



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

KHOREZMSCIENCE.UZ





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THE STUDY OF ISSUES OF FIGHTING ABILITY OF NOMADIC PASTORALISTS

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Annotatsiya. Sak-skif qabilalari jangda zaharlangan o'qlardan foydalanganligi haqida yozma manbalar ma'lumotlar saqlanib qolgan. Etnografik ma'lumotlar asosida ham buni asoslash mumkin. Zaharlangan o'qlar arxeologik tadqiqotlar natijasida ham o'zining aniq isbotini topmagan. Lekin Alekseev A.Yu. o'zining "Evroosiyoing ilk ko'chmanchilarining ilon-o'qlar (Стрелы – змеи у ранних кочевников Евразии)" nomli maqolasida zaharlangan o'qlarning arxeologik topilmalarga qiyosiy tahlilini bergan.

Kalit so'zlar: Geradot, Pompey Trog, Qora dengiz, Kavkaz, bronzadan yasalgan pichoq, xanjar, sagaris, zaharlangan o'qlar, nayza va harbiy sakira (bolta).

Аннотация. В письменных источниках сохранились сведения об использовании скифскими племенами в бою отравленных стрел. Это можно обосновать на основе этнографических данных. Даже в результате археологических исследований отравление пуль не было доказано. А Алексеев А.Ю. в своей статье "Змеиные стрелы первых поселенцев Евразии (Стрелы - змеи у ранних кочевников Евразии)" дал сравнительный анализ отравленных стрел с археологическими находками.

Ключевые слова: Геродот, Помпей Трог, Черное море, Кавказ, бронзовый нож, кинжал, сагарис, отравленные стрелы, копье и боевая секира (топор).

Abstract. Written sources have preserved information about the use of poisoned arrows by the Scythian tribes in battle. It can be justified on the basis of ethnographic data. Even as a result of archaeological research, poisoned bullets have not been proven. But Alekseev A.Yu. in his article entitled "Snake-arrows of the first settlers of Eurasia (Snake arrows among the early nomads of Eurasia)" gave a comparative analysis of poisoned arrows to archaeological finds.

Keywords: Herodotus, Pompey Trog, Black Sea, Caucasus, bronze knife, dagger, sagaris, poisoned arrows, spear and military sekira (axe).

Introduction

The Khorezm oasis is located in the lower basin of the Amudarya, and in ancient times founded a unique civilization. The Khorezm people who lived along the Amudarya and its riverbeds formed a unique culture. The territory of the ancient state of Khorezm was marked by this oasis. The Khorezm oasis today includes the Khorezm region of Uzbekistan, the southwestern parts of Karakalpakstan, and the northeastern regions of Turkmenistan. Its borders are Birota (Darganota) in the south, Aral Sea in the north, Sarikamish basins and upper Uzboy in the west, southern Okchadarya deltas in the east [1-12]. The state is bordered by deserts: Karakum in the south-west, Ustyurt plateau in the north-west, Kyzylkum in the east. The areas of the Sultan Uwais mountain ranges located in the eastern part of the country are also favorable for the development of livestock farming. In general, the oasis areas occupying the northern regions of Central Asia are favorable for the development of livestock farming. The southern side of the Khorezm oasis goes to the Tuyamoyin Strait. Its right bank area consists of desert and was a rural area of nomadic herders. Nomadic herders raided neighboring countries, which became an important source of their income. Assyrian sources also record the battles of the Saxons with the kingdom of Media and the skill of the Saxons, even the female Saxons warriors. Nomadic herders raided neighboring countries, which became an important source of their income. In Assyrian sources also with the Median kingdom of the Saxons the battles they fought and the skill of the Saxons, even the female Saxons warriors, were recorded.

The military potential of nomadic herders was high. This is determined by their living conditions and lifestyle. They needed a strong military-political alliance to feed and protect large numbers of livestock. This alliance was distinguished from the warriors of the agricultural oases by its speed, agility, marksmanship, and skillful horsemen.

Literature Review

The monument of Jeti, formed in the Guvandaryo and Eskidaryolik valleys, was first discovered by Tolstov S. P. in 1948. In 1948–1949, in 1951, it was researched by Tolstov S. P., Orlova M. A., Zhdanko T. A., and Levina M. L. BC The Tegesken burial mounds of the 10th–8th centuries were studied by S.P. Tolstov, Itina M. A., L.M. Levina, and Vishnevskaya O.A. In 1962, Itina M. A. conducted research on Uygarak and Southern Tagisken monuments. The results of the archaeological work in Uygarak in 1973 were fully reflected in the monograph published by O.A. Vishnevskaya.

Research Methodology

Using the methods of objectivity, chronological analysis, consistency, comparison, logical conclusion and generalization, the historical data recorded in the publications related to the topic were concluded based on the theoretical and comparative analysis.

Analysis and Results

The fighting skills of the nomadic pastoralists were also highly appreciated in the written sources of the ancient period. The types of cattle-breeding tribes given in “Avesta” were distinguished by their skillful fighting. In a decisive battle near Chaitasta, they defeated the Iranians and the Kawis [1]. For a certain period, Farangyasyan established his rule over agricultural oases.

Nomadic herders raided neighboring countries, which became an important source of their income. Assyrian sources also record the battles of the Saxons with the kingdom of Media and the skill of the Saxons, even the female Saxons warriors.

Herodotus pointed out that the strength of the Massagetae alliance lay in their union and that “no tribe could resist the union of the Saxons and the Massagetae.” Roman historian Pompey Trog’s work “History of Philip” covers issues such as Egypt, Assyria, Media, Iran, Greece, Roman military campaigns, warriors, battle tactics, and weapons from the earliest times. This work has not come down to us in its entirety, its abridged copy has been preserved. It contains information about the battles of the Saxons against the Achaemenid kings Cyrus II and Darius I. Pompey Trog also used the information of Herodotus in writing the work and said that the Saxons were skilled warriors [6]. Darius I’s campaign against the Saxons took place before the Greco-Iranian War. The Greeks called all people who lived from the Danube River, the Black Sea, the Caucasus, the Caspian Sea to the banks of the Syrdarya River by a common name, Scythians. North of the Danube and the Black Sea Herodotus showed the tribes that lived here as wild and wild. Other writers described them as warriors, skillful riders, snipers.

The main part of the army of nomadic herders consisted of horsemen. They quickly made raids on agricultural oases. A small group stormed in, ravaged the area, looted, and retreated at the same speed. Residents living in agricultural oases built strong fortress-cities to protect themselves from such random attacks. They constantly improved the defense system and military weapons.

In the “History” of Herodotus, it is recorded that the Massagetae knew the methods of fighting both on horseback and on foot, and that they were skilled shooters with bows and spears. Herodotus gave accurate information about the weapons and horse equipment of the Saxons. “The Massagets dress like the Scythians. They have a similar way of life. They fight in battle on horseback and on foot. They usually have a bow, a spear, and a military sekira (axe). All their things are made of gold and copper. Their battle sekira, the tip of the arrow, a certain part of the spear is made of metal, the headdress, belt and other ties are decorated with gold” [3]. As a result of archaeological research, this information has been confirmed. As a result of the archeological research conducted in the Aral regions and the regions of southern Kazakhstan, no iron arrowheads or objects were found. A large number of military axes, daggers and bronze arrows were found in the graves of nomadic herders. The arrows of Saxons were leaf-shaped, two- or three-edged, and the head of the dagger and sword hilt was curved in an arc. According to researchers, the Massagets are a large military-political association of the Sac tribes. Monuments found in the lower reaches of the Syrdarya, and iron objects are found. A piece of iron armor worn by horsemen was found in the cylindrical mausoleum of Chirik Rabat [9]. The thickness of iron fragments of the armor was more than 2 mm. The plates are 7x7 cm square, two plates are glued together, and the bottom of the third plate is left open. All parts of the armor were found to be three plates thick. Such refrigerators There are images of water tanks from ancient Khorezm regions. In the first millennium BC, the Scythian longbow with a complex structure was spread among the nomadic tribes. This bow was used by Saka tribes who migrated throughout Eurasia. This bow is small in size, from 0.6 to 1 meter, and has a

complex structure [10]. Paykons were made of bronze and iron. Although Herodotus wrote that the Massagetae did not know iron, weapons made of iron were found in the burial mounds of the nomads in the archaeological sites of the lower Syrdarya region. This shows that nomadic tribes also used iron. At the same time, Herodotus may have described not about the nomadic tribes in this area, but about the Saxons who moved in the Aral-Caspian region.

The bow was the most widely used military weapon of nomadic herders in battle. It is convenient to fight from a distance from the bow, and victory is ensured with it. The Scythian bow had a complex structure. They were asymmetrical in shape and about 1 meter long. Its upper part is larger than its lower part [8].

The tip of the bow arrow is preserved in many burial mounds. In the Bronze Age, bow arrows with a two-bladed blade and a three-bladed blade were spread in Central and Eastern Kazakhstan. Bronze and bone burial mounds were found in early Saxon burial mounds in the Aral Bay region and southern Kazakhstan. There are no iron bars. There are two, three and four-bladed, pointed and pointed arrows. At the same time, arrowheads and sticks were found. The bows themselves have not been preserved. Their images have been preserved on various material items made in "animal style".

Saka warriors used swords, daggers and knives in close combat. Every warrior has a dagger, it is made of bronze and is hung on the belt. Khazanov A. M. shows several types of swords and daggers: arc-shaped handles and worked without metal. Daggers with curved handles are common. It is found mainly in the graves of men. Their length was around 50-60 cm. Daggers with circular ends were common in the Middle Sarmatian period, while the hilt was metal unused daggers belong to the last phase of the Sarmatians. These were found only in male graves.

Nomadic pastoral tribes themselves developed copper and tin mines and built metal smelting and metal processing workshops near their settlements. Bronze knives, daggers, sagaris, arrowheads, sickles, bizis, needles, horseshoes and domes of the early Saxons period were found in the burial mounds of South Tagisken, Uygarak and Sakarcha. IX-VIII century Saxons made many leaf-shaped double-edged bronzes arrowheads. Remains of projectiles with hooks made of stone, bone, bronze and wood have been found from Sakarcha dating back to the 7th century. Chronological classification of bow arrowheads of nomadic herders was carried out by Grakov B. N., Melyukova A. I., Smirnov K. F. and other scientists. Grakov B. N. noted that the bronze arrowheads distributed in the Black Sea, Volga, and Ural regions were processed in different ways and showed the general aspects of the arrowheads and the processes of chronological changes [4]. Smirnov K. F. made an in-depth analysis of the military weapons, protective equipment and horse equipment of the Sauromatian tribes, comparing them with the military weapons of the Saks and Scythians found in other regions [7]. In the wide areas where the nomadic herders moved, the "Scythian-Saxon" type bow arrowheads are common. They had a three-leaf blade. Melyukova A. I. divided Scythian arrowheads into types based on their sharpening [5]:

Type I are sharp cylindrical arrowheads with a sharp tooth on their surface.

Type II - nystatin is shorter and looks like bullets.

Type III is small, with very little or none, it is directly clamped to the wood. The total weight of bullets is up to 10 grams, the most common is 1.2 grams. According to

some sources, arrowheads were also used by the Scythians as money. It has a blunt tip and no feathers around it.

There are written sources about the use of poisoned arrows in battle by the Saxon-Scythian tribes [11]. Based on ethnographic data it can also be justified. Even as a result of archeological research, poisoned bullets have not been proven. But A. Yu. Alekseev in his article entitled “Snake-arrows of the first settlers of Eurasia (Стрелы змеи у ранних кочевников Евразии)” gave a comparative analysis of poisoned arrows to archaeological findings [2]. In Pliny’s work, the Scythians recorded that the poison they applied to the arrows was prepared by adding human blood to the poison of snakes. Claudius Elian, who lived in the II-III centuries AD, says that the Scythians added blood serum to the prepared poison. BC According to Ovid Nason, who lived in the 1st and 1st centuries AD, flying iron was poisoned. There was not a single arrowhead that was not poisoned. Arrowheads and bows were bruised by snake venom. “We are picking up poisoned bullets from the street.” Analyzing these data, Alekseev Yu. A. may have made him look like a snake due to the flying of poisoned bullets. As a result of studying the socio-economic lifestyle of nomadic herders, we see that they were leaders of their time not only in the field of animal husbandry, but also in handicrafts, jewelry, trade and military. The nomadic herders who settled in the vicinity of the Khorezm oasis had active economic trade relations with the neighboring countries.

Conclusions

The development of nomadic cattle breeding, the rapid movement of nomadic herders was caused by the use of horses as transport. They were very skilled horsemen. Even while riding a horse, he was able to hit the target accurately. This is emphasized in written sources. The bows used by them had a complex mechanism. Although the Saxon Massaget tribes, who occupied a large area, left traces of different material culture, the bow and arrowheads used by them were similar to each other and were mainly made of bronze. Arrowheads of the “Scythian-Saxon” type were found in the areas where nomadic herders moved, and they were classified chronologically. BC In the 8th-6th centuries, double-edged arrowheads were common, but in the 10th century BC. Although the tribes left traces of different material cultures, the bow and arrowheads used by them were similar and were mainly made of bronze. Arrowheads of the “Scythian-Saxon” type were found in the areas where nomadic herders moved, and they were classified chronologically. BC In the 8th-6th centuries, double-edged arrowheads were common.

In the 6th and 4th centuries, three-bladed arrows were the most common. BC Starting from the 3rd century, the use of bronze arrowheads began to decrease, and they began to be made of iron. Cattlemen also used blunt-pointed, featherless arrowheads as money.

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SPECIFIC ASPECTS OF LEGAL REGULATION OF THE PRACTICE OF APPLICATION OF INCENTIVE METHODS IN PUBLIC ADMINISTRATION

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Annotatsiya. Ushbu maqolada davlat boshqaruvi faoliyatini rag‘batlantirish tizimini takomillashtirish – bu davlat xizmatchilari ishining samaradorligi va sifatini oshirish, natijada davlat va jamiyat o‘rtasidagi o‘zaro hamkorlik ko‘lamini, ko‘rsatilgan davlat xizmatlari sifatini oshirish haqida so‘z boradi.

Kalit so‘zlar: Davlat xizmatchisi, fuqaro, “huquqiy maqom”, xizmat maqomi, V.M. Baranov, rag‘batlantirish usullari.

Аннотация. В данной статье говорится о совершенствовании системы стимулирования деятельности государственного управления с целью повышения эффективности и качества работы государственных служащих, как следствие, увеличения масштабов взаимного сотрудничества государства и общества, а также качества предоставленных государственных услуг.

Ключевые слова: Государственный служащий, гражданин, “правовой статус”, служебный статус, В.М. Баранов, методы поощрения.

Abstract. This article talks about the improving the system of promotion of public administration activities is to increase the efficiency and quality of the work of public servants, as a result, to increase the scope of mutual cooperation between the state and society, and the quality of public services provided.

Keywords: A civil servant, citizen, “legal status,” the service status, Baranov V.M., methods of encouragement.

Introduction

The need to increase people’s personal interest in achieving socially significant results, to encourage them to legal activity through material and moral incentives, comes from the essence of a truly democratic society. This method of legal regulation should occupy a leading place in the legal system that ensures the development of public administration.

The rapidly changing socio-economic conditions of the modern world are setting new goals and tasks for the public service. Therefore, state authorities and public servants are encouraged to reconsider the usual, traditional methods of management and to constantly increase the efficiency of their activities and the quality of the implementation of state functions, and to introduce new methods of management.

Incentive (stimulus) as a method used in the implementation of management functions, primarily acts as a legal support for law enforcement and active state behavior. In terms of the purpose and means of influencing management, the method of motivation is closely related to the method of persuasion in the form of applying measures to introduce various material and moral motives to subordinates [1-4].

Literature Review

A civil servant is not only a qualified manager, but also an official whose scope of authority includes the implementation of state duties and the provision of competent execution of the powers of state authorities. A civil servant is not an ordinary employee, he is a person who acts on behalf of the state on its behalf and in its interests. He is a representative of a special social citizen’s union that performs the powers of state power in the system of state bodies for the interests of citizens, expresses the will of the people and solves social issues. This is the main difference between the status of civil servants, for example, and businessmen whose goal is to make a profit.

The status of a civil servant is a multifaceted and multilevel phenomenon. Therefore, its classification is necessary. The system of the status of a civil servant includes the following: personal, civil, social, legal, service-related, job statuses [2].

The personal status of a civil servant is based on the physical, mental and socio-psychological personal characteristics of each employee. Every civil servant has a civil status and is a citizen of the state.

The service status imposes additional rights, obligations, restrictions and prohibitions on civil servants. The status of the position is determined by the temporary position of the civil servant. The higher it is, the higher the position of the official.

Legal status is the recognition of human rights and obligations established by the Constitution and laws, as well as the authority of state bodies and officials. The concept of “legal status” of civil servants and their place in the civil service system includes the most important institutional characteristics of the legal level of civil servants.

Research Methodology

The findings gathered through this experimental method will provide valuable insights into how different types of legal incentives influence motivation among civil servants within the Republic of Uzbekistan’s public service framework.

Results and Analysis

Democratic society and the state, as a rule, are interested not only in regulation, but also in the implementation of the rights and freedoms granted to citizens. In this regard, most scientists come to the conclusion that: “subjective rights and obligations play an important motivational role, effectively stimulate people’s behavior, arouse their interest in appropriate actions, use of their opportunities, develop their activity and initiative.” It can be said that the subjective rights are elements of the structure of legal incentives, which are externally manifested as forms of manifestation of legal incentives. According to the researchers, “stimulation is a method of strengthening, activating and starting certain parameters, which includes opportunities, opens space, favorable conditions for accelerating activity.”

At the same time, it can be noted that, while allowing certain options of citizens’ behavior, the state does not actually use additional legal incentives that allow to activate the socio-legal activity of the subject. The nature and social purpose of a legal regulation method, such as a permit, lends itself to a different level of behavioral incentives. In this regard, it is difficult to say that there is an unequivocal, direct relationship between the way of giving permission and the behavior related to the real growth of the social activity of the person. This activity is often accompanied by other motivations, in this case, incentives.

Legal incentives are a type of positive incentives. In the science of labor law, for example, in addition to legal incentives, such forms of positive motivation are called benefits and prioritization, etc. Legal incentives are distinguished from other forms of positive incentives by the incentive of a certain social good (spiritual or material).

Baranov V. M. writes: “Legal rules of incentives imply the fulfillment of legal obligations, but they are aimed at encouraging socially valuable behavior” [3].

Consequently, the role of incentives in the regulation of social relations, including relations in the field of public service, is significantly increasing, because if legal restrictions act primarily as a form of manifestation of centralized and direct methods of legal influence, then incentives (in particular, incentives and benefits) are sometimes used to encourage active behavior. It is almost impossible to encourage with such punishment, prohibition and accountability. Incentives, like other motivational measures, are more effective than punishment, coercion and other legal restrictions in most cases, despite the fact that their general goal is to regulate various social relations. It should be noted that “although support is a “strong” incentive, it is far from a comprehensive category of legal incentives in the work of civil servants” [4].

There are four different directions (orientation) of civil servants in science: nature of service, conditions of service, salary, career. At the same time, the presence of an active need is not the only necessary condition for motivating an employee to achieve a certain goal. Therefore, the civil servant must hope that the type of behavior he chooses will actually achieve satisfaction or the desired result.

It is appropriate to use traditional methods of encouragement and motivation specific to a specific model of public service in the norms of administrative law. The public service model formed in the Republic of Uzbekistan requires the following aspects of promotion:

- 1) to encourage active law-abiding behavior of civil servants in various fields that creates an environment of public harmony, legality and legal order;
- 2) creating favorable conditions for ensuring the rights and freedoms of individuals and all citizens;
- 3) determining the legal status of officials to the necessary extent, clearly defining the system of support, benefits and other incentive measures for civil servants;
- 4) formation of only positive legal motives; increase the positive activity of civil servants; strengthening positive processes in the reform of the socio-political and economic life of the state and society, as well as in the reform of the civil service system.

Based on this, we came to the conclusion that the promotion of public administration activities is a factor that expresses the motivation for exemplary behavior of the civil servant in certain measures and forms.

In today's rapidly updated and changing processes, on the one hand, we emphasize that there are enough theoretical developments that indicate that incentives are attracting the attention of researchers and practitioners and that they are highly valued as a factor of human and social development, on the other hand, it allows to use them to improve the management of state activities today. At the same time, encouragement is the main part of management, which is evidenced by the richest global and local traditions in the study of management problems.

Conclusions

As a conclusion, it can be noted that the goal of improving the system of promotion of public administration activities is to increase the efficiency and quality of the work of public servants, as a result, to increase the scope of mutual cooperation between the state and society, and the quality of the provided public services. Also, optimizing the conditions for citizens to increase the efficiency of social production should be the main logic of the incentive mechanism.

In particular, as a result of the analysis of the practice of using the project-target approach in executive authorities, it can be said that with this approach, personnel management should include more flexibility in the selection of candidates for public service. Experience with the project-target model has shown that increasing costs and the number of public officials can be a risk to the successful completion of a particular project. This is due to the fact that the introduction of a project-based model leads to a decrease in the quality of management, particularly in developing countries with a paternalistic system. In this regard, it is recommended to improve the quality of the

official personnel procedure and use criteria such as personal efficiency when paying for the work of civil servants engaged in project management.

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EMERGENCE FACTORS OF ARABIC SOURCES IN THE LITERARY ENVIRONMENT OF KHOREZM

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Annotatsiya. Mazkur maqolada Xorazm adabiy muhitini o'rgangan xorijlik olimlardan Hind Husayn Toha, Yoqut al-Hamaviy ma'lumotlariga tayanilgan. VIII–XIII asrlarda yashab o'tgan shoirlardan Muhammad Avfiy, Abul Fazl Hiloliy, Ali ibn Ma'mun ibn Muhammad xorazmshoh va ukasi Abul Abbas Ma'mun ibn Ma'mun xorazmshohga vazir bo'lgan Abul Husayn Ahmad ibn Muhammad Suhayliy, Abul Fazl Ahmad ibn Ali Saffor Xorazmiylar xususida to'liq ma'lumotlar keltirilgan. Ayniqsa, somoniylar, g'aznaviylar hamda saljuqiylar hukmronligi davridagi adabiy muhit ilmiy misollar orqali qiziqarli ma'lumotlar asosida yoritilgan. XI asrda Xorazm vohasida ijod qilgan ko'plab shoirlar uchun qadim boy an'analarga ega arab adiblariga taqlidan qalam tebratish tabiiy hol bo'lgani ta'kidlangan. Shuningdek, turkiy millatga mansub adiblar g'aznaviy, saljuqiy va xorazmiy sulolalar davrida o'z hukmdorlarining she'r va adabiyotga qiziqishlari, ijodga e'tibor, o'zaro raqobat natijasida asrning mintaqadagi eng ulug'lariga aylanishganligi haqida ma'lumotlar berilgan. Turli ijtimoiy-siyosiy omillar ta'sirida Xorazm muhitida arab tilida bitilgan adabiy manbalar paydo bo'lgani, badiiy ijodda X asrdan to XIII asr boshlarigacha Xorazm adabiy muhiti taraqqiyotiga arab adabiyoti kuchli ta'sir ko'rsatgani va natijada arab tilida qalam tebratuvchi ijodkorlar adabiy muhitning o'zagini tashkil etishi haqidagi xulosalar keltirilgan.

Kalit so'zlar: arabiyzabon, tarixiy manba, adabiy manba, adabiy muhit, arab adabiyoti, ijtimoiy omillar, siyosiy omillar, balog'at, fasohat, manbashunoslik, matnshunoslik.

Аннотация. Данная статья опирается на сведения Хинд Хусейна Тоха и Якута аль-Хамави, среди зарубежных учёных, изучавших литературную среду Хорезма. Среди поэтов, живших в VIII–XIII веках, Мухаммад Ауфи, Абул Фазл Хилали, Али ибн Ма'мун ибн Мухаммад Хорезмшах и его брат Абул Аббас Ма'мун ибн Ма'мун, который был министром хорезмшаха, Абул Хусейн Ахмад ибн Мухаммад Сухайли, Абул Фазл Ахмад ибн Али Саффар дает полную информацию о Хорезме. В частности, литературная среда в период правления Саманидов, Газневидов и Сельджуков освещается на основе интересных сведений посредством научных примеров, а для многих поэтов, творивших в Хорезмском оазисе в XI веке, было естественным подражание Подчеркнуто арабских писателей с богатыми древними традициями. Также во времена династий Газневидов, Сельджуков и Хорезма турецкие писатели стали крупнейшими в регионе в результате интереса их правителей к поэзии и литературе, внимания к творчеству и взаимной конкуренции. Говорят, что литературные источники написаны на арабском языке. появившись в хорезмской среде, арабская литература оказала сильное влияние на развитие хорезмской литературной среды с X по начало XIII века, в результате чего ядро литературной среды составляют творцы, писавшие на арабском языке. представлены.

Ключевые слова: Арабский язык, исторический источник, литературный источник, литературная среда, арабская литература, социальные факторы, политические факторы, взрослая жизнь, красноречие, источниковедение, текстоведение.

Abstract. This article relies on the information provided by foreign scholars who studied the literary environment of Khorezm Hind Husain Toha and Yaqut al-Hamawi. The article also provides complete information about the poets Muhammad Avfi, Abul Fazl Hilali, Abul Husayn Ahmad ibn Muhammad Suhaili, who was considered the minister of Khorezmshahs Ali ibn Ma'mun and his brother Ma'mun ibn Ma'mun, Abul Fazl Ahmed ibn Ali Saffar Khorezmi, who lived in the 8th-13th centuries. It is also reported that Turkish writers became the greatest in the region during the Ghaznavid, Seljuk, and Khorezm dynasties as a result of their rulers' interest in poetry and literature, attention to creativity, and mutual competition. It was noted that for many poets who created in the Khorezm oasis in the 11th century, it was natural for them to imitate Arab writers with rich ancient traditions. In addition, under the influence of various social and political factors, literary sources written in Arabic appeared in the Khorezm environment, Arabic literature had a strong influence on the development of the literary environment of Khorezm from the 10th century to the beginning of the 13th century, and as a result, artists who wrote in Arabic the conclusions that form the core of the literary environment are presented.

Keywords: Arabic language, historical source, literary source, literary environment, Arabic literature, social factors, political factors, adulthood, eloquence, source studies, textology.

Introduction

In the history of the peoples of the world, especially in the East, Khorezm is revered as one of the ancient destinations of human society. The establishment of mutual trade and diplomatic relations with developed countries ensured the rapid arrival of news in the region. Naturally, Khorezm, located on the ancient caravan routes, was considered the most comfortable place to live in this period. The power of Khorezmshahs their attention to science, and their intense creative environment stimulated the emergence of talent in talented people.

Literature Review

Valuable information about the rich history and talented people of Khorezm has been recorded in ancient historical, literary, and scientific sources. In particular, the geographer Qudama bin Jafar (320 AH) notes that Khorezm is part of Khorasan, historian Istakhri says that it is part of Mawara an-nahr, and Yaqut al-Hamawi notes that Khorazm is a crossroad between Mawara an-nahr and Khorasan. After the periods of the Umayyads and Abbasids, Khorezm was part of the States of Samanids (261–389 AH), the Seljuks (until 552 AH), and the Khorezmshahs (until 628 AH). For example, the Arab geographer and traveler Ibn Battuta describes the capital city of Khorezm: “Khorazm is a large, important, beautiful and glorious city of the Turks, with wonderful markets, wide streets, many buildings, attractive places. Life is boiling in the city; the population is so large that it reminds of a raging sea” [1]. Abul Qasim Zamakhshari admits that “Khorazm has qualities that cannot be found in other countries” [2]. It seems that Khorezm was valued as a noteworthy land in the region of Mawara an-nahr and Khorasan.

Research Methodology

After the introduction of Islam, the influence of the rulers and nobles on the emergence and development of literature in the Arabic language in Khorezm was great. The inhabitants of this area gradually accepted the religion of Islam and began to learn Arabic, the language of the Holy Quran. As a result, the Arabic language gained a high position among intellectuals as a scientific and literary language, and in the literary environment, creative communication was carried out in Arabic. Especially people like minister Abu Muhammad Abdullah bin Ibrahim Raqqashi (died 418 AH/1027 AD), Abul Husayn Ahmad bin Muhammad Suhayli who was brought up in the minister's family, and, who was a minister to Khorezmshah Ali bin Mamun and Abul Abbas Mamun, Abu Abdullah bin Ibrahim Tajir, who was a minister in Khorezmshahs [3] and Muhammad ibn Ibrahim Abu Abdullah Bajiri, who was mentioned in the book “Al-Muhammaduna minash shuara wa ashoruhum” (“The poets named Muhammad and their poems”) [4] took an important place in the development of literature in the Arabic language in Mawara an-nahr and Khorezm.

In this regard, Mujib Misri said as follows [5]: “One of the common features of Arabic, Persian, and Turkish literature is that many poets emerged from the ranks of caliphs, sultans, kings, and ministers.” Literary narrators decided to attribute the poet who came from the kings who spread the first poetry among these three nations (Arab, Persian, and Turk) in the kingdom. In this regard, Abul Qasim Ismail bin Abbad bin al-Abbas bin Ahmad bin Idris al-Talqani (a famous scholar who lived between 326

- 385 AH) says his famous phrase: “Poetry begins with the king and ends with the king” (In this phrase he meant Imru ul-Qays and Abu Faris)” [2].

According to the Persians, the poem was created by one of the Sasanian emirs, Bahram Gor, as mentioned by literary narrators [6]. Among the Arabs, as Sahib ibn Abbad pointed out, Imru ul-Qays is mentioned as the author of the first poem.

Analysis and Results

About the literary environment of this period, Hind Husayn Toha said: “We witnessed that the scholars of this region traveled to distant cities to enjoy fiqh, hadith, and similar sciences during the study of intellectual life.” Writers from this region also traveled to cities such as Baghdad, Syria, and Egypt and learned about the literature of their contemporaries by quoting ancient literature [2].

For example, Abu Bakr Khorezmi visited many cities. He gave lectures on Arab history in Damascus, Aleppo, Ray, Nishapur, and other cities, and also on vocabulary and grammar [7]. Three centuries after the conquest of Islam, the Khorezm region produced many poets who wrote in the Arabic language. When we study their biographies, we see that some of the works of some poets have been preserved, while Abu Bakr Khorezmi’s divan has been completely lost. Especially during the Mongol invasion, almost everything was destroyed in Mawara an-nahr cities.

It should be noted that Hind Husayn Toha, recognizing the literature created in Khorezm in Arabic language, said, “As we Arabs have the right to be proud of our poets and writers, the people of Khorezm also deserve to be proud of their poets and writers of Khorezm. Because their ancestors left an incomparable legacy in the Arabic language and achieved great positions in the poetry and prose of Arabic literature” [2].

For many poets who created in the Khorezm oasis in the 11th century, it was natural for them to imitate Arab writers with rich ancient traditions. According to Muhammad Awfi, “When the sun of the Hanafi sect began to rise over the Ajam peoples, Persians with beautiful natures lived together with Arab virtues, quoting from their lights (that is, from Arabic literature), becoming aware of their styles, organizing the secrets of art and, they studied weight, rhyme, narrator, sanad, legitimacy, fossil, etc. in poetry [8]. Then they created in this style” [9].

Many poets who wrote in the Arabic language also grew up during the Samanid period. In particular, Abu Sa’id Shabibi is one of the first poets to praise the Samanid and Buwayhi states. That is why he was called “owner of two armies”, “sheikh of two states” [10].

When we talk about the Samanids period, we should also mention the palace of the Khorezmshahs Mamunids. It is known that in the court of Abu Abbas Ma’mun ibn Ma’mun Khorezmshah, great attention was paid to literature. According to Nizami Aruziy Samarkandi, the Mamunid Khorezmshahs began their lives as governors subordinate to the Samanids. They were independent for a period between the fall of the Samanid state and the restoration of the Ghaznavid state. Mamun ibn Muhammad Khwarazmshah, his sons Ali ibn Ma’mun ibn Muhammad Khorezmshah and, Abu Abbas Mamun ibn Mamun ibn Muhammad Khorezmshah were the famous governors of this dynasty. According to Aruzi Samarkandi, Abu Abbas Mamun ibn Mamun ibn

Muhammad Khorezmshah was the best of the Mamunids ruler, the faithful of the people of knowledge and wisdom, and his palace was a place where writers lived.

One of the famous poets of the era of Khorezmshahs is Abul Abbas Ma'mun ibn Ma'mun ibn Muhammad Khorezmshah was Abul Fazl Hilali. Imam Qifti described him as: "He is a great poet and writer".

Another of the poet and the minister of the period of Ali ibn Ma'mun ibn Muhammad Khorezmshah and his brother Abul Abbas Ma'mun ibn Ma'mun was Abul Husayn Ahmad ibn Muhammad Suhayli.

Another poet who lived in this century is Abul Fazl Ahmad ibn Ali Saffar Khorazmi. About him, Yaqut al-Hamawi said as follows in his work "Mu'jam ul-udaba": "From the virtues, nobles, and secretaries of Khorezm. He was a creator of unique poems and the owner of pamphlets".

After the rule of the Ghaznavids came to an end in 408 AH (1107 AD), the rule of the Buwayhis who came to the throne after them did not last long. However, they deserve high recognition in the development of Arabic literature. Even most of the emirs gained their place in Arabic literature by writing poetry. While we are talking about their qualities, we can mention the great writer Abu Bakr Khorezmi who lived under the rule of Ghaznavids and wrote poems about them, as well as we must emphasize their ministers - Abul Fazl Ibn Amid and Sahib ibn Abbad - who raised the banner of literature in the Arabic language.

