  $W_A$  becomes dependent also on the number of laser pulses,  $N$ .

The laser energy of 5.6 mJ estimated for pure thermal processes (melting and boiling) of the evaluated mass ablated from the hole (crater) 0.5  $\mu\text{g}$  is less than the available average energy 72 mJ.

**Conclusion.** In this paper, interaction of picosecond laser at the wavelength of 532 nm and 355 nm with aluminum was studied. It was found that an ultraviolet wavelength of 355 nm of the picosecond pulse laser is better for obtaining round holes than the green wavelength of 532 nm because of higher absorbed energy (higher energy efficiency for ablation).

The crater diameter depends on  $\lambda$  of laser harmonics and the depth – on the pulse number in train total absorbed laser energy. While the ablated mass, the diameter of the molten area and droplet area depend on the total absorbed laser energy, which is more than that estimated from the involved (following) thermal processes, because of the picosecond laser pulse the ablation is not thermal. A part of deposited laser energy is spent on plasma ignition, ionization, mass transfer (melt and droplets). Microsized droplets are the result of the cooling of hot metal vapor and condensation. The obtained vias diameter  $\sim 40 \mu\text{m}$  in Al foil of 120  $\mu\text{m}$  has potential for industrial application as a filter.

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## DESCRIPTION OF SYMBOLS IN COMPILING ENGLISH–UZBEK POETIC ELECTRONIC DICTIONARY

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### **Abstract:**

**Background.** *The main point of this article is to improve the translation of Uzbek literature into foreign languages and creating a new bilingual poetic mobile dictionary. For the improvement of investing a new dictionary is creating bilingual literary dictionaries will be one of the best implement for literary translators.*

**Methods.** *The project of a bilingual poetic dictionary of human portrait, character and description of nature gives analytically help for the user. We focus on the aim to invest a new form of dictionary to make easy and help to the field of literary translation. The dictionary includes three volumes which follow planned phases. The number of categories are presented in sequence and separate stage. There are given feature representatives of human face at first in Uzbek and then the examples are collected from Uzbek literature. In the next stage this action continues in English. Secondly, after the set of literary representation of two languages, they are put in table with their meaning in accordance.*

**Results.** *The means of literary description, analogy, comparison are not the same in Uzbek and English. The bilingual poetic dictionary can help to the user about the discussed and hesitated words with practically. For instance, there are the words that express negative or positive meaning or the words which their meaning belong to the context. By the way, we can see the resemblance of descriptions between Uzbek and English. All of them have their own definition and example for proof that it can help to comprehend and be aware of the meanings.*

**Conclusion.** *The main features of the dictionary are the exact adequacy of literary description's means is given and help to preserve the originality in the translation and it likely to be recognized as an important and huge discovery in the future, as well as a leading implement in the translation and popularization of Uzbek literary works in foreign languages around the world.*

**Keywords:** *literary translation, means of literary description, electronic dictionary, human appearance, literary symbols, human behavior, translator.*

**Introduction.** Translation is the basis of cultural development and plays an important role in the development of society. When a translator translates a work, whether it is a novel or a short poem, he recreates it in the intended language in order to convey the spirit of the work to the reader. It is enough for a professional translator to know not the theory but the “secrets” of his profession, especially in the field of journalistic, special and literary translation - his character, originality, legitimacy, tactics and strategy are important for the translator. [1, p 120]

Literary translation has played a leading role in the exchange of cultural and aesthetic views from the earliest stages of civilization. It is a complex process and requires high skill from the translator. A person cannot be molded as an literary translator overnight or in a short period of time, literary translation requires high skills and experience from a person. If the field of literary translation develops in the country, it will face the world, and the cultural heritage of the nation will be promoted all over the world. [3, p 67]

In particular, among all the changes taking place in the state of Uzbekistan, the issue of literary translation, in general, the translation of Uzbek literature into foreign languages and the promotion of the world is gaining special attention. Literary translation is a means of widely propagating our national consciousness, thinking, spirituality to the world. In the Decree of the

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President of the Republic of Uzbekistan dated May 13, 2016 "On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi" is appointed to translate scientific, literary and other literatures from Uzbek to the English language and other foreign languages. The main task in the decree is to train professional translators, as well as to study the scientific problems related to the international role and prestige of our native language, its relations with other languages, the prospects for the development of Uzbek language and literature, to create dictionaries and encyclopedias on various topics and directions. Resolution of the Cabinet of Ministers No. 376 of May 18, 2018 "On measures to improve the system of publishing the best examples of world literature in Uzbek and works of Uzbek literature in foreign languages" emphasizes the need to strengthen the translation of national literature into foreign languages in the coming years.

Today, the translation of Uzbek literature into foreign languages is extremely low. One of the main reasons for this is the lack of bilingual literary dictionaries for literary translators. The reason is that no bilingual poetic dictionary has been created, used three main factors - the man portrait, nature description and national symbols into a foreign language, in the literary translation. The need for literary description dictionaries to organize this process and achieve an effective result is enormous. Thus, the training of highly qualified professional translators who can perform literary translation, as well as the creation of Uzbek-English poetic electronic dictionaries to improve the quality and efficiency of translation is one of the most pressing issues of today.

**Materials and methods.** The skill of the translator is, of course, based on the interdependence of vocabulary, grammatical structure of speech and stylistic peculiarities' relation of language means. [4, p 99] As attaching importance to the work of the translation of Uzbek literature into English at the state level, great attention should be paid to the issue of dictionaries which are the implement of the translators of a literary description. Therefore, the project envisages the creation of a bilingual poetic dictionary of human portrait, character and description of nature.

This project is provided as an analytical tool for the user. Its purpose is to create a bilingual poetic dictionary in order to facilitate the work of literary translation and provide practical assistance in the field of translation. It will be much easier if the literary translator uses a mobile dictionary of literary words created on the basis of this project.

The dictionary created on the basis of this project consists of three volumes, which reflect the following stages:

1. "The description of man and his character"
2. "Description of nature"
3. "Description of national emblems"

Each section includes separate stages. In particular, Section 1 is further divided into two stages:

1. The description of the human face
2. Description of human behavior

Each stage in turn represents a number of categories. At this stage, the literary interpretations of the human face: face, eyes, eyebrows, eyelashes, lips, forehead, ears, teeth, beard, hair, etc., which are first found in Uzbek literary works, are summarized. Examples from the fiction are collected for each category. An explanation is then given for each artistic image tool. If we take a tooth as an example, it is given as follows: *injudek tish – sutdek oq tishlar*. Extremely white to pearl-like teeth. "Onalari o'g'lining oydek yuzi-yu, kundek ko'rkiga, qalamdek qoshlari-yu, kamon o'qidek kipriklariga, **injudek tishlari-yu**, pistadek og'izlariga, qizil yanoqlariga boqib to'ymaydi." (N.Rabguziy)

After the data in the Uzbek language are collected, the English equivalent of words expressing the same meaning is taken from the English fiction and explained, and examples are collected. For example, *white teeth – teeth having the colour of milk. I remembered his shining, white teeth; they were his best feature.* (S.Maugham)

Thus, after the collection of literary description means in two languages, they are placed in the table according to their meaning:

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Table

(Definition dictionary of Uzbek language)

Definition dictionary of English language)

The recommended equivalent in Uzbek	The recommended equivalent in English
<b>инжудек тиш</b> – сутдек оқ тишлар. ниҳоятда оқлигидан инжуга қиёсланган тишлар.	<b>white teeth</b> – teeth having the colour of milk
<b>саргайган тишлар</b> – касалланганлиги ёки бошқа сабабларга кўра ўз рангини йўқотиб, ёқимсиз тусга кирган тишлар.	<b>yellowed teeth</b> – teeth that is yellow like butter or the middle part of an egg.
<b>рангсиз тишлар</b> – одатий ёрқинлигини йўқотган тишлар.	<b>discoloured teeth</b> – teeth changing colour.
<b>дурдек тиш</b> – ярқираб турган, дур каби оппоқ, одамни ўзига тортадиган тишлар.	<b>flashing teeth</b> – very new, bright teeth.
<b>яроқсиз тишлар</b> – кўримсиз ва касалланган тишлар.	<b>bad teeth</b> – unpleasant and unhealthy teeth
<b>сўйлоқ тишлар</b> – ташқарига туртиб чиққан, узун тиш.	<b>curved teeth</b> – bent or formed into a curve.
<b>ўткир тишлар</b> – кескир, учли тишлар.	<b>sharp teeth</b> – teeth that able to cut easily.
<b>улкан қозиқ тиш</b> – жуда ката ҳажмдаги ва ўта бесонақай тишлар.	<b>large teeth</b> – very big and great size teeth.
<b>оддий тишлар</b> – одатий ёки кундалик ҳаётда кўп учрайдиган нормал тишлар.	<b>regular teeth</b> – normal or usual teeth.
<b>садафдек тиш</b> – камдан – кам учрайдиган, ниҳоятда оқ ва нур товланиб турган тишлар.	<b>startling teeth</b> – very unusual or surprising teeth.
<b>кабоб сихидай тишлар</b> – кабоб учун ишлатиладиган сихлар каби ўткир ва қўрқинчли тишлар.	<b>eyeteeth</b> – a canine tooth of the upper jaw: so position under the eye.
<b>оппоқ тишлари</b> – ранги тиниқ ва сут каби оқ тишлар	<b>white teeth</b> - teeth having the colour of milk.
<b>тишқори суртилган қора тишлари</b> – кўмир каби қора тишлар.	<b>menacing teeth</b> – the tooth that express as a threat.

This table is filled with extracts from literary works, and other types of human figures are also interpreted and reflected on the basis of the table.

The dictionary involves several stages. In particular, the description of the human face (head, hair, face, nose, forehead, eyes, eyebrows, eyelashes, lips, nose, teeth, mustache, beard, cheeks, spots, wrinkles, etc.), the image of human character (positive: cheerful, happy, sincerity, loyalty, courage, kindness, pride, justice, humility, honesty, meekness, worksomeness, generosity, frankness, conscientiousness, gentleness, responsibility, diligence, calmness, politeness, perseverance, adaptability, boldness, resolution, independence, justice, humanity, patriotism, responsibility, initiative, honesty, sensitivity, compassion, patience, openness, arrogance, cruelty; negative: jealousy, resentment, rudeness, cowardice, selfishness, hatred, laziness, passivity, indifference, weakness, despair, disorder, stubbornness, seriousness, weakness, cruelty, immorality, irresponsibility, jealousy, stubbornness, arrogance, boastfulness, disrespect, greed, selfishness, nervousness, harshness, revenge, indifference, haughtiness, secrecy, anger, aggression, violence, irresponsibility, sadness, jealousy, masculinity, malice), depiction of human body parts and shapes (arms, shoulders, head, legs, hair, waist, thinness, obesity, shortness (stunting), skin color, body shape, mobility, awkwardness, elegance, delicacy, beauty, ugliness, grace, splendor (height), finger, chin, cheek, knee, heart, neck, throat, wrist, nails, tongue, chest, muscularity, alertness, enthusiasm, shyness, ignorance, lying, honor, arrogance, shame, look), Behaviors and parables, images of facial expressions (mood types, thoughts, laughter, crying, sleep, appearance, animal simulation, object simulation, fruit simulation, object simulation, sitting, begging, lying down, protesting, standing, walking, eating surprise ) are placed in dictionary order in the form of a mobile application.

**Results and discussion.** In English and Uzbek, the means of literary description, analogy, comparison come in different forms. As an example, if we look at the analogies of the human face, there are several types of noses, and in the literary works its means of expression are different in two languages, especially English and Uzbek: for example, "uzun burun" is described in the Uzbek dictionary as a relatively long nose. often gives a negative connotation: "*Uzun burni battar so'rrayib qoldi*". In a passage from the literary work, Odil Yakubov, The Story of Ice Cream, we can see that the long nose is depicted not as a symbol of delicacy, but as a symbol of ugliness. The same analogy in English "**long nose**" - a nose that covers greater distance on face – is described as a nose that appears larger in shape on the face: "...I looked at him again, a weedy little man in



*neat but shabby black clothes, with a long nose and watery blue eyes...*”. **The Round Dozen by Somerset Maugham**, and we can also see in the passage from this work that it reflected a more positive or neutral image state, rather than a negative coloration. It follows that while in Uzbek the compound long nose has a more negative connotation, in English this unit has a more positive connotation.

In some cases, however, we can see similarities between English and Uzbek description means. For example, "go'shtdor burun" is defined in Uzbek as semiz go'shtli burun. In English, as in Uzbek, **fleshy nose - the nose is normally wide in appearance**. We can see this in the following example: "Manti yeyayotgan paytida go'shtdor burnida terlar ko'rindi." Chulpon. Kecha va kunduz;

*"...She had been very pretty when young, and even now was a comely person; but her round blue eyes, slightly prominent, her fleshy nose, the shape of her face and the back of her neck, her exuberant manner, betrayed her race..."*. **The Alien Cor by Somerset Maugham**.

Also, "Qirra burun" - ensiz, boshi va oxiri bir tekis burun - **lovely little straight nose** - an attractive small pointed nose with narrow nostrils – meaning is close to each other and both are used in a positive sense in English and Uzbek. For example: Gulxan nuridan yaltirab, yuziga ozgina soya tashlab turgan qirra burni ostidagi chiziqlar ozg'inligini bo'rttirar, lekin bu ozg'inlik uning o'ziga yarashib tushgan edi. O'lmas Umarbekov. Sevgim-sevgilim;

*"...She was really an extremely pretty little thing, very fair, with enormous blue eyes and a lovely little straight nose..."*. **"The Book-Bag" by Somerset Maugham**.

"Yalpoq burun"- ikki yoniga yoyilib ketgan burun - rather blunt nose - nose which has not a sharp edge – in both languages it is used as a word to give a negative connotation in the ugly sense of flattery. For example: *Kuloyans non chaynashdan to'xtab, yuzimga taajjub bilan tikilib qoldi. Bir-biriga tutashgan yo'g'on qoshlari oldin chimirildi, uchi egilgan uzun yalpoq burni kerilib, quyoshda kuygan qop-qora yuziga keskin va allaqanday sovuq ifoda bag'ishladi, keyin qah-qah otib kulib yubordi.* **Odil Yoqubov, Muqaddas;**

*"...Do you remember a photograph that I used to have on the piano before I had my room done, of a woman in a tight dress with tight sleeves and a gold locket, with her hair drawn back from a broad forehead and her ears showing and spectacles on a rather blunt nose?...."* **"Jane" by Somerset Maugham**.

"Ilmoqli burun"- pastga qaragan, uchi ilmoqsimon burun - hooked nose - a jewish nose, similar to a hook – used in the neutral sense. As an example we can see: *Auditoriyaning to'rida, ko'ndalang qo'yilgan katta stolning orqasida, insho yozdirgan o'sha katta, ilmoqli burniga oltin sopli ko'zoynak qo'ndirib olgan mo'ysafid domla turardi.* **Odil Yakubov, Muqaddas;**

*"He was a first-class agent, young, gentlemanly, a bit reserved, with a forked little beard and a hooked nose."* **- "Heart of Darkness" by Joseph Conrad.**

"Nafis egilgan burun" – chiroyli shakldagi bejirim qayrilgan burun - delicate hooked nose - small and beautifully-shaped nose that is similar to a hook – gives a slightly positive meaning: *Shu payt oldiga kleyonka fartuk tutgan, nafis egilgan burunli kishi uning oldiga o'tadi. Mumkinmi, o'rtoq? Bir minutga mumkinmi? (Kishi to'xtaydi, unga qo'l uzatib ko'rishadi). Kechirasiz, o'zlari shu yerda ishlaydilar?* **Said Ahmad, Hikoyalar to'plami: Sinovchi uchuvchi.**

*"He stood there for a moment in the moonlight with his delicate hooked nose set a little askew, and his mica eyes glittering without a wink, then, with a curt Good-night, he strode off"*. **- "Heart of Darkness" by Joseph Conrad.**

"Qizargan burun" – sovuq havo oqimi yoki tumov natijasida qizil tusga kirgan брынь - red nose - a red-colored nose – these word-combinations are used in both languages in the sense of reddening from a cold or illness: *Kesakpolvon uning labidagi sigaretni olib tashladi. G'ilay yengil yo'taldi. — Qani, endi gapir-chi? Kesakpolvon pilik olovini uning qizargan burniga yaqinlashtirdi.* **Shaytanat (III-Kitob) Tohir Malik;**

*"I passed an old colonel with a red nose who stamped along in plus-fours followed by a terrier, two elderly women in short skirts and stout shoes, and a plain girl in a tam-o'-shanter"* – **"Round Dozen" by Somerset Maugham.**



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“Kattakon burun” – katta shakldagi burun - big nose - a large sized nose – in both languages it serves to express a negative, ugly appearance: *G‘ilayning kattakon burnidan chiqib turgan tuklarning uchi kuyib, chaënni nishiday gajak bo‘lib oldi. G‘ilay pastki labini cho‘zib pilik olovini puflab o‘chirdi-da: — Gap yo‘q, kelishamiz, — dedi. Shaytanat (III- book) Tohir Malik;*

“On the stage she was a beautiful woman, and even in private life, notwithstanding her **big nose**, large mouth, and fleshy face, a good-looking one”. – “Voice of the Turtle” by **Somerset Maugham**.

“Ingichka burun” - katta shakldagi burun - thin fine nose - a thin and slender nose – these combinations are interpreted in both languages in the sense of beauty, splendor: *Qoshi tutash kabi ko‘rinsa ham ko‘ndalang yotqan ikki qilich orasini nafis bir quyulib ko‘tarilish ajratib turar edi. ingichka burni hech bir munaqqidg‘a berishmaslik mutanosib, har zamon uyalish tabassumiga hozir turg‘an nafis irinlarining yuqorig‘i qismida sezilar-sezilmas tuklar ko‘kargan edi. Abdullah Qadiri Mehrobdan chayon (novel).*

“That refinement which he couldn’t account for, that **thin fine nose** and those dark eyes, the long pale face—there was something intimidating about the girl, so that if he hadn’t been excited by the great victories of the German armies, if he hadn’t been so tired and yet so elated, if he hadn’t drunk all that wine on an empty stomach, it would never have crossed his mind that he could have anything to do with her...”. - “Unconquered” by **Somerset Maugham**.

“O‘tkir qirrali burun” – nozik va chiroyli shaklga ega burun.- keen nose - attractive and beautiful nose - these pairs are used as a symbol of delicacy, elegance, beauty: *Kuchlik kulgidan Ra‘noning ko‘zi yoshlanib, o‘siq kipragi juftalandi, kulgi va o‘choq harorati bilan ikki yuzi qizil olmag‘a aylanib, latif o‘tkir qirrali burni ustida marvarid rezalari hosil bo‘ldi. Abdullah Qadiri Mehrobdan chayon (novel).*

“But ambassadors are sticklers for their dignity and they have a **keen nose** to scent any encroachment on their authority”. – “His Excellency” by **Somerset Maugham**.

“Bejirim chiroyli burun” - nozik shaklga ega bo‘lgan burun. - charming little nose – “an attractive and small nose” – represents elegance and grace: *Uning bejirim chiroyli burni, butun qiyofasi armani ekanini bildirib turardi. U yaqinginada Somurroda Zirg‘omning xizmatiga kirib, oradan sal fursat o‘tmasdanoq o‘zining fasohati, tirishqoqligi tufayli unga yoqib qolgandi. Jo‘rjiy Zaydon. Farg‘ona kelini (novel).*

“With her oval face, **charming little nose**, and large blue eyes she had all the air of one or other of Anthony Trollope’s charming heroines”. – “His Excellency” by **Somerset Maugham**.

“Latif burun” - e‘tiborni tortadigan burun. – “flatter nose” - a more attractive nose - expresses uniqueness, beauty at the level of attractiveness: *Shu vaqt ko‘rpani qayirib ushlagan oq nozik qo‘llari bilan latif burnining o‘ng tomonida, tabi‘atning nihoyatda usta qo‘li bilan qo‘ndirilg‘an qora xolini qashidi va boshini yostiqlardan olib o‘lturdi. Abdulla Qodiriy O‘tkan kunlar (roman).*

“The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly **flatter noses** than ourselves, is not a pretty thing when you look into it too much”. - “Heart of Darkness” by **Joseph Conrad**.

In these word-combinations we can see the similarity and clarity in English and Uzbek in terms of meaning and description. We also see that it is used in similar senses in literary works.

Below, we review and analyze the different aspects of the units given in the two languages. For example, **EGRI BURUN** – biroz qiyshaygan burun deya izohlanadi. In the Uzbek language it often serves to express negative coloration: *Adham yelib-yugurib xizmat qilyapti. U turgan-bitgani faqat egri burundan iborat bo‘lgan bir kishini dasturxonning to‘riga o‘tkazib qo‘ydi. Said Ahmad, Kiprikda qolgan tong.* In English, we can see the opposite: **SLIGHTLY AQUILINE NOSE** – a human nose with a little prominent bridge, giving it the appearance of being curved or slightly bent. In this case, slightly bent, interpreted in the sense of a thin nose, we can see from the example that often this combination reflects a positive meaning: “...She had none of the determination that gave her mother’s face so much character, but resembled her father; she had his dark eyes and **slightly aquiline nose**, and his look of rather weak good nature. Footprints in the Jungle...”. “Jane” by **Somerset Maugham**. This is how the dictionary order continues.

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**Conclusion.** The creating dictionary serves to create more convenience for the user. When translating a literary work from English into Uzbek or from Uzbek into English, the translator can quickly find a clear, original bilingual version of the visual aids, which not only speeds up the translator's work, but also helps in the original translation. For example, in the process of literary translation, we look in simple electronic dictionaries to find the literary coloring options of the eye: *quralay ko'z* - to find the translation of this combination we refer to the separate translation option of both units. Naturally, we look up the word "quralay" in the dictionary, and in ordinary dictionaries the English equivalent of such a word is rare, and if we do not find an adequate translation, we look for a word synonymous with this word. His comment is as follows: *o'ta yorqin rangdagi ko'z, e'tiborni tortuvchi ko'z*. When we look up each comment in the dictionary one by one, we move away from the original meaning, as a result of which the translation turns out to be much different from the original. In this dictionary, the exact adequacy of a word is given, and it helps to preserve the originality in the translation.

Thus, the dictionary serves as a necessary and convenient implement not only for literary translators or those interested in the field, but also for representatives of any field. The literary color of the words in two languages, interpreted with the help of examples found in the original works, greatly simplifies the work of literary translators and is an important factor in achieving adequacy in the translation of a literary work.

This dictionary will be recognized as an important and huge discovery in the future, as well as a leading implement in the translation and popularization of Uzbek literary works in foreign languages around the world.

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UDC: 81.33.

## LINGUISTIC ISSUES OF CREATING PARALLEL CORPORA FOR UZBEK MULTILINGUAL MACHINE TRANSLATION SYSTEM

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TSUULL named after Alisher Navoi*

### Abstract:

**Background.** Machine translation programs are now becoming the main means of international communication. We see this in conferences, in commerce, in tourism, in social media, and so on.

Linguistic database requires not only a parallel corpus, but also dictionaries with sufficient word and phrase alternatives to perform statistical or neuro machine translation. In this regard, our study of the Uzbek language is designed for a multilingual platform, covering three languages, which have the ability to translate directly: Uzbek-Russian, Russian-Uzbek, Uzbek-English, English-Uzbek.

**Methods.** In our work, using the Wordfast Pro version, the texts compiled by professional translators in electronic .txt format were combined into more than a hundred scientific texts in Uzbek (in specific fields) translated into Russian and English by professional translators.

**Results.** In a CAT environment, parallel corpora loaded into the translation memory must be re-examined by the translator and linguists for validation to test the results. The morphological analysis phase of the algorithm described above is an important step. This is because the agglutinative feature of the Uzbek language is reflected in the words that participate in the text as tokens, which is very important in giving an alternative concordance of Russian or English words. Therefore, after the separation of tokens and lemmas in the Uzbek language, they are entered into the database by experts in pairs.

**Conclusion.** Creating a parallel corpora and its translation environment for the Uzbek multilingual machine translation platform impacts being high quality of machine translation, so that the identification of word and sentence-level alignments serves as an important object for the translation model and algorithm. On the other hand to clarify the text for any specific purpose for NLP, directed grammar rules and models are used because of richness affixes and exception of natural languages.

**Keywords:** corpus, machine translation, WordFast, translation memory, parallel corpora, computational linguistics, alignment, segmentation, the Uzbek language, the Russian language

**Introduction. The issue of linguistic resource and translation technology for machine translation.** One of the unique features of the information age of the XXI century is that the vast potential of cyberspace is applied to all sectors of the manufacturing industry science and technology. In particular, the high positive results achieved in computer technology are making a radical change in the development of other areas. This is one of the important factors in the emergence of interdisciplinary sciences. These include computational linguistics and machine translation as important milestones in the development of language technology.

As we know, the functionality of machine translation technology in communication are expanding progressively. This is primarily due to the growing demand for machine translation (globalization, integration) and its advantages (speed, cost-effectiveness, convenience). Today it has HAMT (human assisted machine translation), CAT (machine-assisted human translation), MAHT (machine aided human translation) and FAMT (fully automated machine translation). ) and differ from each other in one way or another. However, since the object of study for all is the text of the translation, although the specific technology differs from each other, the goal is common and aimed at the quality of the translation.

Machine translation programs are now becoming the main means of international communication. We see this in conferences, in commerce, in tourism, in social media, and so on.

Depending on the nature of the language, there are several machine translation technologies: rule-based MT (QMT), syntax-based MT, phrase-based MT (PhMT), statistical (SMT), or neuro MT (NMT).

Example-based machine translation was proposed in 1981 by Japanese scientist Makato Nagao. Harold Somers notes that the concepts of example-based machine translation and translation memory are almost identical [7]. Because both technologies are compiled into a database of two parallel texts prepared man-made in an interactive way, they are alignments to the sentences and combinations between two languages.

There are about 7,000 languages in the world, each of which belongs to a specific family and group according to its grammatical features and formation. First of all, for machine translation, the specific linguistic features of a particular language are first identified.

Uzbek belongs to the Turkic language group of the Altaic language family, and the translation process within these languages is much easier, and it can be said that is complicated to translate within other different languages family.

The corpus is an electronic set of texts belonging to a particular type (style, purpose and genre etc.). Before describing the parallel texts we cite some descriptions about the term. In this regard,

M. Kopotyov noted that multilingual parallel corpus includes a corpus of comparative and parallel texts, which is an important linguistic resource for the translation of statistical machines today [7]. The comparative corpus is made up of similar texts in different languages, and the languages are connected only by the subject in the text. In a parallel (translation) corpus, a piece of text belonging to a particular language (chunk) is translated into another language in an alternative way. It is suggested that such pairs or lines of text be referred to in sources as "binary text" (bibtex).

To create a parallel corpus, a fragment of the original text is used, which is translated alignment of source language. The complexity of building a parallel corpus is that words, phrases, sentences, and texts are incompatible when translated between languages. M.N. Mikhailov, the creator of the ParRus parallel text corpus, notes that when comparing Russian-Finnish texts, the number of words used in the original text is higher than in the translated text, but the number of sentences is less. This is the intralinguistic aspect of the language, and it is also influenced by various extralinguistic factors when the text is translated by a human translator, such as different mood, linguocultural, political situation, gender, or professional abilities. Such position we can see mostly in literary texts. In this regard, it is difficult to identify the lexical and grammatical alignments of the parallel corpus and to segment it according to specific language units.

There are two approaches to determining the degree of alignment of a parallel text translation. One of them is that the sentences to be translated according to the method proposed by Martin Kay and Roscheisen [6] must be mutually accompanied. Of course, in this case it is difficult to determine the alternation of words between both texts, but the translation is not perfect, the word-level alignment may be sufficient when concrete facts are used for the sentence-level translation. According to the algorithm of this method, the first and last sentences of the corresponding sentences are grouped together, and the degree of correspondence between them is determined and compared with the alternative of the translated words. In scientific research by Gale and Church, content is used only as an internal part of speech, rather than as information in words. According to this, in translation, the length of the sentence is important, that is, the translation of long sentences should be long, and short sentences should be short. Scientists use this as a measure of the inconsistency between frequency-based alternatives [4]. The two methods are very similar in nature, as both methods are used to determine the equivalence of translated pairs of texts.

**Development of a linguistic database for the Russian and English translation platform related to the Uzbek language.** Linguistic database requires not only a parallel corpus, but also dictionaries with sufficient word and phrase alternatives to perform statistical or neuro machine translation. In this regard, our study of the Uzbek language is designed for a multilingual platform, covering three languages, which have the ability to translate directly: Uzbek-Russian, Russian-Uzbek, Uzbek-English, English-Uzbek. Statistical or neuro-machine translation technology is a more effective method because the speech models and their components differ from each other. For European languages, an open platform parallel corpora for statistical SMT (similar to Moses) has been created, which is easy to use as a translation interface. NMT is a new technology that uses open-platform parallel texts such as AmuNMT or Nematus. The fact that both statistical or neuro machine translation systems are composed with highly prepared parallel corpora is one of the important factors that seriously affects the quality of translation.

Uzbek is a low-resource language, although about 30 million people speak it, but the level of parallel corpora with electronic platforms has not yet been studied as a serious study in this sphere. However, we can cite some investigations like the Uzbek version of the Qur'an and its English translation as parallel corpus is in the open platform environment of OPUS. It should be noted that the CLARIN infrastructure includes a database of 86 types of bilingual buildings [3]. The existing corpus consists of pairs of languages belonging to and unrelated to European languages, depending on the size of the parallel corpus included, the linguistic features, the usability, the concordance of alternatives, the stylistic scope of the texts, and the diversity of genres.

**Methods. Create a translation memory environment for parallel texts.** At the same time, it is important to create a linguistic database for machine translation for the Uzbek language. The first step is to use CAT technology to create an open platform parallel text environment. CAT

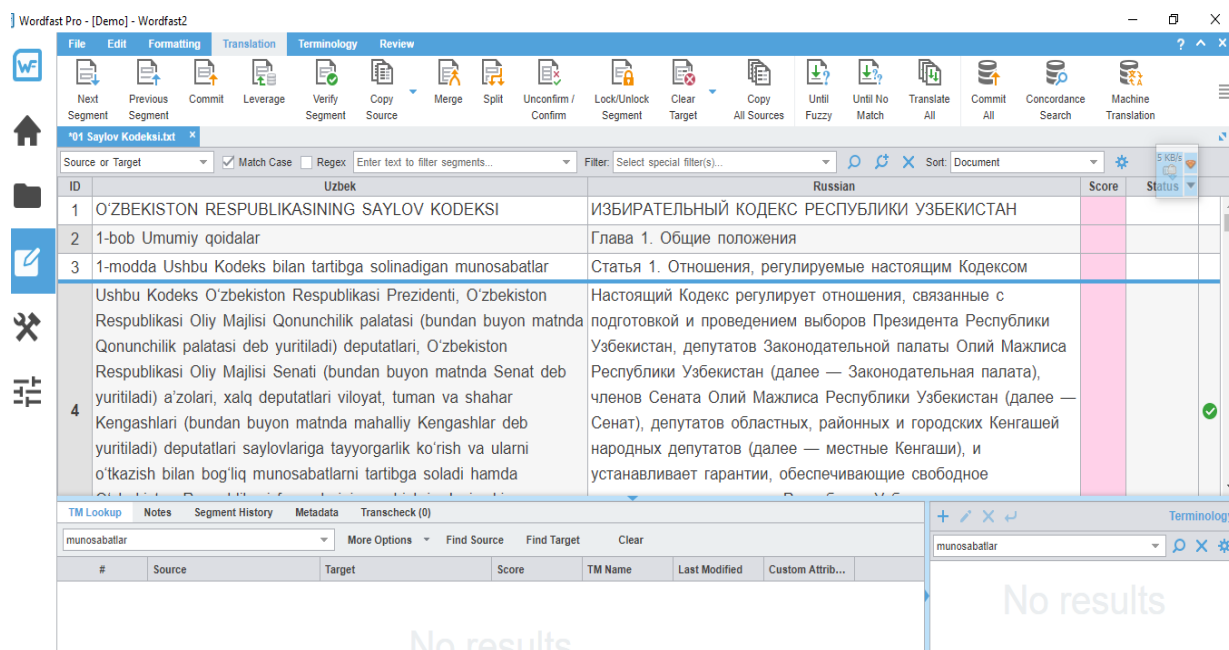


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(computer assisted translation) technology of machine translation is recognized by scientists around the world as the most optimal way to create a linguistic resource based on parallel texts. The translation memory environment determines the alignment of sentences in two languages. This translation tool is used as an SDL. With the help of these tools, the translator creates a “translation memory” bank, as a result of which a professional translator is able to reuse translated texts when translating in a particular field, automatically sort previously translated segment units, add similar translations. Translation instrument is available online and on a computer platform, some for a fee and some for free to use. Trados studio, memoQ, Wordfast, Memsource, Déjà Vu, Across, free services Omega T, Café TranEspresso, paid online services Memsource, Wordbee, XTM Cloud, free access Smartcat, Matecat and Wordfast Enywhere etc. can be cited.

In our work, using the Wordfast Pro version, the texts compiled by professional translators in electronic .txt format were combined into more than a hundred scientific texts in Uzbek (in specific fields) translated into Russian and English by professional translators (Figure 1). These scientific texts cover a wide range of fields, including medicine, mathematics, information security, translation, politics, and philology. For information, it can be said that using the capabilities of the Internet, Webcrawler can also load multilingual sites or wikipedia into the translation memory. According to sources, alternative parallel texts on the downloaded bilingual site are collected in an TMX file using an automatic generator Betextor [Parallel Corpora Preparation for Machine Translation of Low-Resource Languages: Turkish to English Cardiology Corpora Gökhan Doğru, Adrià Martín-Mor, Anna Aguilar-Amat / <http://rec-conf.org/workshops/lrec2018/W3/pdf/5W3.pdf>]. However, this generator only works for very few languages and is not intended for other language pairs of Turkic languages.

**Results.** Taking into account the peculiarities of the Uzbek language, one of the first steps in our work is to collect parallel texts on the field from the portals available on the Internet. For this purpose, the issues of alignments to the Uzbek and Russian text corpora collected. As a translation technology, the WordFast environment is taken as a linguistic tool, and the stages of analysis in achieving quality translation.



The quality of this translation is analyzed by the methodologically correct choice of words, phrases or expressions, and the errors made in the segmentation or translation process are also linked to the process of re-editing by the translator and linguists. One of the first steps for a translation program is to identify word concordances and create a database using a special program for terms used in a scientific-style text, and to create a separate table of language and speech units in selected parallel texts. When the segmentation process is completed, all parallel texts are sent to the translation memory.



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The linguistic analysis of the above process is discussed in detail in the next section of the article.

ID	Uzbek_term	Russian_term
1	SAYLOV KODEKSI	ИЗБИРАТЕЛЬНЫЙ КОДЕКС
2	O'ZBEKISTON RESPUBLIKASINING SAYLOV KODEKSI	ИЗБИРАТЕЛЬНЫЙ КОДЕКС РЕСПУБЛИКИ
3	munosabatlar	отношения
4	kodeks	кодекс
5	O'zbekiston Respublikasi Prezidenti	Президента Республики Узбекистан
6	Oliy Majlisi Qonunchilik palatasi deputatlari	депутатов Законодательной палаты

Also, the database of terms of specific domain, words and phrases in the context automatically identified from the separated speech units as segments, and the degree of alternative is edited by the person.

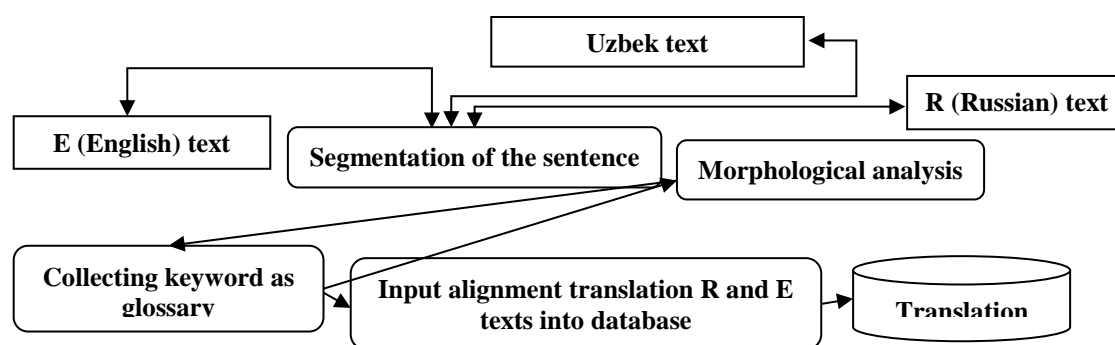
ID	Russian ()	Score
1	ИЗБИРАТЕЛЬНЫЙ КОДЕКС РЕСПУБЛИКИ УЗБЕКИСТАН	-1
2	Глава 1. Общие положения	-1
3	Статья 1. Отношения, регулируемые настоящим Кодексом	-1
4	Настоящий Кодекс регулирует отношения, связанные с подготовкой и проведением выборов Президента Республики Узбекистан, депутатов Законодательной палаты Олий Мажлиса Республики Узбекистан (далее — Законодательная палата), членов Сената Олий Мажлиса Республики Узбекистан (далее — Сенат), депутатов областных, районных и городских Кенгашей народных депутатов (далее — местные Кенгаши), и устанавливает гарантии, обеспечивающие свободное волеизъявление граждан Республики Узбекистан.	-1
5	Статья 2. Законодательство о выборах	-1
6	Законодательство о выборах состоит из Конституции Республики Узбекистан, настоящего Кодекса и иных актов законодательства Республики Узбекистан.	-1

The use of a translation memory environment not only speeds up the human translation process, but also has a positive effect on its quality. This is because usage the features of this program could give opportunity to show mistakes and correct them in the text, as well as to match the meanings of different styles of bilingual texts. The definition of concordances in parallel texts is based on the alternative equivalence of a word, phrase, or stable combination in a given language. In this case, adequate translation does not always justify itself, as some words are dropped or a component is added to change their lexical and grammatical model. Therefore, for keywords in parallel texts, active words and terms that are frequently encountered in the context and have not undergone specific changes in translation are aggregated into a database. In this case, auxiliary word groups in Uzbek (connective, auxiliary and preposition), words that do not have an independent meaning (imitation, adverb, auxiliary verbs, independent verbs, etc.) and we will exclude from database the words which are often used as homonyms in the text. Because it is impossible to predict their meaning in translation. The number of compound words in Uzbek language is relatively large and can be as follows:

{n... S / S... n1} => compound word (point of view / disregard)

{n... SWn} => phrase (look down)

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Our parallel corpus contains scientific texts. The algorithm for analyzing parallel texts is as follows:

In a CAT environment, parallel corpora loaded into the translation memory must be re-examined by the translator and linguists for validation to test the results. The morphological analysis phase of the algorithm described above is an important step. This is because the agglutinative feature of the Uzbek language is reflected in the words that participate in the text as tokens, which is very important in giving an alternative concordance of Russian or English words. Therefore, after the separation of tokens and lemmas in the Uzbek language, they are entered into the database by experts in pairs.

For example,

#### ДИССЕРТАЦИЯНИНГ АСОСИЙ МАЗМУНИ

Кириш қисмида диссертация мавзусининг долзарблиги ва зарурати асослаб берилган, тадқиқот мақсади ва вазифалари, объекти ва предмети аниқланган, тадқиқотнинг Ўзбекистон Республикаси фан ва технологиялари тараққиётининг устувор йўналишларига мослиги кўрсатилган, тадқиқотнинг илмий янгилиги ва амалий натижалари баён этилган, олинган натижаларнинг ишончлилиги асосланган, назарий ва амалий аҳамияти очиб берилган, тадқиқот натижаларини амалиётга жорий қилиниши, илмий ишнинг апробация натижалари, эълон қилинган ишлар ва диссертация тузилиши бўйича маълумотлар келтирилган.

#### ОСНОВНОЕ СОДЕРЖАНИЕ ДИССЕРТАЦИИ

Во введении обоснованы актуальность и востребованность темы диссертации, определены цель и задачи, а также объект и предмет исследования, приведено соответствие исследования приоритетным направлениям развития науки и технологий Республики Узбекистан. Изложены научная новизна и практические результаты исследований, раскрыта теоретическая и практическая значимость полученных результатов, даны сведения по внедрению результатов исследования в производство, по опубликованным работам и структуре диссертации.

For example, the following keywords are considered as frequently used normative templates in abstracts: **word base => derivation form => word form => frequency of frequently used words, phrases or terms => concordance => translation**. The text in the sample is a "long" sentence because it has a large number of punctuation and predicative elements, and the text has been translated into two parts by the translator. The generation of parallel sentences separated from the large text context can be done in the following steps [5]:

Information about alternative pairs of tokenized words from parallel text is obtained;

A long sentence is divided into separate segment sentences up to the part with certain punctuation marks “,”; “,”; “:”;

Basis - the amount of content of the segments of the translated sentences is counted and the state of conformity is determined;

Translation - the alternative status of the main texts is determined;

If more or more relationships are observed between segments, several segment units are interconnected or attached in the form of a single relationship.

If we analyze the above step in Uzbek-Russian parallel text pairs, the process is as follows:

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## I. pair

Кириш қисмида диссертация мавзусининг долзарблиги ва зарурати асослаб берилган,

Во введении обоснованы актуальность и востребованность темы диссертации

## II. pair

тадқиқот мақсади ва вазифалари, объекти ва предмети аниқланган

определены цель и задачи, а также объект и предмет исследования

## III. pair

тадқиқотнинг Ўзбекистон Республикаси фан ва технологиялари тараққиётининг устувор йўналишларига мослиги кўрсатилган

приведено соответствие исследования приоритетным направлениям развития науки и технологий Республики Узбекистан

The long Uzbek text has been translated into Russian as two separate sentences. If attention is paid to the translation, the number of segment units in the sentence is almost the same, except for I. *Кириш қисмида – Во введении*; II. there is a difference in the combination of *а также* in the sentence. But the structure and vocabulary of the translation followed the adequacy of the translation. However, a separate translation into Russian omits the statement some phrases like *олинган натижаларнинг ишончилиги асосланган*. Therefore, the sentence segments loaded into the translation memory will need to be re-analyzed by experts at a later stage.

In the sample text in the table, if the following are defined as words, they are loaded into the translation memory in the above order:

Stem	Derivation form	Lemma	Frequency	Concordance	Translation
Dissertatsiya	Disseratasiya	Dissertsianing	3	- dissertatsiyaning asosiy mazmuni - dissertatsiya mavzusi - dissertatsiya tuzilishi	- основное содержание диссертации - темы диссертации - диссертация тузилиши
Asos	asosla asosiy	asoslab asoslangan	4	- asosiy mazmuni - asoslab berilgan - ishonchliligi asoslangan	- основное содержание - обоснованы (ushbu jumla tarjimada tushib qolgan)
Natija	natija	Natijalari natijalarning natijalarini	4	- amaliy natijalari - natijalarning ishonchliligi - tadqiqot natijalarini - aprobsiya natijalari	- <u>практические</u> результаты (tarjima berilmagan) - <u>результатов исследования</u> - внедрению <u>результатов</u>

**Discussion.** The segmentation of concordances in machine translation serves to select the correct synonyms for a second-language phrase or a particular idiomatic units. Therefore, they are also exported as a linguistic base for translation memory. The result is an alignment database of segment units (sentences, word combinations, phrases, terms) between the source language *a-sega*

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and target languages *t-segi*. Thus a parallel corpus alternative is created from the segmentation of the sentences. The use of two types of Latin and Cyrillic graphemes in the Uzbek language also has an impact on morphological analysis in this case. This is because the linguistic database requires preparation for both graphemes, which requires additional effort and huge labour.

The translation shift made by the translator can be implemented syntactically, morphologically, lexically and semantically between texts. In a parallel text, it is possible to freely observe such situations, to determine the alignments of words based on the context. Keywords are determined by how often the word is used in the context.

However [1] works show good example for machine translation on creating linguistic database, parallel corpora considered as one of big resources to analyze the language according to linguistic models in the case.

**Conclusion.** The parallel corpus serves not only as a linguistic resource for machine translation, but also important for other fields of computational linguistics and other bilingual lexicography, comparative translation, and comparative linguistics. Nowadays, one of the most important tasks for neuro or statistical machine translation is to create a database of parallel texts and to study its linguistic aspects in depth.

Creating a parallel corpora and its translation environment for the Uzbek multilingual machine translation platform impacts being high quality of machine translation, so that the identification of word and sentence-level alignments serves as an important object for the translation model and algorithm. Applying of neuro or statistical machine translation technology to Uzbek, which is being developed as a modern machine translation system. Results show that to achieve good result for statistical machine translation required translation memory. On the other hand to clarify the text for any specific purpose for NLP, directed grammar rules and models are used because of richness affixes and exception of natural languages (even today there is corpora is used as object of language).

Moreover creating database of terms of specific domains, alignments translations at the level of words, stable compounds (phrases, compound words), phrases and sentences, taken in this case as translation units in parallel texts loaded into the translator's memory, is one of the main linguistic issues for machine translation.

Our investigation confirms that translation memory as parallel corpora model has high quality product of human aided translation with corrected linguistic aspect than full automated translation process. As long as alternative pairs of translated texts are identified and enriched in the translation memory, the quality of automatic translation programs for different styles will improve in the future.

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## REDUCTION AS THE WAY OF THE LANGUAGE ECONOMY MANIFESTATION

*Rasulov Zubaydullo Izomovich**PhD, docent**Saidov Xayrullo Shavkatovich**base doctoral year 1 student of Bukhara state university***Abstract:**

**Background.** The history of language economy has a long tradition. It has been addressed by various thinkers, starting with Aristotle. Systematic study of the principle of economy in language should be associated with research in the field of phonetics and, above all, with the names of such linguists as H.Sweet, P.Passy, V.Whitney, who indicated the presence of two opposite trends in the language: the tendency to facilitate pronunciation and its opposite — the tendency to redundancy.

**Methods.** Language economy is a universal category inherent in all languages of the world, characterized by the desire to save energy, avoid excessive expenditure of physiological and psychological effort when using speech and manifests itself at all levels of the language system. The principle of economy is expressed in the creation and perception of language elements with minimal effort and can be considered one of the reasons for language changes.

**Results.** The tendency to save language resources is one of the internal factors contributing to the development and improvement of the language, which, according to many linguists, is universal and affects all levels of the language system. It is proved that economy proceeds differently at different levels of language (phonetic, morphological, lexical, syntactic, etc.), being an internal driving force in language evolution.

**Conclusion.** The principle of language economy is reflected in the ability to express the diversity of the objective world in an economical way. Language is the main form that reflects our knowledge of the world, as well as the main means of storing, processing and transmitting knowledge. The most well-known cognitive categories borrowed from knowledge representation theory include the concepts of frame and scenario. Frames and prototypes are among the most well-known categories borrowed from knowledge representation theory.

**Keywords:** the principle of economy, qualitative reduction, tendency to redundancy, cognitive categories, linguistic compression, loss of aspiration.

**Introduction.** Language is a dynamic and constantly evolving system that is characterized by variability and dynamism. At the same time, we should not ignore the unevenness in the historical development of individual language levels, the non-uniformity and heterogeneity of changes occurring in them, which are caused by the action of both external and internal factors (3, 42). One of these internal factors that contribute to the development and improvement of the language is the tendency to save language resources, which, according to many linguists, is universal and affects all levels of the language system (9; 7; 4). The history of language economy has a long tradition.

It has been addressed by various thinkers, starting with Aristotle. Systematic study of the principle of economy in language should be associated with research in the field of phonetics and, above all, with the names of such linguists as H.Sweet, P.Passy, V.Whitney, who indicated the presence of two opposite trends in the language: the tendency to facilitate pronunciation and its opposite — the tendency to redundancy (10; 11; 12).

An ellipsis is usually understood as sentences where there is no subject or predicate, but they can be restored from the context of the dialogue. Please note that missing words, distorting the perception of speech, is called speech failure, and it is unacceptable even in colloquial speech. And the ellipsis is acceptable. Moreover, it is he who signals that the person who communicates with us is relaxed and in a friendly attitude towards us. Agree, we do not think about how to talk with

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friends, and we do not select the most clear expressions when communicating with loved ones: we know that they will understand us.

Let's take a simple example. You can probably remember how at school you were scolded for giving not a detailed, but a short answer to the teacher's question: just "Yes" or "Ok" instead of "Yes, I am". In real life, a native speaker would answer quickly and concisely, and a foreigner would start building sentences according to all the rules. In order to be "your own" among English-speaking people, you need to figure out how and in what cases you can use the ellipsis, and to establish yourself in the idea that sometimes it is possible and even necessary to deviate from school rules. Many fixed expressions in English are built precisely on the ellipsis: see you later, good to see you, anything the matter, the matter of fact, and many others. Let's see in which cases we ourselves can admit an ellipsis in speech, and to the recipient due to its information content and expressiveness. Efficiency is expressed in accelerated decoding of information due to iconically fixed stylistic decline, iconic fixation of certain meanings for initial sound combinations, coding of a number of aspects of information at a time but level units. Replication belongs to such methods of word formation. In this article, reduplication means phono-morphological way of forming a new word in combination with a pronounced stylistic connotation, where repetition has the function of modifying the meaning of word components. Often, the external form of a reduplicative is fundamental, since for many reduplicative formations (so-called unmotivated reduplicative) it is the only carrier of meaning. From this point of view, redundancy the outer shell seems to be a necessity. As I. R. Halperin emphasized, "the form plays an essential role in the assessment of the content itself: it is she who often helps to reveal those features of the described phenomenon that previously remained unnoticed" [3. P. 30]. The complex structure of the reduplicative form suggests more capacious, complex content in comparison with simplices, while explaining a complex unit requires "a more detailed semantic representation" [7.S.426]. Such a complex form allows reduplicatives to carry a greater amount of basic and additional (coding information about age, gender, profession, emotional and evaluative load) information in comparison with simple lexical units.

Thus, the preference of a reduplicative in terms of Effort saving is determined by the following parameters:

- 1) low frequency;
- 2) the iconic fixation of the idea (collectiveness, diminution-intensity, intensification of the trait / expressiveness);
- 3) axiological (fixation of assessment, most often denial body);
- 4) the presence of additional information (age of the speaker, gender, age of the recipient in the process of the act of communication, professional, national interests and social status of the speaker or recipient etc.)

Some linguists consider ellipsis to be a degradation of the language, the destruction of traditional grammar rules, a denial of standards right and wrong, linguistic deformation that can lead to a complete misunderstanding among English speakers

[2: 34]. However, the version that interprets the emergence and spread of elliptical structures seems to be more reasonable. This is due to the tendency of saving linguistic means, which is one of the laws of language development, conditioned by the desire of a person to improve linguistic forms with a minimum expenditure of mental and physical energy for communication [3: 10]. Elliptical structures often have a fairly simple structure, however, they have a high degree of information capacity. These factors and contribute to their communicative prevalence, which, in turn, is due to the communicative-pragmatic tasks of expression.

It is colloquial speech, with its characteristic ease and informality, that is a fruitful field for the emergence of incomplete statements.

Thus, an ellipsis is a gap in speech or text of an implied linguistic unit, a structural incompleteness of the construction [4: 67]. In addition, it is customary to distinguish between syntactic ellipsis (omission of one or another member of a sentence that can be easily reconstructed

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from context) and semantic ellipsis (the absence of a component of an utterance that can be easily recovered from a speech situation).

In a statement with the meaning of a condition, an ellipsis is used in avoidance of duplication. In this case, the ellipsis replenished from context is linguistically conditioned. In fact, an ellipsis is a translation into an implication of a structurally necessary element of a statement, i.e. formed based on the transformation of a complete statement, the essence of which consists in replacing the explicit version of a word or words with a zero variant of the same word. Only the speech implementation of the model can be incomplete, i.e. verbal composition of the message. In other words, the concept of incompleteness applies only to the speech level, when the speaker can adapt the model to fit the situation. Thus, an incomplete statement is a statement with a broken component composition. True, one should not confuse the concept of the completeness of the verbal composition with the concept of the semantic completeness of the utterance, since an utterance of any kind under certain conditions of the context is complete semantic unit, otherwise it could not fulfill its communicative function. The semantic completeness of an elliptical statement necessarily presupposes contact between communicants. Naturally, that the dependence of an incomplete sentence on an extra-linguistic factor is incomparably greater than that of a complete proposal. The intra-linguistic factor (context) is variable. Large or less dependence of an elliptical statement on context is associated with a different possibility of filling it up to a formally complete version.

Ellipsis as a syntactic process associated with an element that is not explicitly expressed in the structure of a structure is based on the existence of a mandatory environment. It is the obligatory distributive relationship between two or more elements that makes it possible to omit any of them. The directionality of the persistent element allows the speaker to omit the element that is object of direction, and the listener - to restore it. Ellipsis differs from any "erasure" of elements by its reciprocity.

A. Martine initiated the study of economy in the field of phonology, expanding the scope of this principle and giving economy a universal character, considering it the cause of phonetic changes (5, 58-62). In modern linguistics, there are two approaches to understanding the principle of economy: broad (any phenomenon in synchrony and diachrony that leads to the disappearance of new forms and contributes to the improvement of language as a means of communication) and narrow (quantitative, based on the variability of language means, that is, replacing them with more economical units). A broad understanding is characteristic of language as a system, and a narrow understanding is characteristic of speech.

Conversational speech is the main area of implementation of language economy. Colloquial speech is also reflected in fiction for a more realistic description of the life of a certain environment, to create a verbal portrait of a particular character (1, 258-265). The language of journalism and science is also not alien to elements of colloquial speech.

**Methods.** The principle of economy in language and speech is universal, due to its penetration into all levels of economy: on the phonetic level (the contraction and omission of phonemes), the lexical (substitution of single word phrases, shortening of words, merge the words into one lexical unit), on morphological (the use of synthetic forms is analytical; the conversion of nouns, adjectives, and participles; the omission or reduction affixes) and syntactic levels (using elliptical sentences).

Despite the variety of names, the essence of language economy is as follows: language economy is a universal category inherent in all languages of the world, characterized by the desire to save energy, avoid excessive expenditure of physiological and psychological effort when using speech and manifests itself at all levels of the language system.

The principle of economy is expressed in the creation and perception of language elements with minimal effort and can be considered one of the reasons for language changes (2, 77).

Under linguistic economy, as a rule, we understand the desire to minimize the mental, speech (mentally physical) activity of the speaker. (6, 103)

**Results.** The phenomenon in which a certain amount of information is transmitted using a minimum number of language tools is characterized as a problem of contraction, compression,

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compactness, and reduction. In this article, this concept is denoted by the principle of linguistic compression, which is a special case in the manifestation of language economy in an incomplete type of spoken speech.

Linguistic compression is one of the cases of manifestation of the principle of language economy, which acts on the diachronic and synchronic level of language in an incomplete type of spoken speech. Compression covers all levels of the language system (grammatical, lexical, phonetic) and is manifested in the use of more compressed (condensed) speech units, which are compared with units of the full type of speech, which contain the full amount of information. Linguistic compression is necessary to improve the language as a means of communication (8, 77).

The phenomenon of language compression is the development of super-segmental relations, both in terms of content and in terms of language sign expression. Language compression as a universal, its ontology and functions are almost not studied. [2, 113]

**Discussion.** It is believed that the human mind has a unique technique of mental perception of information. This psychotechnics regulates the understanding of information at all levels of the language, which comes from the environment in a "compressed" form. Understanding information also occurs at the phonemic level of the language, since the phoneme has a social aspect and performs the functions of distinguishing significant units of speech. However, it does not have its own meaning, and is implemented in one of the sounds of the morpheme. The fact that the number of phonemes is limited (if there is a natural personal differentiation associated with the physiological characteristics of the speaker), allows for the unification of sounds to the extent of their full understanding. Thus, any phoneme of the language can be described as phonocentrism.

At the second level of the language, word-forming and form-forming morphemes are combined. These morphemes in the language are also limited, that is why during the formation of entirely new word forms or words the language user can understand and even "feel" the semantics of these entities and, ultimately, to reduce language to a limited number of morphemes.

In various spheres, compression has a specific character that is peculiar only to this circle, which reflects the stylistic difference in the language (with certain features and rules of use). Since the natural need of a person is his need for communication, it is natural for him to strive to save language resources.

Another example of sound modification in speech is reduction, which results in weakening and changing the sound of unstressed syllables. Reduction is the historical process of weakening and disappearing vowel sounds.

It is believed that the inertia of the speech tract is the main factor in the presence of vowel reduction. The vowel reduction occurs in the weak positions of prosodic or morphological, in particular, unstressed syllables and affixes.

Reduction of English vowel sounds is a change in sounds, the cause of which is their unstressed position in relation to other sounds, i.e., any unstressed vowel sound can be reduced in one way or another. In English, there is a reduction of only vowel sounds, in Uzbek both vowels and consonants.

In unstressed syllables, vowels are reduced, meaning that long vowel sounds are shortened, and short vowels can be replaced with the sound [ə]. There is a quantitative and qualitative reduction [a: — a — ə].

In addition to non-elementary syllables, this phonetic phenomenon is usually used in auxiliary words such as pronouns, auxiliary verbs, modal verbs, and in non-elementary positions. For example:

*beautiful* ['bju:təf(ə)l];

*we must do it at once* ['wi: məst 'du: it ət 'wʌns].

Now let's look at the cases with aspiration. In the percussive position, the consonants [p, t, k] are pronounced with aspiration. For example: pie ['phaɪ].

As for the loss of aspiration, it should be noted that in the percussive position, the consonants [p, t, k] in the combinations [s + p, s + t, s + k] are pronounced without aspiration. For example: start ['sta:t]



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In English, as in Uzbek, only to an even greater extent, the pronunciation of a vowel sound in a stressed syllable differs strongly and distinctly, and in an unstressed syllable - weakly, with the loss of sound characteristics (qualitative reduction), sometimes with a reduction in its longitude (quantitative reduction). The final stage of sound reduction is its complete loss from the spoken word (zero reduction). Cf. OE. *stāne* [sta:ne] - ME *stone* [stone] - ModE *stone* [stoun].

The process of qualitative reduction of vowels in an unstressed syllable led to the emergence of a neutral sound, which replaced all other vowel sounds, except the phoneme [i].

As a result of reduction, most English auxiliary words have two forms of pronunciation: full (stressed) and reduced (both forms are represented in transcriptions of English dictionaries).

Full forms are used in the percussive position, and reduced forms are used in the unstressed position. This applies primarily to all auxiliary words - articles, link and modal verbs, conjunctions and prepositions, as well as often to personal and possessive pronouns, and adverbs. In the unstressed position (and this is almost always the case), they are pronounced in a weak form, individual sounds become shorter and less distinct. A speech in which all the words are pronounced accurately and clearly will sound completely unnatural.

For example, (in transcription, the first form is full, the second is reduced):

Articles: **a** [e, ə], **an** [æ, ə], **the** [ðj, ði, ðə];

Prepositions: **of** [ov, əv], **for** [fo, fə], **too** [th, tu, tə], etc;

Conjunctions: **and** [ænd, ənd], **but** [bʌt, bət], **that** [ðæt, ðət], etc.

Quantitative reduction is typical for long vowel sounds. For example, the pronoun **me** is pronounced under the stress of [mj], and in the unstressed position in fluent speech [mi].

Zero reduction is also reflected in the letter: instead of the letter that falls out and expresses a sound in full form, an apostrophe is put: I'm late. [aim leɪt].

Thus, all unstressed words: articles, prepositions, conjunctions, particles, etc. - are pronounced together (merged) with the stressed word with which they are related in meaning, and vowel sounds are reduced in them. For example, a merged pronunciation of a notional verb followed by a personal pronoun:

*I 'see him* [ai'sjhim].

*You 'help her* [ju'helphə:].

The noun and the preposition related to it (prepositional group) are pronounced together, without a break of breath: **to** facts [tə'fæktz], **for** tents [fə'tents], **of** tests [əv'tests]. But if the preposition is at the end of a sentence or before an unstressed personal pronoun at the end of a sentence, it retains the full, though unstressed, form: Look **at** them ['lʌk æt ðəm].

The definite article is pronounced as [ðə] or [ði] - before words beginning with a vowel: **the** step [ðə'steɪp], **the** end [tə ði'end], the indefinite article **a(an)** is pronounced as a neutral sound [ə (ən)]: a plan [ə'plæn], an oak [æn'ouk].

If the first of two adjacent words has the final letter **r**, and the next one begins with **a** vowel, then when reading they are connected by the sound [r], which helps to pronounce the two vowels together: *for a plan* [fə'rə'plæn], *for a mile* [fə'rə'maɪl].

The conjunction **and** [ənd] is pronounced very briefly, without stress and merged, in the same breath, with the words that it connects: *a reader and a writer* [ə'ri:dərənd ə'raɪtə].

Examples prove that it is the cognitive structures in human verbal thinking that cause phonetic economy in each act of speech of communicants.

**Conclusion.** Thus, the tendency to save language resources is due to the needs of human thinking and communication. The principle of language economy is reflected in the ability to express the diversity of the objective world in an economical way. Language is the main form that reflects our knowledge of the world, as well as the main means of storing, processing and transmitting knowledge. The most well-known cognitive categories borrowed from knowledge representation theory include the concepts of frame and scenario. Frames and prototypes are among the most well-known categories borrowed from knowledge representation theory.

In conclusion, we emphasize that the recognition by linguists of the fact of processing phonetic and phonological information using non-linguistic mental operations of cognitive

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computing, even more strongly dictates the need for further cognitive research in the field of phonetics and phonology of speech activity.

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## ISSUES OF LEXICOLOGICAL INTERPRETATION OF SPIRITUALITY UNITS IN ENGLISH

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### **Abstract:**

**Background.** The article argues that during the analysis of the Grammatical and Lexical Layers of English, the language is treated as an international means of communication, but such analyzes may ignore the botanic relationship with the English language.

**Methods.** The methods section of the article describes the analysis of samples translated from English into Uzbek. However, during these analyzes, the two languages were compared. This section also provides a number of examples and analyzes them using a variety of methods. These examples also provide information on differences and commonalities in translation.

**Results.** In the results section, it is written that the concepts of the category of "spirituality" in English should be distinguished from universal units. It is argued that the success of the translation of English-Uzbek units of the Spirituality category is important for the analysis of the commonalities of these two language units and for the creation of translation generalizations.

**Discussion.** This section highlights the shortcomings that can be found in dictionaries, the alternatives of English translation units at the time of translation, but the examples are not translated. For this reason, differences in translation are illustrated by a number of examples.

**Conclusion.** In conclusion, the common semantic nouns "spirituality" in Uzbek and "spirituality" in English are analyzed, and the differences between them in translation can cause a number of problems for the translator. The author's ideological goal is not always fully expressed in the translation, logical and methodological ambiguity can be allowed due to the fact that only one ethnic group has no variants in the translated language, the translator has difficulty in distinguishing linguocultural realities and linguistic concepts. It has been concluded that the

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*translation of concepts containing elements of the conceptsphere into another language may, in particular, necessitate special systematic conceptual dictionaries.*

**Keywords:** category of "spirituality", national spirituality, culture, symbiotic translation, linguistic translation.

**Introduction.** In many cases, English, as its grammatical and lexical layer is analyzed, is divided into attitudes as an international means of communication. However, in such analyzes, the interrelationship of the English nation with the language is overlooked. Indeed, as with any language, this language reflects the national spirituality and culture of the speakers. Analyzing a language without these connections prevents a full understanding of its semantic and a number of other functional possibilities. Such peculiarities, of course, also include the spiritual, religious, and ideological categories, and their consistent classification is useful in translation work.

**Methods.** When translating, special attention should be paid to whether the language of the work of art is in fact English or whether the work has been translated from another language into English. Of course, it is necessary to take into account the specifics of the language in which the work is translated. It is this symbiotic translation that distinguishes artistic translation from pure linguistic translation. After all, in linguistic translation, it is a priority to cover the content of reality, while in literary translation, it is important to explain the content of reality in a way that is close and understandable to the reader.

Below we will try to analyze some examples translated from English into Uzbek:

**Example 1.*****In English***

*Would you believe it, Lizzy, that when he went to town last November, he really loved me, and nothing but **persuasion** of my being **indifferent** would have prevented his coming down again! He made a little mistake to be sure; but it is to the credit of his **modesty** [1, 430].*

***In Uzbek***

*- izz, tasavvur qilgin-a, u o'zi meni o'tgan yili Londonga jo'nash oldidan sevib qolgan ekan. Agar mening unga **beparvoligimga amin bo'lmaganda, albatta, qaytib kelgan bo'lar ekan.** - Rostdan katta xato qilgan ekan, lekin bu uning **kamtarligidan** darak beradi [2, 360].*

In the above translation (Example 1), the lexical meaning of each unit is assigned to one word as in the original, and all the expressions have acquired an extraordinary harmony with each other. Also, the two words in the translation are not equivalent to the expressions in the original, but are units that express the same lexical meaning. In our opinion, such a successful translation was also due to the universal significance of the concepts. It should be noted that concepts such as *indifference*, *persuasion*, or *modesty* are universal, that is, they can be taken as literally universal realities. For this reason, translating these units into other languages is relatively easy.

Let's take a look at another translation piece.

**Example 1.1.*****In English***

*Mr. Darcy smiled; but Elizabeth thought she could perceive that he was rather offended, and therefore checked her laugh. Miss Bingley warmly resented the **indignity** he had received, in an **expostulation** with her brother for talking such nonsense [3, 62].*

***In Uzbek***

*Darsi jilmayib qo'ydi. Lekin Elizabet bo'lgan gaplar Darsining **hamiyatiga** tekkanini sezib jilmayishdan o'zini tiydi. Miss Bingli esa akasining Darsini bunchalik **haqorat** qilganidan jahli chiqib, ahmoqona gaplari uchun urisha ketdi [4, 59].*

The units mentioned in this passage (Example 1.1) are also universal spiritual concepts, and concepts such as 'importance' and 'insult' are common in most languages. In turn, such common universal units can also be represented in translation by a unit that expresses the same lexical meaning. Indeed, there is no need to use the spiritual equivalent in the translation of such units.

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**Results.** Concepts related to the category of "spirituality" in English should be distinguished from universal units. Universal units may not cause obvious difficulties in translation. Through them it is impossible to study in depth the category of "spirituality" of a particular language. Indeed, the units of universal spiritual expression have a unique lexical meaning or function in each language.

The following passage is as follows:

## Example 2.

<i>In English</i>	<i>In Russian</i>	<i>In Uzbek</i>
<i>O spirit courteous of Mantua, Of whom the fame still in the world endures, And shall endure, long-lasting as the world [5, 11].</i>	<i>О, мантуанца чистая душа, Чья слава целый мир объемлет кругом И не исчезнет, вечно в нем дыша. [6, 50]</i>	<i>Shuhrati dunyoni tutgan tamomi, O, sen mantuyalik pokdomon banda, Shoningga kelmasin zavol ayyomi [7, 13].</i>

In this poem, the compound *spirit courteous* (*чистая душа*) has been successfully translated as *pokdomon* as a sentence. Indeed, sometimes the scope of expression of the language being translated may be more extensive than that of the original language. In such cases, it is advisable to make full use of the translated language capabilities.

We encounter a specific difference between the following examples. In particular, the phrase "*honor is shamefully misplaced*" is a different expression in the Uzbek language, which means that honor is replaced by shame. In this case, we see that the same concept is expressed differently in the spirituality of nations. In the translation of the other spiritual units in the passage, on the contrary, no noticeable difference is observed. In particular, the English units virtue, right perfection, strength, disabled are pronounced in the Uzbek language in the same way as honor, faith, strength, weakness. Hence, these compounds can also be included in the list of universal realities.

## Example 2.1.

<i>In English</i>	<i>In Uzbek</i>
And gilded <b>honour shamefully</b> misplaced, And maiden <b>virtue rudely</b> strumpeted, And <b>right perfection</b> wrongfully disgraced, And <b>strength</b> by limping sway <b>disabled</b> . [8, 942]	Ne qilay, <b>pastkashlik</b> yuksalsa yana, Bokira <b>or-nomus</b> etilsa <b>badnom</b> . Kuch iymon ustidan qilsa tantana, <b>Zaiflik Quدرات</b> deb olsa agar nom [9, 15].

Such notions are a practical expression of the great values that have emerged over the centuries as the basis of the worldview, the spiritual life of our people, deeply rooted in our consciousness. In the process of translation, however, it is expedient to rely on the common meaning that unites these nations, rather than on the different aspects of meaning that are specific to different nations.

Thus, the comparative study of linguistic-methodological means of different pairs of languages and the definition of semantic-methodological and pragmatic (conditional and situational) features combined in the elements that make up the aesthetic originality of a literary text require the methodological basis to create translation generalizations. It is clear that every means of language, especially the means of the language of the work of art, serves to express, directly or indirectly, methodological tasks: every linguistic phenomenon, regardless of the scope of the thought expressed, can acquire a certain degree of methodological color [10, 94].

It is important for the successful translation of the units of expression belonging to the category of "spirituality" from English to Uzbek and vice versa, to analyze the general aspects of these two language units and to create translation generalizations during the analysis. In order to identify and reveal such generalizations, it is expedient to study in detail the presentation of these units in dictionaries and, if necessary, to improve the descriptions and explanations.



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English lexicon differs sharply from other languages with its high inflectional features. Indeed, these aspects of the language are clearly reflected in English annotated dictionaries, as well as in translation dictionaries. That is, forms of an expression in different word categories are often found in English dictionaries. In particular, the Oxford English-Russian dictionary, which is one of the translated dictionaries, gives such forms of the word *idea* as *ideal* – *идеальный*, *idealism* – *идеализм*, *idealist* – *идеалист*, *idealistic* – *идеалистический*, *idealization* – *идеализация*, *idealize* – *идеализировать*. All of these forms are far removed from the original core meaning. However, it can be said that each expression is close to the meaning of the *idea*, that is, the idea in its purest form. These units perform different syntactic functions in sentence structure.

Below we focus on the fact that some expressions within the category of “spirituality” are given in explanatory dictionaries in English.

Examples: *Justice* – (*jus 'tis*), *n.* **1.** *just behavior or treatment: a concern for justice, peace, and genuine respect for people.* **2.** *the quality of being fair and reasonable: the justice of his case.* **3.** *a judge or magistrate, in particular a judge of the Supreme Court of a country or state: They complained with justice of the bad treatment they had received....*

...[Old French *justice*, learned borrowing from Latin *jūstitia*, *jūstus* upright, just]. [11, 942-943.]

Above is an explanation of one of the leading concepts in the category of ‘spirituality’, the word *justice*, which is an extremely important element of the universal ‘ma’naviyat’ conceptsphere. The commentary covers three types of definitions and most of them interpret the term from a legal point of view. The first three commentaries define fairness as a criterion that guarantees what belongs to a person, being fair and just. In these comments, the essence of the concept is relatively illuminated on a contextual basis. The commentary focuses on Mark Twain’s philosophical view that “justice is the embodiment of truth”.

At the end of the commentary, the author focuses on the etymology of the word. According to him, the word first came from Latin into French, and then assimilated from Old French into English.

**Disucssion.** In general, such expressions, adopted from Old French to English, are common in the category of “spirituality.” Another of these expressions is interpreted as follows:

*Mercy* (*mer'sâ*), *n.*, *Pl.* -bags. **1.** *Compassion or forgiveness for someone who has the power to punish or harm: a child who cries and asks for God’s mercy.*

It is an event we should be thankful for, because it prevents or relieves the unpleasant: his death was a kind of mercy. (especially travel or mission) was done with a desire to alleviate suffering: missions of compassion to refugees involved in battles. [<Ancient French *merci* <*merc* / *t* <Latin *mercâs*, -âdis award, salary

At the mercy of the full force: the buyers were at the mercy of any fraudsters in the market. Be thankful (or thankful) for a little mercy, and get rid of the unpleasant situation with small advantages. Have mercy or forgive. Leave someone / thing at your mercy, give up something that puts someone in potential danger or harm: the forest is handed over to the mercy of the woodcutters. Throw yourself into someone else’s compassion, place yourself in someone else’s power, deliberately waiting for someone to be compassionate towards you.

Syn. **1** Compassion, mercy, kindness, or gentleness shown to an enemy or criminal. Compassion means compassion, sympathy, or compassion for those in trouble: the women took pity on the hungry beggar and gave him little food. Forgiveness offers a gentle nature or demeanor, not kindness, in a person who has the right or duty to be ruthless: It is well known that a judge forgives [2, 11].

This commentary is another common notion given to the Uzbek expression of compassion. The etymology of this unit also goes back first to Latin and then to Old French. The expression is interpreted as follows:

- more mercy than justice, mercy;
- be more compassionate than expected or possible;
- pity, kindness.

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The appendix of the comment also gives the meanings of the word. Units such as *clemency*, *kindness*, *mildness* are mentioned as synonyms of the word *compassion*, and it is interpreted that compassion is expressed in relation to the enemy. From this it can be concluded that these units are functional synonyms of the expression of *mercy*, and their scope of application is somewhat limited. It is expedient to use these terms in the translation process, taking into account these aspects of meaning.

The following expression, unlike the above, came into English not from French but from Latin, and was modified into the language by means of English suffixes:

**Tolerant** (*tol'erent*), adj 1. To show that they are willing to allow thoughts or actions to exist, that they absolutely do not agree with it: we must be tolerant of others. A more tolerant attitude towards other religions. 2. (plant, animal or machine) can withstand specified conditions or treatment: Rye is reasonably resistant to drought / fault resistant computer systems.

By definition, tolerance is a person who does not interfere in the views and beliefs of others and tolerates behaviors that are not approved by others. The word is also a verb form and its interpretation is as follows:

**Tolerate** (*tol'erât*), v 1. Allow the existence, emergence, or practice of (something that no one likes or dislikes) without interference: a regime that does not tolerate protest. Accept or tolerate patiently (someone or something you don't like or dislike). 2. Continue without adverse reactions to (drug, toxin, or environmental condition): Lichens grow in conditions that other plants cannot tolerate.

In the form of a verb, this word means *to endure*, *to endure*, *to persevere*. The word was borrowed from Latin, and the suffix of the first Latin word *tolerâre* was changed to the English suffix *-ate*. Significantly, the word can be used not only to describe a relatively broad phenomenon, such as coping with the behavior of others, emerging processes, or difficulties in interacting with the environment, but also to be used in a simple domestic context such as *drug intolerance*. For an Uzbek-speaking person, however, tolerance has a relatively glorious meaning.

After all, the expression of endurance in the Uzbek language differs from the expression of endurance in terms of depth of meaning, in terms of poetics. In English, these two expressions can be used interchangeably and understood equally.

Although the word faith in Uzbek is seen as synonymous with trust, its lexical meaning is fully understood in more *religious* and *spiritual* contexts. In English, the word faith is defined as follows:

**Faith** (*fâth*), *n.* 1. **complete trust or confidence in someone or something: this restores one's faith in politicians.** 2. **strong belief in doctrines of a religion, based on spiritual conviction rather than proof.** 3 **a particular religion: the Christian faith.** 4. **A strongly held belief: men with strong political faiths.**

*v.t.* Archaic. *to put faith in; trust. break faith, to break one's promise: If you break faith once, you won't be believed the next time. in bad faith, dishonestly; insincerely: The swindler's offer was in bad faith as he never expected to honor the agreement. in faith, truly; indeed: In faith, man I was never so sorry (Sir Thomas More). keep faith, to keep one's promise: She promised to pay her debt next day and she kept faith. keep the faith, U.S. Informal. to remain faithful to one's convictions; refuse to retreat or give up: The Journal. ... explained rather lame/y that it had been concerned about libel charges. «The Journal couldn't keep the faith, «retorted the mayer (Time). [*< Old French felt < Latin rides < lidere to trust. See etym. of doublet fay2.*] [12, 621].*

The sharp difference of this expression from the others is that it can belong to three different grammatical categories without any form changes. The first of these belongs to the noun phrase, which literally means 'belief'. This meaning is interpreted in the dictionary as follows: *to be sure without proof; hope, belief in an unseen reality.*

The word **faith** is also used as part of the verb conjugation in the sense of 'to confess', 'to believe'. For example, keep the faith – *ishonchni so'ndirmaslik*, put faith in – *e'tiqod qo'ymoq*, ixlos qo'ymoq, break faith – *ahdni buzmoq*.

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It is understood that an expression may have several meanings but may be used in different grammatical functions, and sometimes the original meaning of the units of this category may change completely according to the grammatical function. Hence, as in the translation of all abstract concepts, not only the lexical meaning but also the grammatical function of the expressions of the category of spirituality should not be overlooked, which contributes to the perfection of translation [13, 115].

The concept of *devotion*, one of the leading images of English poetics, is explained as follows:

**Loyalty** (loi'el te), n., pl. -ties. The quality of being loyal: *His extreme loyalty to the Crown*. Strong feeling of support or allegiance: *rows with in-laws are distressing because they cause divided loyalties* [8, 1042p].

According to the commentary, *devotion* is valued as an emotion or a property of human nature. The commentary also mentions the antonym disloyalty and synonyms fidelity, constancy of the word loyalty. As mentioned, a systematic approach to defining, sorting, and translating and interpreting the conceptosphere of the category of "spirituality" is appropriate [14, 136].

**Conclusion.** In the sustainable development of any language, its inclusion in the list of common languages is not only an increase in the internal development of the national grammar of the language (but also the quality of translation of works of art, science or journalism into other languages) and helps increase its prestige. After all, the global problem that worries the world community in the XXI century is the preservation and enrichment of human spirituality. The work on it will always be up to date.

It is natural that the common semantic units "spirituality" in Uzbek and "spirituality" in English have polysemantic, synonymous, homonymous or hypo-hyperonymic relations within the analyzed languages, the meaning of such units appears in the context (surrounded by other lexical units). This poses a number of problems for both language translators.

These are:

- Incomplete understanding of the ideological purpose of the author in the translation
- To allow logical and methodological ambiguity due to the fact that only one ethnic group does not have a variant in the translated language;
- Difficulty of the translator in distinguishing linguocultural realities and linguistic-spiritual concepts;
- In translating concepts that are elements of the conceptosphere of one nation into another language, mainly the need for special systematic conceptual dictionaries, etc.

The fact that the common semantic units "ma'naviyat" in Uzbek and "spirituality" in English are not alternatives within the analyzed languages or the ability to express the translation in one word is limited, sometimes the nation belongs to the language speakers alien to its properties also causes the translation to be inconsistent with the original. Naturally, the above also poses lexicographic interpretation problems in translation dictionaries.

In order to solve the problem of mutual translation and lexicographical interpretation of the common semantic units "ma'naviyat" in Uzbek and "spirituality" in English, it is necessary to do the following:

- To divide the existing semantic units of "ma'naviyat" in Uzbek and "spirituality" in English into universal (in the thinking of most languages and nations) and private (belonging to a particular language and nation);
- Divide all units, including the category of "spirituality" within both languages, into subgroups according to their positive, negative and neutral colors;
- Development of systematic dictionaries of polysemantic, synonymous, homonymous series and hypo-hyperonymic cells within the analyzed languages of the general semantic units of the word "ma'naviyat" in Uzbek and "spirituality" in English.

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## THE CONNOTATIVE MEANINGS OF NOUN AND ADJECTIVE LEXEMES IN UZBEK AND ENGLISH LANGUAGES

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### **Abstract:**

**Background.** Connotation is a semantic being that enters the semantics of language units in a usual or occasional way, expressing the emotionally-evaluative and methodologically defined attitude of the subject of speech to existence. In traditional linguistics, the interpretation of connotation is understood under the same pragmatic assessment. Although the interest of linguistic units in the connotative aspect has increased in recent years, the concept of connotation has been interpreted differently. In stylistics, for example, connotation is considered as a methodological meaning and is studied by connecting it with emotional color. In translation studies, connotation is seen as a pragmatic meaning. Semantic scholars who study meaning from a systemic point of view view connotation as an expressive dye, an emotional meaning, an emotive expression, and in psychological work as semantic associations.

**Methods.** Connotation is one of the foundations of the pragmatic function of the word. Connotation is a phenomenon that is pragmatically inextricably linked with evaluation. While the objective evaluation in words refers to the connotation in certain speech situations, the subjective evaluation always points to the connotation, i.e., the subjective evaluation is the connotation itself. Connotation as an expressively defined macro component of semantics is also embodied as a product of reflection in the process of naming an entity. The main function of connotation is the function of influence, which is directly and organically connected with the pragmatics of speech. In the article the connotative meanings of noun and adjective lexemes in Uzbek and English are analyzed comparatively.

**Results.** Noun lexemes have different connotative meanings. Connotative meanings come in many forms. In particular, semantic shifts in noun lexemes are the most productive way of expressing connotative meaning. Their connotative meaning is speech. Therefore, in cases where



*the connotative meaning is expressed, there is no limit. Adjective lexemes express different connotative meanings based on certain speech conditions, the contractual relationship between the speaker and the listener.*

**Conclusion.** *Connotative meaning is based on analogy, vowel extension, and the use of a lexeme in a figurative sense. Connotative meaning is a verbal meaning based on lexical meaning and is understood in relation to different speech situations. The context in which the connotative meaning is understood is complex. Adjective lexemes that express connotative meaning are complex in content, even if they are simple in structure. Content complexity arises on the basis of a variety of speech phenomena.*

**Keywords:** *denotation, connotation, sema, lexem, lexical-semantic analysis, denotative meaning, connotative meaning, lexical meaning, semantics, linguistics, aspect, concept, noun lexemes, adjective lexemes, method.*

**Introduction.** Connotation, as noted in the scientific literature, is an additional semantics of the connotative meaning of a language unit that is attached to the denotation and surrounds it. Connotation is a semantic being that enters the semantics of language units in a usual or occasional way, expressing the emotionally-evaluative and methodologically defined attitude of the subject of speech to existence [3, 157]. In traditional linguistics, the interpretation of connotation is understood under the same pragmatic assessment. Although the interest of linguistic units in the connotative aspect has increased in recent years, the concept of connotation has been interpreted differently. In stylistics, for example, connotation is considered as a methodological meaning and is studied by connecting it with emotional color. In translation studies, connotation is seen as a pragmatic meaning. Semantic scholars who study meaning from a systemic point of view view connotation as an expressive dye, an emotional meaning, an emotive expression, and in psychological work as semantic associations.

In the pragmatic interpretation of linguistic phenomena, the worldview of the addressee (speaker) and the addressee (listener), their analytical activity, what is known about the event or situation that is an external component of the expression of communication, what is the purpose of information, what the consideration of factors such as the context in which this information is presented has increased the focus on the study of connotative meanings. Some work has been done in this direction in Uzbek linguistics. In particular, E. Begmatov studied the characteristics of changes in the connotative meanings of Turkish lexemes (tong, yurak, qizil, kuch, to'liqin kabilar (morning, heart, red, power, wave, etc.)). It is known that according to V. von Humboldt's concept, "internal form" is an associative-figurative motive for the formation of meaning in language. Following in the footsteps of Wilhelm von Humboldt, Alexander Potebnja tried to present this concept as a psychological basis, to look at the internal form as a dynamic phenomenon. In his view, if the subjective content is removed, only the etymological content remains in the word, which is also a form, but an internal form. The inner form is the relationship of the content of thought, which shows a person how to express his personal opinion [5, 47].

A constructive distinctive type of lexical meaning is created by a combination of signs that express the established reality, its rational value, and emotionally oriented assessment. It can be considered as a combination of at least three macro components:

- 1) the denotative aspect of meaning, which reflects the objective being expressed in it. The denotation also distinguishes between descriptive and evaluative parts;
- 2) categorical-grammatical component (it is necessary for all types of lexical meanings);
- 3) an emotive-modal component that expresses the attitude of the subject of speech to what is defined by a word or expression;

By contrasting the denotative core of meaning with other components, it is expedient to distinguish between objective and subjective factors that interact in the semantics of a word. It is well known that the objective meaning of a word is a being outside of that person, whether external or internal. Denotation refers not to a concrete or abstract being, but to a general notion of it, that is, to a class of objects combined with certain features that are highlighted in the nomenclature. The

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denotation, which is an abstract essence, emerges as the content of the meaning (or signification) in our interpretation of the relation to the objective being.

**Materials and methods.** Connotation as an expressively defined macro component of semantics is embodied in the process of naming an entity as a product of reflection and as a result of relational perception. The main function of connotation is the function of influence, which is directly and continuously connected with the grammar of speech. This effect occurs in the process of conveying to the addressee how important the expressed idea is to the speaker. So, the relation of words, which are the subject of speech, to existence is an evaluation relation, and it is important to evaluate what the word is, why, and in what position. In linguistics, the evaluation approach is considered to be one of the types of modality that follows language expression. Evaluation modality is the relationship established between the level of evaluation of communicators and the reality determined.

In the denotative component of meaning, the subject of connotation differs from the subject of objective assessment in the following way: the subject of denotation performs two functions (evaluation and comprehension). Understanding is an important task. The subject of connotation, on the other hand, performs three functions. Comprehension (cannot be evaluated without understanding); pure evaluation — what is accepted in society, is directed to the world of people, emotive-classification is a task related to personal pragmatic activity.

For example, while in Uzbek language, the word “anor (pomegranate)” is a type of fruit based on a denotative relation, it performs a connotative function by expressing color based on the sign of redness on the face.

Connotation should be treated not as a simple unifying ring, but as a means of connecting objectivity and subjectivity in all senses of the word (and other units). Because in any connotative expression, a certain denominator (sema) is definitely preserved. The addressee does not ignore these signs (sema) when expressing his pragmatic goal. For example, In Uzbek language, the word “qo’zichog’im (my lamb)” in the phrase “So’zlarimga quloq sol, qo’zichog’im (Listen to my words, my lamb)” has a connotative meaning, the first semantics of which are smallness, youth, animal (child of a sheep), is used to express a positive attitude. Sema's small, youthful character is preserved, and animal sema is transformed into human sema. [7, 38]

**Results and discussions.** Noun lexemes have connotative meanings in the following ways.

Connotative meaning is more vivid in the transfer of meaning through metaphor. For example, there are noun lexemes with the names of animals and birds such as horse, donkey, sheep, dog, wolf, fox, tiger, owl, musician, eagle, falcon, swallow. In addition to their meaning, they are very widely used in a figurative sense. Typical features such as the horse's strength, the donkey's stupidity, the sheep's meekness, the dog's loyalty, the cat's dexterity, the fox's cunning, the eagle's claw strength, the falcon's eye sharpness are metaphorically transferred to other objects, resulting in connotative meaning. and the effectiveness of the text increases. Let's take an excerpt from Shakespeare's work in English: “Shall I Compare Thee to a Summer’s Day”

The phrase “a Summer's Day” refers to her impartiality and fairness to her lover. Similarly, John Don's poem “The Sun Rising” contains the following lines: “She is all states, and all princes, I.” Through these verses, the speaker emphasizes that because of their love, the nation is richer than all kings and kings.

It should be noted that the connotative meaning formed by metaphor is the expressive semantic of the lexeme. Because a lexeme has an inner meaning, a semema. The semema is further subdivided into semaphores. The content of semema can be divided into three major groups:

1. The real meaning of the name - denotative seme;
2. Semantics of expression, image, additional meaning - connotative sema;
3. Functional semaphore - functional semaphore.

Each seme is an interdependent, non-existent organ. For example, the denotative seme of the eagle lexeme includes semes that belong to the bird family, such as strong, high-flying, and strong claws. One of these semantics may be the basis for the figurative use of this word. Therefore, it is

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very productive to express connotative meaning through the transfer of meaning in the metaphorical way.

In the method of metonymy, it is observed that noun lexemes produce connotative meanings. Metonymy occurs due to the ellipsis of words belonging to the noun family [8, 28].

For example: In Uzbek language:

Menga Pushkin bir jahonu  
Menga Bayron bir jahon.  
Lek Navoiydek bobom bor,  
Ko'ksim osmon, o'zbegim. (E. Vohidov)

In the above lines are not about the personality of Pushkin, Byron, Navoi, but about the greatness of their works, which can be explained by the phenomenon of metonymy.

In Shakespeare's work "Julius Caesar", Mark Antony used the metonymy in this example: "Friends, Romans, countrymen, lend me your ears." The word "ear" in this sentence is used to refer to the people listening to him.

In the transition of meaning based on metonymy, the text becomes simpler in form and more complex in content. The semantic complexity of a text can be explained by the complexity that arises from the expressive meanings of the words within that text.

In the synecdoche method of meaning transfer, the whole is called a part, and a specific connotative meaning is formed in a particular text. For example, In Uzbek language, in the phrase "Shu bitta tuyog'idan ham ajraldi. (He lost one of his hooves)" (A. Qahhor), the word "hoof" means a bull in the synecdoche style. As a result, the text became more effective and connotative.

The connotative meaning of noun lexemes can also be explained by the phenomena of synonymy, homonymy and antonymy. For example, the Uzbek lexeme of the face with words such as bet, aft, bashara, turq, oraz, ruxsor, chehra is semantically identical and creates meaning in the language. These words differ from the human body in that they mean the front of the head. The semantic meaning of the word "face" is unstable and varies depending on the text. The rest of the paradigm is positive and negative. In the text in which they participate, the connotative meaning is determined by a positive or negative attitude. For example,

Xazon yaprog'i yanglig' gul yuzung hajrida sarg'aydim,  
Ko'rib rahm aylag'il, ey lolaruh, bu chehrai zardim. (Bobur)

In these verses, lexemes such as yuz, ruxsor, chehra as well as nouns, as well as positive connotative meanings are expressed. Therefore, in the synonymous paradigm, the basis for the interconnection of lexemes is not the name semantics, but the semantic expression. Using the other instead of the other creates methodological ambiguity. Hence, the connotation of noun lexemes in expressive semantics determines their methodological use. The treasury of connotative semantics in the semantic structure of lexemes can determine both the word with which they are associated and the effectiveness of the text. So, noun lexemes have different connotative meanings. Connotative meanings come in many forms. In particular, semantic shifts in noun lexemes are the most productive way of expressing connotative meaning. Their connotative meaning is speech. Therefore, in cases where the connotative meaning is expressed, there is no limit.

Connotation is one of the foundations of the pragmatic function of the word. Connotation is a phenomenon that is pragmatically inextricably linked with evaluation. While the objective evaluation in words refers to the connotation in certain speech situations, the subjective evaluation always points to the connotation, i.e., the subjective evaluation is the connotation itself. Connotation as an expressively defined macro component of semantics is also embodied as a product of reflection in the process of naming an entity. The main function of connotation is the function of influence, which is directly and organically connected with the pragmatics of speech. Accordingly, an evaluative feature of the mind is taken into account as an important factor in the study of the connotative aspect of the semantics of nominative units, and this effect arises by conveying to the addressee how important the expressed idea is to the speaker [2, 39].

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Adjective lexemes express connotative meaning based on specific speech conditions, the contractual relationship between the speaker and the listener. Connotative meaning is expressed through analogy, comparison, lengthening, and the use of the word shot in a figurative sense.

In adjective lexemes, the sign of the subject is graded in certain semes.

For example, the semantics of Uzbek lexemes such as “, tuzuk, durust, yaxshi, ajoyib, zo’r (good, correct, good, wonderful, excellent)” have a generalizing meaning, such as sign, stable sign, qualitative sign, rating, overall rating, positivity. These generalizing meanings can be semaphores that differ in different speech forms in the text. The positive semaphore in a good word is contrasted with the negative semaphore in a bad word and becomes a differentiating semaphore.

In adjective lexemes, connotative semantics are understood differently in different speech situations. Therefore, we consider the expression of connotations in the following groups of meanings.

1. Connotation in color semantic adjective lexemes.
2. Connotation in form-volume semantic adjective lexemes.
3. Connotation in taste-complete adjective lexemes.
4. Connotation in lexemes of semantic adjective.

The yellow semantic adjective lexeme has both a noun semantics and an expression semantics. Yellow has a positive and a negative connotation that can occur in certain speech situations. Therefore, the connotative meaning of this word should be checked in relation to the text. For example, In Uzbek language in the phrase “Bu — sariq iblisning ishi. (This is the work of the yellow devil)” (E. Vahidov), the yellow lexeme has a negative connotation. The meaning of the word "devil" is also influenced by the negative meaning. In the phrase “Uzum emas, sariq oltin. (Yellow gold, not grapes)” (A. Mukhtor) the meaning of the name of the lexeme of gold influenced the emergence of the semantics of positivity through the meaning of analogy. From the above, it is clear that the yellow lexeme, in addition to expressing color, can have different connotative meanings depending on the main meaning. Having such colorful semaphores is related to the speech situation, the contractual relationship. “Sariq gul (yellow flower)”, “sariq kasallik” “yellow disease” have a negative connotation in the compound relationship, yellow flower - a symbol of separation, yellow - disease.

