Genealogic Analysis of the Vocabulary of «Qисаси Рабгузи»

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

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

Key words: “Qисаси Рабгузи”, genealogic analysis, vocabulary, customs.

Language: English

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Introduction

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

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

The archaisms and old words in the language (text) of «Qисаси Рабгузи» can be devided into following groups: a) the names of human body’s parts: афын (77r5) – «forehead»; b) the words which express notion of person: ес (91v14) – «friend»; c) the terms which express the things which were created by human hands: апаг (19r2) – «door»; d) the lexemes which express the abstract notioins: өг (79r20) – «knowledge»; e) zoomins: іыу (157v6) – «saiga antelope»; f) the notions related to the socio-political activity of the nation: چىگى (128r18) – «poor», ىورى (37v14) – «custom»; g) the words which express the relations of trade and money: ى disponível (41r9) – «copper», ىار (115v3) – «commodity, merchandise»; h) the lexemes which express the characteristics and quality: ىادىز (4r8) – «grand, great», ىرگى (6r2) – «clear»; i) the terms which related with the feature of action and activity: ىانى (44v2) – «prepare», ىادرى (46r10) – «separate».

In the work one can see the lexemes which were used in the first written sources of ancient Turkic language and Old Turkic language. And they kept their original meaning: ىگرى (37v13) – «until», ىلپى (4r21) – «many» etc. Besides, some old words used with the phonetic changes: ىلاى (41t18) – «other», ىذى (6o5) – «other» (51r11) – «cow». At the same time, in the meaning of some archaisms of the story occurred changes i.e. narrowing and widening of the meaning. Particularly, we can see the narrowing of meaning in the semantic structure of several lexemes which were used in the ancient Turkic
The lexemes derived from primary Turkic words. Deriving new words by affixation is one of the active methods of derivation. We have to note that in the vocabulary of Qisasi Rabghuzhi, there are a lot of lexemes derived from primary stem by Turkic affixes. We will discuss them below:

1) the nouns derived by the affixes -či-či: ašći (85r5) – «cook» (<aš – «food, something to eat»), tılänči (124v3) – «beggar» (<tılän – «beg»), yonucü (163v9) – «carpenter, master» (<yon – «esquire»);
2) the words derived by the affixes -čiliq-/čiliqči-/čiliqčiliq, which mean field: altüncılıq (124r17) – working up gold (from <altun – «gold»), yumuşučılıq (187v14) – field of working (<yumuş – «work»);
3) the words derived from the nouns, adjectives, verbs by the affixes -fiğ-/liğ-/liğči-/liğčiliq-, which mean abstract nouns, profession and handicraft, rank, state, relation, relatedness: a) the nouns derived from nouns: ağrıqlılıq (80r17) – «sick» (<ağrıq – «pain»); b) the nouns derived from adjectives: ağıqlıq (171v6) – «whiteness» (<ağ – «white»); a) the nouns derived from verbs: sağlıqlıq (131v0) – «ewo» (<şag – «to milk»).
4) the words derived from nouns by the affixes -dâs-dâsh, which mean closeness, togetherness: emükdâş (227v9) – «foster brother/sister» (<emük – «breathe»), geldâş (222v1) – «friendo» (<qol – «hand»);
5) the verbs from the affixes -k/-uk/-i/-k/-üg/-i/-üg/-ügči-: sâqlâk (48r10) – «ready» (<sâqu – «to prepare»), biçaç (50r10) – «knife» (<bič – «to cut»);
6) the nouns derived from verbs by the affixes -š/-š/-ış/-ış/-aş/-aş, which mean the name of action: iniş (225v8) – «lowering» (<in – «to come down»), keşâş (78r1) – «gathering» (<keşä – «to confer»), kiriş (211v8) – «entering» (<kiri – «to enter»);
7) the nouns derived from verbs by the affixes -ğâ/-ğâ/-qâ/-qâ/-ğû/-qû/-ğû, which mean the name of action: buzâgu (126r8) – «calfo» (<buzâ – «to give a birth»), körgü (230r10) – «performance» (<kör – «to see»), küzâgü (27v16) – «groom» (<küzâ – «to wait»);
8) the nouns derived from verbs by the affixes -ğüci-ğüci- (<ğû-ğü-či-či), which mean the name of person: alğüçi (75r7) – «customer» (<al- – «to take»),