The influence of the fierce competition between the Seljuk sultan Sanjar and the Khorezmshah Atsiz caused mature poets to spread the word even during the Seljuk period. Based on reliable sources, Iranian scientist Zabihulla Safa said: "A large part of the territory of the Khorezmshahs was established by the Atsiz family. The rulers and officials who ruled over it were representatives of the Turkic people" [11].

Khorezmshah Atsiz was a very talented person and approached poetry with special devotion. He respected Abul Fazl Ahmad ibn Ali Saffar Khorazmi very much and was a buyer of his art. He spent his free time in the circle of poets and people of virtue. As a king, he provided poets with huge funds. The dialogue between the poet Anvari in the service of Sultan Sanjar and Rashididdin Vatvot in the service of Khorezmshah is especially famous. This incident is also mentioned by Davlatshah Samarkandi [12].

Sometimes the battles between the Seljuk and Khorezm rulers also influenced the activity of poets and writers. The reason is that between the two warring sides, epic poems hamasiy (a collection of poems written about the battles) and hijai (a collection of poems satirizing the enemy side) were also increasing. As we said above, this situation was evident in the poetic struggles and disputes between the poets of the two enemy states - Rashididdin Vatvot, the poet of Atsiz, and Anvari, the poet of Sultan Sanjar, when Sultan Sanjar besieged the Hazoras fortress in 1127 AD [2].

Among the creators who grew up in the age of Turkish rule, the great writer and commentator Jar ul-Allah Zamakhshari, Mahmud ibn Aziz Arizi, known as "Shams ul Mashriq" ("Sun of the East") [10], jurist, scholar of Nahv, dictionary, description, manners Abul Fath Nasiruddin ibn Abul Makarim, [10] and Abul Qasim ibn Husain ibn Muhammad Khorezmi (died in 617 AH, during the Mongol struggle) [13], who are incomparable in poetry. About Abul Qasim ibn Husayn ibn Muhammad Khorezmi, Yaqut al-Hamawi wrote in his work "Mu'jam ul-udaba." Truly, the leader of virtuous

people, the peerless of his time in Arabic science, the owner of a sharp and deep mind, outstanding in literature, in reciting poems and sermons incomparable, recognized as “Ain uz-Zaman” in his time [14].

Based on the above, it can be concluded that Turkic writers became the greatest in the region during the Ghaznavid, Seljuk, and Khorezm Shah dynasties as a result of their rulers’ interest in poetry and literature, attention to creativity, and mutual competition.

When studying the literary environment and the state of the ruling dynasties in this region, we can see that the previous three centuries, that is, the 7th -9th centuries, were the initial stage of the development of literature, and the Arabic language reached the peak of its rise in this region and took the place of literary languages. The works of Arabic and Persian writers written in both languages have increased. By the 10th century, some writers and poets mastered the Arabic language well, could create equally well in both languages, and who could beautifully express poetry and prose. By the 12th century, the local people began to pay serious attention to the development of their mother tongue - the national language. As efforts to restore their ancient glory, to preserve their political, scientific, and literary activity began, the atmosphere of creativity in the Arabic language in the cultural life of the country was somewhat weakened. As a result, the number of writers who write in Arabic among the local people will decrease significantly. Despite this, the 12th century is distinguished from other centuries by the large number of scholars and writers such as Jarullah az-Zamakhshari, Fakhriddin ar-Razi, Rashididdin Watwat, Imrani, Ibn Shirin al-Jundi, Qasim ibn Husayn and Mutrizi [2].

Also, people who came to the oasis and contributed to the development of literature formed a separate group. Rashididdin Watwat from Balkh, Kulsumi from Khorasan, Ibn Aniyin from Damascus, Gornoti from Gornota, one of the cities of Andalus, and Imam Nasavi from Nisa are among them.

One of the scholars who invited foreigners to this country and lived in this country until his death - the famous secretary Muhammad ibn Husayn, known by the nickname’s “butcher” and “sari ul-ka’s” (jorum breaker), was originally from Nishapur. Imam Qifti says that he had beautiful penmanship and beautiful verse [4].

To fully imagine the literary environment in the Arabic language in Khorezm, in our opinion, it is appropriate to look at the historical process that created social and political factors. At the end of the 10th century, Ma’mun ibn Muhammad, the ruler of Northern Khorezm, united the country, declared himself Khorezmshah, and made Gurgench the capital. During the rule of the Mamunids - Mamun ibn Muhammad (995–997), Ali ibn Mamun (997–1009), and Mamun ibn Mamun (1009–1017), the position of Khorezm strengthened politically, economically and culturally. It is observed that the development of science in Khorezm also increased during this period, the great scholar of Khorezm, Abu Rayhan Beruni, also grew up in this state of Khorezm Shahs. When Khorezm was conquered by Sultan Mahmud in 1017, it lost the status of an independent state for a century. Until 1040, Khorezm was part of the Ghaznavid state, and then it was part of the Seljuk state.

Information about Khorezmshahs - Anushtegins is also given in Juvaini, Qazvini, “Siyasatnama” (“Politics”) by Nizam al-mulk, “Mulhaqot bis-Surah” created during

the Mongol rule by Jamal al-Qarshi [15]. Anushtegin, who originated from the Oghuz, was the representative of the Seljuk rulers in Khorezm. Anushtegin was a slave of Bilgategin, the emir of the Seljuks, and got this name because he bought him in Garchistan. From Bilgategin, Anushtegin was taken into the service of the Malikshah palace. In 1097, after the governor of Khorezm, Ikinji bin Kochkar (Ikinji - it is almost probable that he was a farmer) was killed as a result of the revolt of the emirs, Sultan Berkyaruk appointed Dad-Habash bin Altuntaq as the viceroy of Khorasan. He, in turn, appointed Qutb ad-din Muhammad, the son of Anushtegin, who was in Marv, as the governor of Khorezm, and he received the title of Khorezmshah [16]. Sultan Sanjar also confirmed his candidacy and helped him suppress the rebellion of Tughrulategin bin Ikinji [16]. During his thirty-year reign, he was completely dependent on the Seljuks and served them loyally, while Khorezm also strengthened his position. Anushtegin Ala ad-din Atsiz Khorezmshah (1127–1156) tried to pursue an independent policy, and for this reason, he waged long wars with the ruler of the Seljuk state, Sultan Sanjar (1118–1157). After the death of Khorezmshah Atsiz in 1156, Il-Arslan became Khorezmshah. The successor of Sultan Sanjar was Mahmud Khan of Khurasan. The head of the Seljuk dynasty after Sultan Sanjar was succeeded by the ruler of Iraq, Ghiyas ad-din Muhammad ibn Mahmud (1153–1159), the grandson of Malik Shah. He also sent an ambassador to Il-Arslan (son of Alaaddin Atsiz) to inform him that he was preparing to march to the East. However, many reasons, including the sultan's enmity with the caliph, prevented the implementation of this campaign.

After Ala ad-din Atsiz's death (1156), his son Il-Arslan, who occupied the throne of Khorezm, also fought against the Karachitans, and in this policy, he also tried to use the Qarluq tribes, who were persecuted by the Qarachitans and sought protection from Khorezm.

When Takashi ascended to the throne with the help of Qarakhitais, he could not live peacefully with them. As usual, the arrogance of the Qarakhita ambassador, who came to collect tribute from Khorezm, caused another uprising. Takashi kills the ambassador who is a relative of Ghorkhan. Moreover, according to Ibn al-Asir, Ala ad-din Takash ordered his officials to kill one Qarakhitai each [16].

Conclusions

We see that under the influence of such social and political factors, literary sources written in Arabic appeared in the environment of Khorezm. In particular, works in the genre of mursalat (or letter, essay) can be mentioned as important sources of the history of the Khorezmshah period. The collection contains many interesting materials, including letters and letters written by Rashididdin Watwat (for example, Il-Arslan's letter to the caliph's court), as well as a letter about Atsiz's obedience to Sanjar, and a lot of interesting material about Atsiz's justification for his rebellion and blaming Sultan Sanjar [17].

The second collection of documents is "Al-Tawassul ila-t-tarassul" (Approaching with Letters), authored by Baha a-din Muhammad ibn Muayyad al-Baghdadi, written by Khorezmshah Takash's divani insha (Minister dealing with state documents) [18]. Baha ad-din Muhammad was the brother of the famous Sheikh Majid ad-din Baghdadi, who was executed by Khorezmshah Muhammad. Documents from the text

of the work correspond to the years 578–579 AH/1182–1184 AD. Some sources also contain documents from the later period.

Based on the above, it can be said that Arabic literature had a strong influence on the development of the Khorezm literary environment from the 10th to the beginning of the 13th century in artistic creation, and as a result, it became known that the authors who use the Arabic language form the core of the literary environment [14].

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THE DEFENSE OF KHOREZM DURING THE MONGOL INVASION (in the example of the bravery of Jaloliddin Manguberdi)

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Annotatsiya. Ushbu maqolada Buyuk Xorazmshohlar davlati va Sulton Jaloliddin Manguberdining mo'g'ullarga qarshi kurashlarda ko'rsatgan jasorati, uning bugungi yosh avlodni vatanparvarlik ruhida tarbiyalashdagi o'zni kabilar yoritiladi.

Kalit so'zlar: Xorazmshohlar davlati, Sulton Jaloliddin Manguberdi, Chingizxon.

Аннотация. В данной статье описывается Великое государство Хорезмшахов и храбрость султана Джалалуддина Мангуберди в борьбе с монголами, а также его роль в воспитании современного молодого поколения в духе патриотизма.

Ключевые слова: государство Хорезмшахов, Султан Джалалуддин Мангуберди, Чингисхан.

Abstract. This article describes the Great Khorezmshah state and the bravery of Sultan Jalaluddin Manguberdi in the fight against the Mongols, as well as his role in educating today's young generation in the spirit of patriotism.

Keywords: Khorezmshah state, Sultan Jalaluddin Manguberdi, Genghis Khan.

Introduction

The head of our state, Commander-in-chief of the Armed Forces, Shavkat Mirziyoev, said, "Today, each of us must become defenders of the Motherland, and we must raise our youth in the same spirit" who pointed out.

Sultan Jaloliddin Manguberdi, one of the famous commanders of the Khorezmshah state, is not only our history, but all of our future is a model for periods. Their honorable way of life and bravery is eternal.

The courage of Jaloliddin Manguberdi is of incomparable importance in educating the future generation in the spirit of military patriotism and loyalty to the Motherland. After all, Sultan Jaloliddin Manguberdi's bravery in the way of his country, people and freedom became an epic in languages.

Literature Review

The most flourishing period of the Khorezm Shahs' state coincided with the XIX-XIX centuries, during which science and military art developed. In particular, Gurganj, the capital of the Khorezmshahs, flourished materially until 1220, gained fame as a center of science and art, and surpassed the great cities of Khurasan with its defense potential. The famous traveler, geographer and historian Yaqub ibn Abdullah al-Hamawi (1179-1229), who lived in that period, in his biographical work "Mu'jam ul-buldan", i.e. "Dictionary of Countries", mentioned Central Asia's Bukhara, Merv (Turkmenistan), Samarkand, Ferghana along with the cities, he also mentioned Khorezm. This work contains valuable information about Khorezm's defense potential and scientific power [1].

Historian Shihobiddin An-Nasawi, who covered the history of Khorezmshahs, evaluated Sultan Jalaluddin Manguberdi and said, "It is enough to remember his bravery and bravery in battles. He was the best lion among lions, a fearless rider and the bravest among armies. He glorified righteousness and justice".

Sultan Jaloliddin Manguberdi studied under famous people of his time such as Najmuddin Kubro, fearless warrior and general Temur Malik. In particular, Najmuddin Kubro instilled in Jaloliddin Manguberdi's heart the idea of faithfully protecting the Motherland and the people even in difficult circumstances.

Constant military operations led to the improvement of the military sector and weapons in the Khorezmshah state. This period is recognized as the flourishing period of the military sphere in Khorezm. The Khorezmshahs, the ruling dynasty, were well-educated, equipped with various weapons, and managed to create an experienced, fighting army. Therefore, Genghis Khan and his successors, who destroyed nearly thirty countries of Asia and Eastern Europe in one attack, and his successors, Sheikhu Valitarosh, Najmuddin Kubro, Jaloliddin Manguberdi and the brave general Temur Malik, faced the defense of Khorezm for the first time scared of the rotation.

The long battles for the defense of the Motherland improved the fighting skills of Khorezm troops, and the army began to acquire new, improved weapons. According to the sources, the Khorezmshahs' troops had "in addition to the usual weapons such as swords, spears, bows and arrows, stone slingers (catapult), dabbabat (wall puncher), tir-karkh (crossbow) and other military engineering weapons are mentioned.

Wars aimed at conquering new territories led to mandatory military training for all residents of Khorezm. "Gurganj, the capital of the Khorezm state, is a big city with a large population. All the inhabitants are warriors, even the butchers, bakers and tailors. And Khazari was a strong fortress of Khorezm, the inhabitants of which were born under the sign of war, and were beaten with spears and swords from childhood."

The military mentor of Sultan Jaloliddin, Khojand governor Timur Malik, fought six or seven times against Genghis Khan's large army during the defense of the fortress. The armies of Khorezmshahs were armed with long-range bows and short-range

fighters with swords, spears, daggers, and shields, shields, and helmets. The production of complex bows was started in Khorezm in ancient times, and the complex bow making workshop found in the Tuproqkala palace is an example of this. In written sources, Khorezm was recognized as a center for the production of the highest quality complex bows in the Middle Ages in the East. The inhabitants of Urgench are glorified as brave warriors and skilled archers, and in the information of Zahriddin Muhammad Babur, “Khorezms are such skilled archers that their arrows never fail to pierce shields and armor” [1].

From these data, it can be seen that under the influence of political, trade-economic and cultural factors, the weapons of the Khorezmians improved. Defensive walls, ramparts were strengthened, large iron gates and suspension bridges were built. Defensive walls were built and trenches were dug around them. In Khorezm, every fortified structure was built to serve as a shelter and temporary residence for the inhabitants of the surrounding villages during an enemy attack [2]. When there was a danger, the inhabitants showed courage and bravery in the defense of the city by helping each other by driving their agricultural products and livestock there. Based on this, it is not wrong to say that every fortress of ancient Khorezm was a place of protection for the population.

Analysis and Methodology

In the Khorezm oasis, this method of defense was preserved until the 19th century. Residents who took part in the construction of the fortress, when there was a certain signal, raised their tents and entered the castle and hid. Military architecture refers to the type of military fortifications that serve for a long time, the purpose of which is to strengthen the defense, especially the defense of strategically important points of the state. Therefore, the safety of any object was taken care of before raising the fort wall, even when choosing a place for it. In this regard, the builders of such facilities sought to use natural barriers such as rivers, canals, hills, and steep slopes of mountains as the borders of defensive structures.

The development of defense facilities has stimulated the development of not only the level of construction equipment, but also the level of military equipment. The change in the constructions of the defense system led to the discovery of the types of weapons that were contemporary with the fortifications. For example, with the appearance of wall-mounted military equipment, the construction of the fortress walls changed, and the techniques of city defense were improved. The city defense is surrounded by a moat. According to its size, it is the largest cave (33 meters wide) in ancient Khorezm, and the main boundary of the defense system is considered to be the fortress wall [3].

It cannot be ruled out that the Khorezmshahs' armies used **charkh-tir**, that is, crossbows. The slinger and the crossbowman were comfortable reloading them, moving from cover, behind a wall or a fence. The crossbow was primarily an infantry weapon, and it was inconvenient for a cavalryman to use it. With the intensification of wars conducted in fortresses and the change of combat weapons and defense structures, their importance increased sharply, and crossbows were effectively used in defensive battles [4].

Special holes were left in the castle wall for the use of slingshots and slingshots. During the siege of the castle, these weapons were used from special holes. Weapons were among the most expensive weapons, and only wealthy warriors could afford them. In the literature on the history of defense weapons, both plate and coin-type guns are mentioned. It was this improved military weapon that allowed Sultan Jaloliddin to deliver crushing blows to Genghis Khan, who did not know what defeat was in a battle with the generals of any country. As a result, Genghis Khan confessed to Sultan Jalalid, who was his great admirer, and acknowledged that he was an unparalleled military leader [5].

The heroism of Sultan Jaloliddin Manguberdi was specially recognized by Mirza Ulug'bek in his "History of Four Nations". After Sultan Jaloliddin won over the Mongol army, Genghis Khan wrote that one out of ten people was put to death by martial law, and Genghis Khan himself began to pursue Jaloliddin by organizing his entire army. It is true that after this persecution, Genghis Khan watched the battle of Sultan Jaloliddin and swam across the river like a lion, saying to his sons, "How happy is the father who has such sons!"

Conclusions

In short, the weapons of the people of the Khorezm oasis went through a number of stages in their development. Khorezmians have been using war and defense weapons such as bow arrowheads, swords, spears, daggers, shields, and helmets since ancient times. In the sources, the people of the oasis were represented as fearless, brave, brave, skilled warriors.

The XIX-XIX centuries are interpreted as the period when the state of the Khorezmshahs reached the peak of its military potential and weapons development. During this period, the Khorezmshahs' troops used not only ordinary weapons, but also the above-mentioned military engineering equipment.

Sultan Jaloliddin Manguberdi's life path, bravery and courage became a symbol of example not only for the youth of our country, but also for humanity. His indefatigable and unrelenting bravery for the independence of the Motherland remains an epic in languages as the pinnacle of bravery.

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REFLECTION OF CONCEPTS OF DEMON, WRINKLE, AND WITCH IN THE TRADITIONAL LIFESTYLE OF UZBEKS

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Annotatsiya. Ilmiy-tarixiy adabiyotlar va soha materiallari asosida tayyorlangan ushbu maqolada Xorazm vohasi aholisining turmush tarzi va kundalik hayotida jin, ajin va alvasti tushunchalarining mohiyati tahlil qilingan.

Kalit so'zlar: urf-odat, urf-odat, marosim, Xorazm, Amudaryo, o'zbeklar, Xonqa, Xiva, Urganch, Xazorasp, Ajina, Alvasti, iblis, Islom, Zardushtiylilik, o'lim, hayot, din.

Аннотация. В данной статье на основе научно-исторической литературы и полевых материалов анализируется сущность понятий джинов, а джинов и альвасти в образе жизни и повседневной жизни жителей Хорезмского оазиса.

Ключевые слова: традиция, обычай, обряд, Хорезм, Амударья, узбеки, Ханка, Хива, Ургенч, Хазарасп, Аджина, Алвасти, демон, ислам, зороастризм, смерть, жизнь, религия.

Abstract. In this article, the essence of the concepts of jinn, ajina, and alvasti in the lifestyle and daily life of the inhabitants of the Khorezm oasis is analyzed based on scientific and historical literature and field materials.

Keywords: tradition, custom, ceremony, Khorezm, Amudarya, Uzbeks, Khanka, Khiva, Urganch, Hazorasp, Ajina, Alvasti, demon, Islam, Zoroastrianism, death, life, religion.

Introduction

Humanity was created to always focus on enriching their knowledge and gathering information about the surrounding world and nature. Due to the lack of knowledge of the environment, lack of understanding of the meaning of natural phenomena, and their weakness in front of the forces of nature, people of the primitive era believed that everything has its power, and began to worship or believe in them. As a result, religion began to take shape slowly.

Religion is the belief in the existence of a god or gods, or supernatural powers. Religion is a special way of imagining the creation of the universe and life, a unique way of perceiving it, manifested through certain teachings, feelings, obedience, and the activities of religious organizations. There is no single opinion about the origin of religion. According to the teachings of Islam, religion is the divine law that must be introduced to the world of humanity by God through his prophets. It is a doctrine that

expresses faith in the divine power that created nature and man, and at the same time shows and teaches man the right and true way of life.

Literature Review

Primitive forms of religion, national religions, and secular religions have a great place and importance in the lifestyle of Uzbeks. Speaking about the spiritual culture of the period before the introduction of Islam to Khorezm and becoming the dominant ideology, the first word is animistic views, fetishism, magic, worshipping the spirits of ancestors, which are the most primitive types of religion, preserved in the life of the oasis residents. Most of the studies conducted in recent years have studied the views related to the spirit of ancestors, the divine power of plants, and some animals [1].

Although Islam is the dominant religion, it has not been able to fully cover the personal life of all Muslims, especially family life. However, the powerful influence of religion remained stable in the synagogues and the control of Sharia law. A man of the past faced various hardships in his life, in his daily life. He experienced supernatural problems that he couldn't understand, and he connected this situation with various ideas that have been in the minds of the people for centuries and applied them to his life. It was in family life that ancient demonological concepts and related practical rituals took deep root.

Research Methodology

The article used scientific research methods such as systematization, historical-comparative analysis, generalization of historical data, the principle of objectivity, social survey, and observation.

Analysis and Results

In the past, the fact that women lived in a closed family environment, cut off from social life, helped this process more or less. They played a key role in maintaining various pre-Islamic rituals in the family environment as the "people's religion" [2]. Let's take a look at the specifics of some of the pandemonium typical of this area. Among them, we can find spirits who are so hostile to humanity that they can be considered completely neutral spirits. All of them are completely the result of high animistic imaginations. Most of these spirits are anthropomorphic (another creature in human form) and are not associated with any particular object, natural phenomenon, or disaster. Among them, very primitive ideas are emphasized. These spirits sometimes appear in the form of animals, and sometimes in the form of birds. There are many other spirits, some associated with water and some with trees. Allegedly supernatural things were once associated with them [3]:

Supernatural creatures, which are relatively common in Khorezm, can be divided into types.

In Khorezm, information about supernatural creatures such as witches, fairies, giants, dragons, and ghosts are very scattered. These characters of Pandemonium are well covered in the literature related to the animistic imagination of the peoples of Central Asia. In Khorezm beliefs, they do not have the same value, some images are very vague and dim. Here, the idea of a demon is quite broad, and the image itself is somewhat abstract. In any case, their presentation in the form of anthropomorphism

raises doubts, because, in beliefs, the idea of a demon in the form of a person is a rare phenomenon. Also, the concept of "soul" is not given in the developed spiritual (communication with ghosts) imagination. Usually, when talking about a demon, a small, (like a fly) creature is imagined. A person should not go near them, otherwise he may be harmed. Places inhabited by jinn include abandoned houses, ruined mosques, cemeteries, dried-up waterways, and empty ponds [4].

When a new house is built, a person must live in it as soon as the roof is closed, otherwise it will be occupied by demons. When you move into a new house, you will cook and smoke. This work is food for the departed, and in turn, drives out demons. There is another opinion among the people that one should not stay in cemeteries for a long time, because the demons that occupy a place in these places can harm a person [5].

Demons are especially fond of ashes, which they play here. Whoever sprinkles water on the ashes causes the demons to become stronger. In addition, it is often said that elderly fathers should not urinate on ashes.

Some trees are considered to be the haunts of demons. A tree that has such "honor" throughout Central Asia is walnut. And in Khorezm, the oleaster tree (*Elaeagnus angustifolia*) that has such "honor" is a tree. Another plant that is considered the same as these trees is the sycamore tree, which grows mainly in cemeteries.

The vague image of demons is because it is presented as a sorcerer spirit. In Khanka district of Khorezm, one of the most preserved places of pre-Islamic rituals, there is a legend that a demon comes out of a patient's mouth in the form of a frog and a thousand legs during "treatment" by shamans. An informant from the Khiva city said that demons can instantly take the form of a cat, sometimes a dog, sometimes a donkey, or a horse. In Shawat district of Khorezm and some other places, there are visions of demons turning into ducks and rabbits. If that creature is followed, it can deceive a person, take him to "bad places" and harm him. One thing worth noting about Khorezm is that the demon can also harm a person in the form of a puppet. By the way, the phenomenon of a shaman throwing a doll filled with a patient's illness into the cemetery is related to this tradition.

Among the demonological images, there is another famous spirit, which is alwasti (a witch). Among the Iranian and Turkic peoples, it is impossible to find another demonological image that is more actively spread than this image. Alwasti (a witch) is especially dangerous for unborn children [6]. According to the traditions of Khorezm, alwasti is harmful to all people, regardless of age and gender. Usually, her image is depicted here as a petite, hunched-over woman with thick braided hair. Information about Alwasti also mentions that it has masculine categories.

According to the beliefs of the Slavic peoples about demons, at first, he likes to torment a horse, to put hair and hair on it. There is an informant story of Alwasti's demonic features. A mentally ill person living in the Kukhna Urgench (means Old Urgench in Turkmenistan) says: "I am always tortured at night. She chokes me. She usually comes in the morning. Once, when she came to me, I tried to push him by lifting the blanket, but he did not allow it. Suddenly, it goes away. She is small and has long hair. On the way, he glanced at me" [7].

There is another ritual related to rituals, aimed at protecting people from supernatural forces, which is called “kuz tegmak” (“eye contact”). One of the antidotes against the destructive effect of “eye contact” - **kinna** occupies an important place among the customs of Khorezm.

The phenomenon of “eye contact” [8], which is the oldest religious concept, is not only a thing of the past, but it is stable and alive and has reached our times. There are also cases where even non-religious people unconsciously believe that there are people who are “hard-eyed” by habit.

In Khorezm, as well as in Central Asia in general, “eye contact” was considered a great danger, and a whole system of “treatment” was created against these harmful spirits as measures to avoid them. From the point of view of those who believe in “eye contact”, the difficulty in combating this phenomenon is that even a person without any malicious intent can “eye contact”. Therefore, it is extremely difficult to prevent it. “Eye contact” can also be involuntary. It occurs as a result of an evil thought. In this case, it is not performed by evil spirits, but by a person with magic. Amulets made of hawthorn (this plant called in Khorezm **chetan** or **ilishtrik** (*Crataegus turkestanica* **Pojark**)) are hung on the caps of young boys and girls to protect them from “eye contact”. Similar amulets were hung on calves [9].

There is an idea that the basis of sorcery in Khorezm lies in the magic that causes harm. It can be done in various ways: maliciously stepping on the bed of innocents or young brides, walking over young children, making hot and cold utilizing a spell, casting a spell on the throat, burying the object near the house, hanging the lock while the marriage is being read. -hiding among the groom's clothes, etc. For example, if a lock locked with a key is spelled to young brides and grooms and hidden in the house where they live, the wishes of young people will not come true.

Some researchers, in part Tokarev S.A., pay too much attention to harmful spells. Following S.A. Tokarev's thoughts, one can conclude that primitive religious views give the impression that they are completely connected to harmful witchcraft [10].

By the way, in Khorezm, the spell of harm-carrying was preserved among the religious artifacts, but it could not gain a high position among other primitive religious relics.

In addition, it can be said that although there are a lot of phenomena similar in appearance to harmful magic (according to Tokarev's concept), they can be included in this direction only conditionally.

Conclusions

It became known that in the life and social life of the Uzbeks of the Khorezm oasis, concepts such as giant, alwasti, demon, and “eye contact” custom are preserved in people's views.

Researches show that the inhabitants of the oasis use different methods to cause harm due to their blindness and envy. If the damage inflicted on a person dominates his destiny (for example, childlessness) or is lost based on an existing imagination, it is magically transferred to another person. Here, the desire to escape one's fate seems preferable to the evil intention. It has been witnessed that there is a lot of material about damaging spells in general.

We see that in the minds of the residents of the oasis, harmful factors such as witchcraft, supernatural forces - the "eye contact" of evil spirits surrounding humanity, and witchcraft have been embedded in the minds of people as a real danger.

From our field research, we can say that they have developed a whole propaganda and campaign system to eliminate harmful evil forces, to avoid them, to organize many rituals and rituals for people injured by these supernatural forces, and to develop ways to heal patients.

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THE ROLE OF THE NEWSPAPER "ТУРКЕСТАНСКИЕ ВЕДОМОСТИ" IN THE STUDY OF THE HISTORY OF THE KHOREZM OASIS AND THE KHOREZM PRINTING HOUSE

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Annotatsiya. "Turkiston" gazetasi ushbu mavzuga oid materiallarni chop etish orqali Xorazm vohasi tarixini o'rganishda muhim rol o'ynadi. Gazetadi Xorazm tarixi, madaniyati, arxeologik topilmalari va bu hududga oid boshqa jihatlariga oid maqola va eslatmalar muntazam chop etib borildi. Ayni paytda noyob bosmaxonaga asos solindi. Keyingi yillarda tashkil topgan "Bosmoxona tijorati"ga har kim o'z xissasini qo'shdi.

Kalit so'zlar: Xorazm, bosmaxona, toshbosma, kitob bosish, gazeta, matbaa, yozuv mashinasi.

Аннотация. Газета "Туркестанские ведомости" играла важную роль в изучении истории Хорезмского оазиса за счет публикации материалов, касающихся этой темы. В газете регулярно публиковались статьи и заметки о истории Хорезма, его культуре, археологических находках и других аспектах, связанных с этим регионом. Вместе с тем, основывается своеобразная типография. Все добавили свою лепту для "Печатного дела", которая образовалось в последующие годы.

Ключевые слова: Хорезм, типография, литография, книгопечатание, газета, печатное дело, печатная машинка.

Abstract. The newspaper “Turkestanskies Vedomosti” played an important role in studying the history of the Khorezm oasis through the publication of materials related to this topic. The newspaper regularly published articles and notes about the history of Khorezm, its culture, archaeological finds and other aspects related to this region. At the same time, a unique printing house was founded. Everyone added their contribution to the “Printing Business”, which was formed in subsequent years.

Keywords: Khorezm, printing house, lithography, book printing, newspaper, printing, typewriter.

Introduction

Until the second half of the 19th century, no national printing house existed in Central Asia. The Khan of Khiva, Muhammad Rahim Khan II (r. 1864–1910), was the first to establish a national printing house in the region. True, at that time there was a printing house in the Turkestan Military District in Tashkent. Although it had been active since July 14, 1867, over the previous decade it had published its staff leaflets, booklets and pamphlets, black notes, and letterhead. He did not accept orders from other organizations, and did not publish national books, brochures, newspapers, and magazines. On the direct initiative of Muhammad Rahim Khan Feruz, to publish in the form of books, rare manuscripts stored in the palace library and divans and collections of local poets, lithography (lithography) - book printing equipment will be brought from Khiva—Iran, where the printing industry is very developed.

Literature Review

The article is based on the materials of Bobokhonov A. “O‘zbek matbaasi tarixidan”, and from the materials of the article by Aminov H. “Khivadagi ilk uzbek matbaasi”, and the books “Turkiston matbuoti tarixi (1870-1917)”. The newspaper “Turkestan Gazette” - № 32. 1873, as a source of the period and area of interest, is also directly included in the analysis.

Research Methodology

Using the methods of objectivity, chronological analysis, consistency, comparison, logical inference, and generalization, based on theoretical and comparative analysis, the term “oblivion” was put forward to characterize the period of inaction, which can be verified at the end of the article.

Analysis and Results

Abunasr Farokhi established the first two printing houses in Khiva under the Khanate of Khiva. The first was lithography in Rahim Khan II's palace, which was thereafter dubbed “Typolitography Podshoy Zaman.” Its first printed item was “Nisobus-sabayon,” or “Children’s Fate.” 1876 was a work of art. The opening page of the 1912 book “Gulshani of Roses” described the conversion of lithography into “typopolitography”. The V. Novikov Printing House, located in Petro-Aleksandrovsk, is the second printing house in the oasis.

The Khiva printing house was the first lithographic printing house established in the country in 1874, and served as the leading printing base for printing press and money of the Khorezm People's Republic. Full details of this printing house can be found in our brochure, A Printing House of a Century, published in 1976. The second printing house in the oasis is K. in Petro-Aleksandrovsk V. The printing house founded by Novikov did not differ in its structure and printed products from other small printing houses [1].

As for the newspaper "Turkestanskije Vedomosti", the period of the same name, the structure of the newspaper itself is divided into four components:

1. Higher ranks. Higher telegrams, brief information about the region about awards and grants, and holidays.
2. General government orders that apply throughout the Turkestan region.
3. Short stories from the life of Russian tsars, local and other information.
4. Postal and telegraph area on the territory of Turkestan and announcements of other government agencies, as well as private announcements."

According to this program, the following was done in the newspaper "Turkestan Vedomosti": 1) official; 2) internal information; 3) international information; 4) elegant literature; 5) organization of local information departments [4].

The slogan and plan of the newspaper were a burden, but under a young name: "Two careers a week." It was written in the (Sart) language [1].

The newspapers layout was as follows:

- I. "Visits" of the Turkestan governor, trips to places, "pilgrimages" and receptions.
- II. The life of the Tsar, inside the court, as well as Russian news.
- III. Foreign messages (in the Foreign messages section, events that occurred in Europe were called "Some city in Farangistan, such and such an incident, etc.," it is written Germany, France. Also mentioning the names of such countries was "fazla" [1] for Muslims.
- IV. In the news section of Turkestan, they wrote only about attempts to capture the "kuldurs" [1] and their "special" skills.

Let's examine the socio-economic and political aspects of life as reported in the "Turkestanskije Vedomosti" newspapers.

The Khiva oasis has a unique character in comparison to other Muslim khanates, while still adhering to Sharia regulations. Here you can find similar duties to those in Kokand and Bukhara, but in a simplified form that is more applicable to the country's conditions. For instance, in Kokand and Bukhara, the land tax is collected in kind, but the process is complicated by unnecessary formalities, whereas here it is charged in money. In the khanates mentioned above, in some **bekstvos** there is a tax (Kurgan-**merdekari**) zemstvo work for the **bek** [4].