Form-volume semantic adjective lexemes also have an expressive meaning in addition to the nominative meaning, which is understood in a figurative, pragmatic way in relation to the text. Form-volume semantic adjective lexemes, connotative meanings are formed under the influence of various linguistic phenomena and extralinguistic phenomena. While form-volume semantic adjective lexemes are present in the text as an element of explicit proposition with a noun meaning, in the background they are present with an expressive meaning. That is, it participates as an element of hidden proposition in the connotative sense, complicating the content of the text in which it participates. Content complexity occurs pragmatically. Therefore, in some scientific works, the connotative meaning can be called the pragmatic meaning.

Men qo’limdan kelgancha yordam berayin,

O’z yurtimda kichkina odam emasman.

(E.Vohidov)

In this sentence the word “kichkina (small)” was involved as form-volume semantic adjective lexeme. In addition to the meaning of form and size, the small lexeme in this text also means "official", "rich", "popular", "prestige". The meaning of the same expression is connotative and is understood in common with the text. In a lexeme “kichkina (small)”, different elements are used to indicate the excess of the sign.

The semantic adjective lexemes also have different verbal meanings along with the meaning of the noun. For example, “Achchiq hayot uning bag’rini tilkaladi. (A bitter life breaks his heart.)” (A.Mukhtor) is accompanied by lexeme “achchiq (bitter), which is a sign of the lexeme of life. This lexeme is actually related to objects that are known by language and taste, and refers to their taste. But metaphorical connections can also be made based on similarities. Spicy foods have a negative effect on a person. This positive or negative feature is a sign of the word to which it is associated. That is why in Uzbek language life, destiny, truth are so connected. In fact, the taste of the lexeme



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of life is not felt by the tongue. It affects people in other ways. People who live in it face various obstacles and difficulties. The same obstacles and difficulties are expressed figuratively through the bitter lexeme. This means that the semantics of the bitter lexeme contain semantics such as obstacle, difficulty, and suffering, which occur in connection with the text. In such a speech situation, expressing connotative meaning increases the effectiveness of the text.

In Uzbek language “bemaza odam”, “mazali gap”, “shirin so’z”, “shirin yolg’on”, “shirin orzu”, “nordon so’z”, “achchiq haqiqat”, “achchiq so’z”, “achchiq qismat” (“silent man”, “sweet talk”, “sweet word”, “sweet lie”, “sweet dream”, “sour word”, “bitter truth”, “bitter word”, “bitter fate”) in such combinations lexemes of taste meaning adjectives are used in a figurative sense and refer to connotation. Sometimes the connotation can increase. It has a strong pronunciation of unstressed syllables in semantic lexemes. For example, “achchiq gap, shirin bola, sho’r peshona (bitter word, a sweet child, a salty forehead)”.

Examples of connotations in English include adjectives:

Analyzing the words neat, tidy, spick and span, neat means order, cleanliness, simplicity. In the neat person combination, adjective expresses a pure, neat meaning in relation to the characteristics of the person related to his appearance. For example, it refers to a person's orderliness in terms of hairstyle, dress, and so on. (neat suggests cleanliness, simplicity and a certain orderliness or precision which sometimes becomes the chief implication of the word. In neat person the adjective describes the personal appearance: dress, hairdo.) Example: She has a very neat figure.

The word tidy is equally neat and tidy. In the phrase tidy person, cleanliness, neatness, orderliness refers not to a person's appearance, but to his habits, putting everything in its place, orderliness to the things around him, places, in short, orderliness to his habits. (In tidy person the adjective refers to the person in the habit of putting things in their proper places and of keeping everything around him clean and orderly. Tidy implies habitual neatness).

We liked his tidy habits. He always kept his room tidy. All the things in the room were in their proper places.

Spick and span also mean clean, orderly, neat. The term is used to emphasize the cleanliness and orderliness of things that are fresh or new. (Spick-and-span stresses the brightness and freshness of which is new (or made to look like new))

Her mother keeps her spick-and-span every moment of the day.

The kitchen was spick-and-span.

To analyze another example from the literature, let's take the following excerpt from Sarah Teasdale's poem “Wild asters”.

In the spring, I asked the daisies  
If his words were true,  
And the clever, clear-eyed daisies  
Always knew.  
Now the fields are brown and barren,  
Bitter autumn blows  
And of all the stupid asters  
Not one knows

The "spring" and "daisies" used in the above passage are symbols of youth. The phrase "brown and barren" expresses the meaning of the transition from youth to old age. Bitter autumn is a symbol of death. As an example of English connotation, we analyze the following words: dim, obscure, vague. All of these words are used in the sense of darkness, blur, blur, dimness, but their scope is different.

The word dim (dim, no light, noani) is used to refer to the degree of darkness, i.e. the phenomenon of darkness that is not clearly visible to various objects.

Dim expresses a degree of darkness, it suggests just so much darkness that the things before one cannot be seen clearly. The term obscure is often used figuratively in literary translation.

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Obscure is now more often used in its figurative sense (denoting something the true meaning of which is not understandable) than in its literal sense. The strange object looked obscure through the deep water.

The league lexeme Vague (vague, obscure, incomprehensible) expresses the idea of the blurred appearance of things that do not have a clear, obvious form. Vague in its physical application denotes smth. Which is lacking in distinct outlines. The vague shape of a building or a tree in the distance.

**Conclusion.** In conclusion, adjective lexemes express different connotative meanings based on certain speech conditions, the contractual relationship between the speaker and the listener. Connotative meaning is based on analogy, vowel extension, and the use of a lexeme in a figurative sense. Connotative meaning is a verbal meaning based on lexical meaning and is understood in relation to different speech situations. The context in which the connotative meaning is understood is complex. adjective e lexemes that express connotative meaning are complex in content, even if they are simple in structure. Content complexity arises on the basis of a variety of speech phenomena.

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## POLYSEMANTICS AND FILTER IN SEMANTIC TAGGING SYSTEM

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**Abstract:**

**Background.** Semantic markup is an issue that has been thoroughly studied by experts. If the first generation of language corpora was a collection of electronic texts, then a tool with a query-responsive interface was later formed into literal corporations with linguistic and extralinguistic markings. Linguistically marked corpuses were initially only morphological, then morpho-syntactic, and in recent years the perfect form of linguistic marking - the corpus with morphological, syntactic and semantic markings - has undergone a stage of development. The introduction of semantic markup into the case was initially based on theory, while semantic marking problems were explored. Yu.D. Apresyan, I.M. Boguslavskiy, B.L. Iomdin, E.V. Biryaltsev, A.M. Elizarov, N.G. Jiltsov, V.V. Ivanov, O.A. Nevzorova, V.D. Solovev, I.S. Kononenko, E.A. Sidorova, The research of E.I. Yakovchuk, E.V. Rakhilina, G.I. Kustova, O.N. Lyshevskaya, T.I. Reznikova, O.Yu. Shemanaeva, A.A. Kretoy can be included in such works.

**Methods.** *The article describes in detail the necessary tools for corpus semantic tagging, additional software tools, a filter that can distinguish poly semantics and homonymy. Also, in the process of semantic tagging are shown ways to develop specific principles of morphological and lexical homonymy, universal vocabulary, words that do not exist in dictionaries, fragmentation, letter-symbolic constructions. The methods of classification, description, comparison, modeling were used to cover the topic of the article.*

**Results.** *We did not come across any work on the principles of semantic marking of Uzbek language corpus. Lexical-semantic comment system in the corpus interface; there is a system of basic semantic categories used by the user that forms the basis of the search. These categories are the most important element of the corpus because the survey is done on that basis. The corpus's response to a user's request is linked by these characters. The Uzbek semantic markup can be used to create a set of tags and a corpus semantic search interface.*

**Conclusion.** *In conclusion, it is crystal-clear that they are based on the features of the Russian language, but we have concluded that on the basis of this experience it is possible to create a system of semantic tags specific to the Uzbek language.*

**Keywords:** *corpus linguistics, tagging, markup, semantic tag, national corpus, algorithm, taxonomy, dictionary, modeling, classification, nominative units, derivational characteristics, morphological tag, syntactic tag, semantic filter, universal vocabulary.*

**Introduction.** Semantic tag - a set of comments, a special meaning, indicating that a word or phrase in the language corpus belongs to a particular semantic category or smaller semantic group (LSG, semantic field and gang). The semantic tags of the corpus include the specifics of the meaning of the word (s), the formation of a set of explanations related to the homonymy, synonymy of the word, categorization of the word, its thematic group, LSG, semantic field, derivational characteristics.

In semantic tagging, as in other markings, codes consisting of letters, numbers, or numbers only are used, even if they are not a single standard form. The first letter or number represents the general semantic meaning, and the next character represents a small semantic group that further specifies the meaning of the word. A semantic tag combines not only words but also many compounds into semantic groups, in which case compounds that express the same meaning in different combinations are encoded by a single character. Information indicating the number of words in an idiomatic unit (phrase) is also included in the tag. The semantic tag tackles problems such as the specialization of the meaning of the word in the corpus, homonymy, synonymy, division into semantic groups.

M.Y. Zagorulko, I.S. Kononenko, Y.A. Sodorova's article "System of semantic markup of the body of text in the boundary of the subject area" deals with the principles of semantic marking, the architecture of semantic marking of the text, the use of the marked body, filling in the dictionary of terms, analysis of semantic-syntactic hypotheses.

Y.D. Apresyan, I.M. Boguslavskiy, B.L. Iomdin's article "Syntactically and semantically annotated corpus of the Russian language: modern state and perspectives" provides a comparative analysis of existing semantically marked corpuscles, showing commonalities and differences.

I.S. Kononenko, Y.A. Sidorova's article "System of semantic markup of the body of text as an instrument of interpretation of expert knowledge (on the material of text by catalysis)" reveals the ways and means of extracting information from semantically marked text, the possibility of the interface.

Y.V. Biryalsev, A.M. Yelizarov, N.G. Jilsov, V.V. Ivanov, O.A. Nevzorova, V.D. Solovyov's article "Model of semantic search in the collection of mathematical documents on the basis of ontology" describes the models of semantic collection, the advantages of modeling based on ontology.

**Materials and methods.** A great context is needed to distinguish poly semantics: the speaker and the listener do not perceive such poly semantics in speech; there is no need to emphasize the meaning. Next task is to "teach" artificial intelligence to "understand" such situations, at least to

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create an algorithm for detecting structures with a high frequency of use. In fact, this is also the main function of semantic markup. If such a function is not enabled, the corpus will be no different from a conventional dictionary in electronic form. The corpus markup usually works by defining poly semantics based on how the unit is attached to the word “neighbor”. To create such an algorithm, a set of rules (all typical and rare cases) must be included in the linguistic supply database by the linguist. The following is an example of an ambiguity filtering algorithm. Defining a unit rank in a markup system differs depending on the word's ability to combine with an object / person name: light quality means "not heavy" when combined with an object name. Subsequent discharges of this unit are limited to taxonomies of non-subjects. One of its filters will look like this:

Word	Context	The ultimate meaning
light	+ common noun	Sem. = discharge “character-feature” taxonomic class: physical feature: weight

The word naked (yalang’och) has two meanings. Compare:

Yalang’och 1 - yalang’och kishi (naked person)

Yalang’och 2 – yalang’och daraxt (naked tree)

Each meaning of unity is limited to the association of the subject with the taxonomic class.

The semantic markup can take the following forms:

Word	Context	The ultimate meaning
Yalang’och (naked)	+ personal noun	Sem. = discharge “character- feature” taxonomic class: physical state
Yalang’och (naked)	+ place noun	Sem. = discharge “character- feature” taxonomic class: appearance
Yalang’och (naked)	+ common noun	Sem. = discharge "character- feature " taxonomic class: physical feature

We analyze the word cold (sovuq) to prove our point. This unit has meanings such as cold wind (low temperature), cold color (invisible color), cold gaze (human psychological state). Semantic valence can be observed in the following contexts:

Word	Context	The ultimate meaning
Cold	+ natural phenomena + time	Sem. = discharge “character-feature” taxonomic class: physical feature: temperature
Cold	+ color	Sem. = discharge “character-feature” taxonomic class: physical feature: color
Cold	+ mental sphere + mental sphere + human feature + human action and behavior	Sem. = discharge "character-feature" taxonomic class: human characteristic

As mentioned above, the article of T.I. Reznikova, M.V. Kopotev named “Linguistically Annotated Russian Corpora (Review of Publicly Available Resources)” is devoted to the analysis of the linguistic tagging of the HANKO corpus, their possibilities and peculiarities. It is known that the level of markup of each corpus is different, as well as the level of semantic markup. Corpus is mainly morphological, if more perfectly developed, it will have a morphological, syntactic tag. Not all existing corpus have morphological, syntactic, and semantic markups. T.I. Reznikova, M.V. Kopotev fully analyze the linguistic markup of the listed corpora. Below we examine the information / analysis of the semantic markup of these corpora.

1. The Tübingen corpus has no semantic information.



2. The corpus of the newspaper has semantic tagging elements.

Firstly, some words in the corpus texts are semantically annotated: words denoting person and animal are marked, and 60 semantic groups are separated. Another 10 semantic groups were distinguished, which included speech verbs, action verbs, and adjectives.

Secondly, the lexical-semantic relationship between corpus units - synonymy is marked. The user can see the members of a particular synonymous series by context.

3. The semantic markup of HANKO was developed by a group led by A. Mustayoki; a list of semantic groups has been developed; the semantic markup is loaded into the base of the case. This semantic markup is based on morphological and syntactic tagging.

4. The semantic markup of NCRL is done automatically: one / several semantic tags are attached to each lemma and word combination; there is a semantic sign for words belonging to all categories, not limited to the scope of the category. However, it should be noted that a single lemma remains belonging to several semantic groups. All words are included in the semantic dictionary with their own semantic sign; the dictionary automatically responds based on the corpus query. Lexical homonymy is reflected in a single lemma: homonyms (as in the dictionary of homonyms) are not interpreted in a separate lemma.

In the NCRL system of semantic tags, each tag consists of 3 to 7 comments. These tags have their own name and function, depending on the position of the unit as a whole, the semantic field, the lexical-semantic group and the gang, the center, the circle. A.A. Kretov divides tags into constants, operator-classifiers. Let's study the system of semantic markup tags on the basis of an example: Sp t: constr building and structure (house, attic, bridge). In this system of tags, Sp is a constant and t: constr is a classifier.

Numerous studies have been conducted on the structure, characteristics, significance, linguistic corpus and capabilities of the Russian language national corpus. The study of the experience of the Russian National Corpus is based on practical work with it, the study of research. In such studies, the semantic corpus of the corpus is described in detail, showing the advantages and disadvantages. The above-mentioned studies are important in that they provide an overview of the semantic layout of the Russian National Corpus, the Chuvash Corpus, the Kalmyk National Corpus, and the Bashkir Corpus.

**Results and discussions.** In the world experience, three types of semantic markup implementation are distinguished. Semantic markup includes the following tasks:

1) Defining the meanings of a polysemous word. In doing so, the expert relies on a dictionary in which all the meanings of polysemous words are highlighted;

2) attach a tag about the lexeme's affiliation to the semantic group. It relies on generally accepted classification principles;

3) reflect the lexical-semantic relationship between words in the text. In this case, a comment is attached to each lemma, which allows to express the lexical-semantic relationship.

The authors of the article point out that there is no generally accepted semantic classification for corpus tagging as the most basic problem in creating a tagging program: tagging, markup. The Russian morphological analyzer is perfectly designed and can be used equally for all corpora. This analyzer is based on a single source - A. Azaliznyak's grammatical dictionary. It can be said that there is no single such perfectly developed theoretical basis on which syntactic and semantic markup can be based. Just as there are different approaches to interpreting the laws of syntax, there are also different views on the classification of semantic fields and groups. This suggests that it is not possible to develop a corpus markup perfectly, as there are still unresolved problems in linguistics. Hence, a set of tags, a single perfect classification for the development of a tagging linguistic supply - a theoretical basis is needed.

Creating tools for automatic processing of language resources is a very labor-intensive process. Therefore, their automation is greatly facilitated by the fact that the creation of the initial database, and its completion is carried out using annotated (marked) cases. For many languages of the world, semantically framed corpuses have already been created that can serve as the basic support of such tools (e.g., automatic translation software, morphs analysis software). Scientists

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note that the introduction of the automation process will help to overcome the obstacles that may arise in the creation of many linguistic resources in the future. It is necessary to emphasize the importance of terminological improvement of special dictionaries and the creation of semantic-syntactic models for extracting the necessary information from the text.

The first line is sufficiently researched, but the compound terms are technologically interpreted. In the second direction, the main ideas are given; principles have been developed, proposals have been put forward.

According to M.Y. Zagorulko, in the process of replenishing the lexical base of the corpus, special attention should be paid to the following:

1. Morphological and lexical homonymy. If the corpus is not morphologically and syntactically marked, all homonyms in the lexical base must be filled with a semantic tag, each of the homonyms must be marked. In this case, each of the homo forms is marked separately, as in the dictionary of homonyms. Only in the case of homonymy, how does the computer "understand" my homonymy?

2. Universal vocabulary, which is a part of compound words (compound terms). Such units are tagged separately as a word in a common word or term: the place of the unit in the language is determined.

3. A word that does not exist in dictionaries. Any text fragment can contain a word that is not present in the dictionary (newly entered or not mastered). What should be the basis for tagging such a unit? The description of its semantic features is not reflected in the dictionary. Such a unit should be specifically studied by the author (e.g., belonging to a group of words, morphological features, etc.) and included in the corpus dictionary database with a comment.

4. Piece fragment. Such a section is treated as a syntactic group, provided with a set of tags based on a similar syntactic template.

5. Literary-symbolic construction. Such units are not a dictionary element, but a term of a particular subject area; enters a set of words and enters into a syntactic and semantic relationship. It is therefore advisable that they are also interpreted with special tags.

V.V. Kukanova answers to the question: "The description of language can be approached from two sides: form to content and from content to form" with the words of S. Gindin in her article "Why do we need semantic markup?" The first approach is to describe as accurately and completely as possible all the existing meanings of a particular language unit, the context in which it is used. The second approach, on the other hand, aims to bring together all the forms that can express the same content into one point: it brings together a set of meanings. Both approaches are equally important for linguistics and language teaching. In addition, grammar and vocabulary require both different approaches as the user / reader learns the native language / foreign language. If an unfamiliar word or construction occurs, a dictionary / grammar is used; if a person has to write or speak about something, then he looks for a word / expression: he knows what he means, he feels it, but he cannot find the right word / grammatical form". Indeed, semantic markup is crucial for the study of language lexicon: the researcher / user / reader's ability to combine words opens up a wide range of ways to observe syntactic construction. For example, there are some adjectives that are only associated with certain subjects. Creating such queries in the interface indicates the valence of the word through an array of examples.

Experts distinguish two types of semantic annotation: facet and tree method. Typically, both methods are used simultaneously in corpus semantic markup. A word can express more than one meaning, so classification by the tree method does not always give the correct result, the facet method is convenient in describing polysemous words. For example, the word *satan* has the following meanings depending on the context:

ШАЙТОН I [Satan, devil] 1 religion An evil spirit or chief of evil spirits who leads people astray from the path of religion, leading them to sin, crime, depravity; the devil. *Эй улуг шох, бу йўлдан қайт, шайтон васвасасига учма, кейин пушаймон бўлиб юрма* "Олтин бешик"(Golden cradle). *Бойни ҳам шайтон йўлдан урган.* К. Yashin, "Ҳамза"(Khamza). *Ибодат қилмаслик умуман гуноҳ эмас, лекин ибодат қилмаган киши, шайтоннинг гапига кириб қилмагани учун,*

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гуноҳ ҳисобланади. А. Kakhkhor, “Қабрдан товуш”(The sound from the grave). – Оббо, қизиталоқ. Шайтоннинг домласи экан-а! Закунчиларнинг кўпи шунақа бўлади, – Said Tantiboyvachcha, pulling out a cigarette. Oybek, “Танланган асарлар”(Selected works).

2 portable cunning, chasing man; deceptive. Анави магазинчи бор-ку. Ўлгудек шайтон. R. Fayziy, “Чўлга баҳор келди”(Spring came to the desert).

3 portable funny, playful. Қиз бола шайтон бўлади-да, тавба, бўй-бастаи чўзилиб, ростдан ҳам, суқсурдек қиз бўлибди. Sh. Toshmatov, “Эрк қуши”(The bird of freedom). – Ҳа, шайтон қиз, – said Urinboy, – шу ерда ҳам қўймайсан-а? Ойдин, Келин ўғил тугибди. Бизнинг Авазга ўхшаган битта шайтонроғи “Йигирма олтинчиси отилмасин!” he shouts. S. Siyoev, “Ёруғлик”(Light). Ноумид – шайтон. (It is a phrase that always emphasizes and encourages people to live with hope, good intentions, not to despair). Дийдор кўришамиз, ноумид – шайтон! I. Rakhim, “Чин муҳаббат”(The true love). – Қўйинг, ноумид – шайтон, – Oyshabonu comforted her husband. H. Gulom, “Машғал”(Torch). Шайтон арава – a bicycle that is obsolete in colloquial language. Йиртиқ-ямоқ кийим билан ўсган ўғиллари шайтон аравада ўтиб, атроф-маҳалла болаларининг кўзларини ўйнатди. Oybek, “Танланган асарлар”(Selected works). Шайтон йигиси – fake crying. Озгина “шайтон йигиси” қилмагунингча, иш ўнганмайди. A. Kodiriy, “Улоқда”(In the kid). У буни(He did that) “узатиладиган қизларнинг шайтон йигиси” деб тушунди(he realized). Oybek, “Танланган асарлар”(Selected works). Шайтонга ҳай бермоқ –to restrain oneself from any action, to suppress oneself. [Khayitjon]. Айбмас, хўп андиша қилгин, шайтонга ҳай бергин, бу кунлар ҳам ўтар. “Ҳамза”(Khamza). “Паранжи сирлари”(Paranji secrets). Бир тўполон чиқазиб, обрўсини уч пул қилай дедим-у, яна шайтонга ҳай бердим. “Муштум”(Mushtum). Satanic character is strong (or powerful); Excitement ("satanicity") is fast and resilient; so characteristic. Яна ким билсин, бу қизларни! Уларнинг шайтони зўр бўлади, дейишади. I. Rakhim, “Чин муҳаббат”(True love). Шайтони кўзимок «Шайтони» кўзғамок, жини тутмок(To provoke the devil To provoke the "devil", to demonize). [Kholida] Қўл чўзса етгудай жойда бекиниб ётган акаси билан Мунавварни кўрмади. Мунавварнинг шайтони кўзиб: Этагидан торм! – said to Yuldash. S. Anorboev, “Мехр”(Kind-heartedness).

It is obvious that in the explanatory dictionary of the Uzbek language the word satan has three meanings, and the third - in the figurative sense there are compound (free and stable) units. Suppose that the differentiation of polysemous words is done automatically using a filter, but how does the computer “understand” the compound units and “answer” the query? Several solutions of semantic tagging of such units can be proposed. In other words, it is necessary to develop a separate linguistic supply for stable horses in the sense of composition, well-known and related subjects.

If a lexical unit has multiple meanings depending on the context, it is included in the desired group according to its use in the contexts; those tags also belong to the same set and are separated from other tags by semicolons. The first comment is the main, and the comment after the semicolon is the meaning in the context. Marking is done in both word order and alphabetically. The first approach is used to illuminate the lexical-grammatical feature of the units - to indicate to which category they belong.

Text marking in the National Corpus of Russian language, Corpus semantic dictionary program and Corpus semantic dictionary are carried out by means of markup program created by A.E. Polyakov. There is also a system of lexical-semantic comments in the Corpus interface; there is a system of basic semantic categories used by the user that forms the basis of the search. This set of characters can be used to create a set of Uzbek semantic markup tags and a corpus semantic search interface. True, they are based on the features of the Russian language, but on the basis of this experience it is possible to create a system of semantic tags specific to the Uzbek language. In all cases, the set of semantic tags is written in a generally accepted form - in English.

The semantic markup system consists of discharge, lexical-semantic characteristics and derivational description. Lexical-semantic tags are grouped by taxonomy, mereology, topology, causation, evaluation fields. However, in order to implement semantic markup in the corpus, it will need a base on which to base it; these databases will be available in the form of various linguistic

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supplies, dictionaries, specially designed systems. The semantic markup system includes several explanations related to word formation, such as morpho-semantic word formation features, which category the construction base belongs to, lexical-semantic (taxonomic) type of word formation, morphological type of word formation.

**Conclusion.** Thus, the necessary tools for the semantic markup of the corpus are a dictionary (1), which reflects the lexicon of a particular language, a semantic dictionary that can fully explain the lexicon of the language (2), a linguistic model for the implementation of semantic tagging - a set of rules (3), semantic tagging system (4), additional software tool: filter (5), etc., which can distinguish poly semantics and homonymy. Morphological and lexical homonymy in the process of semantic tagging; universal vocabulary, which is a part of compound words (compound terms); a word that does not exist in dictionaries; fragment; it is necessary to develop specific principles of marking of literal-symbolic constructions, as these units have a separate character in each language.

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# NATIONAL-SPECIFIC AND UNIVERSAL MEANS OF EXPRESSING THE CONCEPTS "WINTER" AND "SUMMER" IN THE RUSSIAN AND UZBEK LANGUAGE PICTURES OF THE WORLD

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## Abstract:

**Background.** In this article, Russian will be the source language, and Uzbek will be the language of comparison. Because, despite the structural differences between the Russian and Uzbek languages, our countries have a historical experience of social, cultural, and of course, linguistic interaction.



**Methods.** *Given that the language projections of the collective unconscious, in this case the conceptual opposition "winter-summer", do not have blood and racial inheritance, but belong to humanity as a whole, we can conclude that the deep or basic cognitive layers of the concepts of winter and summer in both the Russian and Uzbek languages contain a common, integral and identical basis for all mankind.*

**Results.** *Thus, we can assume that when leaving for Russia and experiencing its climatic conditions, the Uzbek people acquire other, different from the usual, psychotypes of winter and summer (spring and autumn). Russian- Russian, Russian-Uzbek) understanding of the concepts that make up the concept sphere of the seasons, which are more clearly manifested in the cognitive features of weather conditions and anomalies and seasonal clothing.*

**Discussions.** *Thus, in each concept that makes up the concept sphere "Seasons" in General, and in the concepts "winter" and "Summer" in particular, it is possible to distinguish basic and national-specific content.*

**Conclusion.** *The uniqueness of the concepts winter and summer in the artistic (poetic) worldview of the Russian language space and the Uzbek language space lies in the development of a number of individual author's verbal images of the seasons, which, with the availability of universal secondary education, both in Russia and in Uzbekistan, plays an important role in expanding the composition of additional cognitive features of concepts.*

**Key word:** *comparative linguistics, concept, concept sphere, cognitive features, bilingualism, bilingual elements, psycho images, hybridization, lingua space.*

**Introduction.** In modern comparative linguistics, special attention is paid to the study of concepts, which makes it possible, using the accumulated data, to structure concepts and compare them, exploring in their content universal (global) and national-specific characteristics using techniques and methods of comparative linguistics. Even L.V. Shcherba attached great importance to the comparative study of languages for a better understanding of their own [13, p. 101].

The use of comparative linguistics methods, i.e. the components of the concept sphere seasons (concepts winter, summer, spring and autumn) on the material of different structural languages- Russian and Uzbek, allows us to identify and detect similarities and differences in the content of concepts. Since in General, within the framework of comparative linguistics, common and different things are found in the set and number of units that make up a particular subsystem, the core and periphery of the subsystems of the compared languages are identified. In this approach, two or more languages are compared simultaneously, and both similarities and differences are equally important [11, p. 13-15; 12, p. 128]

So, among the universal (global) characteristics of the concepts winter and summer of the concept sphere "seasons" are the most ancient (archaic) cognitive layers in the meaning of concepts, which are based on the system of observations of ancient people and their behavioral reactions to natural and climatic conditions. For example, the definition of "the coldest time of the year" or "the period of the year following autumn and preceding spring" can be applied to the dictionary definition of winter in both Russian and Uzbek: see for example, "the coldest time of the year following autumn" [9, p. 206] and "Yilning kuzdan kekin keladigan sovuq fasli (the coldest time of the year following autumn)" [16, p.253]. And such characteristic weather phenomena associated with winter in the territory of the Eurasian space as cold, snow, snowfall, frost, shortened daylight hours, and their accompanying meanings that allow the creation of metaphors with the word winter (such as: hunger, freezing, death, darkness, evil, old age) are equally present, and/or can be metaphorically (or contextually) present in both the Russian and Uzbek concepts of "Winter".

The dictionary definitions of summer in the Russian and Uzbek explanatory dictionaries are also almost identical: "The hottest time of the year following spring" [9, p. 285] and "Yilning Bahor Bilan Kuz orasidagi eng Issyk fasli (The hottest season staying between spring and autumn)" [16, p.253]. Both definitions emphasize the characteristic weather feature – "the hottest time of the year", and in the concept's meanings in both Russian and Uzbek, we find such General meanings as heat, rest and vacation.

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**Methods.** Note that the real, pragmatic meanings of the concepts of winter and summer, related to the state of nature, weather, and temperature, belong to the deep cognitive layers of concepts, since they reflect the experience of "Homo sapiens", which goes back to archetypal, ancient concepts based on the experience of knowing the surrounding space and reality and surviving in them. Ancient people had to be very observant to survive, so they noticed cyclical changes in nature very early. They recorded their observations and knowledge in astral drawings, which reflected rather complex patterns of behavior of the moon and the Sun [8, p.47]. Such observations were of a practical nature and were related to the collective economic activity of a person. These kinds of observations and representations are correlated with the basic codes of culture, they fix ideas about the universe. The basic codes of culture can be traced in the basic oppositions, which include the oppositions "top - bottom", "far - near", "good - bad", "friend - foe", and some others [4, p. 375]. These include the winter-summer pair, whose opposition is reflected in folklore: Proverbs, sayings and riddles, in which the attitude of winter is bad, comparable to the threat of life-cold, hunger, death, danger, etc.; the attitude of summer is good, solidity, gifts of nature, and a favorable period for hard exhausting work to prepare for survival in winter. Thus, these two seasons turn into a conceptual opposition "winter-summer". For example, in Russian: Summer works for winter, and winter for summer, what is born in summer will be useful in winter; if you don't collect it in Summer, you won't find it in winter; Will be winter — and summer; Prepare sleighs in summer, and cart in winter; Summer will lie, in the winter with the wallet will run; in the Summer he goes out in winter design; Summer sweat and winter can't get warm. In the Uzbek language: Es Emini ez La - About winter care in the summer; Ez Amini ISDA, is Amini – drive take Care of summer in winter, winter in summer; Riding Aselsan, ISDA hiilson Summer all lay in winter will pick up everything.

Thus, both in Russian and in Uzbek, despite the linguistic design, i.e. structural differences between the Slavic and Turkic languages, there is a similarity in the display of the "winter-summer" concepts in the language of opposition, thus reflecting the similarity of the cognitive processes of ancient people, that is, the similarity of the worldview and worldview of our ancestors of fragments of the surrounding reality (the collective unconscious, according to the term proposed by K. Jung). In the language system, such conceptual oppositions are presented as isolated antonymic pairs that are not connected by polysemy or synonymy relations with other words, expressed by unambiguous words that are opposed to each other. Russian Russian and Uzbek languages have an antonymic pair winter (the coldest time of the year) and summer (the warmest time of the year) [1, p.360; 10, p. 305], and a similar pair in Russian and Uzbek languages shows the maximum similarity, both in semantics and structure [7, p. 17]. Also, in Russian and Uzbek, in terms of temporal settings, the concept of "Winter" and the concept of "Summer" reflect a linear concept of time, that is, winter and summer are opposed to each other, but do not follow each other; their repetition is cyclical according to the course of the four seasons.

The further development of humanity, the change of historical, social and cultural realities worked to introduce additional layers-meanings and meanings in the concepts of winter and summer in General and in particular: For example, the celebration of the New year on December 31 on January 1, and related realities and holiday traditions. Since this tradition, compared to the territory of Russia, appeared in Central Asia relatively recently, at the beginning of the XX century, the connection of this phenomenon with the concept of winter in the Russian language is historically "older", by more than 200 years, than in the Uzbek language, since in Russia this holiday has been celebrated since 1700, according to the decree of Peter I on the reform of the calendar. Before Peter I, the new year came in early September, and before the decree of 1492 of Tsar Ivan III-in March, that is, according to the calendar rhythms of the solar calendar, preserved from the pre-Christian, pagan era. Note that the ancient Russian tradition of counting the new year in March according to the solar calendar coincides with the tradition of celebrating Navruz in March among the Iranian and Turkic peoples, also according to the astronomical solar calendar. However, if after the historic government reforms in linguistic and cultural space of the Russian language New year celebration "anchored" to the date 31 December at 1 January in the

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Central Asian region, linguistic and cultural space of the Turkic languages in General, and the Uzbek language, in particular, the beginning of XX century there existed the tradition of starting the new year on the lunar calendar (the Muslim calendar, a "floating" date) and the solar calendar Navruz. In the XX century, they were added to the celebration of the new year and the Western style. Today, in the XXI century, in connection with the revival of Muslim traditions within a secular state, a unique phenomenon is observed in the linguistic and cultural space of the Uzbek language - the new year is associated with three phenomena: the "winter" New year, the new year according to the lunar Muslim calendar, and the "spring" national new year according to the solar calendar – Navruz. Thus, it is emphasized that the concept of "winter" in the Russian language picture of the world and in the Uzbek language picture of the world are phenomena that, although they have a number of similar characteristics, are nevertheless not the same, but unique in their national specificity.

In contrast to the rational assessment of the deep layer of the concept (objective assessment of the surrounding reality, phenomena), in the peripheral layers of meanings of the concepts winter and summer, the emotional-associative beginning dominates (subjective assessment of the surrounding reality, phenomena), which is closely related to evaluation. "Evaluation, which is represented as the correlation of a word with an assessment, and emotionality, which is associated with emotions and feelings of a person, are not two different components of meaning, they are one. The assessment seems to absorb the corresponding emotion <...> " [6, p. 40]. Positive assessment is associated with approval, admiration, etc., negative assessment - with disapproval, indignation, etc.). This also leads to certain psychopaths of winter and summer in the minds of native speakers of Russian and Uzbek. N.V. Krasovskaya and V.I. Drachuk in their research define this as a tradition of national use of this concept [5, p. 22; 3].

**Results.** The bottom line is that Russia is a country located in the Northern latitudes, where more than 60 % of its territory is covered by permafrost, and about 77 % of the country's territory (13.1 million square kilometers) is occupied by the Siberian region, with its extremely cold climate. The exceptional length of winter time and low air temperature characteristic of a significant part of the country's territory determined not only the type of economy, economy, culture and worldview reflected in the meaning of the concept "winter", but also its perception as a typical "Russian" time of year. While, for example, Tashkent and the Tashkent region are located in the zone of subtropical continental climate, and due to the proximity of mountains, the city receives an average of 400 mm of precipitation per year, which is significantly more than in the flat semi-deserts and deserts in the West of Uzbekistan. Precipitation usually occurs in the form of rain (98 days a year), less often in the form of snow (27 days) and rain with snow (14 days). Snow cover in Tashkent is unstable and during the winter it lies for a total of 32 days [Source [https://ru.wikipedia.org/wiki/Климат\\_Ташкента](https://ru.wikipedia.org/wiki/Климат_Ташкента)]. Moreover, due to global warming, the snow cover in Uzbekistan is becoming less and less stable, the winter is becoming milder, with even less precipitation, and the dry heat comes almost from the middle or end of May. Although Russian winters have also been affected by global warming, the difference between winters in the Russian Federation and Uzbekistan is still significant. Russian Russian Russian, and Uzbek - a native speaker of the Uzbek language, as well as a Russian - a native speaker of the Russian language, but born and living in Uzbekistan, the concept of winter on the peripheral layer, in its additional cognitive features, is significantly different. After all, Russian speakers by ethnicity, born and living in Uzbekistan, are in close contact with the local climate, the local population and, accordingly, their language and their understanding of reality.

It is no accident that in Russian poetry, unlike Uzbek poetry, there are so many poems about winter; only among the poets of the XIX century, P.A. Vyazemsky, V.K. Kuchelbeker, A.S. Pushkin, F.I. Tyutchev, M.Yu. Lermontov, I.S. Turgenev, A.A. Fet, A.N. Maikov, etc. wrote about winter. In them, the types of precipitation associated with the winter season are represented by the lexemes snow and lexemes indicating the types of snow and its intensity: powder, ice, snowstorm, Blizzard, snowstorm, frost, frost, Swan down; or figurative associations: snow-Swan down. Such a variety of designations of snow varieties is not noted in Uzbek poetry. Snow in the

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works of Uzbek poets is often associated with something light, like cotton or flour: - Hey, who's shaking from the clouds // Are we wearing sacks of flour? (Winter morning, quddus Muhammadi). Have you ever heard of cotton? Our cotton is whiter than snow. (Uzbekistan, K. Hikmat).

We also note an important aspect of the hybridization of psychotypes that arise through social, cultural, and linguistic interaction. It is well known that the Russian Federation is attractive for earnings not only among residents of the capital and the capital region of Uzbekistan, but also from other regions of the Republic, where the percentage of the bilingual population is traditionally lower: "There is an informal concentration by regional origin, for example: Tashkent Uzbeks live in the area of the Kalinin base and Sennaya square (St. Petersburg, our italics), Samarkand-at the Torzhkovsky market, people from the Ferghana valley settle on the Ural street of Vasilievsky island, and on the 24th line of Vasilievsky island — Uzbek people originally from Khorezm. <...> Russian language training is an important aspect of Diaspora activities. <...> For more than 5 years in the city on the Neva there is a volunteer organization "Children of St. Petersburg", which specializes in classes for the younger generation. The center is very popular, as young Uzbek children often enter schools and kindergartens <...> without basic knowledge of Russian, it is very difficult for foreign children. [Source: Sputnik Uzbekistan <https://uz.sputniknews.ru/analytics/20180124/7335844/migranty-uzbekistan-saint-petersburg-spb.html>, accessed 20.05.2020]

**Discussions.** In the Russian language among other cognitive signs of the concept of winter appears in the comparative table, compiled on the basis of drawings "Cloud associations", presented at the Russian and Uzbek languages.

Figure 1.

**Comparative table of additional cognitive signs of the concept  
"Winter" in Russian and Uzbek languages**

Comparison of additional cognitive features of the concept " Winter "		
Cognitive features	In Russian	In Uzbek
features of weather conditions and anomalies about water conditions	сосулька, стужа, лед, мороз, сугроб, наст, ком, снежок, гололед	снег, қор, мороз, муз, лой, сосулька
means of winter physical activity	коньки, лыжи, санки, сноуборд, снежки	Ўйинлар
types of snow and its intensity or its figurative associations	пороша, лёд, метель, вьюга, буран, иней, изморозь, лебяжий пух	пахта, момиқ
locations associated with winter and / or winter pastime	Россия, Север	Чимган, тоғлар, Бельдерсай
festive phenomena associated with positive emotions	Новый год, ёлка	арча, ёлка, Новый год, Янги Йил
seasonal clothing	шуба, варежки, валенки, пуховик, куртка, тулуп	иссиқ пайпоқ, бош кийим, пальто
social and / or cultural phenomena	камин, узор (т.е. морозные узоры на стекле), дрова, тулуп, волки, дым, сказка, тройка, голод, ушанка, сессия, батарея, баня, каникулы, закалка, Умка, глинтвейн	Дед Мороз, Қорбобо, оливье, мандарин

The comparison of data highlights the national specificity of the concept "winter" in the Russian and Uzbek languages, since additional cognitive features differ, and their difference is due to climatic, social, and cultural characteristics. The mild winter of Tashkent and the Tashkent region does not require the same variety of items of warm outerwear as in Russia; the Russian concept of winter also presents more diverse features of weather conditions and anomalies about water conditions, types of snow and its intensity, social and / or cultural phenomena. They also differ in the imagery of snow, but they have a common point of contact: the celebration of the "winter" new year as a vivid illustration of the contact, interaction and mutual influence of two cultures.

Summer climate features also formed the difference in additional cognitive features of the concept "Summer". We have already noted that the concept of summer in the linguistic and cultural space of the Russian and Uzbek languages has changed from a phenomenon associated with heavy agricultural labor in preparation for the winter period to a phenomenon associated with positive, psycho-emotional reactions, associations with rest, vacation, vacation, abundance, travel or trips, Goodies.



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Russian and Uzbek national and cultural specificity of the concepts of "Summer "is due to climatic characteristics: there is no equivalent to the Uzbek concept of "chill" in the Russian language, and summer rains with thunderstorms are a phenomenon more familiar to the Russian linguistic and cultural space. Russian concept has a slightly wider geography of travel, as well as minor negative phenomena: see mosquitoes in the Russian concept and hashoratlar (insects), Pasha (mosquito) in the Uzbek concept.

Thus, when comparing the concepts of winter and summer in the Russian and Uzbek languages, one cannot ignore such factors as the fact of partial bilingualism in additional cognitive features of concepts in the Uzbek language; hybrid perception of concepts that arose due to contact with the climatic and socio-cultural conditions of other countries and languages, and integral perception (where monolingual individuals did not come into contact with the climatic and socio-cultural conditions of other countries and languages).

Figure 2.

**Comparative table of additional cognitive features of the concept  
"Winter" in the Russian and Uzbek languages**

Comparison of additional cognitive features of the concept " Summer"		
Cognitive features	In Russian	In Uzbek
features of weather conditions and atmospheric phenomena	зной, гроза, молния, дождь, жара	чилля, иссиқлик, жазирама, офтоб, узун кун
means of summer physical activity	путешествие, велосипед, лагерь, поездка, гуляние	футбол, лагерь, костер, бассейн, аквапарк
locations associated with summer and / or summer pastime	Мексика, Рим, Колизей, Европа. Одесса, Анапа, Вена, дача, речка, деревня, море	тоғлар, дарё, дача, аквапарк, Чорбоғ, Самарканд, Турция, Таиланд
phenomena associated with positive emotions	каникулы, расслабуха, уикенд, коктейль, беспечность, беззаботность, выходные, свобода, безделье, дети, внуки, бабушка, отпуск, отдых	каникулы, таътил, дам, музқаймоқ
social and cultural phenomena	комары, праздник, Бонифаций, Простоквашино	кондиционер, гуллар, мевалар, ремонт, курилиш, чанг, хашоратлар, пашша

Note that in General, bilingualism in Central Asia is a unique phenomenon. As noted in their study by professors at Syracuse University in the United States Tej K. Bhatia and William S. Ritchie: Bilingualism in Central Asia is first and foremost to be associated with societal language practice, where proficiency in more than one language is typically presupposed for participants in linguistic interaction. <...> Consequently, Central Asian language identities and cultural identities, as far as common classificatory features are concerned, may seem extraordinarily flexible and fluid, if not indeterminate at times [Bhatia, Ritchie 2006, c.808]

Bilingualism in Central Asia is primarily associated with language practice in a society where participants in linguistic interaction usually require knowledge of several languages. < ... > Consequently, the linguistic and cultural identities of Central Asia, from the point of view of General classification features, may seem unusually flexible and smooth, if not at times uncertain [Bhatia, Ritchie, 2006, p .808].

In the conditions of coexistence of different structural languages on the same territory, in this case, Uzbek and Russian languages, in the conditions of economic globalization, when traveling to the countries of near and far abroad influences and changes the psycho-images of the seasons that have developed since childhood, obviously, it changes both language and cultural and ideological systems, when concepts, traditions, habits, conditions and norms are borrowed. So, in the case of the Uzbek concepts "Winter" and "Summer", we observe doublet Russian elements in additional cognitive features: Archa and Christmas tree, Yangi yil and New Year, tatil and holidays, dam and vacation, Korbobo and Santa Claus. Doublet, bilingual elements in the composition of additional cognitive features of concepts, as well as the processes of hybridization of psycho-images, can be the subject of a separate study in the framework of comparative and cognitive linguistics.

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Specific content of the concepts "Winter" and "Summer" in Russian and Uzbek language world is associated primarily with climatic differences and cultural and axiological dominants of Russian and Uzbek cultures; their ethno-cultural differences are manifest in additional cognitive signs of concepts at the semantic, figurative, conceptual, associative and symbolic levels. The intensification of cross-cultural and inter-social contacts in the modern era, most effectively affects the change and expansion of additional cognitive features of the concepts of winter and summer, while maintaining the similarity of their basic, ancient layer in each of the described languages.

The cognitive features of the concepts winter and summer are determined by the impact of the surrounding reality in which the individual and the community to which he belongs grew up and lives, such as the state of nature and weather, temperature, features of weather anomalies, as well as the language and cultural traditions of the Russian and Uzbek peoples, national and state holidays, events, social and everyday features, financial opportunities of individuals (trips, trips) images and characters of the cultural space: fiction, movies- and music production. All these conditions cause corresponding associations in native speakers of Russian and Uzbek, and, consequently, participate in the increment of additional cognitive features of the concepts winter and summer.

Linguistic and cultural analysis of the associations and building the associative fields of the concepts of winter and summer in the Russian language and in the Uzbek language has allowed to reveal characteristic features of their perception in the Russian and Uzbek language world – how certain images of winter and summer, with a bright specificity that as a Russian as a Russian winter and summer, as winter Uzbek and Uzbek summer with references to the historical layers needed for a deeper understanding of the content and development of the concepts of winter and summer in terms of preservation and transmission of recorded cultural information.

Russian and Uzbek language analysis of additional cognitive features of the concepts winter and summer, presented as a cloud of associations, as well as in works of oral folk art (Proverbs and sayings, tongue twisters) and modern poetry, allowed us to identify the General language characteristics of the concepts winter and summer in Russian and Uzbek as two antonymous, but interrelated in negative characteristics of the phenomenon; to identify private and subjective in relation to the semantic potential of the cognitive content of the concepts winter and summer in both language worldviews.

Is such a unique factor in the content of the concepts "Winter" and "Summer" as the hybridization of psychopath when the Uzbeks who leave to work or reside in Russia have to adapt to different weather conditions (cold snowy winter, demanding for appropriate clothes and shoes, becoming not needed when returning home); or when the Russians are accustomed to wearing light capes or jackets, the presence of the umbrella in the bag, wet and rainy summer, barely tolerate the dry heat of the Uzbek summer.

**Conclusions.** In the process of analyzing the concepts winter and summer, among the additional cognitive features of concepts in the Uzbek language, the functioning of Russian words-doublets, existing as a result of language interference (tatIl – vacation, Yangi Yil – New year, Korbobo – Santa Claus, KOR - snow) was revealed. Note that this phenomenon is not equally common in the speech of all native speakers of the Uzbek language of the Republic. This phenomenon, although widespread, still has a localization within the Republic, and allows us to assert that the use of Russian words in the Uzbek speech of bilinguals plays the role of a factor that contributes to the acceleration of the development of historically matured potentials that were implicitly formed in the Uzbek language as a result of the intense mutual influence of two cultures during the XX and first half of the XXI centuries. This also illustrates one of the facts of language influence (in this case, unilateral influence, when one side (Russian) is the donor, and the other side (Turkic) is the recipient), observed both in Uzbekistan and in all the Turkic – speaking republics of the CIS [2, p.11].

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## THE IMPORTANCE OF LINGUISTIC MODELS IN THE DEVELOPMENT OF LANGUAGE BASES

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PhD in philology, BSU**Abstract:**

**Relevance.** In Uzbek linguistics, a number of studies have been carried out on automatic translation, the development of the linguistic foundations of the author's corpus, the processing of lexicographic texts and linguistic-statistical analysis. However, the processing of the Uzbek language as the language of the Internet: spelling, automatic processing and translation programs, search programs for various characters, text generation, the linguistic basis of the text corpus and national corpus, the technology of its software is not studied in any monograph. The article discusses such problems as: the transformation of language into the language of the Internet, computer technology, mathematical linguistics, its continuation and the formation and development of computer linguistics, in particular the question of modeling natural languages for artificial intelligence. The Uzbek National Corps plays an important role in enhancing the international status of the Uzbek language.

**Objective.** To emphasize the importance of linguistic modules, such as phonology, morphology and spelling, in the formation of the linguistic base of the national corpus of the Uzbek language.

**Methods.** The article uses rational-typological, comparative, meaningful, discursive methods of analysis.

**Results.** *The article is scientifically substantiated by the need to create an algorithm for phonological, morphological and spelling rules for the formation of a lexical-grammatical code, one of the independent components of linguistic programs, a linguistic module and an algorithm. Their types are analyzed. The need for algorithms for phonological, morphological and spelling rules for the formation of the lexical and grammatical code is scientifically substantiated. The importance of such linguistic modules as phonology, morphology and spelling in the formation of the linguistic base of the national corpus of the Uzbek language is emphasized.*

**Conclusions.** *Given the fact that raising the international status of the Uzbek language, bringing it to the level of the world language of communication, studying and teaching the Uzbek language abroad, expanding and honing the capabilities of our national language will be carried out directly through the national corpus, the practical significance of the work will be a key development factor and survival.*

**Keywords:** *corpus, spelling module, morphological module, linguistic module, word-combination modules, word algorithm, formula algorithm, tabular algorithm, graphical algorithm.*

**Introduction.** It is no secret that today's growth in developing countries is due to many factors, including the process in innovation-advanced innovations, commitment to timely implementation of technologies. Innovation is, in fact, the key to growth. As a consequence of the event of new developments in research, the adoption of recent words in language at the expense of external sources, the scale of their use is increasing on a daily basis. In particular, we can see that Uzbek 's computer linguistics is getting richer thanks to the words learned from international computer linguistics. Let's observe the term "module" as an example.

This term is used in the field of informatics: "1) module - program file; 2) module - an object that makes up the code; 3) module - a set of computer cooling systems; 4) MOD is used in such senses as music file format"[13], in mathematics: "1) absolute height; 2) vector modules; 3) modulus of automorphism; 4) the coefficient of conversion of a logarithm in one system to a logarithm in another system, as well as the absolute value of the magnitude"[9]. In the field of mechanics: "1) Young's module; 2) modulus of elasticity; 3) displacement module"[14]. Today, "a module is a complete functional part of a program; modular teaching is modern education, ie step-by-step teaching according to the level of knowledge"[3,12].

The term "linguistic module" plays an important role in the field of computer linguistics. For example, the conversion of natural language into a machine language, i.e. the development of ways to process text via a computer system. In this end, linguistic programs in other languages are being created. The linguistic module is an integral part of these linguistic programs. For example, if the lexical module is surrounded by a dictionary layer (words), the grammatical module edits symbols, punctuation, letters and other characters, the spelling rules of the spelling module, the morphological module analyzes words (from word to lexeme analysis) and the synthesis process (lexeme formation), the super-syntactic unit in the syntactic module-the interconnecting phenomenon.

**Literature review.** Analysis of the relevant literature. In her research, M. Abjalova notes: "In order to obtain realistic results in the development of a linguistic framework of word classes, first of all, the affixes that form them and their combinations are attached to words and are the best way to reach the linguistic base." We recommend using the following linguistic modules suggested by M. Abjalova in the formation of the Uzbek Language National Corps:

"The affixes added to the key words in the modulation of the noun category are defined as follows:

affix of affiliation: q\_a= -niki;

affix of place : u\_j= -dagi;

affix of limiting: ch\_q[3]= {-gacha, -kacha, -qacha};

affix of plural: Pl\_a= -lar;

consonant affixes (with variants): k\_a [7] = {-ning, -ni, -ga, -ka, -qa, -da, -dan};

possessive affixes: e\_a [9] = {- m, -im, -ng, -ing, -lari, -miz, -imiz, -ngiz, -ingiz};

noun-forming affix: sh\_y = -lik;



1st type affix of person-number category: sh\_s1 [-man, -san, -miz, -siz; -simiz, -sisiz]

affixes: -mi, -chi, -gina, -kina, -qina, -dir, -u, -yu, -da, -a, -ya.

The following examples can be given to the module of attaching the given affixes to the core (A = base, N = derivative): 1. N=A□□q\_a; боланики= бола□□ники

2. N=A□□u\_j; boladagi = bola□□dagi

3. N=A□□ch\_a[1]; bolagacha= bola□□gacha

4. N=A□□Pl\_a; bolalar= bola □□lar

5. N=A□□k\_a[7]; bolaning= bola □□ning

6. N=A□□e\_a[6]; bolam= bola □m

7. N=A□□k\_a□□e\_a[6]; bolalarim= bola □□lar□□im

8. N=A□□k\_a[6]; bolamga = bola □□m□□ga

9. N=A□Pl\_a□e\_a[6] □k\_a[6]; bolalarimga=bola□Pl\_a; lar□□e\_a[6];m□k\_a[7];ga

10. N=A□□e\_a[6] □□u\_j; bolamdagi=bola□□m□□dagi.

The modulation continues in this order" [2].

In the process of creating a national corpus in the Uzbek language, an optimum version of M. Abjalova is being used. The algorithm of phonological, morphological and orthographic rules shall be established in order to form a lexical-grammatical code in the linguistic norms module of the Uzbek language phrases.

**Methodology of research.** *What's the [6] algorithm?* Algorithm, algorithm-a clear rule (program) for the execution of actions in a certain order that are used to solve problems of a particular type. One of the basic concepts for cybernetics and mathematics. The rule that performed four arithmetic operations on a decimal number system was called an algorithm in the Middle Ages. [15] The computer with its computing power is fast, clean, accurate and at the same time "completely incomprehensible"[7]. The idea that when we use it to solve a number of problems, the computer invents something on its own is a mistake, and a clear and complete instruction is needed for the computer to work. An algorithm is a rigidly set order that performs the action needed to produce the final result. This may sound strange, but we're always confronted with an algorithm in real life. An example of this is the use of a payphone, which includes a sequence of actions required for a successful phone call. The rules for the use of home appliances, etc., in a short, understandable way, tell us what to do in one way or another, and determine the algorithm of our actions. According to historians and mathematicians, [21] the word "algorithm" is derived from the name of our great ancestor Abu Abdullah Muhammad ibn Musa al-Khorazmi, and his famous book "Kitab al-jabr wa al-muqabala" has given rise to another popular term "algebra". It is fair to say that the basic algorithm for the production of instructions is controlled in the process of computer-assisted activities. We can not, however, transfer our records directly from the algorithm to the computer, because they are written in a language that the computer does not understand, only people understand. For a computer to understand an algorithm, it is translated into a machine language, just as algorithms written in a machine language are called programs or computer programs. Important features of the optional algorithm: the accuracy of the algorithm - the value of each step, discreteness - the process of solving the problem can be divided into several simple steps (execution steps) so as not to cause difficulties for the computer or person, the publicity - usefulness of the algorithm - the end of the actions of the algorithm, which allows to obtain the desired result with the initial data in the final steps [20].

In practice, there are the following types of algorithms: linear-algorithm in which actions are carried out sequentially, without any conditions being checked, branching-algorithm in which instructions are predetermined by conditions change, cyclic-algorithm in which individual processes or groups of processes are repeated. Methods of writing algorithms are considered to be verbal, formulaic, tabular, graphical.

The information available serves as a raw material for the processing of computers. In metallurgical production, that is, as metal ore is considered a raw material. However, in order to be effective in processing, the optional raw material must have an initial preparation. First, we collect information about the event we're interested in, then we systematize and classify this information.

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Next, we're building a module that represents a given event. The module represents an event using a special mathematical device, graphics, diagrams. The module is structured to show the characteristics and key aspects of the situation. Mathematical and simulation modulation is also available. Mathematical modulation is the application of a mathematical instrument to the study and expression of an event. The exact mathematical module allows you to observe and analyze the status of an object. Simulation modulation-mainly used in industry, allows you to perform a series of tests on devices that do not exist in real time using computer equipment and special software. The application of this modulation accelerates the production of raw materials, as the construction and research process is reduced, the number of errors and their costs are reduced. For example, Boeing declined to implement a long-standing plan for the position of passenger seats, the development of natural cabin modules, and replacing them with computer modules. This saved millions of dollars and reduced the time for the production of new aircraft parts. Once the module is built, it moves to the step of creating an algorithm that matches it. Problems that have been solved by algorithms. In a computer language (machine code), the algorithm used to solve a problem in the form of a series of commands is called a machine program. The command of a machine program or machine is an elementary machine instruction that is executed automatically without additional instructions and concepts. Programming is a theoretical and practical program activity. The process of translating an algorithm into a machine language is called compiling. The first step in "humanizing" machine language was to create programs that convert symbolic names to machine code. Then programs for converting arithmetic expressions were created, and finally, in 1958, the Fortran translator, widely used in the programming language, came into being. Since then, many programming languages have been developed. Computer processes information by controlling machine program commands, using different data in the process. The data used are divided into: 1. Incoming-inputs to the computer and is used as a condition to solve the problem. 2. Current or internal-used to store and process information in the program. 3. Output-data generated by the program as a result of the processing of information : Text, graphics , video, etc. It could be visible. This means that it is always important to create an algorithm for the creation of the national corpus of the Uzbek language, as it is controlled in the process of computer work.

**Analysis and results.** The national corpus of the Uzbek language is the lexical unit that exists in the Uzbek language, such as synonyms , antonyms, homonyms, assimilation words, hierarchies of words; it is necessary to be able to automatically analyze the morphological structure of the word, the construction of the word, the meaning of the word, its morphological features. In other words, in the process of composing, lemming, marking the corpus, it is necessary, on the basis of individual searches, to find and interpret those words which form part of the corpus in the texts. In order to do this, the above-mentioned algorithm, linguistic modeling, must be carried out. M. Abzalova 's research "Linguistic modules of the program for editing and analyzing texts in the Uzbek language"[2], A. Eshmominov 's research" Synonymous database of the Uzbek national corpus"[17], automatic analysis of the morphological characteristics of words. It is necessary to use some parts of Sh. Khamroeva 's research on "Linguistic bases for the creation of the author's corpus of the Uzbek language"[18], N. Abdurahmanova 's research on" Linguistic support for the program for the translation of English texts into Uzbek"[1].

"Dictionary of synonyms of Uzbek language", "Explanatory dictionary of Uzbek words", "Dictionary of obsolete words of Uzbek language", "Dictionary of synonyms of Uzbek language", "Dictionary of Uzbek words", "Dictionary of synonyms of Uzbek language" "Dictionary of contradictory words of the Uzbek language", "Dictionary of word classification of the Uzbek language", "Educational etymological dictionary of the Uzbek language", "Educational toponymic dictionary of the Uzbek language" can serve as a linguistic support. Only such dictionaries are reworked, lemma words; depending on the nature of the words, it is necessary to delimit their series and connect the members of the lemma series with each other. Only then can the revised dictionary form the basis of the software for the programmer.

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In the final stage, texts prepared with meta-metric and morphological markings undergo several more automatic transformations. The following programs written in “Perl” language are used:

1) The converter converts the working format of the socket to the final format. The converter converts the morphological analysis in parentheses to the correct format <w lex =... ..gr =....>. It also checks for some spelling errors in order to further improve the quality of the search engine, translates the name into Latin, adds insufficient characters, identifies different forms of the verb;

2) **Semantic markup program (Semmarkup)**. The program adds basic semantic characters to words using a special semantic dictionary. This method makes semantic search in the corpus much easier. The semantic dictionary is formalized in the form of a table, the first column contains a lexeme and a phrase, and the remaining columns contain semantic symbols. After the program compares the morphological characters of the word with the dictionary and finds similarities, it copies the semantic characters in the sem attribute of the <w> tag. In multi-character words, however, certain errors may occur in the semantic search;;

3) **Statistical programs (Gramstat, Metastat)**. These programs are designed to collect statistics on the distribution of grammatical and metamaterial characters in texts. This method allows you to quickly find errors in the characters. The **gramstat** program allows distribution in morphological analysis (lexeme, word group, lexeme, and grammatical features of word form) for individual parts.

The above technology helps automate complex processes for the preparation of corpus texts. Some operations (cleansing of text, removing homonymy, metametric) are not automated at all, but a number of service tools have been developed for these operations, which makes it much easier. From the start the data was deliberately easy to encode so that the additional marks did not interfere with the text edition. The complex formatted output format takes place in the last stage automatically.

The Russian National Corps, the Modern American English Corps, Oxford English Corps and Czech National Corps have been established worldwide. Uzbekistan has, however, not created a linguistic foundation. Ziyonet does not work at the system to process text automatically and perform searches based on different characteristics from the text although it currently has an electronic library. It is not meant for vocabulary or language learning. The text can not be heard aloud. A system of automatic processing of texts and searches based on several characteristics is established in the national corpus program, the database. Word, phrases and combinations that are rarely used are very easy to find, use and spell (spell) from. This allows the learner to hear the text aloud. This opens up the possibility for directional education. A key role for the body is to mark or to identify (linguistic analysis). Marking means separating special tags into texted and their components in linguistic and extra-linguistic terms. Currently, there are the following types of markups: morphological, semantic, syntactic, anaphoric, prosodic, discrete, and others [11]. An extralinguistic mark is distinguished by the following features: a mark that reflects the specificity of the text format (chapter, paragraph, section, etc.) and a mark that represents the information belonging to its author.

Most modern layout languages are based on SGML / XML, in which the defined text covers two parallel data layers: visible (text itself) and hidden (tagged or marked) [11]. In this case, the hidden part of the information is placed inside the text, but special markers <...> are included, which, in turn, separate it from the visible text. Unlike external methods of annotation writing (e.g. comments), the markup is always incorporated into the text and is an integral part of it. Subsequent levels of structural analysis are used by some corporations. In particular, some small corpuscles will be connected on the basis of a complete syntactic analysis. Such cases are usually characterized by a profoundly interpreted or syntactic structure. For example, a syntactic markup is like a large tree in itself. We know that manual analysis of texts is a valuable and time-consuming task. Currently, various software analysis tools are available on Russian and foreign sites, which are open (directly) accessible. They are individual, i.e. independent and subdivided into websites. In this case, it should be noted that in recent years, developers have focused on web applications. These systems have

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several advantages: the ability to analyze (mark) a single document by multiple users at once does not require the installation of additional software, but with the exception of the browser, access rights are limited, and the marking process can be monitored. In particular, let's pay attention to the process of analyzing the text from the story "Speech" by A.Qahhor. Text goes as following: *"You don't love me, you 're not happy with our marriage, I've been waiting until this hour, this minute, you haven't said a word, it's been a year since we put our heads on a pillow ...*

*The speaker really forgot about it, but he was talking."*

The text mentioned above is distinguished by the following features:

Table

№	Type according to the sentence structure			
1.	[simple sentence]	<CT>, </CT>		
2.	[уюшган гап]	<УГ>, </УГ>		
3.	[complex sentence]	<КТ>, </КТ>		
№	The type of sentence used for the purpose of expression			
1.	[дарак гап]	<дг>		
2.	[сўроқ гап]	<сг>		
3.	[буйруқ гап]	<бг>		
№	Depending on whether or not the owner is represented in the linguistic construction of the speech			
1.	[эғали гап]	<E+>		
2.	[эғасиз гап]	<E->	[шахси номаълум гап]	<ш.н.г>
			[атов гап]	<а.г>
			[семантик-функционал шаклланган гап]	<с.фш.г>
№	According to the participation of the primary and secondary segment			
1.	[ййиқ гап]	<йг>		
2.	[ёйиқ гап]	<ёг>		
№	According to the presence of parts that do not make grammatical connection with the sentence			
1.	[ундалма]	<y>, </y>		
2.	[киритма]	<k>, </k>		

The morphological marking system includes word, lemma, and tag. A word form is a morphological unit in a selected text. The first step in marking a word is to lemma it, that is, to bring out the lexeme form of the word. The most difficult step in marking inflected languages is lemmatization, that is, attaching the lexeme form of a word to a word as a tag. Because we know that in inflected languages the grammatical meaning of the word is mixed with the core of the word. Unlike inflected languages, the process of lemma in agglutinative language is much easier [4]. Initially, the analysis options for word forms are given in the form of a list, by selecting the correct option or editing the existing option. The editor makes it easy to navigate the text and make global changes and alterations. Thus, the marking application falls into a familiar environment and makes effective use of all the features of this editor. For the purpose of visual separation, different elements of the text are decorated in different colors and styles. Particularly,

— Analysis of the layout and the command variant is formalized in the form of hidden text and is usually not visible in normal mode;

— word forms are formalized in different colors depending on the number of analysis options: zero, one or more.

The grammatically impersonal part of the word is the same as the stem or base lemma. The mark is given in the character <\*> of the lemma. If the lemma in all the word categories is based on this principle, that is, the principle that "the root part of the word is equal to the lemma," the verb lemma II in the verb group is given in the form of an imperative mood. In dictionary articles, the verb is given in the form of an action name: <go>. However, this form is not appropriate for the corpus because the text in the corpus is searching for the <bar> form, not the <go> form of the word. The verb lemma is therefore given as <taught>, not <be>, shown as <blind>, received as <received> [17]. The marking process requires writing 5 to 10, sometimes even more, morphological tags (comments) for each word.



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The main advantage of SGML / XML compared to other layout languages (TEX, RTF) is that it has strict syntax of markup commands, differentiating attributes and elements, clear indication of element boundaries, self-documentation, automatic verification of grammatically correct entry.

The most authoritative standards for corpus data encoding are: TEI (Text Encoding Initiative)[5], CES (XML Corpus Encoding Standard)[8], EAGLES (European Advisory Group on Language Engineering Standards)[10]. In particular, TEI is recognized as a well-developed standard, defining the rules for the expression of different types of texts and textual information elements, with particular emphasis on: structure, title, style of speech (prose, poetry, drama), pages, quotations, footnotes or links (footnotes, comments), corrections, tables, formulas, specific characters (characters), linguistic annotations, etc. The special title of the standard shall be subject to the rules for the coding of the case. Although TEI is not specifically tailored for corpus applications, it often works in conjunction with similar standards. For example, the British National Corpus (BNC), the Czech National Corps, the Hungarian National Corps, etc. The XCES standard is an advanced application of TEI, designed solely for the corpus and intended to identify specific labels specific to the corpus.

But when we studied the TEI and XCES universal standards in detail, we found that they were too complex, unnecessary, and inconvenient for text mass marking. The full provisions of the TEI are very broad and not always reasonable, and it is therefore difficult enough to comply with all the requirements of this standard. The format is not compact, and the size of the content is usually increased. The format loses its clarity function, for example, it is suggested that meta-attributes be written in the form of text in the tag, so that when the markup is removed, the original text returns to its original state, error occurs.

You can also restrict yourself to TEI applications by rejecting "redundant" tags. The minimum set of tags is selected from the TEI to represent the body: <text> -text, <p> -header, <s> -word, <w> -word, and morphological analysis is written in the form of <w ana = ...> attribute. However, such an appearance does not fully comply with the standard of the housing layout. This view is reminiscent of a simplified HTML version.

The complexity of XML formats is not the main problem, but the complete lack of popular programs such as preparation, processing, indexing and searching, which is a major problem. Linguists have relatively simple programs available to them. Among them: XML-analysts, editors, converters, linear search programs are widely used. It turns out that such a set of programs is not enough for a corpus with a volume of millions of words. Of course, tasks such as preparing the internal problems and markings of the case can be solved with the help of specially written converters, macros and other tools.

The data representation format in the case is developed based on existing coding standards (TEI, XCES). HTML belongs to the SGML / XML family, is the most common format, and can be used in many applications [19]. Today, search engines have the ability to understand the semantics and structure of HTML tags.

HTML is a very simple format that provides minimum requirements in terms of content and layout size, and is not able to use many commands in practice. It's a very convenient and compact format for manual editing and visual perception. Typically, when displaying language units, there are no tags in the standard itself, but HTML can allow non-standard tags to be used, and this problem is resolved through a special setup (correction) of the search server.

The corpus format has a number of HTML languages, with some special tags attached for linguistic units. This format specifies the coding requirements for important text information and includes:

- 1) meta text attributes;
- 2) text structure elements (title, paragraph, poems, footnote or link (footnotes, comments) and tables at the bottom of the page);
- 3) linguistic units (sentences, words);
- 4) lexical information (grammatical, semantic signs);
- 5) text formatting parameters, special characters, etc [20].

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Meta text attributes are written in texts in different situations, so that steps 2 and 3 can be done in parallel or arbitrarily. But the text must have the name of the file identified and recorded. It does not perform any actions, such as renaming a single connection or file, as such actions could disrupt the operation of the entire system. For the purpose of storing metadata, simple Excel spreadsheets with a predefined structure are used, with the first column containing the name of the file (clearly specified path) and the other columns with metamata attributes and process information. This allows you to use Excel's built-in tools effectively and makes the search engine much easier. For example, search, filtering, analysis and data processing (to-do list, auto-filling, statistics). In this case, the tables must be stored in a text format, and this format must be understood by Excel. This allows the file stored in the spreadsheet view to accept not only Excel but also other spreadsheet programs and increase the runtime efficiency.

Theoretically, metadata can be stored separately from each text, but according to the HTML rules, the data must be stored in the file header so that the Yandex-server can index the data. When storing metadata in separate memory, there is always a problem of synchronization, meta-tables, and text interactions with each other.

**Suggestions.** The following methods are used to store metadata in separate memory:

1) The *metas* table creates meta-table headers by collecting meta-text attributes from the file headers. In Excel, it can be modified manually. At the initial processing stage, some metadata can be added to the text, such as the author's name, title and date of creation. At the final stage, the *Metas.bat* program collects all attributes and completes the verification phase.

2) *Meta.txt* takes the meta text attributes from the modified meta-tables and transfers them to the existing text. This program checks the availability of the file and updates the title. In the tables, most attribute actions are separated by a " " symbol. When the text is changed, each action will appear as a separate attribute. Metamata attributes can therefore move freely between text and meta-tables. Meta-metric, on the other hand, will need to be carried out interactively with several cycles of verification.

3) *MetaTest* checks the accuracy of the meta-table. In this case, the actions of the attribute in the normative table are compared with those shown in the templates. The program identifies incorrect actions with a "#" character and can be checked and corrected manually.

All the above programs are done in Perl.

At the final stage of processing, texts prepared with meta-metric and morphological markings undergo several more automatic transformations. The converter checks for some markup errors in order to further improve the quality of the search engine by converting the morphological analysis in parentheses to the correct format `<w lex =... ..gr =....>`.

The semantic markup program adds basic semantic characters to words using a special semantic dictionary. This method has the property of greatly facilitating semantic search in the corpus. The semantic dictionary is formalized in the form of a table, the first column contains a lexeme and a phrase, and the remaining columns contain semantic symbols. After the program compares the morphological characters of the word with the dictionary and finds similarities, it copies the semantic characters in the *sem* attribute of the `<w>` tag. In multi-character words, however, various errors can occur in semantic search.

The above technology helps to automate complex operations in the preparation of texts for the corpus. Some operations are not automated at all (clearing texts, removing homonymy, meta-metric), but a set of service tools has been developed for such operations, which makes it much easier. From the very beginning, the data encoding format is developed in a special simple form. As a result, a complex layout development format occurs automatically at the final stage.

**Conclusion (Recommendations).** In conclusion, it should be noted that the role of linguistic modulation in the formation of the national body's linguistic base is incomparable. It is therefore necessary to create an algorithm as a basis for the production of controlled instructions in the computer process. It is important to develop specific linguistic module forms by marking each word group in the development of a morphological marking algorithm.

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Given that increasing the international status of the Uzbek language, raising it to the level of a world language of communication, learning and teaching Uzbek abroad, and expanding and polishing the capabilities of our national language directly through the national body, the practical significance of the work will be a key factor for development and survival.

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## SEMIOTIC CHARACTER RELATIONS IN THE LITERARY TEXT

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**Abstract:**

**Background.** The article discusses the relationship of character in the structure of semiotics and semiotic analysis, which is a relatively new field in the analysis of literary texts in Uzbek literature. In the method section, the analysis of the literary text provides information on the selection of a poem from the lyrical heritage created in 1988 by the great poet of the Uzbek people

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*Rauf Parfi. In the results section, the semiotic analysis reveals the character relationships in the literary text and the action they create. In the discussion section, it is suggested that the Character Attitude creates a text movement. But the first interaction in the text - the process of striving towards each other - is initially manifested in the character system. In doing so, the signifiers interact with each other as members of a known interconnected pair. This article highlights that this is a sign of action. In modern literature, there is a growing interest in the fields of structuralism, semiotics, hermeneutics, which have emerged in developed countries. Indeed, the practical application of the theoretical foundations of structuralism and and semiotics helps to deepen the study of the layers of the literary text and to gain a fuller understanding of its mysteries. The application of innovations in literary science, as in other branches of science, is a requirement of the times.*

**Methods.** *The symbol in the text consists of two parts (denoting-form) and known (concept or connotation). The concept of character differs significantly from form in terms of quality, artistic and poetic function. According to the requirements of the text, the concept undergoes an evolutionary process and, of course, acquires a different essence and properties in order to perform the task assigned to it, although it is formed on the basis of form.*

**Results.** *The symbol concept not only receives the information on the language sign recognition device, but also seriously processes it. The art adapts to the other characters in the text, as a result of which the text character changes qualitatively and begins to serve the interests of the concept of the semiotic system to which it belongs.*

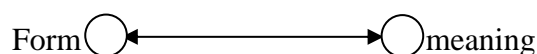
**Discussions.** *The most important feature of the text concept is that it has clear historical features. Such an artistic and poetic sign can be clearly seen in the concept of the structure of the characters in Rauf Parfi's poem, which begins with the line "My heart is dark, smoke around me", including the text "Human rights are underfoot".*

**Conclusion.** *Binary opposites (contradictory attitudes) arising from the contradiction of signs are common in the text. Because, as shown in dialectics, contradictions in life are important for development. Just as there is no growth and change without contradiction, so the perfection of the text cannot occur without binary opposition. In addition, binary opposition serves to reveal the main image-idea in the text.*

**Keywords:** *semiotics, structuralism, denotative, connotative, concept, sign, literary text, form, meaning, known, signifier, language system, literary text system, text movement, paradigmatic, structural, syntax, language sign.*

**Introduction.** Semiotics has penetrated many fields as a science of character. In particular, the application of views on character to fiction has been very fruitful. Because the literary text, which is the source of the study of literature, also consists of a system of signs from beginning to end. The character in the literary text has special features. It manifests itself in two stages in the text.

**Methods.** Step 1: As a sign of a speech system. F. According to De Saussure's theory, a word is a sign in a speech system. This character consists of two elements:



We choose the word "book" to prove our point. "Book" as a form is the sum of the sounds b-o-o-k(k-i-t-o-b). These sounds can not have a lexical meaning in themselves. This unity manifests itself in a new stage after entering the realm of the literary text. It is not limited to giving a denotative meaning but will be able to reflect many connotative meanings as required by the text. Thus, in the words of Roland Bart, a "second semiological system" emerges. Our analysis of the study of literary text is based on the second semiological system.

The meaning in the first semiological system is called a concept. It is this concept that takes shape again when it enters the second semiological system. This form is known, and the new meaning that comes from it is called the signifier. The sign is derived from the combination of known and declarative:



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**Results.** The most important feature of a literary text is action. The character relationship creates text movement. But the first interaction in the text - the process of striving towards each other - is initially manifested in the character system. In doing so, the signifiers interact with each other as members of an interconnected pair. This is a sign of action.

We try to confirm this idea on the basis of a poem selected from the lyrical heritage of Rauf Parfi. This work of art was written in 1988, on the eve of Uzbek national independence, and is dedicated to the great Azerbaijani (Azerbaijani-Uzbek) literary critic Akif Bagir.

The poem is an example of a perfect artistic and poetic system, written with great pain, the past, achievements and tragedies, prospects of the Turkic peoples. In this analysis, we do not analyze the entire text based on the goal set before us. In the literary text, we examine the connections and differences between the parts of the character in certain parts of the text and try to draw the necessary conclusions.

As a source of research, we begin to study the concepts of the characters in the poem by separating it from the artistic-poetic system, and analyze the literary text on semiotic analysis by dividing it into lectures (parts):

1. Who are you, what are you, whose duty are you?
2. The plunder of the ungodly.
3. This is the glorious heritage of the Turkic world.
4. Mother Turkestan is the crown of the Turks.
5. You gave your land, you are a murderer.
6. O black need of the black world.

Although the characters in the above text units interact with other characters within the band, they are also interrelated within this rhyme system. The devices of this sign are of great importance in the expression of the artistic concept of the poetic text, the tragic pathos of the ideal of independence. Therefore, we think it is necessary to analyze these.

**"Who are you, what are you, whose duty are you?"** A concept represented by some character in any text does not emerge on its own. It can only express a particular meaning or content when viewed in conjunction with other characters in the area of the literary text. The wind howling over the lyrical protagonist's head, "some night" in his eyes, is a kind of ghost. His identity is unknown. But the resentment, the anger in nature, is a sign of the evil of this ghost. But for now, it remains abstract. Only the decipherment of the characters in the following paragraphs can clarify the nature of this industry.

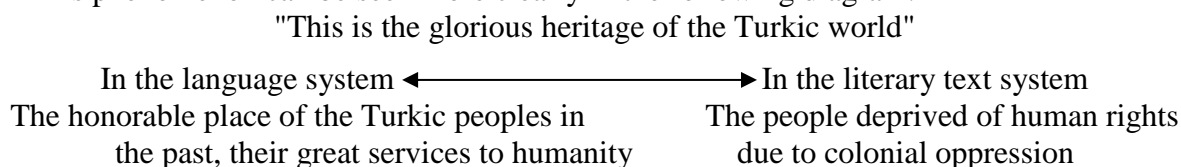
**"The plunder of the wicked".** Defeating any invasion is the darkest, most terrible stage in the history of a defeated nation. The conquered land will be destroyed at the feet of the enemy. Values are violated. History is being forgotten. "Self-will" is gone and replaced by "muteness, slavery, persecution." The "looting of the ungodly" is on the rise. Thus, the true meaning of the concept analyzed in the first paragraph is revealed in the study of the characters in the second paragraph, especially through the known, which reflects the "looting" of the oppressors. At this point it is necessary to pay attention to the sign expressed by the fifth verse of this paragraph. This is the attitude of the past, or rather the great people of the past, to the tragic "looting". The people may become accustomed to oppression, obedience, and humiliation at some point in the course of historical and social time, and consider such a way of life to be moderate. But the immortal souls of the great men who secured the glory of the homeland in the early stages of history could not tolerate such oppression: "The great tombs are crying out." It is a sacred voice that constantly calls the submissive people to struggle and victory. As long as this eternal call exists, the hope for freedom will never die.

**"This is the glorious heritage of the Turkic world".** If we separate the symbolism of this verse from the text, it represents the great victories of the Turks, one of the oldest peoples in the world, and the unparalleled services of thousands of heroes, commanders, rulers, scholars and saints. But here this sign is completely different from the original, that is, the denotative essence. At

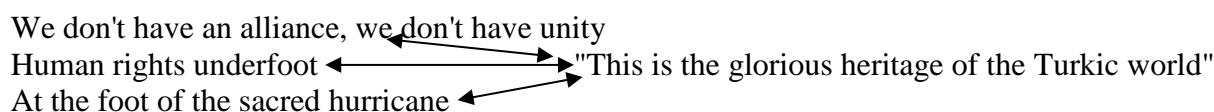
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the same time, due to the influence of other characters in the text, their interaction, the meaning of information in the language system has acquired a portable-symbolic character. As a result, the meaning of the two layers contradicted each other, creating a binary opposition.

This phenomenon can be seen more clearly in the following diagram:



Considering the denotative meaning of this textual unit in relation to the characters in the third paragraph, "We have no alliance, we do not have unity" (second verse), "Human rights underfoot" (third verse), "Holy freedom underfoot" (fifth verse), we see that these three characters combine into a single paradigmatic line, creating a contradictory relationship with the sign in the unit "This is the blessed heritage of the Turkic world":



But if this sign is understood in a figurative sense, the system of attitudes will change. Now, "This is the glorious heritage of the Turkic world" does not contradict the above-mentioned characters in the connotative sense, but is at the end of the paradigmatic line:

We don't have an alliance, we don't have unity  
Human rights are underfoot  
At the foot of the sacred hurricane  
"This is the glorious heritage of the Turkic world"

The reason these four characters are included in a paradigmatic series is that they are different from each other though, although they have concepts that represent an independent concept, they have characteristics that are close and similar to each other. These characters complement and clarify each other and help to reveal the hidden concept hidden in the structure of the artistic text. We will try to clarify some views on this concept based on the analysis of the above group of characters.

"We don't have an alliance, we don't have unity." An oppressed people or people can, if they wish, be free from oppression and humiliation. In order to achieve such a desire, first of all, an alliance is needed. It is no coincidence that two words that are considered synonymous in the text are used within the same verse. Through such an artistic method (the art of repetition), the extreme importance of solidarity for freedom is repeated. If no nation is able to unite in order to expel the oppressors from their homeland, its fate is very tragic and its future is doomed.

"Human rights are underfoot." This verse has a character that explains and complements the previous concept. There can be no question of human rights in a society where socio-political dependence and violence prevail. He will always be "underfoot."

**Discussions.** The signifier (form) in this sign represents a connotative meaning in the language system itself. The fact that "human rights" are "trampled", that is, not recognized, and inhumane actions against them are expressed in the language system through phraseology (compound in the figurative sense). However, as the phrase moves from the language system to the next layer of non-fiction text, it undergoes significant semantic deformation. At the level of the known text in which the phrase is expressed, the sign becomes a signifier (shape). From one semiotic system (language) to another system (literary text) known (concept) retains its previous features, albeit temporarily. This indicates that it belongs to the language layer.

However, it is a form in terms of a layer of text. In the process of text analysis, it is not enough to simply study the linguistic concept of a character. In such a linguistic-textual world, "as the content evolves into a form, it loses its random precision, becomes hollow, impoverished, history emerges from it, and the letters remain alone." This state of affairs in the text is explained by the fact that it transmits all the information in it to the known concept. The symbol concept not only

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receives the information on the language sign recognition device, but also seriously processes it. The art adapts to the other characters in the text, as a result of which the text character changes qualitatively and begins to serve the interests of the concept of the semiotic system to which it belongs. The most important feature of the text concept is that it has clear historical features. Such an artistic and poetic sign can be clearly seen in the structure of the signs we have considered so far, including in the concept expressed by the text sign "Human rights underfoot."

"Mother Turkestan is the crown of the Turks."

If we apply the concept of sign within this unit to the poetic text, or more precisely, to the method of "closed analysis" in the words of structuralists, in isolation from the other signs in the paragraph, then we see that the point of view is expressed as follows:

Today, Turkic peoples live in the region from China to Turkey, from Siberia to Germany, and from Iran to the Americas. On the world map they are Uzbekistan, Kazakhstan, Turkmenistan. There are independent states called Kyrgyzstan, Azerbaijan, Turkey. Turks, no matter where they live in the world, recognize Turkestan as their motherland. Because they connect their origins with this holy land. Sahibkiran Amir Temur's confession that "We are the main link of the Turks" is a proof of this idea.

As a symbol in the unity of the text "Mother Turkestan is the crown of the Turks", the structural device is expressed in such a figurative image with the help of the art of allegory, which is widely used in fiction. The concept expresses a sense of pride in a country with a great and glorious history, which is a place of ancient culture, science. At the same time, the artistic content expressed by the units in the previous verses of the band ("The wicked gather together their forces"; "Full of wrath, a knife in their hands"), although it does not negate the above idea, saturates it with new looks and feelings of encouragement. In other words, it is impossible to live in such a sacred and unique land without weary, slack, and it is necessary to fight for freedom, these suggests that the conclusion drawn in the "closed method" is that in many cases, when the character relations are studied, they can be deformed, in which new qualitative changes occur.

"You gave your land - the death penalty."

The study of this unit may be another proof of the idea we have stated above.

In order to fully comprehend the artistic point of view expressed in this fourth verse in the fifth verse of the poetic text, it is necessary to reveal the essence of the views expressed by the concept of characters expressed in the previous three verses:

1. "You gave your life for the one who came to ask for bread"
2. You have perseverance, you have patience.
3. You gave glory to him who asked for blood.

The analysis of the characters expressed in the above units allows us to understand the hidden commentary in the verse "You gave your land is the rent of a murderer", which we have expressed in the above analyzes.

"O black needy of the black world." This is the last line of the system, which forms a separate rhyming system in the poetic text. Unlike previous units, this line contains not one, but two characters:

- 1) the black world;
- 2) black needs.

Although the lexical unit "black" is taken as an epithet in both of the phrases expressing these signs, the meaning they express differs from each other.

In the first character system, the "black world" is linguistically renewing the notion of "the world of evil, wickedness." And in the artistic layer of the text it is. as mentioned earlier, it reflects the social landscape of a clear historical period, reflecting the empire of oppression. This "black world" is full of oppression, injustice, betrayal, free thinking. The country's liberal leaders have been executed. Infidelity is rampant. Mute people have gone to the level of worshiping the leaders of the oppressors, not the Creator.

The concept of the sign "black needy" in the language system in general means "living, aboriginal, very poor person." The text refers not only to the economically disadvantaged, but also

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to the deprived of its history and prospects, not to the oppressor due to lack of faith and enlightenment, but to the people who are cruel to each other.

To understand the meaning of this sign, at the beginning of the verse, "Fill the world with your spirit, and hear the cries of your Invisible God." At the initial stage of the analysis, the concept of the symbol represented by this textual unit can be interpreted as follows:

Although oppressed, Allah does not hear the cries of such a crowd of people who have been deceived and do not have faith in their hearts. However, God is the Blessed and Exalted One who always accepts the prayers of the oppressed in the first place. However, the unbelievers do not go beyond the pursuit of material blessings. That is why they rape their relatives, demand each other, shed the blood of their relatives. This point is clearly shown in the last verse of the verse, "Revelation, shoot your father, kill your mother." There is no future for those who do not have faith. Their children will have an even worse, more miserable life, a darker future.

However, in the course of the study, the analysis described above alone is not sufficient. The idea expressed by this sign is very deep-rooted and goes back to the great divine source, the great doctrine found in the Qur'an.

Verse 163 of Surat al-Baqara in the Holy Qur'an states: "Your God is One God. There is no god. He alone is there. He is the Beneficent, the Merciful.

In Surah Yunus, verse 104, this view is further elaborated: Say (O Muhammad): If you are in doubt about my religion, then I do not worship the idols you worship besides Allah. I worship the One who takes your life (i.e. Allah alone).

The greatest sin in the sight of God, the Creator of all the worlds and man, is to forget the Creator and to worship idols. Inanimate idols cannot save the human child. They only cause misguidance and error.

Verse 22 of Surat al-Saba states: "Call upon your idols, other than Allah, so that they may answer you."

The worship of idols made of stone, wood, and other objects dates back to ancient times. This meant that some peoples on earth had strayed from the right path and lost their true faith. In the time of Abraham, the Egyptian pharaoh declared himself a god and commanded the people to worship his image.

History is repetitive at times. During the Soviet era, when ideology and politics rejected religion and entered the stage of atheism, countless statues of "revolutionary geniuses" were erected everywhere. Now people began to worship these idols. Asking them for salvation, those who sought refuge. And the stone statues, obviously can't help anyone.

The verse of the second verse of the verse, "Your god will not hear your cries," should be viewed and interpreted in this way. So, in this case, Allah is not expressing his true meaning, but this stone statue. Consequently, it is necessary to consider the subsequent interpretation as well, without denying the initial interpretation of the aforementioned sign.

As mentioned, there is no future in a country where spiritual and moral values are violated. Therefore, it is a crime to leave the next generation in a world of boundless wickedness: "Slaughter your helpless children". The idea in this verse should not be understood in a denotative sense. He expresses strong anguish, bitterness, and hatred of humiliation in the system of literary text. It is necessary to have the ideal of Independence in order to save the next generation. In his time, the thinker Mahmudhoja Behbudi addressed his contemporaries: "The right is taken, the right is not given."

The characters in the first, second (unless you fill the world with your voice, God will not listen to your cries), third (revelation, shoot your father, kill your mother) and fifth (your children without a throat) verses create a single paradigmatic system of oppression. More shows that it is never possible to endure such a lifestyle, but the only way to avoid depression and endless suffering is to be able to. Such a way of salvation is expressed in the artistic-emotional spirit in the concept of the sign in the verse, which is repeated at the end of each paragraph of the text.

The cornerstone of salvation is for the oppressed to gather under a single banner and embrace the idea of "Assalamu alaykum, the bough of the tree". The decipherment of this sign is: "Either



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Freedom or Death." If we look at the maze, the slogans of freedom leaders such as Tomaris, Muqanna, Jaloliddin Manguberdi, Mahmud Torobi were close and common to this call. Especially if we look at the slogan of the warriors who won a great victory in the fierce battle against the Mongol invaders and secured the independence of the country "Sar ba dor" ("We put our heads on the tree") and the fighting spirit in the call "Assalamu alaykum, the bough of the tree", their concept is unique. We make sure that (freedom or death) reflects the concept.

The interrelationship of the characters present in the last verse, which played a special role in the realization of the main artistic idea in the poem, is most evident in the following diagram:

Unless you fill the world with your voice,

Do not listen to the cries of God.

Revelation, shoot your father, kill your mother. ← → Assalamu alaykum, the bough of the tree.

Throat your unfortunate children ← →

**Conclusion.** It is clear that each of the first three characters in the verse enters into a binary opposition with the last character, and at the level of the tragic pathos culminates in the essence of the historical epoch described in the territory of the literary text.

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### APPROACHES TO UNDERSTANDING THE HAPPINESS CATEGORY IN ANTHROPOLOGICAL SCIENTIFIC PARADIGM

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#### **Abstract:**

**Background.** Analysis of the universal categories present in the subject's life world makes it possible to restore the basic worldview coordinates of the existence of a person, among which the concept of happiness is the main vector. Identifying and characterizing people's ideas about happiness is considered an important theoretical problem, since in the era of globalization, there is a disturbing tendency to undermine traditional ethical norms. In this article, the understanding of the category of happiness by representatives of various branches of science will be analyzed through the prism of modern paradigms.

**Methods.** Among the modern approaches to the category under consideration, spreading to various spheres of humanitarian knowledge, the comparative typological method occupies an ever firmer place. In line with this method, the points of convergence in the views of researchers in the understanding of happiness were described and discussed.

**Results.** The mixing of different cultures in the development of modern civilization has led to an extraordinary spread of individual understanding of happiness and unhappiness. The range of understandings includes both the ancient Greek understanding of these categories, as well as religious and philosophical. It should be noted that the proportions of these elements may be different in each case. Psychological approaches to happiness, as well as philosophical and

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*theological ones, have evolved in several paradigms. From the point of view of objectivism, happiness is a certain level of social and psychological well-being. The analysis showed that researchers give priority to the phenomenological paradigm. It should be noted that the concept of happiness in psychology has received the greatest development in foreign special literature, where happiness is understood as a state of experiencing satisfaction with life in general, an individual's overall assessment of the present and past, as well as the intensity, frequency and positivity of emotions.*

**Conclusion.** *The definition of the concept of happiness in the context of philosophy, theology and psychology increases its functional significance. Decoding of the concept of happiness is present in various scientific disciplines. However, the most significant contribution to this issue was made by research developing within the framework of the anthropological paradigm: philosophy, theology, psychology.*

**Keywords:** *category, happiness, comparative analysis, cultural tradition, scheme, philosophical reflection, unhappiness, individual, aggregate, philosophy, theology, parameter, cultural differentiation, discourse, phenomenon, trend, immanent concept, psychology, phenomenological paradigm.*

**Introduction.** The category "happiness" occupies a special meaning in the conceptual picture of the world of any nation, since it is one of the basic ones - along with such categories as "truth", "conscience", etc. Its special place is explained by the fact that it contains not only a static state - that is, a certain feeling of a person - but also a vector of development - after all, a person strives for happiness, since it fills life with meaning and improves its quality.

In this context, it is not surprising that the category of "happiness" has been studied by scientists from different branches of science over the past at least fifty years. However, due to the complexity and multicomponent nature of this concept, especially manifested in comparative analysis, its essence is still not definitively defined.

**Materials and methods.** Among the modern approaches to the category under consideration, spreading to various spheres of humanitarian knowledge, the comparative typological method occupies an ever firmer place. In line with this method, points of convergence in the views of researchers in the understanding of happiness were described and discussed.