saaqlâşğüçi (24v9) – «guardian» (<saqla – «to save, to guard»), ičkâşi (212v1) – «drinker» (<iç – «drink»);
9) adjectives derived from nouns by the affixes -lığ/-lüğ/-liğči-/lüğ/-lüg/-lügči-: ağaklär (44r3) – «with legs» (<ağaq – «leg»), qazğılğülü (33r7) – «sad» (<qazq – «sorrow»);
10) adjectives derived from nouns by the affixes -lî/-lîl-/lû/-lûl-/lûl-: köǰüli (195r2) – «heart» (<könjul – «heart»), sözli (195r2) – «wordy» (<söz – «word»);
11) adjectives derived from nouns by the affixes -sîz/-sîzl-/sûz/-sûz-: aşîşîsz (40r10) – «useless» (<aşîş – «use»), emgâksîz (130r11) – «without any trouble» (<emgâk – «trouble»), körksîz (8r14) – «ugly» (<körk – «beauty»);
12) adjectives derived from verbs by the affixes -ğ/-ğl/-q/-qk/-ş/-ş/-iğ/-iğči/-iğči/-îg/-îgči/-îg, which mean: a) the verbs from verbs: ağıç (6r4) – «bitter» (<aği – «to turn sour») (DT5, d), tölk (115v8) – «whole» (<töl – «punch out»);
13) verbs derived from nouns and partially from adjectives by the affixes -la/-la-: 47 derived words from Persian by Turkic affixes. There are a lot of Persian words and 47 derived words from Persian by Turkic affixes.

The words derived from borrowed words by adding Turkic affixes. Qisasi Rabghuzhi as a monument of XIV century contains many Persian and Arabic words. Majority of those borrowings got implanted to the language of the book; they combined with the Turkic affixes and took active part in derivation new words as much as primary Turkic words. In the vocabulary of Qisasi Rabghuzi there are 108 derived words from Arabic by Turkic affixes, and 47 derived words from Persian by Turkic affixes. Turkic affixes used to derive new lexemes from Arabic and Persian are given below:
1. The affixes derived nouns from names:
   The affixes -fiğ-/liğ/-liğči/-liğčiliq/-liğčiliq/-liğči- derived abstract nouns which mean owning the thing expressed in the stem. At the same time these affixes derived lexemes with the sense of relatedness, relationship, rank, profession and handicraft: a) Persian words: gabrilik (203v1) – «paganism»; b) Arabic lexemes: maliklik (131v8) – «imperiousness».
   The affixes -či-/či in combination with Persian-Tajik words derived nouns which mean profession and
work: zindânēz – «prison-keeper» (87r16); yârîçī – «helper» (197r13); fâlîz – «clairvoyant» (227v12).

2. The affixes derived adjective from names: The affixes -liq/-lik/liğ/-liq/-ług/-lûqg. These affixes in combination with borrowed nouns derived lexemes which mean ownership, tenancy or corresponding to the thing expressed in the stem: a) adjectives are derived from Persian words: andâzialîq (209r8) – «commensurate»; 6) adjectives are derived from Arabic words: imânlîq (37r7) – «faithful»; mâllîq (29v18) – «having commodity, rich».

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

3. Affixes which derive verbs from nouns:

In the studied source, the affixes -la/-lûn derived imperative verbs from borrowed nouns: a) derived verbs from Persian words: ârzûla- (14v17) – «to dream»; 6) derived verbs from Arabic lexemes: anbarla- (90v16) – «to be fragrant»; izzatla- (227r4) – «to revere»;

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

II. Layer of loanwords

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

In the studied source, 2561 loanwords were used in total, 2151 from them are Arabic, 329 from them are Persian, 55 of them are originally Hebrew words borrowed via Arabic sources, 14 of them are Greek, 3 of them are Chinese, 5 of them belong to Sughd language, 4 of them belong to Sanskrit. Loanwords belonged to Sanskrit. While turning over the pages of «Ancient Turkic dictionary» we can see clearly that in Turkic inscriptions, loanwords which belong to Sanskrit are different. Naturally, translations which were made from Sanskrit to Turkish played a great role in it. In Old Turkic language, loanwords from Sanskrit were decreased. Later on, they were not able to consolidate its grip on usage. Sanskrit loanwords saved in Turkish were in the level turning to original word. Our observations showed that there are very few Sanskrit loanwords in «Qisasi Rabghuzi». For instance, the lexeme fil written in «Khibatul-khaqoqiq» by Akhmad Jugnaki first (ДТС, 194) is seen in «Qisasi Rabghuzi» as pil (209v8), in different phonetic version. In «Galiston bit-Turki» by Safî Saroji, a word (10162) is used as well. According to A.M. Scherbak, the probability of belonging pil to Iranian languages is very little. That is why, we can compare it with Sanskrit pilu and Assyrian piru (HP/ТJ, 139-140).

In addition, the Turkic synonym of this word yaqan (148r14) was also used in «Qisasi Rabghuzi».