Revenues of the Khiva Khanate:

Monetary submission

- 1) For the entire khanate - 80186 gold.
- 2) From sardines – 20,000 gold.
- 3) Karakalpaks - 2000 gold.
- 4) From Nukus and Khojeyli (each) - 1184 gold.

Zakat Tax

1. From Russian goods - 11,000 gold.
2. From Bukhara's (Bukharchis) - 8663 gold.
3. From local residents of the khanate (livestock) - 7550 gold.
4. Turkmens - 3000 gold.
5. From bells and Kirghiz - 700 gold, 600 cattle.
6. 10,444 gold were confiscated from the blacksmiths.
7. 355 gold from the sale of camels, slaves and maids brought to the markets of the Khanate.
8. Gazovot - 839 gold
9. Khazorasp - 700 gold.
10. Besharik - charges from 200 gold

A tax was also levied on intermediary activities in the markets, and as of 1873, up to 6,520 gold pieces were collected from the zakat account.

Cash and in-kind tax received from public lands:

1. wheat – 24158 bushels;
2. oats – 20,773 bushels;
3. millet – 6535 tons;
4. sesame – 1441 tons;
5. peas – 1070 tons;
6. cotton – 826 tons;
7. barley – 860 tons;

And taking into account other types of products, a total of 10,000 batmons were collected.

Total fees:

1. From Salgut – 103370 gold;
2. Zakat – 69414 gold;
3. In a similar way -
4. With grain – 57308 clubs;
5. 1400 per head of sheep;
6. 3 boats [4, p. 1-3].

The groundbreaking discovery of the "petroglyphs" at the Khiva Palace is credited to A. Samoilovich, the esteemed scientist whose contribution shed light on this significant finding. He was in the Khanate of Khiva from May 17 to July 2, 1908, and saw the lithograph and its work with his own eyes. In 1874, Ibrahim Sultan, specially invited from Iran (based on a contract), installed lithographic equipment in the Khan's Palace. It is clear from the sources that this person was called from Iran to begin lithography work. Therefore, books published in Khiva resemble Iranian publications in their appearance.

They say that Ibrahim Sultan published several leaflets and small brochures in two years, taught local students, and moved to Ashgabat. E. Okhunjonov shares the same opinion. He said: "In 1910, the Khan of Khiva, Muhammad Rahim Khan II, died. His son and successor Isfandiyarkhan stopped publishing. Therefore, it can be noted that the works of Palace lithography in Khiva date from 1874 to 1910.

The finished books were demanded by the publishers themselves, people at the Khan's court, book authors, booksellers, bookselling firms, literary sycophants, book lovers, and book lovers. Books printed in the early period of lithography were not sold but were distributed only to scholars, **fuzalos** (scientists), and madrassas. Researchers of Uzbek lithographic books, in the process of studying literary, artistic, and educational publications in Uzbekistan, identified the names of more than 80 publishers, customers, and people who sponsored the book, who took upon themselves the preparation and financing of a particular publication, often a manuscript.

In 1874, the establishment of a printing house in Khiva and the adoption of lithographic printing for books expanded the access to literature for madrasah students and readers. This led to significant changes in the social landscape surrounding literature. Additionally, talented calligraphers also contributed to the art of lithography, leading to its harmonious development alongside traditional calligraphy [2].

E. Okhunjonov shares the same opinion. He said: "In 1910, the Khan of Khiva, Muhammad Rahim Khan II, died. His son and successor Isfandiyarkhan stopped publishing. Therefore, it can be noted that the works of Palace lithography in Khiva date from 1874 to 1910. Next comes what I called this relatively short period of 10 years, "oblivion" in the printing business. Which resumed only under pressure from "Activists" in this area.

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UDC:305

FORMING THE ISSUE OF "GENDER EDUCATION" AS A VALUE IN THE FAMILY DURING THE IMPLEMENTATION OF GENDER EQUALITY REFORMS

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Annotatsiya. Yangi O'zbekistonda so'nggi yeti yil ichida gender tenglikni ta'minlash, xotin-qizlarning haq-huquqlarini himoya qilish, onalik va bolalikni muhofaza qilish masalalari, ularning davlat va jamiyat boshqaruvidagi roli va ta'sirini keskin oshirish borasida salmoqli ishlar qilinmoqda. So'nggi yeti yilda O'zbekistonda xotin-qizlarning davlast boshqaruvidagi ulushi 27 foizdan 35 foizga ko'tarildi. Oliy Majlis Qonunchilik palatasi deputatlarining 32 foizi, Senat a'zolarining 25 foizi ayollardan iborat.

Kalit so‘zlar: *Osiyo xotin-qizlar forumi, gender tenglik ta’minlash, gender tarbiya, ishbilarmon ayollar, fuqarolik jamiyati institutlari, senator va deputat ayollar, olima ayollar, onalik va bolalikni muhofaza qilish, xotin-qizlar huquq va manfaatlari, Osiyo mamlakatlari Barqaror rivojlanish dasturi.*

Аннотация. За последние семь лет в новом Узбекистане проделана значительная работа по обеспечению гендерного равенства, защите прав женщин, защите материнства и детства, резкому повышению их роли и влияния в государственном и общественном управлении. За последние семь лет доля женщин в государственном управлении в Узбекистане выросла с 27 процентов до 35 процентов. 32% депутатов Законодательной палаты Олий Мажлиса, 25% членов Сената - женщины.

Ключевые слова: *Азиатский женский форум, обеспечение гендерного равенства, гендерное воспитание, деловые женщины, институты гражданского общества, женщины-сенаторы и депутаты, женщины-ученые, защита материнства и детства, права и интересы женщин, Программа устойчивого развития стран Азии.*

Abstract. In the last seven years, significant work has been done in new Uzbekistan to ensure gender equality, protect women's rights, protect motherhood and childhood, and dramatically increase their role and influence in state and community management. In the last seven years, the share of women in state management in Uzbekistan has increased from 27 percent to 35 percent. 32% of the deputies of the Legislative Chamber of Oliy Majlis, 25% of the members of the Senate are women.

Keywords: *Asian Women's Forum, ensuring gender equality, gender education business women, civil society institutions, women senators and deputies, women scientists, motherhood and childhood protection, women's rights and interests, Sustainable Development Program of Asian countries.*

Introduction

Expanding the economic opportunities of women in the new Uzbekistan, fully realizing their leadership skills and entrepreneurial potential, providing them with modern education, vocational training and ensuring employment, systematically solving the problems of needy and needy women the work started on the solution is being continued consistently.

In the last seven years, the share of women in state management in Uzbekistan has increased from 27% to 35%. 32% of the deputies of the Legislative Chamber of the Oliy Majlis and 25% of the members of the Senate are women.

The number of businesswomen has doubled, and the number of women who have started their own business has exceeded 205,000. Hundreds of thousands of women were trained in professions and entrepreneurship. About half a million of our sisters were employed. Currently, more than half of the students studying in universities are girls.

Literature Review

The reforms implemented in the conditions of the new Uzbekistan, in particular, raising the attitude towards women to the level of state policy, ensuring gender equality within the framework of the decrees, laws and decisions adopted at the initiative of President Sh. Mirziyoyev, in a number of international meetings. As an ongoing topic, it is aimed at expanding opportunities to improve this issue. Decree of the President of the Republic of Uzbekistan № PF-5325 of February 2, 2018 “On measures to fully improve activities in the field of supporting women and strengthening the family institution” [1], Decree of the President of the Republic of Uzbekistan № PQ-4235 dated March 7, 2019 “On measures to further strengthen guarantees of women’s labor rights and support entrepreneurship” [2], Woman Law № O’RQ-561 dated September 2, 2019 [3], “On protection of girls from harassment and violence,” “On guarantees of equal rights and freedoms for women and men” Law № ORQ-561 of September 2, 2019 [4], “On measures to further accelerate work on systematic support of families and women” of the President of the Republic of Uzbekistan 2022 Decree № PF-87 dated March 7 [5], Resolution № SQ-297-IV of the Senate of the Oliy Majlis of the Republic of Uzbekistan dated May 28, 2021 on approving the strategy for achieving gender equality in the Republic of Uzbekistan until 2030 is one of them [6].

These decisions and decrees adopted in accordance with them are very important as the main goal of legal documents and measures is to protect the rights and interests of women in all spheres, family and society. However, it is a pity that in the regions of our republic, there are still problems in the proper formation of the attitude towards women in families and in the organizations where it operates.

Due to the lack of gender-equality education in families, the lack of parents' attitude towards both sexes with equal opportunities, the attitude of distinguishing between “girls” and “boys”, our girls get used to this environment and this view. Getting used to being limited in their abilities will lead to difficulties in the way of life of our girls in the future. First, early marriage and the pressure and violence that occur in it, secondly, resistance to higher education and problems in it, and thirdly, difficulties in realizing equal work activities and leadership skills at the level of gender equality in society.

The use of women's intellectual property for the development of our country leads to the solution of many issues, giving birth to healthy children, education of the nation, participation in society and state management serve spiritual and educational development. In this sense, it is appropriate to dwell on the essence of the word “Gender education”. Gender (English gender - seed) is a concept that expresses the socio-cultural and spiritual aspect of human gender. The phrase “gender” was introduced in social sciences at the time when a new approach to the study of gender was formed, that is, from the 1950s. From birth, a person is influenced by the gender system. In societies that are strongly influenced by traditional customs, observing various rituals related to birth, for example, paying attention to everything from the color of the clothes chosen for the baby to the toys - gender is assigned to a person from a young age. introduces into the system, gender differences are visible in the attitude towards children in the family. These situations affect education and gender education is not directed correctly.

Research Methodology

Comparative analysis of historicity, systematicity, problem-chronology, logicity.

Analysis and Results

Many problems that afflict our women today are rooted in their lack of knowledge and their inability to adequately demand their rights. So, in order for women to find their place in society, first of all, the attitude of parents plays a big role, and secondly, the opportunity to include them in higher education plays an important role. For example, if a female student gets married, she will have to continue her studies with difficulty. It is good if she falls into the hands of a supportive father-in-law and mother-in-law, but imagine what it would be like if a daughter-in-law belongs to a family that says, "What would you like to study?" Such problems accumulated over the years, nine percent of young people's enrollment in higher educational institutions became a big obstacle in raising highly educated, broad-minded and world-viewing women.

There were many problems related to women's problems, criminality, migration issues, fanaticism. In order to eliminate these issues, on the initiative of the head of our state, first of all, in order to create conditions that can help women, the Decree "On measures to fundamentally improve activities in the field of supporting women and strengthening the family institution" accepted. It was one of the first steps to consistently start work on gender equality.

There is no doubt that the strategy for ensuring gender equality in Uzbekistan, which is currently being developed, will become a program. Based on this, the strategy reflects all measures that should be taken by the state and society in this regard. It covers the period from 2020 to 2030. Most importantly, these goals are consistent with the UN Sustainable Development Goals [7].

By implementing a gender equality strategy, the following will be achieved:

- the practice of appointing women to the positions of heads of state bodies in the upper and lower system will expand;
- ensuring gender balance by introducing a temporary quota system in state bodies with gender imbalance;
- in need of social protection and underprivileged. Providing employment to women of families, especially in rural areas, creating decent working conditions for them and achieving self-employment;
- cases of harassment and violence against women in the workplace will be prevented, and negative attitudes towards them will be eliminated in the society.

On September 19, 2023, the President of the Republic of Uzbekistan, Sh. Mirziyoyev, in his speech at the 78th session of the United Nations General Assembly, put forward the initiative to hold the Asian Women's Forum [8]. In this regard, on May 13-14 of this year, in the ancient and modern city of Samarkand, on the topic "Regional approach to the issues of economic, social and political rights and empowerment of women," a meeting of Asian women from East Asia, Southeast Asia, South Asia and Central Asia will be held. daughters' forum was held within 10 parallel sessions [9]. In particular, the issues of women's participation in science, education and innovative activities and the use of digital technologies, reducing poverty by expanding women's economic opportunities, engaging in entrepreneurship, leadership and innovation were

discussed. The role of parliaments in encouraging their participation in business and society, eliminating the gender gap in the use of financial opportunities, and ending all forms of violence against women and children were discussed. On the basis of the Samarkand Declaration, the adoption of the resolution “On increasing socio-economic, political-legal and cultural humanitarian activity of Asian women” was recognized.

Conclusions

In conclusion, it can be said that the issue of treatment of women was implemented at the level of state policy in our republic before, but during the last seven years, it has been raised to the international level with the initiatives of our President Sh. Mirziyoyev. Including at the 75th session of the United Nations, they proposed a wide study of the issue of gender equality based on the experience of the member states of the entire organization [10]. The President’s initiative to hold the Asian Women’s Forum at the 78th session of the UN was also supported, and its holding in Samarkand made us very proud. The implementation of many similar measures in our country opens the way for social and political activity of women and serves to eliminate their various problems.

I found it better to approach the problem in the framework of the principle of prevention than to find a solution to the problem, because after the problem arises, its solution itself becomes controversial and problematic. The following proposals were developed within the topic:

- 1) - to establish gender education at the beginning of family education in order to prevent the problem of gender equality;
- 2) - to protect the rights and interests of women in society and other structures, to achieve respect for their dignity, daughterhood, femininity, motherhood happiness and rights in the family;
- 3) - to create a healthy and fair environment for them on the basis of correct approaches to occupying leadership positions in the spheres of society and state administration.

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SOME COMMENTS ON THE ECONOMIC FACTORS CULTURE IN THE LOWER AMUDARYA AREA

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Annotatsiya. Maqolada Janubiy Orol bo'yidagi ilk shaharlarning shakllanishidagi asosiy omillarni tahlil qilish bilan bog'liq masalalar yoritilgan. Aholi joylashuvining geografik va ekologik sharoitlarida oddiy aholi punktlaridan tortib, aholi punktlarida qurilish bilimlarini aks ettirishgacha bo'lgan iqtisodiy omillar hisobga olinadi.

Tayanch so'zlar: Qanxadaryo, Tunidaryo, Dovdon, Ko'zalik, Guldursun, Tuproqqal'a, Meshekli, Uchchak yodgorliklari.

Аннотация. В статье освещены вопросы, связанные с анализом основных факторов формирования первых городов на побережье Южного острова. Экономические факторы учитываются в географических и экологических условиях расселения населения, от простых поселений до отражения строительных знаний в поселениях.

Ключевые слова: Канхадарья, Тунидарья, Довдон, Козаликир, Гульдурсун, Тупроккала, Мешекли, памятники Учочак.

Abstract. The article describes the issues related to the analysis of the main factors in the formation of the first cities in the South Aral Bay region. Economic factors from simple settlements to the reflection of construction knowledge in

settlements are considered in the geographical and ecological conditions of population settlement.

Keyword: *Kankhadaryo, Tunidaryo, Dovdon, Ko`zalikir, Guldursun, Tuproqkala, Meshekli, Uchochak monuments.*

Introduction

Research on urban planning in ancient Khorezm began mainly in the 20th century and is still ongoing. To date, the study of the topic can be divided into the following chronological periods based on the nature of the research and the level of publication: 1) the first half of the 20th century; 2) the first half of the 20th century; 3) Learning science during independence; 4) Interpretation of the problem in foreign historiography.

Literature Review

Scientific information about urban planning was first analyzed by researchers of the history of cities on a global scale in the 20th century. In the 1930's, Australian scientist W. Gordon Childe studied the transformation of villages into cities and its specific aspects. He analyzed the results of archaeological research based on the theoretical methods of social sciences and equated the emergence of the city with a revolution. He described the city in the work "Man Makes Himself" published in 1936 [Childe V.G. *Man Makes Himself*. London: Watts. 1998. 242 p.]. In 1950, "The Urban Revolution" [Childe V.G. *The Urban Revolution*. // *The Town Planning Review*, Vol. 21, No. 1. 1950. pp. 3-17.] further developed this idea and showed 10 characteristics of the city.

Child's definition of cities is general and widely used by researchers. The concept put forward by child also reflected the process of the transformation of villages based on agriculture into cities.

Academic archeologist A. Askarov shows that three factors must be present in the formation of cities [Askarov A., Shirinov T. *Ranyaya gorodskaya kultura epoxi bronzy yuga Sredney Azii*. - Samarkand: Inst. Archaeologii AN RUz. 1993. - S. 14 – 24. Askarov A. *The history of the origin of the Uzbek people*. - Tashkent: Uzbekistan, 2015. - B. 147.]:

- the first - favorable natural conditions, water and other geographical factors,
- the second is productive irrigated agriculture and agrotechnics that support it
- the third is the religious, military and political management system of a stratified society.

In his idea about the formation of the first cities, A. Askarov connects it with the beginning of the process of statehood. He puts forward the idea that ancient cities and city-states will appear on their basis when three factors exist in a dialectical unity [Askarov A. *The history of the origin of the Uzbek people*. - Tashkent. Uzbekistan. 2015. – B. 147.].

B. Eshov shows that conditions are the main and important factors of the emergence of the first cities:

1. The expansion of villages (locations) according to the population.
2. Beginning of population stratification in villages (addresses).
3. Centralization of labor and deepening of labor activity.

4. Specialization of labor as a necessary condition for meeting new needs [Eshov B. History of ancient cities of Central Asia. - Tashkent. Science and technology. 2008. -B.28.].

Five external characteristics of the city were shown in the research work of A. Askarov [Askarov A. The oldest city. - Tashkent. Spirituality. 2001. -B.21-22.].

The presence of an arch and a city square in the city square

1. Having dense houses and defensive walls of the population
2. In the part of the city arch, the composition of a monumental building, that is, the residence of the head of the city community
3. Presence of a synagogue in the city square
4. Professional formation of various craft sectors in the city.

In the studies of T.Sh. Shirinov and B.J. Eshov [Shirinov T.Sh. Ranyaya gorodskaya kultura epoxi bronzy yuga Sredney Azii. Autoref. diss. ... d.i.n. - M.: 1992.-S.42; Eshov B.J. History of formation and development of Rannegorodskoy culture in Central Asia. Autoref. diss. ... Dr. ist. science Tashkent, 2008. S. 42.] the following is reflected:

Shirinov T.Sh. showed the following archaeological signs of the first cities on the example of the Zharko'ton monument:

1. The existence of palaces where community leaders or rulers live;
2. Presence of majestic temples, which are the religious center of the country;
3. The presence of an arch surrounded by defensive walls and the location of the houses where the palace residents live in the area of the arch;
4. In a large area, the presence of buildings where the city dwellers live, the location of facilities serving the general community, the concentration of production forces-craftsmanship workshops and machine tools in that area;
5. The presence of highly developed crafts (pottery, blacksmithing, textile, construction, stone and leather tanning) quarters;
6. Existence of "rich" graves where seals or valuables are found;
7. The houses in which the residents live are fundamentally different from each other, indicating the hierarchy of the city's population;
8. Discovery of objects characteristic of other cultures, showing the development of trade;
9. The occurrence of glyptic, epigraphic and primitive writing forms [Askarov A.A, Shirinov T.Sh. Ranyaya gorodskaya kultura epoxi bronzy yuga Sredney Azii ... – S. 20.].

The main reason for scientific debates among scientists about the emergence and development of cities is that the issue of the emergence and development of cities and states is studied as separate scientific problems. This is wrong from a historical methodological point of view, because the first cities appear as the center of the first states, and their development is also dependent on each other. At the same time, the signs of the appearance of the cities are also the signs that justify the existence of statehood. But in this process, it is necessary to pay attention to the issues of what characteristics cities should receive the status of central cities.

Analyzing the issues of the appearance of cities, the textbook "Archeology" published by Egamberdieva N.A. points out the following external features:

1. Tall buildings - arches, temples and densely built houses of the population;
2. Tower, strong gate, high, thick defensive walls with battlements;
3. The city should have wide streets and a sewage system [Egamberdieva N. Archeology. - Tashkent. 2013. -B. 98.].

Although the written sources of ancient times do not provide information about how cities should be, general information about cities is given. The governing body of the state is also mentioned in the city area. This shows that the area identified as the central city as a result of archaeological research has also been proven in written sources.

Research Methodology

In general, the culture of urban planning in ancient Khorezm provides important information about the presence of large rivers, waterways and water transfers in the region. During our research, we used data based on the method of comparative historical analysis.

In recent years, researches conducted on the basis of the information of ancient times served to expand the historiography of the subject. The introduction of information from the ancient Khorezm sources into scientific circles brought certain changes to the views related to urban planning in Khorezm. In particular, new interpretations and comments of information about cities and fortifications in the Lower Amudarya regions began to be found in the sources of the ancient Khorezm state from the VII-VI centuries BC [8.2007].

Analysis and Results

Studies were conducted to study the factors that created the conditions for the emergence of urban planning culture in the ancient Khorezm region. Nevertheless, traces of urban development in the Lower Amudarya region have not been seriously studied as a scientific topic, and the problems in this area have not been studied as a single monographic study.

The formation of cities is one of the indicators of human development. Although the process of the formation of the city has its own characteristics for each region, it also has common aspects:

First of all, it is important to have the natural resources of the area, that is, fresh water, fertile soil and favorable climatic conditions for human habitation.

Second, the land is fertile and has the potential to grow agricultural and food crops. This is an important factor in ensuring the well-being of the population.

Thirdly, convenient geographical location, that is, proximity to water and trade routes. This will allow the city to develop further.

Fourth, the territory must be naturally defended. In this case, it is important to protect the city from external enemies with hills, rivers, mountains, ravines or other natural barriers.

Fifth, there must be a reason for people to gather together. It could also be a religious center or a gathering place for artisans.

All five of these common factors may or may not be present in the formation of early cities. Sometimes the existence of one factor also leads to the creation of a city. For

this reason, each city has its own history of formation. This is determined by the circumstances.

By analyzing the geographical conditions of ancient Khorezm, i.e. water supply, soil fertility and climate, we can show the basis for the emergence of the first cities in this area. With this, we will have the opportunity to give an objective assessment of this process.

The territory of ancient Khorezm today includes the northeastern part of Turkmenistan, the Republic of Karakalpakstan and Khorezm regions. Geographically, in the south, Birota (Darganota) reached the Aral Sea in the north, Sarikamish basins and upper Uzboy in the west, and southern Okchadarya deltas in the east.

The Khorezm oasis is located in the lower reaches of the Amudarya. Depending on the nature of the Amudarya water supply to the region, it has been appropriated by humans. The water regime and dynamics of different geological and historical periods created the historical-geographical map of the region. L. Berg with the historical dynamics of Amudarya water in the middle of the 20th century [1], Markov K. [2], Tolstovs S.P. [3] conducted research. The main reason for this was the acceleration of the desertification process of the lower reaches of the Amudarya. Geomorphologist Kes A.S., scientific worker of the Khorezm expedition, conducted fundamental research on the formation of the natural-geographical state and anthropogenic landscape of the lower Amudarya basin in different geological periods [4]. The history of irrigation facilities in ancient times was conducted by Ghulomov Ya. and Andrianov V.B. [5].

There are floods in the lower reaches of the Amudarya, and the riverbeds often change. This has a negative impact on the development of the territory and the sustainability of people's lives. Flooding or drying up of the Amudarya caused the destruction or abandonment of built cities. The settlements of the inhabitants of the ancient period were mainly organized along the banks of the Amudarya. They made canals and ditches out of them and managed their farms.

The Okchadarya delta, which first appeared in the Amudarya, is located in the northwest of ancient Khorezm, that is, on the right bank. The Akchadarya river basin started near the present city of To'rtkul and formed a triangular basin formed by numerous branches going north. It is bordered by Amudarya, Sultan Uwais mountain from the west, Kyzylkum **barkhans** from the east.

Mile along the Akchadarya riverbed. The second half of the 2nd millennium at the beginning of the 1st millennium, tribes engaged in animal husbandry and early agriculture lived. From the 1st millennium BC, the flow of water in Okchadarya decreases sharply, and by the time of antiquity, it dries up completely [6]. This causes a change in the way of life of the tribes living in the area. From this period, the water in the Sarikamish delta of the Amudarya begins to rise. This leads to extensive appropriation of the territory by the tribes. The Sarikamish delta was formed on the left bank of the Amudarya, and Karakum in the north, Ustyurt and Sarikamish bogs occupied large areas in the south and east.

The Sarikamishboi delta consists of a lowland, with the Karakum desert on its south and west sides. These sands reach to Kopetdog in the south and to the Caspian Sea in the west. Their northern part, from the Unguz mountains to the Khorezm oasis and

Sarikamish depression, is covered with red sand [7]. The total area of the delta is 1 million to and it is crossed by the Kankhadarya, Tunidarya, Dovdon, Daryoliq (Kokhnadarya) valleys of Amudarya [8]. Dovdon and Daryoliq are the ancient riverbeds of the Amudarya, along which the first city of the ancient Khorezm region - Kozalikir - was formed. Dovdon begins between the present Khanka and New Urgench. The river separates from Amudarya 15-18 km north of New Urgench. They moved parallel to the west at a distance of 20-30 km and caused the creation of a unique ancient Khorezm civilization.

The north-western side of ancient Khorezm, i.e. the right bank of the Amudarya, along the Okchadarya basin, was occupied by ancient tribes. Okchadarya riverbed began near the present city of Tortkul. Its triangular basin, which is formed from numerous branches directed towards the north, is bordered by Amudarya, Sultan Uvais mountain on the west, and **Kyzylkum barkhans** on the east. The migration of people from the south may have been the reason for the formation of the first urban planning culture in this area, mainly in the southern Khorezm region. This is based on archeological, written and oral works.

The main part of the territory of ancient Khorezm consists of the **Qizikum** desert. This caused the climatic conditions to become unique. In general, in the lower reaches of the Amudarya, the temperature is very high and the air is dry in summer. The air temperature reaches 40-50 degrees. It is very cold in winter. Precipitation is scarce, mostly in spring and early summer. At the same time, the winds blow a lot.

Such climatic conditions influenced the nature and farming culture of ancient Khorezm. In the lower reaches of the Amudarya, the fertile soil of the plains around the ponds and natural lakes formed as a result of the uneven flow of water created a favorable opportunity for the development of agriculture. However, compared to the southern regions of Central Asia, the population of the Khorezm oasis often changed its climate and unstable water regime, which caused the development of agriculture much later. Floods occurring in the lower reaches of Amudarya also affected the development of agriculture in this area. Since ancient times, livestock and fishing farms have been developed in the area.

The main factor in the formation of the first city in ancient Khorezm was the migration of the population from the south. These cities are Khumbuztepa and Khazorasp monuments identified from the southern Khorezm region. Khumbuztepa monument **BC**. The end of the VII century and **BC**. Although it was founded at the beginning of the 6th century, its exact origin has not been determined. Because the main part of the monument was washed away by the Amudarya waters. Only on the basis of the method of processing of **khumdons** and pottery found there, its time and culture were determined.

BC. The construction style of the Kozalikir monument, formed at the beginning of the 6th century, is completely unique. As a result of the conducted research, the idea was put forward that it may have appeared as a result of the settlement of pastoralists. The research conducted in the 20th century found that Kozalikir was the central city of the area around the Chirmonyob canal. A number of villages have been identified around this monument. 34 villages were identified in the vicinity of Kozalikir and the

southern Dovdon basin, several villages between the northern and southern Dovdon, 3 fortified village ruins 6-10 km east of Manqirkala, 11 villages from the Uaz oasis [9]. So, the process of formation of the first cities in ancient Khorezm took place in a unique way. Although the necessary conditions for farming existed in the southern Khorezm region, it was not developed until the population moved into the region from the south. The inhabitants who have been living in the Marghiyona area moved to the area where they could engage in farming and handicrafts when the Murgob River began to dry up. This is confirmed by the material objects found in the lower level of the Khumbuztepa monument. Later, as a result of the Achaemenid invasion, many residents who did not want to submit to them moved and settled. Based on their culture of urban planning, they founded the central city - Khazorasp. The Khumbuztepa monument has retained its status as a craft center.

During this period, the herdsmen who founded the Meshekli and Uchochak monuments lived in the desert regions of South Khorezm. For this reason, it was not difficult for the population from the south to occupy the areas with fertile soil. With the increase of the population, the population spread over the vast areas of southern Khorezm. Even this area was not subject to the Achaemenids. BC During the 6th-5th centuries, they developed the culture of urban planning based on the local memory style.

The question of the formation of the first city in the northwestern part of ancient Khorezm is also one of the controversial issues among researchers. BC In the 8th -7th centuries, the inhabitants of the Kuysoy culture, who mastered the Sarikamish basin, founded the first city - Kozalikir - on the banks of the Chirmonyob canal. These settled pastoral tribes were also engaged in agriculture. In order to protect their livestock, they built a fortress with permanent defense around it. A large part of the interior of the fort is an empty area, and it is very likely that they used it as a corral by bringing their cattle into it.

This, the northwestern part of ancient Khorezm was occupied by the Achaemenids and was part of the XVI satrapy. Although this area paid a lot of tribute to the Achaemenids, in 1000 BC. Economically developed in VI-V centuries.

The period of development of urban planning culture in ancient Khorezm was the ancient period, that is, millennium BC. From the IV century to the IV century AD. During this period, Khorezm operated as an independent state and built many cities in the border regions to colonize its border regions. These border towns were surrounded by villages, and in times of danger of war, people were protected within the walls of these cities.

Conclusions

We can see from the sources that the beginning of the culture of urban planning in the territory of ancient Khorezm has a history of three thousand years.

Also, Toltoev S.P., Gulomov Ya., Askarov A.A, Shirinov T.Sh. Ranyaya, Eshov B.Q., Sobirov and Egamberdiyeva N., as a result of archaeological research, show that the main and important factors of the emergence of the first cities are the conditions, Child's definition of cities is general and widely used by researchers. The process of

turning agricultural villages into cities is also reflected in the concept put forward by Child.

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SOME LINES ON THE HISTORY OF IRRIGATION IN THE PERIOD OF THE GREAT KHOREZMSHAHS

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Annotatsiya. Maqolada Buyuk Xorazmshohlar davridagi irrigatsiya tarmoqlari tarixi yozma manbalar va arxeologik tadqiqotlar natijalarini umumlashtirish asosida tahlil qilinadi.

Kalit so'zlar: Al-Tabariy, al-Belozuriy, al-Istaxriy, al-Muqaddasiy, Ya.G'.G'ulomov, Yoqut, N.N.Vakturskaya, S.P.Tolstov, B.V.Andrianov, O.A.Vishnevskaya, E.E.Nerazik, Turon, Daryoliq Dov Kardarankhos, Heykanik, Madra, Buva.

Аннотация. В статье на основе обобщения результатов письменных источников и археологических исследований анализируется история ирригационных сетей в эпоху Великих Хорезмшахов.

Ключевые слова: Аль-Табари, аль-Белозури, аль-Истахри, аль-Мукаддаси, Я.Г.Гуломов, Якут, Н.Н.Вактурская, С.П.Толстов, Б.В.Андрианов, О.А.Вишневская, Э.Э.Неразик, Турон, Дариолик Довдон, Кардаранхос, Эйканик, Мадра, Бува.

Abstract. The article analyzes the history of irrigation networks during the era of the Great Khorezmshahs based on summarizing the results of written sources and archaeological research.

Keywords: *Al-Tabari, al-Belozuri, al-Istakhri, al-Muqaddasi, Ya.G'.G'ulomov, Yakut, N.N.Vakturskaya, S.P.Tolstov, B.V.Andrianov, O.A.Vishnevskaya, E.E.Nerazik, Turon, Daryoliq Dovdon, Kardarankhos, Heykanik, Madra, Buva.*

Introduction

The north-western part of the Turan lowland, Khorezm-Tashkhovuz plain from the earliest period regardless of the name recorded in the written sources, the civilization of Uzbekistan, especially the Khorezm civilization, had a significant place in the world culture in the field of settled life, multi-branch handicrafts, artificial irrigation farming and urban planning culture. It is known from the works of Arab tourists and geographers, and from the results of extensive excavations carried out by the Khorezm archeological-ethnographic expedition staff that the Great Khorezmshah state was a special “Golden Age” in the history not only in Central Asia, but also in the Eastern world. There are many opportunities to study socio-economic and ethnic cultural relations of the society of this historical period by summarizing the results of written sources and archaeological research.

The Khorezm oasis has its own geographical features, natural conditions, fertile and nice plains as a result of the deposition of mineral substances in the water of the Amudarya over the centuries, the victories achieved in the field of craftsmanship, irrigated agriculture and urban planning culture, especially in the beginning of the XI-XIII centuries, due to the dexterity and resourcefulness of our ancestors. The Arab caliphate paid attention to the bravery of our people, who turned it into a prosperous and flourishing country under the conditions of stability in domestic and foreign policy.

Literature Review

For this purpose, when the Arab caliphate was preparing for a military campaign to Khorezm after capturing the city of Merv, the Arab traveler and geographer Al-Tabari compared the cities of Gurganch, Kat and Khazarasp in his “History”, and Al-Belazuri compared the geographical location of the city of Kat to Afrasiab [1, 2].

In their works, geographers did not record their comments about the irrigation facilities that allowed the development of the late cultural and economic life in the above-mentioned cities. The main canal was opened near the village of Shorokhan in the area of the right bank of the Amudarya River (5th century BC), near Katkala.