The complexity of the analysis of categories related to the emotional sphere lies in the fact that in the process of communicative activity, thoughts, emotions and feelings merge into a single whole. Every linguistic person, regardless of cultural differentiation, can experience the same basic emotions and feelings. It connects individuals from different cultures. But the intensity and variation of the manifestation of different emotions and feelings in different linguistic personalities are different from each other, which makes each individual unique. Moreover, the specific manifestations of universal emotions are highly dependent on cultural and religious traditions.

The question of the essence of happiness has been worrying humanity since ancient times, which always adheres to the course towards happiness. At the same time, happiness should be understood as an intimate deep experience that is difficult to explain by means of schemes, philosophical reflections. The task looks especially difficult if we take into account that the category of unhappiness is inextricably linked with the category of happiness. Happiness and unhappiness are among the subtlest states of an individual, since they are determined by many parameters that differ in intensity and duration and have very individual manifestations [9; 86].

**Results and discussion.** The understanding of the essence of the awareness of happiness is hindered by both the complexity of this phenomenon in the spiritual life of a person, and the fact that "happiness" is used in modern everyday life in various senses. A number of studies have noted that the concept of happiness is individual for each individual. Some individuals see happiness as a virtue, others as prudence, and still others as wisdom. Finally, there is a certain group of people who perceive all of the above together or one thing in aggregate with the pleasure they receive, but there are also those who include in the concept of happiness and material well-being.

Philosophy and theology have different and often opposite understandings of happiness. In philosophy, happiness means a huge area that includes different understandings of happiness, such

as: mental state, joy or pleasure [10; 14], well-being or prosperity [11; 20], ethical lifestyle [7; 125], absence of pain [3; 149-155]. Most of these concepts of happiness include something to strive for, that is, an element of dynamics. The cornerstone is the fact that in all the above philosophical definitions of happiness it is implied that happiness is a product of everyday life, and not supernatural forces. Philosophical discourse on happiness thus quickly reduces happiness to something else (such as joy). Discourse is dominated by questions about how to get happiness.

In particular, Aristotle believed that happiness is, first of all, a "common good": "the good of the state and the people (its achievement and preservation) is more significant than the good of one person, even if the good of the latter coincides with the good of the state" [3; 55] ... The above statement of the thinker is distinguished by the clear social orientation of his moral teaching.

A rather successful methodological device of the ancient Greek philosopher is his recommendation to distinguish between the concept of happiness and various concepts of happiness. Aristotle has to reckon with different human views on the essence of happiness in his thinking, which prevents the formation of a single optimal concept. As a result, ideas about the phenomenon take on various forms, since different individuals tend to strive to master various benefits on the path to happiness. In a number of individual cases, this tendency can lead to a false understanding of the essence of happiness. The most important role in correcting possible shortcomings is assigned to education, through which one can get rid of false or imaginary ideas about the essence of happiness.

It should be noted that all of the above is the traditional methodological setting of ancient philosophy, which received logical justification from Parmenides of Elea, who tried to distinguish between imaginary and true knowledge. This philosopher, like Aristotle, believed that in order to achieve happiness, it is necessary to distinguish between true and imaginary happiness. This aspect lies in the fact that imaginary happiness turns into its opposite, becoming a source of unhappiness. It is false, inspires hope, but dreams do not fill the soul. As a result, the given makes you suffer from the fact that dreams do not come true, or on the contrary, being embodied in reality, they are realized in a completely different form than they seemed at a distance. The philosopher Heraclitus expressed the following opinion on this score: "It is not good for a person to fulfill his desires." Arthur Schopenhauer also adhered to this opinion: "Striving for happiness is a source of unhappiness" [4; 16].

Aristotle's own views of happiness can be briefly interpreted as the pursuit of happiness, since it is the ultimate goal of human aspirations. Human life is characterized by Aristotle's activity (*energeia*), aimed at the realization of set goals, correlated with the concept of good, and in particular - public good.

This echoes the thought of D. Diderot that a person should give happiness to as many people as possible, and only then he himself will become happy. At the same time, in order to make an individual happy, according to D. Diderot, it is necessary to understand his aspirations, his problems, that is, the ability to listen carefully to people is necessary. It is necessary to abandon the possible condemnation of a person, no matter what he does, not to look down on him and his actions, no matter how low his actions may seem. In this aspect, the phenomenon under consideration is a factor in improving the socially significant qualities of an individual.

However, already in Ancient Greece the idea arose that happiness is inextricably linked with unhappiness, and "sooner or later will have to pay for great happiness." This was due, in our opinion, to the peculiarities of life throughout the entire period of human existence, up to the rapid development of medicine in the 20th century - the average life expectancy was short, there were no effective remedies against even mild diseases, a person could die from a cold. All this constantly pushed a person to think about the futility of life and its transience. An unsettled life in comparison with modernity could only offer a person hard work, which, combined with illness and frail old age, contributed to the development of pessimistic views. Therefore, Sophocles said that happy is the one who has the least unhappiness, that is, he thereby denied the existence of happiness in itself, as a separate value. Philosophers of the Enlightenment, as the ideological heirs of the ancient Greek thinkers (Voltaire), also believed that "happiness is a dream, and suffering is reality."

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In theology, happiness may include some philosophical ideas about happiness, but the main difference between the two is that in theology, happiness is closely related to God ("to know, love and enjoy God"). Augustine says, for example, "True happiness is to rejoice ... you, my God ... This is the happiness that everyone desires" [1; 106]. Theological discourse on happiness includes concepts such as love, hope, grace, bliss, healing, beauty, and peace. This is happiness, which includes the concepts of transcendence, the mysterious and the supernatural, without excluding the immanent and ordinary. Happiness, for example, is closely related to the doctrine of salvation [12; 144], but also to earthly existence. Therefore, according to Venter, the task of Christian theology is "to restore a keen sense of the Triune God and to explore the potential of this symbol to promote human prosperity in a particular context."

Due to this significant difference in the very essence of the definition of the concept, the philosophical idea of happiness is often criticized for the fact that it is "reductionist", hedonistic, individualistic, and is dominated by empirical studies of mental states. As his critics say, it lacks clear definitions of realization, meaning of life, hope, sense of belonging (to something greater) and unity in concept. The theological concept of happiness is criticized in that it is valid only for believers, contradictory and pays too much attention to the afterlife, which is defined in theology as true and maximum happiness.

The dilemma is that "the greatest possible form of happiness is available only to a religious person," and therefore the philosophy's concept of happiness is perceived as inferior. However, it should be noted that philosophy affirms the "interdependence of happiness and transcendence" in various ways. P. Ricoeur, for example, claims in his philosophical anthropology that happiness is transcendental in nature, representing something infinite. The French philosopher argues that "the immanent concepts of happiness tend to reduce people to simple causal beings - without complexity or mystery." In the context of the topic of our research, it is important to note that, according to P. Ricoeur, the "place" of happiness is in a certain structure of the language - the only way that can adapt the pair "targeting / gift" to the pair "happiness / unhappiness" [8; 201].

It is also interesting that P. Ricoeur in his analysis of religious and philosophical texts in the context of studying the concept of "happiness" comes to the conclusion that the term "happiness" ("joy", "bliss") is accompanied by a description of "unfortunate" figures - poor in spirit, meek pursued. The paradox of the perception of happiness, thus, is noted by Ricoeur as not happiness itself, but its expectation - that is, after an event, in the perception of people, the unhappy state will be replaced by a happy, prosperous in every sense. From this findings, the philosopher draws three conclusions.

First, there is uncertainty about unhappiness. Is unhappiness a disadvantage, misfortune, or poverty? Therefore, Ricoeur comes to the conclusion that the semantic and conceptual field of the concept of "unhappiness" is enormous.

Secondly, in the religious interpretation of happiness, which was absorbed by all peoples who professed Christianity, shame and embarrassment are included in the semantics of happiness. This is due to the fact that "it is indecent to rejoice when there is so much suffering around."

Third, the mixing of different cultures in the development of modern civilization has led to an extraordinary spread of individual understanding of happiness and unhappiness. The range of understandings includes both the ancient Greek understanding of these concepts, as well as religious and philosophical, stemming from the worldview of the Enlightenment. Moreover, the proportions of these elements can be completely different in each case.

Psychological approaches to happiness, as well as philosophical and theological ones, have evolved in several paradigms. From the point of view of objectivism, happiness is a certain level of social and psychological well-being. D. Myers and M. Seligman believed that happiness depends on the feeling of the individual, that is, they gave priority to the phenomenological paradigm. R. Emmons and L. King associated the feeling of happiness with such categories as the meaning of human life.

In psychological publications, the concept of "happiness" first appeared in 1973 in the subject index of reference publications. 1974 was marked by the emergence of the category of subjective



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well-being and life satisfaction. The British Psychologist M. Argyle understood happiness as a certain state of experience of satisfaction with life in general, an individual's overall assessment of the present and past, as well as the intensity, frequency and positivity of emotions. This view goes back to the philosophy of ancient eudemonism.

This was followed by a large number of studies and publications, where each scientist brought his own vision or interpretation of the phenomenon under consideration. The term "subjective well-being" was introduced into the theory of positive psychology. This concept is often used in special literature as a synonym for the concept of "happiness". It relates to how individuals assess their own life in terms of affective and cognitive explanations, and can be expressed by the following formula "subjective well-being = life satisfaction + affect", where the former reflects the individual's assessment of his own life. When there is no gap between the status quo and what appears to him to be the ideal situation or what he deserves, then the individual is satisfied. Lack of satisfaction in life, in turn, is the result of a gap between the given and the supposed ideal. Also, lack of satisfaction can come from comparing yourself to other people. Affect in its essence is the emotional side, and it can be both negative and positive states, and emotions associated with everyday experience.

It should be noted that the concept of happiness in psychology received the greatest development in foreign special literature. In the context of the topic of our research, the opinion of the British Psychologist I. Bonivel seems to be interesting: she identified several root causes due to which well-being as a field of psychological research flourishes in Western society. The first problem is that personal happiness is becoming the most important in connection with the desire of individuals to individualism - and a pronounced desire for individualism is characteristic only of Western societies. The second problem lies in the quality of life - developing countries have not yet reached a level of well-being in which survival is not the main problem. Accordingly, in such conditions, it is rather difficult to think about abstract things. The third problem is connected with the direct branch of research - that is, with the elusiveness of the concept.

Currently, a number of reliable methods for measuring well-being have been developed within the framework of psychological science. In particular, the American Psychologist M. Seligman introduced the concept of "good life", "meaningful life" and "pleasant life" into the model of true happiness. The "pleasant life" strives for positive emotions, and parallels can be seen between hedonistic well-being and it. In the "good life," an individual uses their strengths to reward them in activities that they enjoy and that are akin to "flow". The term "flow", which was also introduced by the American Psychologist M. Chikszentmihalyi, should be understood as a kind of vivid, exciting experience that accompanies any activity on which the individual is concentrated. Finally, "living a meaningful life" is about making the most of your strengths by serving something that is higher and larger than the individual.

According to M. Seligman, both striving for activity (flow) and striving for meaning can be considered eudemonic values. M. Seligman and his fellow followers proved that individuals who more often indulge in hedonic activities (rest, fun, entertainment) tend to experience many pleasant sensations, as well as energy and a lower level of negative affect. They are also happier than those who aspire to eudemonic values. However, those with a more eudemonic lifestyle are more satisfied with it.

It is important for every person to strive for happiness, and the task of society is to provide him with optimal conditions for achieving it. These conditions include, first of all, access to the cultural and historical heritage of civilization. A person who has received proper development is able to accurately realize what her happiness is and determine the tasks that need to be solved on the way to it. However, in a number of studies it is noted that modern society is not able to create the above conditions for achieving happiness for every individual.

M. Argyll, one of the leading specialists in the field of psychology of happiness, in the 80s. In the twentieth century, a comprehensive work was published containing an extensive survey of American and Western European psychological research on happiness. This review includes a listing of the full range of happiness factors. Moreover, these factors act as conditions, sources, as

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an area of life satisfaction, and sometimes as characteristics of the subject himself - a set of personality traits of an individual's life that lend themselves to measurement and definition, and reveal a statistically significant relationship with life satisfaction.

The most important role in the formation of life satisfaction, as noted by M. Argyll, is played by social ties, which in practice mean the possibility of receiving psychological support for an individual. Among the significant social ties, he considers close and intrafamily ties, marital relations. In this aspect, it should be assumed that the absence of social connections or their insufficiency may be associated with unhappiness. The same can be said for health [2].

Another important factor influencing the level of satisfaction, noted by M. Argyll, is professional activity, and not so much in the sense of obtaining material benefits, but, again, in the context of establishing social ties and creating a positive emotional background. The researcher found that the social value of his activity is significant for a person. Lack of professional success and social networking may be associated with unhappiness in individuals.

Leisure activities, according to the British scientist, although it plays a certain role in the formation of satisfaction with the quality of life, however, this role is not decisive. Nevertheless, a person needs to have some kind of hobby or hobby, as this contributes to the formation of identity and serves as the basis for the formation of intrinsic motivation.

As for material support, M. Argyll assigned this factor the lowest importance. Although, according to his research, wealthy people have a slightly increased subjective feeling of satisfaction compared to the average level, however, this is a statistically insignificant value. Moreover, the feeling of satisfaction with life among wealthy people is higher only in the first time after acquiring wealth - in the future it falls to the average level, even if wealth is maintained or increased.

M. Argyll also identified a special group of factors that positively affect the feeling of satisfaction with life in an individual:

- meaningfulness of life;
- extraversion;
- self-respect;
- self-esteem.

In addition, the British scientists also identified positive emotions experienced by a person as the most significant factors in the formation of happiness, and not only their presence in itself, but also their frequency and intensity. Thus, the key factors for satisfaction with life in general and for a state of happiness, according to M. Argyll, are the following factors: health, professional activity, positive emotions, close ties, personal qualities, and free time for leisure. The minor factors include gender, material security and age.

American professor of psychology E. Diener proposed an original interpretation of happiness: he pointed out that happiness can be viewed as a trait of an individual, or as a state. When talking about traits, the scientist meant that some people, according to empirical research, are more psychologically predisposed to experience happiness than others. As the scientist noted, this is due to certain personal characteristics based on the ability to experience a certain level of emotion.

A review of psychological research on this topic shows that happiness and unhappiness in this science most often acts as an evaluative category. There is still no exact answer about the connection between these two sensations - at the moment there are only two studies that study this connection empirically. The first was carried out by the American Psychologist N. Bradburn in 1964, the second by the New Zealand scientists Kammann and Flett in 1983. Both studies have shown that there is no link between happiness and unhappiness [14]. However, in our opinion, this issue requires further study, using the most modern technological means, therefore, it is impossible to fully rely on the results of the above studies. In this regard, the line between happiness and unhappiness in psychology still seems fragile and elusive. It is obvious that the presence of happiness does not mean the absence of unhappiness, just as vice versa. At the same time, the sources of happiness or unhappiness for a person have not been clarified either.

As you can see, the content of the category "happiness" has changed significantly in the development of human society. Considering it from antiquity, it should be noted that the ancient

Greek concept of happiness included four concepts close in meaning, implying: a favorable fate, bliss, satisfaction with life, possession of the most valuable benefits [13; 38]. However, in all its variations, happiness was considered a "gift of the gods", that is, in its semantic field, the ancient Greek concept "happiness" had a close connection with "luck". The historian Mac Mahan, in particular, substantiated the presence of the same "luck" in the ancient Greek concept of "happiness" by the fact that the term eudaimon is a combination of the words eu (good) and daemon (god, spirit, demon). Thus, etymologically, "happiness" for the ancient Greeks is, first of all, "the will of the gods" [6; 130].

Christianity, although it created a different theosophical system, nevertheless, the concept of "happiness" within the Christian system of values also depended on the "will from above". For example, in the theological presentation of Blessed Augustus, "happiness" was closely related to the "world above", and with the full and unconditional recognition of the will of God.

Changes in its content took place in the era of the Reformation (XVI century). Protestantism substantiated the concept of "earthly happiness", as opposed to "higher". A logical continuation was the philosophical theories of the 17th and 18th centuries, which finally moved the concept of "happiness" from the religious sphere to the secular one. The so-called "formalization" of this process can be found in the US Declaration of Independence of 1776, where "the Pursuit of Happiness" is defined as the "unalienable Rights" of each person.

The final formalization of happiness as something controlled by a person in Anglo-Saxon culture was largely due to immigrants who went to the American continent in search of a better life. The overwhelming majority of them were "passionaries" who fervently believed in their own strength. The industrial upsurge and technological revolution of the 19th century, and even more so the scientific achievements of the 20th century, only strengthened this belief. Thus, in the Anglo-Saxon civilization, "happiness" came to be associated with something that a person can achieve on their own, without the help of gods or luck.

**Conclusion.** Having studied the concept of happiness in the context of philosophy, theology and psychology, we can conclude that the phenomenon under consideration is extremely complex and individual. For most people, this aspect appears in the form of satisfaction with life, having a job, positive emotions, relationships, etc. At the same time, happiness is both external and internal. The first is formed under the influence of those factors that do not depend on the individual, i.e. are in many ways a happy coincidence, luck. The latter depends on the internal state of the individual, on his attitude to the phenomena occurring in his life.

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## FIGURATIVENESS OF ZOONYMS IN ENGLISH AND UZBEK LANGUAGES

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### **Abstract:**

**Background.** Relevance is due to a certain level of undevelopment of many issues related to the human factor in the language. The development of this problematic seems promising for identifying the national and cultural characteristics of English and Uzbek phraseological units, which allows us to increase our vocabulary and, therefore, enrich our speech. This article examines the semantic-pragmatic and connotatively evaluative relations of phraseological units based on animal images in English and Uzbek languages. Zoonyms imply textual roles within a specific discourse and difference in values, stereotypes and behaviour patterns in national cultures.

**Methods.** Studying nominations of a human with a zoonym component we used descriptive and analytical, comparative, linguistic and cultural methods and techniques. We used the contrastive method to identify phraseological units based on animal images in English and Uzbek languages. According to the structure there are substantive, adjectival, verbal and adverbial phraseological units. Within the structural groups according to the semantics there are subgroups used to describe a person, his experience, status, positive and negative qualities, typical properties, emotional and physical condition, behaviour, speech, interpersonal relations etc. we try to identify evaluative connotations of the considered phraseological units.

**Results.** Zoonyms have always been the focus of linguists' attention as they are the core layer of the vocabulary of any national language. The aim of this paper to discover of their meaning, motivation and expressiveness in non-related languages. The article reviews scientific literature devoted to the study of zoonyms, and presents the results of their own scientific research. In an effort to characterize his behavior, feelings, states, appearance, the man resorted to comparison with what was closest to him and similar to himself - the animal world and, despite the fact that the thematic principle of classification of phraseological units is fundamental in the writings of a number of Western and Uzbek linguists, it is the classification based on their internal content that reflects various aspects of people's lives: prudent or stupid behavior, success or failure, as well as relationships between people: their lives' impressions and feelings: approval, disapproval, friendship, hostility, quarrel, reconciliation, rivalry, treachery, condemnation, punishment.

**Conclusion.** Names of animals (zoonyms) - one of the oldest layers of vocabulary in all languages of the world. Phraseological units are analysed in accordance with their meaning and semantic structure. A number of common and distinctive traits in the structure, semantics are elicited in this paper. Dominant images in the phraseology of English and Uzbek languages are revealed in a comparative aspect.

**Keywords:** semantic layer, connotative, cognition, zoonym, paremia, phraseological unit, zoonym, cultural linguistics.

**Introduction.** Phraseological units arise as a result of the crucial role of language units in the formation of linguistic cognition, understanding, knowing, evaluating various aspects of human intellectual life, ultimately, alternative knowledge of the external world. At this point, fixed compounds that describe one or another way of perceiving a wide range of meanings to reflect mental situations are actively demonstrated by entering the phraseological realm of language. Phraseology has always made a huge contribution to the formation of a figurative picture of the world of all languages. it an integral part of the transmission of the cultural heritage of the people,



with studying which you can get acquainted and study traditions, customs, values, life of this or that nation. Phraseological units are characterized by features of a particular language, have different expressive color, capable of acquiring additional meaning when they are influenced by context. Also they can refer to different functional styles. Studying the common features and differences of phraseological units of different languages, a better understanding of national identity can be achieved native speaker, to deepen knowledge of the language, because phraseological units are its bright component. The main obstacle in the process of intercultural communication consists in the nationally specific characteristics of cultures, in contact with each other. Phraseology is one of the ways of emotions presentation in the language, especially through the emotionally-shaped effect. An idiom comes into existence, as a rule, where there is an interest, desire for imagery, evaluation, expressiveness.

Phraseological units convey shades of wonder, joy, irony, disapproval, contempt, indifference and many other emotions of a speaker. Emotions are the part of the connotative values of idioms. Emotive idioms take a leading place in the Uzbek and English languages. They are mainly investigated within the framework of general lexical and phraseological researches, for example, as separate groups of idioms.

Therefore, in his speech, a person seeks to express his positive or negative attitude to the objective world, as well as to the perception of events, processes, and the objective world in general. Expressing relationship (whether the relationship is positive or negative) occurs through emotion in people. In linguistics, meanings are synonymous with the nominative, denotative meanings that exist in the semantic structure of an emotional word or phraseological unit.

**Materials and methods.** Emotionality is always expressive, evaluative in speech. At the same time, the emotionally expressed thought evaluates attitude of the speaker positively or negatively. In this sense, emotions are divided into two main groups: a) positive emotions; b) negative emotions. For example, in Uzbek language "терисидан бит семирмоқ" expresses positive emotion, "илоннинг ёғини ялаган" implies negative emotion. As an example of English phraseological units «when pigs fly» denotes negative association, «a willing horse» implies positive emotion. Russian linguist E.M. Galkina-Fedoruk understands the concept of expressiveness in a narrow sense.[1] If the lexicon expresses the name of an object, event, fact, event, process, phraseological units express the emotions, feelings, mental state, qualities of a person. Phraseological units are linguistic phenomenon formed on the basis of the need to express figuratively, emotionally-expressive attitude to events. It is known that zoonyms are distinguished by their imagery, emotionality and are widely used in oral speech, literary texts. Interestingly, a zoonym can express the same meaning in different languages that are not similar. In some cases, however, a zoonym itself may also reflect qualities that are contradictory in both languages. For example, in English, "dark horse" figuratively means negative connotation (for an unpopular person), while its Uzbek equivalent "отинг қашқасидай" (for an unpopular person) implies positive connotation. It should be noted that in the lexical-semantic layer of language it is difficult to find a group, as rich and complex in nature as zoonyms. This is why, it is of great interest that they perform a wide range of functions in language. There are many phraseological units in Uzbek language based on the image of animals, and their positive and negative use has been partially studied by A.E. Mamatov [2]. Some researchers have studied animal names based on metaphors and classified zoonyms differently. Yu. Lyasota analyzes zoonymic lexemes in English and identifies zoonyms in his scientific work: a) pets; b) wild animals; c) birds; g) into small groups such as reptiles. It also divides stable compound sentences containing zoosema into two parts: a) zoonyms used in simple sentences: all cats are grey in the dark - everything looks sweet on an empty stomach; the scalded sheep infects the whole flock; b) zoonyms used in conjunctions: the dog barks, but the caravan goes on - the dog barks, the caravan passes. The zoonyms studied by Lyasota consisted mainly of paremias [3,116]. N.A. Klushin, on the other hand, studied zoonymic and phytonymic descriptions of the individual in English [4,22]. He compares zoonyms in English and Russian. For example, "osel" in Russian - stupid, ignorant man, "ass" in English - stupid, ignorant man - a stupid, obstinate person, "a pig" dirty, lowly man - dirty, greedy; ill-mannered

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person. Often when zoonymic lexemes come in their original sense, they have a specific boundary. In the figurative sense, it expresses emotional imagery and is actively used in oral speech, as well as in fiction, giving language figurativeness, expressiveness. Uzbek linguist O. Latipov comparatively analyzes the semantic structure of pet names in Russian, Uzbek and Tajik in his dissertation. [5] In his work, he explains the specific semantic features of words in each language that represent exactly the same animal names in all three languages, and thus points out that some animal names can have the same meaning in all three languages. For example, the Uzbek zoonyms "pig" and the Russian "scotina" have a negative connotation in both languages. The Russian zoonym "курица" is used in a more negative sense. Phraseological units with this word are explained by their connotative feature: "мокрая курица" – a loose person, "писать как курица с лапой" – to write ugly, "оёғи куйган товукдай" – panic (negative meaning), "хўроз йигит" – agile and brave guy, "хўроз гап" – the main sentence, the plot of the sentence, "жўжахўроз" is a proud boy, a young man. The research, which began with the study of zoonymic words in different languages and their comparison, later moved to phraseology, and the structural-semantic and grammatical aspects of phraseologies containing animal names began to be studied separately. In comparing phraseological units, the methods and principles proposed by U. Yusupov have theoretical and practical significance. In his view, first the corresponding (equivalent) and inappropriate (non-equivalent, alternative) phraseological units are identified. [6,40] Phraseologisms are equivalent in native and foreign language distinguished and compared according to the following principles: a) semantics, figurativeness (metaphorization)

- b) the degree of redefinition of meaning
- c) number of components
- g) the order of placement of components
- d) the method of expressing the syntactic connection
- e) belonging of components to morphological word groups
- j) according to the subgroup of its components
- h) the components belong to the subject of the words
- i) variability
- k) how often (frequency of use)

The comparison of the above phraseologies is actually based on three major principles:

- 1) lexical, semantic and stylistic aspects
- 2) grammatical aspect, morphological structure (to which word group the components belong)

and syntactic connection

3) mutual relations, polysemic, synonymy, antonymy, variant relations and more or less applicability.

Phraseologisms with zoonyms are markers of national image of the world that has developed in the minds of a certain ethnic community.

It should be stated that phraseological units with zoonymic component have not been studied thoroughly. Phraseological units with zoonymic component are always based on metaphorical expressions. Resemblance is a key process to form metaphorical expressions. "Two objects, people, actions, places and others are compared and comparison reveals some resemblance between notions". [7]

One of the interesting works dedicated to zoonymic phraseological units are written by T.M. Shmeleva, it is devoted to the analysis of phraseological units with a zoonymic component in Russian and Bulgarian[8]. Scholar studies various features of zoonymic phraseological units. She points zoonyms like geese, sheep, cows, chickens, horses, cats, wolves, bears, mosquitoes, dogs as a separate "symbolic" in both languages. Any object, bird or animal may have similar features that can turn to the living beings. That is why most metaphorical expressions have got metaphor in their content and sense somehow. Felicity O'Dell and Michael McCarthy claim the following about idioms that are based on metaphors: "many idioms based on metaphors. However, idioms are expressions that are used so frequently and are so fixed in the language that people often do not think about the metaphors behind them. The metaphors used in phraseological units are therefore

much or less original and thought-provoking than those used in literary contexts" [9]. People say, for example, "the new director was a big fish at the meeting" (was the most important or noticeable person).

**Results and discussion.** Zoonyms create phraseological power of the language and make impressive, colourful, unforgettable images in any language. For example: "I have got a bit of a frog in my throat". said Suzy, still in the same deep voice. "A frog? Where'd you get that?" asked Ann enviously"[10]. In this case, a frog is used in a wider meaning than its primary meaning, the author is playing with a word to give new humorous sense to the word as a component of phraseological unit. If you focus on Uzbek context, you may find phrase that lost its primary usage: "Лоақал шимингга бир қара, икки ёни қурбақа ютган илондай шишиб кетган"[11].

Phraseologisms with a zoonym component are widespread in the languages being compared. We propose the following structural and semantical classification. **I. Substantial.** Substantive phraseological units include to name noun as a key element in combination with a name adjective or other noun. By their semantics, they are classified as follows: Substantial phraseological units denoting human's character. For both compared languages metaphorical transfer of certain qualities of animals on the characteristics of a person is very typical and acquires symbolic meaning.

**Experience.** One of the most common images is old wolf serving to denote an experienced person. Uzbek equivalent "қари тулки" symbolizes a person who has experienced many hardships and gained experience, knowledge.

**Positive quality of a person.** A great number of PUs transfer positive qualities of the animal to person, for example: a bee, a horse denote hardworking in English (busy bee, willing horse). In Uzbek corpus "a bee" also signifies the same qualities but instead of "horse" mostly "donkey" symbolizes hardworking (эшақдай ишламоқ).

**Unlikeness.** To characterize a person, different from the others, both languages use different images: English: a white crow; Uzbek: отнинг қашқасидай.

**Deception, danger.** Phraseological units of this group imply negative connotation. Such as "a wolf in the sheep's clothing", "a snake in the grass" (treacherous, deceitful person); Uzbek analogies can be "қўй терисини ёпинган бўри", "қўйнида илон сақламоқ"

**Status.** To denote a social status of a person different images are used: in English it is a "fish or frog" (an influential person, prominent position in society). In Uzbek dictionaries of phraseological units we may find "арслондай қўрқмас"

**Group of people.** PUs characterize a group of people with similar characteristics, interests and tastes: English: "birds of a feather" Uzbek: "қарға қарғанинг кўзини чўқимайди".

**Negative features of a person.** PUs denote negative connotation: In English: "black sheep", "a bear with a sore head" denote dissatisfied person. Uzbek analogue: "ола қарға"

**II. Adjective phraseological units** are phrases in which the key element is the adjective name. On a semantic basis, they classify:

**Typical qualities of person** transferred from images of animals. English: crazy like a fox, mute as a fish.

**The physical condition of a person** is often compared with the condition of some or an animal. In this case, phraseological units can have, as a positive connotation

English: "as strong as a horse". Uzbek version is similar to English: "Отдек соғлом, филдек бақувват"

**Denoting social status of person.** English: "poor as a church mouse". Uzbek: "итдан бир суяк қарз бўлмоқ".

**III. Verb phraseological units.** There are a large number of similar units, called as different actions and activities, and states and relationships.

**Behaviour:** Metaphorical transfer of behavioral features animals to describe human activity. In English: "drink like a fish, eat like a horse". In Uzbek: "сигирдек кавшамоқ" (to chew like a cow).

**Emotional condition.** Verb phraseological units with components zoonym can express various emotional states: anxiety, sadness, excitement, awkwardness, anger, etc. For example: get

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one's monkey up, to have butterflies in the stomach-denote angry and nervous person in English. Uzbek equivalent: “эшакдай ханграмоқ, итдек қутурмоқ” imply emotional state of human.

**Speech action.** To denote speech action both languages possess full equivalents: English: “chatter like a magpie”. Uzbek: “булбулдай сайрамоқ”. Examples given indicate that phraseological units are fixed primarily by semantic aspects.

**Interpersonal relationships.** The most frequent phraseological units characterizing the hostile relations of people are those based on comparing the relationship between a cat and a dog. In English: “fight like cat and dog”, in Uzbek “ит мушук бўлиб яшамок”. Interpersonal relationships showing cunning, deceit, cavalry are often reflected in phraseology.

**Unrealistic, unreasonable actions.** In both languages there are phraseological units that realize this meaning, but they are based on different images. English: “pigs might fly”, Uzbek analogue: “туянинг думи ерга текканда”.

**Adverbial phraseological units.** Adverbial units include PU, identical adverbs. The most frequent are adverbial phraseological units, characterizing the speed growth. So, the meaning ‘slowly’ is expressed by the following phraseological units: English version: “like a scalded cat”, “at a snail's pace”. In Uzbek: “тошбақадай имилламоқ”, “оёғи куйган товукдай”.

The results of the analysis show that image standards in different languages have different qualities and characteristics. The same zoonym may not participate in the same semantic function in both languages. Zoonymic phraseological units reflect the specific mentality of that language, that nation, no matter what the language.

From the above, it is clear that zoonymic lexicon has been studied not only in non-related languages, but also in languages that are close to each other. Our analysis proves the multi-layeredness and wide application of zoonymic lexicon.

However, it should be noted that the semantic and structural features of phraseological units in English have not been studied separately. Zoonyms play an important role among phraseological units and they play a significant role in the richness (fund) of phraseological units. The presence of lexemes represented by zoonyms in phraseology indicates that a particular phraseme represents an attitude toward them. Typically, each animal, insect or bird is distinguished by some unique characteristics. In particular, all ants and bees are a symbol of diligence, a lion is a symbol of courage and a rabbit is a symbol of caution. For example, a gay cat - an inexperienced, young sprout. Somewhat from the thickly strewn hazards. But green hoboes "gay cats" walked into these dangers blindly and were moved down in hundreds [12]

like a cat in a strange garret - an awkward situation

When he arrived in Boston, he felt like a cat in a strange garret. a tame cat- is an insensitive person, a housewife

And remember. I don't want a fortune for this thing only a good price. There's a lot of tame cats who mightn't follow the new man around. [12,55]

as weak as a cat - very weak

There isn't much fear of my getting up, dog "answered the captain, I feel as weak as a cat. [12,56]

a wild cat -is a useless business

Mr. Norbelt Keeman, in the legislative Assembly; had drawn attention to the recent epidemic of "Wild cats" [12,60].

As can be seen from the above examples, the English zoonym a cat is often used in negative phraseological units, and it often comes in the sense of "inexperienced, useless work", "insensitive person". For example, “as quiet as mouse” in English means "quiet person", while "қўй оғзидан чўп олмаган" in Uzbek means the same notion. In these places, the english "mouse" and the uzbek "қўй" zoonyms were compared. Some phraseological units define the state of people in relation to an event.

By cock! (By God!) Has the cat got your tongue? -Нера гапирмайсан?



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Donald and Felicity stood there paralyzed. "Come on" said Miss Hand Porth, Has the cat got your tongue? What have you two been up there, may I ask? What dog is hanging? -Ўзи нима ран?[12]

Phraseological units differ from other linguistic units in that they provide imagery, expressiveness and emotionality to speech. The zoo images in the composition of phraseological units is associated with the material, 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 convey information about the national and cultural experience of that nation, its traditions and customs. In the corpus of expressive-evaluative vocabulary can be distinguished units, formed by metaphorical transfer based on the names of the animal - zoonym and serving for figurative characteristics of human. Zoomorphism in different languages describe the appearance, character and style of behavior, the professional activities of a person, his attitude to the opposite sex, family, children.

The most common names of animal species (domestic animals, wild animals, birds, insects, etc.) can be used as an evaluation characteristic of a person (cat, dog, donkey, cow, sheep, pig, rooster, etc). These zoomorphism represent positive and negative qualities of a person, it is therefore very important context the perception of a particular phraseological units and their correct use in speech.

Let us consider some examples of the contradictory relations of Uzbek and English to the same animal. English shows a person as individuality, personality, accentuating the positive qualities such as competitiveness, independence, denouncing fraud and dishonesty, Uzbek shows obedience, courage, impatience, stubbornness, experience. Such as a tiger is a dangerous opponent, a strong player in English, image of powerful man is given in Uzbek; a lone wolf — a person acting alone; a fox — selfish, dishonest businessman, a predator; The oldest domestic animal in almost all cultures it is the dog, that's why the comparison with the dog are the most numerous in both languages. Negative connotations bring ideas about the dog as a persecuted being, dependent from the person, sometimes living in the toughest conditions, designed for the protection of housing, hunting, etc. (lead a dog's life – to have been afflicted; treat like a dog – to be unkind to anyone; dressed up like a dog's dinner – dressed vulgar). At the same time, the British appreciated the loyalty, friendliness, endurance dog (die for one dog to be very loyal; funny dog – funny guy). Similarly, you can analyze features of zoomorphism "cat": has long being close to someone, the cat has earned the trust and love of man because of its softness, intelligence, prudence (as tame as a cat is quite tame; as wary as a cat – very careful), but, being wild animals by nature, cats are peculiar cunning, deceit (cat in the pan is a traitor; cat shuts its eyes when stealing cream to close their eyes to their sins). As for Uzbek context, cat denote dubious, treacherous person. Phraseological component "horse" has mostly positive connotations, which is associated with the role of the horse farm hand, his diligence and endurance (strong as a horse , willing horse – slogger), but there are also values associated with other areas of the horse's life, with both positive and negative interpretation, for example, jump (ride the fore horse is to be in front; a dark horse – "dark horse", about a man whose inner quality is not known). Similarly, we can analyze other phraseological units with names of animals having the dual nature of values. Stubbornness" in two languages is compared to a donkey, but a donkey for the British in the semantic plan primarily represents the stupidity, stubbornness — again. For example:

**act the ass** — to fool around, **to be an ass for one's pains** — not to receive praise for their efforts; to stay in the cold, **make an ass of oneself** – to put yourself in a stupid position, to fool around, **all asses wag their ears** - fools inherent in the profound view, fools love to judge what you don't understand,

**an ass between two bundles of hay** (an ass between two bundles (or bottles) of hay (Buridan's ass)) — Buridan's ass (the person, not daring to make a choice) (French philosopher of the XIV century attributed to Buridan follows the story of the donkey who died of hunger because he did not dare to make a choice between two identical bundles of hay). There are also zoomorphic images to denote exaggeration of anyone's influence, importance, unheard stories, stories, unreal temporary work: to have the wolf in the stomach to be hungry as a wolf; cock and bull story — an

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unbelievable story told to deceive someone; shoot (throw) the bull — to carry nonsense, to ramble; no room to swing a cat — no room to fall; enough to make a cat laugh — and the dead can laugh; very funny; shaggy-dog story — a long joke with an absurd ending.

From the analysis of phraseological units with names of animals it follows that the mind has no causal connection: in Uzbek: bad memory (товуқ мия); inattention (дунёни сув босса, ўрдакка не ғам), the error (бедавот йўлда суринар), social situation (арслоннинг ўлиги сичқоннинг тириги); in English: the old age (old hen, you can't teach an old dog new tricks), damage mind (be loony (crazy), crazy as a loon (crazy, literally crazy as a Loon), to have rats), turkeycock (conceited man) — about a pompous man; Only negative qualities characterize the following names of animals in both compared languages: hog, pig – behave like a hog, as fat as a pig; snake – be lower than a snake's belly; wolf – as greedy as a wolf; goat – make a goat of one; monkey – as tricky as a monkey.

The most often used names of animals and birds taken on a symbolic value. A number of names of animals and birds, become symbols that are associated initially with the peculiarities of the various characteristics of a man.

### 1.1. Some idioms describing a person coincide in both languages:

Old fox-қари тулки

When pigs fly-туяни думи ерга текканда

Cat and dog life-ит-мушук бўлиб яшамок

The eagle eye-қирғий кўз

Black sheep-отнинг қашқаси

Big fish-жўжахўроз

Mild as a dove-мусичадай беозор

As obstinate as a mule-эшакдай қайсар

Have snakes in one's boots-қўйнида илон сақламок [13].

### 1.2. English idioms describing a person with no equivalents in Uzbek.

The majority idioms describing a person in the English language have no equivalents in Uzbek; an explanation has to be given instead. Let's have a look at some of these idioms:

greedy pig-someone who eats to much

scapegoat-someone who is blamed for something bad that happens even it is not his fault

bookworm-who likes reading very much

Bull of Bashan—healthy, strong man with a thunderous voice.[13]

A dog in the manger-someone who cannot have or does not need something, but does not want anyone else to have it.

dark horse-someone who is not well known

the lost sheep (lamb) – people who have lost the correct way of life.

Cat's paw-someone who is used by someone else to achieve something bad.

white crow – the man abruptly released anything from the people surrounding him, different, not like them.[14]

**Conclusion.** In conclusion, we can state that most phraseological units are based on figurative language. They are crucial for any language as they make the language more persuasive, more expressive and more colourful. Phraseologisms with a zoonym component undoubtedly represent are a very diverse and expressive layer of lexical corpus. They cover all possible grammatical structures of the stable subjective units (substantive, adjective, verb and adverbial phrases), which makes it possible to describe as a state a person or features of his character, and his actions or manner behavior. In addition, zoonyms are also found in expressions correlating with sentences (for example, English every dog has its day 'There will be a holiday on our street too', Zoonyms include the names of animals, most more closely associated with a person in the process of his cultural and historical development. Despite the fact that in different languages, a certain indigenous community in reference to certain animals, each culture forms its own set of similar units, assigning to them a certain characteristics.

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So, common for the considered cultures will be domestic animals, this is due to the relationship of man to the animals. Phraseological units with zoonym component also determine the traits of human character. Therefore, the names of animals are often used in PU in order to describe the traits of character. This fact is also explained by cultural characteristics of the nation. Sources of national-specific features of phraseological units with names of animals can serve as differences of species, their lifestyles, working conditions, value system, historical conditions of language formation of a certain ethnic group, etc. The emotional and expressive element of naming a human with a zoonym component, is expressed by negative and positive connotations, which allow finding the ideal concept of external and internal characteristics of a person in the dialectal linguistic picture of the world. The research of idioms semantic peculiarities allows to draw a conclusion about national and specific character of an idiom constituent elements. National specificity is in their internal form and is based mainly on national peculiarities of understanding of the world and the emotional sphere of a man by English and Uzbek native speakers. It can be explained by the fact that the language emotionality is connected with the ethnic mentality. The national figurativeness reflects the mentality and after interpreting in it shows itself in the form of phraseological units as the result of the world-view.

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### RESEARCH OF ALLOCATION UNITS IN THE ENGLISH LANGUAGE (BASED ON NOVELS OF XIX AND XX CENTURIES)

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#### **Abstract:**

**Introduction.** Choosing the right language unit in order to effectively influence the recipient in a clear communicative situation is one of the important problems of pragmalinguistics. Therefore, it is important to study the types of allocutions in the communication process and their gradual development. In addition, the study and research of the reflection of the morphological features of human speech in communication with other people creates great opportunities for the rapid development of Uzbek anthropocentric linguistics.

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**Methods.** Based on the method of semantic analysis, verification and comparison, the interlinguistic nature of these reference units was examined and appropriate conclusions were drawn.

**Results.** The collected materials, based on the methods used, showed that some time fragments were characterized by a slowing of change in the allocation system, while others, on the contrary, were characterized by a large number of changes. While the gradual development of allocation units in English in the nineteenth century took place gradually, it remained unchanged by the end of the century. These cases lasted almost until the middle of the twentieth century. Any change in society is reflected in language. An example of this is the gradual development of the English language units in the XIX - XX centuries. At the end of the 19th century, and especially in the first half of the 20th century, class prejudices weakened and democratic attitudes began to strengthen. Language can also be seen as an expression of these principles - different levels of language and its different subsystems, as well as speech etiquette begin to democratize significantly under the influence of the socio-political system.

**Discussion.** Language phenomena are much more resilient to the exams of time and history. Only when very large social events occur do significant changes in language occur. Socio-historical factors such as the development of production and trade, the emergence of classes, the origin of writing, the birth of the state, the development of science and literature have a great influence on the development of language. Synchronous and diachronic approaches play an important role in the in-depth study of language. In particular, in the study of speech etiquette is a key factor in covering, firstly, its current state, secondly, the history of its development, and thirdly, the development of the dynamic approach to language. Therefore, in the research material on the artistic discourse of the XIX-XX centuries, according to the use of allocation units, they were divided into usual, quasi, occasional and oxymoron types, analyzed and identified differences. These include usual (constant use in communication), quasi (intentional, artificially created use), occasional (single or accidental use), oxymoron (exaggeration). Also, the system of allocutions indicating the title or career, the terms of kinship, the expression of respect was studied. Among them, changes in the scope of individual allocutions can be described as follows: 1) allocation forms by name began to be used more and more widely; 2) "Mister + name + family name" type allocutions were used; 3) a number of quasi- allocutions emerged.

**Conclusion.** The system of allocutions in English in the late nineteenth and first half of the twentieth centuries is markedly different from the allocutions of the eighteenth century. Progressive development has changed almost all types of allocutions. The system of allocutions formed during this period is close to modern allocutions, but there is still a significant difference in a separate group of allocutions.

**Keywords:** allocation units, usual, quasi, occasional, oxymoron, metaphor, metonymy, antonomation, pun, epithet.

**Introduction.** Choosing the right language unit in order to effectively influence the receptor in a clear communicative situation is one of the important problems of pragmalinguistics. Therefore, it is important to study the types of allocutions in the communication process and their gradual development. It is also important to study how a person's morphological characteristics are reflected in his or her interactions with other people.

"Murojaat (allocation)" is a word derived from the Arabic language, which means a speech addressed to someone, an invitation, a call, and so on. [6; 645] is also considered to be a multifaceted phenomenon and is the object of study of linguistic disciplines such as structural, social and psychological linguistics [1; 20], so its study in linguistics is always relevant.

Allocation is one of the elements of coherent speech and it is somehow related to the logical speech environment. The speech unit of the allocation unit may consist of one or more sentences that make up the text (context), and the allocation unit may interact with each element of the text. Allocation units become types of speech movement, such as calling, naming, and evaluating an interlocutor at the same time as talking the statement. Addressing the interlocutor is the most common linguistic unit associated with etiquette. The allocation is full of the depth of speech



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possibilities and abilities, because it not only names the interlocutor (listener), but also describes him according to this or that feature, i.e. the evaluator has a characteristic feature. This topic is interesting and contemporary for conducting observations and research on the use of allocation units in speech.

It is well known that the study of allocation units in linguistics has always been of interest to linguists. Including the researches of R. Braun, M. Ford, S.A. Eminovich, I. Slobin, S.M. Ervin-Tripp, N.I. Formanovskaya, E.V. Balashova, B.N. Golovin, R.R. Sayfullayev, B.Kh. Rakhmatillaeva and others, can serve as an example.

Evolution in the system of allocation reflects changes in the social structure, the choice of this or that form during a particular communicative act, the parameters of the social situation that determine this choice. The importance of the study of lexical means in the diachronic sense has been emphasized in recent sociological studies devoted to the history of the interaction of language and society. In our article, we want to talk about the historical and gradual development of the units of allocation, in contrast to the work of our linguists mentioned above. Therefore, the aim of this study is to study the allocation of diachronic sociolinguistics in different functional styles: formal, daily and so on. In accordance with the purpose, the following tasks were set:

1. To monitor the development and use of the allocation in relation to internal and external factors during the New English period.
2. To study the mechanism of creation of circulating allocations in various spheres of social activity.
3. To study the changes in the nature of allocation in different functional styles.
4. To determine the functional nature of the allocations in the formal and everyday style of the English language.

**Research methods.** Based on the method of semantic analysis, verification and comparison used in the study, the universal nature of these allocation units, the possibility of expressiveness, which at the same time raises the need to clarify the linguistic processes associated with the English system of allocation units and its historical development.

Linguistic and sociolinguistic analysis methods are used as the main methods of material analysis. The first identified the set of verbal tools used in allocations, their lexical-semantic and stylistic features, their role in text organization, and the functions they perform. The sociolinguistic approach to the object of research helped to determine the pragmatics of the text, which determines the choice of certain forms of allocations depending on the parameters of the communicative act.

**Results.** The collected materials, based on the methods used, showed that some time fragments were characterized by a slowing of change in the allocation system, while others, on the contrary, were characterized by a large number of changes. Language phenomena are much more resilient to the tests of time and history. Only when very large social events occur do significant changes in language occur. Socio-historical factors such as the development of production and trade, the emergence of classes, the origin of writing, the birth of the state, the development of science and literature have a great influence on the development of language. Synchronous and diachronic approaches play an important role in the in-depth study of language. In particular, the study of speech etiquette is a key factor in covering, firstly, its current state, secondly, the history of its development, and thirdly, the development of a dynamic approach to language. Analysis of the research shows that there are similar and different definitions given to the allocation units. In particular, according to N.I. Farmanovskaya, "... with the help of the allocation form the communication is established, the speaker is able to say something to the listener, and the appeal form of the allocation form appears" [5; 116]. According to E.P. Savileva, "the allocation not only establishes the connection, but also ensures and strengthens its voluntary continuation" [4, 21]. Sh.M. Iskandarova said, "As the allocation has been studied in different directions, their tasks are also presented differently. Forms of communication define the social relations of the interlocutors on the basis of their socially regulating functions. Therefore, these language units are characterized by a high degree of social variability" [2; 13]. In addition to the above considerations, we provide the following definition: allocation units also perform functions such as expressing the speaker's

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emotional feelings, accomplishing a goal, giving the interviewee their own assessment, and creating intimate conditions for communication. Thus, the essence of the units of allocution consists of linguistic forms of communication with the interlocutor during the demonstration of mutual social and personal relations.

The analysis of allocution units in diachronic sociolinguistics demonstrates the theoretical importance of the topic, allowing to establish a link between lexical tools and different functional styles for the study of changes in the structure and structure of language units in society. The fact that the basic rules and conclusions of the allocution units can be used in the teaching of courses such as English history and stylistics justifies the practical importance of the topic.

**Discussions.** Observations and linguistic analyzes conducted during the study suggest the need to improve the scientific methodology in this area. Establishing speech communication, regulating social relations, are important social functions of allocution units. We know that any change in society is definitely reflected in language. An example of this is the gradual development of the English language units in the XIX - XX centuries. At the end of the 19th century, and especially in the first half of the 20th century, class prejudices weakened and democratic attitudes began to strengthen. The same principles can be seen in language - different levels of language and its different subsystems, as well as speech etiquette, have begun to democratize significantly.

It should be noted that some fragments of the time are characterized by a slowing of change in the allocution system, while others, on the contrary, are characterized by a large number of changes. In the nineteenth century, the gradual development of the units of allocution in the English language took place gradually, and by the end of the century remained unchanged. This situation lasted almost until the middle of the twentieth century. Let us consider these cases of gradual development. Allocution units can be divided into several types according to their use: **usual** (always used in communication), **quasi** (deliberately artificially created), **occasional** (used once or accidentally), **oxymoron** (exaggerated), **metaphor**, **metonymy**, **antonimation**, and **puns**.

Among the usual forms, it was during this period that the allocution to the name became very popular: *Comtesse. There is a strong man for you, Sybil (J. Barrie)*. These allocutions are often used in conjunction with the **dear** epithet and the possessive pronoun **my** (*my girl, my hope, my jewel, my lady, my lord, my lover, my man*), through which sensibilities are generated in the allocutions. Along with full noun forms, their short form is also widely used, which usually means that the speakers are even closer, that there is an informal relationship between them: *Teresa (shrinking). Sure I don't like to touch it, Denny (B. Shaw); "Yes, dear. Sorry, dear. Just as you say, dear", I said ... (Braine J. Life at the Top)*

Surname allocution was rarely used during this period. In Oscar Wilde's drama, only a few allocutions to Miss Prism can be found. The use of the allocutions in this way represents the social difference between Miss Prism and Lady Breknell: Lady Bracknell (in a severe, judicial voice). **Prism!** (Miss Prism bows her head in shame). *Come here, Prism!* (Miss Prism approaches in a humble manner). **Prism!** *Where is that baby? ... (O. Wilde)*.

Addressing a surname has been used in formal conversations to express a slightly colder, stranger, or even negative attitude toward the interviewee (the conversation above is an example of this). The allocution to both the name and the surname was used to express a formal, often overtly negative attitude. Normally, even if a person has two surnames, only one is used in oral conversation.

1) Keegan. *How dare you, Patsy Farrell, put your own wicked little spites and foolishness into the heart of your priest? ... (B. Shaw)*.

2) The Clerk. *You may drop the Horatio Floyd. Beamish is good enough for me.*

Then-

Augustus. **Beamish:** *the long and the short of it is, you are no patriot.*

Then-

Augustus (reeling against the table in his horror). *Arise! Horatio Floyd Beamish: do you know that we are at war? (B. Shaw)*

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The form of allocation to a short name and surname is less informal, indicating a lack of negative emotion. It is interesting to compare the following two examples in this regard:

1) Larry (patronizingly, speaking across the garden to them). *Is that yourself, **Matt Haffigan**? Do you remember me?* (B. Shaw)

2) Father Dempsey (with a quiet authoritative dignity which checks Doran) *that's true. You hold your tongue as befits your ignorance, **Matthew Haffigan**; and trust your priest to deal with this young man* (B. Shaw).

The author's remark ("patronizingly") in relation to the first phrases (replica) means that the expression is arrogant. The second example, where the full name and surname allocation is given, represents a clear negative feeling.

It should be noted that during this period **Esq.** also applied to men from the allocation unit. **Esq.** - derived from the word *esquire*, which was used in the Middle Ages to refer to armed knights in England. The word was later used to mean the title of the smallest nobleman. **Esq.** is used after men's names as a written abbreviation for esquire. ... *Harold T. Cranford Esq.* [13]

In the late nineteenth and first half of the twentieth centuries, as before, the terms *sir* and *madam* (also in the form of *ma'am* or *m'm* relative to the lower class representative) were sometimes widely used with epithets. Often they were used in conversations with the masters of the servants:

1) Broadbent. *Do you remember where I put my revolver?*

Hodson. *Revolver, **sir**? Yes, **sir**. Mr. Doyle uses it as a paper-weight, **sir**, when he is drawing* (O. Wilde).

2) Elizabeth (to the Butler). *Mr. Cheney will lunche here.*

Butler. *Very good, **ma'am*** (W. Maugham).

**Mr.** (sometimes in full - **Mister**) and **Miss** allocation was further intensified in the speech. They also came along with *my* possessive pronoun and *dear* epithet.

1) Old Woman (timidly apologetic) *I musta strayed in the mistake, **Mister Allelula** – I mean **Mr. Aloystus**. Th'slletan'thebullyin' wind has made th' street unkind, **sir**. Yes, th' wind ha' blew me in, **mister*** (S.O'Casey).

2) Cecily. *Did you tell him Mr. Worthing was in town?*

Merriman. *Yes, **Miss**...* (O. Wilde).

The word *dear* is used not only as an adjective epithet, but also independently of close friends, relatives: *"My feelings, **dearest**, are too strong for transcription...."* (Meredith). **Dear, dearest** allocation-epithets, along with the *darling* form is also common in speech: *Jack. You will let me see you to your carriage, **my own darling**?* (J. Galsworthy)

Many such allocation units are very active in speech, expressing the positive attitude of the speaker towards the addressee. Examples are *angel, baby, boy, dear, dearest, dear boy, dear girl, friend, honey, kid, love, lovely, sweet, sweetheart, sweets*. Such allocations also include units of appeal that signify a friendly relationship with *my* or *my dear*, etc. (*my precious, my dear number, my dear daughter, my dear sweet, sweetheart*).

**Man, woman** allocations were also widely used during this period. They were also used separately or in conjunction with *young / old* epithets. **Man** and **woman** allocations differed from *dear* or *darling* allocations because the *dear*, especially *darling* allocation, was used among close people - lovers, in the allocations that parents applied to their children. **Man** and **woman**, on the other hand, do not have such a situation, they are characterized by a relatively low status, less rudeness, lack of affection: *James. **Man**, I could you down* (J. Barrie). In addition to these allocations, belonging to the usual forms, along with the *child, rich, left, fellow, lad* allocations were also used in combining with epithets.

At the same time, in the study of artistic sources, one also came across with allocation units that were not widely used in oral discourse. For example, **Miss + name** allocation. In earlier times, this form was used as **Miss + surname** (only name during informal communication or close acquaintance). Among such unusual allocations can be added **Mister + name + surname**, and the recognized form is **Mr. + surname**. Such allocations are used in a special emotional atmosphere,

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and these allocutions themselves are more expressive than the usual, recognized forms. When referring to men collectively (in two or more cases), the **Messrs.** form, *Messrs. Thomas and Smith*, is used before the surnames, denoting the plural form of the address. [11]

1) Keegan. (she hesitates and plucks nervously at the heather) **Dear Miss Nora:** *don't pluck the little flower. If it was a pretty baby you wouldn't want to pull its head off and stick it in a vawse o water to look at* (B.Shaw).

2) Larry. *Your money will not pay your cook's shame for you to throw it in my face if it is true* – [...] *So, good bye to you, Mister Larry Doyle* (B.Shaw).

There are also oxymoron allocutions such as **old boy / old girl** in artistic sources. The first of them was actively used in the twentieth century.

Lady Orreyed. *Sit down, old girl, don't be so fidgety* (A.Pinero).

The allocutions that come with the old mean that the friendly relationship is deep and strong: *old boy, old chap, old man*.

One of the most common allocutions in earlier periods was that the terms kinship also remained active during this period (*Grandmother, Grandma, Gran, Nanny; Grandfather, Grandpa; Mother; Father; Mum (my) / Mom (my); Dad (dy); Aunt (ie) Kate; Uncle Ben.*). In the nineteenth and twentieth centuries there were various forms of such allocutions, for example: Sybil (yawning) *I have never shot up in flame, Auntie* (J.Barrie). Diminutive variants of kinship terms such as **mother** and **father** were also used:

1) Gwendolen. *Thanks, mamma. I'm quite comfortable where I am* (O.Wilde).

2) *"We are vain and shallow, my dear papa"* (Meredith)

The terms kinship are used not only among members of the same family, but also in relation to strangers. The differential sema of "kinship" is neutralized, and the sema of "age" became relevant, for example: **Sister** and **brother** allocutions to persons of the same age as the speaker, **grandma, mother** allocutions - one generation to the speaker, two generations older, **daughter, sonny, son** - one, two generations applied to those younger than the speaker. When using the term kinship to strangers, it is also possible to include units of allocutions to priests, such as *"Thank you, Father Dempsey"* (B.Shaw).

Respectful expressions such as **Your worship** came out of circulation in the 19th century, and **Your Honor** allocation was also used in communication in the early 20th century: *The Gentleman's Voice. Take this horse to the stables, will you? A Laborer's Voice. Right, your honor* (B.Shaw).

Appeal allocutions were also active during this period and were used as a social code of allocation units designed specifically for rank holders. In conversation, a title or career allocation is usually used in combination with the name and surname of the interlocutor: Clara said: *"Happily you were not hurt, Colonel De Craye"* (Meredith).

The system of allocation for a title, academic title, position in the XIX-XX centuries is slightly different from today. The word **doctor** can be mentioned in such allocutions, which are most commonly used in English speech.

The allocutions to the sema "nationality" usually had a slightly evaluative tone: *Broadbent (coming between them). Take care! You will be quarrelling presently. Oh, you Irishmen, you Irishmen!* (B.Shaw)

It should be noted that the pronoun **you** is actively used as a allocation unit.

Over time, any language gradually changes: some words become obsolete and are no longer used, they are replaced by new modern "words". For example, they use *you* instead of *thou* in English. (There is such a popular joke about the British that "the British even refer to their dog as 'you'.")

The word **thou** /ðəu/ is a second-person singular pronoun in English. It is now largely archaic, having been replaced in most contexts by *you*. It is used in parts of Northern England and in Scots (/ðu/). This variation was not possible in Old English, when *þu*, the forerunner of *thou*, was given to single individuals, and *ge*, which would later become *ye* (objective *you*), was given only to multiple addressees; nor is it possible in Modern English, where *thou* is no longer used in



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normal speech; but during Middle English and Early Modern English, the plural pronoun *you* began moonlighting as an alternative singular form.

Today, the pronoun *thou* is preserved only in religious texts, i.e. in addressing Allah or in speaking negatively to the listener (*You bum, you mug, you beast, you stink-pot, you cad, you cow, you devil, you blockhead, you mutton-head, you bitch, you fool, you big stiff, you dumb chuck, you old coot, you bloody fool/ madman, you dirty beast, you old horse-thief, you baldheaded pig, you damned scallawag*) is used to indicate that: "*Hey, **you!** What do you think you're doing?* "; "*You robbed me; **you**, John!* ".

It should be noted here that in the northern part of England and Scotland it is still to be found in the speeches of some of the older representatives of the native people. The *Thou* pronoun declines in cases. For example, *thou* is the main case, *thee* is the indirect case, *thy* or *thine* is the possessive case. In Old English, all verbs with the pronoun *thou* have the suffix *-st* or *-est*. For example:

In modern English	In Old English (Present tense verb)	In Old English (Past tense verb)
you know (ты знаешь)	thou knowest	thou knewest
you drive (ты водишь)	thou drivest	thou drovest
you make (ты делаешь)	thou makest	thou madest
you love (ты любишь)	thou lovest	thou lovedest

With the help of the pronoun *You* and various epithets, the expressiveness of quasi-allocutions is usually enhanced, their evaluative-expressive function taking precedence over the appellative function: Broadbent. *Come on, **you old croaker!** I'll shew you how to win an Irish seat.* (B.Shaw)

There are many quasi-allocutions in the study periods other than in the past: "***you impudent young heifer***" - "you arrogant prostitute", "***you differ***" - "you are a liar, you are useless", "***you loafer***" - "you are lazy", "***you young blackguard!***" "You're an idiot!" and so on.

There are also quasi-allocutions with positive connotations, occasional allocutions in the art sources of the period under study: "***you beautiful doll***"; "***my petite***"; "***goddess***" and others. They are widely used, though not in small numbers and variety. In general, occasional allocutions occupy a significant place in the system of allocutions of the late nineteenth and first half of the twentieth centuries.

During this period, in English speech, the units of allocution were metaphors (Greek metaphora — transfer, taking into account the similarity of the name of one object to another): *Honey, Sugarplum, Pet, Ugly mug, Sweetie*.

Metonymy (Greek metonymia - renaming, the use of the name of an object, sign, action in relation to another object, sign or action on the basis of external or internal relationship; the transfer of the name of an object, action, sign to another object, action or sign) can also be found: *My love*.

Another stylistic style in the study of allocution units is the use of antonomation. Antonomasia comes from the Greek ἀντονομασία, *antonomasia*, itself from the verb ἀντονομάζειν, *antonomazein* 'to name differently'. Shorty, Miss Angel of Mercy, Mr. Cool, Mr. Examples of antonomation include *Shorty, Miss Angel of Mercy, Mr. Cool, Mr. Smart-ass-noble high- 'n-mighty*. Among the English allocution there are also units of address used in the style of pun (French calembour - word game): *Mr. Angry* (instead of *Mr. Angrove*).

Thus, the expressiveness of the allocution units is manifested through the use of special stylistic techniques, while the complexity and functional features of these units are once again emphasized, i.e. the allocution units are only speech units for communication, where they also serve to reveal the features of communicators.

**Conclusion.** It is clear from the analyzed materials that the speech etiquette of the English language directly depends on the attitude of the communicators, the nature of the communication,

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as well as the situations in which the communication takes place. It should be noted that in certain speech situations, allocutions easily convey the recipient's attitude to reality, the content of the message, and the recipient, i.e., they realize their pragmatic potential.

Hence, the essence of allocution units consists of linguistic forms of communication with the interlocutor during the demonstration of mutual social and personal relations. Examining them allows us to determine the existence of language units specific to each period.

The system of allocutions in English in the late nineteenth and first half of the twentieth centuries is markedly different from the allocutions of the eighteenth century. Progressive development has changed almost all types of allocution. Changes in the scope of individual allocutions can be described as follows: 1) allocution forms by name have become more and more widely used; 2) "**Mister** + **name** + **surname**" type allocutions were used; 3) a number of quasi-allocutions emerged. The system of allocution formed during this period is close to modern allocutions, but there is still a significant difference in a separate group of allocutions.

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### THE CATEGORY OF VALUE IN LINGUISTICS

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#### **Abstract:**

**Background.** This article is about axiological relations in the process of contact which is being studied as an developing branch of cognitive linguistics. As we know, axiology was considered as a part of philosophy and logic and its concepts were studied in these subjects. At the end of the 20<sup>th</sup> century the concept of linguistic axiology was learnt in the sphere of linguistics.

**Methods.** *This article is devoted to analytical information about researches and development of axiology was studied as linguistic, logical and philosophical categories.*

*As mentioned above, in modern linguistics, the understanding of the text in pragmatic aspect and the analysis of the role that the price category do not have a long history. In the expression of connotation, it is necessary drawing attention to the following factors: the worldview of the addressant who describes linguistic realities – the speaker and the addressee is a person who accepts linguistic realities – listener; their views on each other or situation in which they are entering into contact; what is the purpose of the addressee and the addressee of communication; the role of the speaker and listener in the social community; the present situation of the speaker and listener at the moment when the reality is happening.*

**Results and discussion.** *One of the reason why the problems of connotation in the quality of component expressiveness of meaning are poorly studied is not directed to reflect the existence in the sphere of reflection of the product of the pragmatic orientation of these types of meanings, but to distinguish meanings that characterize the relationship based on the imagination of the determined value. This separation coincides with two different interpretations of existence: descriptive and axiological. It is worth noting that the first relates existence to the one who speaks about himself (objective), and the second – to the value of the existence of man (subjective). In the article these kind of processes and elements of value are explained through examples in two languages.*

**Conclusion.** *The concept of axiological value, expressing value as subjective, objective ways, elements of value, logical and psychological value were informed thoroughly. In the article elements of axiological and linguistic value were analysed in detail.*

**Keywords:** *cognitive linguistics, axiology, linguistic axiology, axiological value, objective and subjective value, etalon, the addressant, linguistic realities, addressee, the purpose of the addressee, the role of the speaker and listener, social community, the present situation.*

**Introduction.** Today in linguistics, great importance is attached to the study of interdisciplinary subjects. The subject of axiological relations has its place in the field of cognitive linguistics, which we pay attention today.

It is known that language is not only a means of exchange of information, but also a means of illuminating emotions, thoughts between individuals in the process of communication using lexical, grammatical and phonetic methods. Using these features of the language, in the personality society, individuals make extensive use of axiological factors in the process of mutual speech. It expresses an opinion on the work-action that has taken place or is taking place on the work-action performer and evaluates it with a positive or negative perception.

**Materials and methods.** While we look at the history of the development of the category of values, we can see that historically thinkers of the West and the East have also made equally enormous contributions to the development of this sphere.

The first axiological thoughts in the Western world are reflected in the works of Socrates, Plato, Aristotle, Geraklit, Hegel and Democritus, in the East we can see Khorezmiy, al-Bukhari, Farabi, at-Termiziy, ibn Sina, Beruni, Yassavi, Ulugbek, Najmiddin Kubro, Bahovvuddin Naqshbandiy, Jami, Navoi, Mashrab, Bedil, Makhtumquli, Abay and A. Behbudiy. We can observe in Avloniy's creations [22, 26]. We also face a variety of manifestations of views on Axiology in ancient Eastern philosophy, in particular in the teachings of Brahman, Confucianism and Zarathustra.

Farabi expressed axiological views about the victory of virtuous people in the struggle between good and evil in his work "Thoughts of the inhabitants of the city of Intelligent people" [17, 12], Abu Rayhon Beruni expressed his views on this subject in his works "Mineralogy", "India", "Monuments which are left from ancient people" [17, 13].

As a vivid example of the development of axiological research in the East, we can show the sect of tasaffuf, Yassavia, founded by Sheikh Najmiddin Kubra Kubroviya, Ahmad Yassavi, later by Khoja Bahouddin. Naqshbandiya was the first to lead people to goodness through the traditions,

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the concepts of inner and apparent beauty, "dil ba yor-u, dast-ba kor!" the motto is revealed through such concepts as Sharia, sect, enlightenment and the idea of educating a perfect person through the ways of truth – leading a person to perfection [9, 50]. Abdurahman Jomiy said in the work of "Lujjjatul Asror", which consists of a total of 98 bytes, that it is necessary to evaluate people according to what they have done, not depending on their beautiful face, attractive or expensive clothes, or even a good name, origin, using religious legends, emphasizing the wisdom of life as follows:

Gar nai hamkor bo nekon zi hamnomi chi sud,  
Yak masih ibroi akmah kardu digar a'var ast.

(If you do not partner with the good, what are the benefits from the partnership with them? One Christ opened the eye of the blind, and the two are one-eyed in himself, but he can control people with two eyes) [18, 61].

In the above verse, the poet contributed to the development of axiological studies in the east through his sentiments as he described the bad association of the Dajjal image, which is a symbol of evil in the religious etiology, while the Dajjal itself is blind.

The next period in the subjects of Uzbek literature, philosophy and logic reflected the views Bedil, Makhtumquli, Abay; representatives of the movement of jadidism M. Behbudiy, Avlony. We can observe in the works of Avlony, Sufizoda, Chulpan, Phytrate. Unfortunately, the values, axiological views and the concept of evaluation were watered with the beliefs of the Soviet Union system in past hundred years and the Uzbek national axiological thoughts were interpreted as "eskilik sarqiti" and only by the years of independence we witnessed the wide development of axiological views in our country.

In western philosophy, the initial axiological views were developed by representatives of the school of sophists (sofia – wisdom) Protagor, Socrates, Aristotle, etc. "The sophists threw on the field the idea that the owner (subject) of knowledge is a person, the role of human knowledge, the significance of the human mind and will in this. Protagor believes that man is the norm of all things. While he glorifies man and his consciousness, every thing is good, noble, if Man is satisfied; if Man is not satisfied, if he causes him to suffer, he believes that this is evil" [10, 75]. Since the sophists argue about such concepts as good-bad, useful and useless, they argue that they are relative concepts, that is, the person who makes an opinion, that is, the role of the subject in certain conditions of evaluation, can change depending on the situation. The concept of relativity to values in the thoughts of the Protagor in the Plato "Teetetet" dialogue was enlightened with the help of dialogues [15, 87]. Although the completed philosophical system was not given in Plato's works, its ideas developed during the emergence of new ideas and the solution of the problems that lie ahead [15, 127-28]. For the first time Plato argued that the world exists as a world of things – an object world and a world of ideas – a sub-World.

Socrates thought about the problem of man, revealed such concepts as value, Good, Evil, spirituality, morality, blessing of Axiology and enlightened the image of an ideal person for the prosperity of society. [11, 74].

"Democritus plays a big role in the development of the problem of values within the framework of Ancient Traditions. He begins the tradition of naturalistic (object) interpretation of the nature of values. [4, 22]. Understanding the object of values also continued in Plato's thoughts, which he believed that all positive concepts were brought to the Supreme idea – happiness (Noble uniqueness) at the peak of the pyramid of ideas.

In subsequent periods of views on Axiology I. Kant has his "duty" teaching, J. Hegel developed in his work "the phenomenology of the Soul" by analyzing the structural elements of the philosophy of the soul. [20, 486-487].

From the above points of view, we can know that in the civilization of humankind, valuable thoughts were expressed by scientists from time about the advantage of spiritual maturity over material maturity, and there was an axiological glance at reality.



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In his views, the philosopher Rikker studies the evaluation according to its importance and significance in six stages, tries to regulate the diversity in the process of evaluation and expression of consciousness in the life of mankind [13, 33].

Sheller's negative and positive price differences; practical analysis of the correlation between the upper and lower level value division, the distinction between "positive" and "negative" values, the distinction between "higher" and "lower" values according to Scheler's theory; phenomenological analysis of the relations between goods and values, moral and non-moral values and willing, and purposes and values according to Kant's theory was enlightened by comparative thoughts in his works [12, 86].

Also views in the field of Axiology were discussed in the works by J.J. Russo, A. Sen Simon, Sh. Fore, R. Auen, M. Sheller, V. Vindelband, U. James, J. Dyui, G. Lotse, N. Gartman, N. Berdyaev, P. Sorokin, E. Dyurkgeym, T. Parsons. [20, 408, 621, 485]. They reflect in their works by analyzing the axiological views that exist from the time they lived, society and environment in different ways.

From the above points of view it is known that as a philosophical category, Axiology is a science about values, in Greek axio – denotes the meaning of value, logos – science, doctrine and argues about such concepts as value, evaluation of philosophy. This term is used by the French philosopher P. Lapi and the German axiologist E. Gartmens were introduced into consumption, and Axiology as a science developed from the 60-ies of the XX century.

If we look through scientific and philosophical sources in English and Russian, we can see that the concept of Axiology is illuminated in English in the form of axiology-value theory (price theory), in Russian Axiology – оценка, цена (price, value). But we pay attention to the translation of the word Axiology into the Uzbek language into the word qadriyat, we will face to the fact that this term has a broad meaning: Axiology - science of values [23, 271].

**Results and discussion.** "What is the value itself?" for the question there are different definitions in different sources. In particular, in the collection "Filosofskaya encyclopedia", published in Moscow in 1970 year, "value is a philosophical and sociological concept. It expresses, first, the positive or negative value of an object, and secondly, the normative determining – evaluating aspect of social consciousness (sub-values or values of consciousness). Accordingly, the values of the object (Object) and the subject (mind) differ from each other" [19, 7].

In the National Encyclopedia of Uzbekistan the following definition is given: value is a concept that is applied to show the Universal, socio-moral, cultural — spiritual significance of certain events in reality. All things that matter to man and humanity, for example, freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, tradition, tradition, etc., are considered dignity. In which area of social sciences, research on dignity was carried out, sought to describe this concept in this respect...[23, 12].

Russian scientist V.R. Tugarinov gives the following definition: "Values are the essence of the phenomena of nature and society in which people belonging to a particular society or class stand and are real or ideal blessings of their culture. The reason why these blessings are called valuable. Because people value them and these values enrich their personal and social life" [16, 3]. In this definition, the scientist offers to distinguish between the concepts of "value" and "price". Value is a real or dream event, and the evaluation is the relationship expressed in this event. The calculation of this or that thing by value, that is, whether to add it to values or not depends on this or that relationship – either positive or negative. In this regard, undoubtedly, We consider the definition of V.R. Tugarinov is correct. Because the system of values formed according to the attitude of time and space in the personality society, acquires a positive or negative meaning by another person or group. On the other hand, taking into account the reasons, tools and objectives of the action, under what conditions it is performed, its position in the behavior of a person is a necessary condition for an accurate assessment of this person [23, 168].

Nevertheless, we must remember that although the concepts of evaluation and dignity are not equal to each other, but they are interrelated and concomitant concepts. The evaluation will be built on its basis, relying on value. For example, according to the Uzbek national values, when called a

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beautiful girl, a girl with a dark brow, eyes, long hair, whose cheeks are red is understood as a girl with a crimson face. But in the English nation, girls with thin eyebrows, blue or blue eyes, curly blonde hair, white, freckled face are appreciated. So, in order to get the high appreciation of the Uzbek guy, she is not a girl with thin eyebrows, blue or blue eyes, curly blonde hair, with a white freckled face, but a girl according to the description above. Moreover, for an Englishman on the contrary. As we have seen in our example, the representatives of the two nations are giving attention to different notions on the concept based on the system of national values.

As already mentioned above, in modern linguistics, the understanding of the text in pragmatic aspect and the analysis of the role that the price category do not have a long history. In the expression of connotation, it is necessary drawing attention to the following factors:

- The worldview of the addressant who describes linguistic realities – the speaker and the addressee is a person who accepts linguistic realities – listener;
- Their views on each other or situation in which they are entering into contact;
- What is the purpose of the addressee and the addressee of communication;
- The role of the speaker and listener in the social community;
- The present situation of the speaker and listener at the moment when the reality is happening.

Another reason why the problems of connotation in the quality of component expressiveness of meaning are poorly studied is not directed to reflect the existence in the sphere of reflection of the product of the pragmatic orientation of these types of meanings, but to distinguish meanings that characterize the relationship based on the imagination of the determined value. This separation coincides with two different interpretations of existence: descriptive and axiological. It is worth noting that the first relates existence to the one who speaks about himself (objective), and the second – to the value of the existence of man (subjective) [2, 64].

In linguistics, the concept, which includes all types of expressiveness is widely used: expressiveness (A. Abdullaev), methodical meaning (G'. Abdurahmonov, M. Sadigova), metaphorical meaning (B. Umurkulov), pragmatic meaning (Z. Taxirov), stylistic sema (Sh. Rakhmatullaev), the marks of the expressive meaning (E. Begmatov), emotional-express paint (A. Shamaqsudav, B. Yerboev), connotative meaning (E. Kılıchev, A. Mamatov, S. Karimov) and others [7, 40].

The appreciation attitude leads to the expression of the content of the Trinity: less – equal – more, worse – medium – good, positive – neutral – negative [7, 98].

The rating as a logical category covers 4 items: subject, object, feature and basis [7, 43].

In this, the expression of a person's own opinion on a subject, phenomenon or person is called a subject of evaluation, that is, the opinion expressed by any person taking into account his / her individual thinking, worldview and situation is a personal assessment of the same person. When it is said that what is being evaluated in the process of evaluation is a phenomenon or an individual – a subject(object) of evaluation, the definition given to it is called – a feature of evaluation.

The subject of an object, an event, or a person expressing his or her views, is called the subject of the evaluation, that is, the personal opinion of any individual, who expresses the idea, attitude and outlook of any person. When evaluating what is being evaluated, the event or the subject is considered as the subject of the rating, it's description is called the rating feature.

"The son of his father", - said Ziyo Shoxchi, looking at the guests.

"Let him live long, - said Akram Hoji, - he is the most intelligent of our boys. If it were in my will to appoint him as the khan, I would have chosen Otabek!"

When analyzing the elements in the above section, Ziya Khan, Akram Hoji–evaluation subjects, i.e. descriptors. Otabek, the person being described is the object of the sevaluation and the descriptions given by various people to Otabek- "the father of the child" The most intelligent of the boys! ", " If it were my will to appoint the khan, I would have chosen Otabek!" are all features of the evaluation [21, 43].

In this case, it is important to note the subtest value. The second definition, given by Akram Haji, is a pure subective assessment while the first evaluation" The son of his father", by Ziyois an

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indication of national proverbs such as: "The good father of a child is good" and "An apple fall under the apple" which are in turn an example of a national or global rating.

"Mr. Elton is a very pretty young man, to be sure, and a very good young man, and I have a great regard for him. But if you want to show him any attention, my dear, ask him to come and dine with us some day. That will be a much better thing. I dare effort Mr. Knightley will be so kind as to meet him—joined Mr. Woodhouse" [25, 11].

When we look at the English-language evaluation elements through the piece above, the subject of the evaluation is " Mr. Woodhouse", object of assessment- "Mr. Elton" and the feature of the evaluation "a very pretty young man, a very good young man" through the sentences we witness the expression of a positive evaluation. But if you want to show him any attention, my dear, ask him to come and dine with us some day, the tradition of calling a guest to dinner, which is regarded as respect for the person of the English nation, has been used as a positive overall sub-assessment.

In the expression of the price category, there is a basic benchmark, that is, the norm, and we will analyze it as the price element – the basis. When any predicate is evaluated, it is taken in relation to the existing predicate, the etalon. The evaluation is inseparable from the comparison [3, 330]. It follows that the appraiser evaluates a situation, an individual or a subject on the basis of a comparative analysis based on a benchmark and makes a decision in his own interest, that is, the subject.

As an example of expressing value in Uzbek nationality, we may analyze the concepts of subject and object evaluation through the Homid, hero of Abdulla Qadiri in the book "Bygone days". The correct and accepted norm of marriage of a man up to 4 times with 4 women in the ethanol of the Society of that time and the religious etalon. But the fact that Homid is in a reckless relationship with his wives, and also tries to take Kumush as a fifth wife againa. This is an example of personal negative axiological view of Homid.

**Conclusion.** The logical value is expressed in an absolute or relative (comparative) way, and the absolute value is clearly expressed in a negative, positive or neutral meaning by revealing the object. But comparative subjective value based on the existing situation, etalon and context, the evaluation can indicate a negative, positive or neutral meaning.

Evaluation category objective meaning – denotative meaning – a comparative assessment, in which the word denotes its own meaning, that is, the absolute, sub – connotative meaning, depends on the context. "Estimates can be absolute and comparative according to character" [3, 57]. For example, if we estimate the concept of the examination at school in axiologically objective way: the examination of knowledge acquired by the student during the school year. When we analyze this word through an axiological sub-evaluation, we are faced with the categories of positive and negative evaluation: exam for an excellent pupil this is the opportunity to test his knowledge, and for a low – mastered pupil the exam is an unpleasant and unpleasant phenomenon. From the above example, we can see that if the thought expressed by the subject and the object is studied as a philosophical category, then the means of expressing the thought (lexical units, prosodic means) arise through the linguistic evaluation category.

So, as we study the concept of axiological evaluation as an integral category of philosophical science, we must also pay attention to the fact that it is also a linguistic category. Because the analysis of the occurrence of language and speech phenomena, regardless of whether the evaluation is expressed in an objective or in a subjective way, through linguistic and extralinguistic factors, is one of the important issues of linguistics, in particular cognitive linguistics.

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## THE CLASSIFICATION OF PHRASEOLOGICAL UNITS WITH ONOMASTIC COMPONENTS

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**Abstract.** The following article discusses the role of onomastic components in phraseological units and their meaning as well as giving a classification of onomastic components in phraseological units based on the materials of different structural languages. Through examples the author proves that the presence of names in the ancient rich phraseological layer of non-fraternal English, Russian and Uzbek languages is related to the national and cultural values, customs, ancient history, folklore and daily life of the peoples who speak this language. Besides, in the process of study of onomastic components it is also determined that names, along with forming their national character, are a factor giving information about the past of a particular nation.

**Background.** In the world linguistics there have been carried out a series of researches in the field of the study of phraseological units with onomastic components in comparative-typological aspect revealing their national and cultural peculiarities, analyzing and classifying their content structurally and semantically. It plays an important scientific and practical role in strengthening inter lingual and intercultural relations. Particularly, there is a need to identify the etymological sources of phraseological units with onomastic components in English, Russian and Uzbek, to form their classification, to study their equivalence and specific system.

**Methods.** Phraseological units with onomastic components has a special place in different structural languages. Therefore, phraseological units in English, Russian and Uzbek languages are unique linguistic system having their own etymology, structure and semantics. In this article, phraseological units with onomastic components in different language structure is studied



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*comparatively and classifying them it gives an opportunity to study the worldview, customs, lifestyle and ancient history of the peoples who speak this language.*

**Results.** *The examples classified comparatively while studying phraseological units with onomastic components showed that as onomastic components there mostly used anthroponyms and toponyms which served to define figurative meaning as well as mental and universal peculiarities. Also, based on the classifications, similarities and differences of phraseological units with onomastic components in unrelated English, Russian and Uzbek languages are identified.*

**Conclusion.** *The classification of phraseological units with onomastic components showed that their main components are anthroponyms, toponyms, ethnonyms, zoonyms, astronoms, cosmonyms, chrononyms, phaleronyms, georonyms, documentonyms, ergonyms, ideonyms, chrematonyms and biblionyms which mainly served to strengthen symbolic meaning of the phraseological units. In addition, these names reflect the national and cultural characteristics of a particular nation.*

**Keywords:** *anthroponyms, toponyms, ethnonyms, zoonyms, astronoms, cosmonyms, chrononyms, phaleronyms, georonyms, documentonyms, ergonyms, ideonyms, chrematonyms and biblionyms.*

**Introduction.** In linguistics, onomastic units have a particular place as there is no time when humanity and society existed without names. Every language, nation and state owns its onomastic units, proper names. Especially, existing onomastic components in the phraseological layer of the language plays important role in studying nations' historical-cultural heritage. Checking peculiar semantic and national cultural specifications of phraseological units with onomastic components requires the analysis and classification of onomastic component of the phraseological unit. Thus, it makes it important to study comparatively phraseological units with onomastic components in different structural languages.

**Material and methods.** Russian scientist A.B. Superanskaya is the author of several researches on the study of onomastic units as she made a classification of them and composed a dictionary. She classifies onomastic units into the following groups: *anthroponyms, zoonyms, phytonyms, toponyms, winds, the names of natural disasters, cosmonyms, chrononyms, holidays, events and the names of organizations, the names of groups, the names of means of transport, publications, the names of documents and laws, different objects, armory, goods, the names of cars, mythonyms: demons, teonyms, mythotoponyms, imaginary objects whose existence is not proved, the names of work of arts created by painters named fictionyms* [18; 159].

G.Yu. Sizranova also has studied the problems of onomastic units and showed the methods of investigating onomastic units in her book "Onomastika". Moreover, she classified onomastic units into *anthroponyms, toponyms, cosmonyms, astronoms, zoonyms, ethnonyms and teonyms* [10; 171-194].

E. Begmatov is one of the researchers in Uzbek linguistics who studied onomastic components and his works served for widening scientific ideas in Uzbek onomastics and give a foundation for further important researches in this field. In the last years one of the researchers who studied onomastic units in the Uzbek language monographically is Ya.I. Avlakulov. He studied the problems of the notion such as "onomastic degree", "onomastic unit" and the types of proper nouns included into onomastic degree of Uzbek language, their volume and the limits of its spread [2].

Although several studies have been conducted in linguistics on phraseological units with an onomastic component, their comparative study has not been studied as a single linguistic system in non-fraternal English, Russian, and Uzbek languages. We can observe comparative studies devoted to the national-cultural characteristics of phraseological units only in recent years. For example, F.S. Azizova in her research work on the lingua cultural features of English phraseology divided phraseological units in English and Uzbek into thematic groups such as *geographical names, historical expressions, national costumes, animal and plant names, colors* [3; 11-12]. A.V. Urazmetova carried out the classification of phraseological units with toponymic components on the example of English and French languages. According to her classification, phraseological

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units with a toponym component are grouped as follows: 1. PUs with oiconyms: *to be born in Trumplington; boite de Nuremberg*; 2. PUs with choronyms: *Everything, which is good, is made in England; plus qu'il n'y a de pommes a Normandie*; 3. PUs with urbanonyms: *to go to Canossa; neveu a la mode du Marais*; 4. PUs with hydronyms: *cross the Styx; jette Vhomme chanceux le Nil, et il remontera avec un poisson dans la bouche*; 5. PUs with oronyms: *valley of Baca; pile Ossa on Pelion*; 6. PUs with drimonyms: *aller au Bois* (such units do not exist in the English language); 7. PUs with woven toponyms: *The land of Cockaine; marquis d'Argencourt* [13; 47-53,138-167].

V.A. Khokhlova studied toponymic component of phraseological units on the example of English and Ukrainian languages and classified them according to the structure of the component: 1. PUs with toponyms; 2. PUs with astionyms; 3. PUs with choronyms; 4. PUs with hydronyms (the names of water bodies, lakes and seas); 5. PUs with oicodonyms; 6. PUs with agoronyms (the names of squares); 7. PUs with oiconyms; 8. PUs with godonyms (the names of streets); 9. PUs with oronyms; 10. PUs with dromonym [14; 11].

Although the studies of the above-named scientists have classified most of the components in PUs, they are incomplete in terms of the classification of onomastic units. Thus, we have below classified onomastic units and PUs with onomastic components, based on the scientific views of linguists who have conducted research in this field, and classified them as follows:

1. **PU with anthroponyms** (the names of people);
2. **PU with toponyms** (the names of countries, regions, cities and geographic objects, the names of lakes and seas);
3. **PU with ethonyms** (the names of people and nations);
4. **PU with zoonyms** (the names of animals);
5. **PU with astronoms** (the names of stars, planets and sky objects);
6. **PU with cosmonyms** (the names of star signs and stars groups);
7. **PU with chrononyms** (the names of historical events);
8. **PU with phaleronyms** (the names of coins and medals);
9. **PU with georonyms** (the names of holidays);
10. **PU with documentonyms** (the names of documents);
11. **PU with ergonyms** (the names of social groups);
12. **PU with ideonyms** (the names of spiritual works created by people);
13. **PU with chrematonyms** (things created by people: cars, arms, containers, separate names of musical instruments);
14. **PU with biblionyms** (the names of scientific, literary, religious works).

**Results and discussion.** One of the most common onomastic units in world linguistics are anthroponyms and toponyms, each of which is divided into several types. PUs with onomastic components found in English, Russian and Uzbek can be classified according to the composition of the component as follows:

### 1. PU with anthroponyms (the names of people):

**A) Traditional names** (PUs with the names of real people denoting the nations peculiar features). For example, In English language: **“Jack at a pinch (Jack-at-a-pinch)”** [7; 413]. This expression is used as *“a person who serves in necessity”* (a priest who serves in funerals or marriages) and the name **Jack** in this expression is one of the names which is widespread in English. In Russian: **“пойти к Ивану Ивановичу”** – *“go out for necessity”* the name **Иван** is also considered widespread in Russian. [8;263]. In the Uzbek language there is similar expression: **“Ишни қилар Машариф, муштни ейди Миршариф”** [4;114]. In this proverb the names **Машариф** and **Миршариф** are usually the names given to brothers who are born in one family and used with the meaning *“bad deed is done by one but punished unfairly the other one”*. However, these names are also used to provide melody in this proverb.

**B) PU with the names of historical people.** Anthroponyms belonging to this group derive from the names of historical figures whose names have been mentioned in history and even today. In English: **“Annie Oakley”** is translated as *“a ticket”* and this PU derived from the name of American circus actor and sniper **Annie Oakley** (1860-1926 yy.). She could shoot flying game card

[7; 44-45]. The Russian expression : “как (будто, словно, точно) Мамай прошел (воевал)” means “*chaos, overthrow*” [8;383]. The Uzbek proverb “Махмуднинг қадами етган ерда ўт ўсмак” describes the leader of Gaznavi dynasty **Mahmud Gaznaviy**’s restless attacks and his tyranny who ruled in the Middle Ages in Central Asia [9; 211].

**C) PUs with mythonyms** (the names of legendary personalities). In the English language the phrase “**Aeson's bath**” is used with the meaning “*the method of making healthy and young*” [6; 5]. According to Greek legends, **Aeson** was king Yason’s father. Magician Medea made him young by putting him into a tub filled with magic brew. This phrase contains such meaning. In the Russian phrase “**жить (прожить) Аредовы веки**” means “*very long time*” [1; 23]. According to the legends in the Bible, **Аредова** is an old person who lived 962 years and thus this mythonym is used in this expression to mean “*to live long life*”. In the Uzbek language there is a proverb “Қизилни кўрса, Хизр ҳам йўлдан озади” in which **Khizr** is a mythological image who is depicted as “*a patron, a sponsor, a helper in the image of an old man*” [9; 414].

**D) PUs with teonyms** (the names of gods and angels). In the English language the phrase “**Christ be with you!**” means “*wishing luck and nice journey*” [6;19]. It is known that people who admitted Christianity pray for **Jesus Christ** as their God, but according to the Bible and Koran, Jesus Christ was born as a person and was appointed as a prophet. Later, when it revealed that he was born in a magical way, that is, without a father and from the angel’s blow, and after his rebirth in the nailed cross, his rise into the air, people started praying for him as God. In the above given phrase Christ is used as God. In the Russian the phrase “**как у Христа за пазухой**” means “*being free of worry*”. [6;198]. As it is mentioned above, Christians prayed for **Christ** as their God. In the Uzbek language there is a proverb “Яхшилик қил дарёга от, балиқ билар, балиқ билмаса, Холиқ билар” [9; 394] where there is a use of the name **Холиқ** which is one of the names depicting God. The proverb means “*if a person whom you did goodness does not value it, do not think about it, Kholiq (God) will see it, anyway*”.

**E) PUs with agionym** (the names of prophets and saints). In the English language the expression “**by George**” (Jove, Jupiter) means “*to be surprised, to be bored*” [7; 309]. This PU is connected with the name of Saint George and means “*to swear with the name of George, by the name of God, honestly*”. In the Russian language the phrase “**сидеть (держать) на пище (вкусать от пищи) святого Антония**” means “*to be hungry*” [6;132]. The name **Antonia** in this phrase comes from the name of the saint who did not eat at all for God’s sake. In the Uzbek language the proverb “Сув тиласанг, Сулаймондан тила” is used to mean “*if you need to ask something, ask from the patron*” [9;322]. According to Islamic teachings, **Sulaymon** was one of the prophets and he was appointed as a saint and a patron of the canals in the southern parts of Khonka region.

**2. PUs with toponyms** (the names of states, regions, cities, geographic place, lakes, rivers and seas). Such units contain many phrases and is divided into the following:

**A) PUs with choronym** (the names of countries and regions.) In the English language the phrase “**Not for all the coffee in Brazil**” is connected with the name of Brazil [6;15]. **Brazil** is one of the biggest producers of coffee. In this phrase there is a hint to the name of the country Brazil. In the Russian language the phrase “**Египетский плен**” contains the word **Egypt** [1;177]. It is known from the history that in ancient Egypt Jews were imprisoned during the reign of Pharaoh and were tortured ruthlessly. The phrase “*hard work*” shows some hints to those historical events. In the Uzbek language the word **Макка** in the proverb “**Минг Макка зиёратидан бир кўнгил иморати яхши**” is used as choronym. Mecca is considered the biggest center for pilgrimage in Islamic world [4;144]. The proverb means “*it is better to visit a broken and sad person rather than visiting Mecca*”.