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

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

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

As a result of studying the words used in the book in genetic approach we revealed Turkic layer was the basis of the book, in turn, Turkic layer, consisted of primary words which were used in the manuscripts of ancient Turkic and old Turkic as well as in manuscripts of XIV century, also derived lexemes from Turkic primary words and from loanwords with Turkish affixes (in total, 2950 Turkic lexemes, 2795 of them are pure Turkic, 108 are derived from borrowed Arabic words, 47 of them are derived from borrowed Persian words by adding Turkic affixes). Moreover, there are Sanskrit, Sughd, Chinese, Greek, Arabic, ancient Hebrew, and Persian
words which were used to express the new concepts appeared as a result of social and political, economical, scientific and cultural relations, and various changes in the different fields of social life.

Archaic words used in «Qissasi Rabghuz» had various forms during inner development of the language; it is observable as determination of the relations between ancient Turkic and Old Turkic literary language. In the book, the majority of them saved their meanings, some of them went through meaning reducing and meaning widening, some of them took part in deriving new lexemes. In enriching the vocabulary of the book, inner facilities of the language were important, that is deriving new words with the affixes used actively in ancient Turkic and Old Turkic was influential. The affixes -či/-čä derived nouns from verbs and nouns, -lïg/-luq/-lïk/-luq/-lïg/-luq/-lïk derived nouns basically from nouns, adjectives, and verbs, as well as from adjectives from nouns, -kl/-lïq/-lïg/-lïq/-lïg/-lïk derived nouns from verbs, -siz/-siz/-suž/suž derived adjectives from nouns, -la/-lïq/-luq/-lïq/-lïg/-lïk derived verbs from nouns and adjectives. These affixes are active in word derivation and are considered as productive affixes.

The loanwords used in the vocabulary of the work also participated in new word formation. Particularly, Arabic and Persian loanwords derived 155 new words together with the affixes -lïg/-lïk/-luq/-lïq/-luq/-lïg/-lïk, -či/-čä, -siz/-siz/-suž/suž, -la/-lïq/-luq/-lïq/-lïg/-lïk and these derived words used as often as Turkic lexemes. In addition, the affixes -ba, -nä, -gäh, -zäda derived new lexemes from Arabic and Persian loanwords, but they are only.

Observing formation and development of lexical fund which consists of 2561 loanwords is important in defining the role of other languages in the development of Uzbek literary language. In comparative analysis of borrowed layer and the words used in the sources of Korakhan’s period, we have found out that the majority of the terms are expressed their primary meaning, and some of them had experienced meaning widening.

**List of acronyms**

**DTС** - Древнехорезмийская литература. –Л.: Наука, 1969.

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

**МК** - Махмуд Кошгарий. Девону лутоти турк. Таржимон ва нашрия тайёрловчи С.М. Муталлибов. I-III. –Т.: Фан, 1960-1963.

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

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

**Тафир** - Боровков А. К. Лексика среднеазиатского тефсира XII-XIII вв. –М.: Изд-во восточной лит-ы, 1963.

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

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| Journal            | Impact Factor |
|--------------------|---------------|
| ISRA (India)       | 4.971         |
| ISI (Dubai, UAE)   | 0.829         |
| GIF (Australia)    | 0.564         |
| JIF                | 1.500         |
| SIS (USA)          | 0.912         |
| ESJI (KZ)          | 8.997         |
| SJIF (Morocco)     | 5.667         |
| ICV (Poland)       | 6.630         |
| PIIH (Russia)      | 0.126         |
| IBI (India)        | 4.260         |
| SIS (USA)          | 0.912         |
| РИНЦ (Russia)      | 0.126         |
| ICV (Poland)       | 6.630         |
| JIF                | 1.500         |
| SJIF (Morocco)     | 5.667         |
| PIIH (Russia)      | 0.126         |
| IBI (India)        | 4.260         |
| SIS (USA)          | 0.912         |
| РИНЦ (Russia)      | 0.126         |
| ICV (Poland)       | 6.630         |
| JIF                | 1.500         |
| SJIF (Morocco)     | 5.667         |