Al-Istakhri, who came to Khorezm in the first half of the 10th century, in the works of al-Muqaddasi, in the second half of the 10th century, left extensive information about the irrigation facilities of the Amudarya, its Dovdon and Daryalik tributaries. As an example, according to al-Istakhri, the Khazarasp irrigation channel, the Khiva irrigation channel and the Madra, Buva irrigation canals were larger than the Khazarasp irrigation channel [3].

It seems that the tourist was confused about the location of these irrigation facilities. Because, the Dovdon tributary flows between Bogot and Khanka through Yangariq and takes its water to the Sarikamishbuyi basin (300 km). Khiva (Heykanik) trunk

channel was opened from Amudarya. In the fundamental work of Gulomov Y.G., which reflects the history of the irrigation of the Khorezm oasis until the end of the 50s of the 20th century, in the cartography of irrigation facilities on the right and left banks of the Amudarya, in the right bank area of the Amudarya, only the Kardar channel is directed to the northeast, and in the left area, from the Heikanik (now Polvonyob) as a main channel. It is noted that the irrigation networks of Kardaranho, Madra, Vadan were taken from Heykanik, and Buva from Amudarya [4].

Only the Kardar irrigation facility is mentioned in the work on the right bank. Settlements such as Katta Guldursun and Kichik Guldursun, Kyzilkalalar testify that the Kaltaminor, Tozabogyob, Amirabad and Katta Kirqqiz and Tuproqkala channels built by the population in ancient times were active.

Analysis and Methodology

As a result of Mongol troops led by Genghis Khan observing the dam forts to protect Gurganch from the flood of the Yakut Daryalik tributary on the eve of military operations to Khorezm, they named “Durzhonia from the flood of the Daryalyk tributary with large timbers and dam forts that save the houses of the kings.” Residents update it every year and repair the damaged areas [5]. The traveler confused the Daryalik with the Amudarya, 2-3 km to the north-west from the Yangibozor population center, the Daryoliq tributary separated from Amudarya, passing through the village of Bogholon, in the territory of the village of Qilichboy of the Republic of Karakalpakstan, to Tashhavuz, then from Buldimsoz - Porsu - Ilonli - Gurganch-Oybuyirkala to Lake Sarikamish (250 km).

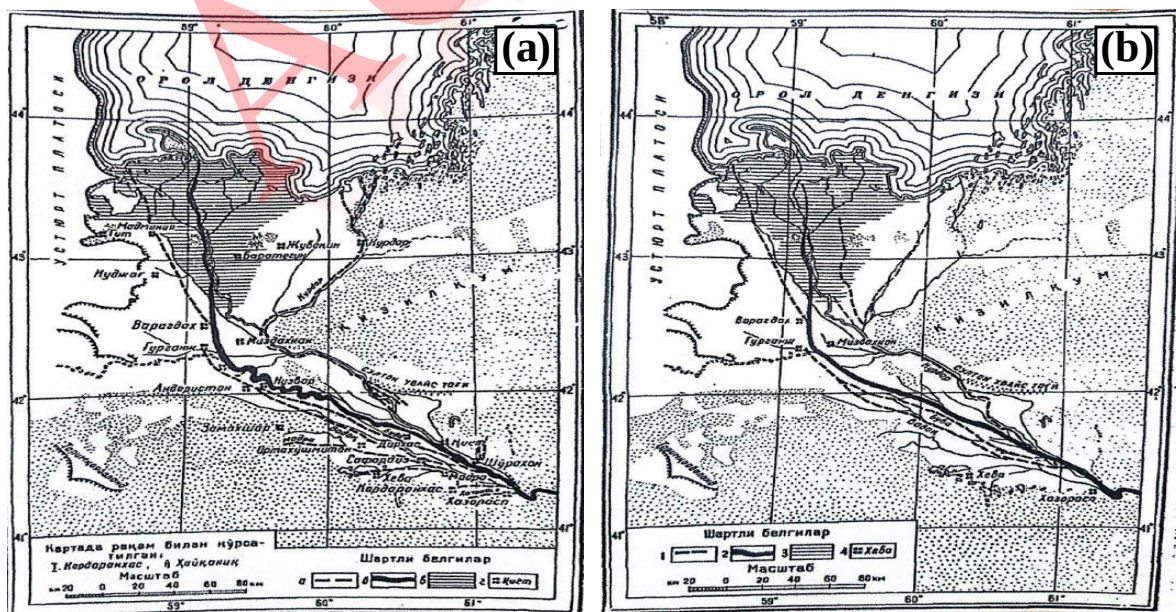


Figure 1. (a) Map of the Gurganch before and (b) after Genghis Khan observing the dam forts.

The objects obtained as a result of archaeological research conducted by Vakturskaya N.N. in Kohna Urgench proved that in the beginning of the XII-XIII centuries, the center was distinguished not only by its beauty, but also in the development of economic and cultural relations [6]. The term “Acha” is always used by the people living in the area, which is favorable for farming as a result of the direction of the Daryalik tributary from Amudarya to Tashavuz. In the works of the

Khorezm expedition staff, there is a lot of geographical information about the irrigation facilities removed from the Amudarya during the time of the Great Khorezm Shahs. According to Tolstov S.P., between Shorokhan and Sultan Uwais mountain, the activity of Kaltaminor, which supplied water to the Burgutkala oasis, stopped, and there was water flow in the Amirabad canal until the 13th century. In the Middle Ages, this channel was recorded under the term Gavkhoree, as a result of its dynamics, the farming oasis of Qavatkala became a prosperous and lush land (monuments Qavatkala, Kaptarkhana). It was delivered to the Charmanyob Khatib stream, which was released from the Dovdon tributary in the left coastal area [7, 8].

Andrianov B.V. noted that the water flow of the Tozabogyob (Kyrgyz) irrigation facility of the Burgutkala oasis (the length of the oasis is 40 km, the width is 4-5 km) was stable. The Big Kyrgyz Canal operates near Big Guldursun, and its width is 40 m. The Yakka-Parson irrigation facility provided water to agricultural areas in the 10th-11th and 13th-14th centuries. Thus, the researcher irrigated the oasis of Gavhore (30 km cultural area) in this term by the irrigation facility. Due to the constant flow of water in the structure, 3,000-4,000 people lived in the farming area with a total area of 35 km² in the beginning of the XII-XIII centuries. Population density is 1 sq. m. 200-250 inhabitants per area [9]. Indeed, near the city of Boston, there are “Kushks” in Qavatkala and its surroundings.

Conclusions

Vakturskaya N.N. and Vishnevskaya O.A. succeeded in obtaining sources that illuminate the fact that the Qavat castle (plan 160×190m) monument, located 12-15 km from the end of Sultan Uwais mountain, was supplied with water by the Gavkhore irrigation system, and was highly developed economically and culturally in the 12th-13th centuries [10]. According to Nerazik E.E., as a result of the stable water supply in the Kyrgyz Channel (Gavkhare in Arabic sources), the “Kushks” that operated in the vicinity of Qavatkala, under the influence of the dynamics of the irrigation facilities released from Daryolik in the left bank area, the materials taken from the village-type settlements XII- Belonging to the beginning of the XIII century [12].

Thus, the content of the above-mentioned information can be noted the following final conclusion:

- Since the second half of the 6th century AD, due to the fact that the Amudarya water supply was stable, the irrigation facilities that operated in ancient times were repaired, and their length was brought to the regions in a state of crisis. Economic and cultural relations reached a high level in the 12th-13th centuries in villages and cities that were the centers of agricultural oases supplied with water during this period.

- In the 9th-11th centuries, it is enough to remember not only the economic and cultural development of the farming areas, which were supplied with water by the Kirqqiz, Yakkaparon, Tuproqkala and Gavkhare irrigation facilities on the right bank, but also the amazing words of al-Maqsidid about the settlements of 12 thousand people in the vicinity of Mizdakhkan.

- Based on the economic and cultural development of the society in the 9th-11th centuries, it should be noted that the development of the political, socio-economic and

ethnic relations of the 12th -13th century society was dependent on the activity of Amudarya in reaching the level of the “Golden Age”.

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UDC: 37

THE PLACE AND ROLE OF SPIRITUAL-EDUCATIONAL PRINCIPLES IN YOUTH EDUCATION

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Annotatsiya. Bolalar tarbiyasi har doim millat uchun eng muhim masala bo‘lib kelgan. Bolalarning har tomonlama mukammal bo‘lib voyaga yetishida tarbiya va ta’limning uyg‘unligi muhim ahamiyatga ega. Ushbu maqolada bola rivojlanishiga ta’sir qiluvchi ba’zi jihatlar haqida ma’lumot beriladi.

Kalit so‘zlar: ma’naviy faoliyat, ma’naviy ehtiyoj, ma’naviy o‘zlashtirish, ma’naviy munosabatlar nazarda tutiladi.

Аннотация. Образование детей всегда было важнейшим вопросом для страны. Гармония воспитания и образования важна для того, чтобы дети

выросли идеальными во всех отношениях. В данной статье представлена информация о некоторых аспектах, влияющих на развитие ребенка.

Ключевые слова: *духовная деятельность, духовная потребность, духовное мастерство, подразумеваются духовные отношения.*

Abstract. Child education has always been the most important issue for the nation. The harmony of upbringing and education is important for children to grow up perfect in all aspects. This article provides information about some aspects that affect child development.

Keywords: *spiritual activity, spiritual need, spiritual mastery, spiritual relations are implied.*

Introduction

It is difficult to achieve success in improving the life and livelihood of our people, as well as in the development of our country, without raising the morale of young people. In the first stage of reforms, the goal of raising national morale was fully realized, and the ground was prepared for the tasks to be carried out in the second stage. The era of spiritual and ideological chaos has ended. Along with social events, our national spirituality grew.

Literature Review

The spiritual life of society refers to the spiritual production activities of people, their results, and connections and relationships formed in the process of spiritual production. The spiritual life of society has its own structural structure. Its main elements are:

- a) spiritual activity
- b) spiritual need
- c) spiritual mastery
- g) spiritual relations are implied.

Spiritual activity or spiritual production is an important aspect of human activity, which implies that people create things aimed at satisfying their spiritual needs. Spiritual production represents a person's foal relationship to the world. At the same time, spiritual production differs from material production in a number of aspects.[1]

Analysis and Methodology

If the results of material production are aimed at the production of the world of things, the creation of material values, the results of spiritual activity lead to the formation of ideas, knowledge, and spiritual values.

- While material production is directed to the creation of things directly necessary for people's lives, spiritual production is ultimately important for the life of society.
- If the products, which are the results of material production, have an object character, the results of spiritual production are manifested in the form of knowledge, information.
- Spiritual production serves the further improvement of all other spheres of society's life (economic, social, political).

- Spiritual production serves the formation and development of knowledge of various forms and manifestations.
- Spiritual production serves the formation of social thought. Idea, idealism plays an important role in this.
- Spiritual production is built on the basis of theoretical and rational knowledge of the world.
- The priority of creativity is observed in spiritual production.

Spiritual production means putting the developed ideas into the life of the society.[2] The process of spiritual production grows and enriches a person, his mind. At the same time, it will be directed to the production of knowledge, ideas, theories, artistic images and other spiritual values aimed at satisfying the spiritual needs of people. Spiritual and material production cannot be separated from each other. It forms two interrelated aspects of the whole production process. The process of spiritual production itself is constantly developing. Initially, spiritual production was expressed in folk art. Separation of intellectual labor from physical labor served the formation and development of spiritual production spheres. On this basis, spiritual production became more specialized. The process of spiritual production, the total things created as a result of it: literature, ethics, language, art, science are the cause of the formation and development of the spiritual life of society.

Spiritual production is a broad concept, in its process:

- a) images, ideas, theories are created.
- b) the person himself and the society will improve.

The spiritual life of society consists of a system of interrelated processes. This system should be expressed in the form of spiritual need-spiritual activity-spiritual mastery.

From this point of view, it should be considered that the spiritual life of the society is directed towards satisfying spiritual needs. Spiritual need refers to the need to create and master spiritual values. According to his nature, a person cannot live only with "belly sorrow" and "anxiety of livelihood". There is also a spiritual need that is no less important than the material need. This need is also called "spiritual need". A person strives for intellectual maturity and moral perfection. According to his nature, he knows the world more and more, always strives for beauty. All these are related to spiritual needs. In the lower stages of the development of human society, spiritual needs are not separated from material needs and are required by people's daily life and activities.

From the period when the development of material production created the initial opportunities for spiritual needs, it was possible to satisfy spiritual needs by establishing spiritual production. The spiritual life of society is expressed in the concept of spirituality. Spirituality is a system of values that is formed and developed during human interactions and life experiences. Spirituality is a great factor that motivates a person to become a person. Spirituality is a person's inner world, psyche, self-awareness, consciousness, ability, aspirations, taste, intelligence, ability to distinguish good from evil, justice from joy, beauty from ugliness, intelligence from ignorance. At the same time, spirituality is applied to society. Language, literature, art, religion, science, information systems, mass media. Education is a social phenomenon that expresses the spirituality of society. The basis of the spiritual life of the society is

the consciousness of the society - social consciousness. Social consciousness is a reflection of social life-social existence in the human brain. Social consciousness includes various social views (ethical, political, legal, religious, scientific, etc.), imaginations, ideas, theories created in society. [3] Social consciousness is a social phenomenon with a complex system that embodies the spiritual life of society. The structure of social consciousness includes a) spheres of social consciousness; b) levels of social consciousness; c) includes forms of social consciousness. The spheres of social consciousness include everyday and theoretical consciousness: levels - social mentality and social ideology, forms - moral, aesthetic, religious, political, legal consciousness.

Conclusions

Social consciousness is formed by understanding the changes and processes taking place in society. The general law that applies in the spiritual life of society is the relative independence of social consciousness. The application of this law is manifested in the unity and integral connection of social consciousness and existence, in the succession in the development of social consciousness, in the active influence of social consciousness on the life of society.

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SOME REFLECTIONS ON THE RELATIONS OF THE BUKHARA EMIRATE WITH THE KHIVA KHAN DURING THE YEARS OF AMIR HAYDAR'S REIGN

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Annotatsiya. Maqolada Amir Haydar davrida Buxoro amirligi va Xiva xonligi o'rtasidagi siyosiy munosabatlar tarixi tarixiy manbalar asosida tahlil qilinadi.

Kalit so'zlar: Buxoro, Xiva, Qo'ng'irotlar, Muhammad Amin Inoq, Doniyolbiy, Dashti Qipchoq, Amir Shohmurod, Munis, Ogahiy, Amir Haydar, Eltuzarxon, Muhammad Rahimxon I, Qo'qon xonligi.

Аннотация. В статье на основе исторических источников анализируется история политических отношений между Бухарским эмиратом и Хивинским ханством в период правления Амира Хайдара.

Ключевые слова: Бухара, Хива, Кунгиратс, Мухаммад Амин Инак, Даниялби, Дашти Кипчак, Амир Шахмурад, Мунис, Огахи, Амир Хайдар, Эльтузархан, Мухаммад Рахимхан I, Коканское ханство.

Abstract. The article analyzes the history of political relations between the Bukhara Emirate and the Khiva Khanate during the reign of Amir Haydar based on historical sources.

Keywords: Bukhara, Khiva, Qungirats, Muhammad Amin Inaq, Daniyalbi, Dashti Kipchak, Amir Shahmurad, Munis, Ogahi, Amir Haydar, Eltuzarkhan, Muhammad Rahimkhan I, Kokan Khanate.

Introduction

In Khiva, since 1763, the Inoks of the Kungirat clan have been in charge of the government, but until 1804, they officially promoted another person as khan and managed state affairs on his behalf. Muhammad Amin Inaq (1763-1790), one of the representatives of the Kungirat dynasty, seized power in Khiva in 1763 [1]. In “Firdavs ul-Iqbal” Daniyalbi (1758-1785) did not befit the dignity and rank of father Muhammad Amin, but “tahqir va taqsirig’a kushish qildi. ... Avval imdod va’dasi qilib, so’ngra ul va’da vafosig’a qiyom.”

Soon, “Xorazm Muhammad Amin inoqning tahti farmonig’a kirib, fuqaro forig’bolda osudahol bo’ldilar. ... Va ikki oydin so’ng Jahongirxonni xala’ qilib, Oqimxon ibn Odil sultonni Dashtdin kelturub, podshoh qildi” [2]. But Muhammad Amin had to bring official khans from Bukhara or Dashti Kipchak to the throne in order to ensure the legitimacy of the government. The influence of the opposition forces was great in bringing the candidates from Bukhara.

The next issue in Bukhara-Khiva relations arises in connection with the Afghan prince Makhmud [3]. Amir Shakhmurad sent Mulla Bolta as an ambassador to Avaz Inaq (1790-1804) to request the return of the Afghan prince Makhmud Mirzo, who had recently left Bukhara on the pretext of a pilgrimage and went to Khiva. Avaz Inaq rejected the request of the emir of Bukhara and helped Makhmud Mirza to go to Iran accompanied by his father Ushaqnazar [4].

Literature Review

From the early days of the establishment of the Khiva Khanate, relations with Bukhara have been unique. Of course, there are many historical sources about this. Unlike their predecessors, the Inaks and Khans from the Kungirat dynasty began to attach special importance to history. “They are looking for means of legitimizing (legitimizing) their acquired positions and statuses, and they understand that the most convenient one is historiography” [5]. As a result, a number of historical works were written in Khiva Khanate. In studying the political relations of the Bukhara Emirate with Khiva Khanate, Munis and Ogahi’s “Firdavs ul-Iqbal,” Ogahi’s “Riyaz ud-Davla,” “Zubdat al-Tavarikh,” “Jome’ ul-Vaqeati Sultani,” “Gulshani Davlat,” “Shahidi Iqbal,” Bayani’s “Shajarayi Khorazmshahi” and “History of Khorazm” are

important sources. These works are known in world historiography as “Chronicles of Khiva,” they contain not only political events in the region, issues related to the socio-economic and cultural life of the country, but also foreign political relations of the Khiva Khanate, in particular, with the Bukhara Emirate. Valuable information is also given about their contacts.

In these chronicles, the foreign relations of the Khiva Khanate with foreign countries are described very briefly, and the details of the events are not given much space. For example, in many cases, only the names of ambassadors from foreign countries, their reception by a Khiva khan, and sometimes the khan's attitude towards them were recorded. But it is noteworthy that not a single important event or detail of the foreign policy of the khans was overlooked by the authors of the chronicles. This case was of great importance and raised the value of the chronicles to the level of the first reliable source. If we take into account that most of the archival documents of this period have not reached us, we can understand how important this information is about the foreign political relations of the khanate [6]. It should be noted that these sources have aroused great interest even abroad today, and a number of studies are being conducted.

Research Methodology

From a historical-comparative point of view, every event, information, its development, interrelationship, past, present and future is researched in the article. Based on this, the relations of individual biographical persons, that is, the emirs of Bukhara, to the ambassadors of foreign countries, taking into account the geopolitical and historical processes and their constant changes, and the fact that the rulers acted in some cases, taking into account the dominance of various factors in foreign policy, were analyzed.

In fact, although the concepts of “international relations,” “foreign policy,” “embassy relations,” “diplomacy” are logically related to each other, it should be noted that they have certain differences. International relations refer to relations between different countries, and foreign policy refers to the relations of a certain country with other countries. These two concepts are closer to each other than diplomacy, and the concepts of embassy relations and diplomacy represent actions, methods and intentions of specific individuals, organizations or institutions in the implementation of foreign policy.

The above-mentioned concepts determine the goals and objectives of the research aimed at studying the history of the foreign policy and international relations of the Bukhara Emirate. In general, the use of the principles of objectivity, consistency, systematization and summarization of historical data, historical-comparative analysis, and objectivity served as the main means of revealing the goals and tasks set in the research.

Analysis and Results

In the second year of Amir Haydar's rule in Bukhara, Khiva Khan attacked Bukhara with a large army at the initiative of a group of officials who were dissatisfied with the emir's internal policy. They looted the property of the people around Bukhara, drove away their cattle, and took themselves as prisoners. Amir Haydar pursued the Khorezm people, managed to free some of the captives and returned [7]. In “Firdavs ul-Iqbal,”

four reasons for the conflict between Amir Haydar and Eltuzar Khan (1804-1806) are mentioned. In addition, it is noted in “Firdavs ul-Iqbal” that during the years 1805-1806, small groups of Khivas attacked the caravan of Bukharans eight times and looted them. In March 1806, Amir Haydar sent seven generals led by Rajabbi Inaq and Kayuvkhoja to Khorezm. It also uses the opposition forces led by Otaniyoz Bey and Yakhshimurad Bey [8].

Muhammad Hakim Khan notes that Eltuzar Khan crossed the Omuya River in order to conquer Bukhara, and the Bukharians won the battle between the two [9]. In this way, Eltuzar Khan died and the people of Urganch surrendered. At the same time, Kokan’s army captured Oratepa and captured four thousand Bukhara princes. Upon hearing this, Amir Haydar sent the desperate messengers to his emirs with an order and was forced to return the army [10].

The above facts and reasons have been confirmed in the work “History of Turkestan” with more clarification. In 1806, Khan Eltuzar Khan of Khorezm looted the surroundings of Bukhara and took fifty thousand sheep and several thousand camels, and because he looted the surroundings of Bukhara several times, Amir Haidar sent an army of thirty thousand people to Khorezm, it is written that he had to send [11].

In fact, it is stated in the above-mentioned works that Amir Haydar Qutlug Muradbi was sent as the governor of Khorezm, but the people of Khorezm did not agree to this and raised Muhammad Rahim Khan as khan. So, it can be seen that at this time the emir actively interfered in the internal affairs of Khiva Khanate and tried to keep it under his influence.

In “Firdavs ul-Iqbal,” after Muhammad Rahim Khan I ascended the throne, Qutlug Murad, the chieftain in exile, insisted on returning all captives to the country and other issues [12].

Even during the reign of Muhammad Rahimkhan, I, separatist forces under the patronage of Bukhara did not stop their activities. For example, Khojamuradbi’s brother Toramurad Sufi rebelled from time to time for eleven years from the time of Avaz Inaq, but the years of Muhammad Rahim Khan I’s reign did not calm down.

In addition, among the elders of the Karakalpaks of Yangidaryo are Urunbaybi, the head of the Mangit clan, Eshjonbi, the Tonko-Chinese chief, Hasanbi, the Beshsariq-Chinese captain, Esankeldibi, the brother of Barak Bahadir, and Tokhtapolodbi, the governor of the Kipchak clan and the Mamonbiys, the eldest of the Uymovut people from the Kenagas community, formed an opposition in Yangidarya and disobeyed Muhammad Rahimkhan I [13]. Or, in 1814, under the influence of Odinamurod Naid, the Governor of Hazorasp Castle, Abdullah Inaq, betrayed the Khan and sent his Devan Beg, Khojamberdi, to Amir Haydar “as a sign of obedience and obedience.” Amir Haydar, in turn, “gifted him Khiva khanate in absentia and sent a label” [14]. So, in the first decade of his rule, Muhammad Rahim Khan I managed to create a centralized state by fighting with these rebel forces and suppressing them.

Another interesting aspect is that during the reign of Amir Haydar, the cold relations between the khanates of Bukhara and Khiva, which lasted for some time, were put an end to and diplomatic relations were restored [15]. This was caused by the fact that Amir Haidar sent Orakbay Mirokhur and Avazmuhammad Yasovulbashi as

ambassadors from Bukhara to the palace of Muhammad Rahimkhan I on the occasion of his son's wedding [16].

When the ambassadors arrived in Khorezm, Muhammad Rahimkhan marched to the Aral coast, and he was also there. Qutlug Murad sends the name of the emir of Bukhara to Muhammad Rahimkhan through the noble Yor Mukhammadbek [17]. The ambassadors were received with respect and given valuable gifts.

In addition to these ambassadors, Amir Haydar sends Yaqub Korchibegi Mangit and Kal Yasavul to Khiva. Through his ambassadors, the Amir sent valuable gifts, considering "Hazrat Ala Khagan [Muhammad Rahim Khan] as his brother and himself as his brother." The relations between the two warm up to such an extent that even Muhammad Rahim Khan joins the Bukhara ambassadors and sends Berdi to consult on the issue of "avval qazoq ta'dibi va so'ngra taka go'shmoli." At the request of Amir Haidar Khiva Khan, he "threw the public pride into the air and took responsibility for the security of the cattle" and "surrendered the goods and captives of the Khiva traders who fell into the hands of the Turkmens and sent them to the gallows." Will be guaranteed by his ambassadors Sayed Musokhoja Orak Mir Kuloli and Boymuhammad Chukhra sent through the "declaration of unity and loyalty" and Berdi added to Khiva [18].

As a result, Muhammad Rahimkhan was relieved of the Marv Turkmen issue, believed in the promise of the Bukhara emir, and marched to Dashti Kipchak and returned from there with a great victory.

The information provided in "Firdavs ul-Iqbal" is undoubtedly of great importance in the study of the relationship between the Bukhara Emirate and the Khanate of Khiva. However, in many cases, the names of the ambassadors from Bukhara and the ambassadors sent to Bukhara are mentioned in this work, but no information is given about the purpose of their visit and what the conversation was about. For example, rabi al-avvalning avoilida [19] Buxorodin Hasanmurod otoliq Boymuhammad jorchiboshi birla elchilikka keldi. Mohi mazkurning avoxirida [20] Berdi inoqni elchi mazkurg'a qo'shub, Buxorog'a yubordi. ... Mazkur oyning yigirma yettisida [21] yakshanba kuni Berdi inoq Podshohxo'ja sadr bila Buxorodin keldi. ... Buxoro elchisi Podshohxo'ja yana Berdi inoqni qo'shub yubordi" [22]. The frequent exchange of ambassadors between the two countries indicates that mutual relations have become much warmer.

In the relations between Bukhara and Khiva, it is even possible to see that Bukharians supplied arms to Khiva. For example, on the twenty-first [23] of the month of Rajab, Berdi inoq and the ambassador of Bukhara, Alimukhammad Chigatoybegi, bring the balls and shamshals sent to Khiva by Amir Haydar. And on the fourth of the month of Sha'ban [24], on Friday a permission is given [25].

The next ambassador sent from Bukhara was headed by Orifkhoja and came as "express friendship." This embassy was received by Muhammad Rahim Khan I "rabi al-avval oyining avoilida [26]," the ambassador was dressed in royal robes and sent to Bukhara with the addition of Berdi. When Berdi went to Bukhara, he was sent to Khiva with the Bukhara ambassador. This embassy was received by Khiva Khan on April 4, 1815, and was allowed to Bukhara on May 21 of this year [27]. On July 3, 1816, Qandim sardar came from Khiva to Bukhara as an ambassador, and on August 4 of the

same year, he brought from Bukhara “Nurmuhammadbek to‘qsovulboshi to‘q manqit Amir Haydarning ixlosnomasini” [28].

In this way, diplomatic exchanges and friendly relations between the two countries continued until 1821. Mukhammad Rahimkhan I, who has been restraining Turkmen attacks through Amir Haidar for several years, sends Berdi Inoq to Bukhara for “consultation.” Amir Haidar welcomed the ambassador and told him that he would be “mutafakkil” to return the goods looted by the Turkmens, and “Berdi Inoqni ta’zimi vofir va takrimi mutokosir bila qaytordi” [29].

After some time, when Amir Haydar did not fulfill his promise, Khan of Khiva sent a second ambassador to Bukhara. But this embassy did not give results either.

After this incident, the relationship between the two became cold, and the Khan of Khiva organized several campaigns against the Marv Turkmens and Bukhara. In particular, in 1821, when the Khorezms marched to Marv, by the order of Amir Haydar, the governor of Chorjoi, Atokhonbek and Karimqulibek, went against Khiva’s army with an army of 1,500 people and inflicted losses on them.

Then the Khorezm people sent an ambassador to Atokhanbek and sent an ambassador to Amir Haidar before this march, and the Turkmens did not do what the amir said, and no matter how hard they tried to explain that they were marching to take revenge on the Turkmens, it was ineffective, and a conflict between the two occurred. “They executed many people” [30]. This situation also causes damage to mutual friendships.

On the other hand, Khan of Kokand Umar Khan (1810-1822) with his accession to the throne carried out a policy of rapprochement with the Khanate of Khiva [31] and sent ambassadors several times [32] in order to create a state with special power. In particular, the researcher F. Otakhanov, who relied on the analysis of the data in the book “Shahnomai Nusratpoyon,” said that in 1821, an ambassador from Kokan Khanate came to Khiva and delivered Umar Khan’s letter. If they ordered to destroy the state of the known king of Bukhara, if the Lord would help me with his grace, I am sure that I would uproot them. Assalam attaqsir he said [33]. From the content of this letter, it is understood that a military-political alliance was formed between the two khanates against the Bukhara Emirate.

Other researchers have also paid attention to this very important issue. Hossatan, according to the late Polvanov N., Umar Khan accepted Khiva Khan’s invitation and sent the ambassadors of Khorezm to Khiva with gifts and greetings, accompanied by Abdukhalik’s bodyguard. This, in turn, indicates that the Khans of Khiva and Kokan formed an alliance against the Bukhara Emirate [34]. Although there is no information about this embassy in other sources related to the Khanate of Bukhara or Khiva, the simultaneous launching of military operations against Bukhara by the Khans of Khiva and Kokan indicates the practical result of the above alliance [35].

According to “Firdavs ul-Iqbal,” after the relations between Bukhara and Khiva khanate broke down, Khiva people went to Bukhara three or four times a month to plunder. At the same time, they attack trade convoys coming from Russia to Bukhara. All this will dry up the tinka of ordinary people and make the property of the country “destroyed and destroyed”. In order to prevent these robberies, in March 1825, Amir Haydar sent to Muhammad Rahim Khan I a letter of condolence between the two,

“keeping peace and opposition of the century, expressing harmony and friendship, and expressing sincere sympathy” [36]. It is clear from this letter that Amir Haidar realized that neither side would benefit from the hostility between the two sides, and aimed to establish friendship ties. Not only did he aim, he even declared that he was ready to abdicate and become subordinate to the Khan of Khiva. Both sides deeply felt that this was a delicate edge of oriental diplomacy. If Muhammad Rahim Khan I marches to take possession of Bukhara, Amir Haydar will not leave the city as he wrote above, that a bloody war is inevitable and it is not known in advance which side will gain the upper hand. The party also understood very well. The purpose of the decree in the spirit of subordination was to satisfy the ambition of Muhammad Rahim Khan I and thereby put an end to plundering and to achieve the safety of the raiyat.

When Amir Haydar’s letter arrived in Khiva, Muhammad Rahim Khan I fell ill and died on May 8, 1825 [37]. Bayani in his “History of Khorezm” writes that “Muhammad Rahim Khan died on Saturday, the 19th of Ramadan, 1240 (1825). Before announcing the khan’s death to the people, his son Olloquli was promoted to khan,” he writes [38]. Therefore, in order to prevent some conspiracies and protests that may occur in the country, a new khan was installed on the throne before the death of the khan was announced to the people. In fact, this is not a unique phenomenon, it is a tradition typical of Eastern countries, where democratic state management is just for show, and in fact, this tradition is still valid in countries based on monopolies. In the Middle Ages and the early centuries of the modern era, Europe followed the same path, “The king is dead, long live the king!” belief did not arise by chance.

Conclusions

During the period under study, the relations of the emirate with the Khanate of Khiva were also controversial. During the reign of Amir Haydar, the cold relations between the khanates of Bukhara and Khiva were put an end to, and diplomatic relations were restored. This was due to the fact that Amir Haydar sent Orakbay Mirokhur and Avazmuhammad Yasovulbashi from Bukhara to the palace of Muhammad Rahimkhan I on the occasion of his son's wedding. According to “Firdavs ul-Iqbal,” after the relations between Bukhara and Khiva khanate broke down, Khiva people made raids to Bukhara three or four times a month. At the same time, they also attacked trade convoys coming from Russia to Bukhara. All this dried up the wealth of the common people and “ruined and destroyed” the property of the country. In conclusion, during the period under study, the relations between Bukhara and Khiva were not harmonious. The main center of conflict was the problem of Marv. The tension of relations sometimes led to small wars. This situation affected the power of the two countries and imposed many difficulties on the common people. The persistence of hostility paved the way for the active actions of external forces in the region.

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MODERN AND EFFECTIVE METHODS OF STUDYING ENGLISH

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Annotatsiya. Ingliz tilini o‘rganishning zamonaviy va samarali usullari masalalari yoritilgan. Dunyo tez sur’atlar bilan o‘zgarib, rivojlanmoqda, bu esa ingliz tilining butun dunyo bo‘ylab tez tarqalishiga zamin yaratmoqda. Ingliz tilini zamonaviy o‘rganish har bir soha mutaxassisi uchun juda muhim muloqot vositasiga aylandi. Bir nechta mintaqaviy lahjalarda ingliz tilini o‘rganish juda

samarali. Shuningdek, dialekt chegaralarini tushunish va saqlash bo'yicha turli kitoblar va qo'llanmalar mavjud. Hozirda maktablarda yoki oliy ta'lim muassasalarida maxsus dasturlar asosida ingliz tili chet tili sifatida o'qitilmoqda. Zamonaviy ingliz tilini o'rganishning eng yaxshi usullaridan biri ingliz tilini mukammal egallagan professor-o'qituvchilar bilan ta'lim olish bo'lib, bunda turli texnologik va interaktiv dasturlardan keng foydalanish muhim o'rin tutadi. Ushbu maqolada ingliz tilini samarali o'rganish uchun turli dialekt usullaridan qanday foydalanish haqida bir nechta misollar keltirilgan.