**B) PUs with oyconyms** (the names of cities, regions, villages and districts). In the English language the phrase “**Arcadia (Arcady, Arcadian) simplicity**” means “*ideal, quiet place*”, “*happy paradise*”, “*the country of happy shepherds*”, “*total enjoyment*”, “*happy worry free life*” [6;8]. This PU comes from the name of a mountainous city **Arcadia** in Peloponnese, Greece. The inhabitants of this city were busy with cattle-raising and were very hospitable and well-bred. Writers

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of XVIII century in France wrote about fairy-tale like life of Arcadia. In the Russian proverb **“Кинешма да Решма кутит да мутит, а Солдогда убытки платит”** the meaning of *“one’s being guilty between two people”* is given [6;159]. **Soldogda** is a village between two cities Kineshma and Reshma. The names of cities are used in this proverb to give this meaning. In the Uzbek language there are such proverbs as: **“Ахмоққа Тўйтепа нима йўл”**; (**“Тентакка Тўйтепа бир қадам”**), **“Ахмоққа Кува – бир тош”** which means *“near, not far”* [9;24]. The names such as **Тўйтепа** and **Кува** usually appear in the dialect of Fergana and Tashkent people. In this proverb the ononyms **Туytepa** and **Kuva** is used to denote the distance.

**C) PUs with agroonyms** (the names of deserts and pastures). The word **Арслонди** in the Uzbek proverb **“Бир қўйликни минг қўйлик қилган – Арслондининг ери, минг қўйликни бир қўйлик қилган – Арслондининг ели”** is the name of a pasture situated in the southern-eastern part of Turkistan region [9;42]. As legends say, this pasture is rich in fresh grass. One poor person came to this place with one sheep and made it thousand. One winter it became so cold that all his sheep got frozen. The shepherd was left with newly-born sheep [42]. The above mentioned proverb is used in figurative meaning towards a person who goes to another place to become rich but at the end, is left penniless. **Arslandi** is used to mean *“another place”*. We did not find examples of English and Russian agroonyms in our analysis.

**D) PUs with urbanonyms** (the names of streets, squares, organizations and markets). The English phrase **“speak Bandog and Bedlam”** means *“to say nonsense, to say what comes to mind”* and originates from the name of mental hospital in London [6;12]. When translating Russian phrase **“крычать во всю Ивановскую”**, it gives the meaning *“to cry all over Ivanovo”* [12;95]. **Ivanovo** is the name of the tower with in Moscow which has bells. It used to be a place where king’s orders were announced. This phrase has historical roots. Uzbek proverb **“Мард бўлсанг, Эскижўвада хангра”** has the meaning *“if you consider yourself strong, show it in front of many people”* [9;207]. The reason for this is that **Эскижўва** used to be the most crowded markets in Tashkent. The word **Эскижўва** is used as an urbanonym in this proverb.

**E) PUs with oronyms** (the names of mountains and mountain chains). In the English language the phrase **“open Sesame”** came to the language through translation and means *“to overcome barriers”, “to find out secrets”* [6;64]. This PU contains the name of the cave **Sesam** mentioned in the Arab folk tales **“Ali Baba and forty thieves”** where the treasure is hidden. By these magic phrases, Ali Baba could open the doors of the cave and get all the treasure which he spends for digging canal to provide people with clean drinking water. The Russian phrase **“взлететь на Геликон”** has a word **Helikon** which is also the name of a mountain in Greek legend. According to the legend, it was a place for inspiration and thus it has the meaning of *“to be a poet”* [12;115]. In the Uzbek proverb **“Гап десанг қоп-қоп, пулни Қоратоғдан топ”** the word **Қоратоғ** is also the name of a mountain and it means *“even he is rich when you ask money he disappears”*.

**F) Hydronym** (the name of water bodies, oceans, seas and lakes). The English phrase **“try to sweep back the Atlantic with a broom”** means *“to think over something which is not in one’s strength”, “to dream about moon”* [7;52]. In order to show this meaning, the word Atlantic is used in this phrase. The Russian phrase **“пытаться вымести Атлантику метлой”**, has also come from English language into Russian. [7;52].

**G) PUs with potamononyms (the names of rivers)**. In the English language the phrase **“cross the Stygian (Styx) ferry”** is used to mean *“to die”, “to pass away”* [7;271]. According to Greek legends, through the river **Styx** the soul of dead people passes into the world of the dead. Thus, the name of the river is used as a component of the above mentioned PU. In the Russian proverb **“На словах Волгу переплывет, а на деле – ни через лужу”** the name of the river **Volga** means *“a liar”* [6;140]. Uzbek proverb **“Одам билан одам тенгму, Арис билан Бодом тенгму?”** the name of the river **Aris** in Chimkent city is mentioned. It is a small river passing the city Chimkent which is considered a stream of Syrdarya [9;239]. **Bodom** is the name of a small river. The proverbs mean *“people are not the same: some of them are good, some of them are bad”*.

**3. Etnonym** (the names of people and nations). English phrase **“French fries”** contains the



**phrase French** which is the name of a nation as potatoes were firstly fried by the French [6;29]. Russian phrase “**настоящий Англичанин**” means “*arrogant*” and this phrase bears the characteristics of English people [6;131]. The word **arab** in the Uzbek proverb “**Эшакка ортикча ахамият бериб юборсанг, у ўзини зотдор араб отиман, деб ўйлаб қолади**” is used as ethnonym in the proverb [15]. It is known from history that Arab nation is famous with their horses. In this PU the ethnonym is used to denote “*to lose oneself from much attention and care*”.

**4. PU with zoonym** (the names of animals). Zoonyms are divided into the following types:

**A) PUs with ornithonyms** (the names of birds). In the English PU “**rise like a Phoenix from the ashes**” there is a hidden meaning “*becoming young, innovate*” [7;574]. In this phrase the word **Феникс (Phoenix)** is the name of a bird which, according to Arab, Egypt and Greek legends, is born in a fire and lives in a fire and it is a symbol of a symbol of “*eternal recovery and happiness*”. The phrase contains the name of a bird to denote the above mentioned meaning. Russian phrase “**птица Феникс**” has also the same meaning, “*renewing*”, “*getting young*” [5; 592-593]. During the time of the Roman Empire, it was “*the symbol of Rome’s determination,*” and in Christians it was the “*symbol of the birth*” of Jesus Christ. Uzbek phrase “**Анқонинг оти бор, ўзи йўк**” contains the name of a bird **Anqo** [9;15]. It is the name of a legendary bird. The things that are extremely rare and absolutely impossible to find is called the “*seed of Anqo*”, “*the egg of the Anqo*”.

**B) PUs with mythozoonyms** (the names of legendary creatures). In the English language the expression “**between Scylla and Charybdis**” is used to mean “*to escape from the fire and to be struck by lightning*”, “*to escape from the snow and get caught in the rain*”, “*to get between two fires*” [7;663]. **Scylla** and **Charybdis** are the names of two mythical creatures in Greek mythology. These two evil creatures, who settled in the Gulf of Messin between the island of Sicily and the Apennine Peninsula, tortured and killed the passengers: people escaped from the teeth of one creature and fell into the mouth of the other. These names, first mentioned in Homer's Odyssey, later became phrases. In fact, two rocks on either side of the Gulf of Messina are mentioned in this phrase. In the Russian language the phrase “**загадка Сфинкса**” is used to denote “*mystic*”, “*unusual*”, “*odd*”, “*difficult problem*” [8;239]. According to Greek mythology, the Sphinx was a creature with the face and chest of a woman, the body of a lion, and the wings of a bird. He lived near Peak of Thebes, observed the travelers, and told them the same riddle: “Who walks early in the morning on four legs, in the afternoon on two legs, and in the evening on three legs?”. The Sphinx was thrown at people who could not find the puzzle. Only Pharaoh's son, King Oedipus, found the answer to the riddle: “A man crawls on all fours as a child, then walks on two legs, and in old age leans on a stick”. Hearing the correct answer, the Sphinx dies by throwing himself from a rock into the sea. In the Uzbek language the expression “**Илон юз яшаса, аждаҳо, минг яшаса – Юҳо бўлади**” [9;139] is used to denote “*greedy*”, “*covetous*” and the proverb is usually used for people. The name **Юҳо** in this proverb is the name of a legendary creature who the name of a mythical creature that devours people and animals alive. Some legends say that when Yuho appeared in various guises (for example, in the form of a girl), he would come among the people, sucking all their blood and drying up their exhaustion. In life, insatiable, greedy people are compared to this butcher John.

**C) PUs with the names of dogs.** In the English language the expression “**fling (give/throw) a sop to Cerberus**” means “*to calm down by bribery*” [6;18]. According to Greek legends, **Cerberus** is three-headed wicked dog who defends the under earth treasure of the king Aid. In the Russian language the expression “**задобрить Цербера**” came from English language and is translated as “*to calm down by bribery*” [6;199]. According to some sources, this evil dog is mentioned as a dog guarding the gates of hell. In Russian dictionaries, the word **Цербер** itself is given in the sense of “*evil*”, “*cruel*” and “*vigilant guard*”. In the Uzbek language the proverb “**Ичгани оши йўк – итининг оти Бойтеват**” the name **Бойтеват** (servant, maid) is one of the names given to dogs, and if a man marries “*without stretching his legs to the bed*” and the man who came to the wedding sits down hungry and asks, “How was the wedding?” he replies, “What would it be like if the dog's son told Boytevat?”, that is, “There is nothing to drink - the dog's horse is

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Boytevat" [9, 147]. The phrase is used ironically and "he told everyone about the wedding". This proverb tries to depict the mentality of Uzbek people.

**D) PUs with horse names.** In the English language the phrase "**ride Bayard of ten toes**" is used as a joke and means "*on foot*" [6;11]. **Bayard** is the name of a agile and is taken from the knight stories of Middle Ages. In the Russian language the phrase "**седлать (оседлать) Пегаса**" contains the name of **Перас**, a winged horse from Greek legends [6;179]. Perseus was born from the blood vessels of Medusa Gorgona, who lost his body from the head. Pegasus, who did not ride Perseus, soared into the sky, thundering Olympus, bowing only to Zeus. As legends narrate one day Mount Helicon "begins to grow" while inspired fairies living on Mount Parnassus sing. The gods, who do not want Mount Helicon to reach the heavens, call on Pegasus for help. Because ordinary people living on Mount Gelikon could build a shrine from the space of the gods. Fearing a riot at Olympus, the gods send Pegasus to improve the situation. He descends to Gelikon and begins to hit the mountain with his hooves. The mountain returns to its previous appearance and magical water begins to flow from the spring. It was a part of Hypocrene, the name is derived from a Greek word meaning "hippos" - "horse" and "crene" - "spring". The water of the spring gave the poets a lyrical mood and inspiration. The phrase is taken from this legend.

**5. PUs with astronyms** (the names of stars, planets and sky objects) In the English language the phrase "**like nothing on Earth**" means "*terrible*", "*disgusting*" and the word Earth is used as the name of our planet [7;541]. The word moon in the phrases "**be (jump) over the Moon**" denotes "*to jump from joy*", "*to be on the seventh sky*" and it is used as astronym [7;514]. In the Russian language the phrase "**спускаться (спуститься/опуститься) на Землю**" means "*to come back to real life*", "*to go down from the sky*" [6;152], the expression "**выть (лаять) на Луну**" means "*to spend time uselessly*" [8;373], "**когда солнце задом оборотится**" means "*never*" [8;630]. All those expressions contain the words **The Earth**, **The Moon** and **The Sun** which are considered astronyms. In the Uzbek language the proverb "**Ойга қараб адашсанг, отингни Олтин қозик қа боғла**" contains the word "**Олтин қозик**" which denotes North star [9;245]. In ancient times, because there was no compass, travelers on long journeys continued on their way to the North Star. The North Star was often close to the north point.

**6. PUs with the cosmonym** (the names of cosmic ship, the star signs and star groups). In the English language the phrase "**Lunar module**" means "*Moon capsule*" and is considered one part of the cosmic ship which flies to the moon. [6;48]. Astronauts step down to the Moon from that part. Similar expression can be met in the Uzbek language: "**Мезон ўтиб Ақраб кирса, қиш деган сўз**" [9;231]. It is known that according to the Eastern chronicle, Mezon is the name of one of the star signs. In some sources, this is also referred to as Libra. The sign covers the period from September 22 to October 21 of each year. This period begins at the beginning of autumn and lasts until the middle. Aqrab is a star sign that lasts from October 22 to November 21. The above given proverb says, "*If Aqrab comes after Mezon, it means that the air will start to cool down*". In the Russian language, there is not any example for FUs with cosmonym component.

**7. PUs with chrononym.** (the name of historical events). In the English language, the expression "**the Augustan age**" denotes "the golden period of art and literature". The years of the reign of the Roman emperor Augustus are considered the "golden age of art and literature" in Roman history. In most cases, the period during which Queen Anna ruled was also referred to as the 'golden age' of England. [7;33]. The Russian expression "**Варфоломеевская ночь**" has two meanings: 1) "*terrible*" 2) "*to punish helpless people ruthlessly*" [12;25]. This PU came into use on August 24, 1572, the day before St. Bartholomew's Day, after the massacre of Protestant Huguenots by supporters of the Catholic Church in Paris. Tens of thousands of Huguenots were killed at a congress convened on the occasion of the wedding of the future King Henry IV and Margarita Valua. There are no PU with chrononymous component in the Uzbek language.

**8. PUs with phaleronym** (the names of coins and medals). In the English language the phrase "**Brummagen button**" is used to mean "*fake coin*" (especially, about silver). Brummagen is the wrong pronunciation of Birmingham. There they forged silver coins in the 17<sup>th</sup> century. This phrase

is associated with the name Birmingham (historical place), which came out of usage nowadays [7;118]. In the Russian and Uzbek languages there are not any examples for this type of PUs.

**9. PUs with georhonym** (the names of holidays). In the Uzbek language the proverb “Наврўздан сўнг қиш бўлмас, Мезондан сўнг ёз бўлмас” the word **Наврўз** is mentioned as a holiday [9; 229]. On account of the year of the Sun, The New Year begins from 21 March of each year as the period from 21 March to 20 April is the first month of the year. This period coincides with the beginning of the spring season, the weather will be much warmer. In Persian-Tajik languages, the New Year is called Navruz, and all the peoples of Central Asia celebrate this day as a holiday. In this phrase, the word **Navruz** is used as georhonym. In the Russian and Uzbek languages, there are not any examples for this type of PUs.

**10. PUs with documentonym** (the names of documents). In the English language the expression “**Drakonian laws** denotes *“hard laws”*. The Athens lawyer, who lived in the centuries BC, became famous for his stiffness and appointed the death penalty for the crime committed. The phrase is associated with the name of the lawyer Drakon and is still in use [7;439]. The Russian phrase “**Филькина грамота**” means *“unnecessary paper”, “a paper without any strength”* [8;160]. The root of the origin of this phrase dates back to the time of Ivan Grozny and his reign. The Moscow Metropolitan Philip was an intelligent man who opposed the Tsar's policy of violence. He wrote a letter of petition several times about the cancellation of the decisions made by Ivan Grozny. The Tsar did not listen to what he said, but ironically called him Filka, and his petitions were **Филькина грамота**, that is, *“an illiterate written, irrefutable document”*. In the Uzbek language PUs with documentonyms are not defined.

**11. PUs with ergonyms** (the name of social groups). In the English language the phrase “**the three tailors of Tooley Street**” is used to mean *“people who consider themselves as deputy”* [6;70]. In this phrase **Tooley Street** expresses the name of a group. In Russian the phrase “**сыновья лейтенанта Шмидта**” means cheater [6;201]. In I.Ilf and E. Petrov's the story “Golden Calf”, a group of crooks introduce themselves as children of the rich and say: “We are the Sons of lieutenant Schmidt”. In the phrase, as a hint, the name Schmidt is used. While analyzing, the examples of PUs with ergonyms in the Uzbek language are not defined.

**12. PUs with ideonym** (the names of cultural spiritual works). In the English language the phrase “**cigar-store Indian**” is the name of the statues which were carved in front of the store which sold cigarettes in India [6;36]. Such sculptures are now also a symbol of the tobacco sale in the US. In the phrase the same meaning is expressed. In the Russian language the phrase “**Ты этого хотел, Жорж Данден**” means *“to come across trouble because of deeds without thinking”* [1;551]. In Moler's comedy “George Danden” (1668), his hero George Danden married a rich peasant, a nobleman's daughter. In such unequal family, he felt uncomfortable and returned to himself as *“you wanted it yourself, George Danden”*. Later, this phrase came into use phraseological unit. The expression “**Татарен из Тараксона**” means *“a boaster, a liar, an impostor”*. The phrase is taken from A. Dode's work “Tatar in Tarakson” (1872 й). The presence of PUs with ideonym component in the Uzbek language was not observed.

**13. PUs with chrematonyms** (the names of goods created by people: separate names of cars, weapons, vessels, musical instruments). In the English language the phrase “**Big Berta**” denotes *“weapon which shoots far distance”* [7;77-78]. The Germans shoot Paris with a long-range weapon during the First World War. This weapon, called Big Berta, was named after the wife of the owner of the factory, Berta Krup Fon Bolen. It was observed that in Russian and Uzbek there are no PU with xrematonym.

**14. PUs with biblionyms** (the names of scientific, literary, religious books). In the English language the phrase “**Canterbury story**” (tale) is used as a joke denoting *“long boring tale”, “a tale against reality”* and is originated from Chaucer's “Canterbury tales” [13;105]. The expression “**The house that Jack built**” means *“repeated tale”*. This phraseological unit originated from the fairy tale “**The house that Jack built**” [7;402]. In the Russian language the phrase “**Арабские сказки**” is used to mean *“a lie”*, which is the Russian translation of the collection of tales “Thousands of nights” [8;613]. The expression “**Тайны (тайна) Мадридского двора**” is used to mean *“a very*

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*important secret*". This expression came into use after G.Born's "The secrets of Madrid castle" was translated into Russian. [8;656]. The Uzbek expression "Мулла ҳалвони кўрса, Қуръонни унутди", denotes "a person being aware of Islamic teachings, when necessary, does not follow the rules of Koran and forgets about its teachings" [4;147]. The word "Halvo" in this phrase denotes "money", "bribe". The word **Koran** in this phrase is used as a biblionym.

**Conclusion.** In conclusion, we can say that until now, several classifications of phraseological units have been carried out according to the components of units. However, English, Russian and Uzbek PUs are not classified in a system from the point of view of onomastic component. Based on the above given classification, similar and different features of onomastic components of PU in non-fraternal languages such as English, Russian and Uzbek languages were determined. Almost all types of onomastic units were involved in the composition of English phraseological units. Only agroonym, geotonym components were not found. In the composition of the PUs in the Russian language, it was found that there are such components as anthroponym, mythonym, theonym, agionym, khoronym, oykonym, urbanonym, oronym, hydronym, potomonym, ethnonym, ornetonym, mithozoonym, astronomym, chrononym, dokumentonym, ergonym, ideonym and biblionym. Only the components such as agroonym, cosmonym, falonym, geotonym and xrematonym are not included in the composition of the phraseological units in the Russian language. In the Uzbek language it is possible to find all types of onomastic components of PU, except PU with khrononym, falonym, dokumentonym, ergonym, ideonym and khrematonym.

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## LINGUA-CULTURAL UNITS OF THE CONCEPT "OSTONA" IN NATIONAL VALUES (OSTONA THRESHOLD AS A NATIONAL VALUE)

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### **Abstract:**

**Background.** *Lingua-cultural analysis of the concept "Ostona" studied in this article shows that one of the values of the nation "Ostona" is the concept of the threshold of the homeland. National values are constantly evolving and improving. Our aim is to pass national culture to the younger generation, such as the notions of patriotism, threshold of homeland and love instilled in it, which is one of its multifaceted values. The results of the study are reflected in the article.*

**Methods.** *The inner meaning of the Astana lingua-cultural unit is most often used in the form of a tablecloth, Juniper. In addition, the term Ostona denotes national values in the sense of a clean, cultural holy place. As evidence of this, we give the following examples: hatching from the threshold, printing the threshold, stepping on the threshold, whether I did not see the threshold, and etc.*

**Results.** *In particular, it is very common in the world to bow down to the foot of the tradition, which expresses a sign of respect inherent in the Indian nation, to pay attention to that person to the extent that he is worshiped by him as a holy person. In the Uzbek people, this situation is widely used in colloquial sentences to assess someone's dignity, to add respect and respect to the ranks of great people: kiss from your prints, step by step, and so on.*

**Discussion.** *In addition, the love of parents and brothers who sacrifice their lives for young sisters is considered to have preserved future mothers. Because healthy children from healthy mothers come to the world. A similar phenomenon we meet in the work of S.Ahmad's "Ufq".*

**Conclusion.** *As can be seen from the article, the Ostona lingua-culture, which is considered to be an initial part of the word concept of Hometown, is recognized in the service of educating young people who are ready to sacrifice their lives for the prosperity of our country, even as the youngest generations of the motherland.*

**Keywords:** *homeland, threshold, value, lingua-culture, conception, unity, challenges of history, great values, stars of our expectations.*

**Introduction.** It is known that lingua-cultural units are linguistic phenomena that reflects the specific culture of the nation through its language units. Since the culture of customs and traditions of a particular nation in the semantics of these unions reflects the national cultural characteristics of the lifestyle, researchers have been interested in this problem for many years.

In this article, too, the work of T. Malik is devoted to the lingua-cultural units used in it, and is dedicated to the study of its internal features.

*"The more educated our children come out of school, the faster the sectors of economics based on high technologies develop, the more social problems they are able to solve. Therefore, if I say that the threshold of the new Uzbekistan begins with the school, I think that all our people will support this idea, "said the President of Uzbekistan Sh. Mirziyoyev.*

In other words, homeland threshold (Ostona) is believed to be in harmony with the term of lingua-culture. The aim of the research is to deliver the sense of Hometown, multifaceted values, the threshold and the concepts of love that are circulated in it to the younger generation. The idea of national independence of Uzbek nation relies on universal and moral values. It is clear to all of us that national value has been formed for thousands of years, spiritual wealth, which has been passed through several generations, succeeding in challenges of history. Thus, these achievements did not easily become heritage of the country. In order to obtain the status of literal value, these should become a criterion for the absorption of people and social groups into the inner world and lifestyle,

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establishing and evaluating their activities. In general, national spiritual values are an important and multilateral sphere of social life and spiritual existence, which plays an important role in the perfection of humanity and society. National values are constantly developing and improving. Deep study by social groups and certain individuals requires education and upbringing.

The basis of our national values is the following principles: the importance to live as a team among our nation, the idea that is a priority in the minds of the people is a friendly and good army, living in close cooperation in peace and harmony, sacred knowledge of the concepts of family, neighborhood, Hometown, high respect for parents, neighborhood communities, leaders, respect for the whole society, the immortal spirit of the nation, love of the native language as a life - giving source and so on... . These principles and values represent the creation of full opportunities for every citizen residing on the territory of Uzbekistan to preserve their national values and convey them to future generations. The legacy left by our ancestors in the past is the respect for cultural riches, classical values, the study of them, and the expression of this principle in their contemporaries. Preserving the language, values, customs and traditions of each nation, delivering them to the future generation without defects, peaceful and peaceful will serve as the basis for the restoration of our national and spiritual values in our homeland.

Folk writer of Uzbekistan is one of the founders of Uzbek literary fiction, a figure of enlightenment, the owner of the order "Do'stlik (Friendship)" T. Malik is known for his works such as "Falak (The Sky)", "Somon yo'li elchilari (The ambassadors of the Milky way)", "Tiriklik suvi (The water of life)", "Zakharli g'ubor (Poisonous smoke)", "Devona (Foolish)" and other fiction, "Charchpalak (Waterwhile)", "Qaldirg'och (Swallow)", "Bir ko'cha, bir kecha (One street, one night)", "Songgi uq (The Last Arrow)", "Shaytanat (The Devil)", "Ov (hunting)", "Murdalar gapirmaydi (Murders do not speak)", "Iblis devoiri (The devil's wall)", "Mehmon tuyg'ular (Guest feelings)", "Jinoyatning uzun yo'li (A long road of crime)", "Odamiylik mulki (The property of humanity)" and others are known for his works with a detailed and educational he is a creator who has become a beloved Writer.

The writer's work "Umid yulduzlariga (To the stars of our hope)", "Jinoyatning uzun yo'li (A long road of crime)", is an example of the most outstanding creativity written in 2018 year. In his works, the writer addresses the younger generation, emphasizing the fact that they are the continuation of our future, and encourages parents to be attentive in the upbringing of their children. The samples we are drawing on the analysis are about the sense of Hometown that is presented in his work. The sense of Hometown is impregnated with the feeling of raising faithful children for their homeland. These ideas are written to the life of adolescents. Hometown is primarily a place where the immaculate soil of our ancestors was honored. We also need to make a little correction to the definition that "Hometown begins from the threshold": Hometown begins with each person's own soul, conscience. The image of the motherland lives in the heart of each person. The grace of love for parents and for the Motherland is given only to children of Adam. The prosperity of Hometown is the changing of a powerful economic force.

As one wise man said: "Hometown is a garden, it is necessary that the faithful children of the motherland water this garden with their own heart blood...". We draw the main attention to the limitless valence of the circle of lingua-cultural notion, the idea of the "Hometown threshold" in the work of "Umidimiz yulduzlariga (To the stars of our hope)", is the basic theme of our article.

Any person who considers himself a Hometown child should sacrifice his life for the prosperity of this land and take care of the Hometown garden. To be a faithful child of homeland and protect of motherland from whole of the heart is the duty of human being. We should keep and save our motherland with love. Thinking about the improvement of the Hometown is trying to give freedom that once passed away. How can we restore it in its place: only with harmony and unity! For example, the following excerpt from the unnamed narration: the king built a strange pile of white marble. He ordered that early in the morning one cup of milk should be poured by inhabitants into the pond. One person who heard the decree was surprised by the decision that "among so many thousand people, one can take and pour water instead of milk, and one can find out who is sitting on it": surprisingly, other people also brought water in the same thought, in the same covenant. A

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lesson from the narration is that a person with a pure conscience, who feels himself in unity with Hometown, should not stop from working for the progress of motherland. The proverb "the sum of the years is the life of the day when the soul is full of life," is not said by the people in vain. Hometown is the highest place, it's all of us.

**Methods.** The threshold of Uzbekistan does not have its own meaning. Because the original self-meaning of Ostona is in a two-tailed Explanatory Dictionary:

1. Cross-wood, wooden, wooden, Stone, etc., lying on the ground at the entrance to the building, yard, under the door, the door quarter and etc.
2. Home, apartment; stall.
3. A place at the entrance to a mobile village or city; kiss.
4. The moment when an event is left close to the beginning time is eve.
5. A bulge under the river, which sometimes appears to come out of the water and accelerate the flow of water, making it difficult for ships to fly.

Let's dwell on these terms more broadly. We make a few fragments from the work of Tahir Malik. In the story of Ostona, the author writes: "There is a big difference between a teenager standing on the threshold of a criminal street and a prisoner who has crossed this threshold and sentenced to prison." [3, P. 291]

The meaning expressed in the above example is unusual. The first one is a person who does not enter the criminal street; while in the second a criminal person on the criminal street. The first one is still immaculate but, his mental state is to touch the crime. Therefore, their spiritual experiences are different. Also in the story "Ostona" used fertile from the concepts associated with the change of the human condition. "At night, the young man, taking all the blame on his own neck and courageously hatching from this threshold, turns into another person." [3, P. 345]

"Those who meet a teenager, who has crossed the threshold, treat him for his crime." [3, P. 348]

In this story, linguistic units, characteristic of the phrase, which testifies to the strength of the texts, also took place.

These concepts can be expressed more broadly: do not step on the threshold, do not stand on the threshold, sit down. Also from time immemorial the threshold is decorated with different things. For example: with a horseshoe, because in the apartment there is always a mount, and the Mount facilitates work and satisfies material needs. Our original goal is not to mention Ostona, but to illuminate its Hometown-related power.

The threshold of Hometown in the unity of the threshold of Uzbekistan, which is listed in the text, symbolizes the beginning of the motherland. But, it should also be taken into account that when we say the beginning of the Motherland, what do we understand: is the beginning of my motherland's border regions, its past history or the love of the younger generation for the motherland, does it recognize its own native land. The above opinion testifies that this Ostona linguistic unit is a versatile and viable semantic unit. If the Craving is winner in the heart, there will not have a sense of Hometown. There is an opinion that there is a sacrifice of the soul in such people, there is a simply understanding that "Love for the motherland". Victor Gyugo's statement "Dogging the motherland means selling it" is proof of our opinion. When the poet says in his language: "whoever does not have love for his homeland, he is a heartily wounded, he is a heartily wounded."

**Results.** In the following sentence of the literary work, the lingua-cultural combination of historical tests was used. (It is clear to all of us that national value has been formed for thousands of years, spiritual wealth that has been passed through several generations, succeeding in the tests of history). Test for history tests:

1. Try it.
2. Conducted inspection to determine the quality, durability-durability.
3. Perseverance and endurance are necessary. You are a brave man who has endured the trials of fate. The meanings of the combination of history tests presented in the dictionary are described from a lexical point of view. However, its many inner meaning scales are reflected in the artistic work including T. Malik. The combination of historical tests in the work of T. Malik's "Stars of

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hope" glorifies its inner meaning. The test has discovered a different meaning in this lingua-cultural compound. That is, a lesson, an example, a reliable multi-period denotes the indestructible power-power, tested in the past tense. Therefore, the power in the sentence was manifested by the power.

In the next text from the work, the linguistic combination of the inner world is expressed as follows. (In order to obtain the status of literal value, these must be integrated into the inner world and lifestyle of people and social groups, become a criterion for establishing and evaluating activities). The inner world, the World II (Arabic. - world, universe) wealth, State. I knew in the market that the world is needed — in the cemetery. It's an article. He had a sudden world, a hope-a dream, snow-white children of his eyes. Inner 1. Internal cavity; 2. the inner, spiritual world of a mobile person; Soul, Heart, Soul, Soul. He himself knows that the father passed through. This sentence has the power to discover almost infinite meanings. Very unique when approaching from the point of view of linguistics expresses an inner worldview that is not transparent to all. In other words, our national values are traditions, religious and a set of concepts that do not forget their own.

In the next linguistic combination (in order to obtain the status of literal value, these should become the criteria for the integration of people and social groups into the inner world and lifestyle, establishing and evaluating their activities) lifestyle (1. The way in which a person, a nation and a country lives, spends the day; everyday lifestyle. 2. A set of certain patterns of living specific to a certain nation and geographical area.) The leading question of a lifestyle combination is living. If its first meaning is the way of life of the nation and the people, then the second portable meaning is a collection or a set of pictorial traditions of the social way of life of the people. It is known from the same interpretation itself that the way of life of a person is to spend all his life relying on his role in life.

If there is a lingua-culture that forms the basis of linguistic concepts, then the classical question denotes its degree. (The heritage left by our ancestors in the past, cultural riches, respect for classical values, their study, they are the main aspects of this principle in the pronoun) classical values (a.u; excellent level, famous; privileged; sorted) - A virtue, distinguished from others by its good side, with advantages; mature. Loyalty to performance, classical in morality, amicable, self-speaking, loyal to lovely person. If we give an additional explanation that is expressed in the dictionary, the sentence, which is sorted out and polished, then it means all our cultural unity, which is high, which is dear to man, has its place in the work of writer.

Derived from the text of the work (in the Hometown sense, it is precisely in the seasons that the human being is impregnated with the feeling of raising faithful children for his homeland) in the composition of the human being (derived from Arabic, the owner of something; person; original, essence) 1. A descendant, descended from an ancestor. 2. A person who is distinguished by virtue, a person of honor and glory. The noun in combination is widely used in the meanings of something, person, generation. However, in the compound, he discovered a wide range of meanings. That is, he showed that he was connected with lingua-culture in the sense of Virtue and positive character. The use of the word zot in multifaceted meanings also bases our opinion on this. (High breed, great, and etc.)

Another of the lingua-cultural units (Hometown is the place where, above all, the Immaculate soils of our ancestors were honored.) immaculate strokes. Khoki (Soil) of Persian-earth-colored, dusty): khoki (soil) is a ripe fruit of the fig tree in the summer. As for the combination, their lexical interpretation consists of the following: the first original meaning is derived from the Persian, which expresses the color of the Earth or the meaning of the skis. In our led brogan studies, however, we have witnessed that they have multifaceted internal meanings. For example: if we pay attention to the pronouns of the word khoki: khokipoy, khokisor, khokisor, the valence of the use of the words has a wide coverage If we dwell on one of the listed members. The original meaning of the cockroach is the sledge of the foot or the soil on the foot. And the meanings of the portable interior mean national customs and sacred great worship.

In the text from the work of the T. Malik "To the stars of our hope" (in the heart of each person lives the image of the Homeland jajji(little)), 1. A combination of jajji outfits was used. 2. Appearance [a.-appearance, face, aft; kamdi-qomat; behavior] appearance, sphere. 3. Spiritual,



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spiritual and moral characteristics, consciousness, worldview, knowledge-level of a mobile person, etc. a set of the spiritual image of a person. The portable inner meaning of this combination is not an appearance, a face, a face and a figure, but rather an expression from a set of spiritual, spiritual and moral characteristics of a person, as well as consciousness, worldview, level of knowledge. As a confirmation of our opinion, we will quote the following sentence. The work that young people do determines their appearance.

In the next sentence cited for the analysis (thinking of the rise of Hometown is the hurriyat (freedom) that once passed away and the inability to try to bring it in its place) is a disgrace [a.-law; conscience, faith; reputation; chastity, virginity greek. nomos-law] 1. The feeling of glorifying and venerating one's own reputation; oriyat, faithfulness, conscience. 2. Defiance bend to the ground. A person with shame and enthusiasm is not afraid of Labor. Do not walk foolishly, do not bend your cheek. The nominative lingau-cultural unit is used very appropriately in the sentence. For the Uzbek people, the word "or-nomos" means "virginity" as an oath. It is also a set of such words as law, conscience, faith, chastity, virginity. In other words, the rule of law, the purity of conscience, to be faithful, to be chaste oratory the word that expresses all this in itself is a disgrace.

**Discussions.** The concept of threshold is a broad-coverage term, the scope of which can be expressed as follows: 1. Root word Hometown, its branches: love for the motherland, sense of Hometown, protection of Hometown, service to the motherland, dedication to the prosperity of Hometown. And also the fact that the Motherland is ready to sacrifice itself not only to sing a period of joy, but also to overcome it when a black day falls on his head. As evidence of our opinion, we quote the following passage.

Forty-five days of the "Ufq" trilogy of the people's writer of Uzbekistan, Uzbek hero Said Ahmad, also covers a wide range of concepts related to the Hometown threshold, love for the motherland, and the development of Hometown. In particular, "he did not know that the child did not fall, the child did not fall", "making his own voice". The threshold went inside. The yard is quiet. Everywhere is sprinkled with improvised water. While the icon topped the threshold and dropped the skis of his boots, he entered and pulled the sheets over his son's head. "Ufq" page 6.

From the presented sentences it is known that the question "Astana" is described as a family that forms the basis of the motherland. The writer remembered those difficult days and shared their (heroes of the work) grief of the motherland in the work "horizon" and together with the whole people sought solutions to these difficult days. In the first book of this work, pay attention to the fact that the family tenacity about the moat honors its child for the sake of youth and the health of the future generation. "I brought a handkerchief, shall I slaughter? The wife shook the head. Slaughter for my son. Let him eat. Tursunboy, my son. "Ufq" page 7.

Taking into account that the future of our president Hometown depends on young people, those who say: "while the state policy on young people in our country is implemented consistently, the ultimate goal is to educate a harmonious generation in every possible way, they are an indicator of ensuring their future. In his report, the president of our country stopped further improvement of the system of science, modern and continuous education, reiterated that the state policy in the field of education is based on the print-up of the system of continuous education, education should start from kindergarten and last for the whole life." If they had parents, they would ask them. At the end, he let to marry matchmakers from Margilan, who came for poor young man. The marrying day was also appointed. He didn't allow his sister to go out the door. (Ufq) p-19.

**Conclusion.** In conclusion, it should be recognized that in order to show to the peoples of the world works of art (T. Malik's "The stars of our hope"), it is necessary to translate them into another language. Because the young generation, which is called the stars of our hope, with great goals will lead the future, the tomorrow of our homeland to high heights. Our young generation, which today honors its national values, will certainly have a great future. When translating lingua cultural units that are the pearls of Uzbek art into another language, these words, expressing the values of the traditions and customs of our nation, should be transmitted through a kind of invariants.

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## ENGLISH PHRASEOLOGICAL COMBINATIONS RELATED TO ANCIENT TRADITIONS AND CUSTOMS, HISTORICAL FACTS

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### **Abstract:**

**Background.** The term **phraseology** means, on the one hand, a branch of linguistics that studies word combinations, and, on the other hand, a set of all stable compounds of a given language. The main difference between phraseological units and words is that they are intended not to name an objective reality, a particular event, but to express a modal relation to it.

**Methods.** Scientific researches on general linguistics and phraseology and lexicology of English language, scientific works of foreign linguists Professor I.V. Arnold, academician V.V. Vinogradov, professor A.V. Kunin, L.P. Smith and others were used in the study of English phraseology. Ways of formation of phraseological combinations were studied using the comparative-historical and statistical methods in the coverage of the work.

**Results.** The roots of many phraseological connections go back to professional communication. The main source of phraseological combinations is the change of their meanings of interconnected words. Many English phraseologies are derived from works of art and various literary sources. According to the number of phraseological combinations in English, after the literary sources, the first place is occupied by the Bible and the second place is occupied by phraseology from Shakespeare's works. The works of writers, children's poetry, fairy tales, caricatures are also the source of phraseology.

**Conclusion.** The authors of most of the phraseological combinations in English are still unknown to science. This problem is especially evident in articles that are considered to be a type of stable compound. Phraseological combinations in all languages, especially in English, are also folk art that reflects the wisdom and linguistic taste of the nation. Many phraseological associations reflect the traditions, customs and beliefs of the English people, the historical truths and facts of English history that we know and do not know.

**Keywords:** phraseology, semantics, linguistics, communication, phraseological combinations, traditions, customs, historical facts, legends, meaning, aspect, concept, dictionary, expressions.

**Introduction.** The term phraseology means, on the one hand, a branch of linguistics that studies word combinations, and, on the other hand, a set of all stable compounds of a given language. The vocabulary of a language consists not only of other words, but also of stable expressions. Stable phrases, in other words, serve as a means of understanding the phrase. Stable phrases represent words that are combined in a subordinate clause.

A free-form phrase is created based on the grammatical rules of the language during the period of communication in the language, based on the function of each known speech situation to express certain ideas. The general meaning of a free compound is understood from the meaning of

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each word that makes up that compound. The free conjunction includes the dominant word and the subordinate clause, which acts as an independent member of the sentence. Thus, a free compound represents a syntactic connection. The dependency relationship of each link in a compound represents the semantic independence of the compound, and when combined, they form stable compounds. A stable phrase consists of certain words that cannot be changed without compromising the meaning of the phrase. A stable compound differs from other compounds in form and a certain meaning, which is determined by its traditional use and whether the completeness of the content is high or low. A fixed phrase is not created in the process of speaking during a speech, but is already fixed in the speech and is used in a certain sense. The complete content of a stable phrase does not mean an independent part of a sentence, but a stable compound forms a part of a sentence as a whole, except for the proverb, because its structure can be equal to the whole sentence.

Stable compound words are also called phraseological combinations of language. Phraseological compounds consist of two or more words, which can express a concept and can be equivalent to one word, usually it has a synonymous equivalent of one word, syntactically forming a part of speech reaches Phraseological combinations show a great diversity in their structure. The semantic connections between the structures of phraseological compounds can be different: a word that is part of such units retains its semantic independence at a high or low level.

One of the most controversial topics of twentieth-century linguists was the discussion of the place of phraseological units in the dictionary and the boundaries of this language. English and American scholars have interpreted phraseological combinations primarily as a problem of linguistics. They focused on compiling dictionaries of phraseological combinations and phrases. The main purpose of this was to conduct an experiment, that is, they provided everyone, both locals and foreigners, with a book of colloquial phrases, and considered the important differences between foreigners and pure English. This approach was partly didactic and partly stylistic. This aspect of the issue encourages special research in the future.

### **Materials and methods.**

#### **Phraseological connections related to customs, historical facts, traditions**

Most of the phraseological combinations in English are words of unknown origin, formed in the word order of the Old English language. Such common phraseological combinations are examples of folk art. For example:

*bite off more than one can chew* – to bite a big loaf of bread, to chew on a weak work, to strain, to try in vain, to ignore one's own strength = hard almond breaks a tooth, excessive chewing causes a waist;

*have a bee in one's bonnet* – to keep one's head occupied with vague thoughts, to obstruct something;

*in for a penny, in for a pound* – he risked a penny, he risked a pound = did you say, don't break your word, did you say do it, if you have mushrooms, get in the car, if you sit in the car, don't say I can't, square, forehead itchy;

*lay down the law* – to speak firmly, to command firmly;

*plat through the nose* – pay wax money, pay three times and so on.

#### **Phraseological combinations related to the traditions and customs of the English people**

*by (or with) bell, book and candle* – intermittently, completely; in any case, whatever. In ancient times, when leaving the church, the following words were said: doe to the book, quench the candle, ring the bell!

*beat the air (or the wind)* – to fight in vain, to waste one's energy = to try in vain, to carry water in the gutter. In the Middle Ages, when an opponent did not come to court to ask for permission to fight, an opponent's weapon was waved as a sign of victory. The phrase came from this habit.

*booker's dose* – thirteen, thirteen. Taken from the custom of Old English merchants. They bought thirteen loaves of bread from the bakers instead of twelve, and this thirteenth loaf was in favor of the merchants.

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*blow one's own trumpet* – to brag, to advertise oneself. In the Middle Ages, knights or celebrities participating in a tournament were introduced to the sounds of trumpets.

*cut somebody off with a shilling* – to inherit. The testators sometimes left a shilling to the heir in order to indicate that the heir had been deprived of the inheritance.

*dance attendance on somebody* – to be lazy, to run for someone, to be always ready to serve someone, to be someone's dog. According to the ancient English tradition, on the wedding night the bride had to dance with all the guests who invited her to dance.

Then must the poor bride keep foot with a dancer, and refuse none, how scabbed, foul, drunken, rude and shameless so ever he be.

*God (or heaven) bless (or save) the mark (in some cases: save the mark) god forbid;*

*good wine needs no bush* – a good wine doesn't need a label = the praise of a good product comes with itself. According to the old tradition, the porters took the wood of the plows out of the house to indicate that there was wine on sale.

*Rob Peter to pay Paul* – to take something and give it back, to repay someone's debt, to borrow from someone else = to take a beard, put it on a mustache, pull it on the head, as if his legs were open. Priests brought various church items from rich churches to poor churches. The phrase is based on this habit.

*sit above the salt* – to occupy a high position in society and *sit below the salt* – to occupy a social position. According to the ancient English tradition, salt was placed in the middle of the table, famous, distinguished guests sat at the top of the table above the place where salt was placed, insignificant guests, poor relatives and servants sat at the bottom of the table.

### Phraseologisms connected with the realities of English history

*also ran* – is an unlucky contestant, unlucky. Following the announcement of the winners, their performance was announced in a report on the running and jumping of the horses that failed to win prizes. The announcement began with the following words: *also ran...* – also attended.

*an aunt Sally* – Aunt Sally; something or someone who has been attacked or insulted; It is too late to correct it. "Aunt Sally" is the name of one of the national games of the English people in one volume. According to the rules of the game, a wooden pipe mounted on a pole had to be knocked down.

*be born within the sound of Bow bells* – Born in London. In the center of London is the Church of St. Marie-le-Bau, famous for the sound of its bells.

*blue stocking* – a woman who is devoted to science, books and has lost the femininity. At a literary night in London in the mid-thirteenth century, Dutch Admiral Boscoven in England admitted in his life that he actually belonged to such a stratum of society. Representatives of this stratum of society mostly wore blue socks.

*carry coals to Newcastle* – Carrying coal to Newcastle, carrying firewood into the woods. Newcastle is the center of the British coal industry.

*come Yorkshire over somebody* – to deceive someone. The cunning Yorkers took the conversation.

*play fast and loose* – to play the game with both sides; to work irresponsibly, to violate one's obligations, to play with someone's feelings. The phrase is associated with a game played at fairs in England. According to the rules of the game, the participants are tied to the fingers, sometimes loosely, sometimes tightly, each participant goes to the spectators, and the spectators have to quickly untie the strings. The pair that manages to untie the rope is the winner and leaves the field, and the pair that does not untie is the loser and is invited to the field. The game continues in this way.

*put somebody in the cart* – to put someone in a difficult situation. The word cart means car. The perpetrators were transported to the place of execution in a car or transferred to a car in the city.

*a strange bedfellow* is a casual acquaintance. Part of the article Adversity makes strange bedfellows is highlighted as a phrase. Adversity makes strange bedfellows. In England in the Middle Ages, as well as in the XVI and XVII centuries, single beds were rare. Homosexuals also had to sleep in the same place from time to time.



## LINGUISTICS

*wardour - street English* – a form of English reinforced by archaisms. It is based on one of the streets of London, where there are many shops selling antiques.

As a result of special research, a group of phraseologies associated with the names of writers, scientists, inventors, kings and others was identified. In such processed groups we can define the following subgroups:

### 1. Surnames:

*According to Cocker* – based on Kokker; straight, straight, according to all the rules. E. Kokker (1631-1675) is the author of a textbook on arithmetic in English, which was widespread in the XVII century.

*The Admirable Crichton* ['kraitn] is a scientist, an educated man. Based on the surname of a famous 16th century Scottish scientist.

*Hobson's choice* – mandatory choice, voluntary-mandatory. Hobson was the owner of a paid stable in Cambridge in the 16th century. He forced his clients' horses to be tied to stakes near the exit.

### 2. Names:

*Big Ben* – Big Ben (clock in the British Parliament building). The watch is named after Benjamin Holla because it was built under his direction.

*When Queen Anne was alive* – in very ancient times, in the time of Dacianus.

### 3. Names and surnames:

*Jack Katch* is an executioner. Based on the name of a seventeenth-century English executioner.

*A Joe Miller* is a light joke, an old joke, a long-standing anecdote. It is named after the actor Joseph Miller (1684-1738), who was the first in England to publish a collection of anecdotes.

### Phraseologisms related to religious beliefs

*a black sheep* is a disgrace to the family. According to ancient beliefs, the black sheep symbolized the devil's seal in English.

*a crooked sixpence* – a tumor, an object that brings happiness, good luck to someone. According to British mythology, a bent six-pence copper coin brought happiness to its owner.

*hide one's head in the sand and play the ostrich* – to hide one's head and think that no one sees me, an ostrich policy - an ostrich policy, trying to get out of it without seeing the reality. These expressions reflect the behavior of ostriches when they are afraid of something.

*lick into shape* – an unlicked cub - a baby, a young child; The smell of milk did not leave his mouth. These expressions are based on medieval religious beliefs, according to which bears are born shapeless, that is, unlike bears, and their parents licked them and shaped them to the desired shape.

The emergence of some phraseology in the country is also associated with astrological predictions. Astrologers have proved that the location of celestial bodies and their movements affect human destiny.

*be born under a lucky star.*

*be born under an unlucky (or evil) star.*

*believe in one's star* – to get used to one's destiny, to see from one's forehead

*be through with one's star* – to feel unlucky

*bless (or thank) one's stars (also: thank one's lucky stars)* – to thank one's lucky star.

*curse one's stars* - to complain about one's destiny, to curse one's own destiny.

*one's star is in the ascendant* – his star is shining, hunting.

*the stars were against it* – fate did not agree, luck did not come.

### Phraseologisms derived from proverbs and parables

*fortunatus' purse* – hot humcha. Fortunatus is a fairy tale hero.

*the whole bag of tricks.*

*(in) borrowed plumes* – a crow in the guise of a peacock, a dry, boastful man who tries to present himself as a representative of the upper class. These expressions are taken from medieval parables.

## LINGUISTICS

### Phraseologisms associated with legends

*Halcyon days* – days of peace, quiet time. Halcyon - bluebird (bird's name). According to an ancient legend, the blue-eyed polocons were raised in a floating sea, which coincided with the sunny days of winter, and during this period, for about two weeks, the sea flowed completely calmly, without any waves. .

*have kissed the Blarney stone*. According to legend, everyone who kissed the stone in the castle of Blair in Ireland was given a gift.

*A peeping Tom* is a very inquisitive man, a very picky man. According to the legend of Mrs. Godiva, the wife of Count Mercy, the count decided to impose a small tax on the inhabitants of Coventry. Mrs. Godiva asks the count to cancel the tax. In response, Ms. Godiva confronted the Count, saying, "If you dare to cross the whole city at noon without clothes, then I will abolish the tax." In order not to embarrass him, all the residents cover every nook and cranny of their houses. Only Tomgina, a seamstress living in this town, notices that she is watching from a small crack in her house. And they cut out his eyes right here.

### Phraseologisms related to historical facts

*accept the Chiltern Hundreds (also: accept the Stewardship of Chiltern Hundreds)* is a waiver of one's parliamentary mandate.

*apply for the Chiltern Hundreds* (also: apply for the Stewardship of Chiltern Hundreds) - to propose a waiver of compulsory parliamentary membership. In the seventeenth century, there were many pirates in the chiltern counties of Bakenimshire and Oxfordshire. To combat them, there was a governing body called the Stewardship of Chiltern Hundreds, each of which involved a hundred chilterns. According to the law of 1701, the head of this institution was deprived of membership in parliament. They liked the law, but could not equate themselves with members of parliament. In 1750, a law was passed to re-admit them to parliament. They were then released only after their request. After membership, they were appointed to the post of captain at their own request.

*as well be hanged (or hung) for a sheep as for a lamb (or as a lamb)* - the wolf's mouth bleeds whether it eats or not. An article of Old English law states that a person who steals a sheep is hanged.

*the curse of Scotland* – (cursed) cursed Scots, troubled; nine circles. The phrase is taken from a photograph of Count Dalrimp Steyr's coat of arms. He was the leader of the movement against British policy in Scotland.

*Khaki election* is an emergency election. In December 1918, after the First World War, parliamentary elections began in England.

*the three tailors of Tooley Street* – three tailors of Tuli Street; a group of people who consider themselves the representatives of the whole nation. According to the English political scientist D. Kahn (1770-187), three seamstresses of Tuli Street addressed the parliament with the words "We, the people of England".

*When Adam delved and Eve span who was more than the gentleman?* "Where were the nobles when Adam was plowing and Eve was spinning?" One of the slogans written by his mentor John Ball to Watt Tyler, who led the Peasants' War of 1381. This phrase is now applied to people who are in a more ridiculous situation than the nobles.

The use of the word "Dutch" in negative phrases dates back to the Anglo-Dutch rivalry at sea and in the wars of the 16th century.

*A Dutch bargain* is a one-sided useful business

*Dutch comfort* (or consolation) – weak comfort.

*A Dutch concert* is the meowing of cats; a feast of demons; noise, commotion.

*Dutch courage* is the courage in drunkenness, the bravery of a drunkard; When the world is flooded, he doesn't care, he doesn't care.

*A Dutch defense* is a false defense.

*A Dutch feast* is a holiday where the host first gets enough to drink.

*I'm a Dutchman if...* - I will change my name.

In essence, the word Dutch, which is present in all combinations, means Dutch, but due to the fact that the word is prematurely combined with adjectives, sometimes in all expressions there is a change of meaning. In some cases, the use of irony has led to the weakening of the meaning of the horse, for example: Dutch courage. Phraseological compounds that do not match the Dutch word reveal a lost balance between the subject.

**Results and discussion.** The phraseological level of language develops and enriches on the basis of many years of knowledge, experience and culture of mankind. Phraseological units are inextricably linked with the spirituality, culture, customs, professions, living conditions, aspirations, and attitudes of the people who speak the language. It is known that man strives not only to describe the world objectively, but also to understand and evaluate the properties of objects in existence. Phraseological units, on the other hand, reflect objective knowledge and a person's subjective attitude toward them, that is, phraseological units may reflect the speaker's personal assessment of the speaker's state of speech.

Phraseological units are complex tools that create imagery and expressiveness, they serve to increase the expressive effectiveness of artistic, political, journalistic texts, so the study of phraseological units is also important in stylistics. Phraseological units also fit into the spirit of the period as compact units, as the period of revival of modern national values requires the speaker to have a deep knowledge of the language, to express the idea in a concise, well-grounded figurative and effective form.

It is well-known that phraseological units give speech meaning, essence, validity, imagery and clarity. These features of phraseology are clearly preserved even in the style of speech, which does not involve any artistic image. Only in the artistic interpretation is the expressive nature of phraseology more vivid, and in the hands of the writer the phraseological units serve as the main tool that can clearly express the culture, spirituality, intellectual potential of the protagonist. Phraseological units as a ready-made unit in the language are always units with a clear meaning, constant content and structure. they pass. Conversational phraseology, which is the main part of the phraseological fund of the language, is distinguished by the fact that the language has its own characteristics. Conversational phrases give a speech a rich variety of expressiveness.

**Conclusion.** In conclusion, the authors of most of the phraseological combinations in English are still unknown to science. This problem is especially evident in articles that are considered to be a type of stable compound. Phraseological combinations in all languages, especially in English, are also folk art that reflects the wisdom and linguistic taste of the nation. Many phraseological associations reflect the traditions, customs and beliefs of the English people, the historical truths and facts of English history that we know and do not know. The roots of many phraseological connections go back to professional communication. The main source of phraseological combinations is the change of their meanings of interconnected words. Many English phraseologies are derived from works of art and various literary sources. According to the number of phraseological combinations in English, after the literary sources, the first place is occupied by the Bible and the second place is occupied by phraseology from Shakespeare's works. The works of writers, children's poetry, fairy tales, caricatures are also the source of phraseology.

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## LIFE AND LITERARY HERITAGE OF ABDURAHMON TAMKIN BUKHARI

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**Abstract.** *This article is about the life and literary heritage of Abdurahmon Tamkin, a prolific poet, poet and one of the leading scholars of his time, who lived and worked in the late XIX and early XX centuries. Most of his works are written in Tajik, but there are some poems written in Uzbek and Arabic, which show that Tamkin is fluent in all three languages.*

**Methods.** *Comparative-typological, contextual analysis, biographical methods were used in the analysis of the life and literary heritage of Tamkin Bukhari.*

**Conclusions:** *It is safe to say that the beautiful poems he wrote were the basis for A. Tamkin Bukhari's recognition as a poet in his time. This is because the fact that the poet's poetry is determined by his skill in ghazalism, and only then he has the right to compose a devon, is one of the traditional requirements of the dream system, which indicates that Tamkin's devon was decorated with high-level ghazals.*

**Results.** *Tamkin's work is full of beautiful examples of the ghazal genre. His poems are dominated by traditional elements. The language of Tamkin's poems is simple, rich in metaphors, skillful use of poetic means, use of linguistic elements and closeness to the language of the living people. At the same time, he was able to describe examples of mystical literature in a unique way. In his poems, romantic and orifona, romantic and rindona spirit are uniquely combined.*

**Conclusion.** *Thus, the information about the life and work of the Bukhara poet Abdurahmon Tamkin, who was born around 1851-1852 and lived until 1915, and his works have not yet found a perfect conclusion in Uzbek literature. Questions about the poet's way of life, the historical conditions in which he lived and the literary environment, as well as his creative world, need to be answered and conveyed to the reader. Through the work of A. Tamkin, a brilliant representative of the Bukhara literary environment of the XIX-early XX centuries, it is safe to say that the literature of this period reached the school level as a brilliant literature. In Tamkin's work there are beautiful examples of the ghazal genre. His poems are dominated by traditional elements. The language of Tamkin's poems is simple, rich in metaphors, skillful use of poetic means, use of linguistic elements and closeness to the language of the living people. At the same time, he was able to describe examples of mystical literature in his own way. In his poems, romantic and orifona, romantic and rindona spirit are uniquely combined.*

**Keywords:** *Abdurahmon Tamkin, late XIX, early XX centuries, tazkira, Mulla Abdukholik, Bukhara madrasas, qasida, ghazal, "Rubouyot", mufradod, chiston, problem.*

**Introduction.** Every nation has its own history. It draws strength from its rich cultural and literary heritage to move forward into the future. History is an ancient world. It is the duty of history to revive and put into words the times, the peoples and the times. Immortalizing the sacred memory of our ancestors is the sacred duty of today's and future generations. For "a nation ignorant of its history is oppressed, and a nation whose history is written falsely is doomed; The people who have preserved and known its history are powerful and equal among the people", the head of state said.

The scientific work describes the views of one of the creators who is waiting for his reader in such historical moments.

Abdurahmon Tamkin Bukhari lived and worked in the late 19th and early 20th centuries he was a prolific writer, a brilliant poet, and one of the leading scholars of his time. Ahmad Donish Tamkin, an enlightened scholar of his time, was one of the great poets and praised his work. Shahin, Muztarib and Tamkin were the first poets of that time.



## LITERARY CRITICISM

**Methods.** To study Tamkin's work, consider the following 3 sources:

- 1) tazkiras created in the XIX century;
- 2) Tamkin's own works;
- 3) Memories written by students.

As for the first source:

"In the works of nineteenth-century writers such as Afzal Makhdumi Pirmasti and Haji Nematullo Mukhtaram, there is abstract information about the Bukhara poet Tamkin, or more precisely, misinformation that distorts the truth." Tajik scientist Askar John Fido writes [6, 3].

In fact, these comments do not provide accurate information about Tamkin. Because Tamkin's work has not been studied in Uzbek literature yet. We will try to address this issue as much as possible.

The second source is Tamkin's works, in which the poet makes some references to himself. If we keep these signs in our focus and look at the memory of the poet's students, we will find similarities and closeness. Because of this harmony, clarity about the poet's life and work can be achieved.

Jafarov, a student of the poet, played an important role in putting an end to various opinions about the life and work of A. Tamkin.

In Jafarov's writings: "Dar sanai 1905 melody (equivalent to 1322 AH) I studied in the garden of Bukhara, in the garden of Haji Makhdum. Alassaboh bo Hoji Mahdum ba hovlii domullo Abdurahmoni Tamkin raftem. Domullo was a humble and gentle man. Sinni sharifi eshon karib boi panjohu se rasida bud... ". From this information it is clear that if the poet was 53 years old in 1905, it means that he was born in 1851-1852 in the Boyrabofi district of Bukhara. His father was Mulla Abdukhalik. Tamkin lived in Bukhara. He was educated in Bukhara madrassas and lived in his hometown, where he was very pleased to study science and described his peaceful life as follows:

*"Bihisht joi tu, Tamkin chi joi reb dar o'  
Ki monda bog'chaye yodgor az padar ast".*

Translation:

"Paradise is your Tamkin, your door is the gate of heaven,  
The garden here is a memorial to your father. "

**Results and discussion.** Boyrabofon neighborhood, where Abdurahmon Tamkin lived, is one of the largest guzars in Bukhara. This neighborhood was founded in 1846. However, the name of the guzar was Boriyabofon, and there was a mosque named after Haji Qurban. Boyrabofon mahalla is also called Besh kappa. Later, the guzar was named after the people who were engaged in weaving mats.

Boyrabofon mahalla was large and densely populated. They speak Turkish. The population of the mahalla is divided into two groups: Uzbeks from Khorezm in the southern part of the mahalla, and Turkmens from Charjoi in the northern part. They moved by order of King Murad. Shah Murad won a battle with the Khorezm khan and brought some of the Khorezmians to the city center, but due to lack of space, he gave them a place here due to the density of the population. Some Turkmens fled to Karakul district due to lack of space. Khorezmian and Turkmen Khidir-Hellenes used to live together. However, during the reign of Amir Alimkhan, each nation chose its own elder and was divided into two. Both groups are engaged in weaving. They also had their own bazaars in Guzar. Many residents of the neighborhood also did soap making.

According to 1927 reports, there were 107 farms in Guzar with a population of 420 people. In 1929, it merged with the neighboring Chorbakkoli gate Samarkand, Olim Khoja guzars and became known as Samarkand guzar.

Now this guzar is again called by its old name - Boyrabofon [1, 28-30]. Abdurahmon Tamkin Bukhari lived and worked in this neighborhood all his life and left a legacy of beautiful works and exemplary way of life to our people.

Tamkin taught at the Dorushshifo madrasah in Bukhara. It is known from the works of the poet that before he became a teacher, he was an imam and worked in the affairs of state. In the year

## LITERARY CRITICISM

1315, Hazrat Zillil Alamin (Amir Abdulahad) became a member of the Ahl al-Fazlu Kamal Jirvapazir in the memory of the Prophet (peace and blessings of Allaah be upon him). Bo hama vusuli ne'mat va ihsani kasir ba katar sar karda va amoratpanohon muvojob va atima az noni ehsani kasir bo shahdu shiri nomzad va khosog megardid "[2, 8-9]. Molistan consists of 17 bytes, written in the form of an anthem to the Emir of Bukhara Abdullah Khan, and written in the continental genre. In addition, another hymn of Tamkin is dedicated to Abdullah Khan. The work is 71 bytes long and is called "Ganji shoygon" ("King of the Kings"). It is written in Masnavi and contains three rubai. Tamkin served as a doorman at the Amir Abdullah Palace from 1898-1901. It was during these years that the poet believed that the causes of all oppression and ignorance were the amirs around him. He called on Amir Abdullah not to believe them and to be religious.

*Ashkam az mijgon ba ro'yam obro'yam rext – rext,  
Obro' barbod shud, durri nako'yam rext-rext [4, 11].*

(Tears well up in my eyes,

My reputation was ruined, my dreams fell to the ground).

Amir Abdullah also paid close attention to the poet. However, due to the provocations of the people, the poet gradually lost sight of the Emir. No matter how much the poet expects blessings, the Emir will not get what he expects. Eventually, Tamkin's trust and asylum were replaced by endless hatred and he left the palace. He is so disappointed in his courtiers that he does not even want to face them. He even expressed this desire through a story in Molistan.

Tamkin's hatred was justified. The author of Navodiri Ziyaiya, Sharifjon Makhdom, also confirms Tamkin's opinion about the ignorant and incompetent Qaziqal of Bukhara, Mullah Burhaniddin: "Mullo Burhaniddin valadi arshad Mullo Badriddin Qaziqaloni Bukhara Sharif dar zamoni Amir Abdulahad va Amir Alimkhan ba libasi qazikaloni mulabbas ba masnadi shariat az judoyei mulabbas bud... ba zammi qazikaloni bo in xari ba nodoni sharm nokarda, dars ham meguft va az hama gharibtar ba dukhtari yake az generalhoi rus oshiq shuda bo mahkama shud..., ki in bar hamoqat va sifohatashon daleli mujassam ast".

It is clear from these ideas that a group of hypocrites is closely surrounding Abdullah Khan, who deceives the people with greed and greed. Tamkin praises Allah for staying away from those who are wrapped in the shell of corruption and evil:

*Sinasofam zohiru botin maro yakson buvad  
Pust to mag' zam ba rangi naxlai rayhon buvad  
Shukr lillah shud xamiram xoli az tuxmi fasod  
In ham az lutfi amimi ezidi mannon buvad [5,32].*

For these words of Tamkin, Qaziqaloni Mullah Burhaniddin also cancels him from Mudarris. After this incident, Tamkin was forced to surrender. In the preface to his work Jaroid, the poet talks about this period of his life (1914).

Tamkin's literary heritage is rich and prolific. He has created in all genres. For example, he wrote in qasida, ghazal, muhammas, qita, fard, chiston, problema and hajw. Most of his works are written in Tajik, but some of his poems are written in Uzbek and Arabic, indicating that Tamkin is fluent in all three languages.

The poet has a very rich literary heritage. These are: "Devoni Qasoid-u Ghazaliyot", "Ganji Shoygon", "Ruboiyot", "Jaroid", "Moliston", "Matole 'ul-fohira and matolib uz-zahira". Some of the poet's poems are based on tazkira and bayoz created at that time.

According to Haji Nematullah Mukhtaram, the author of Tazkirat ush-Shuaro, Tamkin also wrote Junaydi laoli. But this book and the details of it have not reached us.

Tamkin's divan consists of 6764 verses, of which 356 verses are qasida and 6408 verses are ghazal. There are 488 rubai, 1468 mufradod, 7 chiston and 6 problems in Ruboiyot.

The poems of the poet can be divided into 3 parts in terms of content:

- 1) traditional poems;
- 2) poems about officials criticizing, jealousy, arrogance, harmful qualities;
- 3) Poems on the subject of advice.

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The poet's work "Jaroid" consists of 1168 lines and covers 305 continents. The subject of this work is pand-u exhortation. The poet's focus is on important vital issues.

"Moliston" is written in verse and prose as a tribute to Saadi's "Gulistan" and is not divided into special chapters. The book consists of 4 continents and 76 stories. Continents and stories are inextricably linked and complement each other.

Ma'ole'-ul-fohira wa matolib-uz zahira was written in the last years of the poet's life. This work is both a literary and historical source. When Tamkin talks about a poet or a scientist, he gives a lot of information about the conditions in which he lived and the geographical life. In this play, he talks about the history of Bukhara, its architecture and cultural monuments. For example, it gives a detailed description of mosques, khanaqahs, arches, madrasas and other buildings.

There are also comments on the motion of the planets and their impact on humans, changes in nature, the climate in the rivers, the characteristics of the plant kingdom.

Haji Nematullah Muhtaram mentions Tamkin's death in 1334 AH (1915 CE). Professor A.A. Semyonov states that Tamkin died in 1917-1918. Jafarov, a student of the poet, also clarifies this difference in Tamkin's death:

"In 1915, I had little contact with Domullo Tamkin in Bukhara. Wai az az davrai piriash zaboni kushoda kushoda guft: "Piri da monandi davrai tufuliyat ast. Now I have almost 63 incomes, my health and well-being are low, I am sick and I can't afford it, I can't afford it. These views show that the conclusion of Nematullah Muhtaram is close to the truth. The testimony of the poet's student Jafarov confirms this. So Tamkin died in 1915.

In short, time demands that we reconsider the sources of the well-known and famous Bukhari, whose life and work were not studied in Persian-Tajik, and translate them to today's readers through translation. Translating Bukhara's works into Uzbek is a requirement of the time. Translation is not only the art of introducing one nation to another, but also the art of reclaiming the ancient heritage created by the greats, sages, and nobles of one nation.

So, it is the duty of our people to bring the works of Tamkin Bukhari to our people, to enjoy this spiritual source, to respect their ancestors. However,

*Adabiyot sohira tuyg'ular makoni,  
Unda millat yashar, unda xalq yashar...*

If we focus on the analysis of any poet's work, we must keep in mind that the main form of classical literature is poetry and the field of its scientific study is classical literature, and examples of classical literature should be studied from this point of view.

Thus, classical literature consists of three parts:

- 1) application science;
- 2) the science of rhyme;
- 3) the science of art.

The first of this is the science of the weight and dimension of the poem, the second is the science of rhyme, and the third is the science of beautiful speech, the science of rare, beautiful, wonderful expression.

The science of art is also called the science of art and analyzes the poet's ability to apply the verbal and spiritual as well as the verbal-spiritual arts.

It is safe to say that the beautiful poems he wrote were the basis for A. Tamkin Bukhari's recognition as a poet in his time. This is because the fact that the poet's poetry is determined by his skill in ghazal writing, and only then he has the right to compose a devon, is one of the traditional requirements of the dream system, which shows that Tamkin's devon was decorated with high-level ghazals.

Tamkin's work is full of beautiful examples of the ghazal genre. His poems are dominated by traditional elements. The language of Tamkin's poems is simple, rich in metaphors, skillful use of poetic means, use of linguistic elements and closeness to the language of the living people. At the same time, he was able to describe examples of mystical literature in a unique way. In his poems, romantic and orifona, romantic and rindona spirit are uniquely combined. For example, consider the following poem:

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*Anqitar xush bo'yini dil yayratar gul bir tomon,  
 Gul ufori bir tomon, nolai bulbul bir tomon,  
 Bu chaman nargiz ko'z-u savsan zabonini ochib,  
 Zulfiga oro beribdir taqqancha sunbul bir tomon.  
 Bir tomon sog'ar cho'zibdur lola mast gullar sari,  
 Mayparastlar bir tomon, har turfa g'ul-g'ul bir tomon.  
 Gullibosim, tur ketaylik gul-u gulshan bag'riga  
 Bir tomon qolsin g'ururing, ham tag'oful bir tomon,  
 Bir tomon gulro' jamoling, bir tomon gulning hidi,  
 Ham sharob tug'yoni bir yon, shisha-yu qul-qul bir tomon.  
 Bir tomon qushlar fig'oni, bir tomon nuql-u kabob  
 Jom-u ko'za kulgusi-yu zavqli ko'ngil bir tomon.  
 Yor diliga yo'lni topmoq, Tamkino, oson emas,  
 Bir tomon ishva-yu noz-u ham tajohul bir tomon.*

Tamkin is also portrayed as a lyric poet. In his poems, he shows a delicate imagination, a keen eye, a high taste. He appeals to his lover with unique metaphors, beautiful, memorable metaphors, and unexpectedly exaggerated images. In the poems of the poet on the theme of love, one can see mainly real love, worldly love, that is, the love of man for man. However, in the poems of the poet there is also a mixture of inner and outer love, the poet wanted the unity of body and soul, form and content.

Poet's: "*Anqitar xush bo'yini dil yayratar gul bir tomon,  
 Gul ufori bir tomon, nola-i bulbul bir tomon*"

the ghazal of begining is 15 syllables long and is written in the Bahram or Mahsur Bahram of the Ramali Musam of Aruz.

The second verse of the second verse of the ghazal is written in the form of a framed musam. That is, it consists of 16 syllables, and the number of syllables in the columns is equal, that is, healthy. This indicates that the poem was written in three volumes.

It's a romantic poem, and it's full of spirit.

The poem is one of the most common seven-byte poems: 7 bytes, 14 lines.

The system of rhyme consists of: gul, bulbul, sunbul, gul-gul, taghoful, qul-kul, ko'ngul, tajohul. The poet has achieved diversity in the structure of words in the rhyme of the ghazal, and this has served to enhance the ghazal and its appeal. For example: gul, sunbul, ko'ngul, taghoful, tajohul - if it is a simple word; gul-gul, kul-gul is a repetitive word according to its structure.

Rhyming words are Turkish, Persian and Arabic words. For example: gul, qul-qul, gul-gul, if the words are Turkish words, the words taghoful, tajohul are Arabic words.

The main sound in the rhyme, the consonant "l", retains the melody. The rhyme of the ghazal is an example of a rhyme because it ends with a narrator.

The form of the rhyme is as follows: a-a, b-a, s-a, d-a, e-a, g-a, h-a.

The syntactic unit "one side" in the ghazal was used as a radif to further enhance the poet's purpose and influence on the lover's definition. The poet's nickname is given in praise. The ghazal consists of three main parts: the matla, the foreign byte, and the maqta.

The Ghazal language is further beautified by its closeness to the language of the living people. This beauty is further enhanced by the poet's use of the saj method in the fabric, that is, the use of inner rhyme. Nature is the source of inspiration for the poet in the creation of artistic creations. Therefore, poets make appropriate use of images and elements of nature or being, such as flowers, nightingales, sunflowers, tulips, birds.

At first glance, it is as if the poet is advancing an important philosophy through this poem dedicated to the glory of the flower, which has a special meaning in classical literature. In other words, the image of a flower is a symbol of love in classical literature, which is further enhanced by the variety of images, such as sunflowers and tulips. The image of a nightingale is a symbol of this flower, that is, a person in love who cries in love.



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From a mystical point of view, we know that the image of a flower is the image of Allah, the Creator of all beings and nature.

In the text of this poem by A. Tamkin, the poet says: "This flower, which spreads a pleasant fragrance, spreads the heart, but its smell is not enough to spread the heart, and the nightingale's cry of love makes it all over the world."

*Anqitar xush bo'yini dil yayratar gul bir tomon,  
Gul ufori bir tomon, nolai bulbul bir tomon.*

In this verse, the poet is also able to give a vital state, like the singing of a nightingale, which is intoxicated by the scent of flowers, which radiates the fragrance of spring. So, while the evolution of nature is obvious at first glance, in fact, the lover, who is impressed by the beauty of the partner, has become so beautiful that it is as if, in addition to the beauty of the lover, he has confused the lover.

The poet used the beautiful examples of the art of repetition in the text very appropriately in each byte.

For example, in the matla, radd-ul-aruz il-al-hashv is skillfully used:

The word "one side" at the end of verse 1 is repeated in the middle of verse 2

The beginning of the ghazal uses a two-sided symbol or symbol - a flower and a nightingale. The poet was able to express his thoughts through these two symbols. This spirit led to the end of the ghazal and grew in a series.

In beginning of ghazal, the poet skillfully used the art of intaq. That is, the nightingale reveals the expression of love - the unique scent of the flower gives the impression of a nightingale.

The beginning of ghazal also skillfully uses the art of mulamma, the art of using Persian and Turkish words equally.

For example: Xush - nice,  
Bo'y is a smell.

If we pay attention to the second verse, the poet developed the image of a flower and a nightingale in it, and in a meadow decorated with flowers, the sunbul discovered a special beauty: he says. Sunbul is so unique that it seems to be one side of the flower garden. At the same time, the essence of this verse is that the world is a chamanzar, in which different flowers are considered to be a special beauty of good people, and the only "flower" of a creature with such a quality is a chamanzar. In fact, the poet uses these symbols to compare the world to a chamanzar, and says that sweet-spoken, kind-hearted people are his "sunbuli." The art of proportion is used appropriately in the byte. For example: 1) the words tongue, eye, zulf form a group; 2) The words sunbul and nargiz formed the second group.

At the same time, the image of "sunbul" was personalized in a unique way, that is, the art of diagnosis was used appropriately.

When the poet quotes the sunbul tariff, he points out that it is lonely in its beauty.

And in the third verse, the descriptions of the lover-poet are again illuminated with a special flame, emphasized with pain.

*Bir tomon sog'ar cho'zibdur lola mast gullar sar,  
Mayparastlar bir tomon, har turfa g'ul-g'ul bir tomon.*

Now, the poet describes the tulip as a symbol of flowers in a meadow. So she was fascinated by her own beauty, amazed by her own beauty, and this state of the tulip caused a stir in the meadow, that is, it confused everyone. The word "drunkards" is used in the verse to refer to mystic lovers. The use of the words "drunk" and "drunkard" indicates the spirit of the poem.

Lola's drunkenness is a symbol of divine love. In the verse, the unit "lola mast" also created the art of metaphor, and in the verse also used the art of repetition "rad-ul-sadr il-al-hashv".

In general, the poet points out that Yor is very proud of his beauty, that he is alone because of this pride, and in verse 4 he urges Yor to give up his pride and walk with his lover in a flower-flower, flirt-he excuses and says that kirb is harmful

*Gullibosim, tur ketaylik gul-u gulshan bag'riga,  
Bir tomon qolsin g'ururing, ham tag'oful bir tomon.*

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The poet now calls his lover "Gullibosim" and uses the art of shouting appropriately. He calls her to renounce her oppression, to bless the poor lover, and to live with him in the pleasures of this world. But can a man who is so proud of his beauty overcome his so-called "lust" and bless his lover ?!

In verse 4, the poet used the art of passion very beautifully: gullibosim, gul-u gulshan.

No matter how much a lover begs for help, he will not give up. The lover's urges intensify at 5 verse:

*Bir tomon gulro' jamoling, bir tomon gulning hidi,  
Ham sharob tug'yon bir yon, shisha-yu qul-qul bir tomon.*

No matter which way you look at your lover, your flower-like beauty and fragrance of flowers make me more in love, and love makes my heart fill like a bottle of "slave-slave". The poet uses the art of parable in this verse: "bottle-slave". He also created rad-ul-sadr il-al-ajuz. In the verse, the word wine is used to mean love, and the word "bottle" is used to mean the heart. That is, the soul that "drinks the wine of love" is happy. This is evident in verse 6:

*Bir tomon qushlar fig'oni, bir tomon nuq-u kabob,  
Jom-u ko'za kulgusi-yu zavqli ko'ngul bir tomon.*

The heart, full of love, was so intoxicated by the figs of the birds and the barbecue kebabs that the whole being looked even more glamorous to his eyes. That is, with a divine, pure love, the limo-lim heart no longer leaves room for evil, does not care for it, and the very existence of the soul is a great reward, a great discovery. The lover discovered himself in the image of a friend. That's enough for him. This conclusion in a foreign byte ends in praise.

The lover no longer cares about his wife's suffering. Because it's not easy to find a way to her heart, even if she doesn't look at him rudely, the lover is still happy.

*Yor diliga yo'l topmoq Tamkino, oson emas,  
Bir tomon ishva-yu naz-u ham tajohul bir tomon.*

In this poem, the poet was able to use a number of arts with "masculinity". At the same time, from the beginning to the end of the poem, he used the art of "laff and print" with great skill

The peculiarity of Tamkin's poems is that, no matter what language he writes in, he is led by closeness, simplicity and melody to the language of the national spirit and truth.

As in many works of Uzbek classical literature, a certain part of Tamkin's lyrics are romantic poems. A. Tamkin in his lyrical works also tried to express the high human qualities and emotions.

The poet dreamed of cultivating in the hearts of people love, devotion, loyalty, friendship and devotion to life and man in the image of singing the passions of love. His lyrical protagonist, with his wonderful qualities, is also in love with life. He is the lover of the Creator of the universe.

Poet: *Ey, la'li labing ruhimga quvvat,  
Ey, sarvi qading ruhimga nusrat.*

The ghazal, which begins with, is one of the most successful examples of romantic lyrics. The lyrical protagonist of this poem is seen as a man of life, human emotions, sensitive feelings. The poem is full of cheerful spirit, sincere feelings of a young heart, romantic feelings. His language is simple, light, and his style is reminiscent of folk songs.

This poem was written in the rajaz bahr of aruz measure . Ghazal's paradigm: --v - / - v - / -  
The affidavit is: mus-taf-i-lun

This means that the verse of the ghazal rajazi is written in the measure of mahzuf or maksur.  
Each verse of the ghazal consists of three verses, the number of syllables is 10 (11).

Rhyming words: power, help, paradise, hospitality, document, pleasure, pleasure, picture, juice, gratitude, selected from Persian, Turkish and Arabic words.

The pillar that creates the melody is the "t" sound.

Some of Tamkin's poems do not use radif. This poem is also one of the non-radiz poems.

The ghazal consists of three parts: beginning, ending, and a foreign verse.

The poet's nickname is given in praise. The poem consists of 9 verses and 18 lines.

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We know that two different approaches to the analysis of classical poetry are appropriate. We mentioned this above. That is, the analysis of the external (external) and internal (internal) meanings is close to the truth if carried out in harmony.

The apparent meaning is the content of the poem according to the existing traditions, which are visible at a glance. The inner meaning is the tag meaning in the poem, the inner meaning that reflects the poet's destiny or his own spiritual world, his worldview.

If we look at the text of the ghazal, it is stated that the weak body and soul of the lover are the "strength of the lips" and "the height of the cypress". A cure for a lover who falls in love can be any aspect of a lover. And the lover is desperately calling out, "Hey!"

*Ey, la'li labing ruhimga quvvat,  
Ey, sarvi qading ruhimga nusrat.*

In the first verse, the poet uses the beautiful examples of the art of allegory: lali lab and sarvi qad. These analogies have long existed in the description of the mistress, and the way in which they are used is a testament to the poet's skill. The poet wanted both physical and mental strength and help in the mat. He found it in the image of his mistress, albeit imaginary. The lyrical protagonist prepares himself for exaggeration, expands his imagination, increases his source of energy in the desire to revive his soul and body. This situation develops step by step in the following verses.

*Og'zingni degum baayni kavsar,  
Rayhoni xating ruhimga jannat.*

The situation of the lover in the first byte is even worse in the 2verse. He now compares the mouth of the lover to the water of heaven, and his beauty to the beauty of heaven. In fact, for the lover, every word that comes out of the mouth of a friend gives life to the body like an "animal of water", that is, the water of life, and feels the beauty of the soul in its form and shape. At the same time, basil is a symbol of a flower, and the poet is helpless in the face of the uniqueness of the fragrance emanating from his mistress.

In the second verse, the poet also makes appropriate use of the art of metaphor: made it look like heaven.

In the third byte, the metaphorical descriptions of the lover take on a different look. Now, he says, "The lover's face is as beautiful as the moon, and when I look at your beauty, my soul is filled with joy and revolt."

*Oy misli desam yuzing chiroyin,  
Shodlik jo'sh urgan ruhimga ulfat.*

According to mysticism, purification of the heart is also a science. And the heart is cleansed by love.

In the third verse, the lover, who is looking for a friend, gets a great gift. This is mentioned in the fourth verse. The beauty of lover's face is an example of a document that cures the love of a lover. Now he is upset:

*Ul anbari xat-u xolingni shakli,  
Ishq da'vosi uchun ruhimga hujjat.*

In this verse, the lover, who is a little relieved, is given another description in the fifth verse:

*Mushk bo'yin sohib ul qaro zulfing,  
Har lahza berur ruhimga rohat.*

The fragrance of mushk anbar radiates from lover's black hair and delights the heart of the poor lover. Imagine for a second you were transposed into the karmic driven world of Earl.

The gentle breeze that blows from the clothes of lover's lover, even from afar, gives him a divine satisfaction, such as pleasure and satiety:

*Haqqoki, bu yon esgan nasiming,  
Xush bo'yi ila ruhimga lazzat.*

Apparently, the lover wants to achieve peace of mind, and it seems that he has achieved this, but when the beautiful face shows the beauty of the idol, even the sky becomes turmoil and becomes brighter. Imagine for a second you were transposed into the karmic driven world of Earl.

*Nur sochsa falakka husn-jamoling,*

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*Tug'yonga kirar ruhimda surat.*

He is in love with the beauty of his imagination, when he sees her, he becomes angry again, his peace of mind comes to an end, love enters the field of wool again, and now only the sweet words of his lover can cure him:

*Shakardan shirin labingni shahdi,*

*Undan oqadir ruhimga sharbat.*

**Conclusion.** In the ghazal, the fact that the lover seeks spiritual pleasure, peace of mind, spiritual pleasure, spiritual documentation, spiritual pleasure, spiritual comfort, spiritual strength and help, and finally finds spiritual gratitude, testifies to the rindona spirit of the ghazal. At the same time, against the background of the theme of love, the poet also pointed out the unhappiness in social life, the painful points of the period in which he lived. As a result, the poet learned that peace of mind can be achieved through divine love, purity, righteousness, honesty, patriotism, and devotion, and he practiced it throughout his life.

Thus, the information about the life and work of the Bukhara poet Abdurahmon Tamkin, who was born around 1851-1852 and lived until 1915, and his works have not yet found a perfect conclusion in Uzbek literature. Questions about the poet's way of life, the historical conditions in which he lived and the literary environment, as well as his creative world, need to be answered and conveyed to the reader.

Through the work of A. Tamkin, a brilliant representative of the Bukhara literary environment of the XIX-early XX centuries, it is possible to say that the literature of this period reached the school level as a brilliant literature.

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## THE GRADUAL DEVELOPMENT OF THE GENRE OF TARKIBBAND (POETIC FORM WITH REPEATED REFRAIN) IN JADID LITERATURE

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### Abstract:

**Background.** This article describes the evolution of the genre of tarkibband (poetic form with repeated refrain) in the system of lyrical genres in the national enlightenment and jadid literature, the principles of evolution of this genre, its place in the general literary process, new principles, updating the theme and ideological content, examples in the works of jadid and enlightened poets, like Abdurauf Fitrat and Saidakhmad Siddiki Ajzi, the gradual development of the content of the genre tarkibband and the traditional and innovative features of this genre are studied in a monograph in comparative typological, analytical-comparative, descriptive and critical aspects.

**Methods.** We have seen such a situation in the works of poets of the first half of the twentieth century, mainly in the example of Ajzi's poetry. Although the language, narrative style, style and style of the poem are traditional, apparently none of the poetic images, means of artistic expression and high-meaning expressions in both verses of this tarkibband deviate from the normative requirements of classical poetics.



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**Results.** *On this basis, we can say that the tradition in the poetry of the new period is in fact the same word pattern, the originality of the word and the tone, the similarity of form and pattern, but the purpose of the poem is new and different in nature, the essence of the word is jadid.*

**Discussions.** *It is evident that in the poetry of enlightened poets, especially in the poems of modern poets, a series of symbolic meanings has been used extensively. We can see this in some of the items of tarkibband in the content. In this part of the tarkibband, the general state of the nation is impressively and poetically described.*

**Conclusion.** *Because the works of poets of this genre are often due to the repetition of literary traditions and themes, the abstraction of imitative images, these unique masterpieces of artistic expression could not be seen in the vastness of classical poetry.*

**Keywords:** *jadid literature, poetic genre, tarkibband, andisha, tarjiband, freedom, enlightenment.*

**Introduction.** In the early twentieth century, small lyrical-traditional genres also occupied a certain place in the genre system of periodical literature, but most of these literary genres were created in the traditional patterns and forms of classical poetry. Indeed, the creators of literature and its well-known representatives have expressed the finest contents of Enlightenment literature, mainly in the traditional forms of classical literature. The role of lyrical genres in the creative process of the literature of this period is incomparable.

Among a number of ancient lyrical genres in enlightenment and jadid literature, dabi, theoretical and aesthetic views and creativity of the tarkibband and tarjiband have also changed. Almost every poet of this period has genre of tarkibband and tarjiband. In the collection "Sayha" there is a six-syllable tarkibband, and two of which are cited by Sadridin Ayni passed (one consisting of 9 bytes, the other consisting of 7 bytes) in the tazkirah of "Namunai adabiyoti tojik" (Tajik literature sample).

The same number of verses is found in the collection "Tavofi Vatan", but for reasons unknown to us, this poem is based on two titles, in two poetic forms, i.e. "Ey bodi sabo!" and "Vatani man" (My Homeland). Unfortunately, we did not find any other tarkibbands in this verse. In accordance with the thematic and ideological aspects of these two verses, this tarkibband later became known as "Vatani man" (My Homeland). The most prominent symbolic word in this tarkibband is the traditional "Ey bodi sabo!" and on this basis the poet expresses his vital and true appeal to the sacred motherland in his heart, and the poet's original purpose is summed up in the last lines of the second verse by describing the humiliation and miserable condition of the Homeland and its spiritual need. The first verse is as follows:

Эй боди сабо! Сӯи мани зор надидӣ!  
 Якбора чӣ шуд, к-аз мани ғамнок рамидӣ?  
 Чуз зикри накӯи ту набурдам ба забон ман,  
 Боре ту бигӯ: аз мани мискин чӣ шунидӣ?  
 Ту сахнаи ҷавлонғаи ҳар хавфу риҷои,  
 Ту соҳаи мазрӯаи ҳар биму умедӣ.  
 Бӯе набарад аз гули мақсуд ба олам,  
 Он кас, ки ту дар кохи димоғаш навазидӣ,  
 Вобастаи занҷири тазаллум бувад он дил,  
 К-аз лутф ту рӯзе ба ҳавояш напаридӣ.  
 Ку он ки зи по монду ту дасташ нагирифтӣ?  
 Ку он ки ба раҳ хуфту ту нозаш накашидӣ?  
 Маъюс нарафт он ки ту рафтӣ ба ризояш,  
 Маҳрум намонд он ки ба вақташ ту расидӣ.  
 Бас рӯҳи аламнок, ки гаштӣ ту муинаш,  
 Бас қалби пароканда, ки баҳраш ту давидӣ.  
 Охир сӯи мо низ Худоро назаре кун!  
 Боз ой! Барои дили мо ҳам сафаре кун! [9, 22]

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Meaning: O Saba, you did not look at my condition, what happened to you, you turned away from me, I did not describe anything other than your virtues, tell me, what evil did you see from the poor like me, you are the end of all danger and suffering, you are the one who removes fear and despair, no one in this world can smell, if you do not touch his mouth, if you do not enter his heart with grace, his heart will remain in the chains of darkness, you will hold the hands of those who are left behind, you will be a guide to those who are on the way, he will not be disappointed. No one is lost because you remember in time, you are a believer of painful souls, you are a jewel of broken hearts, look at us in the way of God, come again, travel over our hearts!

**Methods.** It is clear from the essence of the content that this passage of this tarkibband is a romantic poem. But after studying each word in the poem, discovering the symbolic and figurative-spiritual world, we are once again convinced that the poet sang the love story of his beloved, but it is not a simple love story, but the cry of the soul of a poet of a new age - a person with a new image, armed with new ideologies, who has placed in the heart of the love of the Motherland. Another important feature of the poem is that the poet discovers its new meanings and implications in the traditional style, especially using mystical-spiritual concepts, and uses this style very skillfully. The most popular images of mystical poetry in the poem, including special artistic means of artistic expression, such as: “боди сабо”, “мани зор”, “зикр”, “мискин”, “сахнаи чавлонгах”, “хавфу ричо”, “соҳаи мазрӯа”, “биму умед”, “гули мақсуд”, “кохи димоғ”, “занчири тазаллум” were used as a primary means of propagating the ideas of enlightenment.

In particular, in the first verse of this tarkibband, the poet expresses the despair and pain of the lyrical hero, especially the first person - in the form of - “мани зор”, “мани ғамнок”, “мани мискин” (“I'm needy”, “I'm sad”, “I'm poor”) has been applied in accordance with the tendencies of classical poetry and the ideas of the Enlightenment according to these norms.

However, it should be noted that the development of social consciousness and the creation of content and meaning of the national awakening, the new interpretation of ideas, its impact on the reward of its essence is clearly visible. This direction also testifies to the unique creative style of enlightened poets. Because the truly talented poets of the time strictly adhered to the traditional norms of classical literature, the units of volume of poetry - verses, individual bytes and fragments, and were able to complete a series of new ideas and meanings in their time.

In the next paragraph of the tarkibband, we will also witness an alternative variant of the above situation, an unusual style of interpretation, that is, the formation of ideas of freedom and independence in poet's creativity, the expansion of critical thoughts, patriotism and educational ideas, wrote as a reformer of ideas of enlightenment, providing in the second verse an excellent content and form:

Бинмо сахарӣ азми тавофи ватани ман,  
Ах-ах, чӣ ватан, сачдагоҳи чоғу тани ман.  
Ҳам маъмани осоиши иззу шарафи ман,  
Ҳам Каъбаи ман, қиблаи ман, ҳам чамани ман.  
Он к-аз ғами ошуфтагии ҳоли харобаш,  
Оғушта ба хун асту хароб аст, тани ман.  
То панҷаи зулми дигарон дод хорошаш,  
Чок аст зи сарпанҷаи ғам пирахани ман.  
Он к-аз пайи тахлиси гиребони ҳаёташ  
Дерест фитодаст ба дӯшам, кафани ман.  
Рав, ҷабҳаи табчил фурӯ мол ба хокаш,  
Зан бўса ба девору дараши аз даҳани ман.  
Аввал бирасон аз тарафам арзи дуоро,  
В-он гаҳ бинамо лобаву баргӯй: “Бухоро!”[9,23]

That is, O Saba! You go to the pilgrimage of my homeland in the morning, it is my place of worship, the rest of my soul is in that place, the guardian of my honor and glory is in that place, that place is my Ka'bah, my kibla, my flower garden, that place is from its ruin, my body is covered in blood, that in the body of this place there are traces of the claws of others, my shirt, my body will

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melt, this freedom of the Motherland and the freedom and life are important to me, although this path of freedom leads me to the shroud. O Saba, place your forehead on its soil, kiss its walls and doors behalf of my name, first pray for me and then shout "Bukhara" with cries!

As noted above, the affiliation of this tarkibband to the national poetry category is inferred from the second verse. The lyrical protagonist, while expressing the inner feelings in his heart, as a selfless patriot, repeatedly praises his beloved Motherland in spite of the suffering and dilapidation in his heart, and urges his compatriots to awaken and self-awareness.

For the poet's "I", Bukhara is described as a sacred, clean place of worship and a place of adoration, a safe haven, a place of rest for the soul and a source of "glory." In fact, the lyrical protagonist's "I" retains its usual typical position. From the content of these two verses, it can be concluded that the oppression of the invaders brought great sorrow to the poor and needy and placed them under the "oppression of the enemies of another country".