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POEMS ABOUT THE YOUTH OF SAHIBKIRAN AMIR TEMUR

Abstract: The historical era of Kashkadarya-Surkhandarya has existed since ancient times. In particular, poems about Amir Temur and Babur are widely spread. Until now, some of the Bakhshi living in this territory have been written and published, such historical epics as "Oichinar", "About Babur", "Birth of Sahibkiran", "Birth and youth of Amir Temur", "Temur and Boyazid", "Great Amir Temur", "Ahmad Yassavi", "Alisher Navoi", "Makhtumkuli". We wrote and published an epic about the birth and childhood of Amir Temur "the birth of Sahibkiron" from Razi Bakhshi Kulturaev, an epic "the birth and youth of Amir Temur" from Chori Bakhshi Umirov. If both epics concerned the birth of the historical person Amir Temur, his childhood, then widely known fantastic inventions, epic sponsors, characteristic of traditional epics, as well as the image of mythological evil forces. First of all, when it became known about the birth of Amir Temur, evil forces, ill-wishers in different kingdoms are trying to destroy him both before and after birth. But no matter how hard they try, epic sponsors, holy spirits, teachers are not enough because of their desire to help Temur and mother Teginabegim. Since Amir Temur's father Taragai Bakhadir went on a long battle journey, he lives with his mother Teginabegim in Amir Chaku's house. Temur grows from childhood strong, energetic, smart. Since childhood, he captivates the minds of children with various national games. Increased is strength. The poem reflects how he lived through his childhood. In the Poems about the birth and youth of Amir Temur, the life, successes of that time, an aesthetic value. The small historical epic "Gavhari Khushsar yohud Akhmad Yassavi" reflects the period of
childhood, youth and youth of the life of Akhmad Yassavi, a major representative of the teachings of the mystic. The epic was created on the basis of historical data, legends and legends about Yassavi, effectively used in the material epic of epic places.

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

Odamzodning oqibati shul bo‘lar,
Ota ketsa izin bosgan ul bo‘lar,
Dono ulni ardolqagan el bo‘lar,
Nndon ison eldan ayrlmadimi?

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

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

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

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

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

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

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

1 Kakhkhor bakhshi Rahimov. Gavhari khushtar yokhud Ahmad Yassavi- Karshi.: Nasaf, 1999
2 UzRA Transcript of the scientific Council of the A. Navoi Institute of literature dated October 23, 1991.
3 Amir Temur, Dastan, the son of Razzakbay Kazakbay telling. Registrar M. Murodov. The manuscript of personal archive of M. Murodov
4 Amir Temur ugitlari. - T.: 1992.
illiterate, cruel and so on. It is true that we exposed him through Nasriddin Afandi and deceived him with false anecdotes.

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

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

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

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

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

The work of this world has always been rare, because of the revolution, our head is always bent,
Passion has always condemned us.
About history, a poem about Temur,
Bakhshi could not tell about it.
Opportunities that have given independence,
having worsened the tragedies of the past: "Now Dance and laugh, in each step add a voice good luck, go to those ancient tones, I tell a story about Amir Temur, let people be happy to hear." No wonder they say.5

In the Uzbek folk tale about Amir Temur and the Temurids-this is an event that should be studied in our folklore. This category does not consist of one or two epochs. As noted by Chori Bakhshi Umirov, there is a separate Epic about the birth of the great Sahibkiron, his youth, about coming to the throne, about his every walk. Even that Bakhshi admits: I have a lot of time playing in dumbira, and I can say ten stories about Temur.8

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

The historical epoch by the nature of the description of specific events and facts in history, the degree of documentation differed from each other in that " The birth of Sahibkiron";9 " The birth and childhood of Amir Temur", written from Chori Bakhshi Umirov, "Temur and Boyazid", written from Kakhkhar Bakhshi Kadir son, also belong to the historical fantastic type. At this point, they also contain elements of historical heroism and historical concreteness.

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

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5 Sarimsokov B. On the ring lines. // Science and life-vol. 5, 1983.
6 Dzhumanazarov Street. History is the reality and art of folk art. - Ie: 2007. - B. 85-87; Murodov M. M., Ergashev A. A. Alpomishnoma, 1-book. - Ie: 1999. - B. 357-369; Rakhmatov Ya. in historical tales epic interpretation of the image of a historical person (on the example of fairy tales " Oychinor "and" Shayboniyahon"). Ph.1ol. the science. title. Diss. Abstract. - T. E. 2009; razhabova M. M. Interpretation of Babur's urine in the repertoire of the mighty Bakhshi // immortality of the mighty

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

7 Chori Bakhshi Umirov was born and was the child of Temur. // Alexander Sergeevich folk theme. - Against: Nasaf. 2004
8 Source of the above -- p. 276
9 Source of the above -- p. 247
10 Mirzayev T. epik repertuar. --p. 95
Faced with the blessing of piri Said in Bukhara, Tegina with her advice fulfills the condition of "Building a mosque, keeping an eye on the Suns of distant lands, whose dome has reached the sky, the shadow has reached the country of chin-Mochin, where Flying Birds have turned". Married to Tegina, the comb goes to battle on the eve of having children. Four kundosh, who took advantage of his absence, becomes a traitor, and four tray (lagan) hire a slave for gold and order the murder of Tegina. When the slave does not kill Tegina, who was put in a bag, but throws herself into a well that she would die, Tegina will be saved by the death of piri Baba Said. Timur is born in a well, and the next Shepherd faithfully joins the bucket in which he throws himself, trying to draw water. The Musaboy, who came to this land, brings Tegina home. The event will be accompanied by the arrival of the poets of the Kings Of Persia, Iraq, Orus, Farang, China, Rum, India, the prophecy of the birth of Timur, his patronage, and the episodes of the seven climate rulers attempt to kill the young Temur.