Kalit so'zlar: *til, ingliz tili, sheva, turlar, intensiv, texnologik ishlanmalar, interaktiv dasturlar, internet.*

Аннотация. Рассматриваются вопросы современных и эффективных методов изучения английского языка. Мир меняется и развивается стремительными темпами, создавая основу для быстрого распространения английского языка по всему миру. Современное изучение английского языка сегодня стало очень важным средством общения для каждого профессионала отрасли. Изучение английского языка на нескольких региональных диалектах очень эффективно. Существуют также различные книги и руководства о том, как понимать и поддерживать границы диалектов. В настоящее время английский язык как иностранный преподается в школах или высших учебных заведениях на основе специальных программ. Один из лучших способов изучения современного английского языка — это обучение у профессоров и преподавателей, которые отлично владеют английским языком, и широкое использование различных технологических и интерактивных программ играет в этом важную роль. В этой статье приведены несколько примеров того, как использовать различные диалектные методики для эффективного изучения английского языка.

Ключевые слова: *язык, английский язык, диалект, типы, интенсивный, технологическое развитие, интерактивные программы, Интернет.*

Abstract. The issues of modern and effective methods of learning English are covered. The world is changing and developing at a rapid pace, creating the basis for the rapid spread of the English language throughout the world. Today's modern learning of English has become a very important communication tool for every industry professional. Learning English in several regional dialects is very effective. There are also various books and guides on how to understand and maintain dialect boundaries. Currently, English as a foreign language is taught in schools or higher education institutions on the basis of special programs. One of the best ways to learn modern English is to study with professors and teachers who have an excellent command of the English language, and extensive use of various technological and interactive programs plays an important role in this. This article provides several examples of how to use various dialect techniques to effectively learn English.

Keywords: *language, English, dialect, types, intensive, technological development, interactive programs, Internet.*

Introduction

As humanity progresses, in a process of gradual development, the need arises for a highly qualified specialist in every field, with an excellent command of the language. Therefore, first language skills play an important role for a highly qualified specialist. Because, language is a constantly evolving tool. Therefore, in order to successfully master and learn a certain language, you must first know its history. It is also true that the English language, which has a history of several centuries, developed its vocabulary through a long phase of gradual development.

By the 21st century, the importance of learning foreign languages in the world has increased to such an extent that it is difficult for a person without knowledge of foreign languages to imagine himself as a successful person. At the same time, today the ability to communicate fluently in English is recognized by employers in any field as one of the main requirements when hiring. Indeed, in a modern developed society, perfect knowledge of the English language is the main key to success in public life [1].

Literature Review

This article uses dialects of the English language and methods of studying them, as well as Internet resources.

The world is changing and developing at a rapid pace, creating the basis for the rapid spread of the English language throughout the world. In particular, English is the first language of most people in many countries around the world, including America, the UK, Australia and Canada. As a result, in modern developed countries, English, along with other languages, has its own dialects and dialects. The emergence of new dialects in the exchange of information between people is also associated with the lack of widespread use of certain rules and grammar. As a result of such changes, many dialects are formed.

Today's modern English is divided into several regional dialects, including British, American, Canadian, Australian and New Zealand. Among these dialects, the most widely used in modern developed society, numbering several dozen dialects and widespread among the peoples of the world, are British English and American English.

British English is more conservative and requires strict adherence to grammatical rules. In particular, this direction does not use shortening phrases or leaving the ends of words incomplete. However, development and life changes have not left an impact on this direction of the English language.

American English is recognized at all levels as a very simplified English language, which creates the basis for more free penetration of representatives of other cultures. American English and British English have different words and forms in terms of vocabulary, spelling, grammar and even pronunciation. Even some terminologies and types of cultural values of the two countries differ. However, despite these significant differences between American English and British English, they are the same language.

The difference between an American dialect and a British dialect can be over a hundred. Therefore, when learning British English, it is necessary to study one type of dialect as the two languages are not the same. For example, many differences between British and American English.

➤ o and ou. In British English, the standard way of writing words that might include either the letter o or the letters ou is to use the ou form. For example, colour, humour, honour, behaviour. The standard way of writing such words in American English is to use only o. For example, color, humor, honor, behavior.

➤ Prepositions. In American English, it is acceptable to omit prepositions in certain situations. In British English, this habit is less common. For example, an American lawyer might find a certain clause in a contract to be 'likely enforceable'. A British colleague would be more likely to say that it was 'likely to be enforceable'. An American civil rights activist might 'protest discrimination', while his British colleagues would 'protest against discrimination'.

➤ The past tense and past participle of the verbs learn, spoil, spell (only in the word-related sense), burn, dream, smell, spill, leap, and others, can be either irregular (learnt, spoilt, etc.) or regular (learned, spoiled, etc.). In British English, both irregular and regular forms are used, but the irregular forms tend to be used more often. In American English, only the regular form is used.

Difference related to cultural values British and American English have a number of differences which relate to the different cultural values of the two countries. For example, British English contains a number of frequently used metaphors relating to football ('scoring an own goal') and cricket ('a sticky wicket'), while American English uses metaphors relating to baseball ('in the ball park').

Difference holiday greetings: It is increasingly common for Americans to say "Happy holidays", referring to all, or at least multiple, winter or summer holidays especially when one's religious observances are not known; the phrase is rarely heard in the British English. In the British English, the phrases "holiday season" and "holiday period" refer to the period in the summer when most people take time off from work, and travel; American English does not use "holiday" in this sense, instead using "vacation" for recreational excursions.

Research Methodology

Today in our country English as a foreign language is taught in schools or higher educational institutions on the basis of special programs. While one part of ideal English language learning is simply learning to read and write, the other half is characterized by putting the acquired knowledge into practice. One of the best ways to learn modern English is to get hands-on training from professors who are fluent in English. This allows a language learner to communicate effectively while writing, listening and reading at the same time. It should be noted that each of the above methods is effective in teaching foreign languages. The correct use of modern pedagogical technologies and methods in the process of teaching English helps each student to increase his interest in independent, free and fluent thinking, research, approach and learning.

The President of the Republic of Uzbekistan has adopted a decision to significantly improve the teaching of foreign languages in the Republic of Uzbekistan [2].

Analysis and Results

Today the Internet and the possibilities of using its resources are very great. In the era of globalization, conditions are being created so that students and teachers located anywhere in the world can obtain any necessary information. The most effective way to study modern English is to practice communication through Internet sites and special interactive programs, regional studies materials, news from the lives of young people, articles from newspapers and magazines. In the age of technological progress, this is not only the most effective, but also the most convenient way. In this case, a specially trained “teacher” can create an individual online learning program and an individual schedule for each student, as well as exchange ideas for improving communication and speaking skills. Also, by learning English using the Internet, each person can develop their reading skills and abilities, improve their writing skills and at the same time increase their vocabulary.

Nothing can help master the English language more than immersing a person in this language environment. Today, many travel agencies and language schools are developing study abroad programs. Such courses provide an opportunity not only to learn English, but also to get acquainted with the culture of the country, the mentality of the local population, and also understand all the new features of the modern language.

One of the most effective and independent ways to learn English is to use English-language films, videos, talk shows and interactive educational programs. This not only increases the interest of language learners, but also creates strong motivation, self-regulation and enjoyment in them [3].

The key to successfully learning English is choosing the right teaching materials and qualified teaching methods, receiving training from qualified professors and trainers who can arouse interest in the lessons. Of course, our institute employs many highly qualified professors and teachers, and their training, based on high pedagogical skills, gives a special spirit to our students.

Conclusions

In conclusion, we can say that modern English is the language of communication with a constantly changing and developing world. Consequently, as a result of studying this language, a person can master communication in a world language and imagine himself as a modern person of the world. In this case, language is a means of communication with the whole world. It should also be noted that The effective use of modern technologies in learning English opens up great opportunities for improving language learning results. Using modern technology, language learning, mobile applications, online resources and virtual reality, any field can create a dynamic and interactive learning environment that stimulates professional activity, motivation and language proficiency. However, to maximize the benefits of these technologies, careful consideration must be given to integration strategies, teacher training, and pedagogical frameworks.

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ECONOMY OF KHOREZM REGION ON THE EVE OF THE SECOND WORLD WAR

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Annotatsiya. Ushbu maqolada sanoatning qishloq xo'jaligini rivojlantirishda va mintaqa qishloq xo'jaligining mamlakat iqtisodiyotini rivojlantirishdagi o'rni tahlil qilinadi. Ushbu sohadagi maqolada mahalliy tilni o'rganish bo'yicha seminarlar o'tkazish imkoniyati mavjud. Manbalgan arxivi asosida ham yangilik, ham Qirg'iziston viloyatlarida san'atkorlar bilan shug'ullanuvchi ko'plab korxonalar tashkil etilgan. Belgilangan sanoat va qishloq xo'jaligini rivojlantirish bo'yicha o'quv safari chog'ida qishloq xo'jaligini rivojlantirish bo'yicha ishlarni boshlashga ulgurganini ta'kidladi.

Kalit so'zlar: Xorazm, ishlab chiqarish, gazlama, sanoat, qishloq xo'jaligi, yog', go'sht, qandolatchilik, teri.

Аннотация. В этой статье анализируется роль промышленности в развитии сельского хозяйства и сельского хозяйства области в развитии экономики страны. Статья в данной области имеются возможности для проведения семинаров по изучению местного языка. На основе архива манбалгана было создано множество предприятий, занимающихся артларнингом как в янгиликском, так и в кыргызском районах. В ходе ознакомительного тура по развитию промышленности и сельского хозяйства, белгиланган отметил, что у него есть время для того, чтобы начать работу по развитию сельского хозяйства.

Ключевые слова: Хорезм, производство, ткань, промышленность, сельское хозяйство, нефть, мясо, кондитерские изделия, кожа.

Abstract. This article analyzes the activity of industrial enterprises in the Khorezm region on the eve of the Second World War and their contribution to the development of the region's economy through the volume of products produced in the agricultural sector. The article shows that production works have been started in the region based on the available opportunities. The fact that workers

of small artels, together with existing enterprises in each district, tried to innovate and worked tirelessly for the development of production was highlighted on the basis of archival sources. It is shown on the basis of information obtained from periodical publications that despite the difficulties of the war period, the inhabitants of the region tried to develop industry and agriculture, to fulfill the set plans as much as possible on time.

Keywords: *Khorezm, manufacturing, cloth, industry, agriculture, oil, meat, confectionery, leather.*

Introduction

At the beginning of the Second World War, the population of the republic was 6,440,000 people, and the population of the Khorezm region was 368,275 people. On the eve of the war, 3,329,000 people were men and 3,111,000 were women [1].

On the eve of the war, the people of Khorezm worked tirelessly in all aspects of the economy. Especially women in the region began to interfere in production because they were afraid of the repressive policy of the former Soviet government. At first, they worked in small artels, workshops, and were active in the preparation of products produced mainly on the basis of local raw materials. But during this period, men were the main workforce not only in industry but also in agriculture. Men also tried to develop industry in the pre-war period. They were also responsible for running machines, training new workers, and meeting production schedules on time.

Literature Review

On the eve of the Second World War, several scientific works were published on the issues of the state of the republic's economy. Although a separate study reflecting the economic situation on the eve of the Second World War was not created in Khorezm, to a certain extent, these issues and data were reflected in G. I. Zayko's collection "Статистический сборник" (1964). In addition, all the issues of the newspapers "Инқилоб қуёши" and "Khorazm Haqiqati" published information on these issues. Information on the issues of economic development in the region is partially covered in M. Matniyozov's History of Khorezm, volume II. Information on this issue is reflected in detail in the documents in the funds of the regional archive [2].

Research Methodology

The methodological basis of the research is the principle of objectivity and historicity. Also, the statistical method and historical-comparative analysis were used in the analysis of the data in the article.

Analysis and Results

Cotton cultivation in the region was quite good in the years before the war, but in the first periods of the war, cotton cultivation decreased sharply. As a result, labor productivity at the Urganch cotton ginning plant was reduced by half. Before the war, a two-battery machine was working at the cotton ginning factory due to the abundance of cotton, but one of the two-battery machines, considered the heart of the enterprise, stopped working due to the war [3]. While mostly men worked in the cotton factories in the districts, with the beginning of the war, most of the men working in the cotton

factories went to the front, so the district and city party soviet bodies appealed to women and housewives to take the place of their husbands and brothers who went to war in production [4]. Cotton fiber production in the republic before the war was 538,500 tons, while in the region it reached 36,300 tons. The production of cotton fabrics was 107,455,000 meters in the republic and 63,000 meters in the region [5,6]. Production of 40% laundry soap was 26,852 tons at the beginning of the war, 1,423 tons in the region.

On the eve of the war, silk production was 693 tons in the republic and 3 tons in the region. Before the war, the production of silk fabric in the republic was 4,534,000 meters, but in 1945 it was 4,725,000 meters, and 75,000 meters of silk fabric were produced in the region [6].

On the eve of the beginning of the war, 3,838 pairs of leather shoes were produced in the republic, and 16,000 pairs of leather shoes were made in the region [7]. Such shoes were developed by employees of Krasniy Vostok and New Road artel.

Meat production was 26,673 tons in the republic and 800 tons in the region. Animal fat production was 951 tons in the republic and 12 tons in the region. 141,681 tons of vegetable oil were produced in the republic and 8,316 tons in the region. Before the war, the production of canned products was 39,300 cans in the republic, and 15,000 cans in the region. By 1945, this figure had decreased to 27,800. In 1941, 1,693,100 head of cattle in the republic and 135,300 head in the region were achieved in the delivery of cattle (in all sectors of the economy). In 1941, collective farms and state farms had 515,800 slaughter cattle in the republic, 41,400 in the region, 629,700 cattle in all sectors of the cow economy in the republic, 45,900 in the region, 85,200 in the republic on collective farms and state farms, 3,2 in the region. thousand heads delivered. In 1941, 104,300 pigs were raised in all branches of the economy in the republic, 39,500 in collective farms and state farms, 2,000 in all branches of the region, 1,800 in collective farms. 2872.9 thousand heads of Karakol sheep are bred in the republic in all sectors of the economy, 2426.2 thousand head in collective farms and savkhozes, 65 thousand head in the region. The total number of other breeds of sheep is 1,571,900, of which 884,000 were bred in collective farms and state farms, and 0,100 in the region. A total of 1,565,400 goats were bred in the republic, 443,000 in collective farms and state farms, and 3,300 in 20,500 collective farms in the region [8].

During the war years, 13,015 tons of confectionery products were produced in the republic and 204 tons in the region. During the war years, 1,928,000 liters of grape wine were produced in the republic, and 129,000 liters in the region [9].

Conclusions

In the period before the Second World War, all available opportunities were used for economic development in the region. On the eve of the war, the main labor force of existing industrial enterprises consisted of men, and women were also partially involved in production work. The regional economy took the 5th, 6th, and 7th places according to the quality and weight of the products produced in the republic. These indicators were constantly changing.

With the outbreak of war, all men were mobilized to the front. As a result, men's professions were taught to women. In all spheres of the economy, together with the

women of the region, the population relocated from the war-torn regions began to work. By 1943, women and girls from Khorezm who had acquired new professions fulfilled the plans set in the industry. They developed the industry of the region using the available opportunities.

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THE STRUGGLE OF SULTAN JALOLIDDIN MANGUBERDI AGAINST THE MONGOL INVADERS, THE LAST RULER OF THE KHOREZNSHAKH'S STATE

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Annotatsiya. Mazkur maqolada Xorazmshohlar davlatining so'nggi hukmdori Sulton Jaloliddin Manguberding mog'ul bosqinchilariga qarshi kurashi to'g'risida ilmiy asoslangan ma'lumotlar berilgan.

Kalit so'zlar: sarkarda, hukmdor, sulton, otliq askarlar, qal'a, jang.

Аннотация: В данной статье представлена научно обоснованная информация о борьбе Султана Джалалиддина Мангуберди, последнего правителя государства Хорезмшахидов, с захватчиками-моголами.

Ключевые слова: полководец, правитель, султан, кавалерийские солдаты, крепость, битва.

Abstract: This article provides scientifically substantiated information about the struggle of Sultan Jaloliddin Manguberdi, the last ruler of the Khorezmshah state, against the Mongol –invaders.

Keywords: *commander, ruler, Sultan, Cavalry soldiers, fortress, battle.*

Introduction

In the Middle Ages, great ancestors such as Sultan Jaloliddin, Sahibqiran Amir Temur, and Zahiriddin Muhammad Babur, the righteous rulers and famous warlords, grew up and were proud of our history and our future for all periods. The path to combat life full of to the glory they have gone through is an epic of courage, and the song of courage that invades eternity is a powerful factor that drives us to realize the identity of our nation.

Literature Review

Our great ancestor, Sultan Jaloliddin Manguberdi, should be read and studied on the basis of historical sources not only in our homeland but also in the entire eastern world, as well as at the height of his place in world history. Referring to the fact that such historical figures are from the ranks of the great ones, which do not even come in every century, their importance in educating today's and future generations in the spirit of military patriotism and loyalty to the Motherland is insignificant. Sultan Jaloliddin Manguberdi's homeland, the people, was an epic in tongues on the way to freedom. Manguberdi's unquenchable courage testifies to the fact that he will remain an eternal embodiment of the Universal. He was born in 1199 as the first prince heir of Khorezmshah Muhammad Sultan [1].

The last ruler of the Khorezmshah state was the skilled commander, Anushteginii from Zamindovar. The eldest son of Muhammad of the Khorezm shahs. His mother, Oychechak, was a Turkmen concubine. Jaloliddin was named after Mankburni because of its spot (Mank) on the cape. The name later changed in pronunciation to "Manguberdi". When Jaloliddin came of age, his father appointed him governor and crown prince on lands as far as Ghazna, Bomiyan, Ghur, Bust, Takinabad, Zamindovar and Indian territories. However, Turkon was stripped of the succession in favor of Qutbiddin Özlükshah due to strong protests from the khotun and the Kipchak emirs. Jaloliddin participated in his father's military campaigns, demonstrating his brave warrior and talented warlike abilities (battle on the ancient river Irghis).

When Mongol forces under Genghis Khan invaded Movarounnahr, captured cities one after the other, and approached Samarkand, Khorezm Shah Muhammad took refuge from the island of Ashur ada, near the town of Obeskun, on the Caspian Sea. A severe patient, Muhammad summoned his sons to his side and appointed Jaloliddin as Khorezmshah in his place at the last moment. Jaloliddin Manguberdi's brothers, Akshah and Qutbiddin Özlükshah, tried to be in the defense of Urgench, just like our fellow soldiers. But the Kipchak emirs in Urgench wanted to assassinate Jaloliddin Manguberdi by declaring Turkon Khotun's brother Humortegin Sultan. Informed of this, Jaloliddin Manguberdi was forced to leave his homeland of Khorezm and leave for Khurasan with 300 men of cavalry led by Temur Malik. Near the city of Niso, 700 Mongol cavalry awaited him. Jaloliddin Manguberdi came to Nishapur after a fierce battle, tormenting them. From here, he called for unification against all provincial governors, and after a month, he marched towards Ghazni. On the way, he was joined by Herot Wolisi, his father-in-law Aminalmulk, and an army of 10,000 men. In a 3-day battle with the Mughal forces besieging Kandahar, Jaloliddin Manguberdu had

them cramped. He arrived in Ghazna in 1221. There he was joined by the Khalaj tribal chief Sayfuddin Ighroq, the Balkh Walia'zam Malik, the Afghan captain Muzaffar Malik, and the Qarluq chief Hasan Qarluq. Each had an army of 30,000 at its disposal. Jaloliddin Manguberdi's own forces were 60,000 cavalry. Jaloliddin Manguberdi attacked a Mongol army led by Takajuk and Malghur, besieging the Valiyan fortress. After 3 days of fighting, they were tormented, more than 1,000 Mongol soldiers were killed, and the survivors crossed the Panjshir River and demolished the bridge. This was Jaloliddin Manguberdi's first major victory over the Mongols. Genghis Khan sent Shiki Khutukhu Noyan with an army of 45,000 against Jaloliddin Manguberdi. At the Battle of Parwan near Ghazna, Jaloliddin Manguberdi wins a remarkable victory over the At the Battle of Parwan near Ghazna, Jaloliddin Manguberdi won a remarkable victory over the mongols. In battle, the first in the history of military tactics, Jaloliddin uses the style of fighting on foot while standing next to a horse against enemy cavalry. The defeat of the Mongols in this battle forced Genghis Khan, who had not been seriously hit by this time, to put his main force into war and take control of the leadership of the military action. However, after the battle, Jaloliddin Manguberdi's warlords quarreled among themselves over the booty, resulting in Saifuddin Ighroq, A'zam Malik, and Muzaffar Malik leaving Jaloliddin Manguberdi. Only Ainalmulk remained with his army next to Jaloliddin Manguberdi [2].

In 1221, a battle between Jaloliddin Manguberdi and Genghis Khan's forces took place. Defeated at the Battle of Parwan, the Mongols, led by Genghis Khan, would gather a huge army and ride against Jaloliddin. In number, the Mongols were several times more numerous, thanks to which the Khorezmians retreated towards the Sindh (Indian) River. Jaloliddin decides to join with the emirs, such as Sayfuddin Ig'roq, A'zam Malik and Muzaffar Malik, who had previously left him in Parwan, and fight against Genghis Khan. Arriving at Ildam, Genghis Khan attacks Jalaliddin's army of the Orkhan and destroys it. Left between the enemy's army and the Sindh River, Jaloliddin had no choice but to enter the battle. On November 24, 1221, the battle on the Sind River began and lasted three days. Jaloliddin with his soldiers attacked the Mongol center, where Genghis Khan was located. However, a Mongol ambush of ten thousand people blocked his way. This ambush would break the right wing under the command of Jaloliddin's brother-in-law, Amin ul-Mulk, while chasing the rest of the coffins to the center, where Jaloliddin was fighting with great enthusiasm. The left wing of the Khorezmians is overcome by the Mongols, unable to withstand. Left in critical condition, Jaloliddin makes a mercenary resistance with about 700 cavalries. Genghis Khan orders him captured alive.

The enemy encircles the Sultan, who, while standing as a barrier to his intentions, Achos Malik, Jaloliddin's uncle and Emir of Khos, manages to get him out of the khalqa. During the battle, the Sultan's infant son is captured in the hands of the enemy. Genghis Khan sentences him to execution. Coming out of janggoh, Jaloliddin says goodbye to his cousins and lets them drown in Sindh, and then is thrown back into the attack, after being in a state of desperation, jumping from 10 gas points into the river with his horse.

Having seen this heroism of the Sultan, who passed by health to the other bank of the river, behold, Khan forbids the persecution of Jaloliddin and says to his nobles and children: "Such a son is necessary for the father that he was able to climb the field of freedom from two whirlpools — a whirlpool of fire and water!" Jaloliddin joins up with about 4,000 of his soldiers, who managed to sail through Sindh and heads towards the northern regions of India [3].

A few days later, Jaloliddin Manguberdi's army numbered 7,000. He was joined by army leaders such as Kolbars Bahadir, Kabkuh and Sa'diddin Ali ash-Sharabdor, who came with their men. Jaloliddin Manguberdi remained at the helm with his hungry, **juldur**-clad warriors in the unfamiliar desert of North India. The province of Shatra, which he intended to exploit, was attacked by Rana (King). Rana was killed by Jaloliddin Manguberdi's archers, while his army was in flight. Jaloliddin Manguberdi got a big catch. After this victory, Qamariddin Karmoniy Jaloliddin, the Viceroy of Nandana and Sakun of Nassiriddin Qubacha (1205–1227), the governor of Sindh, Uchcha, Mohton, Lohur and Peshawar, sent gifts to Manguberdi expressing his benevolence. Separated emirs from Giyosiddin Pirshah, the Sanjakonhon, ambassador Pahlavon, Orkhan, Soyircha, and Tekjoruq Khonkishi came with their army and joined Jaloliddin Manguberdi. Jaloliddin Manguberdi captured the forts of Kalor city, Parosravar, and Tarnuj. Cut off from a large part of his possessions, Qubacha fought Jaloliddin Manguberdi with a force of 10,000 Cavalry as well as reinforcements from Shamsuddin Eltutmish, Sultan of Delhi from the Mamluk dynasty, but was defeated; his treasure and weapons fell prey. In the footsteps of Genghis Khan Jaloliddin Manguberdi says that in 1222, Tozbay sends Tokhshin and bola Noyan with an army of 20,000. But they go all the way to The Mill and return, unable to get to the town and withstand the heat.

Jaloliddin Manguberdi heard the news of the sending of Mughal troops against him after receiving the fort of Parosravar. Jaloliddin Manguberdi heads towards the mill and besieges three of the Qubacha Estates, Sadusan, Khatisor, Deval and Damril, sending an army under Khos Khan to Nahrwal, the centre of the Gujarat region, due to the need for camels for his army. Shamsuddin Eltutmish gathers a large army (30,000 cavalry, 100,000 infantry and 300 elephants) against Jaloliddin Manguberdi. Jaloliddin Manguberdi challenges his opponent. Jaloliddin Manguberdi's troops under the command of Uzbek toy Jackson Pahlavan defeat Eltutmish's troops.

Eltutmish Jaloliddin requests a truce by sending his envoy to Manguberdi. Jaloliddin Manguberdi minted silver and copper coins in his name in India, which were read in the tobe Indian estates by adding his name to Khutba. However, the situation was getting more and more complicated. Eltutmish, Qubacha and other provincial governors of India made it clear that they wanted to form an alliance against Jaloliddin Manguberdi by interlacing. Jaloliddin Manguberdi's warlords, Yazidak Pahlavon and Sunqurjiq Toysi, betrayed and sided with Eltutmish. To get rid of the difficult situation, Jaloliddin Manguberdi called a military council. Many of the emirs march towards Iraq, offering to seize it from Ghiyosiddin Pirshah. Political parochialism prevailed in Iraq. It is decided to leave for Iraq. Jaloliddin Manguberdi left Hasan Karluk as the governor of his conquered possessions in India in the provinces of Uzbek, Jahan Pahlavoni, Gur and Ghazni and headed for Iraq. Many of Jaloliddin Manguberdi's warriors were killed

while crossing the Chulu biobones when he finally arrived at Kirman with 4,000 warriors. Ghiyosiddin expresses his loyalty to Khojib Jaloliddin Manguberdi, the viceroy of Pirshah in Kirman. After that, Jaloliddin Manguberdi came to Sheroz, the center of the Persian region. The Persian governor, Otabek Sa'd ibn Zangiy and Tughanshah, the Yazd governor Otabek Alouddavla ibn Tughanshah gave him a Tobe. When Jaloliddin Manguberdi came to Isfahan, the population greeted him with great pomp, and his army was supplied with armor. This is not to the liking of Ghiyosiddin Pirshah, who sets out against his brother with an army of 30,000 cavalry. However, Jaloliddin Manguberdi sent him a gift-greeting, Mirokhur Odek, as ambassador, and resolved the dispute peacefully. The chiefs of the force sided with Jaloliddin Manguberdi. In 1225, Jaloliddin Manguberdi made a march to Azerbaijan. He then made an appearance to march against Baghdad. The Caliph sent envoys as far as Nazareth and called for unification against the Mongols.

In response, Khalifa Jaloliddin sent a 20,000-strong army of his Mamluk Emir Jamoliddin Qushtemiri. In the battle near Basra, the Caliph's forces were brought to torment. The Caliph trains with the defense of Baghdad. Jaloliddin Manguberdi left for Azerbaijan after standing around Baghdad for 12 days. Azerbaijan and Arron Otabegi Uzbek had left the affairs of the state in a state of drunkenness and indulgence; in practice, the state was ruled by his wife, Malika khotun. In May 1225, Jaloliddin Manguberdi captured Marogha without a fight. The governors of Damascus and Erbil agreed to form an alliance with him. Otabek left Uzbek Tabriz for Ganja and then fled to Alinjo Castle, where he died. Jaloliddin Manguberdi married Malika khotun. After a few days in Tabriz, he started his army towards Georgia. In August 1225, Ivane Mkhargdzelis led a 60,000 army to the castle of Garni, and then went to Tiflis to fight. The Georgian Queen Rusudana had moved to Kutaisi. Jaloliddin Manguberdi occupied Dvin, Lori, and the governors of Surmari voiced their support. In September 1227, Jaloliddin defeated the Mongol chieftainship of Taynol Noyan 30 miles east of Isfahan. Taynol Noyan said of Jaloliddin Manguberdi: "as a true judge of his time, he is the hero of his time."

Jaloliddin Manguberdi's actions in writing names to Alouddin Kayqubod, Sultan of Kounia, Al-Malik al-ashrof Muzafariddin Musa, Governor of Damascus; and Al-Malik al-Komil Muhammad, Governor of Egypt, in order to unite them towards fighting the Mughals, were in vain. On top of Ustak, Alouddin Qayqubad managed to unite the opposing forces against Jaloliddin Manguberdi.

Jaloliddin Manguberdi's troops were defeated in a battle near Erzincan on December 10, 1230. The Mongols, taking advantage of the weakening of Jaloliddin Manguberdi, invaded Azerbaijan with a large army and pursued Jaloliddin Manguberdi, occupying Maroga and Tabriz. The Mongols won a minor victory over Jaloliddin Manguberdi's small army in Mayafarikin province as a result of a night attack. Jaloliddin Manguberdi fled and climbed into the mountains of Kurdistan, where he was captured by the Kurds and tragically died [4].

The personal secretary of Jaloliddin Manguberdi, historian Nasawi, writes that he was a middle-aged man from Karachi, who was fluent in Persian and Turkish. One-word, stuttering, open-minded, straight man. He was a serious person. Never laughed. He would smile if he went too far. He hated injustices. Jaloliddin was an extremely

determined, extremely strong-willed, and, in complex situations, an extraordinary gallant and dizzy commander who did not lose himself in the tests of fate. The government of Uzbekistan adopted Resolution No. 408 of the Cabinet of Ministers of the Republic of Uzbekistan dated September 24, 1998, "On the celebration of the 800th anniversary of the birth of Jaloliddin Manguberdi" in order to appreciate the unparalleled courage of Jaloliddin Manguberdi in the fight against the Mongol invaders, loyalty and boundless love for the motherland and its people and perpetuate his bright spirit. In accordance with the resolution, a monument to Jaloliddin Manguberdi was erected in his home town of Khorezm, and a major street, Square, Community Enterprises and others were named after him. A work titled "Siyrat as-Sultan Jaloliddin Manguberdi" ("state of Sultan Jaloliddin Manguberdi"), dedicated to historian Nasawi Jaloliddin Manguberdi, who accompanied Jaloliddin Manguberdi on his military campaigns, and Maqsud Shayhzoda, in his 1944 tragedy "Jaloliddin Manguberdi" is a historically accurate and truthful description of the martial courage of the last Khorezm King, who fought for the freedom of Karshi independence of his land from the conquerors of the Mughals. On August 30, 2000, the Order of Jaloliddin Manguberdi was established by Law of the Republic of Uzbekistan № 110-II. According to the charter, soldiers who participated in the Order of Jaloliddin Manguberdi and showed military skills, heroism, and courage in defending the country's independence and borders were awarded for their contribution to strengthening the defense of the state.

Conclusions

The conclusion is that the struggle and life path of Sultan Jaloliddin in courage is not only a symbol for the youth of our country, for our people and for humanity, which is the literal value of freedom and independence. His unquenchable and unwavering courage on the path to the independence of the Fatherland is the highest assessment of courage.

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ANCIENT ROOTS OF THE EARLY STATEHOOD IN KHOREZM

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Annotatsiya. Mazkur maqolada Xorazmning ilk davlatchiligining qadimiy ildizlari va Xorazmning ilk davlatchiligi haqidagi manbalar bo'yicha ilmiy asoslangan taklif va tavsiyalar berilgan.

Kalit so'zlar: *Arxeolog, davlat, hududlar, geolog.*

Аннотация. В данной статье приводятся научно обоснованные предложения и рекомендации относительно древних корней ранней государственности Хорезма и источников о ранней государственности Хорезма.

Ключевые слова: *археолог, государство, территории, геолог.*

Abstract. This article provides scientifically substantiated suggestions and recommendations on the ancient roots of the early statehood of Khorezm and sources about the early statehood of Khorezm.

Keywords: *archaeologist, state, territories, geologist.*

Introduction

Speaking about history at a meeting under the leadership of our President Shavkat Mirziyoev, he said: "it is necessary that we all have a deep understanding of one reality: National History must be created with a national spirit. Otherwise, it will not have an educational effect. We need to train our youth to learn from history, draw conclusions, arm them with the science of history, historical thinking. To do this, I think, first of all, it was time for us to develop a concept for the development of historical science in Uzbekistan until 2030. The Institute of history should be designated as the main scientific institution for the development of this science."

Literature Review

The book "Avesto", which is considered the most unique source of ancient written history about the first state systems in the territory of Central Asia, is an important source of archaeological – exploration work carried out by ancient scientists in different regions, the important results of which are important.

It will also be possible to clarify this issue on the basis of ancient Greek, Roman and Iranian sources, to say enough points. In this place were the works of the Greek, Roman authors Herodotus, Polybius, Ctesias, Strabo, Arrian and others, as well as Persian

cuneiform inscriptions, as well as archaeological investigations by Ya. Gulomov, S. Tolstoy, V. Masson, A. Asqarov, E. Rtveladze. Of particular importance is the scientific research of the Sa'dullaevs. Belonging to the beginning of the last millennium BC, the "Amirabad culture" is a kind of artificial irrigation structure system that arose in the lower amudarya Basin, as well as a symbol of early urban planning, the city – castles - Kozaliqir and others are evidence of the existence of state structures in the Khorezm Oasis.