**Results.** That is, this image is a symbol of the injustice and inequality of the times. It is the image of a man covered in blood from oppression, a claw of cruelty torn to shreds the shirt of a selfless man, and a man who once wore a shroud on his shoulder, not the glorious consolation of science and literature, but his heart beating. He respectfully asked for help to rub the sacred soil of the land of Bukhara on his face, expressing his readiness to kiss the sun-baked soil and the dilapidated wall of this sacred place. Thus, it is possible to understand that the attitude of the poets of the Renaissance to the means of artistic representation in classical literature has changed radically, for example, their appeals to the poetic image, such as "боди сабо", have a different direction and real logical goals. It was at this stage that this image served not as a favorite perfumer, but to express the sanctity, the logical essence of the Motherland, the homeland. (whether it was in a series of divine, figurative, or lexical meanings). According to literary scholar Sokhib Tabarov, the appeal to the image of "боди сабо" assumes the task of connecting two opposing forces, two opposing worlds and even two opposing ideologies and worldviews, and a great poetic task. "Боди сабо" simultaneously served as a means of communication and artistic appeal as a poetic image, otherwise the lyrical hero's struggles, themes and problems of social contradictions, ensuring the formation and development of science and culture in the Bukhara region, the country's pilgrimage, peace and honor. He served to turn the place, the Ka'bah and the Kibla, and to turn flower garden" [11, 171].

This poem, along with many poems by contemporary poets, has a special place in expressing the idea and theme of national and historical self-awareness. Although the traditional sabk and style is reflected in the verses, the idea and content are able to reflect the national poetry of the time. In particular, Fitrat's poem "Ватани ман" ("My Homeland") was written on the basis of national unity and solidarity, the further development of Bukhara, the promotion of patriotic ideas, national and historical identity, social and critical issues.

In the second part of the tarkibband, a strong change in tone and speech state is clearly observed. In his words, the poet very skillfully turns from praise to admiration. He directed the poison of his words against all social flaws and shortcomings. From this point of view, it is worth noting that for the poems of Fitrat, which were sung with pure enlightenment and pain of the time, the influence of the literary connections of reformist writers such poets of the Turkic period as Makhmad Emmin Yurdakul (1869–1944), Tawfik Fikret (1868-1915), Ziya Fikret (1868-1915), Gok Alp (1875-1924) is very strong.

Thus, on the basis of the above, it can be concluded that the original purpose, ideological content, thematic significance of the poems of writers of this period should not be neglected in the development of artistic genres, especially in the formation of tarkibband and musaddas. From the beginning of the twentieth century, such thinkers and intellectuals as Mirzo Siroj, Fitrat, Munzim, Jur'at, Sadri Ziyoy and Sadridin Ayni strongly predicted the emergence of a "new poem" in the literary process of the period. Sadridin Ayni noted that the poetry of modern Tajik literature, including Fitrat's poems, is almost indistinguishable from traditional poetry in terms of content, form and linguistic-methodological aspects. However, it is worth noting that on the basis of Ayni's

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point of view, the novelty of the subject and on this basis the ideology of the literary heritage of the period was renewed.

According to the thinkers of the Enlightenment, inter-line harmony, style, expression, statement motifs, fidelity to elements of form such as pattern, rhyme, size, poetic units, poetic elements; verses and verses, the use of traditional art never diminishes the value of the creative product of the poets of that period, on the contrary, the judicious use of traditional styles and styles of classical literature, the proportionally pure ideas and contents of traditional forms of life are restored and further developed.

**Discussions.** Tarkibband also has a special place in the poetry of Ajzi Samarkandi. When we turn the pages of the poet's poetry, we can observe the components that are devoted to the relative expansion of the poet's worldview, the full development of social and political ideology. The most important theme and issue discussed in the poet's verses is the moral stagnation, the relative cultural, economic, and spiritual backwardness of society, which has remained in a state of still stability. The poet laments the decline of the spiritual, cultural and enlightenment state of the period and complains as follows:

Биnam тамоми халқи ҷаҳонрош чашм чор,  
Ду дасту ҳашт по ҳама дар иштиғоли кор,  
Моро ду пой лангу ду дасти шикаста,  
Ғафлат фишонда, пеши назарҳои мо ғубор.  
Ҳар чашми он ҷамоа ба сад кор дар назар,  
Ҳар дасташон ҳазор ҳунар карда ошкор.  
Ҳар по ҳазор кўчаи олам намуда сайр,  
Ҳар як тан аз ҳазор фунун дода иштиҳор.  
Исломиён аз ин ҳама маҳруму бенасіб,  
Бо он ки шаръ монеъи он нест, ҳуш дор!  
Мо дар буни ниҳоли тараққӣ табар занем,  
Дар саъи он ки илму фан аз беҳ бар занем. [5, 8]

That is, when I look at the people of the world, their eyes are busy with four, two hands and eight feet on the path of progress and civilization. What about us? Two lame legs and two broken hands and the dust before our eyes, every eye of that society is eager for progress, every hand is capable of discovering thousands of trades, every foot is prone to walk the streets of thousands of worlds, everybody is aware of the mysteries of world science. Although the Islamists do not deny this in the Shari'ah, they are unworthy of all this, because we ourselves have struck the root of progress with an axe, and we are trying to eradicate science and knowledge.

A brief study and analysis of the first verse of the tarkibband shows that the poet's philosophical and social ideas gradually developed and expanded in line with the times, and his approach and views on life events changed. Accordingly, the essence of the content of the tarkibband is presented in proportion and harmony with real life. The aim of the poet is to show by comparison the state of culture and civilization of foreign countries and the stagnation and spiritual backwardness caused by the submission of the people of Islam to heresy and superstition in the East. The poet decided to depict the collapse of the spiritual aspects of life by pursuing social evil on the basis of special allusions he pointed out. In short, the poet seeks the path of salvation of the nation (meaning the Muslim nation) from the study of science and culture, and sees its original factor in the pursuit of spiritual progress.

In this tarkibband, too, the purity of the subject, the kindness of the concept of homeland, the charm of nature has a special meaning that makes the poet weak under the pen, but the poet's goal is only the prosperity of the country. Such a peculiarity - the abandonment of the genre features of traditional poetry - can be seen in Fitrat's poem "Маснавий". Samples of Fitrat's poetry have a special tarkibband "Тоziёнаи таъдиб" published in 1913 in the magazine "Оина". From the analysis of this composition it is clear that Fitrat, like the poets of his time, was faithful to the traditions of classical Persian-Tajik literature. But after understanding the content and essence of the poem, the philosophical logic, it becomes clear that Fitrat's new views in poetry, the ideology in it,



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have risen. In fact, the detail that this piece of poetry belongs to the type of new poems of the time can be understood from its subject. Because not everyone dares to “shake a pen” under such a title during the turmoil of that period. The essence and main theme of the poem “Тоziёнаи таъдиб” is the promotion of the ideas of intellectual civilization - science and intelligence, culture and humanity. Here, the image of “андиша” has a higher status and deeper logical significance than other concepts and terms. According to S. Tabarov, the poem “promotes free-thinking, democratic, thoughtful, enlightening and innovative ideas and thoughts, which are used by the poet to study humanity, literature, action and adorn the future with good qualities, and with intellectual virtues uses it to bring it closer people today” [11, 178]. In poetry there is a style of openness and freedom, which is the most acceptable and convenient for expressing the new ideas of the time, some elements of which are felt in the first verses of the tarkibband. The poem “Тоziёнаи таъдиб” also skillfully describes the condition of the lyrical hero, his heart of despair, grief and emotional feelings. But this sad and pessimistic mood is not the only feature. Because this is not only the pain of an individual of the society, but also the pain and sorrow of the whole Bukhara Emirate, as well as the Central Asian community of that time, the nation. Although researchers afore us have not commented on the genre, it is clear that the tarkibband, that is, in other words, the poet followed all the rules of the tarkibband genre in the creation of this work. It emphasizes the main content of the events of the period and loads the philosophical ideas into the byte, i.e. the content of the byte also serves as a generalization of the previous verse and serves to interconnect and ensure the logic of the content. That is, according to the rules of the genre of tarkibband, if we add up all the original bytes, a composition of works of the masnavi type is formed.

As for the structure of the work, this tarkibband consists of nine bytes or separate verses, of which 3 verses, i.e. the spaces 5, 7, 8, consist of 5 bytes or 10 lines, and the rest are 4 bytes or 8 lines. In our opinion, the creation of this work by the poet in the genre of special tarkibband is closely related to his ideological goals. The poet imagined his rhetorical questions and speeches, the interlocutors' appeals and answers in the context of the image of “андиша”, and especially in this genre, he considered it appropriate to express new and clear principles, ideas of enlightenment step by step, with confidence. According to the requirements of the genre, the poet used ghazals, kitas, kasida, and masnavi rhymes. This style of creation, on the one hand, ensured the freedom of the poet, on the other hand, all the innovations and principles depended on the structural unity of the poem and its ideological purpose. In particular, if verses 1, 2, 3, 4, 6, 9 are rhymed in the form **aa**, **ba**, and **gg**, verses 5, 7, 8 are rhymed in the form **bb**, **vb**, **gb**, **db**, **vv**. The size of the poem is traditional, from the first verse to the end – – V – / V – V – / – – V – / V – (мустафйилун, фоилотун, мустафйилун, фаъл) formula and the size of the aruz's “хафифи мусаддаси махбуни максур” is used.

But the new aspects of tarkibband are not only in its organizational structure and composition as well as in its structural style. The movement from the subject of the poem to the end and the way of describing its reality are discussed through two images, the imaginary image of the poet or lyrical protagonist - the “I”, the abstract image of the “андиша”. However, these two symbols are neither friends nor enemies to each other, but rather rely on each other, mutually associates and friendly brother. Stylistically, this poem is a form of interview, a secret question and answer of two sides - the lyrical hero and the imaginary “thinker”:

Дишаб ба кунчи ғамкадаи тангу тори ман,  
Оташ гирифта буд дили беқарори ман.  
Бо гирия доштам қадаре ҳасби ҳол, лек  
Андеша – он рафиқи шафокатшиори ман,  
Бо қомати хамидаву бо чехраи аниф,  
Дохил шуду нишаст ҳаме дар канори ман.  
Гуфто: “Чӣ гунай, ба чӣ корӣ, ва ҳол чист,  
Бозат чунин расида малолу қадар зи кист”? [9, 29]

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The meaning: Yesterday, in my dark and narrow hut, when my heart was unsteady and weeping, “андиша” came to me as a kind friend with a sad face and a stooped figure and asked me how I was.

The poet reveals the mental state of the lyrical protagonist through the art of tashhis with his own unique approach and style, and at the same time discovers the mental state of the lyrical protagonist and the urges of his aching heart.

The difference between the call of the enlightened person "I" and the second imaginary hero “андиша” in the permission of science and culture is that its rhetorical questions are meaningful, short and concise, a normal and typological image of science, culture and the modern person. “Андеша” is one of the symbols that modern poets refer to as “мушки хутан”, “сабо”, “накхат”, “пири муршид”, “пири маънавий”, “пири ҳаким” and treat them with care as an educated and trouble solver person. They turn to these very symbols for help. In doing so, the poet draws conclusions from the realities of life, not with an abstract person, but with something closer, such as "thought", "dreams" and "contemplation". The lyrical protagonist first "moves" his sympathy, then complains about the development and progress of the universe, and receives the following answer:

Инсоф дех, мулоҳиза кун, биншин, бигўй,  
К-аз қавми мо барои чӣ гардонд бахт рўй?!  
“Андеша” з-ин саволи ман афтод дар шигифт,  
Хандиду гиря карду сукуте намуду гуфт:  
Алғофил аз дақоиқи қонуни зиндагӣ,  
В-эӣ монда пеши чашми ту сирри ҷаҳон нухуфт.  
Донӣ, ки даҳр маърази саъй асту иҷтиҳод,  
Ин ҷо намедиханд ба кас обу нони муфт.  
Ҳар кас ба қадри ҳар чӣ бикўшад, к-аз ў барад,  
Гандум фишонда, гандуму ҷав кишта, ҷав барад. [9,29]

The meaning: Contemplate honestly, sit down and tell us why happiness has turned away from our people, “андиша” was astonished at my question, laughed, cried, turned silent and finally answered, O ignorant of the moments of life, O secrets of the world hidden from your eyes, you know that this world is the land of ijtiḥad and aspiration, where no one is given free bread and water. Everyone will receive his share of this world in return for his efforts, the wheat sown will be reaped wheat, the barley sown will be sown barley.

The development of Fitrat's social consciousness and literary-aesthetic thinking can be fully felt in the example of the content of the influential lines and in the description of the priceless symbol of "andesha". It is clear from the charm of the verses that Fitrat went from an ordinary poet, a follower of literary traditions, and even more so among the new modern poets. From this point of view, Fitrat refers to the most important and painful themes of the time, the injustice and inequality reflected in the works of our enlightened poets of the second half of the XIX century and the beginning of the XX century - Donish, Shahin, Savdo, Mirzo Hayiti Sahbo, Ajzi, Asiri, the decline of the Mangit emirate. He vividly described the conditions of stagnation and depravity, the helplessness and poverty of the people of Bukhara in his works.

Қавме забуни аҷз зи таърихи хубу зишт,  
Гўй, ки қобилиятшон рафта аз сиришт.  
Не пайравони занду на Куръону на Забур,  
Не тобеони Каъба, на бутхона на куништ.  
Дар сар на майли иззату не орзуи ном,  
Дар дил на бими дўзаху не рағбати бихишт.  
Бар қалби эътилои худ аз фақр дида захм,  
Бар тораки ҷалои худ аз ҷаҳл хўрда хишт.  
Не фикри ному нангу не андешаи ҳаёт,  
Не розии маломату не кодири мамот [9, 30].

Purpose: this nation has forgotten its history, high and low, as if it has completely forgotten its talents and abilities. They are neither the people of Zand, nor the Kur'an, nor the Zaburs, nor the

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Ka'bah, nor the Butkhona, nor the dwelling place of Kunisht. There is no glory in the heads, no desire for fame, no fear in the hearts, no desire for paradise. Poverty has left a deep wound in their hearts, blows from the bricks of ignorance on their heads, Neither the idea of fame, nor the remembrance of prestige and attention, nor do they agree with blame, nor are they capable of death. This category is such a category!

In some cases, the poet directs his critical ideas against the ignorant and illiterate, and condemns them with the influential words of "andesha." The statement of Fitrat's critical ideas is a critique based on the principles of open and vivid reality, not veiled, closed and figurative, in contrast to the poetic style of Ajzi and others, since the advantages and effectiveness of the national poetry series are:

Чамъе ба тори зулфи паричеҳрагон асир,  
Ёди нигоҳи масти бутонро пиёлагир.  
Гаҳ аз нишоти субҳдами васл дар ғирев,  
Гаҳ аз балои нимашаби ҳаҷр дар нафир.  
Ҳар қомате, ки дида ҳаме сарвро шабех,  
Ҳар чеҳрае, ки дида ҳаме моҳро назир.  
Рӯи Ватан зи ноҳуни ғафлат чариҳадор,  
Онҳо ба ёди рӯи бутон карда ҷон нисор. [9,29]

A group of people seen beauty in this place, and some master captured remembered the covenant of recompense, or drunk the morning sabo, then khadra ghastly imitation of the figure say they will save, wealth, their real job is to make their beloved face look like the moon. but the nail of ignorance, the symbol of the Homeland, is wounded, and they are preoccupied with sacrificing their lives to the memory of idols.

In this sense, that is, in propagating and interpreting new educational and advanced ideas, Fitrat's poetry is close to the poetry of the poets of his time. He continued the rich traditions of classical Persian-Tajik literature in the creation of national and patriotic poetry, but S. Tabarov noted that in terms of sabk and style it differs to some extent from the poetry of Ajzi, Ayni, Munzim, Hamdi, Sarvar and others. [11, 188]. The researcher connects this difference with the poet's creative environment and his spiritual, literary, political and social life, i.e. the years of Fitrat's study in Turkey. In this regard, in Fitrat's national-patriotic poetry, the ideas in the poetry of modern Ottoman Turkish and European poets are expressed in the form of classical poetry, with a unique creative style, and the influence of ideological-aesthetic processes and special creative symbolism, thematic emotionality, psychoanalysis and bergsonism. (this trend is due to Bergson (1859-1941). S.Kh.) directly observed. It is the symbolic image of "Andisha" and the perfection of the diagnosis that can be clearly seen in the tarkibband of "Тоziёнаи таъдиб".

In this context, we find it appropriate to refer to a poem by Ajzi Samarkandi. If Fitrat relied entirely on "andesha" in one passage, Ajzi skillfully traced a series of very important andesha words in a small passage:

Эй фикри босавод, биё, анҷуман кунем!  
Эй ақл, ёр шав, ки салоҳи Ватан кунем!  
Эй гуфтугӯ, биё, зи маориф сухан кунем!  
Эй ҷустуҷӯ, рафиқ шав, оғози фан кунем!  
Андеша пеш о, зи улуми ҷадид гӯй,  
Асри нав аст, тарки ҳаёли куҳан кунем! [5, 8]

The meaning: O literate thinker, let's meet, O mind, help us, strive for the potential of the Motherland, O word, support me, speak of enlightenment, O research, be a guide to science, come closer to Andisha, inform us about the science of renewal, this it is a new century, let us abandon the fantasy of antiquity.

The passage presents a wonderful example of national poetry. In the above verses the ideas of the Enlightenment and Jadidism are clearly and vividly described. The poet thinks about the creation of a new national life on the basis of the symbolic signs "thought", "intellect", "conversation", "research", "andesha", which are the subject of renewal of the national ideology of

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the time. It is no coincidence that the poet addresses the most important concepts and the essence of consciousness, awareness and soul. By combining the proportions of the word, one cannot imagine the construction of a society without "common sense", the prosperity of the homeland without "common wisdom", the rise of enlightenment without "consultation", educational achievements, the renewal of "without research" and, most importantly, the "renewal of old beliefs".

**Conclusions.** Thus, in the late nineteenth and early twentieth centuries, the most commonly used genres were used to express the meaning of life, as each genre had its own function and essence based on aesthetic principles, as well as adapting to express certain social themes, content, and ideas. It should be noted that the new social content and themes of the period were not fully absorbed into all forms of literature of the ancient genres. In other words, it was not entirely appropriate to express pure social and enlightenment ideas in poetry (lyrical poetry). Based on these ideas, it can be concluded that this creative direction of poets following the literary tradition and poetry played a relative role in the development of the system of genres and even in the formation of the main features of the literary process.

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## TECHNOLOGY FOR THE SELECTION OF ADEQUATE OPTIONS IN THE TRANSLATION OF CHILDREN'S GAMES

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### **Abstract:**

**Background.** Games are figuratively meaningful in that they are created primarily on the basis of the interplay of strong and weak animals. In this way, the oppression of people who are physically or economically strong is revealed to those who are weak in this respect.

**Methods.** It is based on the ancient beliefs of our people about the wolf and the ancient notion that the wolf is a protector of children. There is also the fact that the image of the wolf is also found in the children's games of non-Turkic peoples.

**Results.** The game of knucklebone attracts attention not only by the history of its origin, but also by the method of its organization and types. It is observed that the types of this game are directly related to the intended purpose. For example, ancient sources and images state that the gods used fortune-telling to predict natural phenomena or to guide people in food matters, while the common people used it to seek help from their ancestors.



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**Discussions.** *The game "Five stones", which is popular among girls, is sometimes played not with 5 stones of different colors, but directly with knucklebones. For example, in the remote villages of Gijduvan district of Bukhara region, there are reports that women played "Five Stones" with knucklebones.*

**Conclusion.** *One of the most interesting and popular games of Uzbek children, the game of Oshiq differs from other games that control the movement in terms of its specific features, goals and objectives, conditions and methods, appearance and types.*

**Keywords:** *children's games, folklore, culture, translation techniques, knucklebones, ashqi game, bujul.*

**Introduction.** Games have a special place in Uzbek children's folklore. Because children's lives cannot be imagined without games. Therefore, in children's folklore, games created by adults for children or by children directly with their own creativity have a wide place. Animal name games in particular make up the majority.

Nigora Safarova, who has made observations on the genesis and art of Uzbek games, believes that the plot of animal games was undoubtedly influenced by the plot of fairy tales about animals, and tries to prove it on the basis of similarities in the composition, plot and name of their images[1]. The specifics of animal games seem to be that they only animate the image of animals. When playing such games, children imitate the voice or behavior of a particular animal character. One of the most common traditional images in Uzbek folk games is the wolf. After all, the Uzbek people, like other Turkic peoples, have long revered the wolf as their totem. Our ancestors considered themselves "Kok turk - a generation of celestial wolves." In particular, the views of the "mother wolf" have a special place in the system of trust in the wolf totem. Opinions in this regard are widespread among many peoples. Even the ancient Romans believed that their founders, Romul and Rem, were breastfed by a mother wolf. It is known that such a legend is also found among the Turkic peoples. An example of this is the legend of Ashina. According to legend the enemy invaded the Huns, killed them, both young and old. Only one ten-year-old boy survived because he went into the woods in the morning to pick monkeys. However, the boy thought that the relatives left him alone and ran after them. But the enemy does not spare him either, and cut off the child's arms and legs and throws him here. A mother wolf was watching the event from afar.

Seeing this evil execution carried out by man, the wolf, who is in fact a savage, cannot endure to it. Tears shaded from her eyes. The mother wolf carefully drags the unconscious boy, whose limbs have been savagely cut off and stained with crimson blood, to his nest and begins to care for him. When the child recovers, he is left among the wolves. A few years later, when the boy grows up to be a young man, he marries the wolf's daughter. In the same Altai Mountains, wolves, which originated from the intermingling of humans and wolves, appeared and became the basis for the spread of the Turkic peoples [2].

In the legend, the motive of the wolf helping a child in need is simply not mentioned. This is due to the fact that the Turks believe that the wolf is their protector, a totem. The Turks considered the wolf to be a protector from all misfortunes and evils and diseases. In particular, wolf attributes were believed to protect pregnant women and babies. Because of this belief, childless women drank wolf oil with the pretense of having children. Whoever had a child who was seriously ill in infancy was wrapped in wolf skin to protect him from evil forces. In general, beliefs about wolves among Uzbeks are reflected more in the myths that precede the birth of a child. If women give birth difficult, a wolf tooth is placed under the bed. Or, in order to alleviate the pain of a woman with tears in her eyes, she was given a talcum powder made from the dried heart of a wolf.

The wolf's skull was pierced by the hand of a distraught child. Or the child under it was held three times. Some wore wolf skin blankets until the chills came out, hoping the babies would live longer. Then they named them Boriboy, Borigul. There is also a tradition of naming babies born with teeth after wolves. It is said that such children are usually lucky.

There are many people who are known by the name of the wolf and are famous in the country as Bori Bakhshi, Boriboy Ahmad oglu, Bori Sadiq oglu.

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It is not accidental that in the epic "Kuntugmish" the symbols "wolf and child" are given side by side for the motive of shepherds naming a child taken from the mouth of a wolf (gurk) by Gurkiboy (Boriboy). As described in the epic, Gurkiboy is calm, composed, intelligent.

From the wolf's skin, skull, teeth, or claws, ribbons were hung on the children's arms, necks, cradles, and shoulders. But such amulets were used not only by children, but also by adults themselves. They were considered "magic eyes". The fact is that belief in the wolf has varied in different historical periods. It is much more ancient to treat the wolf as a totem or cult. At the same time, "Wolf Holidays" were held. Mamatkul Juraev noted that the Kupkari game, which is held by Uzbeks on the occasion of Navruz or weddings, was actually held in honor of Kukbori[3].

**Methods.** Apparently, portraying a wolf in a game is one of our age-old traditions. In addition, Uzbek children have a number of games related to the name of the wolf. These include "The wolf has come", "The wolf is in the ditch", "The wolf and the shepherd", "The wolf in the herd", "The wolf hunts", "The wolf". It is no coincidence that the image of a wolf is reflected in folk games for children. For example, one of the traditional games of Lithuanian children is called "Vilkelis" ("Child of the Wolf")[4]. As the name suggests, the image of the wolf takes the lead in this game, but it is observed that the wolf is interpreted as one of the common animal species. The image of a wolf can be seen as one of the leading characters in the plot of the Uzbek children's game "My Goose". But in it one can witness that the image of the wolf is found not as a totem, but as an ordinary beast. "My geese" is one of the favorite ancient games of Uzbek children. In it, the goose cubs complain that the mother goose, which is far away from them, has a wild, bloodthirsty wolf. In order for the geese to go to the mother goose, they must avoid this savage and bloodthirsty wolf lying on the road, and not fall into its clutches. Goose cubs who are afraid of wolves call on the mother goose for help, but it is also dangerous for the mother goose. Still, the mother goose is not afraid of wolves. At the same time, he encourages his children to be brave, not to be afraid of wolves, to be agile and resourceful, to take advantage of the opportunity to fly and fly.

It is known that geese can walk on land, swim in water and fly in the sky. The wolf is only adapted to walk on the ground. So, the content of this game is to teach children to be able to use the available opportunities when needed. In the game "My Geese" the image of a wolf is interpreted not as a totem animal, but as an enemy of the herdsman, a wild animal, and acquires a specific figurative meaning. This popular traditional game of Uzbek children has also been translated into English. In particular, Marilyn Petersen's translation of the content of the game "Wolf and Geese" is as follows:

1. A group of children will represent a goose and her goslings.
2. One child will be chosen to be a wolf.
3. The goose will be separated by a large space, and she will call her goslings to come home.

Apparently, in translation, the condition of the game, the sequence of actions performed in it, is explained on the basis of individual numbers. After that, the text of the song related to the game was given, and then the terms of the game continued: She will chant:

Goslings, goslings!

They answer: Yes, mama, yes mama?

She says: Come home, come home!

They answer: We're afraid, we're afraid!

She says: Of whom are you afraid?

Of whom are you afraid?

They answer: We're afraid of the wolf,

We're afraid of the wolf.

She says: If you're afraid of the wolf,

You can fly, you can fly.

4. So the children run to the mother goose, and the wolf runs after them.

5. When the wolf catches one, that gosling will become the wolf in the next game[5].

In fact, the terms of the game in Uzbek are not numbered in this order.

Examples of children's games translated into English include not only domestic and moving,

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but also subject games. One of them is "Bujul", which means "Oshiq".

The word "Oshiq" is one of the linguocultural terms in the Uzbek language. This word actually acquires form (homonymy). It has the following meanings. 1. A "Oshiq" is a young man who falls in love. 2. A "Oshiq" is a specific part of a bone. 3. "Oshiq" is a command verb meaning "hurry". 4. A "Oshiq" is a device that attaches a door to a wall. So, the word "Oshiq" can be used in one place as a person name, in two places as an object name, and in another place as an action name.

In the vernacular, "Oshiq" is used in the sense of a certain part of the bone, and the dialectal word "bujul" is used as a synonym for it. In particular, this idea can be proved in the example of the following children's game.

"Bujul" was one of the favorite games of Uzbek children until recently, but now the interest in it has waned. The game was translated by M. Petersen as "Bujul Bones of the Joints" and its terms are explained as follows:

1. The **knucklebones** of a sheep are used for this game.
2. Each participant is given five bones. Each puts one bone in a pile.
3. The first player must stand back several paces from the pile.
4. He will throw a bone at the pile. If it reaches the **target** and the bones are scattered, he will be able to claim the bones in the pile.
5. If he misses he gains nothing and loses the bone which he threw. Then another child will take a turn.
6. After the first round, they move back a pace.
7. At the end of the game the one with the most bones is the winner[6].

According to the interpreter, the knucklebones of the sheep are used for this game. Each participant is given five bones (oshiq). Each player puts one bone in the gang. The first player steps back a few steps from the dice and throws the dice to the pile. If the bone he throws touches the pile of bones and scatters them, he will claim the bones. On the contrary, if he does not hit the target, he will not achieve anything and will lose his bone as well. After that, the bone throwing goes to another child standing in line. After the first round, they will be back. The child with the most bones at the end of the game is the winner.

**Results.** The game of oshiq or bujul is actually one of the most popular games all over the world, and it is one of the subject games played with bones. The historical roots of this game go back to the beliefs of our ancient ancestors related to the cult of bones. A statue of a girl playing the five stones, created by ancient Roman sculptors and now housed in the Pergamum Museum in Berlin, Germany, dates back to 130-150 BC. Considering the fact that the mural depicts Aglaya and Hileera playing five stones with the help of knucklebones, and other such historical facts and monuments, the history of the game with knucklebones (bujul) dates back to prehistoric times and became widespread throughout the world.

In general, while it is unclear when the phenomenon of playing five stones with a knucklebones occurred, it is believed that it first originated in Egypt and later spread among the Greeks and Romans. There is also the fact that it has spread among all nations and peoples and has been played by people regardless of their gender and age. In particular, Plato wrote in *Phaedo* that the inventor of this game was the Egyptian god Thoth. According to Herodotus, the Lydians invented this game during the famine. In addition, Herodotus traces the origins of almost all games, except for the game of checkers, to the Lydians[7].

In Greek mythology, when the God Zeus separated Ganymede from his companions, he presented Eros and golden knucklebones to be his companions in a time when he was bored not knowing what to do.

Sophocles reported that during the Trojan War, the Greek legendary hero Palamedes used knucklebones to teach art of war[8].

The simplest form of the game five stones with knucklebones for children. The children throw the knucklebones upwards with their palms and then try to catch them with the back (upper) side of the hands. The one who gets the most out of the five knucklebones thrown up is the winner of that

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game. As in any game, the game of five stones has an ideological and educational purpose. Therefore, the main purpose of this game is to develop in children the agility of hand and finger movements, as well as the ability to accurately guess through the eyes.

In the five stone game, when the knucklebones are thrown to the ground, all the fingers of the left hand are joined together and placed on the ground, and the pieces of the knucklebones are thrown upwards by the right hand. Knucklebones falling back on the ground are picked up with the left hand. This method, typical of the game of five stone, was considered by the ancient Greek women to be "throwing knucklebones by the hand of Aphrodite." [9]

We must also admit that the types of knucklebones game are different not only among men and women, but also among boys and girls. Women used knucklebones, mainly to improve hand and finger movements. According to ancient written sources, women who played five stones believed in their destiny to Aphrodite. There is also a method of playing in this game called Aphrodite (this method is considered to be thrown with Aphrodite's hand if the left hand placed on the ground when all the fingers are placed when the knucklebones are thrown). Among men, other ways of playing with knucklebones are common. In one of them, all aspects of the knucklebones (oshiq) meant a certain number. Let's say the two wide flat sides of the bone-lover represent two different numbers, and the two narrow sides represent different numbers again. Therefore, when the knucklebones are thrown (mostly thrown up to 35 times), based on these numbers, the achievement of the players is determined by a certain number. The total was announced and the absolute winner of the game was determined. Not just five, but four knucklebones were used in this game. [10]

**Discussions.** According to the sources, 4 sides of each knucklebones (bujul) had different numbers. The narrow bubble side of the knucklebones meant one number, the wide bubble side three, the wide and deep bubble side four, and the narrow bubble side six. This can be compared to two stones or dice in the game of Nardi, which have changed their shape and are marked with numbers. If the question arises, "Why are two stones used instead of four?", The answer is that in the case of the four active sides, certain numbers represent certain numbers, while in the case of the zariks, six sides have such an expression. Therefore, the number of dice was reduced to two.

In her translations, M. Petersen describes the Uzbek people's **Oshiq** game, using the knucklebones (bujul) linguoculture, which is used as a synonym for the word "Oshiq". It should be noted that the game of Oshiq is also common in the UK and is called "Knucklebones (Tali)" or "Hucklebones".

M. Petersen wanted to inform the English receptor about the Oshiq game, which is preserved in the repertoire of Uzbek children's games, in which she explained that the knucklebone is part of the sheep's spine segments. In fact, there is no information in any source about the removal of the knucklebones from the spine segments.

All the information about this game, which is organized by the English and Uzbeks through the knucklebones, says that the knucklebones (bujul) are the part of the bone that forms the middle bend of the front legs of sheep or goats.

Although the types and forms of the game of Oshiq or Bujul are different in form in all nations and peoples, their original essence is the same.

There are three main types of knucklebone games in Europe, mainly for children:

the first is to throw the knucklebones into a certain excavated depth or vessel from a certain distance;

the second is to gather the knucklebones in different views (circle, semicircle, straight line ... along the narrow side) and lay them on a wide flat side at a certain distance;

the third is to gather the knucklebones in the middle of the circle or rectangular drawing, and then to strike them out of the line by hitting them with the main calculated knucklebone from a fixed distance.

First, the Oshiq game is often played by boys. In doing so, they aim to push the knucklebones out of the line by striking them with the help of another knucklebone. This demand and process creates a psychological basis for the development of children's sniper skills.



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The phraseology "Ashiging olchi" (Lucky), which appeared among the people in connection with this game, has risen to the level of lingvokulturrema and manifests itself as a polysemous phrase. Therefore, in the "Explanatory Dictionary of the Uzbek language" this phrase is interpreted in the sense of "to succeed", "to achieve success".

BeshTosh is one of the ancient and traditional Uzbek children's games. This type of game is also common among the peoples of the world. Only the linguoculturrema "Five Stones" does not have its own translation analogue in many languages of the world, so it is called "Five Stones". Including:

- In the UK - Chucks or Snobs
- In Italy - IL giocodelle 5 pietre
- In the Netherlands - Bikkelspel
- In Ireland - Gobs
- In Germany - Astragal
- In Spain - Matetenas
- In Russia - Kamushki
- In France - Osselet
- Hungary - Bikazas (Bullfight)
- Poland - Hacele
- In Bulgaria - AshikNepal - Tsibato (Gatti)
- In Iran - Five dash
- In Turkey - Five stones
- In Mongolia – Shagai

**Conclusions.** In our opinion, the games "Oshiq" and "BeshTosh" are in fact separate games, which have common roots. According to folklorist N. Safarova: The history of the origin of the game "Five Stones" is connected with the beliefs related to the cult of ancestors, as well as the genesis of the game "Oshiq". In the "Five Stones" the emphasis is on the variety of stones, more on the "black stone". This motif has entered the game on the basis of popular notions of looking at the "black stone" as a magical object. That's why they play in this game trying not to drop the "black stone"[11].

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## CORRELATION BETWEEN THE SCIENCE OF RHYME AND THE SCIENCE OF BADE'<sup>1</sup>

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TSUULL named after Alisher Navoi

**Abstract.** *The science of classical poetics is the science that forms the basis of classical literature. There are several treatises in Arabic, Persian and Turkish on the theoretical foundations of this science. The science of art, formed on the basis of the science of literature, forms the basis of the classical text. While the science of eloquence and the science of literature have played an important role in the interpretation of the Qur'an, later the science of fiction has become a key feature that must be observed in any classical texts. The artist's skill began to be determined not by what he described, but by how he applied it. 3 components of classical poetics: science Fragments that reflect the practical form of the theory of art, science, and the science of rhyme have been valued as mature works. It is important that these three sciences are combined in the verses of the creators. Naturally, these three sciences are inextricably linked. In particular, there are such arts, in which the balance of weight and art is important. The based on types of rhymes are a poetry metre science and knowledge and they connect with each other. There are such arts, which are based on a form based on the theory of rhyme, that in the verse and the verse, along with the warmth and melody of the music, they express aesthetic thinking. Atoullah Husseini's Badoi us-sanoyi gives a wide space to the study of such arts. The scientist, with a deep knowledge of these three scientific theories, first studied the arts on this basis, distinguishing them into separate types, such as verbal, spiritual and joint arts. Ataullah Hussaini, in particular, became acquainted with the treatises on the study of the arts, analyzed them comparatively, debated with them in some places, and analyzed them on the basis of the laws of the Arabic and Persian languages. Atoullah Husseini's Badoi us-sanoyi is one of such important materpieces. The book provides an in-depth analysis of the literary arts. The article examines the relevant arts that are inextricably linked with the classical rhyme in the respective work, thereby revealing the organic aspects of the science of rhyme.*

**Methods.** *This article analyzes the arts in the composition of scientific and theoretical works on classical poetics on the basis of hermeneutic and comparative-historical methods.*

### **Results.**

1. *Introduction to the classification of Arabic, Persian, Turkish sources on classical poetics;*
2. *The arts are classified as part of works devoted to the science of art;*
3. *Fine arts formed on the basis of the laws of scientific rhyme and scientific art are analyzed on the example of bytes.*

**Conclusion.** *The science of classical poetics is an ancient science, and it is important to study the science of rhyme, the science of aruz prosody, the science of bade' in harmony with the three sciences. Because these sciences are inextricably linked, one is formed on the basis of the other. In particular, most of the literary arts emerge based on the rules of dream weight and the science of rhyme.*

**Keywords:** *poetics, brochure, ilmi segona (Trinity of sciences), Aruz wezni (or "aruz prosody"), ravi, juzv, rhyme, the types of rhyme.*

**Introduction.** The sciences occur in an interconnected way, find perfection. The three sciences of classical poetry of the East were formed as a trinity of sciences that combined content and form as a whole. One of the components of classical poetics, "Badoi us-sanoyi" emerged as a

<sup>1</sup> The science of bade'- ("bade'" in Arabic means new, wonderful, rare) covers such issues as the ways and means of expressing ideas fluently and elegantly, and the types and characteristics of the arts (styles, means).

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special science with the aim of expressing the beauties of speech in Arabic eloquence. Formed as the second type of pubertal science, this science was later formed as one of the important components of classical poetics. Atoullah Husseinini points out that the first type of pubertal sciences are the inherent beauties, that is, these beauties are similar to natural beauty, these sciences are the science of meaning and the second is the science of narration. The science of art is a science subordinate to these two sciences, and novice poets formed this science by combining popular and common natural beauties such as tasbih, allegory, and satire with local beauties. Books devoted to the sciences of adolescence and the arts, which later became an important part of classical poetics, began to appear in Arabic and Persian literature. In classical Arabic poetry, In the works of Abdullah ibn Mu'tazz's "Kitab al-Badi", Nasr bin Hasan's "Mahasin ul-Kalam", Qudama ibn Ja'far's "Naqd ush-she'r", Abu Abdullah al-Khwarizmi's "Mafatih ul-Ulum", Yusuf Sakkaki's "Miftah ul-ulum", Abdul Qahir Jurjani's "Kitabi asror ul-baloga", Persian translation of Umur Rodiyani's "Tarjimon ul-baloga", Rashididdin Watwat's "Hadoyiq us-sehr", Atoullah Husseinini's "Badoyi us-sanoyi", turkish translation of Ahmad Tarazi's "Funun ul-baloga", the science of bade' is sufficiently studied. Atoullah Husseinini's "Badoyi us-sanoyi" is one of the most important treatises on the study of this science. Created in Persian, this work examines the arts in terms of types, such as the literal, the spiritual, and the arts that serve both meaning and expression. During the creation of the pamphlet, the author studied and analyzed the works on the arts, which were created individually, and addressed them in the interpretation of the arts. He compares the information about the arts with the information in the works devoted to the science of poetics, such as "Miftoh ul ulum", "Hadoyiq us-sehr", "Tibyon ul-bayan". In the preface of the work, the author asks for help from the Creator, stating that if the God wills, he intends to write a book "Takmilu-s-sino'a" and a detailed description of the whole function of the poem. In the first part of the work, a small research on the prosody of aruz, zihafs, bahrs is given, and an analysis of the arts is given. In "Badoyi us-sanoyi", under the headings of "Verbal beauties in the same sentence and in the description of the beauty of the letter", "In the description of spiritual beauties", "The second type of spiritual beauties", "The Arabic fusa, which does not count the beauty of the word, and the Ajam, which does not count the number of words, and the number of words in the description of the spiritual beauties", "These are common accusations", "Meaningful accusations", "Some words that need to be explained between the Shuara" the arts are analysed.

**Methods.** This article analyzes the arts in the composition of scientific and theoretical works on classical poetics on the basis of hermeneutic and comparative-historical methods.

### Results.

1. Introduction to the classification of Arabic, Persian, Turkish sources on classical poetics;
2. The arts are classified as part of works devoted to the science of art;
3. Fine arts formed on the basis of the laws of scientific rhyme and scientific art are analyzed on the example of bytes.

**Discussion.** Classical poetry of the East consists of 3 components: the science of rhyme the science of Aruz and the science of bade'. These three sciences are important sciences of classical poetics and are interrelated. In particular, the weighty forms of rhyme are directly related to the science of aruz, and the arts of art based on classical rhyme are directly related to the science of bade'. Although "Badoyi us-sanoyi" is a treatise on bade, it contains a great deal of classification of the arts, which is related to the science of rhyme and is based on the theoretical foundations of rhyme. The work begins with a classification of verbal arts. In almost all pamphlets on these arts, their classification begins with the art of Tarsi. It is well known that Tarsi is an art based on the fact that all the words in the byte verses are mutually compatible in terms of rhyme and prosody. Some Arab scholars regard this art as a type of saj and refer to it in the description of the art of tajnis and tarsi. Atoullah Husseinini, like other Persian writers, mentions the art of **tarsi** as a primitive art at the beginning of the work.

"Zi ro'yash munfa'ili gulho, fitoda bo'ston darham,  
Ba ko'yash muttasili dilho kushoda, do'ston hurram".

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Note that every word in the verses is rhymed. One of the most important treatises on the science of classical poetics, Ahmad Tarozi's "Funun ul-baloga", also begins with a description of these arts. The author gives examples of the art of tarsi, first in Arabic, then in Persian bytes. Ahmad Tarazi cites the following verse as an example, which corresponds exactly to the law of the art of tarsi of Rashid al-Din Watwat.

"Hech dardi ba tu, ey moyai darmon mirsod,  
Hech kardi ba tu, ey chashmi hayvon mersod".

Ataullah Husayn, as a fine example of the art of tarsi, cites another example from Hazrat Navoi. The following verse explains: "This is a unique and heartwarming verse of art, this is the verse of the Lord."

Chunon vazid zi bo'ston nasim-i fasl-bahor,  
Kazon rasid ba yaron shamim-i fasl-i nigor.

In this verse of Hazrat Navoi's verse, each of the words in the verses is a melody - a rhyme. One of the peculiarities of the art of tarsi is that in this art several types of rhyme can be used, depending on the length and additional composition. The main reason for this is that every word in verse 2 is rhyming. In particular, if the rhyming words such as *kazan*, *yaron-boston*, *bahar-nigor* form an absolute rhyme according to the long composition of the rhyme, then the rhyming words *vazid-rasid*, *nasim-shamim* form an absolute rhyme, and the seasonal rhyme becomes an absolute rhyme. caused by. It is well known that in the Rabb and Persian languages, movement and silence are important. Poetics theorists argue that the harmony of words without movement and silence creates the art of tarsus. Ataullah Hussaini echoed this sentiment, saying, "If the words are appropriate in movement and silence, be very gentle". And the one who conforms to this rule cites the following verse as an example:

Ba jafo-yi raqib dodam tan,  
Ba vafo-yi habib shodam man.

Ataullah Hussain pays special attention to the *tajnis* of the art of tarsi. The harmonious use of tarsi and other arts leads to the "perfection" of the verses and verses. According to the scientist, most of the poets used to use the art of tarsi in harmony with the art of *tajnis*. Most of the bytes are written on the basis of a definite article.

Nay oriy, mudomam mayovar ba man!  
Na yoriy mudomam, ma ovar ba man.

Words like rhyme and *tajnis*, which are both rhyming and *tajnis*, have a special artistic meaning in the content of the byte. Interestingly, the image of the words in the same verses can be used to create a new meaning by making the form different, the same variety, that is, the same form, which does not apply to the art of *tajnis* and tarsis:

Nayoriy mudomam, mayovar ba man!  
Nayoriy mudomam mayovar ba man!

Nayoriy- if you are not my beloved, nayoriy- if you will not come, mudomam- always to me, mayovar-you are not helper, mayovar- do not bring, baman-to me, baman-manglab.

That is, if you are not always there, do not come to me. If you do not bring me wine in my weight, do not bring it to me.

In Badoyi us-sanoyi, a verse is quoted from a verse written in the art of *rajazi* in a healthy weight, which also shows that these two arts have become mutually compatible art:

Dar mushk gesu-yi, but, chinast har to torro,  
Bar rashk og'u-yi Tubut Chinast mar Totorro.

In the art of Tarsi, rhyme does not always fit perfectly. This is the case with some of the phenomena in the science of rhyme. In particular, sometimes the words in the verses are not exactly rhyming, and the repetition of an auxiliary or *radif* can create a melody. This situation is emphasized in the theory of rhyme science. Although the same is true of the verses, scholars acknowledge it as an example of the art of tarsi.

"Kas firistod ba satr andar ayyom maro,  
Ki, makun yod ba she'r andar bisyor maro".



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In some places, prosody differences may be observed due to rhyme, which is not contrary to the law of the art of tarsi. Atoullah Husseini explains the passages depicting the state of weight loss with the requirement of rhyme in the example of Rashid al-Din Watwat's poem.

“Ey, munaqqar ba tu nujum-i jalol,  
Vey, muqarrar ba tu rusum-i kamol.  
Bo'stone-st sadr-i tu zi na'im,  
V-osmone-st qadr-i tu zi jalol”.

According to “Hadoyiq Us-Sikh”, the author's poem is a musarra poem based on the art of tarsi from head to toe. It should be noted that the same byte is given in the form of only one byte in “Funun ul-baloga”. In Shamsiddin Qays Razi's “Al-Mu'jam”, the full (10 byte) form of this verse can be read. Shamsiddin Qays Razi also explains the art of tarsi after the passages from the Qur'an.

Another art based on rhyme is saj. Most Arab scholars regard saj as a rhyme in prose, but some scholars argue that saj is equally relevant to both poetry and prose. Yusuf Sakkoki says in “Miftah ul-Ulum” that saj is “like the rhyme in a poem at the end of a piece of prose.”

“Do'ston, vafoe nadidam, har zamon jafoe kashidam”.

Some scholars in the art of tarsus did not accept the fact that they were mainly auxiliaries or changes in the appendages as a shortcoming. Ataullah Husayn cites the following verse as an example of the reason for this state of the art of tarsi:

Safo-yi safvat ruyat sifat-I ruyat sifat-I guliston dorad,  
Havo-yi Jannat-i qo'yat hayot-i jovidon dorad.  
V - - - / V - - - / V - - - / V - - -

The majority of treatises on science fiction are the result of interaction, in particular, almost all treatises on fiction begin with the art of interpretation. This is traditionally reflected in all scientific treatises in Arabic, Persian, and Turkish. Shamsiddin Qaysi Rozi's Al-Mu'jam, dedicated to the trilogy of sciences, also began with a commentary on the art of tarsi, and Shamsiddin Qays continued this tradition under the influence of Rozi Rashididdin Watwat's treatise Hadoiq us-sehr. In particular, the question of the interdependence of the art of tarsi and saj, the interpretation of differences and similarities between scholars are the same in the same sources. At the same time, in each treatise it is possible to see the state of the scientists' own theoretical views. Scholars such as Rashiduddin Vatvat, Shamsiddin Qays Razi, Ataullah Hussaini, and Ahmad Tarozi have presented their views in the form of verses.

Atoullah Husseini admits that there are 3 types of **saj**: saj-i mutawazi, saj-i mutarraf and tarsi, explains them one by one, explains them on the example of bytes. Naturally, there is a difference of opinion among scholars about its types, as well as conflicting views on the art of saj. In particular, some scholars regard tarsi as a separate art, emphasizing that saj belongs only to prose. Some scholars, on the other hand, recognize tarsi as a type of saj. Atoullah Husseini gives his reaction to the information given in the sources of classical poetics created in such controversial places. In some places it rejects their opinion. In particular, Rashididdin argues with Watwat about the art of balance, which is valued as a type of saj, based on the equality of weights. Rashid al-Din al-Watwat argues that the art of balance can also occur in words between 2 bytes, quoting the following byte:

“Onki mol-i xazoyin-i getiy,  
Hast bo jud-i dast-i o' bisyor.  
V-onki, kashf-i saroyir-i gardun,  
Nest dar pesh-i o' dushvor”.

Rashid al-Din al-Watwat emphasizes that the words in verses 2 and 4 are the basis of the art of balance. Atoullah Husseini, on the other hand, tries to prove that the basis of the art of balance is that each word must be in opposition to the narrator in the rhyme, and that the narrator is compatible with the words in the byte, so there is no art of balance. Indeed, it can be seen that the consonant t in the words hast-nest has created a proportionality as a narrator.

One of the rhyming arts is **Tashtir**, and in “Badoyi us-sanoyi” there are many classifications of rhyming-based arts in which such verses are divided into parts. Tashtir is an art form based on the division of a poem into two parts in rhyme.

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“Budam az ishq tu zor-u gashtam az hajrat nizor,  
Yak rah az bahri xudo // bixrom ey mah suyi mo”.

Although this state of musajja appears in the two verses, they rhyme independently of each other, without any connection to each other.

“Zi javri habib, // jafoyi raqib,  
Dilam shud figor, // tanam shud zor”.

The art of tajziya is also one of the arts based on the inner rhyme of byte verses. The difference between tajziya and tashtir art is that the first half of the verse is in the state of musajja with the second half of the verse.

“Chu raftiy nigoro, nadoram zo hajr,  
Ba tan hech yoro, ba dil hech sabr”.

The rhyming words hajr-sabr in the verse are the main rhyme, and the words nigoro-yoro in the middle of the verse gave rise to the art of tajziya based on mutual rhyme.

In “Badoyi-us-sanoyi”, tasmit is also mentioned as one of the verbal arts. At the same time, Atoullah Husseini cites the inter-band rhyming of such poetic forms as murabba, muhammas, musaddas, musabba, musamman. For example, in the form of a square poem, three verses are rhyming with each other, and verse 4 is shown as the main rhyme that connects the verses.

“Az otashi g’am so’xtam, gar ba nigohe,  
In g’amzadaro shod kuniy nest gunohe,  
Murdam zi g’ami hajr, xudoroki, chu mohe  
Binmoy shabe ro’yu xalosam kun az in g’am!”

Rashid al-Din al-Watwat, on the other hand, describes the art of tasmit as an art based on dividing one byte into four equal parts, combining three parts around one rhyme, and quoting the main rhyme in the fourth part. Atoullah Husseini gives examples of 4 types of tasmit art. These examples are given on the basis of the internal rhyme in the busy verses and the forms of murabba, muhammas, musamman poems based on the main rhyme that connects the verses. The author points out that he is limited to the above because he has not found an example of such types of musammat as trinity (musallas), seven (musabba'), and nine (mustasne'). Rashid al-Din al-Watwat recognizes a poem in which the art of tasmit is used as a musajja 'poem.

“Rab’ az dilam purxun kunam // xoki diman gulgun kunam, //  
Atlolro Jayhun kunam // az obi chashmi xeshtan”.

The scientist points out that usually a byte is divided into 3 parts and rhymed, while the 4th part is connected to the main rhyme. It is also accepted that the musajja is divided into more than three parts, but all three are popular. These forms of poetry, cited as types of musammats, developed mainly in Persian literature. In Arabic literature, the art of tasmit is based on the selection of verses in a byte. Arab scholars cite 2 types of tasmit. The first type of tasmiti is called taqti, and the sajjis are equivalent to the zhuzs on the taqte. For example:

“Ba piri chi giri y vaziriyu miriy,  
Faqiriy, haqiriy, asiriy guzin tu!”

While the words “piri”, “giri”, and “miri” in the first verse are exactly the same in terms of rhyme and taqte (V-), the words faqiri, khaqiri, and asiri in the second verse are also proportional in terms of rhyme and taqti (V--). The second type of tasmit is called tasmati bataqayyuz, and the words chosen in this round do not have to fit in terms of taqwa.

“Makun gasht-i bo’ston, marav qo’y-i jonon,  
Bikash po badomon, ba kunje nishin”.

Another art form that emerges on the basis of the inter-rhyme of the verses in the bytes is the art of interpretation. Some scholars call it tashrih, zulqafiyatayn. The peculiarity of this art is that poets compose a poem on the basis of two or more rhymes, and even if they are stopped in each of them, a new byte is formed, the essence of the poem is not distorted.

“Chu kuniy bag’olat guzare so’yi mo,  
Binishin qadare, ruhi xud binamo.  
Hama kas dilu jon bidehadki xo’rad,

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Zi labat shakare, birason hamaro.  
 Sanamo, zi sukkoni darat chu mane,  
 Nabuvad digare ba tu az vafo”.

The same rhymes provided the birth of the byte. *So ‘yi mo – binamo – hamaro – vafo* - fidelity is born with ten rhyming words, and as a ravi it brings out the *o* unli (ravi) melody. In this sense, such a system of rhyme is considered an abstract rhyme due to the long composition of the rhyme. In the same words, the type of rhyme is used according to the additional composition of the rhyme. In the case of a muqayyad rhyme, the letter after the ravi does not contain any of the rhymes, that is, the rhyme ends with the ravi.

If carefully observed, it is not difficult to detect the presence of an internal rhyme in the base of the bytes. *The* words *guzare, qadare, shakar, and others provided* harmony between the verses. If we mark the above words not as an internal rhyme, but as a basic rhyme, the verses will have a sacred form, that is, the *last* verse of the verse will be moved to the beginning of the next verse:

The type of rhyme used in this verse in the musaddas form differs from the rhyme system in the positive form. *In the* words of *guzare, qadare, shakar, and rhyme, the other* acted as a comrade. Due to the fact that the narrator was preceded by a short vowel, this type of rhyme belongs to the abstract type due to the long composition of the rhyme. This type of rhyme is considered an absolute rhyme due to the additional content of the rhyme, because after the narrator comes *vasl* (the letter of the rhyme that comes after the narrator).

Ataullah Hussain considers such an art form as an invention. If you pay attention, the resulting byte lines are not rhyming with each other. The author of "Bada'i us-sanayi" emphasizes the work that "if the resulting verse is also suitable in rhyme, be very beautiful and delicate". Ataullah Husayn also gives an example of the form of recitation in Baday 'us-sanayi in three forms (musamman, musaddas, murabba). This is considered to be the second type of interpretation.

Ba davr-i lola-yi hamro biyo, jono, so'-yi sahro,  
 Bikash xush sog'ar-I sahbo, barafro'zo rux-i zebo.  
 V - - - / V - - - / V - - - / V - - -  
 Shudim oxir zi hijronat dil afsurda , biyo injo,  
 Uzor-i otashin binmo, fikan otash ba jon-i mo.  
 V - - - / V - - - / V - - - / V - - -  
 Makun chandin ti istig'no, manushon rux zi mo, jono.  
 Niqob zi ruh fikan bolo, maso'z az g'am dil-i moro.  
 V - - - / V - - - / V - - - / V - - -

This beautiful rhyme (each verse is rhyming) is written in a healthy weight. This means that the *mafaylun rukni* is returned eight times per byte. If *the* main rhymes are formed on the basis of the words *sahro, zebo, injo, mo, jono, moro*, in the first byte the inner rhyme is accompanied by *jono, sahbo, barafrozo*; in the second byte *injo, binmo, jon-i mo*; In the third byte there are the words *istigno, jono, bolo, moro*. By stopping in the inner rhyme, the second verse in the form of a sacred verse can be created:

Bu davr-i lola-yi hamro biyo, jono.,  
 So'-yi .sahro, bikash xush sog'ar-i sahbo.  
 V - - - / V - - - / V - - -  
 Shudim oxir zi hijoranat dil afsurda,  
 Biyo injo, uzor-i otashin binmo!  
 V - - - / V - - - / V - - -  
 Makun chandin, tu istig'no, manushon ruh  
 Zi mo, jono, niqob zi ruh fikon bolo!  
 V - - - / V - - - / V - - -

The last 2 columns of each byte combine to form a new byte in the sacred form. Based on the above pillars, the following byte is formed:

Barafro'zo ruh-i zebo, fikan otash  
 Ba jon- i mom maso'z az g'am dil-i moro.

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V - - - / V - - - / V - - -

So, as a result of stopping in the second rhyme, this ghazal becomes a ghazal of healthy weight. If the first rhyme of the above ghazal is taken as the main rhyme, the byte becomes a square poem.

Bu davri-i lolo-yi hamro  
Biyo, jono, si-yi sahro,  
V - - - / V - - -  
Shudim oxir zi hijnonat  
Dil afsurda, biyo injo.  
V - - - / V - - -  
Makun chandin tu istig'no ,  
Manushon ruh zi mo, jono,  
V - - - / V - - -

Ataullah Hussain offers another art that is unique to the art of Tashri. According to mentioned shape of musamman couplet, none of the couplets are not missed, the inside of the second internal rhymes in front of the first stop after the last couplet in front of the beginning of the second verse, the last couplet of the third corners in order to move to the beginning of the verse and distribution musaddas form content through new cause couplets said.

Bu davr-i lola-yi hamro biyo, jono,  
Su-yi sahro, bikash xush sogar-i sahbo.  
V - - - / V - - - / V - - -  
Barafruz ruh-i zebo, shudim oxir  
Zi hijronat dil afsurda, biyo injo  
V - - - / V - - - / V - - -  
Uzor-i otashin binmo, fikan otash  
Ba jonim-mo makun chandin tu istig'no!  
V - - - / V - - - / V - - -  
Manushon ruh zi mo, jono niqob az ruh,  
Fikan bolo, maso'z az ham dil-i moro.  
V - - - / V - - - / V - - -

This poem is written in mutadoriki musammani mahbun weight, the columns come in the form of failun / failun / failun / failun eight times. The main rhyme: so'yi mo - binamo - hamaro - vafo. If it is stopped in the first rhyme, it has a sacred form, i.e. one rukn (failun) at the end of the verse is transferred to the beginning of the next verse:

"Chu kuni bag'olat guzare,  
So'yi mo, binishin qadare.  
Hama kas dilu jon bidehad,  
Ki, xo'rad zi labat shakare.  
Sanamo zi sukkoni darat,  
Chu mane nabuvad digare".

The main rhymes that unite the bytes in the sacred form are the words guzare - qadare - shakare - digare. The peculiarity of such art is that when the fallen pieces are collected, a byte in that sea is formed. Atoullah Hussein considers this to be an invention. In the above bytes, we combine the missing parts:

"Ruhi xud bigusho birason,  
Hamaro ba navoz-i vafo".

Atoullah Hussein suggests calling this art form tafliq talfiq. Because the word "tafliq" means "to grind" and "talfiq" means "to gather". Apparently, in this type of art, a new byte is created based on separating the parts from each other and connecting them to each other. The scholar points out that novice scholars did not pay much attention to this art. That is why there is no verse or masnu 'poem written on the basis of this art in the literature of the novice. The word Tashri means



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"repeated watering" in the dictionary. Atoullah Husseini points out that in this art it is used in the same sense as it is based on the repeated rhyming of poetry.

**Conclusion.** In conclusion, it can be said that the science of bade' is interrelated with the science of rhyme, the science of rhyme with the science of aruz, and requires integrity in one sense.

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## THE ROLE OF ANTONOMASIA IN THE PROSE OF ALISHER NAVOI

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### **Abstract:**

**Background.** The article partially studies the lexical and semantic features of antonomasies used in the works of Alisher Navoi, identifies their role in the work of the poet, reveals the relationship to metaphor and metonymy, and classifies them by subject groups.

**Methods.** Antonomasias are potential units that hold socio-historical, cultural, geographical, philosophical, political, educational, and literary information. They are the wealth of our language, such as metaphors, parables, proverbs, expressions, and are regularly stored in the language. Antonomasia is primarily a stylistic tool, but at the same time performs another function - the function of naming. In this function, antonomasia is a secondary process of advancement and result.

**Results.** Considering antonomasia as a means of linguistic nomination, based on such a modification of the transfer of a name, which leads to the creation of a class of names that occupies an intermediate position between the class of proper and common nouns, and has a certain structural, semantic and pragmatic characteristics. The goal is also to highlight cognitive mechanisms as a result of which these characteristics appear, an attempt to differentiate on their (characteristics) basis the types and subtypes of antonomasia.

**Conclusion.** To reveal the linguistic essence of antonomasies in Alisher Navoi's works of art, to give scientific-theoretical descriptions, interpretations, to study lingo poetic and methodological features, to determine the place of antonomasies in the system of figurative words used by the poet, their lexical-semantic features. A holistic analysis of logical, linguistic, semantic and poetic features has always been one of the most important issues for Uzbek linguistics.

**Keywords:** antonomasia, talmih, trope, anthropoetonym, metaphor, metonymy, poetry, onomastic, linguistics, aspects, poem, poets, semantic, history, clarify, literary, methodological, language, holistic, paradigm, speech.

**Introduction.** The development of scientific thought in the twentieth century led to a significant "humanization" of research and caused anthropocentrism in many scientific works. The appeal to the human factor in the language testifies to the most important methodological shift that has been outlined in modern linguistics, the change in its basic paradigm and the transition from "immanent" linguistics to "anthropocentric" linguistics, which involves the study of language in

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close connection with a person, his consciousness, spiritual and practical activities. The new linguistic paradigm makes it possible to maximize the use of the extra linguistic factor in the analysis of linguistic phenomena. In this regard, it is extremely important and interesting to consider antonomasia both as a stylistic device and in a broader vein - as a process and result of a person's nominative activity. This position allows a deeper study of the phenomenon of antonomasia from the point of view of both language and speech. When creating antonomasia, signs already existing in the language are used in a new function for them. Antonomasia is thus a process and result of the secondary nomination. In extra linguistic terms, the secondary nomination is based on the ability of human thinking to associate objects and phenomena of the surrounding world, which makes it possible to combine different entities under one linguistic form. Of course, such "association" requires some time for the flow of thought processes. It can be assumed that these processes are similar to the processes of metaphorization. Many scholars pay attention to the difference between the terms "metaphor" and "metaphorization", emphasizing the dynamic aspect of the second, but at the same time, the main difference between metaphor as a stylistic device from antonomasia is that when creating and perceiving antonomasia, we are dealing with an image and characteristics of a specific person, place, event, while in metaphorization there is an identification with an object based on a feature or features common and characteristic of the entire class.

Alisher Navoi is not only Uzbek or Turkish poet, but a great statesman who made a strong and significant impact on the development of spirituality, science and literature of world nations. He made extensive use of the rich possibilities of the Uzbek language, using various methods and means of expressive art, and developed the most comprehensive artistic works. The works of the scientist are at the highest levels in terms of word, art, human ideas and themes, their philosophical essence and scope of readership, in other words, they are unmatched. His ability to use words in a literal way is particularly noteworthy. The poet has developed a specific direction and style in this regard, enriched and improved the art system, including the *talmih*.

This art is called antonomasia in European linguistics. Explain lexical-semantic aspects of antonomastics for the world, including Uzbek linguistics, to show their role in providing literary texts, to clarify their relation to the types of nomads, to explain their role and importance in the system of nomads, to study lexical-semantic nature and structural-compositional. One of the important tasks is to analyze the linguistic, semantic, and artistic aesthetic and poetic properties. In Oriental Literature, Antonomasia was studied in part by the name of *talmih* fiction. Scholarly sources say that *talism* is part of a series of arts based on imitation with other arts, such as, *talbi*, *tamsil*, *hers al-parah*, *laft* and *print*. It is an art of expressing a great deal of meaning in a poem, which refers to famous, popular literary and historical works. Some of the literary studies and textbooks on Uzbek literary studies are called *talmeh* and some are *talmeh*. There is no definitive opinion on the form of this word in Uzbek literary criticism. There are references and descriptions of scholars such as Atouloh Hussein, Y.Ishakov, T.Boboiev, A.Hojiahmedov, as well as in the dictionaries of literary terms, in a number of manuals on literary theory [see Talmudh. Hussein, 1981: 3; Isaacov, 2006: 4; Boboiev, 1996: 7; Hojiahmedov, 1998: 10].

In these scientific and educational sources, the opinions expressed in the definition of *talism* are virtually indistinguishable. For example, in the textbook complex "Literature" for the 10th grade students of B.Tukhliev, B.Karimov, K.Usmanova, the interpretation of the word is: "*Talmeh* is an Arabic word meaning "lightning", "glance". which means As a fiction, it is a short and compelling portrayal of the idea through reference to historical and legendary events, parables, persons, famous works and heroes" [Tukhliev et al., 2017: 67]. In the National Encyclopedia of Uzbekistan, the Talmud comments: "The Talmud (Arabic: pointing, a slight glance) is one of the most widely used arts in classical poetry. In this, the poet expresses his thoughts by referring to a famous story, event or work." [Uz.ME, 2006: 68]. In his work "Poetic Arts and Classical Rhyme" the literary scholar A. Hodzhimedov argues that *talism* is the art of referring to famous historical events, myths, literary works or articles in poetry or prose [Hojiahmedov, 1998: 41].

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One of the main conditions of the Talmudic art is that it is important that the factor referred to historical or artistic phenomenon. From the point of view of modern times, when reading or hearing most of the interpretations used by Alisher Navoi, it is easy to understand what point is being addressed. It is difficult for today's reader to understand the essence of some of the poems used by the poet, and the scope of their understanding is not wide. For example:

Ko'zlaring birla labing andog'ki urdi din yo'lin,  
Ne balolardin Bilol o'tkay, ne sahmodin Suhayb. (in Uzbek)

[Navai, 1988: 64]

Your eyes and your lips hit the path of religion,  
Neither Bilaldin Bilal nor Sahmodin Suhayb.

Suhaib's name in this byte may not be familiar to most modern readers. His full name is Suhayb Rumi, who was one of the first to accept Islam as Bilal. When the polytheists heard that Suhayb Rumi converted to Islam, the polytheists regularly looked at him and gave him unheard pain. But Suhayb, who is firm in his beliefs and beliefs, does not give up on the path he has chosen to withstand any kind of torture and oppression. He gives his whole life to the religion of Islam. Alisher Navoi refers to this bay by referring to the name Suhayb.

The Talmud is a fiction that does not tell the whole story from the beginning to the end, does not describe the event or situation in detail, achieving great results, expressing many words in one word by referring to another artistic or historical fact relevant to that thought or event is possible. For example:

Ko'nglum o'tidin ne tong gar topsa ruxsoring furug',  
Sho'x tarso mushaf o'rtar Shayx San'on o'tig'a (In Uzbek)

[Navai, 1988: 435]

When the sun rises, the wind blows, and the wind blows.  
Sheikh Tarsus Mushaf burns from unfairness of Sheikh San'on.

In this byte, the name of Sheikh Sana'an is given as talmih, and the poet points to a well-known legend about him in the East. In this, the poet wants to imply that the power of love is incomparable, that it can mislead any person, and, at worst, to disbelief.

In Uzbek linguistics, the units that underlie ancient art are being studied in linguopoetics and anthropocentric directions under the terms such as onomastic unity, onomastic metaphor, precedent, allusive name and "speaker" [Andaniyazova, 2017: 11].

There is no clear-cut opinion on the names of the field investigating the art of onomastic units. It is studied under various terms: literary onomastics, poetic onomastics, stylistic onomastics, literary-art onomastics, artistic onomastics, onomic poetry, and so on. Some scholars recommend the use of the term anthropoetonym rather than the anthroponym for the names of the poetic burden [Kalinkin, 2000: 14].

We think it is advisable to use the term, since it fully embodies the essence of Anthon-talasian talism and is widely used in linguistics. The word antonymy is Greek, and it means renaming. It is a type of trope. Antonym performs such functions as nominative, descriptive, ideological, aesthetic, methodological, expressive, symbolic. They are mainly based on simulation. Poets use antonomasia in their fiction to interpret, confirm and argue ideas. Anthonominations serve

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as an important linguistic tool for deeper understanding and a better understanding of the aesthetic essence of the art, enhancing its effectiveness.

As it was said, antonomasia is a kind of a trope that allows expressing emotions and moods in a clear, vivid and compact way, and is an important factor in enhancing the effectiveness of speech by its compactness, simplicity, and semantics. Antonym is a language phenomenon that enriches the scope of the word, its vocabulary. Therefore, the use of antonomasia in artistic speech helps to increase the expressiveness, responsiveness, and a clearer appreciation of the phenomenon described. The well-known and popular artistic work in anthropology refers to heroes, historical events and legends. Some scholars (like A.S. Akhmanova) have interpreted it as a form of metaphor, and some scholars (such as I.R. Galperin, N.M. Naer, A.P. Kvyatkovsky) as a form of metonymy [Arutyunyan, 2010: 18].

It is well known that in metaphor, the meaning of the word is copied on the basis of the similarity between the two subjects or concepts, and it acts as a substitute for the sentence itself. In metonymy, the meaning of the word is copied; relying on the interconnectedness of the two objects, and it is temporarily acting as a substitute word. It is worth noting that antonomasia can be defined as both a metaphor and a metonymy. In it, the meaning of the word is copied both on the basis of the similarity and interdependence between the two objects or concepts. Accordingly, it is appropriate to evaluate the meaning migration in antonomasia as a metaphorical-metonymic phenomenon in general. The same antonomasia has both metaphorical and metonymic portrayal.

Antonomasias occupy a special place in poetry, prose, and drama as a reference to a well-known literary or historical-cultural fact. In the words of the Russian linguist M.V. Kalinkin, any name is a kind of "vehicle" that transmits historical, cultural, geographical, and contextual information to the text [Kalinkin, 2006: 84]. It should be noted that, in the present context, antonomasia can be divided into three groups - general, regional and national antonomasias, depending on the scope of consumption, application and understanding. Most people in the world know the portable meanings of common antonomasias (such as Othello, Hamlet, Icarus, Columbus, Yago, and Buratino). For example, almost everyone knows that Othello is a symbol of jealousy, which is used figuratively as a symbol of jealousy in fiction. Most Eastern peoples are well aware of the symbolic meanings of regional antonomasias (such as Hotam, Layli, Majnun, Khusrav, Rustam). For example, Hotam is well-known by people like Uzbek, Tajik and Arabic as a symbol of generosity and openness. The national antonyms are Alpomish, Babur, Furkat, Silver, Otabek, Chulpon. The symbolic meanings of such antonomasia are known and understood by the majority of the Uzbek people.

Antonomasia used in the literary and literary works of Alisher Navoi will undoubtedly fully reflect the culture of the Uzbek people. Therefore, it is very important to identify this type of nomad in his works, to reveal their essence and to define their objectives. Given the general nature of the antonomasia of the poet's works, they differ in two ways. Some of the antonomasias used in his works refer to literary facts, and the rest to social and historical events. The works of the poet are rich in antonomasia. When comparing his creative work with earlier Uzbek poets, including Lutfi, Atoyi, and Sakkoki, it became clear that the poet's works were far larger in scope and vast in scope than in their works.

It can be said without exaggeration that Alisher Navoi is, of course, the author of the greatest amount of anthropomorphism not only in Uzbek classical literature but in Eastern classical literature as well as in world literature. In his "Wonderful we are" series, about seventy antonomasias were used. Some comparative analyzes have shown that such anthropomorphism does not exist in the works of poets that were created before and after Alisher Navoi. This is one of the facts proving that Alisher Navoi has excelled in this type of art. Antonomasia in the "weird us cigar" can be classified into the following groups:

1) Names of historical persons. Such antonomasias are real, that is, on behalf of living beings. In this group, the antonyms of this group can be divided into two subgroups:

a) Names of rulers and people close to the Prophet: Iskandar // Alexander, Darius, Bilal, Suhayb. Example:



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Qachonkim zohir etsang «tanzi' -ul -mulk»,  
Iskandarning bo'lub mag'lubi Doro (in Uzbek)

[Navai, 1988: 15]

Whenever you appear "tanzi'-ul-mulk",  
The defeat of Iskandar by Darius.

Description: If you openly reveal and expose your badness and mischief, you will be like Darius, the defeated Alexander. It is well known that Darius was the ruler of the Ahominian dynasty in ancient Iran, and he ruled in 522-331 BC. The last king of the Achaemenid dynasty, Darius III (Kodoman), was defeated in the battle with Greek ruler Alexander the Great (331 BCE) and fled to Eastern Iran. There Bactrian satrap (governor), Bess, is killed by Bess. Alisher Navoi refers to this historic person and event in this bay.

b) Names and pseudonyms of the poets: Lutfi, Mawlavi, Nizami, Amir Khusrav Dehlawi, Hafiz Sherozi, etc.

2) Fabric names in fiction: Farhad, Shirin, Layli, Majnun (Qays), Rustam, Bahrom, Khusrav etc. In his works on love, Alisher Navoi often refers to the heroes of such stories and poems as "Farhad and Shirin", "Leyli and Majnun", "Tohir and Zuhro", which are widely used in the East.

Sendin o'rgangan kibi Laylou Shirin zulmi kin,  
Mendin o'rganmak kerak Majnun bila, Farhod ishq ( in Uzbek)

[Navai, 1988: 87]

As you have learned from Laylo and Shirin cruelty,  
I need to learn Majnun and Farhod passion.

The poem points to the poems "Farhad and Shirin" and "Leyli and Majnun", and the divine, pure and sincere love of Farhod and Shirin, Laili and Majnun.

3) religious-legendary and mythological heroes. In linguistics, such names are called agionim (Greek, sacred), and they study the names of objects known as sacred. The names of such prophets as Adam, Jesus, Noah, Solomon, Hizr, Joseph, and Jacob are mentioned in the Alisher Navoi script as antonomical. Example:

Nuh umriyu Sulaymon mulkiga yo'qtur baqo,  
Ich, Navoiy, bodakim olam g'ami behudadur (in Uzbek)

[Navai, 1988: 118]

Nuh's life and the kingdom of Solomon,  
Navoi, the sorrow of the world is in vain.

In this byte, the poet says, there is no immortality or everlasting property in the life of Nuh and Solomon, they are transitory, oh, Navoi, so that it is in vain to eat the grief of the world. Two people are mentioned at the site: Noah and Solomon. Various myths and legends have been made on these peoples in the Orient, and the Qur'an also contains these legends. We know that Noah was the longest prophet in history. Solomon was the son of David, and he was the wisest of all nineteen brothers. He ruled not only on earth but also in animals, worms, and birds. In this poem, Alisher Navoi refers to the long life of Noah and the infinite power of the prophet Solomon. Antonomasia in the poem is an important methodological tool that reflects the diverse, diverse artistic intentions of the poet.

The article stipulates that today the Understanding of antonomasia, which is a complex and multifaceted Phenomenon, was reduced only to describing it only as a stylistic device. Traditionally, antonomasia was viewed as a metaphorical use of a proper name to designate an object that has the properties of the characteristics of the original bearer of this name (for example, Hercules instead of a powerful) In this regard, it is extremely important to consider antonomasia in a broader sense - as a process and result of a person's nominative activity. This position allows a deeper study of the phenomenon of antonomasia of the sources of vision of both speech and language. Considering antonomasia as a means of linguistic nomination, based on such a modification of the transfer of a name, which leads to the creation of a class of names that occupies

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an intermediate position between the class of proper and common nouns, and has a certain structural, semantic and pragmatic characteristics. The goal is also to highlight cognitive mechanisms as a result of which these characteristics appear, an attempt to differentiate on their (characteristics) basis the types and subtypes of antonomasia.

The foregoing examples show that antonomasias are potential units that hold socio-historical, cultural, geographical, philosophical, political, educational, and literary information. They are the wealth of our language, such as metaphors, parables, proverbs, expressions, and are regularly stored in the language of the language.

Antonomasia in the works of Alisher Navoi is based mainly on the words in the noun phrase. Most of them are famous nouns who have learned in Arabic. In numerical terms, the names of heroic and mythological (mythological) heroes are more common than those of the rulers. Numerous anthropomorphisms used in the literary works continue to be actively used in contemporary Uzbek fiction. It is noteworthy that they are deeply embedded in the lifestyle, culture and literature of the people and have a positive impact on the development of its social thinking, aesthetic taste and ethical views.

**Conclusion.** Explore linguistic essence of antonomasia in the works of Alisher Navoi, give scientific-theoretical description, interpret, study linguopoetic and methodical features, and determine the role of antonomasia in the system of literary words used by the poet, to study their lexical-semantic nature and structural-compositional features. Integrative analysis of logical, linguistic, semantic, and poetic features has always been an issue for Uzbek linguistics.

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## PROBLEMS OF WOMEN'S PROSE IN MODERN LITERATURE OF UZBEKISTAN

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### **Abstract:**

**Background.** The article considers "women's prose" in the context of modern literature and features of modern "women's prose" in the works of modern writers of Uzbekistan Zulfiya Kuralba kizi and Salomat Vafo. Studying the creative work of the talented Uzbek prose writers of the twentieth century meets the goals of developing education and spirituality, training qualified scientific and pedagogical personnel in the Republic of Uzbekistan. Special attention is paid to the analysis and comparison of the works of two authors who raise the problems of human individuality, everyday spirituality, morality, and social life in their works. This is due to the relevance and novelty of the research methods selected in the study in accordance with

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*international standards. At present, every developed state attaches great importance to the development of literature, as well as to the enrichment of literature with new works, which during the period of independence has significantly advanced, replenished with new literary genres, one of which is "women's prose". "Women's prose" has become more relevant at the present stage and is the need to reproduce this direction in terms of typological community of characters, similarity of moral, psychological and gender problems, the influence of national specifics, customs and traditions of the people on the artistic world of bright and unique works.*

**Methods.** *This research is determined by a set 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.*

**Results.** *Zulfiya Kuralboy kizi and Salomat Vafo are United not only by the attraction to the classical form of the story, but also by attempts to reveal the inner springs of the characters' behavior, to reveal the relationship between the environment and the personality being studied in various aspects. Before us are only the strokes of an epic picture of modern life. But these strokes are drawn with amazing accuracy, the details are thoughtfully oriented. The stories of these writers are characterized by an original point of view on the depicted phenomenon, any situation of everyday life. In this very routine, there is an element of the universality of human existence and the fate of the people.*

**Conclusion.** *Thus, using the example of the stories of Salomat Vafo and Zulfiya Kuralba kizi, we tried to analyze the figurative and stylistic features of such a phenomenon in modern literature as "women's prose". It has its own themes, motives and a unique style of writing with a special set of expressive means.*

**Keywords:** *women's prose, author, hero, typology of prose, pragmatic genres, creative process, feminism, traditions, expressiveness, world art, poetics, themes, gender, problems, genetics.*

**Introduction.** The revival of spiritual values at the beginning of the XXI century has become one of the main priorities of modern society. Studying the creative work of talented Uzbek prose writers of the twentieth century meets the goals of developing education and spirituality, training qualified scientific and pedagogical personnel in the Republic of Uzbekistan. Today, researchers consider the development of a typology of forms, methods and tools for modeling language personality in fiction as one of the priority tasks of studying language personality in relation to fiction. Since the 12th century, the image of a female heroine, with a big heart, a fiery soul and a willingness to do great things, runs through all literature. Outstanding writers of the XIX century in their works showed a number of remarkable female images, revealed spiritual, moral and intellectual qualities, purity of mind, a heart full of love, the desire for freedom-these are features characteristic of the image of a woman in world classical literature.

**Main part.** In 2004, in Uzbekistan, the UN held a contest for the best essay on the theme: "A Woman about a woman", the best materials were published in the form of a collection. The collection included short stories, journalistic essays, essays, and other works of the genre. In each work, women's personalities, our contemporaries, were revealed on a specific example. The gender issues of our society were studied in the global context.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev constantly focuses on the role of women in society, achieving gender priority, motivating women to take a more active position, and developing the institution of the family. He noted: "Tenderness and beauty, intelligence and devotion, love and selflessness, and many other beautiful qualities inherent in women, from time immemorial served as the source of the most noble human feelings and actions. The best works of art, poems and songs, masterpieces of architecture all over the world are dedicated to women"[1].

We are proud to say that the science and culture of our country began to develop from very ancient times and has deep and powerful roots. For many centuries, it has served the Uzbek nation

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and all mankind in the study of the secrets of nature, medicine, philosophy, law, theology, literary studies and linguistics. This means that literary science, which has deep roots, is responsible for analyzing and researching issues that should be resolved in connection with new historical events taking place in our country, only at the level of the interests of a free people and the requirements of the idea of national independence. This is due to the relevance and novelty of research methods chosen by researchers in accordance with international standards. At present, every developed state attaches great importance to the development of literature, as well as the enrichment of literature with new works. During the period of independence, our literature has significantly advanced, being updated with new literary genres, one of which is "women's prose".

An integral part of the "women's prose" is the "women's question", which we want to consider in this paragraph.

As you know, the "women's issue" has always been a topical issue of time and society. After all, when they talk about a female text, they mean a work of fiction, the author of which is a woman, and scientific works that are devoted to the study of such texts belong to a special "women's literary studies". This new terminology, which is being used in scientific circles in our region of Central Asia, presents certain difficulties for perception. In the West, these areas of activity appeared long ago under the influence of the feminist movement, emphasizing the ability of women to create a spiritual product of high aesthetic quality on an equal basis with men. Research on this issue is still being debated, and discussions are now flaring up with renewed vigor, then subsiding.

The topic of women's creativity causes sharp discussions - from complete denial to unconditional recognition of this cultural phenomenon; its conceptual apparatus is still undergoing formation and comprehension. "One of the main arguments against the use of this concept is the claim that there is only good and bad literature, which is not divided by gender"[5].

Today, there is no need to prove to readers and literary critics that a phenomenal phenomenon called "women's prose" was born and acquired "citizenship" in Russian literature, which, along with the theme and image system, has certain formal characteristics peculiar only to it. With this statement, perhaps with some reservations, almost all literary critics agree, but it is worth starting a conversation about women's prose in Uzbek literature, as a rule, you come across some, say, caution, and sometimes unwillingness to accept the already established fact of its (Uzbek women's prose) existence. In our opinion, Uzbek women's prose has already firmly taken its rightful place in the modern literary process, having a number of artistic and specific national features that are unique to it. Today, we can speak with good reason about the inclusion of Uzbek women's prose in the world literary process and, in this regard, start a conversation about the origins, traditions and prospects for the development of this phenomenal phenomenon in literature. And especially relevant at the present stage, in our opinion, is the need to determine the typological community of characters, the similarity of moral, psychological and gender problems, artistically "highlighted" by writers in modern women's prose of Uzbekistan, and along with this-the influence of national specifics, customs and traditions of the people on the artistic world of bright and unique works. [6]

On the example of the works of Salomat Vafo and Zulfiya Kuralba kizi, we will try to determine the common features of female images

"Salomat Vafo tries to find the right artistic and expressive means to convey the hidden emotional experiences of a woman, her incessant attempts to find happiness and peace of mind, to establish herself as a person in this harsh "male world".

Salomat Vafo's Story "the Woman who forgot herself" is a psychological metaphor that unfolds in the operating room during an operation to terminate a pregnancy, that is, it creates the effect of the reader's presence at the operation together with the heroine. Everything is based on the feelings of a woman who is in a state of shallow anesthesia, when she hears voices and sounds around her, can answer questions, but at the same time pain points are blunted and a physical sense of helplessness of her own body is created: "I think something was injected into my wrist ... and I forgot myself. My whole body, my whole being is at the mercy of doctors ... but something is happening nearby, and I feel and understand"). The whole work is permeated by the desire to



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escape from this captivity, "to take a breath, to breathe freely." Thus, there is still a vague understanding that the woman is not here of her own free will. And everything that happens to her, to her body, to her unborn child, is contrary to the nature of a woman's mother.

The entire text consists of separate fragments of associative memories, which form a picture of the heroine's past life - somewhat blurred, not quite clear under the influence of anesthesia. But we understand that there was a certain conflict situation, which then turns into a crisis of loneliness and human suffering, which forced her to come to the hospital for an abortion. We don't see the naturalistic details of everything that happens, but we focus on the tragic contradictory negative of the heroine – she is forced to agree to do something that is very difficult for her. Metaphorically personified image of a knife that indifferently cuts off the handles, legs, something "alive, beating, former, mine". She understands the unnatural nature of what is happening for a woman as a generalized hypostasis of this world, expressed in various versions of her name: "I will Tell you a secret: dozens of people live in me, hiding my true appearance from this world. I laugh, I laugh at the world. ... If I were to become a master, ... I would enact an extraordinary law to change a person's name every ten years! Salomat, Saltanat, Mamlakat..."[7]. Therefore, in General, the heroine's act has the character of madness, she does not remember herself, does not fully realize what she is doing, this woman who has lost herself. Because only in this case, the main natural instinct of a woman – motherhood, which is so strangely and cruelly transformed into its opposite, is cruelly and unrecognizably deformed.

Traditionally, the female motif "child-mother" is embodied in the story of Salomat Vafo as violence, as a crime committed against herself and at the same time by herself. The end – to-end idea of the story is "how hard it is to be and live in the world as a woman". Great poets and classics of fiction "from Homer to the present day" also covered the theme of "women's share" in their work. Continuing world traditions, the Uzbek writer Salomat Vafo very frankly, almost confessedly, opens up to us the peculiar sensual world of a woman.

Zulfiya Kuroloy kizi's story "Oh, life" reminds us of Abdullah Kahhor's work "Ming Bir Jon" (A Thousand Soul), however, this story depicts a sick woman who, despite an incurable and serious illness, longs to live, enjoys every moment of her life. However, in the story of Zulfiya Kuralba kizi, an old man is depicted who is not ill with anything, but saying goodbye to relatives, loses interest in life.

Kazanbai Y in his article "Big advances in small genre of" said about his attitude to the stories Zulfiya by Coralbay kizi: "The most memorable stories of 2001 are Salomat Wafo's short story "Unutilgan ayol", (the Forgotten woman) and Zulfiya Kuroloy Kesey's short stories "Woman" (AEL), "O, hayot" (O, life). In the story "Oh, life", a person is portrayed in new situations. Until now, a person has not been depicted in this perspective in Uzbek literature" [3].

In the following stories of Zulfiya Kuralba kizi, "Kelin" (the Bride) and "Rashk" (Jealousy), although similar in subject matter, differ from each other in that each of her female images has its own individual characteristics that are not repeated. As Fitiment, the husband of the bride Holder in the story "the Bride», and Sherali, the bride's husband in the story "Jealousy", betray their family and cheat on their spouses.

But the two brides perceive this infidelity differently, and their relationship to their husband is also different. In the story "the Bride", Holdor Continues to do her job, not paying attention to the fact that her husband does not come home at night. Even when she finds a paper with someone else's address in her husband's pocket, it does not take her by surprise, she does not even ask her husband about it.

It is by nature : «Xoldor kelin soddagina, to'porigina, kamgap, kamsuqum, mehnatkash juvon. Ertadan kechgacha chol-kampirning xizmati va ro'zg'or tasvishlari bilan elib-yugurib, charchamaydi, baraka topgur" [2.p. 301] (naive, simple, little-spoken, modest, hardworking. She does not get tired from morning until late at night doing household chores and taking care of the old man and the old woman).

Taking care of four children, Holdor does not find free time for himself. Her mother – in-law Muslima Momo, when she goes to look for her son at someone else's address that came out of his

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pocket, compares two women when she sees her son's second wife, Aigul. Then you see the insensitive eyes of Holdor, the nails, the hands that have become darker from labor:

"U sho'rlikda huzur-halovat yo'q, go'r Bo'larmidi?. Bu xotin kulini sovuk suvga urmaydi chogi"[5, p. 310](They should be snow-white when she knows no rest day or night? This woman apparently doesn't wash her hands in cold water)- thought to himself the grandmother, Muslim.

Holdor can't even properly ask her husband why he's not coming home. But the day after his mother-in-law asked him to ask where he went for a week after returning from work. Her husband replied: "Menminan ishing Bo'lmasin, deydi. Molning tagini tozalab, tappi yopib yuraber, deydi. Shundan boshqasini eplamaysan, deydi ..." [2,p. 308] (Don't interfere in my Affairs - he said. You keep making manure and cleaning the cowshed, "he said. You're not fit for anything else, "he said...).

Further, in the story "Jealousy", the bride Hosiyat, unlike Holdor, was very beautiful in her youth. When she married Sherahli, all the neighbors came to see the young, beautiful bride. Sherahli was over the moon and always admired his beautiful wife. But after giving birth to three children in a row, Hosiyat changed. Not a trace of her former womanhood remained. She is also like Holdor, from early morning to late evening, busy with household chores: milking cows, baking bread, cleaning the house, lunch, dinner, cleaning the cowshed, sticking dung from manure, etc. Sherahli's husband, who always feels that his wife has changed, criticizes her. The first time he says to her: "Xosi, sal o'zingga qarab yursang Bo'lmaydimi?" [2,p. 345]( could you pay A little attention to yourself) – Hosiyat, does not pay attention to his words. Another time: "Tuzukroq Ko'ylaging yo'qmi? Egningdaging rang-ro'yi qolmabdi-ku, -dedi" [2,p. 346] ( don't you have another dress? The dress that you are wearing has become colorless, worn out). To which Hosiyat sharply replies: "Atlas Ko'ylak kiyib, mol tagini tozalaymanmi?"[2,p. 346] (Clean the cowshed,wearing a satin dress?) For the third time, Sherahli says to his wife: "Qo'lingdan tappining hidi kelayapti, bor, yaxshilab yuvib kel" [ibid] (Your hands stink of manure, go thoroughly wash them) – saying, in midnight runs, hoeset in the yard. Choeset, feels poor, humiliated and insulted. For the first time since her marriage, she's crying.

In this work, Zulfia Kuralboy Kesey creates a more sensitive image of the daughter-in-law than the bride of Holdor. She thinks she understands what her husband demands of her. After Sherahli's words of criticism, the next day she takes out her new dress and goes out into the courtyard, having done her makeup. But she feels different, her hands are not going to do any work, and her family is also surprised by this change in her. On this day, she breaks her mother-in-law's plate, which was from Chinese for her. The word mother-in-law said choeset, he immediately removes her changes: "Sen, -dedi u keling kulini bigiz kilib,- Kosh kuzingni buyaguncha ishingga pukhta bul!!"[2,p. 347] (you - said the mother-in-law, poking her finger, than paint your eyebrows and eyes, better be attentive to your business). Hosiyat has tenderness, dreams, feelings. The author depicts this inner state once in the story: "Ayolning xech kimga aytmagan birdan –bir orzusi bor edi. Upa – elikni, atirlaru takinchoklarni eri sovga kilishini juda-juda xoxlardi. Uzidan tappi emas, atirgul xidi ankib tursa...." "Buni hech kimga aytmas, faqatgina yolg'iz qolganida ichida o'ylardi, xolos. Lekin o'zi bunday narsalarga pul sarflaguncha ro'zg'orining kam-Ko'stini to'ldirishni afzal bilardi." [2,p. 348]. The woman had a dream that she was hiding. She wanted her husband to give her perfume, jewelry. So that it smelled of fragrant perfume, and smelled of manure. She didn't tell anyone about it, she thought it to herself when she was alone. But she did not want to spend money on a dream, because she thought it was better to spend money and fill out the necessary household). And the husband could not understand Hosiyat's wishes. In the story "The Bride", Holdor does not even know that the husband has a second wife, that the husband does not want to live with Holdor, but she still continues to perform her daily tasks.

Even when her husband wants to take their children with him, Holdor does not resist, it does not hurt her in any way. But in the story "Jealousy", the bride Hosiyat, is very worried, jealous when she finds out that her husband is attracted to a strange woman. When her husband, Sherahli, brings this woman home, she can't help herself when she sees them having a nice conversation with

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each other in the garden. Hosiat's heart is filled with bitterness and hatred, she lets go of the dog tied to the chain that was in the yard. The dog immediately runs to the side of the lovers.

From the above analysis, it is clear that the two images are not similar to each other, and the characters do not overlap, although the two brides are depicted in the same situation. The bride of Holdor is depicted as quite naive, simple. She is not angry with others, their actions do not hurt her.

The bride of Khosiyat is quite different, she is aware of herself, correctly perceives heretics in relation to herself, makes the necessary conclusions, does not allow violations of pride. Holdor does not know what is excessively naive, evil, he does not touch the subtleties of the actions of people around him in relation to him, or resistance to anyone. And originality is a woman who is relatively intelligent, aware of herself, correctly perceives attitudes, criticism and makes the necessary conclusions, does not allow her pride to be trampled on.

Zulfiya Kuralbay by Kesey in his stories encourages readers to think, to think, to reason, describing these two images. Their behavior shows us which hero is good, which is bad, who is right, who is wrong, and who is unfair, who is fair, the author refers to the reader for evaluation. One of the visual means that helps to visualize literary characters is their portrait. A portrait is an artistic representation of the appearance, clothing, behavior of a literary hero, and so on. When creating a creative portrait, the author is not limited to the image of the face, eyes, eyebrows, lips, nose, he also pays great attention to actions that are related to the human psyche, such as breathing, hand movements, head movements, tone of speech, laughter, crying, dreams.

There are two aspects of the image of an artistic portrait of an image: the appearance of the image and its internal individual psychological picture. This type of classification, of course, is conditional, in both cases the author tries to get into the psyche, the character of the hero. The portrait not only shows how deeply the artist knows the human world, but also expands the reader's understanding of human nature,

From this it is clear that the artistic skill of an artist can be determined from the way he portrayed a portrait of a literary hero.

Despite the fact that Zulfiya Kuralboy kizi is one of the young creators of the Uzbek modern story, she has a masterful storytelling skills. In his stories, the author fruitfully uses artistic and visual means, portraits, landscapes and interiors, which serve to reveal the idea of the work.