But Tegina and her child escape from the pursuit of enemies and with the help of piers find themselves in hiding from the tomb on the outskirts of the city. When the invaders try to find a touch of the grave and the child, they will be killed by the divine fist tattoo from the sky. Mother and child, listening to the sermon of Said Baraka, again takes refuge in the house of Musabai, returning to the horse that he gave. Temur takes revenge for a day.

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

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

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

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

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

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

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

Shayxu pirlar qayga yursa, Qancha yurtdan boju xiroj olar deb, Many receive wealth from the Earth, temur takes revenge on the basis of epic traditions based on various myths and legends. If you look closely at the events associated with the birth and childhood of Temur, took place on the basis of epic traditions based on various myths and legends. If you look closely at the traditional medieval, in particular, Uzbek folk epics, as well as remember the stories about the faithful prophets of the Islamic world, we will not see

\[\text{Impact Factor:} \]

| Journal  | ISRA (India) | SIS (USA) | ICSV (Poland) |
|----------|-------------|-----------|---------------|
| 2012-2013| 4.971       | 0.912     | 6.630         |
| 2013-2014| 0.829       | 0.126     | 1.940         |
| 2014-2015| 0.564       | 8.997     | 4.260         |
| 2015-2016| 1.500       | 5.667     | 0.350         |

\[\text{ISRA (India)} = 4.971 \quad \text{SIS (USA)} = 0.912 \quad \text{ICSV (Poland)} = 6.630 \]

11 The birth of Sahibkiron. - Against: Nasaf 1993, - p.5.
12 That work -- - p. 5
any special innovations. The events of the work develop on the basis of the ordering of certain epic places, the subordination of myths and legends to creative goals and acquire integrity.

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

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

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

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

Portraying the enemies in the epic and the enemy of the devil in the style of good, Saints, Bakhovuddin, Said Baraka, Babasaikh, who came from disaster, Khizr is celebrated as the defenders of good, justice, honesty and religion. Babasaikh's next words about what Tragai Bakhodir said to Bahadir also suggest that the devil is a trap:

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

Olimman deb axmoq ko‘ngli bo‘lindi,
Bir gap uchun marhamati olindi,
Odamzotdan ziyodman deb oxiri,
Tavoq ta‘l mat u shaytonga ilindi.

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

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

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

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

The end will regret a lot.

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

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

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

14 That work – p.17
rhymes, the artistic application of artistic and pictorial means, poetic methods strengthen the cognition, the influence of the epic. Yomon odam uyi doim cho'li boshin, Yaxshiharning nasibasi mo'li boshin, Boshingdan toymasini, bolam, davlat, Davlatli mehmonjon, senga yo'li boshin.  

May the house of the bad guys always be a desert, Let there be many good things, Don't slide on your head, baby, condition, State guest, let him come to you. 

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

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

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

The grandfather was also approached by the icon of a stately-looking charmed passenger. Riding horse, wearing clothes, Simbat the spirit of the hero corresponding to each other is contrary to appearance. Wealth and Simbat the main thing for a young man is that he does not have children. If there are no children, if there is no son who burns his lamp when he dies, who will take the name of the father, " Simu-Simbat, what is the state of wealth, what is it that is necessary? Both poems in the proposed question-answer, the order of their rhyming, applied artistic means are traditional. The epic " Birth of Sahibkiran " embodies the traditions of art, language, plot and compositional integrity. The epic " Birth and childhood of Temur", written Chori Bakhshi, the ideological content is close to what he said in the poem " The birth of Sahibkiran ".

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

A variant of Chori Bakhshi was also created on the basis of mythology, religious legends, and legends. The emergence of Temur from light, his always leadership divine forces is the result very longstanding views in epic Eastern peoples. As evidence of our opinion, it is sufficient to recall the famous epic of the Indian people "Mahabharat". The basis of these similarities should be found in the economic, cultural, educational, spiritual relations between the peoples of the East. Another proof: in the Uzbek folk epic, it is enough to compare such cases in the poem "Mahabharat", when the main events develop on the basis of the accepted prayer or oath of the epic hero. The epic " Birth and childhood of Temur" appeared on the field of epic traditions. According to the tradition of the epic, the future hero should be born in a family in which the symbol of childlessness was lit. Temur's father Muhammad Taragai Bakhadir: " polvan was who took his head for offending his elite,

15 That work -- p.40
16 That work -- p.11
17 Amir Timur's birth and childhood. // A.Ergashev Xalq Temurnoması.: Nasaf 2004

Impact Factor:

| Journal | Impact Factor |
|---------|--------------|
| ISRA (India) | 4.971 |
| ISI (Dubai, UAE) | 0.829 |
| GIF (Australia) | 0.564 |
| AL | 1.500 |
| ESJI (KZ) | 8.997 |
| PJHII (Russia) | 0.126 |
| SIS (USA) | 0.912 |
| ICB (India) | 1.940 |
| JIF | 5.667 |
| OAJI (USA) | 0.350 |
| ICI (Poland) | 6.630 |
| PCI (Poland) | 1.714 |
| SI (Poland) | 0.812 |
| SJIF (Morocco) | 4.260 |
overthrew the enemy on the day of the war, knew about the people, tried on the battlefields, sent to justice, took responsibility", but put the child on the five.  