The canal core, 200 km long and several meters wide, identified by Ya. Gulamov in Khorezm, indicates that the prosperous agricultural culture has long gained fame as one of the major cultural centers of mankind. It is also not for nothing that Khorezm is mentioned in the "Avesto" as one of the states that have developed in Central Asia, has its own territory, borders [1].

The territories occupied by the Khorezmian state are now not limited to the Khorezmian lands, but also extended south from it to the surroundings of Marv (Turkmenistan), Herat (northern Afghanistan).

The climatic conditions and geographical location of the Khorezm oasis differ from other historical and cultural regions of Central Asia. S.R. Archaeological research carried out by members of the Khorezm archaeological-ethnographic expedition led by Tolstoy and later by archaeologists from Karakalpakstan during the Soviet period in the Khorezm Oasis and the adjacent Sarikamish and Uzbek regions gives some information about the early statehood of Khorezm. "The emergence of the socio-economic and ethno-cultural foundations of early statehood in Khorezm is associated with the Amudarya River. From geographical studies, it is known that the territories of Qizilqum and the South Aral Sea were formed as a lowland 25-10 thousand years ago" [2].

From its upper tributary, the Amudaryo River absorbed the waters of the Zaungizi rivers, flowing through Zarafshan Özboy into the Caspian Sea. "By the middle of the geological period, several rivers of the Shakhan, Okhchadarya, Jonadaryosi of Syrdarya, Incordarya, Quvandarya and Escidarya formed the boundaries of the island coastal areas" [3].

According to the results of archaeological research, material objects of hunting settlements of the late Paleolithic and Mesolithic were found on the Right Bank of the Amudarya, the foothills of Burli-3 and Sultan Uvais. It should be noted that the ancient roots of the Neolithic population in the Khorezm Oasis have not yet been studied archaeologically. In our opinion, the main activity of the primitive population in the late Paleolithic foothills of Sultan Uvais was hunting. Because these areas were considered favorable for hunting. The Sultan continued to occupy the ancestors of the new generation of inhabitants of Uwais. By the first half of the 3rd millennium BC, food was a problem among the tribes of these hunters. As a result, they moved to the northeastern, southwestern, and southeastern areas of the Hills.

Sources on the early statehood of Khorezm were obtained from an archaeological study of the settlement of Yanbosh-4. The township is built in the form of a half dugout made of wooden posts on the side of the slope. Tools, fish bones, turtle shells and seeds were found in the cultural layer of the settlement. The people of Yonqqala added stone weapons, clay pottery, hunting, and tannery to their profession. Tools such as those

found on the slope were found in the settlements of Tolstoy and Floor-7. According to the survey, by the second half of the 2nd millennium BC, a group of Tribal Seeds who had absorbed the **Yon'qala** left their homeland and moved to the Tuyamuyun area, founding the Tuyamuyun-3 settlement. As a result, they moved to the northeastern, southwestern, and southeastern areas of the Hills. The tribes who settled the territories of Sultan Sanjar, Qumbulaq-1, **Qarriqizil** 1-4 of the **kaparas** Oasis were also engaged in hunting and picking. Stone tools and ceramics were found from their ground layer. In total, more than 40 Neolithic settlements of the Karpas Oasis have been studied" [4].

In the Northern Aqchadarya Basin, three Neolithic settlements were studied from an archaeological point of view and material data was obtained. About 40 Neolithic settlements of **Aqchadarya** have been studied. Itina M.A. connects the formation process of these settlements with the full-fledged state of the Amudarya River. On the contrary, in the area of the low-water **Davdon Sarikamish** river there were small settlements of Uzbek. But these settlements have been little studied.

According to historical records, in the second half of the two millennia BC, tribes living in southern Siberia and Kazakhstan migrated to the South Aral Sea region. Itina M.A. studied the ethnic processes that took place in the late Bronze Age by studying the burial graves of tribes living in the South Aral Sea region and the southern part of the **Oqchadaryo** Basin. In particular, "more than 3 burial sites have been found in the Kukcha-100 settlement of the Tazabagyap culture, of which 74 have been studied archaeologically. The tombs are rectangular and have an area of. 2.2–2.5*1.8– 2 m. Some graves are paired and some are for a single deceased of size 1-1.5*1.7–1.9 in dimensions" [5].

The legs and arms of the deceased buried are bent. Pottery was found in each grave, tools around the remains of men, and jewelry from women.

Thus, we can conclude that from historical data we will learn that the areas of the lower reaches of the Amudarya, Sarikamish, Uzboy began to develop from the late Paleolithic. **Ad I-VI**

An excellent monument of centuries-old Khorezm culture is an Earth-fortress settlement. In the 3rd century, the capital of Khorezm was located here. The earthen fort was established in 1938 by S.P. Discovered by the Khorezm expedition led by Tolstoy. The planned city was a regular quadrangle. In the north-west corner there was a ruler's palace-a huge three-tower fortress. To the southeast of the castle was a fire temple. To the south there was a long street that bisected the town. From it, branched alleys separated huge houses that formed the capital of the late slave Khorezmi. Built in the 3rd century, the castle was the residence of the rulers of the Khorezmshahs until 305. Due to numerous wars of invasion, the rulers abandoned the settlement and the city gradually declined.

During archaeological excavations, coins, fragments of assures (Zoroastrian burials), as well as excellent examples of artistic culture: finely crafted ceramics, wool, silk fabrics, gold jewelry, glass, beads, and a necklace of 300 beads made of shells were found. Famous bow-making workshops were opened in Khorezm. Monument architecture, an excellent example of ancient Khorezm urban planning and fortification art, is extremely interesting. Of particular interest in this regard is the three-tower palace of the ruler. While the three majestic towers with living spaces inside rose to a

height of thirty meters, today they reach a height of 25 meters, which is evidenced by the high level of development of architecture in Khorezm.

However, the earthen fortress is known not only for its excellent architecture, but also for unique finds of ancient Khorezmian writing. Documents written in old Khorezmian were found in four rooms in the south-eastern part of the palace. A total of 116 documents in black ink were found on wooden plaques and leather sheets. The documents on the tree and only eighteen of them are very well preserved. Although the documents have not yet been fully read, their nature has already been determined. These are the economic documents of the palace archive. Three of the documents found had an exact date - these are 207, 231 and 232.

Among the finds in the royal palace, in addition to the archive, sculptures and paintings are of great interest. It is not surprising that the **tuzraq-Qala** was called the ancient "Museum of Khorezm Fine Arts." It is the only fully excavated monument of Khorezmian architecture. Its size and ingenious architectural design make the Earth-fortress one of the most unique monuments of Khorezm. So, even 3 thousand years ago, Turkic tribes lived in Khorezm and there was a state system. The "Amirabad culture", associated with the beginning of the millennium BC, the system of artificial irrigation structures in the lower Amudarya Basin (Herodotus writes that in ancient times more than 360 artificial irrigation structures were built along the Axis (Amu) River), as well as the city-castles - Fortalıqır, Kozalıqır, Jönbosqal'a and others, which were the symbols of ancient statehood in the Khorezm Oasis.

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THE HISTORY OF THE EMERGENCE OF CULTURAL AND ECONOMIC CENTERS AND ETHNIC PROCESSES IN ANCIENT KHOREZM (X-V CENTURIES BC)

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Annotatsiya. Maqolada Xorazmda madaniy-xo'jalik markazlarining vujudga kelishi, shakllanishi bosqichlari va etnik jarayonlar tarixi qarang chiqiladi.

Kalit so'zlar: S.P. Tolstov, M.A. Itina, Quyi Amudaryo, Sariqamish, Uzboy, Ding'ilja, Qushqal'a, Odoytepa, Xumbuztepa, Hazorasp, Xiva, Qang'qaqal'a 1, Ko'zaliqir, Qal'aliqir.

Аннотация. В статьях рассмотрены возникновения этапы и формирование историка - культурных центров и этнические процессы в Хорезме.

Ключевые слова: С.П. Толстов, М.А. Итина, Низовья Амударьи, Сарыкамыш, Узбай, Дингильджа, Кушкала, Одойтене, Хембузтене, Хазорасп, Хива, Кангакалья 1, Кюзелгыр, Калалигыр.

Abstract. The article discusses the emergence of stages and the formation of a historian - cultural centers and ethnic processes in Khorezm.

Keywords: S.P. Tolstov, M.A. Itina, Lower Amu Darya, Sarykamysh, Uzbay, Dingilzha, Kushkala, Adaytepe, Khumbuztepe, Khozarasp, Khiva, Kangkakalya 1, Kozalikyr.

Introduction

It is known from historical data that on the eve of the Iron Age, in the second half of the 2nd millennium BC, in the second half of the 2nd millennium BC, they settled at the foot of the banks of reservoirs with natural and economic resources in the southern Akchadarya region, and in the process of developing their ancestors' professions and farming in the new geographical conditions, they mixed with the indigenous population. As a result, they got used to the new geographical conditions and started their activities in the process of development. This settlement is mentioned in the historical and archaeological literature under the term "Yakkaparson." According to researcher M.A. Itina, the descendants of Andronovans did not stay in the southern Akchadarya for a long time [1]. It should be noted that the scientist does not offer opinions on which direction to take for the development of the territory with new natural and economic resources.

If we take into account the existence of a new economic direction "Amirabad" culture in the southern Akchadarya, which was created as a result of the migration of

new generations of the local population and the nomadic Andronova tribes from the northeast in the early X-IX centuries, we cannot agree with the opinion of scientists.

In our opinion, the economy of solitary people formed the landscape of the early iron society, they were recorded as an ethnogeographic and historical-geographical term “Khwarizan” in the book “Yasht” of Avesta. According to the conclusion of the researchers, representatives of the new generations of Yakkaporsons, who were rich in domestic animals, were forced to look for a new natural and economic resource area, realizing the lack of food. In the 8th -7th centuries BC, they came to the reeds that covered the coastal foothills of the reservoirs formed around the lower basin of the Davdan River. In order to feed cattle and increase their number, they build a base on the lower elevation connected to the banks of water bodies. [2]

Literature Review

Considering that the conclusion of researchers K. Sobirov and U. Abdullaev fully explained the ethnic process of the early Iron Age, I support their conclusions. In fact, the migration of fortresses from the territories adjacent to Khorezm was not carried out on the above-mentioned historical date. According to the history of the Yakkaparsans, the migration of the Sarykamush basin to the southwest explains the ethnic process of the Early Iron Age. According to the results of the excavations conducted by B. I. Vainberg, an employee of the Khorezm expedition, in the Kuyisoy-2 settlement, the descendants of the Yakkaparsans continued the tradition of building settlements in a new geographical area. According to the results of archeological researches, scattered settlements were built by the population on Kuyisoy Heights. Kuyisoy-2 differed only from residential areas in terms of size. Its area is 12 ha. Excavation works at settlement A.B.V. was carried out in the area, and the remains of half-cellars were studied. [3]

From the results of archaeological research, it is possible to note the following conclusions, that is, the geographical border of Yakkaparsan-2 and Kuyisoy-2 was determined by the area with the circle of the semi-basement.

According to V.I.Salkin's information, in Kuyisaylik, large-horned cattle accounted for 28.9%, small-horned cattle for 40.1%, horses for 18.69%, and camels for 7.47% [4]. It is known from the results of the information that the people of Kuyisoy focus on the care of small animals in their daily activities. At the same time, they did not forget to bring the keeping of large horned animals, horses and camels into their activities. It should be noted that meat products prevailed in the diet of the people of Kuyisoy. At the same time, if we take into account the remains of large-sized hummocks and grain threshers from the site, it can be seen that they also consumed food made from dough.

In the publications of the late 80s of the 20th century, part of the population of Margiana and Bactria moved to the middle Amudarya and Kashkadarya regions, and at the same time, in the written sources of a new generation, they mixed with the native population and the agricultural population who moved before the conquest of the Achaemenids located in Khorezm. who founded the mentioned “Khorasmi” people [5].

At the same time, it should be noted that in the first quarter of the second half of the X-VII centuries BC, the size of settlements determined the cartography of the geography of the population. A short, shallow irrigation facility from the south of the Okchadarya tributary of the Yakkaparsans separated a certain area from each other.

The service of this irrigation facility to the population was related to the activity of Amu darya. Researcher M.A. Taking into account the results of the archaeological research conducted by Itina in Yakkaparsan 2, it is known that the activity was carried out only in the south of the Akchadarya tributary, since there were no archaeological researches in such settlements in the central and northern regions. At the end of the second half of the 7th century and the beginning of the 6th century BC, the situation regarding the construction of settlements changed dramatically. This was caused by the gradual decrease in the water level of Amudarya. At the same time, the former water bodies turned into land and rose far above the river level. That is why it was necessary to solve the existing problem of removing irrigation facilities from the Amudarya and developing the economic sectors before the population. It was the responsibility of the agricultural population who migrated from northern Bactria, who had the experience of creating agricultural oases and obtaining high yields from them through artificial irrigation facilities, to solve the above-mentioned problems. Academician A. Askarov connects this historical situation with the settlement of the agricultural Khorasmians in the Hilment Valley at the height of Kozalikyr.

Research Methodology

After our country gained national independence, researchers focused on the ethnic process of Khorezm during the Iron Age. Academician A. Askarov concluded from the information recorded in the Avesta and the information left by the Greek historian Herodotus about the Khorasmians that the Khorasmians Khorezmians developed a culture of irrigated agriculture based on a settled life in the Hilment Valley (Khivot Oasis) as a result of the tax policy of the Achaemenid kings. Settling in the Amudarya basin, it caused the emergence of the new term Khorezm. The original homeland of the Khorasmids Khorezmians was located in the upper basin of the Kherirud and Hilment Helmand rivers. Achaemenid kings built dams on the streams flowing from the mountain gorges of Helmand and diverted the waterways to the Khorasmids' land in the Herat valley in order to obtain a large annual tribute from the eastern Iranian tribes through oppression. As a result, a lake formed in the valley, and the people of Khorezm Khorasmian people were forced to leave their homeland and move to the lower basins of the Amudarya. In the lower basins of the Amudarya, the plain formed by the deposits brought by the Amudarya for agriculture, the area where the ease of using the tributaries of the river, the existence of the culture of artificial irrigation became possible, became the eternal homeland of the Khorezmians Khorasmites. "Greater Khorezm" was inhabited by Khorezmians Khorezmites from the Herat valley to the Amudarya, and they were neighbors with Parthians, Sarangs and Famaneis.[6]

Balelov S.B. based on the results of the archaeological research conducted in Khumbuztepa in Tashsaka region, concluded that representatives of a group of Bactrian agricultural population settled in the Middle Amu darya and Khorezm regions in the first half of the 6th century BC [7]. Archaeologist Yagodin V.N. notes that the material and spiritual objects found in Khumbuztepa are the products of the agricultural population who migrated from northern Bactria [8].

It should be noted that the people who immigrated from northern Bactria developed agriculture and mastered the knowledge of clay architecture at a high level, improving

it further in the new geographical area, and began to raise the height of settlements. At the end of the 7th century and the beginning of the 6th century BC, the representatives of the farming population sailed across the Amudarya in boats towards Khorezm and built Kushkala and Adaytepa fortresses in the middle of the left bank of the Amudarya.

Analysis and Results

Since the 5th century BC, the inhabitants have mastered their territories on the right bank of the Amudarya. For this purpose, the Kaltaminar irrigation facility will be removed from the Amudarya River, and a Dingilzha village-type settlement will be built on its banks. Dingilzha was the main town of the first cultural and economic center on the right bank [9]. The creative activity of the residents of the oasis continues on the left bank of the Amu darya. In the 5th century BC, an irrigation system was built from Tashsaka to the south, and Khozarasp fortress was built on the plain in the middle of it. In this way, a cultural and economic center covering the surroundings of the irrigation facility was formed, the capital of which was Khozarasp [10]. On that historical date, the irrigation system from Tashsaka was developed to the border of Karakum, and Ichankala was built here. Thus, on the border of the nomadic world, a military city is built by the population, which in turn forms an agricultural oasis, the capital of which is Itchan Kala Ichankala. After the conquest of Uzbay, the southwestern part of the Sarikamishboi basin and the middle part of the Davdan tributary by the Achaemenids, the cultural and economic centers of Kozalikyr, Kangqaqal”a 1, 2 disappeared. The viceroy appointed to manage the territories conquered by the Ahmonites, Charmanyab irrigation facilities from the Davdan tributary to Kalalikyr.

Conclusions

Thus, taking into account the content of the above-mentioned historical data, the following conclusion can be reached. It became clear from the historical data that it is appropriate to divide the results of the development policy of the agricultural population of Northern Bactria in the Lower Amudarya, Sarikamish and Uzbay regions into the following historical periods.

1st historical period. The end of the 7th century, the beginning of the 6th century BC. The castles on the left bank and the cultural and economic centers of which they are the head: Kushkala and its micro-oasis, Adaytepa.

2nd historical period. The first half and middle of VI BC. Kozalikyr, Kangkakala-1

3rd historical period. The right bank of the 5th century BC: Dingilja and its surroundings, 38 settlements. Left bank of Amu darya: Khozarasp, Itchan Kala, Kalalikyr, Kangkakala-2.

The ethnic process of the archaic period of the Khorezm region was represented by Yakkaparsans and Kuysoys, as well as the growing representatives of the population of northern Bactria. The generations that appeared due to the interbreeding of the people who migrated from Bactria over time with the native population were recorded in the works of Greek historians under the name of “Khorasmians.” Indeed, in the early Iron Age (X-VI century) there were 5 cultural and economic centers on the left bank.

(Kushkala, Odoytepa, Khumbuztepa, Kyuzalikyr and Butentov-1). In the 5th century BC, there were 4 cultural and economic centers on the right bank (Dingilzha) and 4 on the left bank (Qal'aliqir-1, Kangqaqal'a-2, Khozarasp, Khiva). On that historical date, the activity of the Kyuzalikyr cultural and economic center ended.

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URBANISTIC PROCESSES IN ANCIENT TIMES AND THEIR ROLE AS THE ORIGIN OF URBAN PLANNING CULTURE

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Annotatsiya. UShbu maqolada shahar dizayni bo'yicha fikr yuritildi. Shahar dizayni - bu shaharlar, qishloqlar va jamoalarning jismoniy muhitini loyihalash va shakllantirish san'ati va fanidir. U binolar, jamoat joylari, transport tizimlari va qurilgan muhitni tashkil etuvchi boshqa elementlarning joylashuvi va dizaynini o'z ichiga oladi. Shahar dizayni tarixi qadimgi tsivilizatsiyalarga borib taqaladi va vaqt o'tishi bilan zamonaviy shaharsozlikning muhim tarkibiy qismiga aylandi.

Kalit so‘zlar: madaniy, muhim, ilmiy, yodgorlik, ommabop, shahar, san’at, element joylashuv.

Аннотация. В этой статье рассматривается городской дизайн. Городской дизайн — это искусство и наука проектирования и формирования физической среды городов, поселков и сообществ. Он включает в себя расположение и проектирование зданий, общественных мест, транспортных систем и других элементов, составляющих застроенную среду. История городского дизайна восходит к древним цивилизациям и со временем стала важным компонентом современного городского планирования.

Ключевые слова: культурный, важный, научный, памятник, популярный, город, искусство, стихия, местоположение.

Abstract. This article discusses urban design. Urban design is the art and science of designing and shaping the physical environment of cities, towns and communities. It includes the location and design of buildings, public spaces, transportation systems, and other elements that make up the built environment. The history of urban design dates back to ancient civilizations and has over time become an important component of modern urban planning.

Keywords: cultural, important, scientific, monument, popular, city, art, element, location.

Introduction

The land of Khorezm, which is one of the first cultural centers not only of the East, but of mankind as a whole, has its unique ancient and rich culture. From time immemorial, great scholars, historians, tourists, writers and poets have been illuminating the history of the ancient and ever-popular Khorezm, describing the activities of great scholars who made a significant contribution to its unique culture, spiritual world, world science and culture. In addition to describing the heroes who sacrificed their lives for the freedom and independence of the people of Khorezm, who became famous all over the world, the socio-economic life of this heavenly land, the created material culture, cities and villages, and the neighboring nations They also talk about the trade relations they have had with interest. But these sources cannot provide complete information about the economic history of Khorezm, the history of the first cities, and the history of the emergence of trade centers. Only archaeological excavations and monuments, remains of material and spiritual culture found during these excavations can provide detailed information about it. During the period of the Soviet system, more precisely, from 1937 to 1991, and after independence, the archaeological researches conducted in the Khorezm region showed that this region has been economically developed for a very long time. shows that they had houses, palaces, irrigation and other facilities. It is true that in some periods of history there were periods of crises, stagnation, catastrophes and ruins, invasions. But Khorezm quickly recovered from these crises and developed again as before. It would be a mistake to say that the reason for this is only that it is located in a favorable natural-geographical area. In addition, when we study Khorezm oasis from a natural and geographical point of view, we notice that it does not have such facilities as Zarafshan,

Kashkadarya, Tashkent oases and Fergana valley. Therefore, the basis of the economic development of Khorezm is, first of all, the high intellectual intelligence of the people of Khorezm, based labour activity lies. Tourists, scientists and poets of all eras have recognized that the Khorezm people have such high qualities, no matter what period they were in this region. So, before talking about the trading cities of Khorezm in the 10th-15th centuries and their role in world trade relations, it is necessary to dwell on the emergence of Khorezm trade centers and the political-historical process of those times. We think it is appropriate.

Literature Review

In the works of the famous archaeologist and ethnographer S.P. Tolstoy, a strict concept was created regarding the development of the ancient and medieval cities of Khorezm, and they raised wide-ranging and problematic issues that included all important aspects of their development. Moreover, these studies, based on archaeological materials, were carried out from the point of view of the structure of the cities, so they were considered as a characteristic aspect for the origin and development of not only Khorezm, but also the cities of Central Asia. But in the following decades, a large number of materials collected as a result of archaeological researches in the regions of Central Asia prompted to study this problem again with a new approach and now in more depth. As a result, a number of general works (works by V.M. Masson, A. M. Belenitsky, O. G. Bolashakov, I. B. Bentovich and others) and monographs devoted to the history of some ancient cities (works by G. A. Pugachenkova and others) were born. As a result of these studies, as well as taking into account the hypotheses on a number of problems of the development of the cities of Khorezm, which are available in the literature, some results of the study of these cities from today's point of view an evaluation opportunity has arisen. In addition to this, interesting information has been added to the pre-existing information about these cities in the following years. These data were obtained as a result of the excavations conducted in the medieval cities of Ardakhushmitan, Khiva, Sadvar and Jagirbent, as well as in the ancient Tuproqqala, which have already been reported in the press. It should be noted that the subject of this dissertation is not a complete review of the results of the study of the cities of Khorezm (it is impossible, given the limited scope of the research), but the historical topography related to the ways of the emergence of commercial cities of Khorezm and their typological structure. are related issues. This situation is explained, first of all, by the fact that due to the lack of complete information in written sources and large open areas of monuments, any "exit" in the field of socio-economic content of urbanistic processes is more or less approximate. In such cases, it is known that even the typological classification of archaeological monuments, comparing one or another monument to a city-fort, will have a conditional character. It is also a well-known fact that historical topography serves as an excellent resource for studying many important issues of urban development. The materials of the Khorezm archaeological-ethnographic expedition (led by S.P. Tolstov), B.V. Andrianov and Ye.E. Nerazik, who studied the dynamics of the country's irrigation networks, on the topic Country houses in Khorezm (I-XIV centuries) are the basis for this research.

Research Methodology

According to archaeology and written sources, no less than 64 archaeological sites considered to be cities have been recorded in the territory of Khorezm (the period from the IV century BC to the XIV century AD is meant here). However, only 32 of them have more or less information, and in 20 of these cities, small-scale stationary works have been carried out. These are mainly monuments on the outskirts of the country. Unfortunately, in the central Amudarya regions important cities are little explored; Of the 24 cities listed by medieval geographers, only 20 are known only from brief descriptions left by these authors. The ancient cities of this region are hidden under the next centuries-old layers.

Analysis and Results

Most of the cities of Khorezm were located on major caravan routes, which passed from the South, Khorasan, Jurjan and Movarunnahr through the central regions of the country on the right and left banks of the Amudarya. Some of the cities were created on the outskirts of the country, in the area where the agricultural population of the region and the nomads of the steppes entered into mutual relations.

Conclusions

Three areas of Khorezm urbanization can be distinguished:

- 1) Central Amudarya regions, archaeological studies here show that the settlements that existed in one place for many centuries are more concentrated;
- 2) in the lower reaches of the Amudarya, city-type settlements appeared much later, after the VII-IX centuries, and flourished at the beginning of the XII-XIII centuries;
- 3) the north-western and western edges of the country, between North reign and river, where some cities existed at different times, but their prosperity dates back to the end of the 13th century - the 14th century, that is, this districts to the period when the they were part of the Joji clan. At that time, new urban-type trade and craft settlements appeared here, or old settlements were greatly expanded.

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HISTORY OF THE STUDY OF EARLY MEDIEVAL CITIES

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Annotatsiya. Mazkur maqolada o'rta asr shaharlarini o'rganish tarixi, ularning o'ziga xosligi ko'rib chiqildi.

Kalit so'zlar: *tarix, shahar, kelib chiqish tarixi, hunarmandlik, hokimiyat.*

Аннотация. В данной статье рассмотрена история изучения средневековых городов, их уникальность.

Ключевые слова: *история, город, история происхождения, мастерство, власть.*

Abstract. This article discusses the history of the study of medieval cities and their uniqueness.

Keywords: *history, city, history of origin, skill, power.*

Introduction

Before we consider the political processes in Khorezm from a numismatic point of view, we must pay attention to the extent to which it was reflected in the sources.

We think that it is appropriate to consider the sources that illuminate the history of Khorezm in the early medieval period, divided into several types and periods. In particular, they:

1. Byzantine and Chinese sources of the V-VII centuries;
2. Arab-Persian sources of the beginning of the 8th - 13th centuries;
3. It can be divided into the information of Russian tourists and researchers of the 19th century.

The information of the first group of sources is very short and vague, they mostly mention Khorezm in connection with some political events. For example, we can see it in the story of the Byzantine historian Menander about the Byzantine ambassador Zemarch sent to the land of the Turks.

Literature Review

In 569, the Byzantine ambassador Zemarchus, who was in the residence of the Western Turkic king, passed through Khorezm (Menander calls Khorezm the land of Kholiats or Kohlrabies). In "Tanshu", one of the Chinese sources, it is recorded that ambassadors came from Khorezm to China in 751 from Khorezm Shah Shaoshifen (Shawshank), and in 762 from Khorezm Shah Turksaba for help to fight against the Arabs.

The second group of sources are mainly Arab-Persian sources, which mainly provide information about the political history of Khorezm on the eve of the Arab invasion, the period of the Arab invasion, and the period after the Arab invasion. Many merchants and tourists who saw Khorezm as part of the Arab Caliphate and as a region where Islam spread, tried to collect a lot of detailed information when they came here. In

particular, among the historians and geographers who included information about the period of the Arab invasion of Khorezm and the period after the Arab invasion in their works, Ibn Rusta's "Kitab al-alaaq an-nafisa," Al-Yaaqubi's "Kitab al-buldon" (The book about countries), Abu Bakr al-Balazuri's "Kitab al-futuh al-buldan" (About the conquest of countries book), Ibn Khordadbeq's "Kitab al-masalik wa-l-ul-mamolik" (The Book of Roads and Countries), Tabari's "Tarikh ar-rusul wa-l-muluk" (Prophets and the history of kings), Ibn Fadlan's "Risala," Al-Istahri's "Kitab al masolik wa-l-mamolik" (Book about the roads to the countries), Al-Maqdisi's "Ahsan-at-taqasim fi Maorifat al-aqalim" (The best guide for studying climates), Ibn Havkal's "Kitab ul-masolik wa-l-mamolik" (The book about roads and countries) can be noted. Among them, the information in the works of Tabari and Balazuri's is very valuable.

Research Methodology

The work of our great compatriot Abu Raikhan Beruni "Osor ul-bakiya al-qurun al haliya" (Monuments left by ancient peoples) is especially important. While covering the early medieval history of Khorezm in this work, Beruni also cites information that is not found in other sources. For example, in his work, the rise of Africans to power, the names of 22 of their rulers are cited, which is still a comparative source for numismatic and archaeological data.

Brief information about the political processes in Khorezm in the 8th -10th centuries can be found in Al-Saalibi's "Latoif ul-maarif" (Wonderful information), Ibn al-Asim's "Al-Kamil fit-tarikh" (Perfect History), as-Samooni's "Kitab al-Ansab" (Book about famous people) Yaqut al-Ilamavi's "Mujam al-buldon (List of Countries)."

Analysis and Results

Information about the political situation of Khorezm in the early Middle Ages is also reflected in sources written in Persian in the 9th -13th centuries. Among them, the most valuable and important works are Mahmud Gardizi's "Zain ul-akhbar" (Decoration of Histories), Abulfazl Bayhaki's "History of Masoudi," "Hudud al-alam" written by an unknown author.

In general, in all the above-mentioned sources, Khorezm in the 8th -10th centuries are indicated as a region on the outskirts of the Arab caliphate. Therefore, the sources of the second group, like the sources of the first group, are distinguished by the fact that their information is very short and controversial.

In general, as we emphasized above, although Byzantine, Chinese, and Arabic-Persian language sources provide information about the political life of Khorezm in the 4th -10th centuries, they cannot provide complete and accurate information on our topic. In this regard, it is necessary to note the efforts made by Russian and European researchers to study the Khanate of Khiva, starting from the 19th century. With the growing influence of Russia and Great Britain in Central Asia, scientific expeditions consisting of geographers, historians, ambassadors, military topographers, and ethnographers began to arrive in the country. They collected information about the history of Khorezm. As a result, a Russian geographer, ethnographer, historian, V.V. Grigorev, who studied the Khorezm oasis and its surroundings among the painter, military topographer and tourists, N.I. Scientists and local historians such as Veselovsky, V.V. Bartolad created a number of rare works of scientific importance.

Russian historian N.I. In the books of Veselovsky, V.V. Bartolad, the desire to critically study the history of Khorezm in the 4th -10th centuries are clearly visible.

In the second half of the 19th century, along with Russian scientists, Europe came to Central Asia the attention of scientists also increased. Almost all researchers could not ignore the history of the Khorezm oasis, which is an important part of the country's life. In particular, the Englishman G. Lansdell, who wrote a work about Turkestan conquered by the Russians, gave some information about the early medieval historical monuments of Khorezm-2. G. Le Strange, who wrote a work on the monuments of the countries located in the east of the Muslim world, also describes the cities of Khorezm, and on the map he gave as an appendix to his book, the cities of Jurjan (Urganch), Kat, Mizdahkhan, Hazorasp, Khiva are located on the roads leading to the oasis. showed several caravanserais and settlements. The Dutch orientalist de Gue, who published a book about Amudarya in Leiden in 1875, also provided information about the history of early medieval Khorezm.

The heritage of the famous Bashkir political figure Ahmad Zaki Walidiy Togan is of great interest in the study of the history of Central Asian countries. Zaki Validi, who fought against the ideology of the Bolsheviks for many years and tried to cover the history of Turkestan objectively, managed to correct the mistakes made in the works of many scientists. In particular, he showed that the orientalist V. V. Bartolid and M. Tomashek made inaccuracies in reading the toponymic names of the cities that existed in Khorezm in the 5th -10th centuries. For example, V.V. Bartolad writes that he did not know for sure whether the name of the city of Nuzvar can be read as Khadravar, the city of Nufuzravar as Buran, the city of Varan as Ravan, the city of Buruzdum as Savoron, Birzum or Burzun.

Although the research conducted by Russian and European scientists in the 19th and early 20th centuries could not provide complete information about the early medieval political history of Khorezm, it can be evaluated as an initial attempt to objectively illuminate the early medieval history of Khorezm.

Conclusions

In the 20s and 30s of the 20th century, a new bold step was taken in order to deeply and comprehensively study the history of Khorezm in ancient and medieval times. After all, since these years, archaeological and numismatic studies of the history of Khorezm have been carried out. In particular, in 1928-1929, the expedition under the leadership of A.Yu.Yakubovsky conducted archaeological research in Mizdahkankala near the city of Urganch (Old Urganch), Khojaeli. Although the members of the expedition did not achieve a comprehensive study of all the problems in these cities, they were able to scientifically substantiate the history of the early medieval period of Khorezm by looking at the objects found in the cities of Urganch and Mizdahkhan for the first time.

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MODERN-PHILOSOPHICAL ANALYSIS OF THE CREATION OF A SCIENTIFIC COMPETENT ENVIRONMENT IN INTERNAL AFFAIRS BODIES

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Annotatsiya. Mazkur maqolada ichki ishlar organlarida ilmiy salohiyatli muhitni yaratishning ijtimoiy-falsafiy tahlili yoritilgan. Bugungi yuksak salohiyatli, bilimli, mas'uliyatli, raqobatbardosh kadrlarni yetishtirish har qachongidan dolzarb masalaga aylangan. Ichki ishlar organlarini har jihatdan professional kadrlar bilan ta'minlash borasida mutlaqo yangi bosqichga qadam qo'yilmoqda.