In the story "Jealousy", perfume, dung and other details play an important role in revealing the essence of the work. The author has benefited from the psychological portrait of the disclosure of the character of his hero. And psychological portraits of the characters in the stories "Jealousy" and "Bride" attract attention by the originality and uniqueness of the images.

Also, I would like to note that in the work of Zulfiya Kuralba kizi, the artistic image of a modern woman in comparison with the images of men who are engaged in temporary passions and Hobbies is created spiritually bold. The artistic and aesthetic function of a woman in her stories is to preserve family traditions as a national value, to be patient and submissive to her husbands, and to educate a spiritually healthy generation.

Zulfiya Kuralbay by Kesey in his stories creates a spirit of female images with the help of certain tools. And these tools, in turn, laid the Foundation for a deep insight into the psyche of images, these artistic tools today are a significant breakthrough in modern Uzbek prose.

In our opinion, Uzbek women's prose has already firmly taken its rightful place in the modern literary process, having a number of artistic and specific national features that are unique to it. Stories that are now published in literary magazines about images of Uzbek women, we can say that Uzbek women are modern in their creations, create images of heroines, hardworking, intelligent women, and impressively describe life events. There is a woman, there is literature. Literature should first of all be dedicated to a woman, literature should please a woman, literature should reveal her inner world, a woman - who?, literature should give an answer to this question in order to understand this. After all, the word art is primarily the work of men and women, and the main issue that interests a man will be the main problem of literature. And a man, of course, is most interested in a woman. Therefore, the main character and the main theme of literature is a woman.

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True, in art there are words love for parents, beauty of nature, honesty, love for children, hatred of evil... there are dozens of such topics, each of which has been deeply, comprehensively worked out in the verbal art of hundreds of peoples for thousands of years. But still, none of them occupies such a status as a female image. I would like to note that the development of literature is closely linked to the artistic research of women's themes, its in-depth study. Based on the recognition of the unity and diversity of the author's poetic concepts, we consider it possible to talk about a special system of aesthetic worldview in relation to the "women's prose" of the turn of the century, which forms an integral cultural space, which includes works that "carry both the traditional function of moral education and the aesthetically shocking postmodern trend".

According to literary critic Kamilova S.E. "Uzbek small prose of the period of Independence is a heterogeneous concept. Along with stories that represent borderline genre formations, striving for experimental innovations, genre and style updates, there are also works in modern Uzbek literature with a traditional structure, where "artistic research is implemented on the material of a single event, significant, infrequent phenomena of reality." In these stories, we can distinguish some "genre traditions" passed down from generation to generation by Uzbek writers-storytellers. The stability of genre traditions indicates deep roots in the national soil. We mean, first of all, those "organic elements" that allow us to speak of the Uzbek story as a kind of integrity that has its own national origins and national specifics. In these traditional stories there is an image of a contemporary, a collective portrait of people of our time. They are characterized by the destruction of stereotypes and canons of social realism and a sharp rise in the role of everyday life, the human microenvironment. The plots of such Uzbek stories are centered around the everyday life of a person, his relationship with his family and immediate environment, his attitude to nature and spiritual heritage. But through everyday themes and stories, domestic authors show and solve deep problems. To this type belong the stories of Muhammad Ali, Khurshid Dustmuhammad, Sahadat Isahanova, Hayreddin Sultan, Salomat Vafo, Zulfiya Koralbay kizi»

All these writers are United not only by their attraction to the classical form of the story, but also by their attempts to reveal the inner springs of the characters' behavior, to reveal the relationship between the environment and the personality studied in various aspects. Before us are only the strokes of an epic picture of modern life. But these strokes are drawn with amazing accuracy, the details are thoughtfully oriented. The stories of these writers are characterized by an original point of view on the depicted phenomenon, any situation of everyday life. In this very routine there is an element of universality of human existence and the fate of the people.

Today, we can distinguish two genre trends in the development of classical short prose: the novelistic trend with its desire "for formal accuracy, bare plot construction, extreme conciseness" and the "fantastic" trend, which is characterized by the attraction "to epic breadth, free plot construction, convergence with the genre of the story, a special style of narration"[4].

It should be noted that modern Uzbek women's literature, in particular prose, is radically different from the literature perceived in the West as a "ladies' novel" devoted to love themes. Love is not the main theme of Uzbek women writers. The weak point of modern literary criticism is "ignorance and unwillingness to master the basic concepts of gender studies»

The theory of gender relations allows us to interpret the works of modern Uzbek literature in a new way, in which we visually see the worldview of men and women (gender image of the world), the relationship of the sexes. new perspectives related to the gender achievements.

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## SYSTEM OF IMAGES IN GEORGE R.R. MARTIN'S FANTASY WORLD

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**Abstract.** The emergence of different genres and trends in literature has led to the creation of various unique works. Thus, creating a novel and accepting it by a reader with positive thoughts demonstrates the skill of the writer. The internal structure of the work plays an important role in it. This scientific article contains scientifically grounded ideas about the genre of the play, its internal structure, a life of author, the secondary world, the system of images in the work and etc. The scientific article is divided into four parts, and we present them on a short explanation.

**Introduction.** There are many genres and trends in world literature and they have led to the birth of rare works. There are so many books that the readers see themselves in another world when they read them. The creation of such works requires a high level of writing skills. In this section, there is expressed opinions about American fantasy and science fiction writer George R.R. Martin and the growing interest of the reader to the novels that he created.

**Methods.** This section presents scientific ideas about the genre of the author's work and the essence of its content. There is also a list of scholars who have conducted research on the literary activity of writer and fantasy.

**Results and discussion.** We divide the main part of our research into three parts. The first part is devoted to the life and literary achievements of the writer. It covers the works created in the literary activity of the author and the essence of their content. In the second part is dedicated to George R. R. Martin's creative style and features of his art works. Furthermore, there is presented the differences between his work and the works of other authors. The third part analysis scientifically the internal composition of the first book "Game of Thrones" of saga "A Song of Ice and Fire" and the system of images. In addition, there are presented positive feedbacks by researchers about the author's work. The goals and objectives of symbolic and artistic images that permeate the work in the system of images are scientifically substantiated by examples.

**Conclusion.** It takes into consideration the author's personal approach to the scope of the study and the expected result. It concludes about the elements that based on the Fantasy genre and importance of George R. Martin's work in it.

**Keywords:** fantasy, fiction, science fiction, secondary world, cycle, myth, magic, dragon, image, wall.

**Introduction.** When we read so many works in world literature, we can enter the world created by the author only if we understand the essence of their content and begin to analyze the art of this work. When the writer's skill is manifested within the system of memorable plots of work written by him, the reader plunges into the inner world of the work and completely loses himself in harmony with his environment. After reading each of the work, the reader is interested in author of

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the book and his other works. The writer that we are trying to introduce does not allow the reader to look away indifferently. One of the American writers is the George R.R. Martin. We consider that permissible to briefly dwell on the author's personal life before analyzing the internal structure of the world he created, as well as the originality of the images that lived in it.

**Methods.** Fantasy is still a mysterious question for scientists, which does not require a solid solution. The ideas expressed by various researchers occur the confusion inherent in fantasy. There are many points of view that relate to the theory of fantasy. On the essence of fantasy and its content, scientists Tsvetan Todorov, Katherine Hume, Mark Bauld, Rosemary Jackson, Irenush Opatsky, Colin Menlav, Jones D.V., Yakovenko O.K., Chernysheva T.O., Chepur E.A., Frumkin K., Stroeveva K., Neelov E.M., Laksman R., Krinitsyna O.P., Kovtun E.N., Kaplan V., Gopman V.L., Britikov A.F., Berezin V., Baturin D.A., [Fishman, 7.] who brought his scientific views to the phenomena *fantasy* and *fiction*. Polish literary critic Ireneusz Opacki noted that if the conditions in which writers live in the history of the development of the genre change, literature will also change, including new topics, motives and problems of the time. There is great interest in the principle of psychoanalytic among fantasy researchers. It is in this context that many scholars reject the distinction between the literary style for "*fantasy*" and the psychoanalytic term for "*phantasy*".

**Results and discussions.** Author's life and literary period (I).

Who is George Martin? What sort of world did he make that the scrutinize is so interested to?

- George R.R. Martin is an American writer who has been taking a shot at the lesson of daydream and science fiction in display day composing. He started his to begin with unique development amid the 1960s consequent to examining John R.R. Tolkien's "The Ruler of the Rings". Ensuing to wrapping up his military offer assistance, he got a graduate degree in news coverage. The maker dispersed his to begin with story "Saint" in World Science Fiction magazine. This was the creator's starting stage in making his to begin with science fiction cycle "A Melody for Lya" in 1976, and in 1977 he disseminated "Melody of Stars and Shadows". His to begin with novel was dispersed beneath the title "Biting the dust of Light". The plot of the work gives information around people living on the vanishing planet, fair as almost treacheries agreeing to the legends and the philosophical fight between them. The essential course of action of work is to overcome the mental issues of the fundamental characters and elude troublesome circumstances. The maker has gotten more than twenty respects for his works. All through the long term, he begun getting the time of tall achievements in his academic calling. The creator had the alternative to appear the reason of his creative activity within the colossal cycle "A Tune of Ice and Fire" [8, p. 59]. As per journal of "Rolling Stone": "Martin reliably required to form a dream experience ..." [3]. He got a Locus Grant for his to begin with book in course of action "A Diversion of Positions of royalty" and Cloud Grant for World Daydream. The orchestrated capacities by the maker for this work "Seven Kingdoms" and the course of action of plots in it filled in as a clear case of the amazing create of the auxiliary world. In addition, knights, rulers, incredible creatures, fair as winged serpents and wizardry are put as the essential and secondary characters. The more prominent portion of the legends within the work has their exceptionally possess accounts, which allow us to call a dream work approximately organizations. As demonstrated by the traditions of ancient fashion dream, this work relates the account of "a number of ages of conventions" [4, p. 312]. He afterward distributed five books of "A Tune of Ice and Fire" course of action: "A Amusement of Positions of authority", "A Clash of Lords", and "A Storm of Swords", "A Devour for Crows", "A Move with Mythical beasts". At the stage of the author's development, components of daydream poetics. Ready to segment them into three periods:
  - The Primary period: the time of sci-fi, that joins components of creative ability, charm and odiousness. This theoretical time of the essayist's is progressed with distinctive fantasies and books. All works reflect the truth that related with social and mental subjects.
  - The Moment period: dominantly scripting plots for diverse TV movies on the lesson of sci-fi and dream.
  - The Third period: related with the arrangement of the creator's cycle "A Tune of Ice and Fire".

George R.R. Martin's literary style (II). The making of this cycle helped the essayist increase notoriety for being an ace of fantasy. In the cycle, the author utilized his number one style -

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phenomenal components. The author thought about that his principle task was to portray relational connections in the battle for power, just as the inward battle of an individual among great and wickedness. Around then the zenith purpose of the essayist's ubiquity started to be contrasted and the sci-fi author John Tolkien's works. We realize that these two authors have distinctive style of writing in the dream class. Crafted by the principle saint of our examination, George Martin, are as near reality as could reasonably be expected. Most importantly, about the existence issues of the principle characters and the inclusion of the plot by a social structure that gave the work an interesting style.

George Martin uncovered his objective – in demonstrating the inward soul of the hero, an intricate and conflicting truth of life. He uncovered the pith of man in the compromise of all legends with their adversaries, reflecting, unexpectedly, a turn towards fiendishness or demise. In Tolkien's work, the plot at first loaded up with enchantment. The writer, thus, uncovers the issue of a "little man" in the Christian understanding of the cutting edge. [7, p. 129]. We call all styles of the imaginative character of George Martin as a social and mental issues and an endeavor to reveal insight into the pivotal otherworldly universe of the hero, just as on the multifaceted nature of relational connections. Whatever the creator deals with any types, his principle task is to make a mental picture of a character. Another innovative component in his artistic period is to depict all the subtleties of the optional world, which the person overlooks, leaving aside.

With respect to the compositional component of the work, the cycle comprises of seven books, of which just five have been distributed up until this point. The presence of the arrangement on the TV screens in 2011 of books brought the author significantly more prominent notoriety. The eight-season arrangement, "A Game of Thrones", has uncovered the truth of the novel. The presence of an optional world, knights, lords, fanciful animals, just as winged serpents and wizardry drives the work to the dream kind [12, p. 136]. Every section in the play is named after the fundamental character. The work is likewise told in the language from a third person, as though he was an observer to the functions that occurred. It is known as the "Point of view" (POV) in English literature [13, p. 261]. Likewise given is the exchange of the fundamental characters (dialogical discourse). This makes strange circumstances in the pursuer's psyche. Despite the fact that the work is told by the third person, the person is brought into the mind of the hero and goes to the real world.

The primary storyline highlights characters from various characters so the person can have a total image of the work and present it. The hero in the activity assumes a critical function in the plot, and his life foundation is unique. Every hero has an unordinary past. Another significant part of the novel is communicated in the "dark tone" of life. This cycle depends on developing debasement and interest. The functions of the novel out of the blue turn towards the interwar strife between the fundamental characters, which shapes a perplexing plot. The arrangement of pictures in the novel shows itself in the character's expectation of difficulty, just as without a strong system in his conduct for the principle character.

The author builds up a few principles in the storylines.

The initially – is related with power battles. For this situation, all legends take an interest in the battle for the seat. Agents of the "Incomparable Dynasty" complete exercises, for example, affectation to connivance, exchange and topple of the royal residence.

The Secondly - the beginning of winter in the storyline and the going with risk; "Wildings" - (individuals who living in the north of the landmass as a state lacking) assaulting or fanciful animals are related with the "white walkers". This storyline likewise spins around the subject of the battle for endurance.

The Thirdly - the storyline is committed to the exposure of the picture of the offspring of House Stark. The creator educates in insight about their destiny which has a place with functions with kids in the family, for example development.

The mental viewpoint stays in the focal point of the creator. By portraying the differentiation of characters, the essayist makes an intricate difference of pictures. It relies upon the psychological picture of legend. There is no anticipated reality in the novel. Regardless of whether it's the life of

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the hero or the truth in the storyline, it is just in the grouping of pages that the work shows its actual presence. There are no away from in the conduct of the hero, and the creator appears to have lost command over them.

As per the synthesis of the work, each character is allowed the chance to tell about his experience by a third person. One gathering of legends will recount a story on the west of mainland, and another gathering will recount a story on the east. The principle characters are Daenerys Targaryen, who possessed monsters as the authors of the Seven Kingdoms, and all the functions around them are told on the Eastern land. In addition, functions are preceded in the Seven Kingdoms in the west by individuals from the Stark and Lannister's family. Characters are made utilizing direct words about one another's very own minds and activities. The creator doesn't give an emotional appraisal of his character and doesn't contrast them and each other [9, p. 68-82]. Normally, there are components that connect the story plots to one another. One of the fundamental driving components of the cycle is the picture of saint. Since the book cycle is excessively huge, a few pundits partition it into various kinds, it is commonly acknowledged that the book cycle can be known as the class of "epic dream". Highlights for this sort: a definite depiction of the dreamland, the tumult of the plot, the worldwide idea of the issues (harmony, salvation of mankind, and so forth) and the scale" [11].

From the critique above, we can say that idiosyncrasy of the cycle incorporates a comprehensive plot. Such epic works can generally be as an epic or a huge arrangement of books. A few researchers call this sort of work with various names. For instance: "epic novel", and even "psycholinguistic tragic novel" [5]. In this manner, composing a recurrent dream style is even more a progression of works spreading over in huge periods. What's more, the arrangement of works that portray pictures of a solitary objective in various books or portray a function as though it occurred ever.

In dream, the cycle doesn't pick reality. It is one of the most significant components of what anticipates the peruse in the following book. The writer's cycle that is at the focal point of our examination, additionally ships the peruse into a world that he doesn't have a clue, and there he likewise turns into an observer to the battle among great and insidiousness. The plot of the work depends on two fanciful mainland of Westeros and Essos. The plot of the primary novel unfurls in the battle of a few lines for the seat of a nation called the Seven Kingdoms. The main book of cycle, "A Game of Thrones, starts with a visit to the protector of the northern terrains, Eddard Stark, on the event of the death of the right-hand man of the occupant ruler, Robert Baratheon. Here we can get to know practically all the characters of the book (aside from Daenerys Targaryen) in story. In the novel, each character makes separate storylines with their own story.

We know, any work depends on various storylines. In the book that under investigation we experience the accompanying three storylines:

- Intrigue (connivance) storyline - looking through identified with the homicide of the King's correct hand.
- Struggle storyline - is related with the oust of seat and the re-visitation of intensity of the antiquated tradition.
- Contradiction storyline - is related with the optional fanciful world and its climatic conditions [1]. In each book of the cycle, the quantities of characters increments as situations develop. For instance, in the primary book "A Game of Thrones", we follow a progression of functions with characters, for example, Eddard Stark, Caitlyn Stark, Sunny Stark, Arya Stark, Bran Stark, Jon Snow, Tyrion Lannister and Daenerys Targaryen.

Russian scientist Vera Kamsha thinks about it to Russian traditional writing: "Martin's books are essentially given to the individual issues and internal encounters of the hero, and outside disasters and issues of any scale subside despite otherworldly encounters and issues. In this sense Martin, in spite of rationale, is a relative of L.N. Tolstoy, F.M. Dostoevsky and A.P. Chekhov as beneficiaries and replacements of the customs of Russian old style writing"[5]. Scratch Perumov lauded the creator's language, taking note of that he utilized a non-standard language that digressed from the overall line and stood out. Moreover, the American sci-fi essayist Stephen King considered



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it the best work, calling it "a wealth of important characters and an astonishing expansiveness of imaginative prospects" [6]. Undoubtedly, repetitive works take the man to a different universe regarding their substance and interesting geological portrayals, just as the language of the work. This world is known as the "auxiliary world". Any dream work opens an auxiliary world in its structure. This interesting and important world serves for the making of imagination writing, yet in addition for the revelation of his innovative capacities in films dependent on different dream works.

Images system in author's works (III). In George R.R. Martin's imaginative line as a writer, the secondary world is natty gritty totally. For the situation, creator zeroed in on the arrangement of the rundown of lines, the advancement of a geological guide and the formation of his nonexistent presence. The idea of a creative picture in writing comprises in the portrayal in different types of a representation of an individual, which the essayist speaks to in this work. The masterful picture isn't simply reflected, yet sums up being. A component of the masterful picture isn't just the comprehension of being, yet additionally the production of a nonexistent (anecdotal) world [2, p. 97-102]. His dream and creative mind changed the genuine material and made a special piece utilizing the suitable words, tones, sounds and workmanship. In the books of the cycle "A Song of Ice and Fire" there are phenomenally brilliant pictures. For example:

*The character of Tree* - is in each novel of the cycle. This picture emblematically fills in as the primary collaborator in the development of the plots of the play, and doesn't venerate him for the reasons for the fundamental character.

*The character of the Dragon* - is the primary picture in the production of the fanciful premise of the auxiliary world. It helped the rulers who battled for the seat.

Symbolic character - are the outflow of characters in the portrayal of acclaimed traditions of the realm. Every line portrayed various creatures or mystical animals on its escutcheon and tokens, contingent upon its quality.

*The character of climate* - in which the legends' long and perilous lives pass this colder time of year, represents the battle for endurance and shortcoming notwithstanding nature. In this sense, while the warm summer season joins this prosperity and bliss, the functions of the novel are normally portrayed during unforgiving winter and summer night falls. Thusly, it's anything but a simple assignment for the legend to plan for this unforgiving winter. It isn't just groundwork for defeating the cold, yet additionally the way that colder time of year carries with it numerous fights and the saint must be prepared for them, which is an indication that nature goes about as a representative picture. In the play, this blend of truth and imagery connotes the essayist's expertise in picking pictures.

*The character of the Wall* - is a stronghold shielding the northern states from wild people groups and the White Walkers. The divider isn't just a geological outskirt, yet additionally the fringe of the socialized (created) world, isolating humankind and non-mankind. From a figurative perspective, the divider is portrayed as a picture that shields all living things from the danger of death. Simultaneously, the Wall additionally shows its otherworldly components in the play. Individuals outside are fantasies about "crossover, monster" and Vargas (individuals who clairvoyantly control the brain of creatures or people), just as the White Walkers (an ice animal that is prepared to murder individuals) and an unnerving universe.

The characters above uncover the assortment of A Game of Thrones. While the novel incorporates images of mythical beasts and trees and strengthens the representative character of the work, the nature of the depiction of nature mirrors Martin's situation on human shortcoming in winter and summer and endeavors to impact it forcibly. The work covers the lives of numerous individuals and portrays them in the optional world, empowering a superior comprehension of the recently made story. As per the creator, his fundamental characters are "neither totally awful, nor totally great" [3].

In the novel, the characters have their own pleasant representation. Uncovering the genuine quintessence of the hero, he now and again makes logical inconsistencies in which the creator intercedes in their uncommon lifestyle. One of saints, James Lannister, tosses nine-year-old Bran Stark from the pinnacle, which makes him incapable to walk. Yet, in the following plots of the play,

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James Lannister is prepared to forfeit himself to spare the young ladies in the war. In this regard, he acts like a watchman. Clashes between the practices of the primary characters instigate the man to put stock in all actuality. The conduct and mien of the hero are suggestive of chronicled books. Likewise, the presence of trademark characters permits us to state that the author composed a work near genuine exposition. George Martin utilizes fanciful animals as a picture, consolidating legendary understanding with a cutting edge turn. Despite the fact that mythical beasts are depicted in the books as incompletely conscious creatures, they can't be utilized as images of intelligence.

Likewise, mythical serpents are not divine animals, yet they are alluded to as a major aspect of the sorcery while making fiction. Henceforth, the representative mythical beasts and different animals utilized in the play make a solid bond among individuals from the imperial family. The Targaryen ages likewise call themselves winged serpents. Since, there are legends in their family that one of their predecessors was a winged serpent, and the blood of mythical beast streams in them. Simultaneously, when the Targaryens vanquished the Seven Kingdoms, they can be perceived as the authors of state and lawful force. Along these lines, the utilization of "monster" in this family permits us to see as an emblematic picture of intensity and a home than other of families.

Another quality of the domain is the trade of capacity to individuals within the future. At the same time, the exceptionally symbolism is given from age to age. This imagery was moreover appeared within the Targaryen castles, where the skulls of a dead legendary serpent were held tight the dividers. They were concentrated sequentially depending upon the age and measure of the cranium: *There were nineteen skulls. The oldest was more than three thousand years old; the youngest a mere century and a half. The most recent were also the smallest; a matched pair no bigger than mastiffs skulls, and oddly misshapen, all that remained of the last two hatchlings born on Dragonstone. They were the last of the Targaryen dragons, perhaps the last dragons anywhere, and they had not lived very long [10, c 806].* It suggests that the final legendary serpents will die amid the rule of George Martin within the assistant world he made. The pioneers of this people are assigned "winged serpent slayers". The reason behind this was that in any case of the number of people feared the mythical beast around at that point, people accepted them to be their shields and considered a country without a creature as an officer who was cleared out without weapons in battle.

**Conclusions.** When we analyze the fantasy mentioned in our study, and its genesis based on the scientific views of various scientists, it can be recognized as an important new term for Uzbek literature. The fantasy and its origin is first analyzed separately from the various epic genres that make up its component, namely myths, fairy tales and chivalric novels, and as a result of their imagination and stages of their development, they are subsequently analyzed using scientifically based ideas, the emergence of fantasy through syncretism from the elements of fairy tales and chivalric (romance) novels is scientifically justified. Fantasy works that reflect Western culture have commented on various views on their social life and structure of society. There are also scientific views on the use of magic through various images in European medieval government and the formation of fantasy legends of King Arthur as a genre.

All fantasy elements create the secondary world. We can say that the secondary world created by George Martin is different from other creatures in that its image system has unique aspects. The author's image not only of a person, but also of various mythological and wild animals in the system of images as images that occupy a certain place in the performance testifies to the perfection of image skill.

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### PRIMARY DEBATES AND THEIR SIGNIFICANCE IN UZBEK LITERATURE

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**Abstract:**

**Background.** This article examines the first debates in Uzbek literature in the 1920s and their role in the development of literature. The development of literature and literary criticism in the context of a sharp class struggle since the late 1920s seems to be an important feature of them. One of the characteristic features of the literary process of this period is the emergence of debate and debate in criticism.

**Methods.** A key feature in the development of this direction is that many important issues of criticism have been formed and strengthened in these debates. This was undoubtedly a natural and, at the same time, a necessary feature for the critique of the literary process in which it is still experiencing a period of strong research. Therefore, it is time to study the scientific and theoretical aspects and genre features of Uzbek literature, although it has been debated and developed differently in different periods.

**Results.** One of the most controversial issues in literary criticism in the 1920s was futurism. The debate over whether futurism as a current in Uzbek literature has been analyzed. The analyzed debates also show that from the second half of the 1920s, the first signs of professional criticism began to appear in Uzbek literature.

**Discussions.** Among the active critics of the period was M. Shermuhammedov, S. Ayni, Gayratiy, Elbek, Yashin, Oybek, H. Olimjon, Ziyo Said and literary critics such as O. Sharafiddinov(Ayn), O. Hashim, S. Husayn, A. Sadiy, Ankaboy. They were about the formation of Uzbek literature arguing over the most important issues.

**Conclusion.** The article analyzes the literary process and the role of the debate in the work of the writer, in particular, the debates on the current of futurism (Saadi, Z. Bashir, Altai, K. Trigulov, Ayni) and draws certain conclusions.

**Keywords:** literary criticism, controversy, debate, futurism, trends, critic, anthology, critical attitude.

**Introduction.** The debate, which plays an important role in Uzbek criticism, but whose scientific and theoretical aspects are poorly studied, raises a problem in literature or an unresolved issue in literary criticism. Usually, when a topical issue is raised, the press reacts to it. Every critic, every scientist evaluates the problem on the basis of his point of view, level of knowledge, concept.

If we look at the history of classical literature, Alisher Navoi's literary dialogue with friends,

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teachers and students in the creation of such works as "Mukhokamat ul-lug'atayn", "Majolis un-nafois", "Mezon ul-avzon", "Khamsat ul-mutahayyirin", we see that debate and argument are of great importance. This can be clearly seen in the "Majolis un-nafois". For example, the great poet wrote with gratitude about some of his literary interlocutors in this play, that they were "compassionate". Indeed, such works as "Khamsat ul-mutahayyirin", "Majolis un-nafois", Husayn Waiz Kashifi's "Latoif ut Tawaif", Khandamir's "Makarim ul-akhlak", and Wasifi's "Badoe ul-Wakoe" provide valuable evidence on this subject. As a consequence, it becomes clear that the author's remarks about a particular work, poem, verse, which he utters orally at meetings, conversations and gatherings, are correct and useful. Unfortunately, they have not always been put down on paper and preserved for history and generations, so every piece of evidence on the subject is valuable and trustworthy. Alisher Navoi also deeply understood the importance of literary discussions and debates in creative work, and paid attention to literary meetings, discussions, arguments, conversations.

The difference between a debate article and a research article is that more than one or more dozen literary critics and scholars can comment on the issue. Some of them, of course, can stand in one position and defend one point of view, while others can defend a different point of view. "It has become a tradition to write a literary-critical article of a debating nature in a concise form, in the form of "debating article". Debates are less active in the press than research or scientific papers, and their proliferation increases the quality of scientific papers"[1, 361].

The controversy has been the subject of literary criticism since the 1920s. Many writers and critics have dealt with current issues in Uzbek literature. Fitrat, A.Qodiri, Cholpon, A.Sadiy, Elbek, and from the youth H.Olimjon, G.Gulam, Mirtemir, Botu, Sh.Sulaymon, Sotti Husayn, A.Qahhor, Altai, O.Hashim, Yunus Latif as often appeared in the press with their critical, scientific and educational work. They discussed the most important issues in the formation of Uzbek literature.

**Methods.** An important feature of literature and literary criticism since the late 1920s has been the development of a sharp class struggle. "One of the hallmarks of the post-1922 process was the emergence of critical debate and discussion. This trend developed further in the mid-1920s and the first half of the 1930s, when many important issues of our critique were shaped and strengthened in these debates. This was undoubtedly a natural and, at the same time, necessary feature for the critique of the literary process, which was still undergoing a period of intense research. For this reason, the debates of the authors, who are at different stages of preparation, are more intense, in which, along with the right ideas, serious misconceptions are expressed." writes academician B. Nazarov, who studied this period [2, 122].

Indeed, the most important task facing the critics of this period was to solve the theoretical problems of emerging literary criticism, to overcome the existing confusion, to develop the foundations of scientific and theoretical science. Therefore, critics focused on addressing these issues. In this period of formation of new literary-aesthetic views, the study of the literary process, the desire to generalize and study the qualities, achievements and shortcomings of newcomers to literature, is one of the most positive events of criticism. A.Sadiy's "Uzbek young poets", "Actions in the field of Uzbek literary creation", "Uzbek poetic literature in six years", A. Zahiri's "A look at six years of Uzbek literature" in the review articles the works of well-known and young poets were analyzed, and in the researches of such scientists as B. Nazarov, B. Kasimov, O. Sharafiddinov B. Karim, R. Tajiboyev, we find comments on contradictory and conflicting opinions.

Futurism was one of the most controversial issues in literary criticism in the 1920s. Although the first comments were made by A. Saadi, "Futurism attracted a lot of attention because of Altai's collection of Earth Stars, published in 1925" [3, 66].

It is known that "futurum" is derived from the Latin word - the future, and the current of futurism originated in the early twentieth century in Italy as a result of the crisis of bourgeois culture. Futurists reject the past and call for anticipation. The futurists, who had taken a break from all the traditional rules and customs, began to focus primarily on form, not content. To do this, they used professional jargon and rough lexical expressions, the language of documents and posters,



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artificial neologisms, and began to invent their own "smart" language. The recognized founder of futurism was the Italian poet Filippo Tomaso Marinetti, who in his 1909 Manifesto of Italian Futurism, published in the newspaper Figaro, called for the "destruction of museums, libraries, the fight against corruption" and later joined to the Nazis as an accomplice of Mussolini.

Futurism, like other modernist currents, rejected classical traditions, but in contrast to them, it was characterized by extremist orientation, a complete nihilistic rejection of all previous artistic practices. According to Marinetti, the mission of futurism in world history was to "spit on the altar of art every day". "We are more excited by a piece of wood or iron than by a woman's tears and smile," Marinetti wrote [8, 213]. It seems that futurists forget about man and promote the depiction of metal and mechanisms.

Due to the socio-political situation in Russia in the early twentieth century, futurism attracted the attention of young avant-garde poets. They formed various groups of this movement in 1910-1914. They are not divided into two branches [5, 347], but into 4 branches:

1. Kubofuturists (V. Khlebnikov, V. Mayakovsky and others).
2. Moscow egofuturists (G. Ivanov).
3. St. Petersburg egofuturists (I. Severyanin, I. Ignatev, etc.).
4. Futuristic group "Centrofuga" (S. Bobrov, B. Pasternak, etc.)

When the Bolshevik Party came to power in Russia in 1917, futurism as a literary movement gradually disappeared. The fate of many of its members ended tragically and tragically. Some futurists who embraced revolutionary ideas tried to continue their activities, and in the late 1920s founded (ЛФИ) "The left side of art".

Nevertheless, the Silver Age as a literary trend in Russian poetry, along with symbolism and acmeism, played a crucial role in its further development. And it seems to have led to the awakening of many effective and innovative ideas that formed the basis of the next generation of poetry [4].

A. Saadi, who is well acquainted with Russian and Tatar literature and culture, gave a lecture on futurism in the circle at the end of 1923 and stated that futurism did not exist in Uzbek literature as a trend. The author of "Listener" goes so far as to misinterpret Saadi's views in the Turkiston newspaper, saying that "the Uzbeks have no literature". "In response to the "Listener", Saadi reiterated that he was only talking about futurism, which was not a trend in Uzbek literature". "In general, the current of futurism has not yet been born in the East. Although I do not know much about the next new usmaniliterature, I do not know that this trend was born in them either. As for Uzbek and Kazakh literature, they I can't even say that its sign is not visible yet, it can be seen quickly ..." [3, 67]. It seems that futurism requires certain economic, social and technical conditions, as in Italy and Russia. based on the existence of a specific language, style, the scientist approaches the issue from a scientific point of view.

**Results.** In literature, two years later, the futurist debate resumes because of Altai. In our literature, Altai says that the current of futurism is not born in the same way as in the West, "if we don't have workers, we have farmers. That is why no one can say that there is no source for futurism in his life. "According to him, the futurism of each nation is different. The living conditions, customs, aspirations of each nation differ in some respects. He concludes that the basis of futurism describes the process of life because the ground is the place of life: "I am the first to present my experience on this path to the public" [3, 67].

Did futurism emerge as a trend in Uzbek literature since then? The debate over the question begins, and many do not support Altai. For example, the writer and critic Z. Bashir criticizes Altai in his article "Stars of the Earth and Futurism". The book's cover reads "Futurism and Contemporary Literature," and he is surprised by the announcement that Futurism poems have been published. The critic explains when, where, and under what circumstances futurism emerged. The poet's work is ideologically sound, but by adding words, he loses the literary value of the poem ... he concludes that the content ends up in the poem and remains in the "tail bag".

Kashshof Tregulov, an active critic of the 1920s, criticized Altai (though unsuccessfully, he made his way towards futurism) in his controversial article called "On the Road to Improving Fine

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Literature" and evaluates futurism as a futile attempt. He considered Altai's claims as "written on ice". Following the principles of literary criticism, he called on the poet to turn away from this path and create works that people can understand.

Botir, the author of the article "Discussion on Fine Literature," also condemns futurism in Uzbek literature, such as the "left front" and the "free flow of imagery." Criticizing the trend, a stranger to Uzbek poetry said, "Reading a futuristic poem by Altai makes sense ... like looking for a fish in a waterless desert". It is also clear from Botir's figurative assessment that Altai's poems, created in a new way, do not meet the requirements.

Futurists considered the words of life unsuitable for poetry and literary language in general. Therefore, instead of analyzing the place of words in a work of art, they contrast them with the language of art and the word of art, and try to find some "smart" language for the work of art. In this regard, critic Yunus Latif joined the debate, speaking of formal research in the literature, saying, "It is inconvenient and unnecessary for us for Altai to use the form of futurism as a new form (although not futurism itself)." he wrote.

The intensity of the debates and the correctness of the critical views influenced Altai's change of mind, as evidenced in his article "Fine Literature Needs a Healthy Ideology and Healthy Criticism" (1928). "... There has been a lot of talk about futurism in our Uzbek literature ... It is written on the book - Futurism ("Futurism and contemporary literature") O'znashr's fault. The owner of the book is unaware of this. " "Our futurism is about striving for a new era, a form that suits its content, but it has not yet reached its goal," he said. This means that we do not have the current of futurism, nor do we aspire to it "[3, 69].

**Discussions.** However, it should be noted that since 1924, writers have written parodies of Altai's "futuristic" poems published in the Turkiston newspaper. This can be seen, for example, in a parody sent by Abdulla Qadiri from Moscow to Mushtum under the pseudonym Ovsar. "We wrote some poems in imitation of our futurist poet Altai. We decided to publish them in your magazine without much thought. But before publishing this poem, which was our first experience, in a magazine, three of us tried to get a look at one of Moscow's most famous futurists, but we didn't find any.

Some said they had moved from Moscow to Tashkent. Anyway, at least we didn't go down without explaining ourselves first.

PILDIR PIS

Pildir pis

Guvala, lo'mboz, zambil,

Ashtak-pashtak,

Temirtak-pistak!

Tog'dan lov-lov

Miyang g'ov-g'ov....

Biri anbar

Ona qiz qayda?

Ola -bula tog'da.

Guldir-gub,

Pildir-pis.

deb yangi futuristingiz Ovsar.

Maskov [8,214].

In this satirical and sarcastic parody, Abdulla Qadiri criticizes Uzbek futurists, especially the incompetent and ridiculous poems of their leader, the poet Altai. It is also known that S. Ayni mocked futurism in his humorous poem in Mashrab magazine as an inconsistency in poetry [3,69].

In 1915, Maxim Gorky wrote an article on the role of futurism in Russia, entitled "On Russian Futurism", in which his first representative was Marinetti. There is no doubt that futurism does not exist in Russia, and that there are talented young people among these futurists, who should be allowed to grow if they are not "funny and loud" and follow the path of real creative research, even a great poet like Mayakovsky. we have already mentioned that it was also under the influence of futurists. Uzbek writers have also been critical of this trend, which is not in the interest of literature,

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and have been able to guide poets like Altai who want to embark on this path.

The debates we have analyzed also show that from the second half of the 1920s, the first signs of professional criticism began to appear in Uzbek literature. Among the active critics of the period were M. Shermuhammedov, S. Ayni, Gayratiy, Elbek, Yashin, Oybek, H. Olimjon, Ziya Said and literary critics such as O. Sharafiddinov (Ayn), O. Hashim, S. Hussein, A. Sa'diy, Anqaboy. Among them were anonymous authors, known only by pseudonyms.

The rise of literary criticism during this period can be seen in the attitude to Hamza's work. In this process, too, criticism has taken two paths. For example, a person nicknamed "Bog'bon" evaluates Hamza's poems in terms of "sanoyi nafisa" in reviews such as "Iffatqurboni" and "Yulg'inboy", corrects his shortcomings.

Theater critic M. Shermuhammedov analyzes Hamza's works fairly and impartially, calling them "neutral." Mirmulla, in his review of the play "Qahramon O'g'uz" (Hero Oguz), briefly dwells on the content of the play, objectively notes the shortcomings of the play, and takes the interpretation of the actors very seriously.

But then Hamza's works began to be evaluated only in terms of class and ideology. This is the second way of approaching his work, mainly the way that many contemporaries, such as Yu. Sultanov, L. Kayumov, exaggerated his work as an example of social realism and led to an artificial assessment. Thus, the evaluation of a work of art not from the point of view of art, but from the point of view of class, became the main task of literary criticism, as well as review, the article [1,56].

By this time, literary criticism had a clear genre character. Its types, such as review articles, portrait articles, and discussion articles, emerged and began to develop. In general, in literature, it is not the works of art that are examined, but the specific works, the specific creators. The articles began to raise specific issues.

There was a debate about literary criticism itself, its place in life and literature. The periodicals continued to publish valuable scientific articles on literary criticism, its importance, its positive impact on the works to be written, and its role in the development of literature in general. For example, the commentary on Ahlullo's article on the term "Sadoi Turkistan" and its first entry into the field of literature is worth mentioning [3,23]. The author of the article said that by this time the term "criticism" had taken on a whole new meaning, but repeatedly emphasized that the future development of literature depended directly on the periodical press and literary criticism.

"What is criticism?" Ahlullo, Elbek, Wadud Mahmud, Nemat Hakim, and Abdurahman Sadi were among the first to seek answers to this debate in their articles. For example, the poet, prose writer, educator Elbek, one of the most intelligent people of his time, worked effectively in the field of criticism. His views on criticism are close to those of Belinsky. Criticism refers to the ability of people working in any field to present the successes and failures of their work objectively, without personal prejudice or praise, and to guide them in the right direction. "Criticism is a word that is used to point out, correct, and fill in the gaps in a job or something" [3,48].

Munaqqid (critic) Nemat Hakim, on the other hand, when talking about such types of criticism as scientific criticism, satirical criticism, literary-artistic criticism, first makes its internal classification and explains the different features of each, thus trying to expand the concept of literary criticism. He praises A. Sadi's work among critics. Indeed, A. Sadi was one of the first to think about serious issues, so his comments on criticism are also noteworthy.

Ashurali Zahirli published a controversial article, "A few words about criticism and its answers."

**Conclusion.** It seems that the debate began to take shape rapidly in the second half of the twentieth century. The following can be deduced from the heated debate on futurism in Uzbek literature in the 1920s:

- Although literary criticism was in its infancy in the 1920s, critics and writers of the time were not indifferent to the literary process.
- The fact that literature, the literary process, a writer or a poet acted together without looking away, especially the critical views on futurism, showed that the critics were on the right track to

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raise the scientific and theoretical level, the new literature.

- It is obvious that such debates are very important in guiding Uzbek writers who are trying to impose trends such as violent futurism and creating poems on the basis of form.

- Literary criticism has gradually begun to study the work of individual writers and poets, and there has been a lot of debate in this area, which can be seen in the work of Hamza.

In the 1920s, this process continued in earnest, in connection with the work of writers such as Cholpon, A. Qodiriy, in the 1930s, A. Qahhor, in the 1940s, Oybek, in the 1950s, the theoretical problems of literature (conflict, typicality, hero, etc.), in the 1960s In the analysis of the realism and the works created in the 1970s, it can also be seen in the issues of the creative method in the 1970s that these debates and the literary process require in-depth scientific research and study. Thus, the study of debates that serve the development of literature in Uzbek literature is a literary process of a certain period and the literary debates that took place in it. At the same time, the critic clarifies the role of artists, and in this regard, the study of them remains an important task.

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## INTERPRETATION OF BLESSINGS IN THE GENRES OF UZBEK AND ENGLISH FOLKLORE

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### Abstract:

**Background.** The article dealt with interpretation of blessings in the genres of Uzbek and English folklore. First of all, it addresses the issue of the genesis of the word blessings in Uzbek and English literature. At the same time, analyzed the blessing as a genre which formed by the belief in the magic of words.

**Methods.** It addresses created by human intellect and preserving the attention and attitude of ancient people to the realities of life, traditions, rules of morality, which is common in the folklore of the English and Uzbek people, as well as in other nations of the world. Interestingly, despite the fact that these people live in different geographical conditions and speak different systematic languages, have different religious beliefs, there are some typological features among their blessings. In particular, blessings draw attention to the fact that no matter what nation it belongs to, first of all, it has the power to influence the emotions of people spiritually.

**Results.** There is an artistic expression of human love for man, sincere and kind attitude, good wishes. Blessing is an ancient genre in terms of the belief of ancient people in the magic of words, the mythological notions associated with the other world, the world of spirits, patron cults, formed on the basis of religious beliefs.

**Conclusion.** Consequently, the ancient people believed not only in the magic of words, but also in the existence of another world, a world of spirits, and understood that it was entered through a magical word, which also communicates with its representatives through such words.



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**Key words:** *blessings, magic of words, folklore, Uzbek literature, English literature, blessings and curses, beliefs.*

**Introduction.** The blessings created by the need to express human kindness to man, to express good wishes and intentions has a special place in the folklore of the people of the world. Even they live as an independent genre in the folklore of each nation and attract attention as a universal folklore (present in almost all people) phenomenon [1].

In English literature, the masterpieces of folklore are valuable in terms of antiquity, the product of a unique high creative potential, connection with centuries-old poetic traditions, in-depth and comprehensive information about the people's way of life, history, worldview, different beliefs. A number of genres, such as fairy tales, legends, stories, epics, songs, proverbs, riddles, are important in that they have the power to have a strong artistic, aesthetic and psycho-social impact on the upbringing of generations.

Universal ideas related to national, regional and local traditions reflected in English folklore, the desire for survival and development, their interpretations and artistic images, creative skills, innovative concepts have become a unique spiritual example not only for this nation but also for others. In particular, the Arthurian legends, Beowulf tales, Robin Hood tales and legends, which have a special place in English folklore, are also known to the people of the world for their ideas on the history and development of the nation, the struggle for peace and prosperity.

It is known that the word "folklore", which is used worldwide, is also directly English, it is formed by combining the words "folk" - people, "lore" - decoration or form. It was first introduced in 1886 by the English scientist William Thomas. So, any individual creative work created on the basis of folk decoration, in the form chosen by the people, is folklore. In particular, the works decorated by the folklore belong to this category. Examples of folk oral art are, first of all, an expression of poetic creativity, which differs from other forms of folklore in that it serves to raise the spiritual consciousness of the people.

The early creators of folklore, as well as the narrator and listener, believed in the other world, its mysterious powers, gods and demons, so they strictly adhered to the rituals of self-defense, worship of gods of various duties, exorcism of demons. They never tired of telling tales about it. But as culture developed and modernization intensified, so did humanity's view of existence, and as a result, the motives associated with the belief in magic in fairy tales narrowed and even diminished. The amount of life tales went on average.

**Materials and methods.** In pre-Renaissance English folklore, ceremonial songs about holy days and the beginning of the seasons were widely used, but by the Renaissance, writers had used them to enrich the plot of their poems and dramas, to strengthen the national spirit, and to increase their artistic influence. In particular, some poems and poems by the famous English writer W. Shakespeare can serve as proof of our opinion in this regard. It is also clear that the author intuitively collected samples of folklore.

When we say works of folklore, legends, proverbs, anecdotes, fairy tales, legends, blessings and curses come to life in the human mind. Interestingly, these genres are present in the folklore of the people of the world and attract attention with their general form and content, style of expression. Therefore, they are considered as a genre of folklore. Apparently, blessings is one of them and has a special place in the system of genres of English folklore. It is one of the oldest, most popular, traditional independent artistic forms of English folklore, as in other nations.

A part of speech is called blessings that consists of a specific wish, a specific emotional condition or a ritual associated with human activities, a specific wish, which is lived from ancient times to the present day.

In the folklore of all people, blessings arose in a genetic connection with the belief in the magic of the word and has long been used in certain socio-domestic, ritual-magical functions, has always developed ideologically and artistically during its development.

Blessings has risen to the level of value in terms of its ability to have a positive impact on the spiritual spirit of man, passed down from generation to generation, has gained a tradition in terms of its specific purpose of performance and style of expression.

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It has been passed down from generation to generation due to the fact that it was created in a certain traditional form and content, has its own purpose, function, place and time of execution. It should also be noted that the form of blessings is more stable, but the ideological content is evolving in line with changes in social life. This is especially evident in the example of ceremonial blessings.

This is why fairy tales often depict the protagonists saying key phrases that signify a mysterious appeal, such as “Sim-sim, open!” Before entering a mysterious space (a cave or a rock) [2].

Likewise, the motive for epic heroes to utter mysterious words taught by an auxiliary patron to evolve from one scene to another is not in vain in fairy tales.

Such primitive notions, some changes in the life of mythological observations, a "magic word" to people who are experiencing a spiritual transformation - led to the view that it is necessary to say blessings, and to do it in the form of rituals. Gradually, such notions led to the ritual-magical nature of blessings and to the consolidation of certain traditional customs in the rituals.

From time immemorial it has been believed that it is possible to raise the dead with a good word, and to kill the living with a bad word [3]. Therefore, from ancient times, various spells, blessings and prayers were recited on top of the dead. On the basis of such beliefs, blessings for the purpose of wishing goodness and kindness to man, as well as curses that contradict him in terms of content and function, have arisen. Uzbeks have created folk proverbs about it, which say, “A good word is the nourishment of the soul, a bad word is the stake”, “A good word is the oil of the heart, and a bad word is the stain of the heart”[4].

Primitive people believed that such a positive effect of blessings, that is, a good word, a good wish, on human activity was not due to the good wishes and good feelings in a person, but directly to the supernatural magical power of the word. On the basis of such views, the goal of wishing people goodness, good intentions, peace, blessings and health through prior blessings prevails. They lift people's spirits and encourage goodness.

More precisely, in addition to blessings and curses, there are other genres in folklore based on word magic. For example, genres such as kinna, badik, and afsun, which are part of Uzbek ceremonial folklore, can be cited as examples. In addition, the proverb has the power to have a moral and didactic effect on the listener. But each of them has a special place in folk art. In particular, blessings differs from other genres based on the magic of words, gaining popularity among the people, the method of artistic expression of reality, the place and time of performance, the purpose of performance, household-aesthetic and poetic functions, the nature of the genre.

The blessing was associated with traditional views, mythological beliefs, belonging to the first layers of the development of everyday life and poetic thinking of the ancient people, and to some extent retained traces of animistic, magical, shamanic, totemistic, fetishistic views. Therefore, by studying the basics of their origin, the signs of poetic development, it becomes possible to study the artistic interpretations of religious views in folklore samples.

In most of the blessings, the idea of honoring the name of the patrons of fertility and agriculture, asking them for help, abundant food, plentiful harvest prevails. The same wishes, desires and supplications can be observed in the blessings of the ancient and traditional profession of the Uzbek people related to agriculture. It is known that our people have always been engaged in agriculture. With the onset of early spring, the farmer made a double on the ground. But when the habit of plowing the land with the twins disappeared, of course, the blessings associated with it was also forgotten. But one such ancient blessings was recorded. It reads: "Amen, may your birds be twins, may your crops be spikes, may you always have a plate in front of you, may blessings come to your homes, may the farmer help you, Allahu Akbar."

The ancient people tried to appeal to the spirits by worshiping the cult of the patron powers and applauding them, thereby relying on their patronage. This is the reason why the names of mythological symbols are mentioned in blessings in connection with worship and belief, and they are asked for help. These include “Ё Али”, “Ё менинг пирим”, “Ё, Алишер Худо”, “Ё, Раббим”, “Ё Аллоҳ”. However, with the advent of Islamic rule, Islamic imaginations and

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beliefs began to occupy a special place in the blessings. The purpose of glorifying Allah and asking Him for goodness prevails in the blessings that still persists.

Ancient people who believed in the magical power of the word tried to use blessings in all areas of their activities. As a result, the scope of blessings has expanded and functionality has increased. It turns out which of them is focused on the productivity of the labor process, the other on the healing of the sick, or on the safety of the travelers, their health, and so on.

It is clear that the blessings have an artistic and ethnographic significance. They are used primarily to honor any socio-life change that has taken place in a person's life, and as a pretext to express good intentions to a person who has undergone a spiritual transformation in his life. habitual.

The origin of genres based on word magic was to some extent influenced by the weakness and helplessness of our ancient ancestors in the face of the forces of nature. When our distant ancestors were helpless, they often referred to the ability to speak, or more precisely, to the magical power of the word, which distinguishes it from all other creatures. Because man considered his ability to speak to be a divine power.

Like other genres related to word magic, blessing is associated with human activity consisting of sight, speech, and behavior. Because primitive man was able to see the power of magic in this trinity and sought to relate to them throughout his entire career[5].

The ancient people organized special rituals to rid themselves of various diseases, afflictions, calamities, and the oppression of evil spirits. To this end, tribal shamans have been praised for surviving various afflictions, calamities, diseases and calamities, the influence of unbelievers and non-believers, and the onslaught of wild beasts by various actions. In doing so, they looked at the magic of the word with particular confidence. They asked for help from different spirits. In this way, blessings became an integral part of people's lives. They reflect the worldview of ancient people. Worshiping before the word and its magical power, looking at it with the eye of salvation, led to the creation of various blessings.

While blessings originated in very ancient times based on people's belief in the word and its magical power, it has maintained this throughout its entire socio-artistic development. Because by applauding a person both at the beginning and at the end of a task, he gives spiritual refreshment, inspiration, and pleasure to himself and to all those involved in the process.

Well-known Uzbek folklorist B. Sarimsakov says about the nature of blessings: "Blessings is a living song that people have been singing for centuries about goodness, man and his happiness. He lives in the service of goodness, the call to goodness. That is why it is passed down from generation to generation and always flies on the wing of goodness. The most characteristic thing for blessings is that they are formed and live in connection with the aesthetic ideal of the people, the feelings of beauty"[6].

**Results and discussion.** In this definition, the scientist's opinion that "The most characteristic thing for blessings is that they are formed in connection with the aesthetic ideal of the people, the feelings of beauty" attracts special attention. Because, the ancients had a special attitude to the phenomena of nature, which are extremely necessary for the survival of mankind, animals and plants. When he feels aesthetic pleasure from their presence, when he is happy and contented, when he feels happy, from his absence, on the contrary, he is deeply saddened, grieved, aware of the signs of death, and forced from unhappiness. Therefore, in folk art, it is possible to observe that the four things that are essential for life - water, fire, air, earth, etc., which are the guarantee of the survival of all living things - are depicted and interpreted with special attention and faith, connected with their feelings of beauty. For example, when applauding for water, the one who gave the water was told, "Сувдай сероб бўлинг", яхшилиқ кўрсатган одамга "Чироғингиз ўчмасин", "Ўчоғингиз оловсиз қолмасин", "Тупроқ олсангиз олтин бўлсин", "Охирги нафасингизгача хорлик-зорлик кўрманг".

The points made above mean that blessings is usually given to evaluate the good that a person has done in a particular situation.

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The origin of blessings is also influenced by the beliefs of different social strata in society, different professions. This can be seen in the fact that before they start or end their activities, they turn to professionals and wish them success in their work. For example, Uzbeks who work with iron consider the Prophet Dovud as their patron. That's why drivers wish “Аввал Худо, дуюм Довуд пайғамбар мададкор бўлсин” before setting off.

The mention of patron saints in the blessings, which refers to the master-disciple relationship in the process of performing various professions or mastering the field, gives the impression that the ancient blessings was mainly for patronage and asked for help. This and similar blessings can be observed in the folklore of other Turkic peoples.

Blessings in ancient times as an independent genre was associated with a variety of rituals, not with a particular ritual. However, no matter what ceremony it was performed in, it always retained its independence. But at the same time it also appears as a separate member of that ceremony.

The blessings associated with ancient rituals has also been forgotten as some of the ancient rituals have fallen out of usage. Therefore, very ancient examples of blessings have not been well preserved.

Based on what we have learned about blessings, we can say without hesitation that their origin depends on three important factors:

1. The magical-mythological worldview of primitive people around the world and their belief in the spirit world, gods and cults.
2. The religious-moral and philosophical way of thinking of the ancient people.
3. The ritual-magical views of the ancient people.
4. The primitive man in the face of the forces of nature, feeling helpless and helpless, and giving in to fear.

At the same time, it can be said that the origin of blessings is sometimes influenced by folk phrases (phraseologies) and curses.

It is well known that blessings is a genre whose content contradicts curses, both of which are considered to be one of the most ancient, traditional, and popular examples of folklore. Even in the individualization of the speech of the characters, they have been used in oral and written works.

The antiquity and contradiction of the content of blessings and curses can also be seen in the figurative words that they contain. For example, in the blessings, the theories of Allah, the Creator, and Biru are used to denote greatness and power, heaven, the seven heavens, the throne, the sun, the moon, the stars, the astronomy of light and height, the angels and the spirits of the ancestors to denote kindness and goodness, mythonyms such as gin, demon, devil, calamity, hell, arosat, seven layers of earth serve to express the meanings of darkness, depression, and despair. The system of images formed on the basis of such religious-mythological notions allows to justify their antiquity, as well as to increase the artistic effectiveness of blessings and curses.

The origin of blessings is also interpreted in connection with the names of the first human beings created by Allah - Adam and Eve. Consequently, legends say that God created them and sent them to heaven, but Satan misled Adam and Eve by hating them for walking in paradise. As a result, Adam and Eve will be sent from heaven to earth under the curse of Allah. After that, the person repents of what he has done and begins to worship Allah, only to say prayers and blessings in his name. Thus it is said that the habit of applauding is formed.

Blessings and curses, formed on the basis of belief in word magic, have historically emerged and evolved as sayings of special rituals. But gradually they lost much of their connection to the ceremony. However, even now some examples of blessings and curses are observed to be performed during ceremonies.

In the opinion of R. Zaripova, some phraseologies (folk expressions) are used in speech in the form of blessings. For example, when people ask each other how they are, they say, “Худонинг панохида бўлинг”, “Худо асрасин”, “Худо тўзим берсин”, кимнидир узоқ сафарга жўнатаётганда “Бошинг тошдан бўлсин”, “Ой бориб, омон кел”. In the Uzbek language, most



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of these expressions are used in the vernacular on the level of blessings or curse, as they have a great influence on the human mind and psychology.

So, blessings are said mainly in special emotional situations in connection with a clear domestic need. They still exist as one of the most important artistic forms of folk art. The performance of blessings is closely connected with a person's daily life, social life. They sound like mass (public opinion) even though they are said by one person. This is why they are also considered as a popular genre.

There is now a version of the blessings in the form of a "toast". During the Soviet era, heartfelt conversations over a cup of tea became a habit of drunkenness, or more precisely, alcoholism. Evil as pianism spread among the people. Some who could not subdue their own will were devoted to this vices. As a result, many families have fallen into disrepair. The babies became living orphans. But sometimes people try to say a glass of wine to each other while drinking this poison. They try to express their wishes through him as a tool. Interestingly, they rely on a style of expression typical of blessings. In this sense, it is necessary to pay attention to the fact that the words of the glass contain some ideas of our philosophical, old and ancient traditions:

Let our worst day be like this;  
May the friends be healthy;  
May there be friendship, goodness;  
May it bring good days to all;  
Let there be wedding, let there be no sorrow;  
Do not quarrel with friends;  
Let the revengers be low;  
Let take, not taken,  
Don't leave it at the bottom and so on [7].

At present, in almost all ceremonial events dedicated to the official celebration of an important date in human life, a variety of drinks are presented as a "table decoration". In the process of consuming them, of course, blessings-type goblets are uttered. However, in Uzbek folklore, the words of the toasts in the form of blessings have not yet been collected and treated scientifically. Maybe this can be done in the future.

**Conclusion.** In short, people perceive blessings as a word with a blessing - magic, and acknowledge that at its core lies a good intention, a good word, a pure heart.

The blessings stand out among the genres of folklore with its humanistic spirit, uplifting pathos and always wishing people good and noble wishes. Wishing good wishes and expressing goodwill refreshes the soul, lifts the mood, has a positive effect on human activity and inspires him to new creations.

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## ANALYSIS OF ORPHAN IMAGES AND ORPHAN HOOD IN CHILDREN'S LITERATURE

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### **Abstract:**

**Background.** *Choosing the orphaned children as a protagonist and describing orphan hood is not a rare case in children's literature. Researches on topic prove that even in the ancient elements of folklore people started to describe the sorrows and hard life of orphan children. The purpose of choosing such images is not only to arouse in people a sense of compassion, but also to teach them how to fight for life and believe in happy future. For this reason, in most works of this type orphan hero is alone in the beginning and finds family or friends at the end.*

**Methods.** *The following article provides comparative analysis of orphan heroes and discusses the similar features in depicting orphan hood in some English and Uzbek literary works starting from folklore genres upto modern fictions.*

**Results.** *As the analysis show, the motif of orphan child was frequently expressed in fairytales, myths, proverbs of both nations, and it should be admitted that the similarities between them can be noticed surprisingly often. On the other hand, contemporary children's literature is also not an exception on this matter, particularly, some adventure novels and the novels created on realistic approach are more likely to have the same themes and ideas in both English and Uzbek literary works.*

**Conclusion.** *Though being from different geographical units of the world, works created in English literature share some exact resemblance with the works written by Uzbek writers, especially, in the depiction of orphan psyche, in the choice of images that support or oppress the protagonist. The works of prominent writers such as, Khudoyberdi Tukhtaboev, Gafur Gulyam, Charles Dickens, Mark Twain and many others can be listed as the sources that served as an object in proving the views discussed in the article.*

**Keywords:** *motif, orphan, orphan hood, novel, fairy tale, theme, protagonist, literary work, character, main hero.*

**Introduction.** Depiction of orphan and lonely children has been popular in literature for centuries and this is especially frequent in children's literature. Orphan stories usually reflect the experiences of abandoned or orphaned children in understanding their identity, past and social status, trying to survive, achieving emotional stability, and sometimes they depict the formulation of the hero from inexperienced child to a mature adult. These features can be noticed in the initial elements of literature like "myth". An African myth "The first tears" can justify the closeness of this opinion to reality. The characters of the myth are the Moon and orphan boy. The legend tells about how a sad orphan boy was alone in the world without any care or attention being unable to weep because tears were not appeared in that time. While reading through the lines of the myth one can feel the loneliness of a child and the affection of the Moon:

*"Weep, orphan child! But do not let your tears fall on the earth, from which people get their food, for that would make the earth unclean. Let your tears fall on me. I shall take them with me back to the sky."*[3]

The Moon didn't let the tears of the boy to fall on the ground as the ground was considered to be sacred. It shows that the sorrows and tears of innocent children are very hard to bear. By this way the myth encourages readers to be merciful towards orphans and to treat with care and compassion. Children's writer Khudoiberdi Tukhtabayev's book "Jannati odamlar" ("Paradise People") contains the hadith which tells how morally great deed is to be kind to the orphan: *"If you please the heart of an orphan, you will get the reward of seven haj."*[13]

Admittedly, there are some proverbs created by people of different nationalities that reflect above mentioned attitude. The following Uzbek proverbs can be taken as an example:

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*“Etim-etim demangiz, yetim haqqin yemangiz” (Don’t say orphan to orphan, don’t betray the rights of an orphan), “Etimni yig’latma” (Don’t make the orphan weep), “Mard yetimga yeng bo’lar” (A courageous will defend the orphan)” [18]*

These proverbs may confirm our opinion that all of the literary elements created about orphan children aimed at serving as a means of arousing affection in the hearts of people.

**Materials and methods.** Over time, such views began to be reflected in fairy tales by various folks. In these types of folk tales people tried to prove that rude and cruel treatment to orphans will not bring any benefit to the oppressor. The plot of the tales develops around such themes as the struggle between evil and good, the punishment of the wicked, the reward of goodness and etc. In his book “Mif, Marosim va Ertak” (“Myth, Ceremony and Fairy tale) uzbek scholar Mamatkul Jurayev expresses his point on this issue as follows:

*“... the main motifs that form the plot of folk tales are the historical basis of traditional images and artistic details, it goes back to the mythological imaginations, magical views, religious beliefs, ancient rituals and customs of our ancestors.” [4]*

The analysis of some fairy tales of different nations has proved that they contain a diverse range of similarities in the depiction of orphan’s life. Most of such tales are associated with the death of the protagonist’s mother and the appearance of the stepmother. For instance: Uzbek tale “Zumrad va Qimmat” (Zumrad and Kimmat), “Vafodor toychoq” (“Faithful Foal”), “Podachining qizi” (“The daughter of the herdsman”); English tales “Cindrella”, “Snow white”; Cambodian tale “Two deceivers”; Korean tale “Khonchkhi and Pkhatchkhi”; Vietnamese tale “A story of Tam and Cam” and many other similar tales have the same beginning of the events expressing the conflicts between orphan heroes and their stepmothers. [5]

In its periods of development the literature continued to be enriched with many unique masterpieces depicting orphaned images. Especially, the stories of orphaned and abandoned children mark the cornerstone of 19<sup>th</sup> century literature forming a wide range of lovable young characters. The history of Uzbek literature has witnessed the psychological experiences of orphan heroes in the works of prominent children’s writer Khudoiberdi Tukhtabayev such as: “Jannati odamlar” (“Paradise people”), “Besh bolali yigitcha” (“The Lad with five children”), “Mungli ko’zlar” (“Gloomy eyes”). The adventures of the image of a street child Shum bola (“Naughty boy”) created by Gafur Gulyam introduced completely different face of the orphan child to Uzbek literature. Another works by this writer like, “Netay” (“What should I do”), “Yodgor”, “Mening o’g’rigina bolam”, (“My thief child”), the novel by Tohir Malik which illuminates the life of children who had strayed from the right way and entered the path of crime “Alvido bolalik” (“Farewell to youth”), the novel of Askad Mukhtar “Dunyoning bolalari” (“The Children of the World”) are also among the works that skillfully demonstrate the orphan images.

If we turn to English literature, there can be listed a great deal of fictional works that have presented famous orphan characters to the world literature. Here, first of all, it is necessary to acknowledge the works of great English novelist Charles Dickens who is mentioned as a skillful creator of orphaned images. A literary scholar Hochman describes Dickens’s works as follows:

*“Orphans and orphanhood is everywhere in Dickens” [6].*

This definition can be a clear evidence of how strongly Dickens is attached to orphaned images. Charles Dickens was not the only English writer who achieved to create the most powerful orphan heroes. An author of a series of seven fantasy novels British writer J.K. Rowling had also successfully portrayed an orphaned child through the image of Harry Potter, which is in the hearts of readers around the world. Particularly, in the first part of the young adult fiction called “Harry Potter and the Philosopher’s Stone”, the writer could depict true emotions and misfortune of an orphan child.

Besides of those characters mentioned above, there can be found a host of orphans if we look to the history of English children’s fiction. The child heroine of one of the earliest popular children’s stories, Little Goody Two-Shoes, was an orphan. The protagonists of the adventure novels written by Mark Twain “The adventures of Tom Sawyer” and “The adventures of the Huckleberry Finn” were orphans. Other popular orphan heroes in English literature are:

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Anne Shirley in “Anne of Green Gables” (by Lucy Maud Montgomery)

Mary Lennox in “Secret Garden” (Frances Hodgson Burnett)

Adopted sisters Pauline, Petrova and Posy Fossil in “Ballet Shoes: A Story of Three Children on the Stage” (by Noel Streatfeild)

Lucy Graham in Victorian bestseller “Lady Audley’s Secret” (by Mary Elizabeth Braddon)

Tom in “Uncle Tom’s Cabin or Life Among the Lowly” (by Harriet Beecher Stowe)

Jane in “Jane Eyre” (by Charlotte Bronte) and so on.

**Results and discussion.** We should admit that while making a research on resemblances of Uzbek and English literary works about the life of orphan heroes the most frequent similar features were noticed in some fairy tales and in novels depicting the adventures of street children.

The prominent theorist of comparative literature V. Zhirmunsky’s ideas can also support this point of view: “*Typological similarities in the development of literature appear rather distinctly in those cases, when separate works, genres and styles in literature that are not connected with one another with direct relations or influences, discover the features of more or less significant similarities.*” [19]

An analysis of a number of fairy tales proved that the most common motifs in depiction of orphan hood are as follows:

### 1) hatred of a stepmother.

This feeling was expressed by heroes of every tale that has an orphan protagonist no matter to what nation it belongs. Here are the examples from some of them:

... *She could not bear the goodness of this young girl, because it made her own daughters appear the more odious.* (Cinderella, English fairy tale) [20]

... *The orphan girl was oppressed by her stepmother, day by day her face became pale from hardships. A stepmother gave her own daughter greasy bread every day, but to step daughter she gave only stale bread and ordered very hard work.* (The daughter of a herdsman, Uzbek fairy tale) [5]

### 2) image of the stepmother’s ill-mannered lazy daughter.

The image of lazy and bad-tempered daughter of a stepmother can be found in both English and Uzbek fairy tales. In most of them the character of this capricious girl is portrayed in a completely opposite way to the personality of the protagonist.

... *But those flowers didn’t like Kimmat, because she always trampled them.* [5]

The purpose of using such stylistic description is to emphasize the goodness and kindness of a positive hero and to show how ugly is the negative hero’s inner world.

**3) Stepmother’s plans to get rid of the stepdaughter.** In the tales of this type a stepmother usually tries to get rid of her orphaned daughter. In most cases she orders her husband to take and leave his daughter to the wood or to other distant places, but in some of them she even tries to kill a poor orphan. In the tale “Snow White” she orders this task to the hunter:

“*Take Snow White out into the woods. I never want to see her again. Kill her, and as proof that she is dead bring her lungs and her liver back to me.*” [20]

The merciless stepmother in Uzbek tale “Zumrad and Kimmat” makes a poor old Father take his daughter to the far forest and leave her there:

- *Your daughter is very lazy and rude. Tell her to leave or I will not live with you. Go and lead astray her. I cannot live with her.* [5]

It is clear from these lines that stepmothers in both English and Uzbek tales always treated their stepdaughter in a ruthless manner; they never showed any kind of affection towards the orphan girl.

### 4) A mysterious image that helps the protagonist.

One of the common motifs that is met in all fairy tales which have been mentioned in the article is the help and support from an unexpected kind woman. These rescuers provide the hero with clothes, jewelry, cart and horse and at the end the character achieves the happiness. And this support changes the events of the story completely.

... *Her godmother simply touched her with her wand, and, at the same moment, her clothes*



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were turned into cloth of gold and silver, all decked with jewels. (The Godmother in "Cindrella") [20]

The interpretation of Uzbek and English adventure novels has also confirmed that they share distinct resemblances in the themes and ideas. In this article some views about the comparison of the novels of Mark Twain and Gafur Gulyam will be illuminated. As the analysis shows, in the novels of these writers, which are known by depicting a vivid picture of the life of street children, "The adventures of Tom Sawyer", "The adventures of Huckleberry Finn" and "Shum Bola" ("Naughty Boy") a reader can notice surprisingly many similar features both in writer's style of describing events and in actions of the protagonists. The characteristic features of above mentioned works can be seen in the followings:

1) an orphaned hero runs away from home; a sense of shame from the childish sin of the hero causes to his escape; The protagonist in Gafur Gulyam's work "Shum Bola" - Koravoy is forced to leave home in disgrace when his mother reveals that he secretly stole oil and egg from his home, the hero of "The adventures of Huckleberry Finn" Huck, experiences the same embarrassing feeling when he steals butter and bread.

2) the hero serves in the hands of the greedy rich man, who usually beat him;

3) the main conflict of the works is described by the motif of encountering with thieves;

4) the hero gains great experience by tasting the bitterness of life;

5) Author describes the hardships and sufferings of abandoned, homeless orphan hero by using satire and humor; these works are usually small in size, but satirically powerful. [17]

Both writers used the same style in the depiction of social injustice of their time. In their works the rich men openly exploit poor people and live in a comfort being respected by everybody. No one except the young heroes revolts against the fact that they were flourishing by plundering the poor common people.

In the works written by Uzbek writer Khudoiberdi Tukhtabayev a great attention was paid to the expression of the inner world of orphaned heroes. The characters created by the writer are distinguished by their diversity. In "Besh bolali yigitcha" (The Lad with five children) the author describes will-power of a young boy who remained with his 5 siblings alone after the death of his parents. The content of the work is enriched by the effective expressions of the psychological state, inner feelings and dreams of a young child. Despite his young age, Orifjon does his best to fulfill his mother's will, defends the rights of his brothers with all his heart. [14]

Another work of the author tells about the sufferings of a child who was missing his mother. The image of Rakhmonberdi in "Jannati odamlar" (Paradise people) was created by the writer as the shining symbol of innocence and simplicity. The boy remains with his grandparents after his father dies and mother marries to another man. By this character Khudoiberdi Tukhtabayev tries to explain that it is very hard for the young children to be without mother or father, despite the kindness and care of his grandparents the hero cannot feel himself in a complete safety. It can be clearly felt in the childish words of the hero:

*- I missed you too. I missed you with these eyes. I miss you in the night. I miss you when I play. I want to see you every day. Then I weep silently without showing to my granny. Won't you leave me anymore?* [13]

As it was mentioned before, the orphaned images created by English writer Charles Dickens take a deep place not only in English but also in World literature. The most popular among them are:

1) Pip – the protagonist of the novel "Great expectations", is an orphan raised by his cold sister and her kind-hearted husband. The novel considered to be a Bildungsroman, depicting the life of the hero in three stages of his development: childhood, youth and maturity. In this work the main character experiences feelings such as the destruction of dreams and the pain of unrequited love.

2) Oliver – the protagonist of the novel "Oliver Twist" is a young child without parents, who is raised in the Workhouses of London. The destiny of this hero is quite different from other images of Dickens as he was only nine years old and completely abandoned. While wandering the crowded streets Oliver meets the group of criminals that exploit children as pickpockets and thieves. The best

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known Dickens' orphan Oliver doesn't lose his innocence in spite of being alone and helpless in the hands of cruel criminals.

3) Esther – a female character in “Bleak House” an orphan girl raised by her aunt who eventually dies. This hero is portrayed as being capable of standing up for herself, who has her own opinion on what is right and what is wrong.

4) David – the character of “David Copperfield”, unlike Oliver Twist, David has a happy childhood with his mother, until she marries to a tyrannical and wicked man, at David's seventh age. After this event the hard life starts for him, and the rest part of his life he spends struggling to find his place in the world.

In short words, it can be admitted that all Dickens' orphans live trying to find their place in the cruel world, and attempt to achieve happiness and peace.

The image of orphan hero has been reflected in the poetry as well. In Uzbek literature the poem “Onajon” (“Dear Mother”) by Abdulla Oripov can be taken as a bright example of the works written on this theme. The poem has been narrated by an orphaned child who addresses to the dead mother. Another poem by Erkin Vohidov called “Nido” (“The Appeal”) also has the similar meaning. It describes the sorrow and grief of a young boy who lost his father during the war.

The poems with the description of orphaned children are created by English writer William Blake in his collection “Songs of Innocence”. Poet narrates his poems from the child's tongue, emphasizing the hardships and feelings of angelic children:

*When my mother died I was very young,  
And my father sold me while yet my tongue*

**Conclusion.** The orphan, above all, is the character that makes reader think, feel and suffer. In literary works each orphan hero carries the task of influencing the people's soul. As it has been discussed above, orphan heroes are alone children who try to find their place in life, struggling against evil, believing in bright future, and simultaneously keeping their grief in their heart. Although the period and place are quite different, the literary works reflecting orphaned and abandoned children in Uzbek and English literature are similar to each other by their meaning, style and purpose. Most of them illuminate the struggle between good and evil, eventually showing the triumph of good over evil. The protagonists of the novels overcome the same difficulties and experience the same feelings. In conclusion, the works of Uzbek and English children's literature teach the youth to the best characteristics that a human being can possess.

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## THE IMAGE OF "HORSE" IN THE WORK OF CHINGIZ AITMATOV "FAREWELL, GULSARI"

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### **Abstract:**

**Background.** *This article deals with the literal interpretation of horse image in the work of well-known Kyrgyz writer Chingiz Aitmatov, "Farewell, Gulsari". Chingiz Aitmatov's works are in the heart of the reader. There is no doubt that Aitmatov has won the hearts of readers all over the world in the world literature with his multifaceted works and rich works of memories. Before interpreting the image of horse in "Farewell, Gulsari" let us look at the history. It's hard to imagine ancient times without a horse.*

**Methods.** *While analyzing Chingiz Aitmatov's "Farewell, Gulsari" we utilized theoretical analysis and scientific interpretation methods of observation in the analysis of the image of horse.*

**Results.** *We know that from history, horses have been man's closest friend as well as confident helper in all matters. The expected result of the analysis of the image of horse is to awaken in humanity feelings of love and compassion for the horse, not only for the horse, but for the animal world in general. In particular, we need to take care of horses and pass them on to the next generation.*

**Discussion.** *In fact, in the pages of the past, which embraced no massacres, there are traces of horses which have become the property of history along with many warriors. For instance, Prophet Muhammad (peace and blessings of Allah be upon him) is remembered by such figures as Buraq, Caliph Ali Duldul and conqueror Alexander Butsefal.*

*Among these ancient breeds are the Karabayir horses, which have been valued by the Uzbek people for many years.*

**Conclusion.** *We have tried to analyze the image of horse in "Farewell, Gulsari". In "Farewell, Gulsari" writer depicts the images of man and horse side by side, showing the love, friendship, brotherhood and devotion to each other, which are intertwined holds a mirror. This mirror, on the surface, was not only the years, the roads, the people - all the creatures, but also the image of Gulsari.*

**Keywords:** *story, pacer, image of horse, horse-herder, filly, colt, dun (light-brown with black mane and tale), pedigreed horse, fauna, nature.*

**Introduction.** *Ch. Aitmatov's works have been praised by many writers and scholars of the world. In particular, his works such as "Jamila", "White Ship", "Doomsday", "The First Teacher" have been warmly received by book lovers in world literature. However, we want to talk about Aitmatov's "Farewell, Gulsari". Among Aitmatov's best works the story "Farewell, Gulsari" has a special place in world literature. The protagonist of the story, Tanaboy, remembers his whole life standing on the head of his surrendering horse Gulsari. The story goes that on the one hand, human kindness is disappearing, and on the other hand, the balance between nature and man is being*

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disturbed. In this story, Aitmatov raises the issue of ecology, the issue of conservation of wildlife, its transmission to the younger generation in a healthy and original state.

**Materials and methods.** The first thing to note is that our great-grandfather had many beloved and famous horses. The people of the army were regularly provided with pure-blooded warriors. To this end, positions such as "sipohsolar" and "mirokhur" were introduced in the bureau of the Sahibkiran state, which brought together the strongest and best critics from all around. While the critics have been promising Uyghurs for promising weddings, the Sayis have been running errands from these weddings. The pace of each horse was closely monitored. In fact, the work of our ancestor in the Sarkar lies in the movement of our ancestor between Iran, Turan, India and Georgia, faster than the wind and faster than a bird.

Medieval chronicles record the battles of Amir Temur and the Temurid rulers, as well as many memories of the horse in their past lives. The first and relatively detailed information about him is given in Nizamiddin Shami's "Zafarnoma":

- Amir Sahibkiran presented the kingdom of the region to the king Toktamish, provided him with the equipment and left him in that country, "He gave him a gray horse named *Oglon*.

This happened in 1379. Tokhtamishkhan (later), who ascended the throne of the White Horde with the help of Amir Temur, could not withstand the attack of another Genghis Khan. He will ride to Samarkand again. In Zafarnoma, these processes are reflected as follows:

"After many battles Toktamish turned his back and distanced himself from his men and army. After that, he rode on a horse given by Tamerlan and went alone to Amir Sahibkiran ... He was saved because of the famous horse with the far-sighted blessing of the owner of the state. ..."

Well, it was this horse that saved Tokhtamishkhan from inevitable death. This rope did not bring him to his enemies, but brought him to Samarkand - to the master. This means that the far-sighted statesman gave the young ruler a unique gift of a bird that he would fly when he ran to strengthen himself. Apparently, Tamerlan really wanted to make him a reliable governor of the northern borders of his kingdom. While the vast northern steppes were peaceful, it was easy to conquer the jewel-rich South. That's why the liver gave him a purebred bloodline. According to Hafiz Abru, the commander said to Tokhtamish while giving him the "Oglon":

*"Take care of this horse." The day will come he saves your life...*

When a young crown prince first enters, the young crown prince wants to rule independently. As if that weren't enough, Tamerlan secretly colluded with his rivals. Worst of all, when the Sahibkiran army marched on Iran, it invaded Movarounnahr.

As a result, in 1395, during a battle on the Terek River, the owner wiped the name of Tokhtamishkhan from the stage of history. Unfortunately, there is no mention of "Oglon" in the following pages of the past. You see here how horses were valuable issue for our great ancestors. And also we can say horses save lives in spite of any conditions.

The story contains a lot of interesting and useful information about the image of the "horse". As the work is read, the reader feels the author's love for horses. In fact, Gulsari is not an ordinary horse, it is a straw mat. The author describes Gulsari as follows:

"How could he know that this was the last time in the life of an old man named Gulsari, because of his pale complexion, that he had climbed to the heights of Alexandrovka, and that he was now going through the last miles of his journey?" *"Gulsari was a born quilt, and because of this famous quilt, Tanaboy had many good and bad days in his life. ... "In the past, it was unthinkable to put Gulsari in a car, to put her in a car was a show." [1,327]*

It is known from these lines that Gulsari is not an ordinary horse, but a native horse, that is, a racehorse that is fast and does not join the cart like a horse created only for running. The author describes Tanabay's meeting with Gulsari as follows: *"When Tanabay went up into the mountains as a herdsman soon after he first saw the eighteen-month-old golden chestnut colt in old Torgoi's herd.*

*"Is that all you're leaving me. aksakal? The herd's not much to look at, is it? Tanabay chided the old man after the horses had been counted and driven out of the paddock.*



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*Torgoi was a scrawny old man with a hairless, wrinkled face, as small and thin as a boy. His large chaggy sheepskin hat perched on his head like a mushroom cap. Old men of this breed are usually wiry, loud-mouthed and sharp-tongued.*

*But Torgoi let it pass.*

*"Well, it's an ordinary herd," he replied calmly. "Nothing to brag about. You'll see after you've driven the horses a while."*

*"I was just joking," Tanabay said.*

*"There's a special one, though." Torgoi pushed his hat back from his eyes, stood up in his stirrups and pointed his whip handle. "That golden chestnut colt over there, the one that is grazing off to the right. He will come to something."*

*"You mean the one that's as round as a ball? He looks too small, and his back is too short."*

*"He is a winter foal. He will be all right. Give him time." "What is so special about him?"*

*"He is a natural born pacer." "So what?"*

*"I have not seen many like him. In the old days he would be worth a fortune. Men killed each other at the races for a horse like that."*

*"Let us see what he can do," Tanabay said.*

*They spurred their horses, rounded the edge of the herd, cut out the golden colt and drove him before them. The colt was all for a run. He tossed his forelock saucily, snorted and set off like clockwork at a fast pacing gait, tracing a large semi-circle that would bring him back to the herd.*

*Tanabay was delighted.*

*"Oho! Look at him!"*

*"What'd I tell you!" the old man shouted back.*

*They cantered after the colt, shouting like children at the games.*

*Their voices spurred him on, he kept quickening his pace, seemingly without effort and never once breaking into a gallop, but sailed along as easily as a bird in flight.*

*They finally had to gallop their horses, while the colt continued in the same even gait.*

*"See that, Tanabay!" Torgoi shouted, waving his hat. "He is as quick to your voice as a knife to your hand! Watch him! Kait, kait! Kait!"*

*When the colt finally returned to the herd they left him alone. But it was a long time before they themselves calmed down as they walked their heated horses. [1,335]*

Although Gulsari was born prematurely, it is predicted that in the future she will grow up to be a strong, fast, straw stallion. Even when he is a stallion, he becomes such a stallion that everyone envies him and even imitates him. It is necessary to cite one information here. Horses are physically different: a thoroughbred horse, a useless horse.

Pedigree horses include a steed, a pure horse, an Arabian horse, a bedouin horse, a herd of horses, a widow's horse, a racehorse, and a steed. Unsuitable horses are wild horses, partial horses, dipping horses, pocket horses, and wild horses. [3,16] Gulsari is a thoroughbred racehorse.

Turgay describes the horse as follows: *"Like beautiful girls, a good blanket is very beautiful. The fate of a girl is that if she falls for a good man, she will open up, she will be happy to see, if she falls into the hands of a fool, she will be upset when she sees a girl. You can't even help. So is a good horse. There is no question of destroying it. He stumbles and falls in the race."* [1,335]

Yes, the writer likens horses to beautiful girls. Indeed, if horses are well cared for, they will open up day by day, adding beauty to their beauty and strength to their strength. It is a pleasure to see. Tanabay also takes care of Gulsari like the apple of his eye and turns her into a beautiful straw horse. *"He was a one-and-a-half-year-old short-tailed, fluffy stallion, turning into a strong stallion. His height had grown, his body had lost its soft shape and had begun to take on a triangular shape. His chest was wide and his back was thin. His head was as thin as that of a stallion, his forehead was bulging, his eyes were wide, and his lips were tight and tight. But he had nothing to do but run, which made his master very worried. He followed his peers and ran among them like a flying star."* [1,338] Gulsari is such a fast horse. But the horse is not always

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what he wants. Tanaboy saddles her, Gulsari, who is not riding, now joins in other activities. As Tanaboy said, he is unemployed all his life. As he said, no matter how painful it is, he gets used to the water in his mouth, the saddle on his back, the hoofs on his hooves, and even gets used to the things that a horse has to do.

Everyone knew Gulsari. The author likens his popularity to football stars. Gulsari is also described as "Tanaboy's quilt", "The beauty of the village" by young and old people from seven to seventy years old. Growing up in the dust, children also argued, "I am Gulsari", "No, I am Gulsari..." and the streets became dusty because of those fightings. This raised Gulsari's reputation so much. Yes, Gulsari was a real quilt of her time. At that time, Gulsari knew what fame was and what a great power it was in her first big race. The big party by the river was his first acquaintance. *"It was easier to breathe when the opponents were behind. Ahead, the corner of the river began to shine like silver, a green meadow was visible, and in the distance people were shouting and shouting.... Then the pacer suddenly felt tired. The distance had an effect on Gulsari .. But in front of the large crowd, cavalry and infantry came out to meet and flow from both sides and the shouts grew louder.... When Saman took a deep breath and calmed down, the crowd opened the circle and congratulated the winners: 'Gulsari, Gulsari, Gulsari!'" The proud and fast horse raised its head and rolled its eyes on the stage. He knew that he was beautiful, powerful and famous. "[1,353]*

Each line of the story tells about a horse, its details such as walking, standing, breathing, understanding people, feeling, the formation of his character, the author describes them as real Kyrgyz riders. Gulsari had another quality, she was responsible for her family, she did not spare her life for them. *"One night, when there was a hurricane ... he was terrified, thinking of the herd, and cried out with all his might. He had a natural instinct to protect his seed from danger. "[1,360]*

*It should be noted that horses are classified according to age. For example, a slave is a one-year-old toy; baytal, biya - the fashion of the horse; gonan - a two-year-old toy; donan is a four-year-old horse. [3,18]*

The pages of life are rich in different unforgettable events. Tanaboy remembers such a long life in one night. During of reading the work, we learn that he took part in the war, served the party faithfully and helped Jura who was a comrade and chairman for many years as well as in the struggle against this path. Serving the party he realized too late at the end of his life under the "whip", not thanks to the government for this sacrifices. We do not see him standing, lying down or in the arms of his family day or night. Gulsari accompanies him when he works as a shepherd. When horse got old the head of the party returned Tanaboy his favorite pacer in miserable condition.

Dark days also begin to cast a shadow on Gulsari's head. The newly appointed chairman of the kolkhoz comes in a horse and pulls Gulsari away from Tanaboy. However, from the day Gulsari was taken away she fled to his herd, to his hips. After running away for a long time, he finally got angry with the chairman and ordered him to be brutally beaten. Gulsari could no longer run as fast as before, she could not break the chains. In time, when Gulsari regained consciousness, she began to run again, because now she was in the hands of a good man. In this way Gulsari passed from hand to hand, and his life came to an end. In the last days of his life Gulsari was put in a car... When Tanaboy was expelled from the party and people turned away from him, his horse Gulsari came running towards him.

**Discussion.** Even when all people turn their backs on you, these dumb creatures will not forget you. It is not in vain that philosophers say, "Avoid people, go to animals." *"The blackened coals of the extinguished fire on the edge of the cliff were slowly extinguished. Next to him stood an old man with gray hair, throwing his coat over his shoulder. There was no need to cover the blanket with fur. Gulsari went to the other world..." [1,438]*

When they get old on horseback, they return to Tanaboy. Only Gulsari who accompanied him in every moment of his life after the war, could say everything in his heart. Whether it was their desires or their mistakes, the sufferings they suffered, only Gulsari witnessed it all, only Gulsari

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knew it all. When the writer depicts the images of a man and a horse side by side, he reflects the love, friendship, brotherhood, devotion to each other, as well as the reflection of a person's own life, when they are inextricably linked. This mirror, on the surface, was not only the years, the roads, the people - all the creatures, but also the image of Gulsari. Because Gulsari served her homeland, village, government and party through Tanaboy during her youth and energy. There were times when he was buried and glorified and there were days when he was handcuffed and punished. Everyone treated him differently, someone knew that he was an ordinary horse, someone used him for gait, someone kissed him like a liver, someone deprived him of the right to ride. Only in the chill of winter, when he was old and cold, Tanaboygina covered him with a blanket. In fact, Tanaboy's life, like that of Gulsari, passed like a ruthless service. Tanaboy realized this only on that stormy night when a fire was burning on the edge of the cliff. He also threw his coat on the horse because he saw a picture of his life in Gulsari. Tanaboy who worked hard for the party, was deprived of his party ticket under the party's laws and spent ten days in prison. There is no pain for a person even if what he worships, believes and believes in turns out to be a useless nut.

There were times when he was buried and glorified and there were days when he was handcuffed and punished. Everyone treated him differently, someone knew that he was an ordinary horse, someone used him for gait, someone kissed him like a liver, someone deprived him of the right to ride. Only in the chill of winter, when he was old and cold, Tanaboy covered him with a blanket. In fact, Tanaboy's life as Gulsari's life passed like a ruthless service. Tanaboy realized this only on that stormy night when a fire was burning on the edge of the cliff. The savage also preferred to be free, even if he passed away rather than depend on someone. Of all the creatures in the universe - plants, animals and human beings - of course, freedom and liberty are paramount. The author argues that it is natural for the animal kingdom to have the same desire as man, and that they should be given the same right. The author skillfully uses the image of horse, a close friend of mankind, to more accurately express such a goal.

**Conclusion.** In a nutshell, I would like to conclude with the views of the master's student Egamberdiyeva Gulchiroy. "There is no greater pain for a man than that what he worships and believes in turns out to be a walnut," he said. Maybe that is why Tanaboy cries out to Gulsari, who is free from all suffering, with joyful shouts, "Fly, Gulsari." The horse, which was born as a saddle, died crawling on its hind legs. Tanaboy does not regret it, on the contrary, he congratulates the horse with "happiness" as if leaving a false life and says "Farewell, Gulsari! ..". Because Tanaboy, who saw himself in Gulsari, rejoiced as if he had achieved such happiness and freedom, and told him to "fly". In a word, the writer skillfully used the image of a horse to convey to reader the universal theme of his pen. [2,22]

Although the 21st century is the age of technology, we humans are always in need of animals. They are our true friends, our silent defenders. From the author's point of view, could a pile of iron be your partner in pain?! Or could you share your happy days with technology?! Whether we like it or not, nature and man, animals and humanity, are always inextricably linked. Our only task is to carefully pass this being on to the next generation.

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## A WORTHY RESPONSE TO HAFIZ'S GHAZAL

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Hafiz's poetry had a great influence on the work of Alisher Navoi. In his poems, Navoi supported the ideas put forward by his teacher and developed them based on his time. Hafiz's work, which rose to a high level in ghazal poetry, played the role of a school of mastery for the Uzbek poet.

Alisher Navoi's literary heritage includes many works written in the style, style and influence of Khoja Hafiz. His answers to Khoja Hafiz's poems make up more than half of his ghazals written in Persian-Tajik. After all, the great Uzbek poet himself emphasizes that "Devoni Foni" is in the style of Khoja Hafiz. Alisher Navoi pays special attention to the poetry of Khoja Hafiz, learns from it, creatively continues the advanced literary and aesthetic traditions, adds innovations to it and leaves a legacy for future generations. Navoi never imitated Khoja Hafiz and did not repeat exactly what this mature artist said.

We can see this even more vividly in the following comparative analysis of the poems of Navoi-Foni and Hafiz:

Hafiz Sherozi:

Dil saropardai muhabbati o'st,  
Dida oinadori tal'ati o'st.  
Man ki sar bar nayovaram ba du kavn,  
Gardanam zeri bori minnati o'st.  
Tuvu tubivu movu qomati yor,  
Fikri har ba qadri himmati o'st.  
Gr man oludadomanam, chi ziyon,  
Hama olam guvohi ismati o'st.  
Man ki bosham dar on haram, ki sabo  
Pardadori harimi hurmati o'st.  
Davri Majnun guzasht, navbati most,  
Har kase panj ro'za navbati o'st.  
Fikri zohir mabin, ki Hofizro  
Sina ganjinai muhabbati o'st [2.46].

Navoiy-Foni:

Dar dilam otashi muhabbati o'st,  
Obi chashmam zi dudi furqati o'st.  
Nest dudi dilam ba hay'ati sarv,  
Az dilam rasta sarvi qomati o'st.  
Labi la'lash, ki shud may oluda,  
Chashmam oluda xun zi hasrati o'st.  
Raxshash abri balou lam'ai na'l,  
Dar gahi po'ya barqi ofati o'st.  
Gar zalilam ba ishq'i may, ey shayx,  
In mazallat ham az mashiyati o'st.  
Bandai piri dayram, ey zohid,  
Ki farog'am zi durdi suhbat'i o'st.  
Foniyo dilbari xaroboti,  
Ki fano hosilash zi xizmati o'st [1. 168].

Alisher Navoi, in response to Hafiz's ghazals, in some places follows all the formal requirements of the ministry. There is also the preservation of the amount of verses in the sampled poem. It is known that most of Hafiz's poems are seven or nine bytes long. Alisher Navoi created



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seven- and nine-byte tabs with this aspect in mind. In particular, both of the poems quoted above are seven bytes long. Following in the footsteps of the great Uzbek poet Hafiz's poetry, he relies on colorful forms to follow his "rindi olamsoz" ghazals. In some of his poems, Alisher Navoi retained the traditional poetic elements - rhymes, radifs, images and metaphors, and in other poems he changed the traditional elements.

Alisher Navoi changed the rest of the two rhymes used in Hafiz's ghazal. The reason for this is the new meanings and ideas introduced into the Navoi-Foni ghazal. Of the eight rhyming words used in this ghazal, only one (love) occurs in Hafiz's poem. The remaining seven are the inventions of Navoi-Foni.