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

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

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

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

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

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

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

6. Both versions were created by individual creators, based on the above sources, which were not mastered by hearing from the masters. But similar places in both versions differ in Outlook, art, preservation of ancient traditions, the way of image, the use of words, artistic, aesthetic view. From the point of view of Ruzi Bakhshi, the Nazi position was dominated by the traditional four rows of occupied construction, artistic preferences, the Chori Bakhshi version preserved the epic even in Nazmi, instead of the traditional four appeared five, the text used more ancient foundations. For example, in the version of Ruzi Bakhshi, when Taragai wants to punish the shepherd, when the dog snores returns this idea, in the version of Chori Bakhshi, he speaks the language. The dog describes the course of Taragai in Bukhara with a poetic speech 45th lines telling that the shepherd himself saw the dream he saw.

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

When the mother and child are taken, they are killed in the morning, because it is the night of Bayankulikhon, who was the ruler in the upbringing of Sheikh Saifiddin.

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

| Impact Factor: |
|----------------|
| ISRA (India) = 4.971 |
| ISI (Dubai, UAE) = 0.829 |
| GIF (Australia) = 0.564 |
| JIF = 1.500 |
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| IBI (India) = 4.260 |
| SJIF (Morocco) = 5.667 |
| OAJI (USA) = 0.350 |

18 Xalq Temjurnomasi P. 144

19 The birth of Gurugli. - T: 1967. "Zaydinoy". Epic, narrator Qadir Bakhshi Rahimov., Recorders: A.Ergashev, M.Du archive against Muradov. Inv №1.
Nor tuyalar o’n ot yukin ko’rtargan. . .

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

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

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

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

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

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

Different aspects of the epic" The birth and childhood of Temur " from the epic" The Birth of Sahibkiron " are evident in the image of national customs, rituals. To say thanks when there is a child, to put the child to sleep, to describe how he celebrated the Navruz holiday, to ask for salvation from God by a person in distress, various national games to fight, frolic, fall in love, chill, move, race, rope pull, jump, horse fight, squat, partridge and cock fighting, Snake playing, it increases its value.

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

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

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

20 Xalq Temurnomasi, –p.204-205.
21 That work -- p.209
transition of sponsors from divinity to real persons, which undoubtedly leads to new folkloristic studies, scientific conclusions.

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THE HERO IN THE BACKGROUND IN LITERATURE AND HIS ARTISTIC FUNCTION

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

Key words: hero, literature, function, development.

Language: English

Citation: Madrahimova, R. S. (2020). The hero in the background in literature and his artistic function. ISJ Theoretical & Applied Science, 10 (90), 15-17.

Introduction
When considering the plot-theematic unity, the plot appears as the development of the topic, its dynamic implementation, embodied in the interaction of characters. Here, the interaction of characters should be understood not only as the juxtaposition and opposition of characters in relationships, but also outside them - this understanding is due precisely to the essence of the plot-theematic unity. At first glance, it may seem that the ratio of the characters' characters, in addition to and outside the event relationships, is entirely the subject of plot composition. However, these ratios are, in addition, a necessary expression of the subject matter of the work, which makes the proposed understanding of them urgent. This interpretation of the plot-theematic unity of the work reflected the above-mentioned setting of the plot to express the artistic content, as well as the synthesizing nature of the character system: and a new internal context of connections, and hence a higher level of understanding of the character in comparison with the plot level. This level is a kind of "superstructure" of the plot, as the subtext cannot be realized outside the text. The plot presents us with the relationship of the characters, and the relationship already embodies their socio-psychological characteristics and, to one degree or another, the moral and philosophical concept of reality. From the point of view of internal integrity, each work of art has a single semantic core on which the rest of the work is strung; this core is the theme of the work. So somewhat mechanistic, but clearly affirmed the role of the theme in the work of M.I. "The concept of a theme is a summarizing concept that unites the verbal material of a work” [6]. In the above statements, perhaps, there is no modern rigor of definitions, but the essential side of understanding the theme of the work is reflected. B.V. Tomashevsky connects his understanding of the topic with motives. He is responsible for the development of the concept of motive in relation to the literary phenomena of modern times. We will not touch here on the concept of a motive in historical poetics, as well as the concept of an event - a motive in structural poetics. B.V. Tomashevsky believed that "the topic must be divided into parts, decomposed into the smallest narrative units, so that these units can then be strung on the narrative core.” This is how the plot develops.
"Artistically constructed distribution of events in the work."