Kalit so'zlar: *ilmiy salohiyat, kasbiy-axloqiy madaniyat, xulq, axloq, tarbiya.*

Аннотация. В данной статье представлен социально-философский анализ создания научного потенциала в органах внутренних дел. Выращивание сегодня высокопотенциальных, образованных, ответственных, конкурентоспособных кадров стало как никогда актуальным. Наступает совершенно новый этап в обеспечении органов внутренних дел профессиональными кадрами по всем направлениям.

Ключевые слова: *научный потенциал, профессионально-этическая культура, поведение, мораль, образование.*

Abstract. This article describes the socio-philosophical analysis of the creation of a scientific potential environment in internal affairs bodies. Cultivation of today's high-potential, educated, responsible, competitive personnel has become more urgent than ever. A completely new stage is being taken in terms of providing internal affairs bodies with professional personnel in all aspects.

Keywords: *scientific potential, professional and ethical culture, behavior, morality, education.*

Introduction

Our country is consistently carrying out reforms aimed at ensuring peace and stability. Uzbekistan has traversed a path of development that will be remembered for centuries in the past three decades. From a perspective of practical development and chronology, in such a short period, our homeland has earned a respectable place in the global community, receiving numerous international recognitions for its remarkable achievements. Behind every success we have achieved lies the hard work of our noble people and the results of reforms being carried out in our education system.

Economic, socio-political changes and technological progress in modern society have a significant impact on the development of today's modern education system. Constantly changing socio-economic conditions and global changes, adapting the priority tasks of higher education to the requirements of the times and creating an alternative national education system, accordingly, has become one of the necessary tasks of the society.

In the conditions of the current globalization and market economy, the cultivation of high-potential, knowledgeable, responsible, competitive personnel has become more urgent than ever. It is no secret that highly qualified personnel play an important role in the economic, political, socio-economic development of any country.

Literature Review

Today, as we are building a new Uzbekistan based on populist and democratic principles, we should first of all give thanks for our priceless wealth, peace and stability, and give special recognition to the work of the internal affairs officers working to strengthen it. After all, as the President noted, "If the main pillar on which the state relies is the law, then the most effective system that demonstrates its power in practice is the sphere of internal affairs, and it will be true" [1]. Undoubtedly, these recognitions serve to increase the self-sacrifice of internal affairs officers to ensure the rule of law, to increase their professionalism and potential.

In the period of continuous reforms and updates in the conditions of the New Uzbekistan, improving the activities of the internal affairs bodies is gaining a completely new meaning. In particular, significant changes are being made regarding the transformation of the internal affairs sector into a truly people-oriented structure and the introduction of new modern mechanisms. In this, first of all, gradually providing the internal affairs bodies with personnel with high scientific potential who can communicate directly with different layers of the population will increase the professionalism of the employees, as well as their targeted work, solving the problems that arise in the right place and time. and helps prevent violations early. After all, as the President noted, today "an effective system for training professional personnel for internal affairs bodies" is worthy of special recognition [2].

A completely new stage is being taken in terms of providing internal affairs bodies with professional personnel in all aspects. Under the conditions of the new Uzbekistan, the new internal affairs bodies have specific and urgent demands on the internal affairs officers regarding the effective implementation of reforms, which creates the ground

for them to be mature, capable, patriotic and selfless. At the same time, regular professional development of each employee is being created, opportunities are being created for them to obtain scientific degrees and scientific titles by working as independent researchers in post-higher education. This, in turn, makes it possible to increase the professionalism of employees by developing their moral competence, and to analyze each offense not only from a professional, but also from a scientific point of view, and to develop unique methodological suggestions and recommendations. This allows for the development of the scientific potential of internal affairs officers, but also gives them a huge responsibility to regularly engage in scientific activities.

Nowadays, the positive changes in the internal affairs bodies are the result of the reforms implemented in our country. In particular, the practical work of the employees of the internal affairs bodies to prevent crimes, maintain public order and ensure the safety of citizens, as well as filling the internal affairs bodies with personnel with scientific potential, is fundamentally improving. As a result, the prestige and position of the internal affairs bodies among the people has increased more than ever, and their cooperation and lively communication with the population is getting stronger.

Humanity has gradually developed a need for a highly qualified specialist in every field. Therefore, the training of high-potential mature personnel has always been recognized as one of the most important and urgent tasks. For example, the need for mature, professional and scientific potential personnel for the full implementation and development of the reforms of our state is also increasing in the affairs bodies. In addition to meeting these needs, in order to fill the internal affairs system with professional personnel, the President of the Republic of Uzbekistan “On measures to fundamentally improve the procedure for working with personnel of internal affairs bodies and organizing their services” № PQ-3413 the decision was made [3]. This decision assigns to the heads of the internal affairs bodies the task of filling the ranks of the internal affairs with academic potential personnel with moral and professional qualities. As a result, special importance was attached to replenishing the staff of the internal affairs bodies with professional, scientific potential personnel who know their field well, who can make decisions quickly but without errors and shortcomings.

Additionally, the Resolution of the President of the Republic of Uzbekistan № PQ-3216 dated August 16, 2017 “On measures to fundamentally improve the system of training, retraining and upgrading the skills of internal affairs bodies” brought the activities of internal affairs bodies to a fundamentally new level came out As a result, regular training of employees of the internal affairs bodies was organized, which led to the involvement of employees with academic degrees and titles with scientific potential in specialized departments and the increase of qualified personnel engaged in scientific activities. In a word, a unique system of potential personnel training was created.

Research Methodology

These days, the successful operation of the internal affairs bodies is not only to increase the professional potential and knowledge level of the personnel, but also to train personnel with scientific potential, to form morally high, passionate, polite, selfless and tolerant employees who serves are proud of their great ancestors.

Analysis and Results

It is an honorable duty to serve the interest of the country in its future. A patriot sees his happiness in the prosperity of his motherland. Therefore, the role of scientific potential in educating employees of internal affairs bodies with high moral culture, loyalty to national and universal values is incomparable. After all, the importance of scientific potential in the professional performance of internal affairs bodies and effective performance of their duties is incomparable.

In our country, spiritual and educational reforms are considered as one of the priorities of state policy. Many measures are being implemented in our country to further improve the spiritual and educational environment, to promote our traditions and values that have been refined for centuries.

As in all spheres, the internal affairs bodies should raise morale-educational work to a qualitatively new level among the personnel, further increase the level of knowledge of employees, and employ highly moral, patriotic, devoted and self-sacrificing employees. special attention is paid to formation.

Further improvement of the system of effective organization of spiritual and educational work in internal affairs bodies and the moral and scientific potential and ideological immunity of employees in accordance with the “Concept of Organization of Spiritual and Educational Work in Internal Affairs Bodies” dated April 2, 2021 goals such as strengthening, further strengthening the sense of responsibility for the fate and future of the Motherland in their minds [4]. In order to ensure the peace of our country and the rule of law in it, a great responsibility is required from the employees of the sector. These responsible tasks can only be performed by brave, patriotic, selfless, fully capable employees who are devoted to their duty. Therefore, in this concept, among the main requirements for the employees of the internal affairs bodies, it is specially noted that they should follow the culture of behavior, listen carefully to the person who applied, show a personal example by approaching the situation objectively and conscientiously. Because today's development requires internal affairs officers to selflessly serve in the interests of the people, peace and prosperity of the country.

Conclusions

To instill a sense of duty and responsibility among the personnel of the internal affairs agencies, to engage in scientific activities to enhance their academic potential, and to instill in their consciousness the honorable duty of serving the Motherland sincerely, it is necessary to provide theoretical training that skillfully demonstrates professional activities practiced by experienced employees. This is essential as outlined in the development strategy initiated by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, where the objectives include safeguarding human rights and ensuring that every employee serves the interests of the people.

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HISTORICAL PAGE FROM THE AFRIGIANS' PERIOD RESIDENTIAL DEFENSE BUILDINGS IN KHOREZM

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Annotatsiya. Maqolada Quyi Amudaryoning rivojlangan o'rta asrlar jamiyatining ijtimoiy-iqtisodiy va etnikmadaniy munosabatlari tarixi tahlil qilingan.

Kalit so'zlar: Beruniy, Nerazik E.E., Xo'janiyazov G.K., Manylov Yu.P., Kdyrniyazov M, Sh, Dospanov A, Bizhanov E.B, Abdirimov R, Mambetullaev M, Yagodin V.N., Gurganch, Kat, Xazorasp, Xiva, Mizdaxqala, Zampuqqal'a, Qizqal'a.

Аннотация. В статье анализируется история социально-экономических и этнокультурных отношений развитого средневекового общества Нижней Амударьи.

Ключевые слова: Беруний, Неразик Э.Э., Хожаниязов Г.К., Маньлов Ю.П., Кдырниязов М, Ш, Доспанов А, Бижанов Э.Б, Абдиримов Р., Мамбетуллаев М, Ягодин В.Н., Гурганч, Кат, Хазорасп, Хива, Миздахкала, Зампуккала, Кизкала.

Abstract. The article analyzes the history of socio-economic and ethno-cultural relations of the developed medieval society of the Lower Amudarya region.

Keywords: Beruni, Nerazik E.E., Khozhaniyazov G.K., Manylov Yu.P., Kdyrniyazov M, Sh, Dospanov A, Bizhanov E.B, Abdirimov R, Mambetullaev M, Yagodin V.N., Gurganch, Kat, Khazorasp, Khiva, Mizdakhkon, Zhampykkala, Kyzkala.

Introduction

The society of the X-IX centuries, with the changes in socio-economic and ethnic-cultural relations, have a great importance in the history of Uzbekistan. Taking into account the essence of the historical processes that took place in this historical period, it can be studied by dividing it into two historical periods: The first period, the first half of the X-IX century AD, The second one is from the second half of the 1st century to

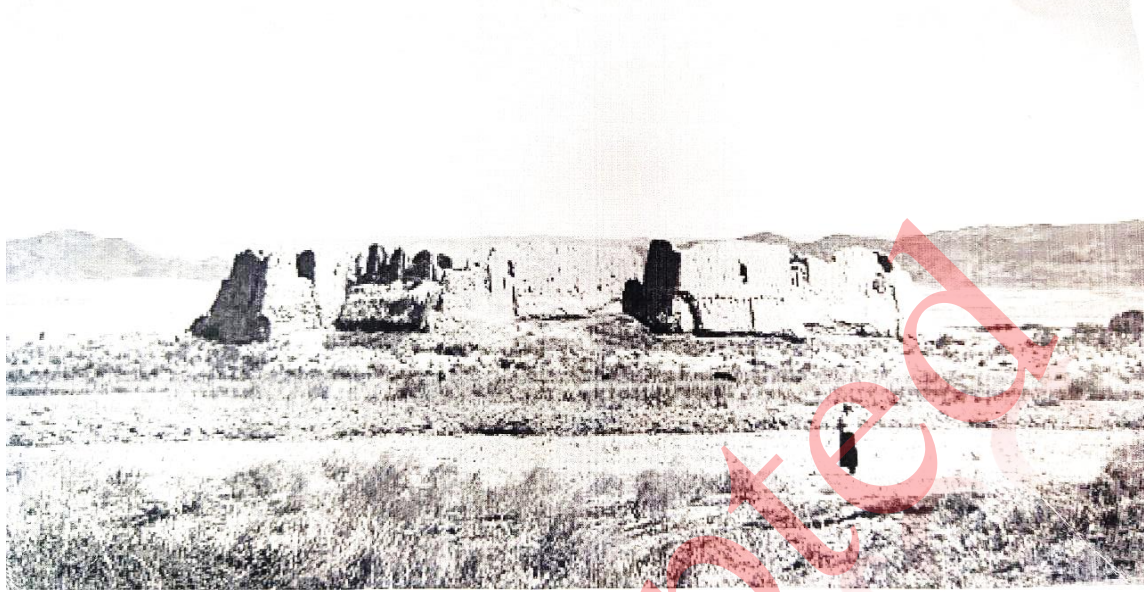
the 1st century AD. The impact of the urbanistic processes that surrounded society in the second half of the 1st century AD found its meaning in the cities of the 3rd century. The development of these socio-economic and ethnic processes is recorded in written sources and archaeological research. Al-Tabari, an Arab traveler and geographer who came to Khorezm in 712, provided information on the cities of Gurganch, Kat, and Khazorasp, their topographical location, and the elements of the defensive wall surrounding them [1]. However, there is no information about the socio-economic and ethnic-cultural relations in the population centers of the coast, as well as the irrigation facilities that allowed it to function as an administrative-territorial center. In his work, Al-Belozuri noted that the size of the area where Katkala is located on the plain on the shore of Amudarya is similar to the size of the city of Afrasiab [2]. It is said that the cities of Kas, Kat, Dargon, Khazorasp, Khiva, and Mizdakhkon were trade and craft centers [3]. Al-Mukaddasi, who came to Khorezm in the second half of this historical period, noted that the defense wall of Khiva, the Gurganch Turt gate, was surrounded by the wall; in particular, he stopped at Gurganch separately. [4]. The great communist scientist Beruniy They (Khorazmians) built more than 300 villages and cities in the Amudarya and Sul coast regions, and their ruins have not been preserved until today. The information that they noted opened a promising way for researchers to study the history of our ancestors [5].

Developed cultural and economic centers on the right and left banks of Amudarya:

Big Guldursin. In the inner part of the Amudarya coastal farming farm, it is built in a rectangular shape (380 x 330 m) on the plain. In the advanced century, repair works were carried out on defense structures. At a distance of 1 m from the outer wall, a defensive wall was built, and it was 9–10 m long [6].

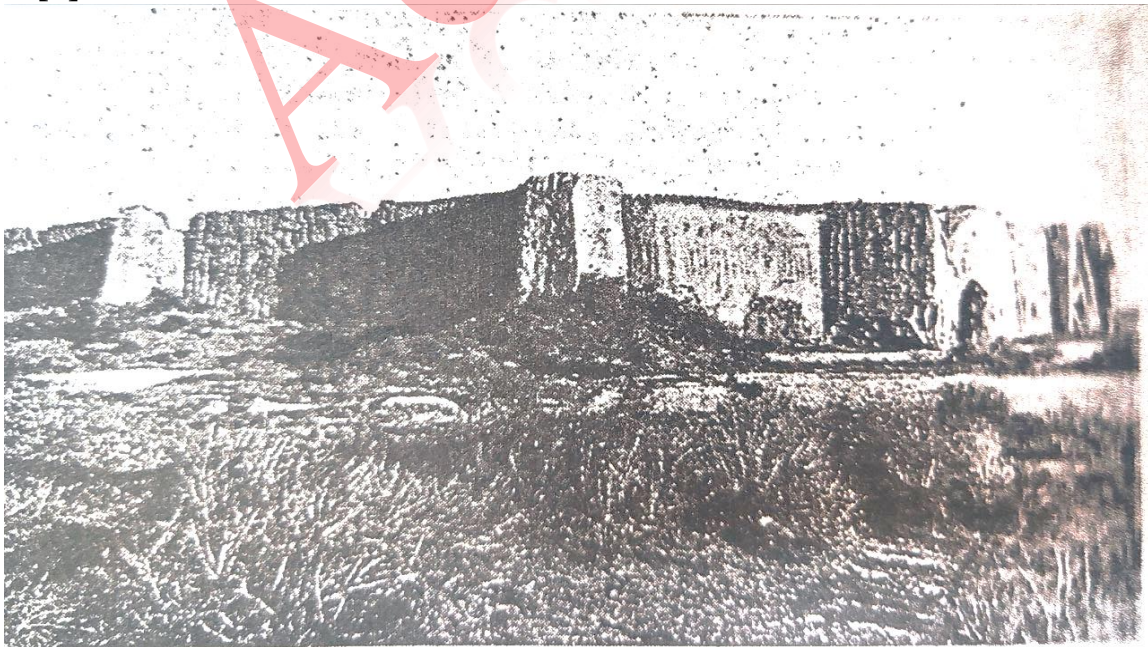


Kizilkala is located on a plain (63 x 63 m square) in the territory of Beruni district. The inner part of the monument, the wall of which repairs were carried out, has a condition of 8–9 m [7].



Katkala. It is located on a plain on the coast of Amudarya (44 ha). From the 1st century BC, in the early and late centuries, it contributed to the development of the international caravan route as a cultural and economic center [8].

Kavatkala-Ellikala district marcasite is located in the western part of the city of Buston at a height of 1.5–2 m in a rectangular shape. The side of the tower is surrounded by a straw wall, which in turn has rectangular towers. In the developed century, it served as the capital of a prosperous country and as a religious-ideological center [9].



Jampikkala. Total area (420–220 m²), triangular shape. The Turt side is surrounded by a two-line defensive wall. It was the center of economic and cultural relations in the Middle Ages [10].

Khazorasp. It is located in the south of Khorezm Oasis (340 x 320 m), square in shape, and surrounded by a two-line defense wall on each side. In the third century, the monument performed a protective function in the south [11].

Khiva. It was surrounded by a rectangular thatched wall in the 10th century by the agricultural population on the edge of the Heykanik canal, which in turn was surrounded by two rows (2.5 m) of hollow walls. The outer wall was flanked by rectangular towers (intervals). Walls and towers are thatched. A square brick (40x40x10 cm) was burned on the wall. There are rectangular towers along the side of the wall. As a result of renovation work in the century, the city took on a semi-circular shape. [12].

Thus, based on the above-mentioned opinions, it is possible to draw a final conclusion.

Since the second half of the 1st century AD, the development of socio-economic relations in society has begun. Due to the stabilization of the Amudarya water flow, the Kaltaminor, Tozabogyob, and Amirabad main irrigation facilities, as well as the tributaries on both sides of the river, have restored cultural life in ancient settlements (Burgutkala, Katta Guldursun, and Katkala). As a result of the repair work on the defense wall, these monuments have increased in height, the thickness has increased due to the addition of a straw wall to the outer wall, and the rectangular towers have become semicircular (Khiva, Khazorasp, Katta Guldursun).

In the IX–X centuries, the cultural life of the population centers mentioned above continued in the regions of the Amudarya River and the Sul River. The population does not build cities on a large scale, but "Kushk" and "Kurgon" were built on straw foundations around the cities of antiquity. Activities in Charmanyob, Kardarankhos, Govkhare, Katta Kirkkiz, and irrigation facilities in Amudarya continued. It is enough to remember Arab geographer Al-Mukaddasi's praise for about 12 thousand "Kushks" around Mizdakhkan. Based on the economic and cultural development of cultural and economic centers in this historical period, the socio-economic and ethno-cultural relations of the beginning of the X11–X111 centuries were brought to the classical level.

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HISTORICAL CONDITIONS IN THE KHANATE OF KHIVA DURING THE REIGN OF MUHAMMAD RAHIMKHAN I (1806-1825)

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Annotatsiya. Mazkur maqolada Xiva xonligida Muhammad Rahimxon I (1806-1825) hukmronligi dastlabki yillaridagi Xorazm diyorida kechgan siyosiy, ijtimoiy-iqtisodiy jarayonlar haqida soʻz boradi. Muhammad Rahimxon I ning davlatni birlashtirish yoʻlidagi saʼy-harakatlari, mamlakat ichkarisidagi va tashqarisidagi ayirmachlik holatlarini tugatishga urinishlari, Oliy kengash tuzishi kabi masalalar tahlil etiladi. Hukmdorning davlat qudratini mustahkamlash uchun xonlikda muntazam qoʻshin tashkil etishi, yer islohati oʻtkazishi, masjid, madrasa va bir necha sugʻorish inshootlari barpo ettirishi kabi ijobiy omillar qayd etiladi.

Kalit soʻzlar: Muhammad Rahimxon I, Oliy kengash, Qutlugʻmurod inoq, Muhammadrizobek, Toʻramurod soʻfi, Qoʻngʻirot.

Аннотация. В данной статье говорится о политических, социально-экономических процессах, происходивших в Хорезме в начальные годы правления Мухаммада Рахимхана I (1806-1825) в Хивинском ханстве. Анализируются усилия Мухаммада Рахимхана I по объединению страны, его попытки положить конец разногласиям внутри и за пределами страны, созданию Верховного Совета. Отмечаются такие положительные факторы, как в целях укрепления могущества государства формирование правителем регулярной армии в ханстве, проведение земельной реформы, строительство мечети, медресе и нескольких ирригационных сооружений.

Ключевые слова: Мухаммад Рахимхан I, Верховный Совет, Кутлугмурод инанк, Мухаммадризобек, Турамурод суфи, Кунгират.

Abstract. This article talks about the political, socio-economic processes that

took place in Khorezm in the first years of the reign of Muhammad Rahimkhan I (1806-1825) in the Khiva Khanate. The efforts of Muhammad Rahimkhan I to unify the country, his attempts to put an end to disagreements within and outside the country, and the creation of the Supreme Council are analyzed. Such positive factors are noted as, in order to strengthen the power of the state, the formation of a regular army by the ruler in the khanate, the implementation of land reform, the construction of a mosque, a madrasah and several irrigation structures.

Key words: *Muhammad Rahimkhan I, Supreme Council, Kutlugmurad inak, Muhammadrizobek, Turamurad Sufi, Kungirat.*

Introduction

The historical work "Firdavs ul-Iqbal" by Munis and Ogahiy is of particular importance as it illuminates the history of the Uzbek, Turkmen, Kazakh, Karakalpak peoples from the earliest times to the first quarter of the 19th century.

Apart from the introduction, the book is divided into five chapters, five parts, and two seasons. The last part of the work is dedicated to the reign of Muhammad Rahimkhan I, and the events of each year of his 20-year career are described separately. The part of the work from the earliest times to 1813 was written by Munis, and the events between 1813 and 1825 were written by Ogahi. When writing the history of Khorezm, historians combined prose narrative with poetic imagery. For this reason, many poetic verses were included in the composition of the work.

From the part belonging to Munis, there are 219 masnavis, 151 poems, 113 verses, 69 poems, 31 rubai, 110 verses, 20 fards, 1 composition, 1 abiot, 1 manzuma, 25 histories, they total 4936 verses [1]. Also, the part of the work written by Ogahi contains 58 masnavis, 10 verses, 7 verses, 6 verses, 2 fards, 1 rubai, 1 history and 1 prayer. All of them consist of 1082 verses. Poems belonging to both poets total 6018 verses [1].

Therefore, the work "Firdavs ul-Iqbal" is not only a historical work, but also valuable as a literary source.

He begins to write "Firdavs ul-Iqbal" at the suggestion of Munis Eltuzarkhan. After the death of Eltuzarkhan, Muhammad Rahimkhan I, who took the throne in his place, ordered to continue the book.

Munis managed to record the events up to the eighth year of the reign of Muhammad Rahimkhan I and died of cholera in 1829. Agahi continues to write from that point of the book.

Literature review

There are many researches about the historical works and biographies of Munis and Agahi. Preliminary information about Munis in A.Vambéry's works. According to him, Munis and Mirab (Vambéry understood this name and position as two brothers. He calls Munis a poet and Mirob a translator) were brothers and were engaged in poetry and translation. By translation, he refers to Mirkhand's work "Rawzat ul-Safa" [2].

Manuscripts related to Munis and Agahi were first discovered by A.L.Kun who came to Khiva in 1873 [3].

The complete copy of the work of V. V. Barthold, which is kept in the Asian Museum of the Russian Academy of Sciences, has not been published by anyone, was written in the 19th century and gives official information about the Khanate of Khiva. Although

A.L. Kun compiled a brief statement of comments on the sources of this manuscript, these review materials have not been published.

Later in the day, the talented Oriental scholar V.V. Barthold. He notes, "These detailed chronicles of Munis and Agahi remain the primary source of information on the next three hundred years of Khorezm's history.

Mullah Bobojan (Bayani) also used these chronicles in writing "Shajarai Khorazm Shahi" [4].

Some passages from "Firdavs ul-Iqbal" were translated by P.P. Ivanov and included in the book "Materialy po istorii Turkmen i Turkmenii" ("Materials on the history of the Turkmen and Turkmenistan") [5].

P.P. Ivanov evaluates this work of Munis and Ogahy as "the main source on the history of the Khiva Khanate of the XVIII-XIX centuries" [6].

Some excerpts from "Firdavs ul-Iqbal" are also given in the book "Materialy po istorii kazakhskikh khanstv XV-XVIII vekov" ("Materials on the history of the Kazakh khanates of the XV-XVIII centuries") [7].

In Uzbek historiography, there are many studies about this work of Munis and Ogahiy [8].

This work was published for the first time in a collective form by the historian J. Bregel and translated into English [9]. Finally, in 2010, this work was fully presented to Uzbek readers.

Research Methodology

In fact, after the death of Eltuzarkhan, Abulghazikhan V sat on the throne of Khiva Khanate. Muhammad Rahimkhan works on his behalf. After five months, he ascends the throne himself [10].

During the reign of Muhammad Rahimkhan I, the social, political, cultural and economic life of the country was extremely complicated.

One of the main reasons for this was the continuous exchange of khans, the installation of fake khans, and the administration of the country by other people in their name.

If we look at the 50-year history of the khans until the accession of Muhammad Rahimkhan I, 22 khans came and went to the throne in half a century. Among them, Karabaikhan ruled for 4 months, Abulgazikhan III for 6 months, Bolakay khan for 1 month, Abdullahkhan for 5 months, and Abulgazikhan V for 5 months [10]. Others sat on the throne for 1 to 7 years. These changes of the throne show the extreme instability of the political situation. This instability leads to self-destruction of economic development.

Muhammad Rahimkhan I began to implement great works to put Khiva khanate on the path of political and economic development.

He first realizes that it is necessary to unite people of different nationalities in the country. By his decree, the Supreme Council is established. Muhammad Yusuf mehtar, Muhammadiyor qushbegi, the khan's brother Kutlugmurad inak, as well as Khojash mahram and kazi were invited to him [11].

Important issues of state importance were discussed at the council. Also, a regular army will be organized in the khanate and land reform will be carried out.

As soon as Muhammad Rahimkhan I ascended the throne, the Beshkala Uzbeks marched to Khiva. After a fierce struggle, their attack is repulsed. As soon as Khan took control of the country, he asked the emir of Bukhara to bring back his brother Kutlugmurad Inak and several other captives, who were captured in the campaign of Eltuzar Khan, on the agenda.

For this purpose, Shahniyoz sent a group of representatives to Bukhara. The Emir of Bukhara will positively resolve this request.

When Muhammad Rahimkhan I's brother Kutlugmurad Inak arrived in Khiva, he gave him the position of inaq and relied on him throughout his career.

Munis Muhammad Rahimkhan I begins the first year of his activity with these events. As we mentioned above, the period of Muhammad Rahimkhan I in the Khanate of Khiva was extremely complicated. In the field of foreign policy, the khanate could not agree with the Bukhara Emirate, Iranian rulers, Kazakh khanates and a number of other countries.

At the same time, internal disputes and disagreements threatened the khanate. In the early days of Muhammad Rahimkhan I's career, the opposition group of Muhammadrizobek, one of the khan's own descendants, rebelled. First, the khan sends a representative to them and calls for honesty. When they did not get tired, Kutlugmurad sent an army under the leadership of Inaq and crushed them.

The first year of Muhammad Rahimkhan I's accession to the khanate throne was mainly a struggle related to the suppression of rebel groups in Northern Khorezm. based on These struggles will continue in the second year of his work. These events alone show that the internal situation in the khanate is extremely controversial.

The year 1807 became more complicated for the khanate. In this year, Tora Khoja and Niyozbek dodkhoh chief came from Bukhara and crossed the Amudarya. After this incident, Muhammadrizobek, who was recently defeated, Turamurad Sufi from Kungirost and their supporters raised their heads and marched towards Khiva. Muhammadniyozbek, the brother of Muhammadrizobek, came and settled in the village of Gurlanbog near Khiva. Muhammadrizobek also arrives in Varagzan, near that village. However, Muhammad Nazarbek's army came upon them and blocked their way. Two brothers are forced to take their armies and go back [12]. After this incident, the army from Bukhara also returned to its tracks.

The troops of Kutlugmurad Inaq Chief Khan fought against the rebels in the Gurlan province and managed to retrace the tracks of Turamurad Sufi troops.

Muhammad Rahimkhan I uses all methods to end this internal and external instability. At first, he firmly adhered to the policy of strictness in eliminating various factionalism, hypocrisy, and treachery within the Khanate. In fact, the above-mentioned vices were on the rise in the khanate. This can be seen in the example of Muhammadrizobek's policy. Together with his group, he will introduce a policy of reconciliation after defeat. Khan accepts this offer and forgives their sin. According to the opposition's request, Muhammad Muradbek, Fazilbek and Niyazmuhammadbek were released from custody and sent to him. But they plan to do more evil things. As a result, the khan captured all of them in different ways, imprisoned them and executed some of them [12]. Thirty youths belonging to them will also be destroyed on the basis of the policy of insubordination.

During the reign of Muhammad Rahimkhan I, there were serious conflicts between the Khanate of Khiva and the Emirate of Bukhara. These disagreements intensified during Eltuzarkhan's time and still did not lead to social and political instability. Amir Haidar, the ruler of Bukhara, tried to influence the different nationalities and tribes of Khiva Khanate in different ways. One of such actions leads to Kutlugmurad Inak's attack on the Chinese team of Karakalpaks.

The Chinese team that settled on the banks of the Yangidaryo established a relationship with Amir Haidar, following the policy of disobedience to the Khanate of Khiva.

As a result, Kutlugmurad's Inakh armies came here and caused many people to be robbed and killed under the pretext of collecting taxes [12].

The third year of Khiva Khan's life was not easy either. There was still tension in the country. This problem was related to the disobedience of the population belonging to the Yovmut and Chovdir clans of the Turkmens in the territory of the Khanate, and the separatist policy of the Turamurad Sufi, who settled in the Kungirat province of northern Khorezm. In 1808, this problem became more acute.

In the third year of his reign as Khan, Muhammad Rahimkhan I began to forcefully subjugate some of the Turkmen and Karakalpak clans. At first, the khan started efforts to subjugate the Chowdir class of Turkmens.

The anti-khanate policy of the Yovmit and Chovdir clans of the Turkmens was mainly connected with the activities of Turamurad Sufi.

Khan's army marches to Oqqum region to put an end to this separatist policy. From there it goes to Kipchak and Khojaili. Fierce fighting began in this area, the peasants were brutally punished, crops were destroyed [12].

Muhammad Rahimkhan I soon again led an army against the Chovidirs. A number of reasons forced him to walk a second time. First, the Karakalpaks of Aral, suffering from the tyranny of Turamurad Sufi, sent a petition to the khan asking for protection. Secondly, when the convoy coming from the trading house built on the bank of Itil (Volga) reached Old Vazir, people belonging to the Chovdir group attacked to rob it. They looted the goods. As a result, the elimination of such robbers is put on the agenda, and the khan gathers an army and marches to this area.

Hearing that the khan had arrived with a large army, the Chovdir invaders sought shelter from the Turamurad Sufi and settled in the Kungirof fortress. saved and transferred to Khiva.

In this region, the local soldiers of the Karakalpaks in Kipchak, Mangit, and Khojaili, who were loyal to the khan, joined the khan's army.

At the same time, it is the eve of Eid al-Adha, and the khan celebrates this ceremony in the army and organizes a big party [12].

After this ceremony, the Khan's army will start to realize the main goal. The Hasanboy tribe, who lived here, sought refuge from the Turamurad Sufi. But when Hasanboy returned to the khan and asked for safety, the khan pardoned him and moved them and sent the army to the Kungirat fortress.

Among the Khan's army, there were many young men of the Turkmen and Karakalpak peoples. In order to conquer the city of Kungirof, Quvonj Sufi, Otamhammad Onbegi, Berdibek, Muhammadniyoz Korcha, Kago Sardars, from the

Karakalpaks: Aydosbi, Kadirberganbi, Koshberganbi and Shagolbi, were the chiefs from the Yovmit category "there was a lot of army" [12].

This large army engages in a fierce battle with the Sufi armies of Toramurad and succeeds in driving the opponents into Kunhirot fortress. At this time, the khan orders the army not to enter the fortress [12].

In the course of these events, many Karakalpak clans agreed to obey the Khan and asked for forgiveness. And Khan grants their request. Most of these seeds are transferred to another area. Of course, many people will be executed and people will be robbed. After that, Khan went to Old Urganch to visit the tomb of Sheikh Najmuddin Kubro and returned to Khiva [12].

In 1809, Muhammad Rahimkhan I was again busy with solving problems related to Toramurad Sufi.

In his statement, Munis cites all the information related to the origin and ancestor of Turamurod Sufi. According to his writings, Muhammad Nazarbi ibn Qulmurad Inaq ibn Bekmurad has a younger brother named Saidnazarbi, sons named Khojamurad, Turamurad, Shahmuradbek, and Muhammad Amin appointed Inaq Saidnazarbi as governor of the Aral region. Khojamurad and Turamurad are sometimes in Khiva and sometimes in Arol, living in a modern way [12].

A lot of things will happen after that. By the time of Awazbi Inaq, the conflict in the Aral region increased. Khojamurod's younger brother Turamurad raises the flag of opposition and pursues a separatist policy. During the time of Eltuzarkhan, these brothers came to an agreement due to necessity. However, Eltuzarkhan expelled Turamurad Sufi from the country. He lives in Bukhara.

During the reign of Muhammad Rahimkhan I, he returned, took up residence in Kungirat and continued the separatist policy.

In 1809, Muhammad Rahimkhan I executed Khojamuradbi and his five sons [12]. Before that, he betrayed the khan and was a hypocrite, but the khan pardoned him. Although he is restored to his position in Khiva, he spies in favor of Turamurad Sufi. The above-mentioned execution was carried out after this treason was revealed. Hearing about the execution of his brother and nephews, the Sufi Turamurad, relying on the emir of Bukhara, started more corrupt activities than before [12].