This is not the only novelty in the great Uzbek poet's ghazal Tatabbu. It is based on the personal observations and reflections of the great thinker. Hafiz's ghazal is about love. But love in the poet's interpretation is illuminated in a somewhat abstract way. The details of Hafiz's ghazal, which are connected with poverty and divine love, are preserved to a certain extent in Navoi-Foni's poem. In Navoi-Foni, the mood of secularism is a bit bloated. In this example, although there is a commonality in the general concept of both artists, there is a difference in their ideological position, style and worldview.

Navoi-Foni follows the properties of the details used in the poem and the logical continuity. Tatabbu's ghazal is about love and its sufferings. The heart of the lover burns, as if it has a lot of laxity. Tears welled up in his eyes. The reason for this is love. Smoke rises from the lover's burning heart. That smoke affects his eyes and makes him age. How deep the content is in just two verses. The same lines also cover the psychological world of the lyrical hero. However, the poet cannot say goodbye to some words and details that may serve his purpose. On the contrary, interpreting them continues to draw new edges. One such detail is the "smoke of the tongue." The poet builds the second byte on the basis of this phrase. In the eyes of the great thinker, the lyrical hero - the smoke coming from the heart of the lover - is manifested in a special way. Typically, the rise of smoke occurs in a variety of situations. More precisely, in the process, a different landscape is formed. Alisher Navoi finds inspiration in this simple life event. He refers that finding to the reader's judgment in a colorful, aesthetically pleasing way. According to the poet's interpretation, what overflows from the heart of a lover is not a simple smoke, but a cypress. In fact, it is no ordinary cypress tree. On the ground of the lover's heart, the cypress-like shape of the sky grows and stretches to the sky.

Alisher Navoi understands and interprets the function of the art of expression in a very broad sense. Probably for this reason, in the works of the poet, it is better to put forward useful, sincere, goal-oriented comments than dry and lofty statements. This situation, which is a decisive trend for the Navoi school of creativity, is also reflected in his ghazals. In this ghazal, some elements of the portrait of a friend are also written. Yor's lip attracts more attention. Usually, when it comes to the lip, it is definitely attributed to the lip. This tradition is also preserved in the Navoi-Foni ghazal. But Navoi is trying to strengthen it a bit. Yor's lal lip is painted in maya. Lal is redder, and May is deeper red, which means that the lips of Yor look dark red to the lover. I have to mention another subtle moment that exists here. The poet could only mention the redness of his lips. However, he also mentions the redness of his labia and emphasizes that it is painted in maya. This small, even insignificant detail served to enhance the subtlety of the poem in two ways. First, it helped to elevate the lip charm in the poet's imagination. This is because a moisturized lip is more palatable than a dry lipstick, rather than a dry lipstick. Second, with this single gesture, the poet provided convenience for the idea to be expressed in the last verse of the byte being analyzed.

The poet also worked hard to normalize the state and appearance of the objects mentioned in the verses, to achieve proportionality. This can be clearly seen in the image of Mayolud's lip and blood-filled eye condition. In the same lines, there is a phenomenon of "squeezing" the flaws of the time in various gestures typical of classical poetry. It seems to us that such gestures lie beneath the image of bloodshot eyes from grief. Negaki,

In the second half of the fifteenth century, in which Alisher Navoi lived, especially in his last years, both grief and injustice were at their height, and unjust insults and bloodshed intensified. All

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this was difficult for Alisher Navoi, a progressive, high-minded man of his time. Therefore, he tried to write down his unfulfilled intentions in life, his long-awaited prophecies on paper, in the image of the activities of various images, in colorful gestures. The poet's appeal to the sheikh and the ascetic, his glorification of May, his stumbling from real life, and his longing for science also have the same protesting mood. Such plates, which appear in the poems of Alisher Navoi, are the details of the time of the great thinker and serve as a basis for confirming the originality and innovation of his creator. For the great Uzbek poet, creativity, expression, personal attitude to the issue and Navoi expression of this attitude served as the main criteria.

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**THE IMPORTANCE OF DEVELOPING THE SOCIAL AND SPIRITUAL  
BASIS OF CIVIL SOCIETY INSTITUTIONS IN UZBEKISTAN IN  
THE PERIOD OF RAPID REFORM**

(On the example of citizens' self-government bodies)

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**Abstract:**

**Background.** *This article discusses the historically unique form of civil society institutions in the country – the development of citizens' self-government and their integration with governmental and non-governmental organizations in the development of the socio-spiritual foundations of society. It also analyzes the practical social behavior of citizens' self-government bodies in the interests of human dignity, as well as the interests of the state and society.*

**Methods.** *Systematic analysis of citizens' self-government bodies in defining and disclosing their functions as one of the leading institutions of civil society in society, historical, comparative-historical, structural, sociological inquiry, functional methods such as approach were used.*

**Results.** *Although the mahalla has been a place of national traditions and values for centuries, it is becoming clear that it is an important institution of civil society, which closely assists public authorities and implements advanced initiatives in improving the welfare of the population. A new stage of mutually beneficial cooperation of citizens' self-government bodies with state organizations and other institutions of civil society has emerged. citizen-family-neighborhood-society "platform is emerging.*

**Conclusion.** *In terms of strengthening the socio-spiritual foundations of citizens' self-government, the development of national values, love for the motherland in the hearts and minds of our people, especially the younger generation, preparing them for social life, directing them to innovative thinking and preserving national values are essential issues. While remaining an important issue, it is necessary to further increase the mobility of citizens' self-government bodies in the integrated organization and stabilization of social and spiritual activities of society.*

**Keywords:** *citizens' self-government body, civil society, governmental and non-governmental organizations, social policy, moral foundations, integration, social partnership.*

**Introduction.** If we look at the recent history, in a short period of time in our society a lot of effective work has been done to develop the activities of civil society institutions, to direct them to initiative, to make their contribution to socio-political, economic and spiritual reforms. This can be directly observed in the activities of citizens' self-government bodies, which are a unique institution of civil society.

In the criteria of activity of the Institute of Citizens' Self-Government, along with the dignity and interests of citizens in the region, the interests of society, the issue of development will be a priority. After all, the activity of the body of citizens' self-government is based on the common goal of the development of society through the expression of the role of the individual in society and his own interests in society.

**Materials and methods.** The neighborhood flourished in Central Asia in the early Middle Ages and was the focus of historians, poets and scholars who lived at that time. Gradually, especially in the late seventh and early eighth centuries, the Arabic term "community" began to be applied to the peasant and urban population used in the way of life of the indigenous peoples. Over time, the fact that certain groups within cities began to coexist in the form of neighborhoods also began to develop slowly.

It should be noted that in the territory of Uzbekistan in the X century the term "neighborhood" has been used as a term for trade and handicrafts. During this period, the neighborhood had its own authority in three main areas. In particular, it exercised its powers to maintain the urban area, to ensure the proper organization of the living space of the population living in the area and the local population, to guide them in the conduct of state and local events.[1].

This, in turn, indicates that the mahalla has begun to take shape as a unique way of the school of democracy - an institution. For example, Sarbonna, Deputy Director of the Institute of Urban Planning and Development at the University of Paris, Jean-Antoine Dupra, an expert on sustainable development, compared the evolution of civil society and democratic institutions in Uzbekistan and France. However, France has built such institutions for 200 years, "said the foreign expert [2, B. 40]. P. Morvij, a professor at New York State University, said, "I have been studying Uzbek mahallas with interest for several years. As a result of this research, I came to the conclusion that the traditions of true democracy are reflected in the activities of the neighborhood. It is expedient to study the activities of this unique institute and popularize its experience." [3]

In Western societies, especially in the sources of the XIX century, the concept of "self-government" has become a tradition as a ratio to the state-republics, the United States, the cantons of Switzerland. [4, B. 28]. However, the above sources support the fact that the mahalla institution, which is the basis of civil society, has been formed in our country for a long time.

If we look at the history, it can be seen that this self-governing body, which has long lived as a socio-spiritual community that works together in a community and solves existing problems in the community and the region, is embodied as a real-life civic community. After all, the mahalla is a place of centuries-old national traditions and values, as well as an important institution of civil society, which closely assists public authorities in implementing the initiatives to improve the welfare of the population.[5]

The article is based on the principles of objectivity of the historically accepted medical and medical clinic, doctor of medicine in our country, a tool dedicated to the situation in which today the deputy form of civil society institutions should develop the activities of citizens' self government bodies and improve their moral foundations.

**Results and discussion.** The mahalla is truly a historically formed social and spiritual-enlightenment institution, embodying oriental traditions, mentality and rules, values. The mahalla is an institution where spiritual, moral criteria, national and universal values are preserved and developed. In fact, this can be seen in the example of the mahalla institute, a system that preserves and develops national values, traditions, and moral qualities.

It can be said that the reason why the neighborhood is recognized as a leading institution of civil society is that it is a complex of democratic families that unites and unites people in the path of goodness, regardless of nationality, age, sex, religion, race, language, creed, social origin, personal and social status. will be reflected. At the same time, in this institute, there will be mutual respect, love, strong friendship between the citizens living in it, which will be passed down from generation to generation and will become the main criterion of everyone's activity.

It is a tradition of our people to show mutual kindness, harmony, to take care of the needy, to caress the heads of orphans, to hold weddings, hashars and ceremonies in public, to be together in good times and in bad. customs and traditions are formed and developed primarily in the neighborhood environment[6, B. 58].

In today's society, self-government, which began at the lowest level, is moving to the highest level - the state level. With these aspects, the mahalla, as a self-governing body, develops vertically socio-politically.

According to economist L.Velikhov, local self-government is a specific form of government in the region, which is the result of the election of a representative from the ruling class of the local population. [7, C. 236]. In our country, citizens are seen as the institution of civil society, consisting of communities that form the essence of self-government and the integrated community of the state in their daily activities.



Practice shows that an important guarantee of the development of citizens' self-government is reflected in the existence of a real civil society. But it is clear that it will not find its approval without the means of improving self-government, restoring democratic institutions.

The participation of local communities in the implementation of self-government of citizens, the realization that they are the real representatives of the social power in their neighborhood, is a necessary basis and condition for the development of civil society.

For the first time in the history of our statehood, the concept of "neighborhood" was introduced into our Constitution, and its role and status in the management of society was firmly defined. Such great attention to the mahalla administration testifies to the populism of the policy pursued in our country today.

Chapter XIII of our Constitution is called "Public Associations", and the articles in this chapter directly contain constitutional provisions aimed at restoring the traditions of civil society and the legalization of the status of public associations, ensuring their free development[8]. So, if we take the mahalla as a unique institution of civil society, we can see that the decision-making process of expanding their activities, along with their development, lies in the mechanism of realization of social and spiritual competence.

On the basis of the Law "On Citizens' Self-Government Bodies" adopted in September 1993 and the new version of the Law "On Citizens' Self-Government Bodies" adopted in April 1999, a number of powers were granted to citizens' self-government bodies in the country. [9]. It was noted that citizens' self-government bodies are an independent social unit guaranteed by the Constitution and laws of the Republic of Uzbekistan to address issues of local significance based on their interests, historical features of development, as well as national customs and traditions.[10]. Also, in accordance with the changes and reforms in society, the Law "On Citizens' Self-Government Bodies" was adopted in a new edition on April 22, 2013, due to the fact that the citizens' self-government bodies are given a wider range of tasks and opportunities. [11]. Thus, the new version of the Law consisted of 33 articles, the Law of 1999 consisted of 25 articles, which means that in order to achieve efficiency in their activities and the term of office of the chairmen of citizens' assemblies will be changed.

Over the past fifteen years, the focus on citizen self-government has risen to the level of public policy. During the independent development of Uzbekistan, more than 50 important normative documents have been adopted to increase the share of mahalla citizens' assemblies in the implementation of democratic reforms in the country. [12, B. 34]. An important aspect of these documents is that in the Uzbek society, the mahalla as an independent institution fully protects the socio-economic, political and spiritual interests of citizens living in the region, as well as strengthens their right to participate directly in reforms in society. In addition, there is a legal basis for the gradual transfer of public administration functions, the powers of the lower echelons to the self-governing bodies.

Uzbekistan In the implementation of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, the activities of citizens' self-government bodies and the systematic change in their social status were identified in the form of measures. In particular, over the past three years, 624 mahalla offices have been rebuilt, 2,265 have been reconstructed and repaired, 102 mahalla and mahalla centers have been built in district and city centers, and more than 4,000 elders' councils have been set up at each citizens' meeting. The establishment of libraries in the buildings of the mahalla also testifies to the fact that the mahallas today are a socio-educational space for the development of a truly civil society.[14]

Consequently, the neighborhood is the main network of social education. It has the ability to interact with the child individually or as a team, allowing them to use a variety of forms and methods of parenting. In particular, the mahalla takes the lead in influencing young people as a team, engaging in conversations, weddings, ceremonies, and organizing hashars as a group. [15, B. 21]. Today, neighborhoods are becoming a cornerstone of morality. Public policy also welcomes social initiative in this regard. For example, the President of the Republic of Uzbekistan On June 27, 2018, the Decree No. PF-5467 on the program "Obod mahalla" was issued, and in the same

year, 3 trillion soums were allocated for the construction and improvement of "Obod Qishloq" and "Obod mahalla" programs.[17]. By 2019, these numbers can be observed to grow dynamically. Large-scale construction and beautification works have been carried out in 479 villages and auls, 116 urban mahallas within the framework of the "Obod Qishloq" and "Obod Mahalla" programs. It cost 6.1 trillion soums, or 1.5 trillion soums more than in 2018[18].

The activity of citizens in our country, the protection of their interests, the role of public organizations in raising the morale of citizens show that their civil society is being systematized in accordance with modern requirements. American scientist O. Vincent notes that individuals understand the challenges of collective behavior through the Institute of Local Self-Government [19, C. 287]. Citizens' movement - their responsibilities as active members of society depend on the community actively interacting with other citizens.

It should be noted that the work on ensuring a healthy lifestyle in families in the neighborhood, the systematic organization of child rearing in families, helping to increase the legal, moral, pedagogical, psychological and medical knowledge of family members is a key element of civil society. Improving the foundations is also evident in practice. For example, on August 11, 2017 in our country the Cabinet of Ministers adopted a resolution on improving the activities of the public structure "Parents 'University" under the Citizens' Assembly. **The expansion is not only the socio-enlightenment, but also the socio-economic, legal-cultural worldview, and, most importantly, the reforms in today's fast-paced society provide for appropriate social activity.**

In the context of rapidly growing civil society in Uzbekistan, the interaction and social integration of social and civil society institutions allow to reconcile the socio-economic and spiritual foundations of the institution and its families with the interests of citizens living in this area. This can be seen in the interaction of today's councils for the coordination of the activities of citizens' self-government bodies, local government agencies, non-governmental non-profit organizations, and this factor indicates an active mechanism of social policy in the state. However, as a result of further improving the organizational and legal framework of the community, its political activism and social initiative, the establishment of close relations with other civil society institutions, state and public associations, the dynamics of their spiritual development will change for the better. In the organization of work in this area, first of all, human interests and dignity are expected to be brought to the forefront. This can be justified by the opinion of the President of the country Sh.M.Mirziyoyev: "Where there is a well-organized work and close cooperation with citizens, there is an atmosphere of solidarity, kindness, and no unpleasant situations."

On the other hand, if the moral foundations of civil society institutions, in particular, socio-moral criteria, the relationship of national interests, innovative thinking to the level of the leading requirements of their activities, the status of these institutions in society, their influence on public administration and leadership in the interests of citizens will continue to evolve. The development of these institutions will be ensured through the widespread introduction of practical measures in the mahallas, which will provide for the optimization of socio-political, economic and spiritual resources.

Today, improving the institution of mahallas in Uzbekistan, further accelerating their development, preventing crime in mahallas, creating a crime-free environment in our country for the peaceful life of citizens **are important issues** for all government agencies and public organizations. For example, the President of the Republic of Uzbekistan considers it necessary to pursue a policy of reducing crime in the mahallas, prevention of crime, and in 2018 no crimes were committed in 3,205 mahallas, but restlessness and maintaining public order will always be a topical issue. [21] Spontaneous civic self-government bodies are a sign that crime has been eradicated and that peaceful coexistence is becoming a cornerstone of its true socio-cultural environment and spiritual and moral values.

For example, on December 22, 2018, the Central Council of the "Youth Union" in cooperation with the Accounts Chamber **developed a special measure consisting of 6 priorities and 38 items** in order to work with young people with difficult upbringing, struggling, to find their way in life, to provide them with jobs and meaningful leisure time. On the basis of this program, **in**

**each mahalla**, a working group consisting of mahalla chairmen, prevention inspectors, teachers, leaders of exemplary families, retired law enforcement activists **was closely acquainted with the lifestyle of a total of 50,137 young people living in disadvantaged families**. In the process of open dialogues with young people in the regions, 35,581 shortcomings and 23,955 of the problems were resolved on the spot [22].

Now the mahalla institute is not only a family in this mahalla, but also an integral part of society, a bridge between citizens and the state, a pillar that unites the members of society with the institutions of governance. The President of the Republic Sh.M.Mirziyoyev also commented on this: "The fact that the mahalla institute has become a colleague and supporter of the people on the ground, in other words, a balance of justice, will undoubtedly strengthen the people's trust in the state." [23]. This is because the existing problems in the neighborhood and the family may not be well known to other government agencies in the area. A citizen living in this area is well aware of the positive and problematic situations in his area and can also become a direct participant. In this sense, the members of the neighborhood are the people who determine the development of this corner.

Given the fact that the number of citizens' self-government bodies in our country now exceeds 10,000, it can be seen that the spiritual foundations of civil society institutions are improving as a reliable structure, as their activities have become an effective socio-spiritual mechanism.

In addition, the organizational framework of the unique institution of citizen self-government has been improved, the scope of its powers and responsibilities has been expanded, and mutually beneficial cooperation with government agencies has reached a new level. We can see a vivid example of this and its historical socio-political activity, the establishment of the Ministry of Mahalla and Family Support for the first time in our country. That is, in accordance with the Decree of the President of the Republic of Uzbekistan dated February 18, 2020 "On measures to improve the socio-spiritual environment in society, further support the institution of the community and bring the system of work with families and women to a new level." and a safe neighborhood "system.

In particular, this document established the Ministry of Mahalla and Family Support of the Republic of Uzbekistan and its branches of the Republic of Karakalpakstan, regions, the city of Tashkent and districts (cities). The main task of this governing body is to promote the full and effective implementation of the principle of "Prosperous and safe neighborhood" in society and to cooperate with citizens' self-government bodies to improve the socio-spiritual, educational environment in families, neighborhoods.

**Conclusion.** In today's renewed Uzbek society, it is important to develop the practical activities of civil society in the bodies of citizens' self-government, which is a unique institution.

To do this, in particular:

- It is necessary to take to a new level the mutually beneficial cooperation of citizens' self-government bodies with government agencies and other institutions of civil society;
- It is expedient to develop the concept of "citizen-family-neighborhood-society", which demonstrates the theoretical and practical basis for the initiative, innovation and widespread introduction of practical production in the socio-economic and spiritual life of citizens in local government;
- The urgency of strengthening the socio-spiritual foundations of citizens' self-government, the development of national values, love for the motherland in the hearts and minds of our people, especially the younger generation, preparing them for social life, directing them to innovative thinking and preserving national value **are essential issues**. This means that it is necessary to further increase the mobility of citizens' self-government bodies in the integrated organization and stabilization of social and spiritual activities of society.

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## POLITICAL LEGAL BASIS OF IMPROVING THE FIGHT AGAINST SPIRITUAL THREATS IN RENEWING UZBEKISTAN

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### **Abstract:**

**Background.** *Spiritual threats have always existed, and this is one of the strongest factors leading to the loss of national identity, the end of existence of the state as a state. Uzbekistan is being renewed. Spiritual threats are being renewed for instance. Also, a political and legal basis is being created to improve the types of fighting against various forms of spiritual threats. Similar issues will be discussed in this article.*

**Methods.** *In recent years, the importance of education in the world has been steadily increasing, and it has become one of the most important factors in bringing not only the economy, but also society to a qualitatively new level.*

**Results.** *Because while moral values form the basis of spiritual security, at the same time spiritual security is the foundation of our national security. "The source of strength of independent Uzbekistan is the commitment of people to our national values. Our people have been nurturing the delicate buds of justice, equality, good neighbourhoodness and humanity for centuries.*

**Discussions.** *It is known that the issue of ensuring the rights and freedoms of citizens in the field of information embodies the right and freedom of a person to receive information, disseminate information and personal opinion, which is an important condition for building a democratic society in Uzbekistan.*

**Conclusions.** *In the era of threatening globalization, the benefits of the Motherland and the people must be a priority in ensuring the spiritual security of our society, and educating the population, especially our youth, to be highly educated, courageous and determined people must be more important than ever.*

**Keywords:** *spiritual threads, national security, justice, equality, spiritual security, humanity, renewing Uzbekistan.*

**Introduction.** The last decades of the twentieth century have gone through a period of transition from a global industrial society to an information society. The methods of production, the worldview of the people, the interstate relations have changed radically.

The rapid growth of the information industry has led to the creation of modern technologies and the computerization of all areas of human life. This, in turn, gave rise to the rapidly growing theory of the Informed Society.

In the second half of the twentieth century, the American economist F. Makhlop, one of the first researchers who studied the informatization of the economy in the United States, used the term "Informed society" in his book "Production and distribution of knowledge in the United States", which has replaced the concept of "industrial society" that has been used so far[1].

The process of transition to an informed society and the processes associated with it have been studied by many researchers. In particular, according to Konstantin Kolin, director of the Institute of Fundamental and Applied Informatics of the Russian Academy of Sciences, one of the leading experts in the field of informatization, if more than 50 percent of the population is engaged in services, then the postindustrial phase of society is over; if more than 50 percent of the population in a society is engaged in the field of information, it means that the society has become an informed society[2].

For this reason, the developed countries of the world are achieving high rates of development as a result of the rapid increase in the pace of informatization in the industrial and socio-political

spheres. It is no coincidence, for example, that Japan sees the power to develop society not in material goods but in the production of more information, and pays special attention to this area.

At the same time, the entry of society into the information stage of development has shown that man is not ready to receive modern means and methods of receiving and processing large amounts of information. It has become clear that man is incapable of keeping pace with the changes he has brought into the world in which he lives.

**Methods.** At a time when society is entering the information stage of development, the level of computerization of the population is improving, people have quick access to information on any issue, and the following questions arise:

- To what extent does a person have the skills to search for information, process it, store it, and use it?

- What qualities does a person need to work successfully on information?

- Who gets the information and for what purposes?

In recent years, there have been numerous reports in the media that US and British intelligence agencies have been monitoring the leaders of more than 30 countries, including telephone conversations, e-mails, and information about the country and their private lives[3]. These events caused a great deal of controversy, and Brazil and Germany's relations with the United States cooled[4], with the American public appealing to the President to provide information on the legal basis for the National Security Agency's interference in citizens' privacy.

In order to make a political assessment of the situation, the Third Committee of the UN General Assembly, at the initiative of the German and Brazilian delegates, adopted a resolution on the right to privacy in the digital age (November 26, 2013)[5].

The General Assembly reiterates in the resolution that the inviolability of a person's private life is equally protected in the online environment as well as in his daily life.

The document calls on states to review the legal norms and practices of personal data tracking, data collection and data capture, as well as the procedures for this process[5].

Such actions of the special services show that along with improving the legal regulation of relations on the Internet, it is important to further increase the social responsibility and culture of users of information communications, as well as compliance with ethical standards.

At the same time, the need to create additional legal, organizational conditions and guarantees to protect the rights of information technology users, the situation that has arisen as a result of the disclosure of electronic surveillance of the activities and private lives of their citizens and leaders of other countries in self-proclaimed democracies. It shows how relevant it is today including the legal provision of protection of privacy, and family secrets from electronic interference.

The upbringing of an independent-minded person today, the dominance of whom decides many things in the world of information is not only a spiritual but also an important political issue.

In this regard, the President of the Republic of Uzbekistan Sh. Mirziyoyev said: "Of course, we do not deny the role and importance of the Internet and other modern sources of information. It is hard to imagine our lives today without the Internet.

Taking this into consideration, the Youth Union of Uzbekistan should ... intensify the work of spiritual propaganda through the Internet[6]".

Besides, in the context of a large flow of information, a person must have an information culture in order to feel free. Information culture is a systematic set of knowledge and skills that meet the needs of information that arise during education, scientific knowledge and other activities.

Meanwhile, it should be noted that in the analysis of the formation of human information culture in developed countries, a number of indicators have been adopted to determine its level. The most important of these are:

- the formation of an education system that reflects the intellectual development of citizens, the general level of their material and spiritual needs;

- availability of information infrastructure that allows to receive, transmit and use information;

- democratization processes that create guarantees of the right to information and focus to liberalize the media;
- availability of material opportunities for the purchase and use of advanced modern information equipment and tools, depending on the level of economic development of the country.

Thus, the information culture of a society is directly related to the most important aspects of the society's own development and can therefore serve as an integral indicator of the level of society development.

It should be noted that the role of the education system in the formation of information culture is of particular importance, while fully acknowledging the importance of the above-mentioned key indicators of the level of information culture of the society members.

One of the most important resources of the nation and the state today is the intellectual potential and level of knowledge of the people. Social development shows that countries that have achieved a higher level of education and upbringing are coming to the forefront of history, rather than countries that have achieved high living standards or modern technology production.

For this reason, education in Uzbekistan has been declared a priority of social development of the country since the early years of independence.

"Today, in order to renew and modernize our country, to develop it on an innovative basis, to carry out the multifaceted and complex tasks set before us, we have a modern and creative mind, able to take responsibility in any situation, enthusiastic, high intellectual potential. We entrust patriotic young people with important tasks in the management of the state and society"[7] said President of the Republic of Uzbekistan Sh. Mirziyoyev.

The number of attacks to traditions in the current period of globalization are increasing year by year, and their waves are influencing on all nations and folks. According to this the attacks affecting on the moral traditions negatively can be divided into inner and outer attacks. The moral attacks such as disloyalty, irresponsibility, corruption, envy and betrayal can be included into the inner attacks. The outer attacks include the current attacks such as "Independent democracy", "the models of an open community" and "social culture". For example, the circumstances like spreading such ideas as moral disorder and violence, individualism, egocentrism through the trend called "social culture", earning money with its help, influencing negatively on the other folks' old traditions and culture are increasing. The main purpose of negative forces is to do their "business" which is hurting the youth's pride and the nations' morality. As our President, Shavkat Mirziyayev said: "It is obvious for everyone that competition and contradiction are developing rapidly throughout the world nowadays. Dangers such as religious extremism, terrorism, drug addiction, human trade, illegal migration, "social culture" are becoming stronger, and they are negatively impacting on the culture as well as family traditions which the humanity have been following for a long time. The fact that such and the other attacks are causing serious problems in people's lives is true and nobody can ignore it".

Currently it is important to realize the main gist and aims of the long-lasting policy which different political forces are leading with the help of a mask called "Developing independence and democracy" so as to achieve its national and strategic plans in the world. Collisions among transnational and continental conflicts, religious fights and cultures are becoming more common as a result of the changes in the shapes of the war technologies in the world and the forces supporting the needs of those particular countries.

In fact, it is not realized that these processes are the result of the negativity "divide and rule" which has been left from the past. For this reason, the special feature of the globalization serving for the needs of forces and centers is that it has become very strong arm of affecting ideologically on the moral traditions which have been developing for a long time, and it is supporting the needs of different political forces and centers.

It is known for everyone from the history of humanity how the authority became when moral traditions were destroyed and the negativity such as betrayal and moral degradation increased in a particular authority. Regarding this, Gay Sallustiy Crisp, who is a historian from Rome and lived in the first century B.C. wrote: "Initially, addiction to money developed, afterwards, addiction to the

authority developed and they seemingly became the reasons of all accidents. Selfishness destroyed reliability, truthfulness and the other good features; it taught cruelty, to looking down on the divinity and to think that everything is sold. Ambiguity made the majority liars and made people tell the words different from what they have inside”.

He taught us to evaluate friendship and enmity not in terms of their essence, but in terms of benefits, and encouraged us to think more about outward beauty than inward perfection ... Wealth awakens a sense of respect, and from the moment fame, power, and authority become its companions, - continues the author, - courage began to fade, poverty became a crime, and sincerity a naiveness. Thus, because of wealth, people learned from childhood to luxury, greed and incivility. The feeling of shame and humility is completely strange to them, they were surrounded by fornication, greed, and other vices.... This encourages young people to commit crimes when their property is depleted. Clearly, it is difficult to get rid of the corruption of the soul, which is poisoned by tricks, on the contrary; he strives to use all its strength to make as much wealth as possible and spend it”.

Therefore, spiritual values are a type of value that empowers a person to protect society from disintegration, disarrangement, and crisis. The sacred book of the peoples of Central Asia, the Avesto, is guided by the idea of rescuing and preserving man from evil spirits, instilling in people a sense of confidence in the constant triumph of good, and promoting spiritual purity. In Zoroastrian teachings, the idea of striving for mental health is promoted on the basis of the belief that only a healthy body is a healthy mind.

The holy book of Islam – “Niso”, “Baqara”, “Nur” - suggests that the spiritual health of a society depends on the purity and moral beauty of the offspring, and that spiritual perfection can prevail in a society only if people follow the rules of the Qur'an. There are many hadiths in the hadiths that encourage people to be knowledgeable and wise. According to the hadiths, Muslims behave in any situation.

The great thinker Abu Rayhan Beruni linked the emergence of spiritual values with social relations, people's lifestyles, material needs, interests, demands and goals. For example, strong wish of people to become a unite, the lack of weapons for protection, and the necessity to protect themselves from enemies. Beruni was a supporter of craft, trade between countries, strengthening cultural and scientific relationship, the development of science and increasing its role in a social life. At the same time, he condemned the Arab invasion and their policy of destroying the cultural monuments of our country with emphasizing the need for inheritance in cultural development[13].

**Results.** In this regard, there is a great role and importance of spiritual values in the formation of a democratic state and civil society in our country and only by inculcating them in the minds of young people and transmitting them to future generations can ensure the spiritual security of society. The ultimate goal of the spiritual renewal of Uzbekistan is to revive these traditions, to give them new meaning, to create conditions for peace and democracy, prosperity, culture, freedom of conscience and the perfection of everyone in our land[14].

Indeed, wide work is being done in our country to restore national spiritual values, to inculcate them in the minds of young people, through the principles of peace and stability, tranquility, interethnic equality, religious tolerance are ensured in our society. The reason is that we cannot form ideological immunity in ourselves without making spiritual values the main content of our lives. Life itself shows that a nation without ideological immunity has no future. The main work being done to raise the spiritual image of our people and restore spiritual values are as follows:

- Accurate, in-depth and comprehensive study of thousand years of history, the publication of works on historical topics (banned in the Soviet period) plays an important role in the formation of national-historical consciousness;
- The revival of national customs, rituals and holidays (Navruz, Ramadan and Eid al-Adha) and the introduction of new holidays (Independence Day, Teachers' Day, Remembrance Day, etc.) have a positive impact on the spiritual life of the people;
- Restoration of religious values, repair of old mosques and madrasas, construction of new ones, publication of religious literature ensures freedom of conscience in the republic;



- Our people are proud to use the spiritual heritage of great ancestors and statesmen who have contributed to the development of the world, including the works of such ancestors as Imam Bukhari, At-Termizi, Naqshbandi, Ahmad Yassavi, Najmiddin Kubro. Celebrating the anniversaries of scholars (Mirzo Ulugbek, Amir Temur, Al-Khwarizmi, Ahmad Fergani, etc.) who have made a worthy contribution to the development of the world with the help of UNESCO raises people's sense of national pride;

- Historical and architectural structures that have amazed the world are being extensively repaired, including the restoration of historical and architectural monuments in Bukhara, Samarkand, Khiva, Shakhrisabz, the celebration of the 2500th anniversary of Bukhara and Khiva, the 2700th anniversary of Termez. ;

- The rise of the Uzbek language to the level of the state language increases our national pride. In turn, the need to learn world languages helps us to face the world, to join the world community, to learn universal values;

- Folk art and applied art are revived, which amazes both our compatriots and foreigners. Folk art is an important factor in educating young people, holding national and international conferences, the heritage of our ancestors and the masterpiece of national and moral culture. In particular, in 2018, the International Status Festival was held in Shahrissabz. 162 participants from 29 countries took part in this international festival.

It is no coincidence that at the current stage of development of society, special attention is paid to the preservation of national spiritual and universal values. The study of the place and role of spiritual values in society is of practical importance. serves to solve.

As the First President of the Republic of Uzbekistan I. Karimov noted, "enriching our spiritual values with the achievements of science and development, deepening our understanding, inculcating the principles of falsification of our sacred religion and history, preventing their use for political purposes. - are our main tasks in this regard"[15].

As the First President of the Republic of Uzbekistan I. Karimov noted, "Enriching our spiritual values with the achievements of science and development, understanding ourselves more than before, inculcating the principles of national ideas and ideology in the hearts and minds of our people, preventing our sacred religion and history from falsifying and their use for political purposes. - are our main tasks in this regard"[15].

Undoubtedly, in the current era, when the majority of our population is young, it is impossible to preserve the future and spirituality of the nation without preserving the youth. Today, young people are forced to live under strong ideological and informational pressure. Today, young people, not only young generation, but even some of the adults are behaving contrarily to our traditions, are the result of various information crises, to put it mildly, "impact of discriminatory culture."

One of the main directions of the state policy in the spiritual sphere is to inculcate in the minds of every citizen living in Uzbekistan, first of all, the younger generation such ideas as national spiritual values, humanity, patriotism, loyalty to the people. If the main ideas and rules of the ideology of national independence take root in the minds of all citizens of our republic and become a sacred creed, then we will be able to achieve the great goals and save our nation and spiritual values from the crises of globalization.

After the independence of the Republic of Uzbekistan, the values of national statehood, spirituality and national traditions have been restored, and democratic values have been developed in the life of society. Huge political and social work is being carried out in our country aimed at building a democratic society and civil society. As a result of globalization inherent in the XXI century, the processes of international integration are developing rapidly.

By the end of the twentieth century, one of the world's political poles, the socialist camp, had disappeared, and the Cold War had disappeared from the political scene of history. But in the new stage of human civilization, powerful states are trying to influence the newly independent states or the countries that have passed the path of development in the world. These attacks indicate that humanity has not yet fully embarked on the path of spiritual and enlightenment development, living without wars.

**Discussions.** Today we are talking about the deepening of democratic processes, increasing the political activity of the population, the practical participation of citizens in the political and social life of our country. These goals cannot be achieved without ensuring freedom of information and turning the media into a platform where people can freely express their thoughts and ideas, their attitudes and positions on events.

The creation of a completely new generation of modern mass media and information and communication technologies has created unprecedented opportunities for the exchange of information, its processing and purposeful direction in the life of society. Today, the pace of development of information technology has expanded its scope. As a result of the creation of structured information technologies that affect the human mind for political purposes, its use for political purposes has increased its effectiveness several times.

Accordingly, today, the fight against information attacks in terms of national security of all states has become a topical and important problem and a task that must be addressed. In the context of globalization, the existence of the state, the information crisis that threatens the collapse of its national interests and the fight against it requires each state to develop a special strategic plan, methodology of overcoming, innovative methods as an urgent task.

As rightly Dr. Muminov F.A. pointed out, the threat of information is so universal that it can have a serious negative impact on all other areas: the worldview of the individual, the stability of society, peace in the state, the distraction of public opinion and, ultimately, the spiritual, political, economic and cultural development of any country. Because the penetration of information into the consciousness of society, organization, family, individual is hard to notice. In order to distinguish between positive and negative information, to assimilate good information, and to reject harmful information, the human mind must be developed, and it itself must have a strong will. The majority of the population of any country does not have such an opportunity.

Therefore, information and psychological stability must be achieved primarily by information disseminators: government officials, journalists, educators, employees of public organizations and others.

If we pay attention to psychological and pedagogical theories, the inner world of young people, the formation of personality covers the period from 6 to 24 years. Today, the movement of destructive forces is also targeting young people between the ages of 15 and 24.

It is a requirement of the time to bring up every adult to be a spiritually mature, strong-willed, in a word, a person with strong ideological immunity.

The Republic of Uzbekistan is pursuing the principles of democracy, mutual respect and cooperation, and the joint struggle against various destructive ideas and ideologies that threaten security.

At a time when our country is actively fighting to strengthen its independence, build a free and prosperous homeland, the task of educating a selfless, healthy generation is once again proving its urgency. It is an urgent task for our country to educate the younger generation, to bring up young people as independent-minded, strong-willed people on the basis of universal values.

The sustainable development and prosperity of any state depends on the human factor, in particular, the scientific, creative and spiritual potential of the younger generation. In recent years, at the initiative and under the direct leadership of the head of our state, special attention has been paid to the issue of educating the youth, carrying out reforms in the field of raising their morale, which are closely linked with other spheres of life.

In particular, in accordance with the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, a comprehensive program of measures to bring up young people spiritually, morally and physically harmoniously, to raise their education system to a qualitatively new level was approved.

At the meeting held on March 19, 2019 on raising the morale of young people, the meaningful organization of their leisure time 5 important initiatives were put forward by Sh. Mirziyoyev the President of the Republic of Uzbekistan.

At the meeting, it was noted that the issues of strengthening attention to youth, attracting the younger generation to culture, arts, physical culture and sports, the formation of skills in the proper use of information technology, promoting reading habits among young people, women's employment are urgent today.

In addition, the Law of the Republic of Uzbekistan "On State Youth Policy" adopted in 2016, the President of the Republic of Uzbekistan "On measures to raise the spiritual, moral and physical development of youth, raising their education to a qualitatively new level." and the Resolution "On measures to improve the system of involvement of youth in science and support for their initiatives" and other similar normative documents serve as a legal basis for raising the morale of young people.

At the same time, despite the large-scale work being done, various negative situations among young people – delinquency and crimes, various forms of hooliganism, deviations in upbringing (deviant behavior), disregard for national and universal values, indifference to socio-political reforms, and so on, are still observed. These factors require regular study of the spiritual environment, values, changes in the family, and external influences among students.

**Conclusions.** In view of the above, a sociological study was conducted aimed at forming a sense of commitment to reform among students, the study of the conditions created and leisure issues.

Based on the above considerations, it should be concluded that today the state and the nation cannot protect our national security only with the military. In the current era of struggle for the consciousness of the people, the answer to the problem can be found only through a system of education based on spiritual values, raising the spirituality of the nation. In this regard, the idea of the struggle against the idea, the principle of the struggle against ignorance and enlightenment must remain the demand of the time and the reality of life.

In this sense, it is extremely important to form the ability of people and, above all, young people not only to teach and use new technologies, but also to broaden their worldview, to form philosophical thinking. Alfred North Whitehead, a nineteenth-century British mathematician and philosopher, argued that "a democratic society will not succeed unless the general education system forms a philosophical worldview in people." confirms that his attitude to being requires a transition to a new qualitative stage[16].

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## THE ROLE OF "E-GOVERNMENT" SYSTEM IN THE EFFECTIVE ORGANIZATION OF THE ACTIVITIES OF GOVERNMENT AUTHORITIES

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### **Abstract:**

**Background.** *In many developing countries of the world, the problems in government are almost the same. In particular, low efficiency, fraud, corruption, weak internal control hinder their effective operation. On a global scale, the use and justification of public sector budget funds, as well as monitoring the efficiency and transparency of public services provided, is one of the rights of society. It is very important for public authorities to be accountable for their effectiveness. On this basis, the systematic implementation of e-government in public authorities will have a positive impact on their activities.*

**Methods.** *One of the main ways to increase the efficiency of public authorities is the perfect implementation of e-government. The article analyzes the e-government system based on international experience. This activity is relevant for today's new Uzbekistan, it is important for all government agencies to study its practical aspects and understand its scientific significance.*

**Results.** *The e-government system is an integral part of the activities of public authorities. Continuous improvement of e-government, meeting the needs of consumers for information and services, improving quality, database integration and data flow management should be done systematically.*

**Conclusion.** *In conclusion, the widespread use of modern information and communication technologies in all sectors and regions of the economy, along with the development of digital industry, further improvement and quality of interactive services is one of the priorities of the socio-political, socio-economic development strategy. remains. In particular, it opens the way for a new way of thinking, in the equal walk among the democratically developed, developed countries, and in changing the worldview of its citizens.*

**Keywords:** *legal framework, decentralization, local authorities, programs, social, economic, effectiveness, openness, relationships, mechanisms.*

**Introduction.** One of the main ways to increase the efficiency of public authorities is the perfect implementation of e-government. At a new stage of development of Uzbekistan, government agencies have begun to provide quality services to citizens. The goal is to solve citizens' problems in a timely manner and create convenience for them. To this end, first of all, in order to save time and money of the population, especially those who have applied to the state authorities for this or that job, and to eradicate corruption, a comprehensive, modern, reliable system of state authorities is being created. This activity is relevant for today's new Uzbekistan, it is important for all government officials to study its practical aspects and understand its scientific significance.

The concept of e-government appeared in the early 1990s [1], but began to be applied in different parts of the world at different times. And different definitions were given. For example, the UN - "Provision of services by government agencies via the Internet"; World Bank - "Improving the relationship between citizens, businesses and other public authorities through the use of ICT"; Organization for Economic Cooperation and Development - "Network potential structures proposed by Internet technologies and the transformation of government processes"; South Korea - "Effective performance of public administration"; USA - "Creating a system of people's government, ensuring access to information and services, improving the efficiency of public administration and the use of information technology for the efficient use of public services"; Uzbekistan - "The system of organizational and legal measures and technical means aimed at ensuring the activities of



government agencies to provide public services to individuals and legal entities through the use of ICT, as well as electronic interagency cooperation" [2].

**Materials and methods.** The United States, the United Kingdom, Italy, Norway, Singapore, France, and Germany were among the first to develop e-government. Since 2003, the United Nations has maintained the E-Government Development Index (EGDI) in countries around the world, human factor (Hyman Capital Index - HCI) [3]. In recent years, the index has been led by the United Kingdom, South Korea, Denmark, Norway, the United States, Canada, Sweden, Australia, Singapore and the Netherlands. The impact of e-Participatoin Index (EPI) [4] on indicators of e-government development detection research. The study of this level of electronic influence takes into account the factors of "electronic information", "electronic consultation" and "electronic decision-making".

In recent years, many measures have been taken in all spheres of life of the republic for the wider introduction and development of information and communication technologies. In fact, it has been twenty years since these processes began. First, the Decree of the First President of the Republic of Uzbekistan Islom Karimov dated May 30, 2002 "On further development of computerization and introduction of information and communication technologies" and the Decree of the Cabinet of Ministers of the Republic of Uzbekistan dated June 6, 2002 "On further development of computerization and introduction of information and communication technologies" Resolution of the Government of the Republic of Uzbekistan "On measures", the new edition of the Law "On Informatization" adopted in 2003-2004, "On electronic digital signature", "On electronic document management", "On electronic commerce", "On electronic payments" The legislation was also developed, and on the basis of the above-mentioned documents, programs for the development of computerization and information and communication technologies for 2002 - 2010 were developed. As a result of inconsistent and systematic implementation of state programs, insufficient provision of material and technical resources and the lack of consideration for the need for methodological development of this process, fundamental issues remain unresolved.

To date, only 27 of the 80 public service providers have integrated with the Public Service Agency [5]. Data were not digitized in 53 offices. For example, in the field of public services related to health, ecology, construction, archives, an electronic database has not yet been formed. Due to the lack of such information exchange, service periods in natural gas, hot water, drinking water and construction in 2019 were disrupted.

In order to create additional conditions for the introduction of "e-government" of the President of the Republic of Uzbekistan in order to consistently implement reforms in the field of digital economy and e-government in recent years, the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017 - 2021, 2017 - On the basis of state programs for 2020 and decrees and resolutions of November 21, 2018 PQ-4022, December 13, 2018 PF-5598, May 18, 2019 PQ - 4321, May 21, 2019 PQ - 4328 It is aimed at ensuring the high level of implementation of the system, creating additional conditions for effective interaction between the population, business and government.

Many scientists have conducted research on the continuous improvement of e-government, meeting the needs of consumers for information and services, improving their quality, database integration, data flow management, ensuring the effective functioning of public authorities.

Including B. Wirtz, T. Kvasnisova, Z.V. Arxipova, G.V. Bestolkova, G.O. Barbakov, N.V. Beryoza, S.V. Ponomarev, A.K. Skopintsev, A.V. In Sadilova's work, scientists such as Benoit Couderc, Jeremy Ferrero, Prabhdeep Kaur, F.A. Popov, T.B. conducted research in the field. S.M. Korunov, A.M. Gorkovo, B.S. Izotov, V.K. Egorov, T.N. Nishanbaev, A.A. Muksinov, D.F. Koraboev, U.V. Sodikov, in public administration have contributed to research in the field of information and communication technologies, the integration of information systems in the activities of government agencies. However, the problems that allow public authorities to increase efficiency in an e - government environment have not been adequately explored.

**Results and discussion.** The e-government system is an integral part of the activities of public authorities. Continuous improvement of e-government, meeting the needs of consumers for

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information and services, improving quality, database integration and data flow management should be done systematically.

The e-government system is an integral part of the activities of public authorities. Continuous improvement of e-government, meeting the needs of consumers for information and services, improving quality, database integration and data flow management should be done systematically.

If we look at the experience of developed countries, the development of e-government will facilitate the use of public services for citizens, while preventing corruption in the country, creating more opportunities for entrepreneurs, attracting investment and ultimately improving the welfare of the people.

### Chart

**Countries with highest electronic ratings**

№	Country name	e-government percentage
1	Denmark	0.92
2	Australia	0.91
3	Republic of Korea	0.9
4	United Kingdom	0.9
5	Sweden	0.89
6	Finland	0.88
7	Singapore	0.88
8	New Zealand	0.88
9	France	0.88
10	Japan	0.88
11	United States	0.88

In many literature and internet sources, e-government is divided into three main development systems;

G2G - government - to government.

The Internet is a corporate state information network (single state Internet portal) focused on electronic document management and communication between public authorities based on a single system. The following government agencies are participants in the module:

- Oliy Majlis, Presidential Administration, Cabinet of Ministers;
- Ministries, committees, departments and government agencies;
- Territorial administrations;
- Local self-government bodies;

G2B - government - business.

The module focuses on the liberalization of the economy, the creation of "commercial platforms" on the state portal, the organization of e-commerce. Its participants are:

- Commodity production;
- Service enterprises;
- Farmers;
- Commercial banks;

G2C (government to client) - government - to the population.

The module focuses on the implementation of public services in electronic form, the creation of a register of public electronic services, increasing the activity of the population, ensuring their participation in the activities of public authorities. Its participants include government agencies, citizens, various segments of the population (women, youth, entrepreneurs, taxpayers, teachers, students, the unemployed, etc.) and voters.

The e-government system has a great impact on the efficiency of all sectors and creates many conveniences.

The main issues of the G2G module:

- Creation of a single integrated information space of information arrays, banks and databases of public authorities and public institutions;
- Accelerate the exchange of documents between government agencies

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- Optimization of control processes in the development, coordination, decision-making and implementation of government decisions;

- Elimination of corruption;

As a result of resolving these issues:

- The speed of access to government resources will increase: access to this or that public institution through the relevant portals will be instantaneous and no queues will be required;

- There is no need to be present in person and go to the office: the issuance of documents to government agencies and access to relevant public services is provided to citizens and businesses from anywhere with access to Internet resources (including abroad);

- Repeated submission of the same type of information, certificates and other official documents to public authorities and the loss of necessity; the required information will be entered into the corporate network of public authorities once and can be used more than once;

- The information entered into any link of the corporate network of public authorities is transmitted by e-mail to all interested government agencies and their responses are collected at the point of first contact.

The main issues of G2B and G2C modules are:

- Prevention of bureaucracy;

- Strengthening the service of the population and the introduction of some new areas in the activities of public authorities;

- submission of tax returns and personal payments: income tax, property tax, etc;

- Registration of civil status acts;

- Registration of personal documents - passport, driver's license, etc;

- registration of citizens at the place of temporary or permanent residence;

- receiving complaints and applications, providing legal advice;

- implementation of the services of labor exchanges for job search and electronic testing of the professional level of specialists;

- health care services - interactive counseling, admissions, etc.

- advanced training in public educational institutions by distance learning;

- payment of various fees, utilities;

The main functions of the G2B module are:

- Activation of small and medium business in the country;

- Optimization of public management, reduction of business process costs;

- Elimination of paperwork and administrative barriers to business structures;

- Accelerate, simplify and reduce the cost of business processes by reducing redundancies in public authorities and the widespread introduction of digital document management technologies;

- Orientation and free management of resources in accordance with the law and market requirements;

- Timely and complete receipt of information on legal advice, legislation and amendments to them; Thus, as a result of the widespread introduction of e-government in public authorities:

- The need for citizens to come to government agencies in person to obtain a certificate, certificate, etc. will be reduced, in the future - completely eliminated, the use of public services will be facilitated by increasing the speed of service and reducing waiting times;

- Mutual economic cooperation between state and business enterprises in the field of organization of tenders for public procurement and orders, implementation of social programs of public investment and innovation projects;

- The necessary environment will be created for the provision of public services to the population and businesses. The introduction of G2B and G2C forms of e-government is naturally complemented by B2B (business-to-business) B2C (business-to-consumer) relations, which constitute the infrastructure of civil-law and business-legal relations.

Based on the above information, it is not difficult to draw the following conclusion:

The concept of e-government in a broad sense includes the following four components:

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- A functional state information and communication system, which provides interaction of the public authorities with the population, firms, public organizations, government agencies and foreigners on the basis of all aspects of electronic services (Internet, mobile communications, digital television services, etc.);

- government foreign affairs information system or government network portal;

- Information system on internal affairs of the government, including electronic document management system (accounting, personnel accounting, etc.);

- Information system that provides comprehensive information security.

Now we will answer the question of what the e-government system provides to the public and ordinary people, public authorities and business processes:

a) Citizens will have a much easier time influencing the decisions of public authorities, the opinions of ordinary citizens will be heard "above" and they will feel that they are involved in the research. State projects are based on directions defined not only by the government but also by citizens;

b) the quality of services provided to citizens by public authorities will increase;

c) As a result of the effective organization of the activities of public institutions at different levels, people will be provided with a single set of public services at one point;

d) Increase public awareness of government information, which provides access to comprehensive and up-to-date information on government laws, procedures, policies and other services. As a result of the simplification of the interaction of citizens with public authorities, their lives become easier.

Regular access of citizens to government information will allow them to take full advantage of their opportunities. Wide opportunities will be created for all segments of the population to take an active part in the democratic process. This mechanism is highly established in developed countries. In the developed countries of Europe, America and Asia, the e-government system is distinguished by two different concepts. In them, the e-government is characterized by the concepts of "e-government" and "e-democracy".

**E-government** is the provision of various social services to citizens by the government on the basis of information and communication technologies.

**E-democracy** is the accessibility of political information, their openness, the democratic organization of the process of formation of public opinion of citizens and organizations with the participation of state and public institutions through the Internet. From the earliest days of the introduction of e-government in the activities of public authorities, it is believed that e-democracy should be considered in conjunction with e-government. If, first of all, attention is paid to the provision of e-services to citizens, then the introduction of tools for democratic participation can be much more difficult.

The introduction of e-government in each country will be carried out gradually, depending on the specifics of its internal and external activities. As a result of studying the experience of developed countries, it can be concluded that the issues of effective informatization of government agencies are carried out mainly in five stages:

- Ensuring that the activities of government agencies are carried out online (ie, on the basis of paperless office technology);

- Ensuring the visibility of official government agencies on the Internet, increasing the number of government websites and, in particular, the dynamic use of information generated on them;

- Ensuring interactive interaction, ie creating opportunities for users to record various forms of official documents, receive official e-mail and organize interaction on the basis of the website;

- Real implementation of various online transactions of users (exchange of accurate information in the field);

- Ensuring clear and complete integration of electronic services within administrative boundaries, ie the organization of large-scale cooperation.



Due to the different powers of the authorities in the countries of the world, the classification of e-services in them differs from each other. Typically, services in information systems are customer-centric, based on the means of communication, available technology, and software. The number of e-services provided by countries will vary. In France, for example, there were 900 services, of which 66 % were provided in 2008. There are 1,225 services in Spain, of which 729 are provided by the national government, 340 by the regions and 159 by the municipalities.

In the UK in the first half of 2018, more than 16,000 services and directories were introduced by 25 ministries and 385 different organizations (gov.uk). At the same time, public services for citizens are provided through portals in the areas of citizens, business and health [6]. In Malta in 2017, 2.2 million for 175 types of services. applications were accepted. This was done by 440 service centers, 700 interactive access points to ECOs, 2,100 organizations and 19 partner companies [7]. As of the beginning of 2018, 1.3 billion rubles [8] were spent on 968 public services in the Russian Federation and 34 million rubles on 449 services in the Republic of Kazakhstan appeals [9] were made.

In Canada, the GSRM (The Government of Canada Strategic Reference Model) model divides public services not only into sectors (medicine, education), but also into the types of services provided to the user.

In Uzbekistan, the needs of consumers in everyday life are met through virtual receptions (pm.gov.uz) or interactive public services (my.gov.uz), and information needs are met through open data portals (data.gov.uz).

**Conclusion.** Today, the continuous improvement of information and communication technologies in achieving sustainable development is a process recognized by the world community. According to the data, the share of information and communication technologies in the current GDP is 5.5 %, which is undoubtedly growing from year to year. The development of information technology increases the prestige and competitiveness of any country and creates ample opportunities for the organization of management at the strategic level. Taking into account the e-services and human capital factors created by public authorities, “over the past 15 years, the UN has developed an e-government development index, which includes the United Kingdom, South Korea, Denmark, Norway, the United States, Canada, Sweden, Australia, Singapore and Countries like the Netherlands are leading the way” [10]. In this regard, the e-government system is necessary for the effective organization of services provided to citizens by public authorities.

In conclusion, one of the priorities of the socio-political, socio-economic, development of information and communication technologies is the widespread introduction of modern information and communication technologies in all sectors and regions of the economy, the development of digital industry, further improvement and quality of interactive services. remains. In particular, it opens the way for a new way of thinking in the fact that our republic is on a par with the democratically developed, developed countries and changes the worldview of its citizens.

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## FUNDAMENTALS OF SUSTAINABLE DEVELOPMENT AGRICULTURE IN MODERN CONDITIONS OF ECONOMIC REFORMS

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### **Abstract:**

**Background.** *This scientific article examines the theoretical foundations of the policy in agriculture and improvement of its implementation, the composition and trends of agricultural development, the development of agriculture in Uzbekistan, directions for increasing investment and improving the effectiveness of innovative technologies, prospects for the development of agriculture in the regions in the context of globalization.*

**Methods.** *Although a lot of research has been done in the field of agriculture in our country, the current economic crisis requires a new approach and research on the organization of the economy of the sector.*

**Results.** *Uzbekistan is pursuing an active policy of agricultural reform. Abandoning cotton exports and focusing on food production, creating clusters instead of scattered farms and ensuring the integration of the agricultural sector with agricultural processing industries are the main directions of state policy in agriculture today.*

**Discussions.** *In some countries, the spread of the pandemic has slowed and the number of infections has been declining, while in others, the rapid spread of COVID-19 has continued and the number of infections has started to increase again. In a word, the pandemic remains a global problem that requires a global response.*

**Conclusions.** *One of the main goals of the ongoing reforms in agriculture is the production of high quality agricultural products. The same is true of the agricultural development strategy. Particular attention should be paid to creating a system that meets the International Food Safety Standards Hazard Analysis and Critical Control Points (HACCP) for the production of high quality and safe agricultural products.*

**Keywords:** *agricultural Economics, food security, agricultural producers, agriculture, digital technologies, global economic development, cluster approach.*

**Introduction.** The development trend of the world economy proves that in all spheres and aspects of human society, particularly in many parts of the world under the influence of global climate change, economic activity of agricultural producers and service providers is one of the key factors in the elimination of poverty and hunger. Innovative organization is of strategic importance, and continuous improvement of this process is becoming a requirement of the times. The development of the agricultural sector plays an important role in the development of the economy. While the success of economic growth in China, India, Brazil, Chile and Vietnam is largely due to the rapid growth of agriculture, the underdevelopment of some African countries is explained by the fact that these countries do not provide sufficient labor productivity in agriculture.

This is primarily due to the important role of agriculture in the development of other sectors and industries of the economy in the early stages of economic development, which has a high share of employment and GDP in the agricultural sector. In this case, agriculture contributes to the growth of other sectors of the economy by offering factors of production (raw materials, labor, capital accumulation, attraction of foreign currency).

Thus, the growth of agricultural production can have a large multiplier effect in stimulating the growth of industrial production. Studies show that a \$ 1 increase in agricultural production leads to a \$ 1 increase in output in other sectors of the economy, while a \$ 1 increase in output in other sectors of the economy provides a \$ 0.18 increase in agricultural output. These multipliers of agricultural growth are generally observed to be high in low-income countries, as the main share of

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the industrial sector (processing of agricultural products) and the services sector in these countries largely depend on agricultural indicators.

On the other hand, the growth of labor productivity in agriculture will provide food for a growing proportion of the population engaged in non-agricultural activities, while at the same time contributing to the growth of the urban population. In addition, increased productivity in agriculture will help reduce food prices, which in turn will reduce nominal wages in cities.

**Problem statement.** Due to the existence of a direct link between agriculture and industry, agriculture provides an uninterrupted supply of raw materials to the agricultural processing industry. Also known as financial trade in agriculture, i.e. cash flows from agriculture can be directed as an investment by supporting the growth of other sectors of the economy.

The demand for agricultural products from other sectors of the economy, especially industrial products (fertilizers, tools and machinery), will increase as the income of the population engaged in agriculture and living in rural areas increases. Thus, the growth of agricultural incomes encourages industrialization. This factor once formed the basis of land reform policy in India and China. In particular, China has been able to develop the domestic market of industrial products among 800 million agricultural households by giving land users the right to own land. It should be noted that China has been able to drastically reduce the size of poverty by regulating land use relations. The use of China's experience in the development of anti-poverty programs in Uzbekistan will also have a positive effect. China has done a great deal today to end poverty. According to the World Bank, 850 million people in China have been lifted out of poverty to date. In China, the poverty rate was 88 percent in 1981, while in 2019 the figure was 0.7 percent. This figure is fully consistent with the poverty rate in developed countries, in particular, the poverty rate is in the United States (1 %), Sweden (0.61 %), Germany (0.19 %), Italy (1.5 %).

In addition, because low-income countries have comparative advantages in agriculture, agricultural development is a priority in the context of an open economy. Leading scholars conducting research on economic development point out that agriculture offers comparative advantages in the short term, while the development of the agro-industrial complex opens up great opportunities for industrialization in the long run. For these countries, investment in agriculture serves as a cost-effective growth strategy for industrialization and successful structural change. It should be noted that the development of the agricultural sector has served as an important basis for reducing poverty in Asian countries [9].

At the same time, there are certain difficulties in defining priorities in agriculture, based on today's requirements, in particular, it is necessary to clarify the following issues:

- to reduce the prices of agricultural products in order to reduce hunger and increase real incomes of the population or to encourage the increase of these prices in order to encourage farmers to invest more in agriculture;
- use budget funds to alleviate short-term food problems (for example, through food assistance programs) or direct these funds to invest in agriculture and solve long-term productivity problems;
- to pay more attention to solving the problem of food security at the expense of self-sufficiency or to expand trade in food and agricultural products using comparative advantages;
- Accelerate the development of small agricultural producers and farms that are effective in reducing poverty, or large farms that are effective in accessing complex markets through integrated chains of increasing productivity and value creation.

Thus, it is important for low-income countries, including Uzbekistan, to use the existing potential of agriculture to develop the economy and increase the welfare of the population, to choose effective approaches to the development of the national economy and to use modern methods and tools for efficient use of agricultural resources. is important.

**Analysis of the relevant literature.** Economists and specialists of the country are conducting large-scale scientific research on the rapid development of agriculture, its transformation into one of the leading sectors of the economy. In particular, while dr. econ. prof. B. Khodiyev was concerned with the development of the country's exports and increasing the competitiveness of the food

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industry through the cultivation of fruits and vegetables, dr. econ. G. Ahunova studied the impact of improving food quality on agricultural competitiveness. In addition, while dr. econ. B. Salimov focused on expanding the role of small business and private entrepreneurship in agriculture, in his research, dr. econ. U. Gafurov pays special attention to the development of family business in rural areas.

**Research methodology.** Methods such as statistical analysis, generalization, grouping, classification, comparative analysis, and cross-comparison were used in the research process.

**Analysis and results.** About 16.4 million people live in Uzbekistan people (49.4 % of the total population) live in rural areas (2019). The birth rate in our country is high (23.3 per thousand), and the excess of labor force in rural areas is obvious. In Uzbekistan, the population under the age of 25 is 45.5 %, and the population under the age of 30 is more than 55 %. Due to the lack of alternative sources of income other than agriculture, today agriculture is the basis of the economy of most regions of the country. In turn, a large number of citizens:

- mainly live on agriculture (including agriculture, animal husbandry, forestry and fisheries). They use natural capital as their main source of livelihood, while owning natural capital (land, water, animals, trees);

- mainly use family labor in production. Hired labor is used in a limited amount than family labor;

- is relatively lowly integrated with the market, based on self-sufficiency in terms of consumption (household consumption) and resource use (resources of household production, such as family labor, seeds, organic fertilizers) [10].

In 2019, the share of agriculture in the GDP of Uzbekistan was 28.1 %, and in 2019 the share of agriculture in GDP growth was 0.9 %. In the past 2019, 3.543 million people (26 % of the total number of employed) were employed in the agricultural sector, of which 1.066 million were officially employed and 2.477 million were employed in the informal sector or self-employed. Sales of agricultural products abroad provide up to 25 % of total export earnings to Uzbekistan.

During the analysis of the distribution of the share of gross agricultural output by categories of farms, it was found that the highest rates in all regions fall on dehkan (personal assistant) farms. Thus, in 2019, they will account for 88.4 % of the total volume of potatoes, 74.3 % of vegetables, 60.8 % of melons, 62.6 % of fruits and berries, 55.0 % of grapes, 92.3 % of meat. , milk was produced 95.1 %, eggs 52.6 %, fish 7.4%. Farms produced 78.7 % of grain and 96.2 % of raw cotton. Agricultural enterprises mainly produce eggs (36 %), fish (64.1 %), and vegetables (18 %). At the end of 2019, we can see that the share of small business in gross value added in the main sectors of the economy: agriculture, forestry and fisheries - 98.6 %. While 85.2 % of the land allotted to crops, orchards and vineyards fell on farms, in 2019 these farms produced 27.4 % of agricultural products. Although only 11.3 % of the land allotted to crops, orchards and vineyards is owned by dehkan farms, they produce 71.2 % of agricultural products. Organizations engaged in agricultural activities account for 2.8 % of agricultural production.

### 1 scheme

**The structure of agricultural production (%)**

Category of farms	2017	2018	2019
<b>Total</b>			
Husbandry farm	29,3	26,0	26,9
Farming	68,4	71,2	70,1
Organizations engaged in agricultural activities	2,3	2,8	3,0
<b>Crop Production</b>			
Husbandry farm	49,2	45,3	48,7
Farming	49,1	52,2	48,4
Organizations engaged in agricultural activities	1,7	2,5	2,9
<b>Livestock</b>			
Husbandry farm	3,7	4,6	5,0
Farming	93,1	92,3	91,9
Organizations engaged in agricultural activities	3,2	3,1	3,1

Source: <https://review.uz/ru/post/strategicheskie-prioritet-selskogo-xozyaystva>



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Studies and observations show that among the main agricultural products, eggs and fish are consumed below the norm recommended by the Ministry of Health. Consumption of not only eggs and fish, but also meat and meat products, fruits, milk and dairy products is lower in low-income households. This is due to the low incomes of the population, especially in rural areas, and the high cost of agricultural products.

In Syr Darya region, the Uzbek-British joint venture Bek Cluster was established as an experiment in Syr Darya region as the first cluster in the agro-industrial sector, and today this experience is becoming more popular in all regions of the country. In short, the new structure of the economy of our country, cotton and textile clusters, has begun to achieve great efficiency.

## 2 scheme

## Cotton-textile clusters established in the regions of Uzbekistan (2018)

№	Region	Cluster core	Land area (ha.)
1.	The Republic of Karakalpakstan	ҚК МЧЖ “Amudaryotex”	7 000
2.	Andijan	МЧЖ “Vodiy Sanoat Faxri”, ҚК МЧЖ “Marhamattekstil”, ҚК МЧЖ “Al’yorteks», МЧЖ “Best Textile International” ва МЧЖ “Sohib Omad Barakasi”	41690
3.	Bukhara	МЧЖ “Merganteks”, МЧЖ “Parvoz Humo Ravnaq Trans”, МЧЖ “Qorako'l Kumush Kalava”, МЧЖ “Bahor Chance Textile”, ҚК “Peshkuteks”, МЧЖ “Buxoro Zarhal Teks”	25 000
4.	Jizzakh	МЧЖ “Jizzax Industrial To'qima”	5 000
5.	Kashkadarya	МЧЖ “Bunyodkor”, МЧЖ “Oq saroy textile”, МЧЖ “Shaxrisabz Tekstil”, МЧЖ “Sulton Teks Group”	31700
6.	Namangan	ҚК МЧЖ “Toshbuloq Teks”, МЧЖ “Namangan To'qimachi”, МЧЖ “Namimpektekstil”, МЧЖ “Namangan Momi Sochiqlari”, ҚК МЧЖ “Uztex Uchkurgan”, МЧЖ “Uchkurgan Textile”	45468
7.	Samarkand	МЧЖ “Baht Invest Hamkor Tex”, МЧЖ “Daka Tex”, МЧЖ “Мароканд Сифат Текстиль”, ҚКМЧЖ “Amin invest international” ва ҚКМЧЖ “Artek International”	26 300
8.	Syr Darya	ҚК МЧЖ “BEK KLUSTER”	23896
9.	Surkhandarya	ХК МЧЖ “Nortex Style”, МЧЖ “Chinoz Textile” ва МЧЖ “Billur Teks”, ҚК МЧЖ “Surhonteks”, МЧЖ “Surxon Sifat Tekstil”	33920
10.	Tashkent	МЧЖ “Maxim Gold Tex”, МЧЖ “Ko'kcha tekstil”, МЧЖ “Agro Teks Alliance”, ХК МЧЖ “Textile Technologies Group” (TTG)	37320
11.	Fergana	ҚК МЧЖ “Baxodir Log'on Tekstil”, ҚК МЧЖ “Fergana Oseana”, МЧЖ “Bulut Textile”, ҚК МЧЖ “Expo Kollor Prin Teks”, МЧЖ “Global Textile Solutions”, МЧЖ “Fergana Global Textile”	29810
12.	Khorezm	МЧЖ “Xorazm Tex”, ҚК МЧЖ “Shovot Tekstil”, МЧЖ “Kobotex”	25505
<b>Total land area</b>			<b>3332609</b>

**Source:** Based on the data of the Ministry of Agriculture of the Republic of Uzbekistan.

In particular, the analysis of the Uzbek-British joint venture "Beck Cluster" shows that in the short term the yield of cotton will increase from 17.2 ts / ha to 30.2 ts / ha, and the yield of grain - 22.5 ts / ha. from 61.5 ts / ha. In addition, 2,622 citizens were provided with permanent jobs and stable wages.

In October 2019, the Decree of the President of the Republic of Uzbekistan on the approval of the Strategy for Agricultural Development for 2020-2030 was adopted. The priorities of the strategy are:

development and implementation of the state policy of food safety, providing for food safety and improvement of consumer rations, providing for the cultivation of the required amount of food products;

wide introduction of market principles in the purchase and sale of agricultural products, development of quality control infrastructure, export promotion, creation of a favorable agribusiness environment and value chain, providing competitive, high value-added agricultural and food production in target international markets;

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introduction of mechanisms to reduce state participation and increase investment attractiveness in the field, which provides for the modernization, diversification and support of sustainable growth of the agricultural and food sectors, increasing the inflow of private investment capital;

improvement of the system of rational use of natural resources and environmental protection, providing for the rational use of land and water resources, forest resources;

development of modern management systems in agriculture, providing for the restructuring and further development of public administration;

increase the efficiency of public spending and gradual redistribution through the development of sectoral programs aimed at increasing labor productivity on farms, improving product quality, creating high added value;

development of a system of science, education, information and consulting services in agriculture, providing for the use of effective forms of knowledge and information dissemination integrated with the production of research, education and consulting services;

implementation of rural development programs aimed at promoting balanced and sustainable development of rural areas;

creation of a transparent system of network statistics, which provides for the introduction of reliable methods of collection, analysis and dissemination of statistical data through the widespread introduction of modern information technologies [2].

At the same time, in order to ensure that the population living mainly in rural areas are engaged in entrepreneurial activities and have a stable source of income, the President of the Republic of Uzbekistan adopted Resolution No. PP-3777 of June 7, 2018. In 2019, more than \$ 700 million was directed to support business initiatives on preferential terms through commercial banks [1]. It should be noted that in today's pandemic, support for agriculture is more important than ever. To this end, in recent months, "On urgent measures to improve the efficient use of water resources and land reclamation in Jizzakh and Syrdarya regions" [3], "On measures to support the fishing industry and increase its efficiency" [4], "On measures to implement the project" Modernization of Agriculture of the Republic of Uzbekistan "with the participation of the International Bank for Reconstruction and Development and the International Development Association" [5], "Accelerated development of the food industry and full supply of quality food products" On measures to ensure the provision of "Uz.Res. Resolutions of the President of the Republic of Uzbekistan [6] and "On measures to further develop silkworm breeding and karakul farming in the Republic of Uzbekistan" Uz.Res. The adoption of the Presidential Decree [7] alone clearly shows how much priority is given to the rapid development of agriculture. Agriculture plays a special role in ensuring sustainable growth in our economy. In order to modernize the industry, projects worth \$ 1.2 billion are being implemented at the expense of international financial institutions.

In particular, the World Bank has attracted \$ 500 million to establish modern agro-service centers in each region. The state pays special attention to the creation of clusters as a more competitive form of production and business organization, which will facilitate the export of agricultural products to foreign markets. In particular, the number of cotton-textile clusters increased from 15 in 2018 to 73 in 2019. In 2019, clusters accounted for 1.8 million tons of raw cotton grown in the country, or 66 % of the total harvest.

Among the positive effects of clusters are productivity growth, job creation, export growth, cost savings, and more. For example, by the Resolution of the President of the Republic of Uzbekistan dated September 15, 2017 No PP-3279 "On measures to establish a modern cotton and textile cluster in Syr Darya region" [8] Initially, 18,000 hectares of land were allocated, of which 3.4 % of the allocated land area is 60 and above, 15 % is 51-60 points, 63.2 % is 41-50 points, 18.3 % is 40 and had a lower score quality. To date, due to the organization of agricultural production on the basis of modern approaches and methods, in a short period of time the yield of cotton has increased from 17.2 t / ha to 30.2 t / ha, and the yield of grain - from 22.5 t / ha. 61.5 ts / ha. In addition, 2,622 citizens were provided with permanent jobs and stable wages. To date, JV LLC "BEK KLUSTER" has implemented 10 major projects in the field of industry and agriculture

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worth 380 billion soums and 572 thousand US dollars, and in the near future plans to launch two more large projects worth 142 billion soums. .

It is gratifying that today, at a time when the economy is paying close attention to the use of digital technologies in industries and sectors, the cluster has allocated \$ 790,000 for the implementation of projects on digitization of agricultural production, which in practice has achieved significant economic benefits [11].

It is planned to implement 96 projects in the country within the framework of agricultural clusters on the organization of processing, storage and drying of products with a capacity of 430,000 tons. Also, projects have been developed to create intensive orchards on 6,000 hectares and vineyards on about 8,000 hectares. During the current year, 410 mln. It is planned to export cluster products worth \$ 1 billion. It should be noted that in 2019, clusters created 11,000 new jobs across the country.

Based on the study of world experience, we can include the following among the factors that have a great positive impact on the development of agriculture:

**Price incentives.** The world's best practices show that agricultural producers are vulnerable to price incentives. Therefore, setting the "right" prices for agricultural products is one of the important factors in ensuring agricultural growth.

**Establishing integrated chains of value creation.** Food markets are increasingly being transformed into advanced integrated value chains such as supermarkets. They bring together farmers, processors, retailers, and consumers to share valuable information, provide funding when needed, define and enforce sanitary and phytosanitary standards, encourage risk sharing, and fund research and innovation. allows Cooperation with support sectors such as financial services, telecommunications, transport and energy will also be facilitated. Significant increase in volume efficiency and quality of products delivered to the consumer is achieved. On the other hand, while supermarkets are leading to the loss of traditional retail stores and the loss of many jobs, process participants are equally interested in lower prices.

**Appropriate technology selection.** The future development of agriculture due to limited land resources depends on the efficiency of use of these resources. Technology plays a big role in this. There are labor-saving, land and water-saving, risk-reducing, product-friendly and environmentally friendly technologies. In the context of limited financial resources, the priority in choosing technologies depends on the relative cost of production resources.

The COVID-19 pandemic poses a serious threat not only to human life, but also to its sources of livelihood.

Unless emergency measures are taken, it is natural that we will face a food security problem of a global nature that can have long-term consequences for millions of children and adults.

This is mainly due to food shortages — declining incomes, declining remittances, and, in some cases, rising food prices. In countries where food security is at stake, the food crisis is now a major threat, along with food shortages.

We are facing a COVID-19 pandemic at a time when the number of people suffering from hunger or malnutrition in the world continues to grow. According to the latest UN data, the number of people suffering from hunger in the world as a result of the economic downturn caused by the pandemic in 2020 could reach at least 83 million, and most likely even 132 million. According to the latest UN estimates, nearly 690 million people will suffer from hunger in 2019, up from 10 million in 2018, up from 60 million five years ago. In addition, as a result of high food prices and limited financial resources, billions of people on the planet do not have access to nutritious and healthy food.

According to a UN report, by the end of 2020, the number of people suffering from chronic hunger as a result of the COVID-19 pandemic could increase to 132 million. Meanwhile, the Global Report on Food Crisis notes that by the end of 2019, 135 million people living in 55 countries and regions around the world were living in conditions of acute food shortages. In addition, in 2019, 75 million children in the world will lag behind in growth, while 17 million children will suffer from fatigue and anemia due to malnutrition, according to international experts.

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According to the World Bank, the economic consequences of the pandemic could put nearly 100 million people at risk of poverty. The steady rise in unemployment, the loss of sources of income and rising food prices threaten the uninterrupted supply of food to consumers, both in developed and developing countries, and pose serious risks to food security. In addition, as the pandemic causes a deep recession in national economies, countries around the world need to take serious measures to mitigate the negative impact of the pandemic on food supply systems. According to the World Bank, this year the risk of food shortages in the world is very high due to the inability of agricultural producers in the world to carry out crop production at the required level. should be one.

Experts from the International Food Organization (FAO) identify three factors that cause people to fall into the trap of starvation COVID-19:

- Declining employment and declining incomes mean a reduction in the amount of food that citizens can spend on food. The decline in remittances from migrants also exacerbates the problem. At the same time, the escalation of political, racial, economic, ethnic tensions between the countries of the world is leading to rising food prices and shortages.

- Various mandatory barriers and interruptions caused by the pandemic and health-related pandemic interventions also have serious consequences for food production and food supply.

- A sharp decline in government revenues makes it difficult to fund social protection measures of various characteristics and means that the state is unable to meet growing needs.

As a result of consistent measures taken in our country to eliminate the negative effects of the pandemic, we have every right to say that the impact of the pandemic on agriculture has not been catastrophic. Preliminary data from the State Statistics Committee of the Republic of Uzbekistan show that in the first half of 2020, the economy continued to grow, albeit slightly. Gross domestic product (GDP) amounted to 255.3 trillion. soums and increased by 0.2 %, while in the same period last year there was an increase of 6 %. The increase in the gross value added of the sectors was 0.3 %. For comparison, we can say that neighboring countries in the vicinity are experiencing a recession. GDP in Kazakhstan decreased by 1.8 % in the first half of the year, and in Kyrgyzstan - by 5.3 %. According to the Central Bank of Russia, the annual GDP decline in the country will be 9.5-10 %. Although the Chinese economy grew by 3.2 % in the second quarter, the country's economy contracted by 1.6 % in the first half.

Although the dynamics in most sectors of the economy slowed down compared to the same period last year, growth continues. The services sector grew by 2.6 %, construction by 7.3 % and consumer goods production by 1.2 %. Industrial production decreased by 1.9 %, mainly due to a 20.1 % decline in the mining industry. At the same time, the processing industry, which accounts for 81 % of all industrial production, grew by 2.2 %.

The government has taken all necessary measures to ensure the success of the spring field work, the unimpeded delivery of the new crop of fruits and vegetables to consumers, and the relatively free movement of industrial workers to carry out production tasks. In addition, the government has taken large-scale measures to significantly increase food production, strengthen the country's food security, and increase exports in the face of disruptions in the world's food supply chains. Therefore, in agriculture, by contrast, growth in the same period last year was 2.4 %, while in the first half of this year, growth in the sector accelerated to 2.7 %. The fastest growth was observed in the fishing sector - the growth rate compared to the same period last year was 16.7 %. In January-July 2020, agricultural producers of the country exported agricultural products worth \$ 498.7 million.

However, we are far from believing that the pandemic in Uzbekistan has not affected agriculture. The introduction of quarantine restrictions on public catering establishments and the severe testing of the tourism industry have had a significant impact on the decline in demand for agricultural products and the incomes of producers and suppliers [10].

**Conclusion and recommendation.** Based on the long-term prospects for the development of the agricultural sector, the risks posed by the pandemic and the study of world experience, it is advisable to implement the following measures aimed at its development:



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- Establishment of cooperative relations between small agricultural producers and large agricultural processing enterprises, trade and intermediary organizations on the basis of such systems as "one village - one product" or "one neighborhood - one product", market and the development and implementation of regional production programs to expand the production of export-oriented products.
- to take into account the advantages and risks of specialization in the production of a particular type of agricultural products, to make proposals to remove barriers to effective specialization.
- Development and distribution, production and distribution of free manuals, brochures and other manuals on the technology of cultivation of fruits and vegetables and other high value-added crops on the basis of the principle of "one village - one product", their processing together with large enterprises to consider the organization on a scientific basis as a priority.
- Recommend that commercial banks provide microcredits for farmers and private households without a legal entity to grow and expand fruits and vegetables and other liquid and export-oriented crops at a rate not higher than the refinancing rate of the Central Bank of the Republic of Uzbekistan .
- as well as the allocation of additional land plots to farmers and unemployed people for the cultivation and expansion of fruit and vegetable and other consumer and export-oriented crops and their provision with the necessary means and funds on favorable terms.
- to create conditions for large foreign trade intermediaries and processing enterprises to provide comprehensive assistance to small producers in the cultivation, storage, packaging and primary processing of quality fruits and vegetables and similar market-oriented, export-oriented crops; to convince them that their products will be sold in any situation and to set up activities on the basis of futures contracts.
- Organization of short-term training courses on the basics of modern agriculture in the newly established technical schools and vocational schools.
- Further revitalization of research in the field, special attention to the practical orientation of research, development of cooperation between universities and agricultural producers, the organization of training of specialists and personnel for the industry in response to changing market requirements.
- to take into account the pros and cons of cluster development of agricultural production, with special emphasis on the role of enterprises in various forms of ownership, rather than the initiating state.

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## INFLUENCE OF THE COVID-19 PANDEMIC ON THE ECONOMIC SECURITY OF UZBEKISTAN

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### **Abstract:**

**Background.** This article examines the impact of the spread of the COVID-19 virus on the world economy, in particular on the national economies of countries whose incomes are related to the pace of development and the situation in foreign economic activity. At the same time, the suspension of trade between the countries strongly affected the internal turnover of each state.

The author focuses on the impact of the pandemic on the economic security of the Republic of Uzbekistan, as well as on the country's macroeconomic indicators, which may become a danger or threat to the stability of the state's economy.

Moreover, especially emphasized the adopted normative legal acts, laws and the practical anti-crisis measures taken by the government of the Republic of Uzbekistan in order to reduce the consequences of the coronavirus. Besides, the formation of an Anti-Crisis Fund to finance measures to ensure the sustainable functioning of economic sectors and support entrepreneurship, as well as employment of the population. As an example, the statistical indicators of the Republic of Uzbekistan, the directions of financial resources received from international financial institutions.

The scientific work noted not only the negative consequences that led to a difficult situation in the international and domestic trade of the country, but also positive trends in the Uzbek economy. The author is analyzing the consequences of the crisis on the state as whole and suggesting proposals for strengthening the country's economic security.

**Methods.** The author carried out a systematic analysis of the influence of the pandemic on countries that are strategic partners of Uzbekistan, in particular on the national economy of Uzbekistan, and studied the regulatory legal acts to mitigate the impact of the pandemic in the country. The methods of multivariate analysis and empirical research in the spheres of macroeconomics, which led to structural changes in the state, were applied.

**Results.** The article outlines the negative and constructive impact of the pandemic on the Uzbek economy as a whole. Based on this situation, proposals have been developed to strengthen the economic security of the state based on internal resources. Moreover, the researcher analyzed the consequences of the economic crisis.

**Conclusion.** Against the backdrop of the spread of the coronavirus, economic security should be ensured through the interaction of the structural blocks of the national economy based on the integration of science-state-business, the establishment of innovative production and rational management of funds.

**Keywords:** world economy, economic security, GDP, demand, income, unemployment, economic crisis, investment policy.

**Introduction.** Today, the pandemic has become the main threat to the global economy. Its consequences in the form of an economic and financial crisis, of course, affect the economic development of almost all countries in the world. In order to prevent the catastrophe, the governments of the countries introduced a quarantine regime and took the necessary measures to counter the spread of the coronavirus up to the introduction of a state of emergency.

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Foreign experts note that if the spread of the virus is prevented in the current 2020, the drop in the global GDP growth rate may be limited to 1.8 %. And with the maximum spread of the virus, the drop in GDP will be 5.7 %. According to their forecasts, the global economy can be expected to reach the pre-crisis level by the end of 2022. [1].

So, for example, the pandemic associated with the spread of the coronavirus COVID-19 negatively affected the Chinese stock market, which contributed to a sharp decline in trading stock indices by 8 %. In connection with this situation, the amount of approximate damage was 350 billion dollars. [2].

As a result, the downward trend in the economy of the PRC affected the economies of the Central Asian countries, in particular, in Kazakhstan there was a decrease in the exchange rate of the national currency, the tenge, against hard currencies against the background of a drop in the GDP rate from 0.4 to 0.6%.

Besides, due to the reduction in global demand, it contributed to a sharp decline in production and a drop in prices for oil products. It is known that oil is one of the main products of Russian exports. Moreover, this situation in the Russian Federation has led to the implementation of defective activities of banks and companies, as well as a reduction in export volumes, which in the future may lead to a recession in the Russian economy.

**Materials and methods.** The expansion of the coronavirus outbreak has led to a difficult situation in international trade, which is due to the following negative factors:

Firstly, reduced demand in foreign and domestic markets;

Secondly, suspension and disruption in the system of supply and supply of goods;

Thirdly, decline in economic and investment activity.

Consequently, because of quarantine restrictions on the movement of people in the Republic of Uzbekistan, "the volumes of production and provision of services by 196 thousand enterprises have significantly decreased. Accordingly, tax revenues decreased by 30-40 % in a number of regions, and in some districts and cities - by more than 50 %. There were risks of non-repayment of loans for 3.6 trillion sums by foreign trade enterprises, 650 billion sums in the transport and logistics sector, 180 billion sums in public catering, 90 billion sums in the hotel business "[3].

According to the World Bank forecasts, in 2020 the GDP growth of Uzbekistan will amount to 1.6 %, which may lead to an increase for poverty of the population and a change in the Gini coefficient.

It is worth noting that in such a difficult situation all sectors of the national economy suffer, and effective approaches and methods of development are needed to ensure their stable functioning.

At the same time, it is important to emphasize that the suspension of the activities of the service sectors (hotels, restaurants, schools, transport, etc.), where about 30-40 % of the population of the Republic of Uzbekistan work, can lead to an increase in the number of unemployed and bankruptcy of firms, and in the future to the crisis of the financial system. According to preliminary estimates, this situation could seriously affect the incomes of about 450 thousand families [4].

According to the Ministry of Labor, in the first half of 2019, the unemployment rate among young people (under 30) was 15.3 %. According to the khokimiyat of the city of Tashkent, after the end of quarantine, the number of unemployed youth is projected to triple.

*Naturally, the state cannot completely neutralize this crisis: a drop in GDP, even the smallest, will surely affect everyone.*

Many governments, including Uzbekistan, are developing and implementing state programs to address the following challenges to economic security:

- **decrease in the overall demand for goods and services** due to the lack of the necessary liquidity in both the real and financial sectors;

- **reduction of the population's** expenditures to reduce the scale of the reduction in population income;

- **increase in the number of bankrupt enterprises**, mainly small and medium-sized businesses, whose activities are generally associated with the daily implementation of turnover in the service markets;

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- *magnification economic costs* associated with measures taken to eliminate and minimize the spread of the virus and other costs.

In order to reduce and prevent the aggravation of the crisis, the government has taken anti-crisis measures that will ensure a painless and smooth passage from the acute phase of the crisis, as well as the stable development of the Uzbek economy.

So, in the Decrees of the President of the Republic of Uzbekistan dated March 19, 2020 "On priority measures to mitigate the negative impact on the economic sectors of the coronavirus pandemic and global crisis phenomena" and April 3, 2020 "On measures to attract external assistance funds to support the population, budget, basic infrastructure and business entities during the period of coronavirus infection ", outlined the main tasks of state authorities to maintain the smooth functioning of the national economy through the implementation of comprehensive assistance to market participants and targeted financing of funds from international financial institutions.

In accordance with the Decree of the President of the Republic of Uzbekistan "On priority measures to mitigate the negative impact on the economic sectors of the coronavirus pandemic and global crisis phenomena", an Anti-Crisis Fund was established in the amount of 10 trillion sums. Through this Fund, specific measures are financed to counter the spread of the coronavirus infection and to carry out business activities, primarily, manufacturers of essential goods.

In particular, only for the second quarter of this year, 3.6 trillion sums were allocated from the Anti-Crisis Fund to priority spheres of the national economy, and the government provided tax incentives in the amount of 2.3 trillion sums. [5]

At the same time, the Presidential Decree states that in connection with the pandemic, the government is required to "take effective proactive measures to mitigate their negative impact. Special attention should be paid to supporting and ensuring the sustainability of such rapidly developing sectors of the republic's economy as tourism, transport, pharmaceutical and textile industries" [6].

Moreover, in paragraph 5 of this Decree "it is established that:

a) in the period from April 1 to October 1, 2020 for individual entrepreneurs, the minimum amount of social tax is reduced to 50 % of the base calculated amount per month; the size of deductions from wholesalers of alcoholic beverages is reduced from 5 to 3 %; the amount of fees for the right to carry out retail trade in alcoholic beverages for public catering enterprises are reduced by 25 % of the established amount;

b) in the period from April 1 to July 1, 2020, the accrual and payment of the tourist (hotel) tax is suspended;

c) the tax rates for the use of water resources in terms of the volumes used for irrigation of agricultural land are reduced in 2020 by 50 percent of the established rates;

d) the submission of the declaration of total annual income of individuals for 2019 is extended until August 1, 2020;

f) the deadline for the payment of property tax and land tax for individuals is extended until October 15, 2020.

According to clause 23, it is stated "to ensure daily monitoring of prices in the markets and to establish strict control over the prevention of artificial overpricing of socially important food products, creating a shortage and rush demand for them" [6].

Moreover, given that small and medium-sized enterprises in the country produce 54 % of GDP and provide 76 % of employment, the leadership of Uzbekistan is taking important measures to support small and medium-sized enterprises, including the elimination of property tax and land tax for the period from 1 June to 1 September" [7].

Thus, 59.8 thousand small businesses and enterprises affected by quarantine measures are exempted from property tax and land tax in the amount of 257.1 billion sums for 328.8 thousand microfirms and small enterprises, the social tax rate has been reduced from 12 to 1 % (551 billion sums). 279.6 billion sums were allocated for social support of the population, especially low-



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income families, as well as the involvement of the unemployed in public works. The number of recipients of social benefits increased from 595 thousand to 723 thousand families or by 21 % [8].

The Presidential Decree of April 22, 2020 No. PD-4691 "On measures to attract external assistance funds to support the population, budget, basic infrastructure and business entities during the period of coronavirus infection" provides for the provision of preferential long-term loans in the amount of 3 billion dollars and 150 million euros from international financial institutions.

A "Road Map" has been developed to attract grants and concessional long-term financing for measures to counter the negative consequences of the global coronavirus pandemic.

***It is planned to use these external borrowings for the following purposes:***

- 1) health system strengthening (277.5 million dollars);
- 2) support for entrepreneurship and the banking system (700 million dollars);
- 3) maintenance for the state budget and the Anti-Crisis Fund under the Ministry of Finance (1.7 billion dollars and 150 million euros);
- 4) ensuring the rhythmic functioning of utilities and energy enterprises (300 million dollars) [3].

These regulations require an increase in the coordinating role of the government in the public administration system to ensure stability in the national economy. The government becomes the institution that can prevent economic recessions and direct the necessary resources to maintain the stability of the national economy.

In turn, the main mechanisms for the implementation of these measures require the executive body of Uzbekistan to redistribute losses in the form of:

- providing support to the most affected segments of the population - through direct financing to individuals who have been left partially and completely without sources of income;
- allocation of subsidies or subsidies from the state budget to enterprises and firms that are on the verge of bankruptcy;
- providing debt "vacation", with the postponement of the payment for a certain period. Thus, the state guarantees the financial stability of the banking system;
- reduction of rent, regardless of the form of ownership of the property to minimize business costs, as well as due to the lack of an alternative option under current conditions.

***Results and discussions. However, the long-term effects of this economic crisis can lead to:***

- increase in the degree of uncertainty due to a sharp decline in the level of production of goods and services, which makes it impossible to implement financial and economic forecasts;
- decrease in the quality of education due to teaching subjects online, which somewhat reduces their perception and the importance of the role of learning among students of schools, colleges and universities;
- drop in the level of public confidence in the current government due to instability in the spheres of the national economy;
- increasing the role of the state as the main financial regulator in all spheres of the national economy.

***In such conditions, to improve the economic situation and ensure the economic security of the Republic of Uzbekistan, it is necessary:***

- to create jobs in small and medium-sized businesses, specializing in the production of essential goods and the provision of services. This, on a proportional basis, on the one hand, will reduce the unemployment rate, and on the other, it will increase the level of productivity and diversification of goods in high demand;
- to redirect people from closed sectors to industries with a high demand for labor resources - first of all, to social and industrial spheres, whose activities are directly related to the production of essential goods;
- to strengthen contacts of the Republic of Uzbekistan with neighboring countries aimed at the formation of a single regional market through constructive negotiations on topical regional issues, joint efforts aimed at solving identical problems, increasing trade between the countries of Central Asia;

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- to ensure an inflow of investments into priority areas of the public administration system and its subsequent improvement of the national economy;
- to reduce the volume of imports, which reduces the outflow of foreign exchange with the maximum possibility of meeting the domestic needs of the population in various products.

Despite the negative consequences of the pandemic of a financial- economic nature, a number of positive trends in the state economy can be identified. It is:

- activation of joint activities of state authorities in the implementation of targeted and targeted actions in the social sector;
- modernization of industry with the implementation of diversification of the Uzbek economy with a decrease in dependence on the export of resources;
- digitalization of the economy with the comprehensive development of the online industry, which accelerates economic processes in the form of monetary transactions via the Internet;
- de-dollarization of the Uzbek economy through the orientation of increasing the share of human capital and rational use of internal resources.

Based on the above, it should also be noted that the strengthening of the economic security of Uzbekistan is ensured by the following positive trends.

**First**, according to the forecasts of international financial institutions, the dynamic growth of the economy of the Republic of Uzbekistan remains within 1.5 %. In 2021, a strong breakthrough is expected in the range of 6-7 % [9]. Private consumption will grow by 6.1 %, and investment in fixed assets - 10.4 %. Export growth is expected at 6.7 % [10].