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

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

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

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

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

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

| Impact Factor: | ISRA (India) | = 4.971 | SIS (USA) | = 0.912 | ICV (Poland) | = 6.630 |
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| ISI (Dubai, UAE) | = 0.829 | PIIHII (Russia) | = 0.126 | PIF (India) | = 1.940 |
| GIF (Australia) | = 0.564 | ESJI (KZ) | = 8.997 | IBI (India) | = 4.260 |
| JIF | = 1.500 | SJIF (Morocco) | = 5.667 | OAJI (USA) | = 0.350 |
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| Website   | Impact Factor |
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| ISRA (India) | 4.971         |
| ISI (Dubai, UAE) | 0.829        |
| GIF (Australia) | 0.564        |
| JIF       | 1.500         |
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of the work. At the same time, in our consideration, the entire content richness of the work must be comprehended, which means that the so-called "semantic equivalent of the compositional solution" must also be taken into account.

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CRITICAL THINKING AND USING INTERACTIVE TOOLS METHODS IN TEACHING FOREIGN LANGUAGES

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

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

Language: Russian

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Critical thinking and using interactive tools methods in teaching foreign languages

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

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Scopus ASCC: 3304.
Разрешение противоречий между непрерывно возрастающим объемом подлежащей усвоению информации и ограниченным бюджетом времени требует интенсификации учебного процесса, разработки и широкого внедрения форм и методов активного обучения, совершенствования методов проведения практических занятий, основанных на более полном раскрытии познавательных возможностей обучаемого. Любая реформа – это шаг к новому и преподаватели иностранных языков должны отвечать требованиям застрашного дня.

Для обеспечения качественного образования необходимо предусмотреть обеспечение национальных запросов, и именно такой подход, такой выбор материала, который соответствует местным (в широком смысле) интересам и пониманию, подходил бы национальным концепциям, локальному интересу. В связи с чем, одним из важных аспектов является выбор материала для обучения, учет социального заказа общества. Важен анализ и правильный выбор основных типов учебного текстового материала. Путем отбора языкового материала и совершенствования форм и методов обучения добиваться через обучение иностранному языку эффективного воздействия всей воспитательной работы на отношение к учебе, на убеждения, поведение, будущую трудовую деятельность обучаемого. Учет локальных факторов и ценностей выработывает у обучаемого национальную идеологию, твердость убеждений, предполагает необходимость учета таких явлений как возрождение национальных, этнических, культурных интересов, как бы «вытаскивают на поверхность» непроизвольное внимание и активную работу незнакомого еще тексту, которые вызывают интерес к материалу, теме занятия, активизируя студента. В этой фазе предполагается вызвать интерес к материку, теме занятия, активизируя его понимание, способствует его развитию критического мышления.

Критическое мышление включает в себя комплекс мыслительных процессов, который начинается с получения информации и заканчивается принятием решения. Это комплекс процессов интеграции идей, идей и творческих ресурсов. Критическое восприятие идей, с разных точек зрения, позволяет обучающемуся увидеть неизученное еще материал, либо опорные слова в незнакомом еще тексту, которые вызывают непроизвольное внимание и активную работу мысли, как бы «вытаскивают на поверхность» имеющиеся знания, помогая ученику к незнакомому еще материалу, либо опорные слова в незнакомом еще тексту, которые вызывают непроизвольное внимание и активную работу мысли, как бы «вытаскивают на поверхность» имеющиеся знания, помогая ученику к незнакомому еще материалу.

Критическое мышление состоит из трех фаз. Первая фаза – «вызов» - предлагает актуализацию опорных знаний, активизацию полученных прежде знаний, чтобы цель занятия явилась целью и стимулом для усвоения информации и основного материала, который послужил бы основой для разработки комплекса заданий. Наиболее успешно обучение, когда преподаватель учитывает и интегрирует все четыре вида речевой деятельности: слушание, говорение, чтение и письмо при едином подходе к обучению языка.

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

1. Содержание и методы обучения;
2. Оснащенность учебного процесса разнообразными средствами обучения;
3. Взаимоотношения между преподавателем и обучающимся.

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

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

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

Критическое мышление включает в себя комплекс мыслительных процессов, которые начинается с получения информации и заканчивается принятием решения. Это комплекс процессов интеграции идей и творческих ресурсов. Критическое восприятие идей, с разных точек зрения, позволяет обучающемуся увидеть неизученное еще материал, либо опорные слова в незнакомом еще тексту, которые вызывают непроизвольное внимание и активную работу мысли, как бы «вытаскивают на поверхность» имеющиеся знания, помогая ученику к незнакомому еще материалу.
Impact Factor:

| Journal     | Impact Factor |
|-------------|---------------|
| ISRA (India) | 4.971         |
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| GIF (Australia) | 0.564       |
| JIF          | 1.500         |
| SIS (USA)    | 0.912         |
| ICV (Poland) | 6.630         |
| РИНЦ (Russia)| 0.126         |
| PIF (India)  | 1.940         |
| ESJI (KZ)    | 8.997         |
| IBI (India)  | 4.260         |
| SJIF (Morocco) | 5.667       |
| OAJI (USA)   | 0.350         |

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

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

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

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

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INNOVATION, HUMAN CAPITAL AND YOUTH IN AN INFORMED SOCIETY

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

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

Language: English

Citation: Ergashev, T. E. (2020). Innovation, human capital and youth in an informed society. ISJ Theoretical & Applied Science, 10 (90), 21-23.

Scopus ASCC: 3304.

Introduction

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

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

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

In 2017-2021, special emphasis was placed on the factors of deepening democratic reforms in the strategy of action on the five priority areas of the development of the Republic of Uzbekistan, increasing the competitiveness of the country's economy on the basis of modernization and diversification of leading sectors, introduction of innovations, increasing the quality of education, the opinion of today's youth, President Sh. Mirziyoyev's words "we consider the improvement of all the joints of the education and training system on the basis of modern requirements as our first difficult task" also embody the above-mentioned meanings.
With the development of information technology and the elements of the "information society" associated with them, human capital has become one of the main criteria that determines the fate of the 21st century. Now it has become impossible to imagine the progress of each country without it.

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

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

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

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

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

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

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

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

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

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

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

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

The country of Uzbekistan is not included in the rating "index of human capital-2018", published by the World Bank in 2018. The main reason for this is that the quality of education i.e. the system of
assessing the knowledge of the students is not adopted. To solve the above problems, the Uzbek leadership is engaged in the modernization of the educational system on the basis of participation of OECD and IEA organizations in PISA and PIRLS programs, the requirements of prestigious rating agencies of more than 20 developed countries such as QS, THE, ARWU.

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

- Organization of centers engaged in innovative activities in Uzbekistan, provision of Internet access to every district, every neighborhood and every village of bunda;
- on the basis of the principle of openness in the development of the elements of an informed society, conducting questionnaires through social networks or on the sites of state institutions, on the basis of which determine the social situation, studying the opinion of young people and directing funds for their development;
- to take measures to gradually develop the human capital of children in preschool institutions, schools, institutes and universities in the transition to the digital economy of an informed society, to work on creating new and new opportunities for education together with young people;
- in-depth training of human capital, its forms and processes related to development in schools and preschool educational institutions;
- increase their knowledge, fundraising, distance learning and the formation of Digital Culture relations among young people using the Internet and technology;
- to follow the ratings established by internationally recognized organizations, develop them and improve the knowledge of young people.

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

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

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

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

1. Comprehensive training of people for accelerated reforms of society in a rapidly changing and developing modern environment;
2. Increase the activity of educational processes in the conditions of rapid penetration of global traditions, rapid manifestation of large-scale features of an informed society, increasing the need for processes of international scientific and cultural relations, spiritual and educational tolerance;
3. To accelerate the process of development of values aimed at the organization of integration in the field of education at the international level in order to educate the younger generation in the spirit of universal values, to realize their abilities, aspirations and needs;
4. Acceleration of democratic traditions in society, pluralism, diversity of opinions, acceleration of social and economic reforms, increasing civil responsibility and social activity of the younger generation in the conditions of high competition in the educational system.

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

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

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

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

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

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

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

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

Taking into account the fact that the human factor plays a key role in the development of the educational system, it is important not to underestimate the existence of synergistic method properties, to take into account the presence in the body of the bifurcation worker is an engine. Philosopher scientist A. Saitkosimov believes that "the principle of self-organization of synergetics is an important feature of research and analysis of complex social problems in society, the creation of modern scientific concepts. Synergetics also embodies the socio-philosophical features that give a person creative activity in the practice of theories of personality society and the laws of social development"[5].

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

- the sphere of education is an important branch of social life, manifests the characteristics associated with the human factor and the provision of its place in society, manifested in the relationship between the educator and the educator;
- ensures the harmony of the interests of the participants in education, forms a whole set of characteristics manifested in the processes of education and training, further elevates the social status of the individual in society;
- to ensure spiritual and educational perfection of man, to educate a harmonious generation, to actively engage in social work, to spend a productive life, to serve the richness of the content of life;
- education is manifested in the form of conditions, obligations and opportunities related to the satisfaction of the social and legal needs of citizens associated with education and training.

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