**Secondly**, the demand among foreign buyers of agricultural products is increasing. In particular, EastFruit analysts note an increase in direct supplies of fruits and vegetables from Uzbekistan to the Russian Federation. Compared to the first four months of 2020 compared to the previous period of 2019, the growth was 42 %, for a total of \$ 25.6 million. Also as of June 1 of this year the country exported more than 11 thousand tons of apricots to foreign countries in the amount of about 11 million dollars. [12].

**Thirdly**, economic growth is guided by 8 priority areas identified by President Sh. Mirziyoyev: ensuring economic and financial stability; poverty reduction and employment growth; acceleration of reforms in the banking system; an increase in foreign direct investment; increasing export potential and ensuring foreign exchange earnings; strengthening industrial competitiveness; small business development; widespread introduction of digital technologies in all industries [5].

In addition, within the framework of the stable functioning of the national economy, the government of the Republic of Uzbekistan also focuses on measures in the field of monetary policy, in terms of regulating exchange rates of national currencies, preventing an artificial increase in prices for goods, creating appropriate conditions for the sustainable development of the financial market and strengthening the system of economic security of the state as a whole.

More than, the anti-crisis measures developed by the leadership of Uzbekistan are consistent and systemic, which are aimed at creating the required infrastructure; development of digitalization of trade; ensuring the availability of socially significant goods; implementation of duty-free import of essential goods for food and non-food purposes.

According to the statistics of the Central Bank of the Republic of Uzbekistan in August of this year, there was a slight increase by 6 % in the volume of cash receipts in the field of trade and lat services. In this context, it should be mentioned that this indicator in July compared to June decreased by 11.9 %, more precisely from 12.6 trillion sums to 11 trillion sums [13].

There has also been a slowdown in the inflation rate since the beginning of 2020 to 11.6 % from 15.2 % [13] and was below the specified trajectory of the inflation target. This drop is due to the maintenance of regulated prices at a constant level and a seasonal decline in prices for fruits and vegetables.

Moreover, interest rates on loans in national currency fell to 20.6 %. At the same time, interest rates on loans to business entities decreased from 24.3 % at the beginning of the year to 19.5 % and on loans to the population from 28.1 % to 22.3 % [13].

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In order to continue the positive trend and its constructive reflection on the Uzbek economy in September, the monetary policy department lowered the base rate by 1 percentage point to 14 % per annum. In the future, this provides for:

- a slowdown in forecast inflation dynamics while maintaining moderately positive real interest rates in the economy;
- achieving a balance between the goal of inflation and maintaining business activity in a pandemic [13].

**Conclusion.** Considering the above, as well as in order to maintain the stable functioning of the national economy of the Republic of Uzbekistan, it is necessary:

- interaction of the structural blocks of the national economy based on the "golden triangle", i.e. integration "science-state-business", which provides for the introduction of innovations, the development of innovative mechanisms and the commercialization of scientific developments. To date, according to the Ministry of Innovative Development of the Republic of Uzbekistan, projects have been prepared for the commercialization of scientific developments in the amount of 149.5 billion sums, and the volume of scientific products produced has exceeded 18 billion sums [14];
- formation of a developed ecosystem and a business accelerator for establishing innovative production. Financed 34 start-up projects in the amount of 31.5 billion sums [14] and launched the production of competitive new products;
- assistance in the prompt solution of existing internal problems through comprehensive measures to manage cash flows and increase the stability of the national economy;
- determination of directions for the development of priority industries, taking into account competitive advantages;
- introduction of an effective mechanism to counter various threats with ensuring the effective functioning of public administration and high potential for economic development and growth in the long term.

Taking into account the forecasts of experts that the pandemic will continue until the end of this year, the governments of the countries are required to competently adapt to the current realities, effective cooperation in all spheres and sectors of the economy, as well as the exchange of scientific and technological achievements.

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## ACTIVITIES OF STUDENTS TO MASTER CLASSES IN PHYSICAL EDUCATION IN PRIMARY CLASSES

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### **Abstract:**

**Background.** *In the education system of our country, an important role is played by the training of highly qualified, competitive, highly professional and intellectual personnel in accordance with international educational standards, the promotion of a healthy lifestyle among young people. The high need of an elementary school student for physical behavior is based on his or her age and physiological characteristics. During this period, the child's musculoskeletal system continues to form, and the period of physical development in his activity is approaching. It is this condition itself that increases his need for physical behavior.*

**Objective.** *Popularization of physical education and sports, creation of the necessary conditions and infrastructure to promote a healthy lifestyle among students, development of recommendations for eliminating a number of systemic problems and shortcomings in the organization of extracurricular physical education and sports in primary school.*

**Methods.** *In the context of the pedagogical basis for the development of mental and physical abilities of primary school students, the promotion of a healthy lifestyle among students, the popularization of physical education and sports, the creation of the necessary conditions and infrastructure, the organization of classes and extracurricular activities in physical culture and sports in primary school, an analysis of the possibilities of using action is depicted - games.*

**Results.** *The article presents the importance of physical education classes and sports competitions in the development of mental and physical abilities of primary school students, the requirements for the professional and pedagogical training of physical education teachers, methodological recommendations for improving the organization and conduct of such classes.*

**Conclusions.** *The use of outdoor games is an important factor in the training of highly professional and intellectual personnel, the popularization of physical education and sports among primary school students, the organization of lessons and extracurricular activities in physical education and sports.*

**Key words:** *primary school student, lessons, physical education, state educational standards, teacher's professional and pedagogical training, sports competitions, movement exercises, movement games, collaboration*

**Introduction.** Decree of the President of the Republic of Uzbekistan dated March 5, 2018 No. PF-5368 "On measures to radically improve the system of public administration in the field of physical culture and sports" and ensuring the fulfillment of the tasks set by the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 6, 2018 No. 542 "On measures to create sports clubs at state educational institutions" and the Resolution of the Minister of Physical Culture and Sports of the Republic of Uzbekistan dated July 14, 2018. execution of the Resolution of the Minister of Higher and Secondary Specialized Education of the Republic of Kazakhstan dated July 18, 2018 No. 54, serve the development of mass sports.

The current development of science, technology, production and technology determines the image of modern society. The most important characteristic of modern society is that globalization

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is evident in all its spheres. Globalization requires quick independent action, immediate receipt of the necessary information, its processing and effective application in practice. Only personnel with knowledge of their business, a high level of professional skills, rich experience and skills will be able to act in this way. Therefore, in the process of studying in higher educational institutions, it is advisable to take into account this requirement of the time.

**Methods.** Today, in educational institutions of the republic, especially in secondary schools, the work on physical culture and sports for primary school students is well organized. The use of sports facilities in educational institutions is well organized, especially for primary school students in the classroom and extracurricular activities.

Establishment of preferential sports centers for the involvement of students in mass sports on the basis of vacant sports facilities in the regions, holding competitions and events such as "Alpomish" and "Barchinoy" for the involvement of students in sports and three-level (1,2,3) the relevant normative-legal documents on the introduction of awarding the place with gold, silver, bronze medals) badges were adopted and tasks were defined.

At the same time, the promotion of physical culture and sports, especially the creation of the necessary conditions and infrastructure to promote a healthy lifestyle among students, as well as a number of systemic problems in the organization of extracurricular activities in physical education and sports in primary school. there are shortcomings. They are:

- a) Lack of management system for extracurricular activities in physical education and sports in primary school, insufficient work of physical education leaders in this area, lack of promotion of healthy lifestyles;
- b) Lack of extracurricular activities in physical education and sports in primary school;
- c) Inability to fully use the modern material and technical base of sports for extracurricular activities in physical education and sports in primary school;
- d) Insufficient implementation of state educational standards in primary school.

It is recommended that the primary school physical education teacher organize special courses or special seminars (24-26 hours) in order to further study and bring to the required level the organization of physical education classes in boarding schools of full-time and full-time education, in small community rural schools). The number of hours allocated to such events can be divided [2].

For the successful formation of professional skills in teaching the basics that drive the practical part of the program and linking theory with practice, teachers are encouraged to perform the following tasks:

– Record and conduct exercises with the training group in accordance with the shape of the body, the upper back, shoulder muscles, front legs, exercises for the body, jumping exercises. In this terminology, it is important to know the correct use, the "mirror" image, the ability to take one's place to lead the group;

- a) Terminological dictation (students write and draw exercises or pictures shown by the teacher);
- b) Describe the mechanics of low and high ball throwing. In doing so, teachers must show ways to correct common mistakes;
- c) Training in the rules of sports technique for high and long jumps, throws, etc. without equipment, general development exercises, selection of at least five games with sports;
- d) Independent development of a set of exercises for the organization of physical education activities with teachers (mental labor staff) after studying the topic "Physical education and sports in the work and leisure activities".

Great attention should be paid to the method of teaching students, the organization of lessons, the introduction of a new form of the norm in the method of increasing his physical fitness, and so on. Physical education teachers perform a series of independent tasks by summarizing appropriate exercises to identify students' major mistakes and to warn and correct them. Physical education requires teachers to study the program materials in the classroom, to conduct a full lesson at school, in the study group, to participate in the pedagogical analysis of the lesson, to work independently on

the topic. Analyze the curriculum of physical education for primary school students, review and compile special literature on the topic of extracurricular activities: a) create a schedule of physical education curriculum for each grade throughout the year; b) prepare a set of exercises with subjects (adults, flags, jump rope, hoops, gymnastic sticks, small and large balls) for primary school students.

**Results.** According to research, it is recognized by many experts that the physical health of primary school students is not at the required level. According to research, today three-quarters of primary school students have difficulty mastering normal subjects due to the sudden overload of their workload [2,3,4].

The teacher of the primary school students teach them until the fifth grade. The teacher can focus on writing, reading, and math lessons to make them literate faster, teach them to read and write, and math wisely. Such an educational process pushes physical education, music, and art, which children are most interested in and need, into secondary subjects. As a result, both physical and psychological defects in the developmental activities of the primary school student occur. This, in turn, causes the child to get tired of school and school quickly, and some even do not like to go to school and study. The school becomes not only a place for such a child to demonstrate its potential, to satisfy the needs of knowing, reading and learning, to satisfy its desire to shape it, but also a place that excludes it in every way.

Primary school student for physical behavior is based on his or her age and physiological characteristics. During this period, the child's musculoskeletal system continues to form, and the period of physical development in his activity is approaching. It is this condition itself that increases his need for physical behavior. Occasional physical activity in activities that require a lot of mental work alone is not considered sufficient to meet the above-mentioned needs of the child. Even the physical education classes held twice a week are not enough to form the physical skills, as well as the physical culture, at the required level in the students.

According to experts, today only 9 % of primary school students have high-level, 57 % - intermediate, and 34 % - low-level physical indicators [5,6].

According to T.V. Korneeva, 95.3 % of primary school students do not exercise outside of school hours, 87.8 % do not do morning physical exercise, and only 12 % of children actively spend time with their parents [7,8].

Such information can be continued, our worries is that these students develop the skills of regular physical education from primary school, and even earlier, to lead a healthy lifestyle, not only in educational institutions, but all social institutions involved in educational work - the family, depends on the joint educational activities of schools, neighborhoods, the media, law enforcement agencies.

**Discussions.** As an example, let's analyze the one-hour lesson plan of physical education in the 1st grade of primary school:

Course Objectives:

- Develop the skills of performing movements and body correction exercises;
- Development of agility, speed, ability to plan their actions according to their abilities;
- Formation of moral qualities such as mutual cooperation, honesty, helping one's partner.

Course tasks:

Develop intellect understanding and comprehension of assigned tasks:

1. Performing behavioral exercises.
2. Rotational exercises. Increase overall fitness, agility and endurance.
3. Conducting an action game "Wizards".
4. Independent repetition of tasks (aloud, etc.)

Venue:

A classroom, a room for sporting events or classes.

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	The procedure of the lesson	Organizational and methodical instructions
Warm up (5 minutes)	<p>Purification, training of the duty officer to report, training to execute the commands "Saflan", "Tekislan", "Rostlan", acquaintance with the main tasks set in the lesson.</p> <p>Walking exercise on the tip of the foot, on the heel, on the outer edge of the heel and on the inner edge.</p> <p>Hands at the waist, running sideways on tiptoe (lift the tip of the foot higher and look over the right shoulder)</p> <p>Purification</p> <p>General developmental exercises</p>	<p>Pay attention to sportswear</p> <p>Ceiling control</p> <p>Posture, breathing and hand movements control</p> <p>Commands: "six", "three", "count in order of standing", "step by counting".</p>
Basic	Circulation exercises	
	<p><b>Exercise 1. Exercises to develop student skills.</b></p> <p>Jumping over 50 cm hurdles and jumping over them</p>	Slow performance
	<p><b>Exercise 2. Bodybuilding exercises.</b></p> <p>In front of the wall, put the other hand on the hook - walk, turn to the sides, sit.</p> <p><b>Exercise 3. Exercises to strengthen the muscles and bones of the heel and ventricles.</b></p> <p>Turn the rope by hand and jump out of it.</p> <p><b>Exercise 4. Exercises for developing tasks.</b></p> <p>Carrying the ball in the left and right hands.</p> <p><b>Exercise 5. Remember and repeat the completed tasks.</b></p> <p>Perform independent execution</p> <p><b>Exercise 6 Homework.</b></p> <p>Leaning on the floor, bend your arms at the elbows and write, trying to lift your waist to the floor</p>	<p>Keeping your back straight, your shoulders raised. The head, shoulders, back, heels should stick to the wall</p> <p>Keeping the body upright. Only the ventricles and calf muscles work. The ball should not be slapped by hand</p> <p>The chin touches the floor, the elbows pressed against the waist. Hold on to your friend's heel and help</p>
	"Wizards" action game (handouts).	Pulse control
The concluding part (10 minutes)	<p>Exercises aimed at purification, walking in different forms, bringing to the norm of breathing and exhalation, as well as the development of attention, intelligence.</p> <p>The game is aimed at preventing the flu, covid-19.</p> <p>«Tum-taka-tum-tak, The rabbit hit the tree - Garden» (massage the active points of the forehead with the palms of the hands) "Hey, poor rabbit. He has a forehead» (massage the points on both sides of the nose with a fist of the hand). "Let's go to the forest quickly, Let's treat the rabbit" (He listened with his index and middle fingers and massaged his back) Purification and announcement of results. Homework</p>	Control of breathing and exhalation and monitoring for signs of visual fatigue.

## Handouts of the game "Wizards"

Graphic image	Contents	Game rules and options
	<p>Game participants are freely distributed throughout the field. "Wizards" is selected. Children try to avoid "wizards". The "Magician" touches the fleeing children and enchants them. That is, "enchanted" children stretch their legs wider than shoulder width, raise their arms high and stand still. The rest of the children pass between her legs and try to get rid of the magic. The game will be held for a specified period of time.</p>	<p>"Wizards" can be multiple.</p>



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A healthy lifestyle, active optimal physical activity has its own theoretical basis, but to date this problem has not been fully studied. Analysis of general and specialized literature and analytical results of scientific research carried out in the period after gaining independence show the need for fundamental research on this topic. Knowledge of the theoretical and practical foundations of health related training in the structure of physical culture STT, practical skills have proven themselves as a sign of mastering physical culture, as evidenced by the fact that a member of the society leads a healthy lifestyle by physical culture.

Although the methods are central to exercise performance in terms of form and content in physical education, they are also more directly related to the concept of culture. Basically there are two directions, namely:

The exercises are performed beautifully, attract the attention of others by the structure of the body and graceful movements of the practitioner. For example, rhythmic gymnastics exercises, high jumping, swimming and ski jumping, hitting the ball into the goal, and etc. Mass performances in exercises and sports (team, group, etc.), Celebrations, exhibitions in prestigious sports competitions. In both cases, the combination of exercise with art (music, dance, etc.) implies the concept of physical culture. For this reason, in the sciences, physical culture (physical culture) is considered an integral part of universal human culture. Physical education and physical education are carried out in higher educational institutions, that is, teachers of physical education and physical education are trained in the order of education and culture. Graduates with high athletic skills work as coaches, not teachers.

On the other hand, although these educational institutions provide relevant knowledge and practical skills in organizing and holding mass sports competitions and various sports events, graduates do not develop sufficient skills in this area. This is due to the fact that practical skills associated with organizing organizational activities in communities are not sufficiently taught in educational practice.

In addition, due to the lack of specialized personnel in manufacturing enterprises and in various institutions, attention to this area is declining. Thus, the concept of "physical culture" became the term "physical education", and this process has become an educational feature of educational institutions.

Admittedly, no one has been able to describe and appreciate physical education like the great sage Abu Ali ibn Sina. That is, according to his description, those who are constantly engaged in physical education do not need any medicines. For this reason, Ibn Sina said that everyone should always walk in the fresh air, work, travel to the mountains, relax in boats, fight for their health and vitality, ride horses and so on. advised him to take active practical steps to get used to it. Ibn Sina first experimented with regular and timely physical training, and then bathed in water or rubbed his body with a damp towel, as he wrote about in his "Laws of Medicine".

In today's medical world, there is no denying that exercise is performed not only by healthy people, but also by the dardman, the elderly, and the disabled, depending on their condition.

The purpose of these notes is to improve the health of people of all ages, improve physical fitness, preserve the health of the sick or disabled, and instill in the population the basic concepts of physical education.

Not only doctors and physical education specialists, but also every artist and intellectual should take the initiative in this direction.

### **Principles and methods of teaching students physical movements in physical education and sports activities**

The process of physical education is multifaceted. In this process, both education and upbringing are given. In the process of physical education, education is focused on the formation and improvement of motor skills, abilities. At the same time, the physical development of the trainees is affected. The unity of all types of education, their interaction with each other is one of the fundamental pedagogical laws. Certain aspects of mental, moral, and aesthetic education have become integral to the process of physical education. The general principles of physical education are the principles of physical training and labor training, rehabilitation and all-round development

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of a person. At the same time, the principles of education and training of the physical education process have been adopted.

The most important basic rules, which are the laws of education and upbringing, are called the principles of upbringing. In the process of physical education, general pedagogical principles can be applied, since this process is a special phenomenon of training and education. This is of particular importance in the field of physical education, reflecting its nature.

*The principle of consistency and consistency solves* the problem of teaching exercises and movements in one system in a form that develops from simple to complex. The requirements of the physical education program are constantly observed and studied. New teaching materials link the learned exercises and reinforce them. On the basis of the program, simple exercises are first studied, then complex techniques and tactics of exercises are gradually formed. In teaching exercises at different levels, exercises progress from simple to complex. However, they change during each session.

*The principle of consolidating knowledge and skills* requires constant repetition, strengthening and development of training materials. This is because if the skills and abilities to perform physical movements are not repeated, the skills and abilities of the exercise will be lost. Therefore, the planning of teaching materials should reflect the correct distribution of exercises and their implementation from simple to complex. Performing the learned exercises on your own in a regular class will strengthen and improve your skills and abilities.

*The principle of awareness and activity:* The level of educational exercises in the process of physical education depends on the consciousness and activity of students. Therefore, the principle of awareness and activity is widely used during training. Understanding of teaching materials by students is achieved through the principle of their conscious assimilation and conscious perception and implementation of exercises, as well as improving the results achieved.

The specific tasks assigned to the students at each session ensure their activity. The principle of awareness and activity of learning is realized when they take initiative in performing exercises, feel the positive effect of the exercises and perceive their performance.

**Demonstration principle.** In pedagogical practice, demonstration is understood as the fulfillment of educational tasks that affect the eyesight, hearing and perception of students. Demonstration plays an important role in the process of physical education, because the student's activity is mainly of a practical nature and performs one of its special functions - the comprehensive development of the sense organs. In the process of physical education, direct demonstration consists of demonstrating physical exercises, as well as "feeling" these exercises from personal experience. Direct demonstrations can include demonstration of practical exercises and movements. Indirect teaching includes, firstly, the use of pictures, diagrams, models, film strips, videos and other visual aids, as well as various special technical means that show some aspects of actions and facilitate their understanding, and, secondly, figurative speech.

**Principle of Implementation In physical education,** students are taught a series of exercises that become more difficult after the exercise techniques and skills and abilities are learned from the students. Light exercise will reduce student activity. Therefore, it is necessary to give them exercise according to their physical level and improve them.

The student's body adapts to the same form of exercise. An increase in the amount, volume, and pace of exercise ensures the physical development of the child's body. Otherwise, students' bodies will adapt to the same form of exercise and therefore their bodies will not develop physically.

**The principle of regularity is reflected** in the regularity of physical education and sports, as well as the alternation of rest with physical activity. The benefits of regular exercise are enormous. The regularity of the physical training process is a feature that largely depends on how convenient it is to alternate rest with exercise. Continuity-physical fitness is an ongoing process at all stages of a person's life.

**Development principle.** This principle reflects the general orientation of the requirements for students in the process of physical education and includes the formulation and implementation of

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more and more complex tasks, gradually increasing the volume and intensity of the associated loads. Physical education is also in constant motion, growth, through the continuous transition from training to training, step by step. This is characterized by an increase in the complexity of the exercises and a decrease in the force of the blow. In the process of doing physical exercises, along with the complication of the form of physical activity, all components of physical activity should also increase. This strength is reflected in the laws of improving physical qualities such as speed and endurance. It turned out that the degree of positive changes occurring in the body under the influence of physical exercises is proportional to the volume and intensity of the load. In the process of performing physical exercises, along with the complication of the form of physical activity, all components of physical activity should also increase. This strength is reflected in the laws of improving physical qualities such as speed and endurance. It turned out that the degree of positive changes occurring in the body under the influence of physical exercises is proportional to the volume and intensity of the load:

a) orally; b) exhibition; c) practical.

**The oral method** takes the form of explaining the exercises in the process of physical education, conversation, discussion, discussion and analysis of the mastery of the exercises. The method of explanation is used in all grades of the school. Explains the essence of the exercise, gives students an idea of movement. A lot can be used in the method of explanation, comparison, imitation.

During the explanation, students will also learn new words related to exercise and movement. Children should focus on the main goal while explaining difficult exercises. As you can see, explanation is the main form of the oral method and gives students a complete understanding of the material being studied.

**Conclusion.** This is important in the physical education process. The most understandable of the teaching methods is demo. Demonstration of exercises in visual styles comes forward. The use of visual aids in general and demonstrations in particular is essential in teaching young learners. For the performance to be very effective, children must be well organized and able to observe. The exercise should be done where students can see it best. The teacher can use student athletes to demonstrate the exercises. This method has a positive effect on students. Children calm down when they see their partner doing the exercise. First, students should be encouraged to watch the exercise demonstration carefully. The exercises must be repeated several times. The first presentation should give an overview of the exercise. During their studies, children must complete the exercise in parts, and the teacher must correct mistakes. The demonstration process is always accompanied by an explanation.

The exercise under study should be performed by the teacher and the students so that the students develop skills and abilities to move. The level of formation of these skills and abilities depends on the teacher's knowledge of this action, his ability to perform it in practice, as well as on his pedagogical skills. Practical ways of doing the exercise can be found in the following options.

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## THEORETICAL ANALYSIS OF THE PROCESS OF RECOVERY OF THE ABILITY OF INDIVIDUAL WRESTLERS TO WORK IN THE POST-COMPETITION STAGE

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### **Abstract:**

**Background.** Youth sports as a very important base for the training of sports resources and a universal means of education, effective organization of long-term training of athletes, the process of recovery of wrestlers in the post-competition period, more rational organizational forms, tools and methods of training requires searching. The effective organization of long-term training of an athlete as a very important process for teaching sports achievements and universal methods for training, as well as more rational organizational forms, means and methods of recovery after a competition, requires a scientific search.

Wrestling, like other types of wrestling, is developing rapidly, and in the last 10-15 years there have been significant changes in the activities of the competition, the technology of refereeing, the calendar of competitions. The requirements for the functional and technical-tactical training of wrestlers have increased.

The final testing of the level of special working ability was carried out at the end of the training cycle, ie on the 13th day of the ICD in the control group, and on the 19th day in the experimental group. Athletes were given a day off before testing. It was found that the difference in the level of specific working capacity led to larger values between the two groups. We assume that this is due to the fact that the training loads of wrestlers of this experimental group had a great effect on their body as a result of their use of the option of creating MKB.

The results of pedagogical experience confirm our hypothesis that it is necessary to start specialized training of wrestlers in the IBU when the basic functions of the organism, which ensure the effectiveness of the competition, are restored. It is important to take into account the extreme level of competition in which athletes participate. The higher the scale of the competition, the longer the MKB period should last. Non-specialized downloads are more commonly used here.

The final testing of the level of special working ability was carried out at the end of the training cycle, ie on the 13th day of the ICD in the control group, and on the 19th day in the experimental group. Athletes were given a day off before testing. It was found that the difference in the level of specific working capacity led to larger values between the two groups.

**Methods.** At the same time, the current level of sports results places high demands on the professional qualities of coaches, their knowledge and practical skills. Youth sports as a very important base for the training of sports resources and a universal means of education, the effective organization of long-term training of athletes, the process of recovery of individual wrestlers in the post-competition period, more rational organizational forms, tools and methods of training requires searching.

**Results.** It should be noted that the role of the coach in modern sports, the importance of his professional and pedagogical skills, personal qualities has increased dramatically. Therefore, the system of training young athletes, the administration of sports schools and coaches has a special responsibility not only for the achievements of their students in sports, but also for the ability of individual wrestlers in the post-competition period. The process of recovery is also responsible for the health, spiritual and moral image of the future generation of the country.

**Conclusion.** The test program was as follows: after warming up, the athletes performed the following control criteria: stretching on a horizontal bar, running 30 m, running 3x10 m from a standing position, paw dynamometry, special performance test (A.N. Abdiev, 1997). The choice of



*these test programs was due to the fact that they are highly reliable and informative, allow to think about the different physical qualities of athletes, and do not take much time to conduct.*

**Keywords:** training, systematization, optimization, innovation, strategy, skills, improvement, transition, functional, mental recovery.

**Introduction.** Today, with the initiative and constant support of the First President of the Republic of Uzbekistan I.A. Karimov, who has chosen the path of independent development, there is a rapid growth of sports activities. This is evidenced by the successful performance of a number of our athletes in the world sports arenas [1].

The development of various types of wrestling is characterized by their high level of social recognition, as evidenced by the practice of major international competitions. The Republic of Uzbekistan is the homeland of wrestling, which has a worthy place on the world stage, and the popularity of this sport is very high.

Optimization of the modern training system and the strategy of innovative processes during training is one of the most important tasks today in the training of athletes who are members of the national teams of the Republic of Uzbekistan and the reserve.

The main activities of athletes are defined in the legal framework and regulations of sports schools. As an additional educational institution, the sports school is aimed at "self-improvement in accordance with the skills, learning and creativity, the formation of a healthy lifestyle, finding a place in a professional context, physical, mental and focused on the development of spiritual abilities, to achieve a level of sporting success commensurate with the abilities"[2,3,5].

Thus, sports training of children, adolescents and young people not only addresses the issues of comprehensive physical training, development and improvement of various skills, but also the problem of shaping the personality of the participants.

The main task set by our state is to develop mass sports with the involvement of as many children and adolescents as possible. The latter concerns, first of all, the stage of primary sports training, the task of which is to strengthen the health of students of sports schools, increase the level of physical development, cultivate moral, ethical and volitional qualities.

**Methods.** At the same time, the current level of sports results places high demands on the professional qualities of coaches, their knowledge and practical skills. Youth sports as a very important base for the training of sports resources and a universal means of education, the effective organization of long-term training of athletes, the process of recovery of individual wrestlers in the post-competition period, more rational organizational forms, tools and methods of training requires searching.

The current situation in the world is leading to an increase in juvenile delinquency, drug addiction, and other negative events and processes among young people. That is why sports, mass physical culture, a healthy lifestyle are becoming a reliable psychological protection for the younger generation. This means that sport is morally responsible for educating active citizens who are patriots of their country.

From the above, it can be seen that the reduction of the budget for the development of sports, the reduction of the number of sports schools and the partial financial burden on parents will keep a large number of young people away from physical education.

A study conducted in Turan to study the profitability of sports schools in individual wrestling found that the highest percentage of those who dropped out of the sport was observed in 99 % of primary sports training groups. The low level of efficiency of sports schools is primarily attributed to factors such as poor organization of the educational process and poor organization of educational work. A number of studies have shown that the use of pedagogical and psychological means of influence, aimed at the formation of motives for sports, systematic and intensive sports, helps to strengthen the contingent of sports schools.

**Results.** It should be noted that the role of the coach in modern sports, the importance of his professional and pedagogical skills, personal qualities has increased dramatically. Therefore, the system of training young athletes, the administration of sports schools and coaches has a special

responsibility not only for the achievements of their students in sports, but also for the ability of individual wrestlers in the post-competition period. The process of recovery is also responsible for the health, spiritual and moral image of the future generation of the country [6,7,9,10].

An analysis of the scientific and methodological literature of domestic and foreign authors shows that the majority of research on the system of training young athletes, in particular, the process of raising children of different ages. (V.P. Filin, 1994; Sh.Dj. Abdullayev, 1995; L.P. Matveev, 1999; J.K. Xolodov, 2003; A.N. Abdiev, 2005; D.D. Sharipova, A. Musurmanova, 2005; L.P. Yugay, 2005; A.K. Ataev, 2007; F.A. Kerimov, 2008; Yu.M. Yunusova, 2009). However, among the scientific literature we can get acquainted with, there is no process of recovery of wrestlers' ability to work in the post-competition stage. Therefore, the solution to this problem is urgent.

In recent years, our country has trained a large number of highly qualified wrestlers. At the Asian championships and championships, Uzbek wrestlers have repeatedly won the highest prizes and have been defending the honor of our country in international competitions.

The increase in the volume and intensity of training and competition loads in modern sports requires the search for new ways and unused resources in the organization of the training process. It is especially important at all stages of multidisciplinary training to recover and use sports and performance-enhancing tools [8,9].

To date, a wide range of materials on the problems of optimizing the system of training of wrestlers in the field of training and competition in sports and advanced practice (I.P. Degtyarev, 1985; F.A. Kerimov, 1995; A.M. Matveev, 2001; K.S. Tumanyan, 2001; V.N. Platonov, 2004; A.A. Ruziev, 2004; Z.A. Bakiev, 2009; R.D. Khalmukhamedov, 2010 and others).

However, although it is very necessary, there is clearly not enough research to study the problem of creating a post-competition stage. In a number of works performed in various sports (I.P. Degtyarev, 1985; A.N. Abdiev, 1997; V.N. Shin, 2001; R.D. Khalmukhamedov, 2009) only partial research has been conducted.

Wrestling, like other types of wrestling, is developing rapidly, and in the last 10-15 years there have been significant changes in the activities of the competition, the technology of refereeing, the calendar of competitions. The requirements for the functional and technical-tactical training of wrestlers have increased.

Of course, all these changes also apply to the process of recovery of individual wrestlers in the post-competition stage. Here, the proper use of recovery and performance-enhancing tools is limited to the following unresolved issues; development and selection of optimal options for the post-competition stages; judicious use of tools and techniques to restore the ability to work. All these issues are, of course, relevant, and the study and solution of these issues will allow to improve the system of rationalization of the post-competition training of individual wrestlers.

The scientific study of the problem of post-competition training of individual wrestlers and the process of recovery is new, both theoretically and practically, in terms of changes in the rules of the competition.

The issue of planning the transition periods of athletes' training is in the focus of many authors and is the subject of constant discussion and research aimed at developing an optimal system of cycling of sports training.

Given that the issues under consideration have been developed in many ways in world practice, the aim of this study is primarily to develop reasonable options for the design of the post-competition stages of individual wrestlers.

The problem of post-competition training of individual wrestlers has been in the spotlight of foreign authors for many years. In particular, the works of sports theorists such as B.O. Djeroyan, N.A. Khudadov (1971), I.P. Degtyarev, K.N. Kopstev, A.V. Gaskov (1985), G.S. Tumanyan (1997) are related to this issue. The work of these authors is of great interest because it is a fundamental study, and their work is socially recognized.

However, the study did not focus on the problems associated with the physical, functional, and mental recovery of athletes during the transition period.

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Due to the fact that the course of modern competitions of highly qualified wrestlers has its own characteristics and in accordance with the research tasks, it is necessary to determine the importance of general physical training of wrestlers in the pre-competition and post-competition stages.

The test program was as follows: after warming up, the athletes performed the following control criteria: stretching on a horizontal bar, running 30 m, running 3x10 m from a standing position, paw dynamometry, special performance test (A.N. Abdiev, 1997). The choice of these test programs was due to the fact that they are highly reliable and informative, allow to think about the different physical qualities of athletes, and do not take much time to conduct.

On the first day after the race, the speed-power quality indicators deteriorated by an average of 0.7 sec compared to the background figures, which was 4.3 %.

On the fifth day of the post-race stage, his magnitude was 4.4 seconds, which was 10.2 %.

Measurements on day 8 of the ICB showed that the result was slightly better than the background values - 3.8 sec (**Table 2**).

**Table 1**

**Results of testing wrestlers in the 30 m run**

Groups	Standards	Statistical Indicators	Stages			
			Received a race (end)	Post-race		
				1-day	5-day	8-day
«A»	Running 30 m (s)	X	3,9	4,6	4,4	4,0
		$\sigma$	0,13	0,13	0,18	0,14
		V%	2,8	2,5	3,8	3,1
«V»	Running 30 m (s)	X	4,1	4,8	4,5	4,3
		$\sigma$	0,14	0,20	0,18	0,12
		V%	2,6	2,5	3,1	3,0

The results of stretching on a horizontal bar, running 3x10 m from a standing position, and claw dynamometry tests made it possible to determine the unilateral recovery process in the MKB (**Table 3.4**).

**Table 2**

**Results of testing wrestlers in horizontal bar**

Groups	Standards	Statistical Indicators	Stages			
			Received a race (end)	Post-race		
				1-day	5-day	8-day
«A»	Pulling on a horizontal bar (times)	X	36	30	32	35
		$\sigma$	3,15	3,25	3,15	3,12
		V%	10,8	15,4	13,6	10,4
«V»	Pulling on a horizontal bar (times)	X	28	24	24	26
		$\sigma$	3,02	3,00	3,04	3,08
		V%	11,3	16,1	14,2	12,5

**Table 3**

**Results of testing wrestlers in running 3x10 m from a standing position**

Groups	Standards	Statistical Indicators	Stages			
			Received a race (end)	Post-race		
				1-day	5-day	8-day
«A»	Running 3x10 m from standing position	X	5,6	6,2	6,4	6,0
		$\sigma$	2,3	2,17	2,32	2,15
		V%	3,53	2,94	3,36	3,2
«V»	Running 3x10 m from standing position	X	6,3	6,8	6,4	6,1
		$\sigma$	3,6	2,9	3,3	3,0
		V%	7,0	6,2	8,2	6,7

The analysis of the general physical fitness indicators of wrestlers in the training stages allows us to recognize that there are differences between individuals and groups. However, in general, the

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process of general physical training of wrestlers has a curve, which decreases on the first day after competitions, increases slightly on the fifth day, and even increases by a percentage on the eighth day.

The wrestlers examined were divided into two groups: experimental and control groups. All of these athletes participated in competitions according to the competition schedule.

At the end of the competition, the wrestlers in the control group used the traditional version of the MKB. In the first two days after the competition, the athletes had a rest, and on days 3-4 they played sports (football, volleyball, basketball). On the 6th day of the ICC, the athletes of the control group began to perform large-scale and intense training.

The wrestlers who formed the experimental group used the MKB variant given in Table 6 for 7-8 days. As can be seen from the table, a small training load was used throughout the MKB.

At this stage, there were differences in the direction and specialization of the training process.

During the first three days of the ICU, the loading direction was complex, which meant the use of exercise to maintain the UJT level. At the same time, the volume of non-specialized tools was 95 %, and the volume of specialized tools was 5 %.

In the following days of the ICU (days 4 to 6), the training load was aerobic, with the share of specialized equipment increasing to 10 %. A variety of recovery activities (sauna, massage, etc.), sports (football, basketball), jogging, weightlifting, various gymnastics exercises have played an important role in the training of wrestlers these days.

In the days before the start of the next preparatory phase (days 7 to 8), the training was mixed (aerobic-anaerobic). Increasing the share of specialized exercises limited and these days their volume was 30% of the total. In addition to the aforementioned training facilities, running at distances of 150-300 m with a speed of 60-70% of the maximum was used here, and some special exercises of small intensity were included in the wrestlers' training in limited quantities.

**Table 4**

### Download plan for the post-race stage

Cycle Days	Downloads feature			
	Intensity	Area	Specialization (non-specialized)	Additional tools
From the 1st day Up to 3 days	Small	Complex	(all movement qualities) Non-specialized vehicles - 95% Specialized - 5%	Vitaminization, sauna, massage, physiotherapy treatments
4 days Up to 6 days	Small	Aerob	Non-specialized - 90% Specialized - 10%	Vitaminization, sauna, massage, physiotherapy treatments
7 days Up to 8 days	Small	Mixed (aerobic-anaerobic)	Non-specialized - 70% Specialized - 30%	Vitaminlashtirish, sauna, massaj, fizioterapiya muolajalari

Additional means for MKB: vitaminization, sauna, massage, introduction of various physiotherapy treatments are common.

Prior to the start of the large-scale training, the correlation structure of the preparation for the effective performance of the competition activities was determined by testing (on the 4th day of the ICC) and in the experimental groups (on the 8th day of the ICU).

The results of the experiment allow us to draw the following conclusions.

Significant differences were found in the structure of the intersystem correlations of special training in wrestlers who were part of the control and experimental groups.

The main differences were reflected in the number of correlations and their nature. Athletes in the control group who underwent specialized training loads on the fifth day of the ICD had significantly lower correlation correlations and almost no correlations between psychophysiological indicators and components describing UJT, specific and general performance.

We can explain this by the fact that the time interval between the end of a competitive activity that affects the body like stress and the start of specialized training for wrestlers in the control group is clearly not enough to restore the body's ability to function. The "average" size training load applied by the control group wrestlers on the 5th day after the competition has the same effect on the athletes' body as the "large" load. Thus, even the "average" loads applied during this period put



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the body's functions, which have not yet been restored, in a difficult position. Such a situation was observed in the control group wrestlers. This is confirmed by the results of post-cycle tests (Figure 1).

The results of post-workout testing showed that the specialized load, which is performed when the main functions of the body of the control group wrestlers have not been restored, makes them more difficult to excite the strength of nervous processes.

The results of testing of wrestlers in the control and experimental groups showed the following.

The first two measurements taken at the end of the pre-competition preparation phase and on day 3 of the ICC did not show reliable differences in the level and process of specific performance of both groups of wrestlers, similar in structure and dynamic characteristics to the competition activity ( $R > 0.05$ ). The next test, which was performed using special tools before performing medium-sized training loads, was performed on day 5 of the ICD in the control group and on day 8 in the experimental group. Here, reliable differences ( $R < 0.05$ ) in the level of specific work skills of the wrestlers were identified. This suggests that experienced group wrestlers, whose level of special work ability is much higher than that of the control group members, begin the training microcycle in more favorable conditions.

The final testing of the level of special working ability was carried out at the end of the training cycle, ie on the 13th day of the ICD in the control group, and on the 19th day in the experimental group. Athletes were given a day off before testing. It was found that the difference in the level of specific working capacity led to larger values between the two groups. We assume that this is due to the fact that the training loads of wrestlers of this experimental group had a great effect on their body as a result of their use of the option of creating MKB.

The results of pedagogical experience confirm our hypothesis that it is necessary to start specialized training of wrestlers in the IBU when the basic functions of the organism, which ensure the effectiveness of the competition, are restored. It is important to take into account the extreme level of competition in which athletes participate. The higher the scale of the competition, the longer the MKB period should last. Non-specialized downloads are more commonly used here.

Theoretical thinking of the problem and generalization of experimental work allowed to recognize the following conclusions:

1. Analysis of specialized scientific and methodological literature, interviews with experts, pedagogical observations show that today there is a large number of works devoted to the study of pre-competition and pre-competition stages of highly qualified wrestlers.

The system of training highly qualified athletes consists of three main stages (pre-competition, competition and post-competition stages).

The process of recovery of physical, functional and mental indicators of wrestlers is poorly studied, as well as the methodology of recovery in individual wrestlers after the completion of the competition is not developed.

2. The results of the questionnaire and pedagogical observations allow us to draw the following conclusions:

- 100 % of the surveyed coaches believe that it is necessary to develop a scientifically based method of recovery in the post-competition stages, taking into account the competition loads performed by wrestlers in the existing multi-stick training;

- 22 % of the surveyed coaches prefer to have a rest in the post-competition stages, 78 % of the coaches are in favor of active rest, preferring morning walks and sports games;

- The process of recovery of special abilities of wrestlers can be accelerated in the post-competition stages using effective recovery tools and methods, which allows you to rationally plan the training process for the next pre-competition stage.

3. Studies have shown that the recovery process after the competition loads is not smooth, spatial and heterochronous recovery of various systems of the body.

**In conclusion**, it should be noted that the dissertations of domestic scientists A.N. Abdiev (1997), V.N. Shin (2001), R.D. Khalmuhamedov (2009) are close to the topic of our research.

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However, in these cases, only some aspects of the post-competition training of single wrestlers have been examined. The general controversy of the subject under consideration is bypassed here. The underdevelopment of the stated problems, as well as the need to solve them quickly in terms of the level of modern training process, determines the scientific, theoretical and practical relevance of this research and awaits its solution.

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### MODERN METHODS OF IMPROVING THE QUALITY OF EDUCATION IN THE ORGANIZATION OF THE EDUCATIONAL PROCESS IN HIGHER EDUCATION

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**Abstract.** *This article states that a clear formation of teaching methods is a key factor in improving the quality of teaching. It is noted that the combination of state educational technologies with practical exercises on the basis of a clear plan will serve to improve the quality of education.*

**Methods.** *Interactive teaching methods such as brainstorming, blitz survey, frontal survey, small group work, round table, business game, role play, role play. Examples include the use of "debate", "problem situation", "project", "reference text", "boomerang strategy (exchange of questions)" and "conceptual analysis".*

**Results.** *Examples show how effective results can be obtained using advanced pedagogical technologies. Along with advanced pedagogical technologies, independent teaching is guaranteed, ensuring that students achieve their educational goals, as well as independent work on the effective assimilation of educational materials within the framework of scientific programs. Because no one person can achieve an agreed goal without independent activity. Therefore, it is justified to consider independent activity as a means of acquiring knowledge and as a result of this.*

**Discussion.** *The source of students' knowledge is not only the knowledge given in the lectures of the teacher, but also the student's own understanding and actions, and the teacher, in turn, must encourage the student to develop research skills, the ability to look for additional information to assimilate the material. The main task of the article is to develop a new generation of state*

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*educational standards, curricula and scientific programs, to determine qualification requirements, to introduce and develop energy education and to further improve this process.*

**Conclusion.** *All things considered it can be concluded that every future modern specialist should be ready to study and learn on their own so that they can not only acquire the existing methods and technologies, but also master new techniques and technologies in a relatively shorter time and effectively. It should be noted that the formation and development of creative abilities in a future junior specialist are also a separate pedagogical tasks and require the development of special methods for performing those deeds.*

**Keywords:** *personnel, independent, method, skill, principle, compact, technology, project, skill, leader, interactive.*

**Introduction.** The dynamics of the rapid development of the process of economic reforms in Uzbekistan sets the educational system the task of training qualified specialists with creative and proactive abilities, helping them to be able to make independent decisions and quickly adapt to technical technologies. Also, one of the urgent tasks of higher education systems is to achieve the effectiveness of learning through the wide use of innovative technologies and best practices in teaching, and through their introduction into the educational process as well as the application of the experience of vocational education of developed countries in the education system. At present, the quality of education depends on the correct planning, organization and management of the educational process in educational institutions on a scientific basis, an innovative approach to it, the use of innovative educational and information technologies, and the qualifications of teachers [1].

The goal of modern education is to develop the qualities necessary for a person to engage in activities that have social significance for them and society. This goal of education provides an opportunity to approach knowledge, learning and skills as tools which are necessary to achieve maturity. Knowledge, preparation and skills are essential to apply the acquired culture to life. That is why the study of science in educational institutions is not the only goal, but a means to get to the bottom of the truth and verify it, to learn to cognize and develop beauty.

Currently, there are more than 110 higher educational institutions in our country. More than 90 of them are local universities, and this figure is growing every day. While the number of teaching staff in some local higher education institutions is less than 100, in some large higher education institutions this figure exceeds 1000-1200. [6] [7]

Higher education system in the world is undergoing significant changes. The rejection of the state monopoly in the field of education, the creation of commercial education, and a change in the structure of public life led to the emergence of a market for educational services. This market, along with the information market and the labor market, actively influences the education sector.

Relying solely on interest in education cannot be a fundamental motivational effect. The most important effective way to do this is to act out motivational-problem situations or set specific cognitive tasks that reflect the social nature of the subject being studied [3].

**Methods.** To successfully solve these problems, teachers must be competent in their professions. Competence is the ability to successfully perform pedagogical work. First of all, this is expressed in the ability to clearly visualize the social role and the need for the teaching profession. In addition, teachers should be interested in the students as the object of their activity, be able to understand students needs and characteristics.

Currently, the following methods of improving the quality of education are widely used.

A project is a concrete plan, a product of efforts aimed at developing the content of pedagogical activity on the basis of a goal, which guarantees its result.

Design is a practical action aimed at developing the content of an activity or process by estimating, predicting and planning the expected result based on initial data.

Design of the educational process - the development of its design (scheme), take into account all factors for the effective organization of the individual educational process.

A model is a simplified, scaled (enlarged) or similar copy of a real, actually existing object.

The types of models used in the training process are as follows.

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1. Educational models (used in the educational process; visual aids, visual means, simulators, training programs).
2. Experimental models (used in scientific, practical experiments; enlarged or reduced version of the designed object).
3. Scientific and technical models (used in the study of processes and phenomena; instruments, devices, tools, equipment and mechanisms).
4. Game models (used to develop skills, abilities by performing various actions by an object in various situations; computer, sports, economic, military, business games, etc.).
5. Simulation models (used not only for more or less accurate reflection of reality, but also for its imitation; various simulators, mechanisms serving to perform practical actions)[3].

Problem-based learning is education that serves to develop skills and competencies in students, such as creative research, small-scale research, making certain hypotheses, justifying the results and reaching certain conclusions [1].

A problem situation is a state of mind in which students are aware of a conflict that arose in the process of performing certain tasks (solving a problem, searching for an answer to a question), requiring the search for new knowledge related to the problem being solved.

Stages of solving the problem:

1. Create a problem situation.
2. Statement of the problem based on the analysis of the situation.
3. Make assumptions.
4. Check the solution.

The problem situation method is also used in pedagogy. The problem method is a way of enhancing the cognitive activity of students, based on the confidence that they are faced with a problem situation, the essence of which is to analyze, assess a specific situation and make a decision about its solution [2].

Self-directed learning is an educational activity based on the independent and creative fulfillment of the assigned educational tasks by students. Self-study is based on independent work.

We believe that independent education should be based on pedagogical principles. For example, the principle of awareness and activity of students assume the organization of training in such a way that students consciously and actively assimilate scientific knowledge and methods of their application in practice, develop creative initiative, independence in learning, thinking, speech.

Some researchers argue that the level of knowledge of students directly depends on the size and regularity of their independent study or study activities. Because no one can achieve an agreed goal without an independent activity. Thus, an independent activity can be viewed as a learning tool and as a result. Such an outcome should be organized and managed to show that self-directed learning by students is the result of their research work. This develops the cognitive abilities of learners.

Self-directed learning - provides students with a guaranteed achievement of educational goals, as well as independent work on the effective assimilation of educational materials in the framework of scientific programs. On the other hand, teachers must be able to encourage and guide students towards pursuit of self-study. Does a student work more efficiently independently; or likes to work with a group of several people; whether he spends time in the library; or it is easier for him to use e-learning resources available on the Internet - both the student and the teacher need to know how to organize independent work better, more efficiently and more conveniently. ... The main essence of independent learning is that the source of students' knowledge should be not only the knowledge passed on by the teacher in the classroom.

In the context of self-study, the student must understand and act on the material to be learned, and the teacher, in turn, must encourage and guide students to seek additional information to intensify their research skills.

Self-directed learning - learning should be carried out in accordance with the goals, principles and content, as well as without the help of external influences.



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Independent study determines the independence of the student's academic and professional activities. These qualities are reflected in the understanding of the educational material and in a critical assessment of the current situation.

A person's independence is considered to be the unity of their special qualities, such as abilities, activity, the ability to think, the use of all available energy to achieve a goal.

In independent teaching, it is important to rely on didactic and pedagogical principles. Currently, thanks to the effective organization of independent learning, the student is encouraged to be creative and, therefore, to be independent.

Self-directed learning makes very important requirements for pedagogical technologies. Unlike a predetermined learning process, a student must achieve an indefinite and unplanned result in independent learning, that is, acquire a certain amount of knowledge, skills and competencies indicated in teaching materials.

It is necessary to clearly indicate the purpose, principle, method, means and conditions of independent learning, and their choice and effective implementation will lead to the desired result [4] [5].

**Results.** The student must take a responsibility for the quality of the knowledge acquired. The source of students' knowledge should be not only the knowledge conveyed in the lectures of teachers, but also students' own understanding and actions, and teachers, in turn, should encourage students to develop research skills, the ability to seek additional information.

Today, positive work is underway to radically renew the teaching of electrical engineering in technical universities. Taking this into account, one of the most pressing problems of our time is the development of a modern concept of teaching the subject "Installation of electrical equipment". As an example, let us cite the modern concept of teaching, which is the basis for the formation of the activity of a teacher of special science.

The subject "Installation of electrical equipment" for students of technical universities in the field of electrical engineering is divided into sections of general, special and specific methods of teaching electrical installation and this serves the purpose of introducing, developing and improving assembly training. When teaching electrical wiring, it is important to address the following issues:

- a) didactic conditions for training teachers of special sciences;
- b) the positive aspects of the theory and practice of modern pedagogy in the methodological training of future teachers of special subjects;
- c) a methodological framework that leads to the systematic updating and theoretical development of teaching methods for electrical installation;
- d) the place and methods of using innovative pedagogical and information together with communication technologies in the methodological system of education;
- g) methodological system of teaching science: purpose, content, forms, means methods and technologies;
- j) what should be the structure of training projects, etc.

In the current conditions of globalization, the subject "Electrical installation" is the development of a new generation of state educational standards, curricula and scientific programs, the definition of qualification requirements, the introduction and development of energy education, as well as the further development of this process is the main concern [4].

The concept of installing electrical equipment, teaching principles, laws, methods and techniques should be clear and easy to learn for students specializing in electrical engineering. At the same time, it is necessary to pay attention to educational materials (content) on electrical installation, professional training of teachers of natural sciences, compliance with the conditions for modernizing state educational standards and curricula, the correct development of methods for an accurate and objective assessment of learning outcomes [4].

It also plays an important role in achieving the goal, based on didactic principles such as interdisciplinary communication and integration, systematic, consistent, scientific, from simple to complex, teaching education in relation to life.

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If such an organization of the educational process is considered as a separate educational technology, the above didactic principles will improve this technology, identify and eliminate existing shortcomings in the organization of the educational process.

In general, at each stage of learning: "What (general content) can be taught and what can be done to achieve this?" and "Whom to teach, what to teach (for each specialty), how to teach specifically (goal), how to teach (method, form, tool, technology)?" are one of the pressing problems.

Today "What to Teach?" rather: "What can be taught and how can it be done?" Apparently, the approach to the organization of the educational process plays a key role in the modernization of teaching the subject "Electrical Installation".

The methodological system of teaching science is based on the purpose, content, form, means, methods and technologies of object installation of electrical equipment on the basis of pedagogical and psychological laws and didactic principles. Studied theoretical and practical materials, such as modern educational methods and technologies are used in teaching the subject "Installation of electrical equipment", the possibility of their use, research methods, concepts and methods of their implementation. Currently, this faculty is being studied for one semester at technical universities.

The task of developing a harmoniously developed personality for society by teaching spiritually and physically mature youth and improving the quality of modern education is defined as a priority in the field of education. Currently, the optimal ways of teaching all subjects based on modern pedagogical technologies are being studied. However, it should be noted that pedagogical technologies did not appear yesterday or today, and the teaching methods of each historical period had their own pedagogical technology. They developed with the growth of the spiritual and material needs of man. This can be found in the works of our great scientists, such as Muhammad Musa Khorezmi, man kind Abu Nasr Farobi, Abu Raikhan Beruni, Ibn Sino, Alisher Navoi, Kazizad Rumi.

Since innovative pedagogical technologies are a necessary part of the education system, radical changes in the field of education are possible. Enlightenment is the main idea underlying development and brozassion, understanding the relationship between nature and society, rejection of authoritarian and false thinking, patience, satisfaction, respect for the opinion of others, respect for national and universal values. The solution to these problems is to some extent closely related to learning technology.

The goal of education can be achieved through the teaching of ancestors, the assimilation of national values by the people, the use of modern pedagogical technologies in the educational process. At the same time, the flow of information into life stoodorts of society quickly penetrates and covers many areas. Fast reception, analysis, processing, theoretical generalization and acceleration of information delivery can be designated as necessary tasks of the education system. The introduction of pedagogical technologies into the educational process positively solves these problems. Currently, to solve set tasks, a number of activities are being carried out in the field of research of educational technologies in cooperation with outstanding scientists and educators of countries. In particular, on the basis of the principles of pedagogical technology available in developed foreign countries, a national model of regional pedagogical technology has been created that is understandable for teachers of the republic [1].

In fact, pedagogical technology is a very complex and modern exercise that incorporates the previous good aspects of teaching methods. In pedagogical technology, in advance, in stages and with a clear time frame, a project is developed for the work performed in lessons and trainings. The project outlines basic concepts, test questions, tools used and didactic materials provided during the training. The students' ability to perform the practical exercises is constantly monitored. The use of pedagogical technologies in the educational process ensures that the educational process takes place only at a good or excellent level. This is because scheduled lesson plans are developed by academics or experienced teachers [5].

**Discussion.** The use of innovative pedagogical technologies in the educational process, of course, requires creativity, knowledge and experience from a teacher. The development of

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educational projects on the topic "Installation of electrical equipment" is based on the following principles of innovative pedagogical technology:

- The subject "Installation of electrical equipment" is based on all the principles and rules of didactics (pedagogical theory) in the construction of lessons. To this end, the professors pay great attention to mastering didactics and develop the skills of using it in teaching practice.

- When developing educational projects on the topic "Installation of electrical equipment", emphasis is placed on self-study of students. As a result of focusing on the formation of active thinking skills, knowledge creates a mechanism for student's independent work.

- The subject "Installation of electrical equipment" is intended at the same time to understand, remember and apply in practice the knowledge gained by a student when designing lessons. In this case, the application of theory in practice does not mean the fulfillment of a specific task, but the ability to apply the knowledge gained in practice.

- The Electrical Installation course ensures that the results obtained at the end of each lesson are expressed in verb form. For this, the projects develop and define a system of actions that must be performed at the end of each training.

- The basic concepts of knowledge transferred through small modules of the subject "Installation of electrical equipment" were identified, on the basis of which control questions are developed to determine the level of knowledge of students and the type of control is determined.

- At the end of the educational process, the level of assimilation of knowledge by all students is determined on the basis of the type and assessment criteria defined in advance for the lesson.

Teaching will be based on the principles of didactics, rules, systematic approach and pedagogical technology. The project reflects the role of knowledge, what rules and principles of didactics are observed in the learning process, what types and stages of lessons, what methods, information technologies and didactic materials are used in the learning process.

On the basis of a well-structured project, pedagogical activity can be carried out for several years without difficulty, only at an excellent or at least good level. The project ensures that the learning process is good or excellent and lays the foundation for the correct organization of the teacher's work.

Type of course - depending on the purpose of the lesson and the topic to which the study is directed, depending on the internal structure, it is divided into:

- introductory lesson;
- Introductory lesson with basic materials;
- Lessons to gain new knowledge;
- Lessons to consolidate and improve knowledge, skills and abilities (practical work, laboratory work, problem solving, etc.);
- Agreed lesson (mixed lesson);
- Lesson in repetition and generalization;
- control lesson;
- Lesson on the practical application of the knowledge gained.

In most cases it belongs to the mixed type, consisting of four stages. These are: preparation for acquiring new knowledge (repetition of the past); acquisition of new knowledge; consolidation and systematization of new knowledge; to apply the acquired knowledge in practice.

In turn, the following types of lessons are widely used:

- theoretical course, mixed course;
- independent work, laboratory work, workshop, excursion;
- control classes (oral questioning, written work, control, test work, mixed work).

Today, the use of interactive teaching methods plays an important role in the effective organization of lessons.

Interactive teaching methods are teaching methods that stimulate thinking, encourage independent thinking, and focus on a learner. These are "Brainstorming", "Blitz-survey", "Frontal survey", "Work in small groups", "Round table", "Business game", "Role play", "Debate",

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"Problem situation", "Project", "Reference Text", "Boomerang Strategy (Exchange of Questions)" and "Analysis of Concepts," and there are currently over 300 species [6].

**Conclusion.** All things considered it can be concluded that every future modern specialist should be ready to study and learn on their own so that they can not only acquire the existing methods and technologies, but also master new techniques and technologies in a relatively shorter time and effectively. It should be noted that the formation and development of creative abilities in a future junior specialist are also a separate pedagogical tasks and require the development of special methods for performing those deeds.

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### THE ROLE OF MORAL VALUES IN ADOLESCENTS AND THEIR ROLE IN DETERMINING THE CRITERIA OF SPIRITUAL PERFECTION

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#### **Abstract:**

**Background.** This article presents an analysis of the inimitableness of early adolescence and the factors of development of moral awareness during puberty, as well as the methodology for determining moral qualities in students.

**Methods.** Understanding the content of values can vary at different stages of social development and vary in proportion to the social needs of society. It is therefore very difficult to find values that are uniformly universal for different periods. But while this situation has values that are different for different periods and at the same time for different social strata, there are also universal values that are equally important for different historical periods, different cultures, different strata of the population.

**Results.** Adolescents are found to have a sense of social duty, morality, respect for parents, friendship, brotherhood. Adolescents are identified and prevented from misbehaving in the formulation of morality. Being able to feel other people in this way is a manifestation of spiritual



*values such as altruism, kindness, compassion, love. These, in turn, are the basis for accepting the level of development of empathy as an indicator of the level of spiritual and moral development of the individual.*

**Discussion.** *Scientific and practical recommendations for the development of spiritual and moral feelings in young people are determined by the development of criteria for determining the state of manifestation of moral feelings in young people.*

**Conclusion.** *Morality is one of the best qualities of a person that a person displays among people. Morality is manifested in honest and good deeds, in putting people in the place of honor, in respecting women, in solidarity, in friendship, in pleasing parents. The role of in-class and out-of-class activities in opening and activating these good deeds is enormous.*

**Keywords:** *morality, feeling, adolescence period, moral point, value, behavior.*

**Introduction.** The main idea of the people of our country on the path of national development is to build an open and prosperous homeland, a free and flourishing life. Obviously, the development of political, economic, social and spiritual directions also plays an important role in the implementation of this idea. It is no secret that the development of these areas depends on the personnel being trained today. President of the Republic of Uzbekistan Sh.M. Mirziyoyev by saying: "We will mobilize all the forces and capabilities of our state and society for the development and happiness of our young people who are independent-minded, have high intellectual and spiritual potential and do not wait behind their peers in any field." they pay close attention to the youth. Without a doubt, the great attention paid to the education system in recent years and the conditions created have served as the main basis for the comprehensive development of the next generation.

Before we talk about moral feelings, let's talk briefly about morality and emotion. Morality is one of the forms of social consciousness, which expresses its essence, individual behavior, manners, lifestyle, principles of life, rules, as well as the content of social relations. Therefore, morality as a social phenomenon has a special significance in the spiritual life of the society. This concept serves as one of the main criteria in the process of determining the image of a particular nation, its role in personal development.

The concept of "morality" was formed in the early stages of human society as a regulatory activity based on public opinion. From ancient times, this concept has been used in various ways in socio-philosophical, psychological, pedagogical, historical, artistic, ethnographic and cultural studies. Morality (arabic for behavior) is one of the forms of social consciousness, a social rule, which serves to regulate the behavior of people in all spheres of social life.

The process of a person's moral development continues throughout his or her life. But childhood and adolescence are the most intensive and productive periods of development, and moral education, which begins in preschool, arranges a form of completion to a certain extent during adolescence. During adolescence, a combination of moral attitudes, moral beliefs, and worldviews indicates that an individual is able to act morally independently and consciously.

Adolescence is the beginning of life plans and practical activities that come at the end of puberty. Understanding personal and professional identity on the eve of graduation of school, as well as adolescence, has long been associated with finding answers to two questions: "How should he be?" and "Who should he be?" these two processes are parallel and interrelated.

**Methods.** To research conducted by T.V. Snegirova, the "I" complex distinguishes 6 visions. In children in early adolescence, self-awareness is seen in the relationship between individuality and the future self;

1. All the "I"s are interconnected and at the equal level. This is a subjective harmonic assumption about man himself.

2. The existing "I" attracts more to the future than the past, the "I" is the appearance of a new aspect in the understanding of personal identity.

3. The future "I" is separated from the current "I". All the time the "I" is different. The ideal "I" corresponds to the future "I".

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4. The ideal "I" does not enter the present or the future, it is separated from them and it does not participate in the development of the personality.

5. Past and present "I" are inextricably linked. The other aspect is interconnected with the future and the ideal "I" that sets them apart.

6. The existing "I" is retained in the process of development, it is separated from the past "I" and does not depend on the future "I", nor does the ideal "I" fit.

The main psychological regaining of adolescence is the discovery of one's inner world. The recognized truth for a person is his external world. Even when he realizes his actions, he still does not realize his mental state. If a child is upset, he explains that someone has made upset him, and if he is happy, he will find an excuse. The revelation of his inner world is a joyful and exciting event, but it causes a lot of panic and difficulty. The inner "I" is incompatible with the outer character. It is divided into two according to the concept of "I". The "outer" (we can call it the outer shell) is the inner appearance in man. The "inner" emphasizes its own arguments. But sometimes there is a fierce struggle between the "shell" and the "inner" feature. With the realization that one is not repetitive, that one is not like others, some begin to feel alone. Adolescent "I" is still unclear as it can feel a lot of discomfort or emptiness. This increases the need for communication and the choice of it at the same time.

His desire to get rid of childhood activates his reflection, that is, a sense of belonging to others and a sense of self-importance emerges. Awareness of self-importance and a sense of uniqueness is characteristic of an adolescent's increased sense of loneliness or fear of loneliness.

Adolescence is the most favorable period for the formation of morality. During this period, the child desires for discipline, knowledge, upbringing, new knowledge. He begins to prepare himself independently for a new life. In adolescence, the child seeks to know the laws of the environment, distinguishing between good and evil. During adolescence, not only do we look at the student as a student, but the adolescent himself demands a different interpretation from us. We listen to his thoughts, worldviews, beliefs, feelings, give our advice where needed.

Any positive or negative quality formed during this period, then the trait becomes a stable trait of the person for the rest of his life. During this period, on the one hand, the tendency of the student to the educational process, on the other hand, the influence of factors such as education, family, neighborhood, community on the upbringing of adolescents is important.

During this period, the moral concepts and perceptions formed in adolescence begin to be apparent in the process of activity, in interpersonal relationships. Skills, habits, attitudes, traits, qualities, beliefs, and worldviews are interrelated aspects of morality.

Today's children have a national feeling, love and respect for their people, their traditions, language, culture, not being brought up on the basis of national universal values means the not paying attention to development of society, and most importantly, to the future. It is no secret that these are formed first in the family and then in educational institutions. It is safe to say that these are the main factors that affect student morality.

The basis of spirituality is valuables. This situation is recognized by various philosophical and psychological streams. The Dictionary of "Psychology" defines value as follows: "A concept that reflects objects, events, their properties, as well as social ideals, and is therefore a model of the phenomenon to be pursued."

Values exist in three different forms: 1. In the form of a social ideal formed in the process of society's development. 2. In the form of human behavior in the form of patterns of material and spiritual culture or the manifestation of social ideals. 3. Social values are assimilated through the individual's worldview and enter the psychological structure of the individual in the form of personal values, which are one of the main sources of motivation.

Each person has a unique hierarchy of personal values. Although the values in this hierarchy are the same in most people, their location, their interrelationships, will be different in different individuals. The hierarchy of personal values serves as a link between the material culture of society and the spiritual world of the individual. Hierarchies of personal values arise in the process of assimilation by the individual of social values objectified in the works of material and spiritual

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culture. Usually, personal values are highly understood, which serve as an important factor in regulating the relationship between the individual and the group, the community.

Universal values are classified differently based on different criteria. Some of these classifications are less consistent with each other, while there are also universal values that are specific to all classifications. By summarizing these classifications, we have found that the following universal values are recognized by all. These are: man is the highest value. The basis of this universal value is the ideal of young people, a person who strives to be like them.

"The value of beauty" - a person's attitude to the world, the ability to see the beauty in life, nature, art.

The value of "knowledge" - represents people's attitude to knowledge, education.

The "value of labor" is the source of human existence and knowledge, which encourages creativity and self-expression.

"Homeland value" - this value consists of a set of values, which can include history, culture, traditions. At the same time, the concepts of Truth, Goodness, Beauty can be included in the list of universal and eternal values.

The values listed above determine a person's worldview and beliefs, and through them, his or her behavior, morals, and lifestyle. But these values affect human life not as an individual but as a system. The hierarchy of values is formed suddenly and not over a short period of time, but over a long period of time.

The basis of every human behavior is an assessment of the events around him. The direction and essence of this assessment is determined by the values contained in it. Because any assessment is given in terms of a specific value.

The existence of human values as a system is a necessary condition of motivation, which determines his actions, behavior. The ring that connects human behavior in a variety of situations and conditions is also a value system.

There are three main aspects in the spiritual and moral development of adolescents:

1. The manifestation of spiritual potential in mental phenomena such as intellect, memory, thinking, perception, imagination.

2. The spiritual world of the adolescent is enriched through the assimilation of spiritual and moral values.

3. That the adolescent's activity is of a creative nature and that this activity leads him to express himself.

These three aspects are inextricably linked and determine the spiritual development of the adolescent personality in appropriate circumstances. By analyzing the literature on the psychology of spirituality, we found it necessary to highlight three main components in the spiritual and moral development of adolescents. These are: cognitive, emotional, and behavioral components.

The degree to which each component of spirituality is developed is determined by the following criteria: 1. Conformity to universal values. 2. The degree to which a person assimilates universal values; 3. The role of creating new spiritual and moral values. 4. The role of spiritual values in promotion. 5. The role of the individual in the formation of a stable position. 6. The role of critical understanding of spiritual values.

Each of the components consists of complex components and qualities and also has the property of variability. For example, the cognitive component includes knowledge, methods of acquiring knowledge, the ability to get to the essence of things, to see their causes and consequences, to distinguish the most important part.

**Results.** The leading element of the cognitive component is knowledge. Knowledge is not a ready-made event that has happened or will happen, but a long-term product of spirituality and thinking, the creation of which depends on the possibilities of existing culture. These opportunities are diverse and will be directly linked to socio-cultural conditions. Therefore, the creation, transmission and acquisition of knowledge is carried out through the **active** activities of the subject of knowledge. A new level of self-awareness is achieved at a certain level of intellectual development. The emergence of such a level is based on the theoretical thinking that is formed and

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developed in the learning process. Theoretical thinking is important in the acquisition of new knowledge content, in the formation of new interests, forms a new type of cognitive interests, leads to the emergence and development of internal reflection. This, in turn, stimulates the process of spiritual development.

The emotional component of spiritual and moral development means that a person approaches and emotionally perceives himself, other people, and events from a spiritual and moral point of view. Positive emotional evaluation is one of the important conditions for the acceptance of spiritual and moral values by a person.

One of the important elements of the emotional component is the empathic understanding of the other person and his or her acceptance. S.L. Rubinstein wrote that "the way a person treats other people is his most important characteristic". "One of the most important conditions of human existence is the existence of another person. Attitude towards another person is the basis of human life. The human heart is filled with his relationship to other people. His worth is fully measured by his ability to relate to other people. Psychological analysis of a person's attitude to other people is the basis of real psychology".

Empathy in spirituality refers to the ability and skill to share an emotional state, the ability to transfer energy to another person. A self-aware person, after fully learning his role, begins to act, to express himself, and to involve the people around him in this process. Understanding one's own essence, one's potential, is manifested through one's attitude towards another person. In the process of this relationship, the other person is embodied as a great value through his uniqueness and solitude.

The behavioral component is an integral part of spiritual development. Because this process is a social, personal way of assimilating reality, it is associated not only with cognition, but also with the activity of the individual focused on spiritual values. Although some individuals have positive spiritual attitudes and values, they lack the courage to act on the basis of those attitudes and values. The spiritual-moral views in such people will not rise to the level of faith.

The leading element of the behavioral component is the willpower. The willpower as a spiritual force will be necessary to overcome the obstacles that arise in the process of moving towards the goal. The willpower is manifested in the independence of man, that is, in his ability to act against the pressure of the environment and the thoughts of others. Spiritual development is a complex process, and the participation of the willpower is necessary to support it and bring it to perfection.

In the science of psychology, spiritual development is defined as a complex process and has several stages: 1. The emergence of ideas about spiritual and moral values in man; 2. Their interiorization (i.e., the transformation of knowledge into belief); 3. The manifestation of faith in the behavior and activities of the individual.

Based on the science of world psychology and theoretical developments D. Mayers, J. Milgram, Sachs, M. Rokich, L.S. Vygotsky, S.L. Rubinstein and others, we found it necessary to define three levels of spiritual development:

1. The lower stage is characterized by the emergence of separate interconnected ideas about spiritual and moral values, but they are not interiorized and are not reflected in activities and behaviors.

2. Intermediate stage. It is characterized by the expansion and partial interiorization of the notion of spiritual and moral values. However, their manifestation in personal activities is rare, or does not occur at all.

3. High degree. It is characterized by the presence of a broad understanding of spiritual values, their complete interiorization, the transformation of knowledge into beliefs and their manifestation in the activities of the individual.

Thus, the level of spiritual development is determined by the formation of the perception of values, their interiorization and the degree of manifestation in activity.

The moral development of students is of great importance in the formation of moral knowledge, skills, attitudes and concepts in them, which include: cognitive emotional relationships.



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One of the methods that reflects this relationship is the method of "Incomplete sentence", which we conducted in the first year of college students. 130 first-year students participated in this method.

The "Incomplete sentence" Method is one of the most common projective methods, and in our study we selected 60 incomplete sentence variants recommended by L. Sachs – W. Levy and adapted it for vocational college students. The purpose of the "Incomplete sentence" method is to teach students the moral qualities of humanism, friendship, kindness, patriotism, honesty, modesty by determining through parents, friends, teachers, family life, peers of the opposite sex, self-esteem. The above-mentioned attitudes are manifested by completing the statements given to them, which are reflected in the table below.

**Table 1**

**A table of sentences representing the attitude in the method of "incomplete sentence"**

№	Attitude name	The sequence number of the sentence
1.	Respect for parents	14,29,44,59,16,31,43
2.	Friendship, brotherhood	8,23,58,53
3.	Attitudes towards college leadership and teachers	6,21,36,51
4.	Anxiety, fear	7,22,37,52
5.	Attitude towards self	15,30,45,60,2,27,32,47
6.	Attitude to family life	11,26,41,56
7.	Attitudes towards girls and boys	10,25,40,54
8.	Attitude to the past	9,24,29,39,55
9.	Attitude to the future	5,20,35,50,3,18,33,48

After recommending this methodology to the students and collecting the completed sentences from them, we gained a certain amount of information from the students about their opinions on this or that issue. In particular, pedagogical college students expressed themselves in an objective relationship with their peers, and this was reflected in 80.9% of the completed sentences.

**Table 2**

**The results obtained in the method of "Incomplete sentence" in the definition of moral qualities in students of professional colleges**

Groups	The sequence number of the attitudes								
	1	2	3	4	5	6	7	8	9
<b>1 group</b>	78%	64%	100%	21%	62%	57%	53%	69%	100%
<b>2 group</b>	11%	28%	-	79%	23,7%	24%	29%	31%	-
<b>3 group</b>	11%	8%	-	-	14,3%	19%	18%	-	-

**Discussions.** 1. The first criterion in the method of "incomplete sentence" is divided into three groups according to this criterion, indicating the attitude of students to their parents. The first group included students with the most positive responses (78 % of the total respondents), the second group with 5-4 positive out of 7 sentences, and 11 % of students in this group focused on revealing their shortcomings along with positive feedback about their parents. The third group included only 2-3 students with positive feedback, accounting for 11 %.

2. The second criterion of the methodology was that students were divided into three groups according to this criterion, showing a friendly, fraternal relationship. The first group included students who gave the most positive responses, accounting for 64 % of the total respondents, while the second group included 28 % of students who responded positively to only 2-3 sentences. Students in the third group accounted for 8 %.

3. When we analyzed the results obtained on the third criterion, almost 100 % of the students wrote that they were satisfied with the teachers and the administration of the college.

4. The fourth criterion is that students express their attitudes to anxiety, fear, and the answers obtained on this criterion are divided into two groups. The first group included students who expressed complete self-confidence, strength, and ability, accounting for 21 % of those surveyed. The second group included students with very high anxiety, who accounted for 79 %.

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5. The fifth criterion is a statement of students' attitudes towards themselves, and we divided students' opinions into three groups according to this criterion. Students in the first group sought to accurately assess their abilities, talents, and attitudes toward learning. They make up 62 %. The second group included 23.7 % of students. The third group included 14.3 % of students.

6. Our sixth criterion reflected the attitude of students to family life, and we divided the results obtained on this criterion into three groups. 57 percent of the students in the first group said that they could be happy by overcoming all the difficulties in family life. 24 % of the students in the second group were found to have anxiety and fear in front of family life, while 19.5 % of the students in the third group stated that they could not express any definite opinion about it.

7. The seventh criterion is aimed at showing students' attitudes towards peers of the opposite sex, in which we also divided students' opinions into three groups. The first group included only students who had a positive opinion about their peers, accounting for 53 % of the total number of students. The second group included 29 % of students who expressed their peer shortcomings, and the third group included 18 % of students who expressed negative attitudes toward their current peers.

8. The eighth criterion in our methodology is aimed at expressing the attitudes of students towards adults older than themselves. These statements try to show the qualities of kindness, humanity, respect for adults in students, and the results are divided into two groups as a result of students' responses. 69 % of students in the first group said they would definitely help adults. 31 % of students in the second group wrote that adults do not always have the opportunity to help them.

9. The ninth criterion consisted of statements expressing students' attitudes toward the past, with almost 100 % of students expressing a desire to recreate missed opportunities by taking studying seriously if they became a first-grader again.

**Conclusions.** Our investigative experiments have shown that in pedagogical college students who want to become teachers in the future, the qualities that require activity that they have set for themselves have not yet fully formed or have already manifested themselves. Of course, it takes a lot of hard work to uncover the unique characteristics of each child. However, properly selected, influencing factors can shape ethics and have a positive impact on it. Our descriptive experience has developed such qualities as honesty, enthusiasm, initiative, humility in helping pedagogical college students reach the level of "symbol".

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## DIDACTIC POSSIBILITIES OF USING MULTIMEDIA SOFTWARE ON ALTERNATIVE ENERGY IN THE EDUCATIONAL PROCESS

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### **Abstract:**

**Background.** Today, with the rapid development of science and technology, the preservation of ecology and environmental cleanliness, the widespread use of alternative (renewable) energy sources in the economy, the effective organization of lessons on alternative energy in educational institutions is an urgent task.

**Methods.** The article analyzes the role and didactic possibilities of teaching alternative energy, alternative energy sources and devices, their use in the national economy, the concept of alternative energy in education through multimedia, multimedia products, multimedia technologies and multimedia tools based on analysis, observation, comparison and experimental methods, made.

**Results.** Practice shows that teaching students based on multimedia software learning tools is twice as effective and time-saving. Up to 30% of time can be saved in learning on the basis of multimedia software learning tools, and the acquired knowledge will be stored in memory for a long time. If students receive the given materials on a visual basis, the retention of information will increase by 25-30%. In addition, if the training materials are presented in the form of audio, video and graphics, the memorization of materials will increase by 75%.

**Discussion.** Software learning tools are didactic tools designed to partially or completely automate the learning process using computer technology. They are one of the promising forms of increasing the efficiency of the educational process and are used as a teaching tool of modern technologies. Pedagogical programmed tools are created using programs that implement effects such as dynamic illustrations, sound processes, animations.

**Conclusions.** The use of multimedia software tools in the process of alternative energy education, ie e-textbooks, e-problem sets, e-learning materials, virtual laboratory stands, 3D animations, e-learning simulators and computer control systems, significantly increase the motivation of students and the quality of education serves.

**Keywords:** multimedia, multimedia products, multimedia technologies, multimedia tools, alternative energy, multimedia electronic didactic tool, electronic textbook, training simulators, virtual laboratory stands, 3D animation, software training tools.

**Introduction.** Today, the use of modern forms and didactic tools of teaching in the world of education, the use of multimedia software teaching aids in the information education environment is considered a topical issue. It is important to create a global educational environment specific to Europe and other developed countries, to ensure the continuity and practical orientation of education, to improve the mechanisms to ensure the integration of science, education and industry.

In particular, the formation of competencies of students on alternative energy, alternative energy sources and devices, their use in the national economy, the importance of using alternative energy sources in maintaining ecology and environmental cleanliness is an urgent task.

The use of multimedia software in the educational process, ie e-textbooks, e-problem sets, e-learning materials, virtual laboratory stands, multimedia tools, 3D animations, e-learning simulators and computer control systems, significantly increase the motivation of students and the quality of education, serves to increase [3].

**Methods.** On the basis of the method of analysis, the scientific and methodological literature on the topic was systematically analyzed and advanced pedagogical experiences were studied and opinions were generalized.

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On the basis of the method of observation in educational institutions in physics "Semiconductors. Mixed conductivity in semiconductors" was observed.

Electronic textbooks, virtual laboratory stands, multimedia, electronic didactic tools a multimedia software the methodological bases of the use of teaching aids and the didactic possibilities of teaching were compared.

On the basis of the experimental method, the normative-legal documents of the education system and the experience of leading teachers were studied, and the subject of physics "Semiconductors. Mixed conductivity in semiconductors" was organized and conducted on the basis of traditional lectures and software, animated videos.

**Results.** Information, communication and innovative technologies enrich the content of education and serve to update the forms, methods and tools of teaching. The introduction of innovations in the educational process is inextricably linked with the development of computer technology, the use of multimedia software in the educational process using information and communication technologies is the simplest and highest quality method of motivating students, shaping and evaluating science competencies.

Practical lessons show that teaching students based on multimedia software learning tools is doubly effective and time-saving. Up to 30 % of time can be saved in learning on the basis of multimedia software learning tools, and the acquired knowledge will be stored in memory for a long time. If students receive the given materials on a visual basis, the retention of information will increase by 25-30 %. In addition, if the training materials are presented in the form of audio, video and graphics, the memorization of materials will increase by 75 %.

**Discussion.** The effectiveness of the use of software training tools as a didactic tool in the education system is determined by the following circumstances:

1. Teaching based on software learning tools opens up opportunities for students to access non-traditional sources of information, increases the effectiveness of independent work and creates ample opportunities for creative activity.

2. Software learning tools allow the teacher to use different forms of teaching and their combination, ie to create the necessary learning environment to achieve the set methodological goals. When using software-based teaching aids, the teacher will be able to make changes and additions to the computerized teaching and control programs depending on the circumstances.

3. As a result of the use of software-based teaching tools based on the use of automated teaching and information systems, teachers will not only increase their level of information, but also have access to information sets from almost all over the world [4].

Software learning tools are didactic tools designed to partially or completely automate the learning process using computer technology. They are one of the promising forms of increasing the efficiency of the educational process and are used as a teaching tool of modern technologies. Pedagogical programmed tools are created using programs that implement effects such as dynamic illustrations, sound processes, animations.

Software learning tools are divided into the following types: training programs, test programs, exercise machines, programs that create a virtual learning environment with the participation of the teacher.

Software teaching aids include: programmed (set of programs), technical and methodological support, additional aids aimed at achieving specific didactic goals in the subject.

There are two types of programmed tools in the education system: those that are related to the organization and management of education are called programmed tools, and those that are only related to the learning process are called programmed learning tools. Today, there are many programmed learning tools for use in the educational process, such as e-textbooks, e-learning manuals, e-journals, e-encyclopedias, e-libraries, virtual libraries, e-catalogs, e-learning methodological sets and other programmed tools. Software educational tools are publications of high scientific, methodological and technical level, located on magnetic optical media or computer networks (local, regional, global) and containing the electronic form of educational information. Software teaching aids are information about teaching and learning methods, provided in electronic



form, which serves to ensure the learning process. Programmed learning tools are a general concept, not just the intended e-learning tools, but the resources at various stages of creation, including the task-level, planned-level resources.

As noted in the "Concept of creating a new generation of educational literature for the system of continuing education", requires the creation of a new generation. Among the new generation of educational literature, e-learning literature has a special place in the software educational tools (e-learning manual, e-textbook, virtual laboratory, e-learning methodical complex). Software training tools are a very broad concept and can be divided into the following types depending on the formats of their preparation and storage on the computer [5].

The topical issue today is the development of ways to create software tools, pedagogical and psychological requirements, the necessary programmed tools, their functions, role and importance in the education system, as well as the basis of methodological support. Requirements for software training tools can be divided into several groups: technical, technological, didactic, psychological, content and structure, and others.

There are a number of challenges in the development and implementation of software training tools that need to be addressed based on world experience and the needs and requirements of today. The causes of such problems are being studied, and in order to eliminate them, a number of laws have been developed and implemented in the country. In solving problems, first of all, it is necessary to pay attention to the education system. Because only highly qualified personnel can guarantee the introduction of modern information technologies, the creation and use of software training tools. One of the most effective ways to develop software development and implementation is to teach the sciences that teach their creation in accordance with modern requirements [11].

Today, the information in higher education institutions is considered as an environment of interaction with the educational environment, aimed at meeting the needs and requirements of students, graduate students and researchers for information and software.

This information includes: means of interpersonal communication (e-mail, telephone, chats, forums, video conferencing, etc.), access to external and internal information resources, as well as the information resources provided to students. The main information resources of higher education institutions are electronic teaching aids for the study of various disciplines. Electronic educational-methodical complexes allow to combine almost all information materials in one information complex. In addition, it provides the necessary interactivity, visualization, mobility, compactness and low cost of reproduction, versatility, multi-stage and a large volume of tasks and tests for testing. The advantage of modern e-learning complexes is, first of all, the effective organization of the role of independence and activity of students in the learning process. The introduction of electronic teaching aids in the educational process will help students to show a full picture of information on the subject, ensure independent learning of educational materials, individualize teaching, improve control and self-control, increase the effectiveness of the educational process. The advantage of modern electronic teaching aids is the ability to make the learning process more interesting [12].

The use of these tools by students in the process of independent preparation changes the typical situation in which the usual teaching task in the education system belongs only to the teacher. The function of the teacher's teaching is transferred to the student in the free reception of educational information provided to the student by electronic educational-methodical complexes, their assimilation according to the nature of individuality. In doing so, the teacher not only supports the student, but also helps to effectively use the flow of educational information and solve problems that arise.

Electronic educational-methodical complexes have a working program on the course, logical classification of theoretical material on the subject, typical problems, assignments and tests, questions for exams or tests for students to acquire independent knowledge and self-control, the necessary normative and reference information. descriptive examples should be provided. In addition, it must clearly indicate the information about the author, the name of the subject, the code of specialization, as well as the approximate number of hours required for the entire course. The

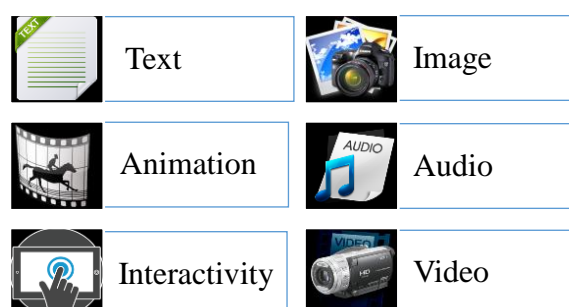
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software platform of the electronic educational-methodical complexes must work flawlessly and correctly under the management of the existing operating system and software products training center.

When creating e-learning complexes, it is necessary to pay special attention to some of its important aspects. Today, the content of e-learning complexes must meet the requirements of the new generation, as well as meet the level of modern scientific and technological progress in the field of knowledge. The structure of e-learning complexes must consist of two logically interconnected elements or modules. While developing or reviewing a separate module, they should be open to the content of a separate general-purpose e-learning material, even if they are feature-oriented. The interface of e-learning complexes is organized in such a way that it has a strictly expressive appearance, the visual toolbar is simple for the user to master the technology of operation [14].

Multimedia products have a special place in the structure of electronic educational and methodical complexes. Multimedia is the ability to work with different forms of information on a computer: color graphics, dynamic effects in text and graphics, sound output and synthesized music, animation, as well as full-length video clips, and even videos. A multimedia product is an interactive, computer-generated product that can play music, include video clips, animations, photo and slide galleries, various databases, and more [1].

Multimedia technology can transmit information in a combination of many forms (including speech, pictures, drawings, images, music, numbers, and letters) that can be understood by a person at the same time. This technology can search, copy and copy information to any other computer in the specified format, and create any combination of them. In addition, multimedia technology allows the user to design himself, as well as create static (still) and dynamic (moving) images, and distribute the results of his creative work to the external environment through communication channels.



**Picture-1. Multimedia elements**

The rapid development of multimedia systems was due to the expansion of the capabilities of personal computers and the development of hardware and software. In recent years, the speed of the computer and the capacity of memory devices have increased dramatically, as well as the expansion of graphics capabilities and improved technical performance of external storage devices. The development of multimedia technologies has been greatly contributed by the development of video technology, laser discs, as well as the development of recording techniques and technologies for the production of sound and images. It is also important to create ways to quickly and efficiently change information in order to store and store information compactly (densely) in memory.

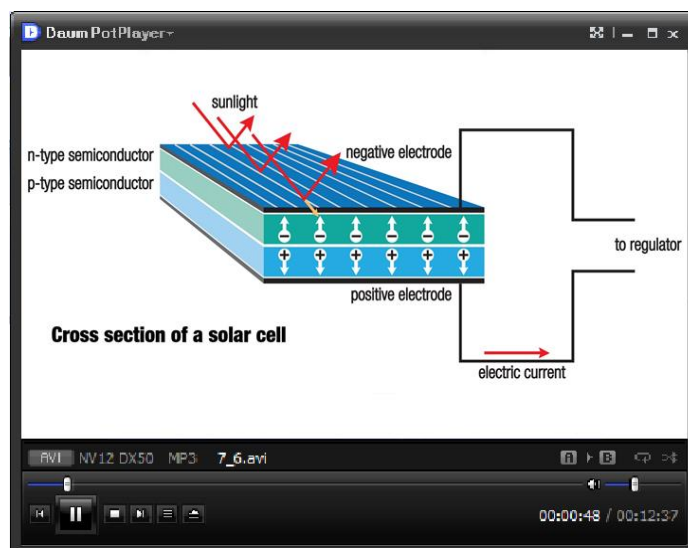
Multimedia tools are a set of hardware and software that allows a person to communicate with a computer using a variety of environments that are natural to him: sound, video, graphics, text, animation, and more [2].

Globally, computer graphics and design are much more advanced. They have been used in practice for a long time. But all these programs, videos, the main part of the designs are created for movies, cartoons, websites. The lack of multimedia textbooks on science on special sites, as well as the inability to fully cover the topics of a particular subject, requires the creation and use of modern multimedia software in education. The use of multimedia software provides a number of benefits

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for teachers. This is because science-themed audio programs, illustrations, animations (presentations), films made in the form of animations, animations will be interesting news for the reader, attract the reader's attention and increase the effectiveness of education.

For example, in physics “Semiconductors. Mixed conductivity in semiconductors ”along with theoretical information, virtual laboratory stands for determining the“ Volt-Ampere ”characteristics of semiconductor devices, photo batteries on the practical application of semiconductors, animations reflecting their structure and principle of operation provide students with in-depth knowledge of the subject.



**Picture-2. Solar battery operation process**

Here are the advantages and disadvantages of multimedia technologies:

- it is possible to store large amounts of information in different formats on a single disk (several chapters of text, thousands of high-quality images, several hours of movies and videos, as well as audio information);
- it is possible to divide the images on the screen or enlarge the most interesting and necessary parts, while maintaining the quality;
- possibility of comparative analysis of graphs, images and pictures, calculation of their indicators, processing with the help of software for scientific or research purposes;
- it is possible to extract keywords or the necessary part of the image from the text and other displayed information used to illuminate the image or image, and to extract the information necessary for explanation;
- continuous music and other audio supply similar to static or dynamic image;
- possibility to use a video recording using the "stop-frame" mode;
- access to the global Internet and access to its resources;
- can work with graphics and sound editors, personal applications that can process cartographic information and text.

In addition to the advantages and features listed above, multimedia software training tools have many other options, including automatic viewing of the whole or part of the image, saving and marking the selected location.

The emergence of multimedia systems has led to the development of information technology and its widespread application in science, education, trade (business) and medicine.

Multimedia software learning tools are of particular importance in the learning process with the following most important aspects:

- organization of differential and individual learning process;
- assessment of the learning process, feedback;
- self-monitoring and self-correction;
- demonstrate the studied disciplines and their dynamic process;

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- use of computer and information technologies in science, such as animation, graphics, animation, sound;
- student - to develop strategic skills for students to master the subject.

It also paves the way for the practical side of multimedia tools, their use in the educational process and the creation of a database and animated presentations for the future educational process in the education system.

Distinctive features of multimedia include:

- integrates different types of information: traditional (text, tables, decorations, etc.), non-traditional (speech, music, video clips, TV footage, animation, etc.), in one software product;
- work at a certain time, unlike text and graphics, which by their nature are static, audio and video signals are considered only at certain intervals of time. To process and display video and audio information on a computer, the CPU's fast mobility, data bus bandwidth, RAM and video memory, large capacity external memory, volume, and the rate of exchange on computer input and output channels are approximately doubled;
- "Human-computer" is a new level of interactive communication, in which the user receives a wide range of information, which allows to improve the conditions of education, work or leisure.

Teaching students on the basis of multimedia software learning tools has the following advantages:

- possibility of deeper and more complete mastering of the given materials;
- the desire to communicate more closely with new areas of education;
- achieving time savings as a result of reduced study time;
- the acquired knowledge is stored in the memory for a long time and can be used in practice when needed.

There are a variety of different technological approaches aimed at developing quality multimedia applications. Multimedia applications:

*Presentations* - a form of presentation of information in visual form using audiovisual means. The presentation includes computer animation, graphics, video, music and sound integrated into a single source. Typically, a presentation will have a plot, script, and structure for easy access to information.

*Animated videos* - a series of images to express the movement of the image on the basis of multimedia technology. The effect of imaging motion is created by the exchange of video frames of more than 16 frames per second.

*Games* - are multimedia applications aimed at relaxing, entertaining, relieving stress and developing certain skills and abilities.

*Video attachments* - technology and presentation of moving images. Video image readers are software that controls movies.

*Multimedia galleries* - are a collection of moving pictures accompanied by sound.

*Audio attachments* - devices that read audio files - programs that work with digital sounds. Digital sound is the expression of the amplitude of an electrical signal in discrete numbers.

*Applications for the Web* - are individual web pages, its components (menus, navigation, etc.), applications for data transfer, multi-channel applications, chats, etc. [2].

**Conclusion.** In the process of teaching on the basis of multimedia software will be able to teach specific and natural sciences, edit lectures, improve the method of presentation of lectures based on the analysis of control results, students will be able to see, hear and reflect on animation elements based on multimedia.

In particular, the multimedia software educational tool plays an important role in improving the quality and efficiency of education, providing students with in-depth knowledge of alternative energy sources and devices, their use in the national economy, the importance of using alternative energy sources in maintaining ecology and environmental cleanliness.

It should be noted that there are non-renewable and renewable (alternative) energy sources in nature. Non-renewable energy sources include oil, coal, natural gas and radioactive fuels from



nuclear power plants. Examples of renewable (alternative) energy sources are solar energy, wind energy, running water, biogas, geothermal energy and other alternative energy sources.

The use of multimedia software tools in the process of alternative energy education, ie e-textbooks, e-problem sets, e-learning materials, virtual laboratory stands, 3D animations, e-learning simulators and computer control systems, significantly increase the motivation of students and the quality of education serves.

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