It should be noted that the Kungirat problem related to Turamurad Sufi became one of the serious issues for the khanate. Kutlughmurad, who stayed in this area, was more busy with economic work and dealt with the problem of controlling the river flood. In the meantime, Sufi Turamurad organized a raid on the Karakalpak villages outside of Kungirat, captured many people, and looted their property [12].

Such bloodshed has escalated. Sufi Turamurad drew Eshmuhammadbek and Nazarbi into war again with navkars taken from Uzbeks and Chowdirs. But commanders like Niyazmuhammadbi and Muhammadqulibek repel this attack. Khan rewards them for these services [12].

The mutual conflict between Muhammad Rahimkhan I and Sufi Turamurad led to the destruction of the common people.

Looting and taking captives, which always happened between two countries, was now happening within one country.

The fourth year of Khan's career also passed mainly within this conflict. At the end of the year, the war organized under the leadership of Muhammadjonbek brought great hardships to the people of Kungirat. The fifth year of the reign of Muhammad Rahimkhan I coincided with the year of the year. After the Nowruz ceremony, the khan again started to solve the problem of Kungirat. Eight days after Nowruz, he sent two commanders from Yovmit commanders to Kungirov chapovul [12].

He himself went to Hazorasp with the issue of water. The old way of life continued in the northern part of the khanate. The separatist policy of Turamurad Sufi was disrupting the peaceful life of the Karakalpak people and leading to fraternization. An example of this is when Aymirzabi, with the help of Aydosbi, marched on the Karakalpaks in the Kungirov province with an army of four hundred people consisting of Karakalpaks, plundered them, and captured many people [12]. At this time, Sufi Turamurad came to subjugate the Akyokish fortress at the head of seven hundred thousand troops. Before this army arrived, Aydosbi had ambushed three hundred men from the fortress. These people attacked the fortress of Turamurad Sufi, took a hundred people captive and looted them. As a result, Turamurad is forced to return to the path of the Sufi [12]. These events were an immense tragedy for an ordinary citizen and an immense misfortune for the nation. Russian officer N. Muravyov points to Muhammad Rahimkhan as the cause of these incidents. He considers him to be the main culprit in confusing nations with each other [11].

Actually, it was not. It is known that in those times the remains of seed production were very strong. The Yovmit, Chovdir, Taka, Goklan, Jamshid, Emreli and many other clans of the Turkmens could not get along with each other, so there were frequent wars and bloodshed. This situation also existed among the Karakalpak clans. In turn, various conflicts often arose between Turkmens and Uzbeks, Turkmens and Karakalpaks.

Muhammad Rahimkhan I was struggling to eliminate those conflicts and create a unified state policy. The establishment of the Supreme Council upon his accession to the throne was also related to that policy.

By 1810, the conflict between clans and nations was exacerbated by the separatist policies of Turamurad Sufi. If the khan's servants punished the clans and tribes that supported him, Turamurad Sufi brutally punished the clans and tribes loyal to the khan.

Analysis and Results

1. Muhammad Rahimkhan I won the throne in order to restore the position of his country during the time of Khorezmshahs, strengthen the state borders, put an end to changes of khans, and conduct a strong state policy.

2. He pursued a policy of eliminating hypocrites who cause internal conflicts such as sectarianism, separatism, and betrayal in the country.

Conclusions

1) In order to improve the management policy in the country, to unify clans and tribes, the Supreme Council was established.

2) During his military policy, he cooperated with the Uzbek, Turkmen and Karakalpak armies.

3) Despite the fact that the situation in the country was extremely difficult in the first years of the reign of Muhammad Rahimkhan I, with his efforts, the opportunity to move forward in social and political life began to appear. Even in times of such difficulties, the khan paid attention to improving the cultural life of the country. In 1809-1811, three madrasahs and several irrigation facilities were built and commissioned.

4) The information in the article can be used in school, lyceum, university classes.

5) Sources and factual materials about the era of Muhammad Rahimkhan I should be filled in the museum and museum expositions.

6) It is necessary to widely disseminate information about the historical conditions during the time of Muhammad Rahimkhan I through radio, television, and the Internet.

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UDC: 93/94

KHIVA'S COMMERCIAL LIFE OF DEALER ABROSIMOV

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Аннотация. Мақолада россиялик савдогар Абросимовнинг XIX аср 40-йиллари охирида савдо карвони билан Хоразмга келиб, Хивада бажарган тижорат ишлари юзасидан фикр юритилади.

Калит сўзлар: *Рус савдогари, тижоратчи карвони, Оренбург, Каспий денгизи, Қозоқ овули, овул оқсоқоли, Тошқудуқ, Ново-Александровск қўргони.*

Аннотация. В статье речь идёт о Российского купца Абросимова, который в конце 40-е годов XIX века приехавший торговым караваном в Хиву.

Ключевые слова: *Русский купец, торговый караван, Оренбург, Каспийское море, Казахский аул, старишина аула, Ташкудук, Ново-Александровское укрепление.*

Abstract. The article talks about the Russian merchant Abrosimov, who at the end of the 40s OD the end 19th century arrived in Khiva with a trade caravan.

Keywords: *Russian merchant, trade caravan, Orenburg, Caspian sea, countryside of Kazakh, leader of countryside, Toshquduq, barrow of Novo-Aleksandrovsk.*

Our story is based on the events that took place in the Khiva Khanate in the middle of the last century. During this period, the socio-economic crises of Khiva's feudal society intensified in every way, and all the ties defining diplomatic, trade and political-economic relations of the khanate with neighboring countries were severed, and even relations with the Russian state, its neighbor to the north, were broken. The caravan of Abrosimov, a twenty-year-old merchant from Orenburg, bridged this gap between Khiva and Russia in 1848. Abrosimov was interested in the language, culture and customs of the peoples of Central Asia from a young age. He grew up among Tatars and Kazakhs and learned local languages.

The impressions of the caravan are as follows:

"I set out from one of the islands in the Caspian Sea with a caravan loaded with 15 camels loaded with various trade goods. In my caravan, I took 4 Kazakh guys and the son of Kalmonboy Shodikai as a guide. As our caravan said goodbye to the Blue Caspian, we were entering the bosom of an unfamiliar vast desert. Thanks to the rapid movement of the caravan, we entered the Kazakh village called Tashkuduq.

A Russian merchant describes his first impressions while he is in the Kazakh hunting grounds. Daspai, the village elder, mentions that he is famous as a brave man on the shores of the Caspian. Abrosimov was also interested in the fate of his comrades when he stepped into the borders of the khanate. It describes the life of a former Russian citizen named Andrey in a Kazakh village. A Kazakh elder named Chobik is a companion of Andrey Chobik, who has been living in his house for 12 years, and helps

him get rich by participating in robberies. That is why the elder was anxious to marry Andrey, and he gave a fortune to the bride. However, during this period, relations between Russia and Khiva became much healthier, and work began on the release of Russian citizens from captivity in the country. At the same time, Khiva Khan demanded from the elder Chobik to send Andrey back to Russia. But Chobik could not bear to fulfill this order of the government on his own, because Andrey lived in his family for several years and became like his own son. A few years ago, Chobik adopted him as his son, converted him to Islam, circumcised him and swore that he would not return him to the Russians under any circumstances. In addition, on the other side, Andrey promised not to betray Chobik, took part in his robberies of Russian ships in the Caspian Sea, and behaved cruelly towards his former allies.

One day, a letter came to the village elder. The commandant of the Russian fortress of Novo-Alexandrovsk, Colonel I.N. Likhoshevstov, in which the elder Chobik demanded to quickly arrest the criminal Russian citizen, sent the letter. Starshina Churunboy, the representative of the Russian side, refused to fulfill his demands. However, thanks to the intervention of his younger brother Dostjon, who is a respected person of the people, he agreed to give Andrey to the Russians. Andrey, who was quickly caught due to a trick, was tied with his hands and feet and put on a camel. Andrey, who was arrested, was still waiting for help from his arrested father. Chobik, seeing Andrey in such a state, could not stop crying. This scene was a sad farewell for the village. The last words of the arrested Andrey to his arrested father: "Who made you rich? Who made you famous? Where would you find so many properties without me? You sold me! Traitor, infamous! You have forgotten Allah; you are not faithful to your promise! » Chobik was confused by this inaudible hoarse voice. Chobik, who came to his senses after a long time, looked after the passengers, who were the cause of this unpleasantness, only after they left. In this way, as Abrosimov finished the story he heard from the Kazakh village where he first set foot, on the morning of October 3, he saw the Khiva towers from afar. In his opinion, "Although the city does not look beautiful, there are low-lying mosques and madrasahs and various buildings standing on the ground. The view of the city was hidden by the gardens surrounding almost every house, and many trees were visible in the inner city parks. Various fruits are grown in these gardens: pears, grapes, cherries, figs, apples.

"We entered the city through a wide and large street, and then we entered the market through a narrow street that could barely fit even two camels. **Khiva market!!!** Finally crowded with people. The unique scenery here is pleasing to the eye, as if the entire Muslim population was gathered: Khiva, Bukhara, Turkmen, and Kazakhs."

Savdogar Abrosimov o'z karvoni bilan bojxona nazoratidan o'tdi. Bojxona amaldori qanchalik miqdorda mol keltirganini aniqlagach, uning 5000 so'mlik mollaridan har bir so'mi hisobiga 10 tiyin tovon to'lashini ma'lum qildi. Abrosimov Xiva bojxonasiga 500 so'm miqdorida pul to'lagach, bozordagi bir do'konchada joylashib o'zi keltirgan mollarni o'rindiqlarga taxlashtirishga kirishdi. Bozorda odamlar tomonidan iliq kutib olingan rus savdogari o'ziga nisbatan bo'lgan kishilar munosabatiga befarq emasdi. "Bu yerda odamlar menga nisbatan go'yoki kamyob holatdagi kabi munosabatda bo'ldilar", – deb yozadi. Rus savdogarining kelish xabari qisqa bir davrda butun Xivaga ma'lum bo'ldi. – "Ko'plar mendan biror narsa olmasa

ham xususan meni ko‘rishga kelardi, men har bir xaridorga nisbatan hurmat ko‘rsatib mehrini qozondim” – deb ko‘rsatgan Abrosimov Xiva bozorini ta’riflar ekan, sharq donishmandligining “yurtini bilmoqchi bo‘lsang, bozorini ko‘r” qabilida ish tutib, bozor narxlarini ta’riflaydi. Narxlarini Rossiya bilan taqqoslar ekan, savdogar Xiva bozorida nechog‘lik arzonchilik ekanligi ta’kidlaydi.

“Bir funt qo‘y go‘shti 5 tiyin, beluga balig‘i donasi 2-3 tiyinga barobar. Xiva cho‘rak noni 5 tiyin bo‘lgani holda bittasi bir kishiga kun bo‘yiga yetadi”, bug‘doyning har bir botmoni - 80 tiyin, guruch esa botmoni 1 so‘m–1 so‘m 20 tiyindan sotilishini ko‘rsatadi. Abrosimovning mamlakat oliy hukmdori qabulidagi daqiqalar diqqatga loyik.

1. In the presence of Khan.

"When I entered the palace, I was invited to a large and spacious room. Khan Khiva was sitting alone with a chili in his hand. Even though I was not in the same clothes as before my second reception, His Holiness recognized me as soon as he saw me and warmly greeted me saying "Yes, a Russian merchant." When he noticed that I understood his words, he said, "Where did you learn to speak Khiva?" I said that I lived among Kazakhs and Khivas for about 15 years. Khan was interested in my age. I said that I am now 20 years old; I have lived in Orenburg for a long time. His Holiness the Khan praised my knowledge of languages, but did not approve of my lack of effort to learn the Muslim script. When he found out what requests and requests I had, he was interested in the marriage, wedding and other customs of the Russian tsars, and he paid attention to why our tsars marry princesses of other countries and give them daughters. Also, during our conversation, His Holiness the Khan asked, "Is it fair for women in Russia to walk with their faces uncovered, talk openly with men, and pray together?" he asked. Satisfied with my answers to the questions, he naturally laughed at such habits.

2. A meeting with a friend- Countryman

"One day, a Russian guy dressed in Khiva came to our store. He introduced himself as Sergey and invited me to his house while saying goodbye to leave after a long conversation. In his house, we compatriots continued our conversation," recalls Abrosimov. Before being captured, Sergei was a boatman in the Caspian fleet and was doing military service when he was caught by pirates and sold in Khiva market. He got his freedom after several years. Sergey lived in Khiva, not far from the city market. Continuing his conversation, Abrosimov said, "When I entered Sergey's house, I was surprised to see divine books and icons in the room. The host asked me whether the Khan of Khiva would allow Christians to pray - "before there were many Russian citizens in captivity in these parts. With the permission of the Khan, worshipers would come," he answered. Saying that these books were brought from Orenburg, Sergey opened the door of another room and pointed to "look here, my family farm." The merchant looked into the room and saw two Muslim women there. They were Sergey's wives, the eldest was 40 years old, and the second was 25 years old.

The guest and the host talked a lot. During the interview, the host did not complain about his personal life while describing the attitude of people towards him in Khiva, which has become his second homeland.

In Khiva, the nickname «nightingale» knew Sergey, he commanded the khan's artillery and trained Iranian prisoners in military affairs. Speaking about his memories, Abrosimov, who came to the Khiva khanate with a trade caravan on trade business, surely assumed that the relations between these two countries would be resolved not only at the trade and economic level, but also politically. As an interested party of these relations, he wanted to teach Tatar language in gymnasiums, seminaries and other educational institutions. Since Abrosimov's memoirs aroused great interest among the strata of Tsarism's colleagues in the middle of the 19th century as a good incentive to open the appetite of tsarism towards Central Asia, the Russian press gave ample space to the merchant's memoirs in the 70s of the 19th century.

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UDC: 904

SULTAN UWAIS MOUNTAIN IN THE LOWER AMU DARYA BASIN – THE FIRST ETHNIC LOCATION

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Annotatsiya. Maqolada Xorazm vohasi Sulton Uvays tog'i hududida etnik jarayonlar tarixi tahlil qilingan.

Kalit so'zlar: Baratov P., Mamatqulov M., Rafiqov A., Bijanov E.B., Vinogradova E.A., Qurbaniyazov R., O'rta Osiyo, Turon, Qizil qum, Qoraqum Xorazm, Tur, Tura, Sulton Uvays tog'i, Churuk, Burli-3.

Аннотация. В статье анализирован истории этнических процессов территории Султануиздаге в Хорезме.

Ключевые слова: Баратов П., Маматкулов М., Рафиков А., Бижанов Е.Б., Виноградова Е.А., Курбаниязов Р., Средняя Азия, Туран, Кызылкум, Коракум, Хорезм, Тур, Тура, Султануиздаг, Чурук, Бурли-3.

Abstract. The article analyzes the history of ethnic processes in the region of Sultan Uwais mountain, Khorezm oasis.

Keywords: Baratov P., Mamatkulov M., Rafikov A., Bijanov E.B., Vinogradova E.A., Qurbaniyazov R., Central Asia, Turan, Kyzyl-kum, Kara-kum Khorezm, Tur, Tura, Sultan Uvais mountain, Churuk, Burli-3

Introduction

During the Quaternary phase of the Cainozoic period of the Earth's history, the territory of Uzbekistan consisted of several parts. One of such parts is the Lower Amu Darya basin, which differs from the neighbouring regions in terms of geographic location, climate-landscape environment, location between Kyzylkum and Karakum, and the fact that it is open on all four sides. In the 8th-7th millennium BC, the Quaternary period in the Neogene stage, the Amu Darya, which covered the waters flowing from the high mountains in the south-eastern region, divided the Khorezm plain into two parts, i.e., the right and left regions. The geographical conditions of these areas have shown their natural resources. However, their geographical landscape does not repeat each other and their geographical coordinates are different. The territory of the right bank is represented by Sultan Uvais Mountain, Karatagh and the left territory is represented by Yumurtagh and Kubatagh. Sultan Uvais Mountain was the first ethnic centre of mankind although there is no high mountains. The purpose of this article is to look at the Sultan Uvais Mountain, its location, its natural resources, and the extent to which mankind has used it for his own benefit.

Literature analysis on the topic:

According to the achievements of the geographical sciences, in the north-eastern part of the Lower Amu Darya region, there are the Sultan Uvais mountain (471 m), Yumurtagh (250 m) and the Kubatagh (150 m) in the north-western part. These mountains are not high mountains like in Fergana, Tashkent, Middle Zarafshan and Surkhandarya regions of our republic, therefore, they cannot be a barrier to natural phenomena from different directions. Due to the lack of ice cover, the oasis is not able to provide residents with constant water. [1. 1996. – P.157-158].

R. Kurbanliyazov regionalized Khorezm oasis and divided it into north-central and southern regions. In their works, M.A. Itina and Y.Gh. Ghulamov, the representatives of the Khorezm expedition, they noted the location of the Sultan Uvais mountain and its extension to the east and the geographical situation of the plain. Khorezm irrigation history researcher Y.Gh. Ghulamov noted in his work that the Sultan Uvais mountain is an obstacle to the right direction of the Amu Darya, which takes its water from the east to the Aral Sea [2. 1959. – P. 29]. M.A. Itina highlighted the influence of the Sultan Uvais mountain on the history of the Bronze Age [3. 1977. – P. 3].

In his monograph of K. Sabirov said that even though the mountain of Sultan Uvais did not have a high altitude, it was full of minerals such as gold, marble, ash stone, marl, and currently stone materials were used in the construction of residential buildings [4. 2009. – P. 24]. Researcher B.Turganov explained that the inhabitants of the Neolithic period used quartzite and flint from of Sultan Uvais Mountain (4th-3rd millennium BC) for weapons and spears in their daily activities [5. 2023. – P. 78].

Analysis and Results

The fact that in the north of the Lower Amu Darya region, humans mastered the foothills of the Sultan Uwais Mountain and they used its materials as weapons, was analyzed. In the last period of the Old Stone Age, results such as scientific conclusions about the content of the economy, which was first settled by mankind in the left region of Sultan Uwais Mountain, are recorded.

Conclusions

This is what the article was about. In other words, it is concluded that the climatic conditions and ecology of the foothills of the Sultan Uwais Mountain during the Pleistocene Ice Age of Wurm served the benefit of mankind, and they determined their first occupations.

The territory of Uzbekistan, which is a component of Central Asian region, was formed under the influence of geological development and consists of several historical-geographical parts that reflect the geographical features, natural and climatic conditions and the fact that the population was not settled in one historical period. One of such parts is Khorezm oasis. The geographical landscape of this holy land was described by mountains and plains. The plain of Khorezm oasis, which was formed due to the repetition of underground paleotectonic movements, was fertile and created ample opportunity for human settlement and daily activities. The Turan lowland is associated with terms such as “Tur”, “Tura” (in Avesta), is located in the north-western part and is connected to the Ustyurt plateau in the south-west. Khorezm oasis differs from other physical-geographic regions of Uzbekistan in terms of geographical location, specific characteristics, climatic conditions, and population. The north side of Khorezm, where we live, is open, and the Sultan Uwais Mountain on the north side, which prevents cold winds from entering the region, has limited opportunities to serve the interests of the population. After all, the Sultan Uwais mountain is free of natural reserve like Pamir, Turkestan mountains, Karakum in the west, Kyzylkum in the east and the plain between it is known as Khorezm-Tashhavuz [1. 1996. – P. 154].

In the geographical literature, this area is mentioned as the Khorezm-Tashhavuz lowland geo-toponymics [2. 2002. – P. 283]. The mountain of Sultan Uwais defines the geographical position of the northern part of this plain, and its highest peak, Ashitagh, is 475 m high. In this respect, it does not have the status of a skyscraper like the Zarafshan mountains, so it is not covered by tons of glaciers, it depends only on the gift of nature. For this reason, far from serving the needs of human interests, the possibility of using human building materials is great. At the same time, the hunters of the earliest times made multi-tasking tools from its quartzite and flint stones and carried out cocktail activities. Due to its geographic location, climatic conditions, and lack of water sources (the foothills of Sultan Uwais Mountain are bare, rivers do not flow, only Karatagh and Yumurtagh are located on the coast of the Amu Darya), it was settled by humans much later than the mountain regions of our country. According to historical data, during the last stage of the Stone Age (40 thousand years ago), our ancestors who were hunters occupied the territory of Sultan Uwais mountain (Burli-3) [4. 1998. – P. 74-77].

E.A. Vinogradova can agree with the conclusion that the hunters who settled in the left and right areas of the Sultan Uwais mountain conducted their daily activities in the

Mesolithic and early Neolithic periods and continued ethnic relations in the adapted geographical area. In fact, there are no opinions about the historical roots of clan communities living in Jonbos-4 settlement, which were widely covered in the publications of the Khorezm expedition staff. In our opinion, E.B. Bijanov's representatives of a group of Middle Stone Age hunters Churuk 12 on the Ustyurt plateau, due to the increase in the population, shortage of labor tools, geographical features, sharp decrease of the natural resources that have always been used in the vicinity, in the last stage of the Stone Age, the Sultan Uwais mountain adapted to the left territory. settling down to daily activities, living in the new geographical area Burli-3, hunting around, leading a lifestyle in the first stages of the Neolithic period, expanding the geography of ethnic processes. Due to the increase in the population of Burli-3 settlement hunters in the adapted area, it became necessary to carry out migration activities to the neighboring areas. In any case, the natural resources of the foothills of Sultan Uwais Mountain from the last stage of the Stone Age to the early Neolithic periods made it possible for our ancestors to carry out their occupations, but the geographical conditions, the lack of reserves of natural resources, spreading out of the adapted area and spreading to the surroundings, became a problem on the agenda. Taking into account the information recorded in the publication based on the results of the excavations carried out by E.B. Bijanov in the south-eastern region of the Ustyurt plateau (Churuk-12 settlement), it can be concluded that representatives of a group of hunters separated from their comrades and mastered the foothills of Sultan Uwais mountain in order to continue their daily activities [5. 1982. - P. 14-38].

Thus, the following final conclusions can be drawn from the above-mentioned considerations:

- Due to the geographical environment, climatic conditions, and specific unfavorable aspects of the formation and development of the Sultan Uwais mountain, there was no opportunity for human beings to settle down, come and continue their practical experiences during the early and middle stone ages;

- At the beginning of 40 thousand years ago, the hunters and harvesters who lived in the south-eastern region of Ustyurt (connected to the northern part of the Khorezm oasis) lived at the foot of the Sultan Uwais mountain. At the end of the 6th millennium – the middle of the 5th millennium BC, people adapted to the new geographical conditions, inventing the communication routes of blood relatives and conducting ethnic relations. When this process came to the next historical period, food from the surrounding area was adapted to the problem of food from natural sources. As the use of the land became a problem in their daily life, the leader of the clan community “Donishmand Ona” took the lead in the implementation of the migration event to the neighboring areas. In Khorezm oasis, the hunter-gatherers of Burli-3 settled in the foothills of the Sultan Uwais mountain and carried out the first ethnic processes in the next historical period.

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MORAL ASPECTS OF TRAFFIC VIOLATIONS

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Annotatsiya. Mazkur maqolada yo‘l harakati qoidalari buzilishining axloqiy jihatlari yoritilgan. Axloqiy tarbiya jamiyat hayotida va insonlar turmushida faol ta’sir ko‘rsatadigan muhim vositadir. Yo‘l harakati xavfsizligi madaniyatini tahlil qilishda yo‘l harakati ishtirokchilarining faoliyatini nazorat qilish hamda ularning to‘g‘ri qaror qabul qilishini bo‘yicha tushuntirishlar olib borish muhim ahamiyat kasb etadi.

Kalit so‘zlar: yo‘l harakati, xavfsizlik, tahlil, infratuzilma, yo‘l harakati xavfsizligi madaniyatini shakllantirish.

Аннотация. В данной статье описаны философско-правовые основы правил дорожного движения. Нравственное воспитание является важным инструментом, оказывающим активное влияние на жизнь общества и людей. При анализе культуры безопасности дорожного движения важно отслеживать деятельность участников дорожного движения и давать разъяснения по поводу правильного принятия ими решений.

Ключевые слова: дорожное движение, безопасность, анализ, инфраструктура, формирование культуры безопасности дорожного движения.

Abstract. This article describes the philosophical and legal basis of traffic rules. Moral education is an important tool that has an active influence on the life of society and people. In the analysis of traffic safety culture, it is important to monitor the activities of road traffic participants and provide explanations on their correct decision-making.

Keywords: *traffic, safety, analysis, infrastructure, formation of traffic safety culture.*

Introduction

As a result of the development of science, the increase in the flow of vehicles in the major countries of the world is directly causing serious problems in road safety. This creates various problems related to road safety. As a result of the sharp increase in the number of cars, which causes many problems in society, more than one and a half million people around the world become victims of traffic accidents every year. As a result of which more than fifty million people become disabled for life it has a significant impact not only on the suffering of people, but also on the socio-economic development of the country.

In our society, which is witnessing significant progress, the social and philosophical outlook of our people is expanding, their lifestyle is improving, and their access to modern technological advancements is increasing. As a result, the government has recognized the urgent need to improve living conditions, develop a smooth and safe road infrastructure in all regions, and reconstruct existing roads, as well as build new ones, to meet contemporary demands. This has become a top priority, reflecting the needs and expectations of the population. At the heart of all these reforms lies a singular focus: the human being and their well-being. This emphasizes the paramount importance of human dignity, placing it above all else.

The main purpose of these decisions and the orders, decrees, legal documents and measures adopted in accordance with them is to ensure the well-being of our people, improve the infrastructure of roads in all regions, and expand the opportunities for people to use roads. However, these conditions and opportunities that can be created not only create relief for the population but also create a sense of gratitude in them, but also create feelings of disobedience to existing laws, disregard for traffic rules, or carelessness and fun in some people, which is formation of traffic safety culture in the young generation creates unique spiritual and moral obstacles to raising the sense of patriotism in their minds. It is the lack of results of the efforts made to prevent such disorder or disorder that directly creates the ground for focusing on the social and moral aspects of the problem and analyzing it from a scientific point of view. After all, the analysis and study of moral culture, especially the ethical attitude of citizens to the rules of the road on a scientific basis, and inculcating the conclusions and decisions made on its solutions into the education of the young generation are among the urgent tasks that have become the need of the hour remains one.

Literature Review

Nowadays, systematic work is being carried out to ensure the safety of labor and to prevent violations or to identify and eliminate the conditions that caused them to be committed in a timely manner. It is for this purpose improvement of road infrastructure

to know the true nature of the issue after receiving a number of decrees and decisions of the head of our state, to analyze not only the practical solution but also the scientific theoretical solution of the events happening in the society is given [1].

In recent years, the significant increase in traffic volume and the surge in car ownership, fueled by our nation's economic development, have brought about conveniences for our people. However, this has also created a number of challenges related to road safety. These circumstances necessitate heightened awareness among every citizen, fostering a culture of utilizing public transport, and cultivating a positive and ethical attitude toward traffic rules and traffic officers.

Forming a road safety culture in the minds of contemporary youth, and developing its social-philosophical and ethical mechanisms, is of paramount importance.

In recent years, our country has implemented numerous measures to prevent road traffic accidents. However, despite these efforts, positive changes have not been widespread. Unfortunately, some drivers continue to violate traffic rules.

In this context, some experts advocate for harsher penalties. However, achieving the main goal through this approach is questionable. We believe that preventing road traffic accidents is impossible without fostering a high level of legal awareness among all road users [2].

Studies have shown that traffic rules are still not effectively and efficiently promoted among the population, materials aimed at raising the culture of citizens in this regard are not sufficiently provided in mass media and social networks.

These days, it is necessary to pay attention to the need to play an important role in improving the legal culture of road users, not only the employees of the internal affairs bodies, but also the representatives of the educational system, civil society institutions and public organizations. In addition, it is more urgent than ever to put an end to legal nihilism, raise legal awareness, and strengthen the promotion of road safety.

The expansion of people's socio-philosophical views in the society leads to the development of people's lifestyle, living, and modern technologies in the world. In such a situation, improving the conditions of the people, modernizing the infrastructure of the roads has become the demand of the time. On the basis of the reforms in this regard, the priority of human interests is reflected in its essence. In the words of the head of our state, in places "consistent implementation of "smart" and "safe" city projects to address challenges related to transport logistics, urban infrastructure, quality of urban environment, efficiency of urban development management, public, business and residential areas by implementing digital technologies in infrastructure management can give the expected result" [3]. Today, the issues related to roads and infrastructure, which are consistently implemented by our state, are focused on updating the lifestyle of adults and children, ensuring the prosperous life of the people. In the implementation of this activity, the prosperity of villages and cities, the expansion of the opportunities for the population to use the roads, brings joy to everyone. However, it is evident that the wide conditions and the ease of opportunities created in some of our youths also create moods of fun or disobedience to the laws. In order to prevent such unpleasant situations, it is important to form a culture of road safety among young people, to raise the sense of patriotism in their minds. The scientific research of these processes is

useful for everyone, and the creation of a fighting mechanism for human life has become an important social issue.

Research Methodology

In our country, the Decree No. PF-60 of the head of state dated January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022-2026” is of particular importance as it is directly aimed at the future of young people. The first chapter of it entitled “Elevation of human dignity and further development of a free civil society to build a people-friendly state “Ensuring public safety is the reason for committing crimes Create an effective system of detection and elimination in time” itself demonstrates the importance of relying on community control on the ground. For this purpose “Oh By improving the infrastructure and creating safe traffic conditions'road traffic accidents and so on'reduction of lim cases, including traffic control system to'direct digitization and ensuring wide participation of the public in the work in this field” is a legal basis for all of us [4]. A deep scientific study of its essence shows how important it is for every citizen to observe the culture of traffic safety. In recent years, the issuance of decisions and decrees related to traffic safety directly shows the need for every citizen to use public transport with awareness, to cross the roads by following the signs from places. It is important to form a culture of traffic safety in the minds of young people, to develop its philosophical mechanisms.

The methodological basis of the research a scientific-philosophical approach and research to the statistical analysis of traffic rules constitutes Scientific knowledge methods such as comparative-philosophical analysis, generalization, dialectical and hermeneutic analysis were used to illuminate the research topic.

The role of ethical attitudes is invaluable in preventing some of the negative situations that are happening on our roads today. For example, teaching our children the importance of traffic lights and how to move in an orderly manner will help them acquire new concepts and views on traffic on the roads, develop in the future, follow the decisions and laws adopted in society, and so on. In other words, moral education plays an incomparable role in becoming a perfect person. After all, the growing young generation, teaching them moral education perfectly, will form enormous positive changes in their minds. This, in turn, creates good-natured, law-abiding, perfect people in society, reduces the number of unpleasant situations and accidents that occur on the roads, and creates a culture of road safety among people. serves the formation of positive relations between citizens.

Analysis and Results

In order to achieve positive results in terms of road safety, one of the most important tasks is to form a culture of road safety among young people in all regions, in relation to road safety, and to increase the legal literacy of our citizens, who are direct participants in road traffic in society.

As a result of the negative consequences of traffic accidents that occur on our roads today, there are many negative consequences, the death or injury of people, as well as the material damage caused by traffic accidents, city streets and high level of chaos and noise on roads passing through populated areas and road intersections, blocking of

streets by cars, as a result of which the movement of city passenger transport is restricted [5].

The expansion of people's socio-philosophical views in society leads to the development of people's lifestyle, living, and modern technologies in the world. In such a situation, improving the conditions of the population, modernizing the road infrastructure is becoming a demand of the times.

Realizing that the education of our modern youth is above all else, it is important to form their moral education on the basis of our national values, and to give them understanding of the moral rules of driving on the roads.

Conclusions

In short, the majority of traffic accidents in today's society are not due to ignorance of the law, but rather disregard for the established law, behavior that violates various moral rules and endangers one's own life and that of others. the execution of actions, misleading traffic safety officers or knowingly performing inappropriate, unethical actions, actions that do not correspond not only to the culture of traffic safety, but also to human morality in general. we are not wrong to say. It is for this reason that the formation of a unique traffic ethics and culture in all our compatriots who are road traffic participants will help each citizen to have his own civic position in society.

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REFLECTION OF THE HISTORIOGRAPHY OF THE CENTRAL ASIAN COMMUNICATION SYSTEM IN THE WORKS OF FOREIGN HISTORIANS

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Annotatsiya. Maqolada O'rta Osiyo janubiy-g'arbida Amudaryo suvining Uzboy orqali Kaspiy dengiziga quyilishi tarixi yozma manbalar va tarixiy adabiyotlarda qayt qilingan ma'lumotlar asosida tahlil qilinadi.

Kalit so'zlar: Baratov P, Mamatkulov M, Rafiqov A, Gluhovskiy A.I, Papov A.N, Kavrbos A.V, Obruchev V.A, Svensov M.A, Kalelin G.S, Bortold V.V, Tolstov S.P, Itima M.A, Beruniy, Vaynberik B.I, Andryanov B.V, G'ulomov Ya.G, O'rta Osiyo, Turkmaniston, Amudariyo, Qoraqum, Uzboy.

Абстрактный. В статье на основе письменных источников и сведений, изложенных в исторической литературе, анализируется история поступления амударьинских вод в Каспийское море через реку Узбой на юго-западе Средней Азии.

Ключевые слова: Баратов П, Маматкулов М, Рафииков А, Глуховский А.И, Папов А.Н, Каврбос А.В, Обручев В.А, Свенсов М.А, Калелин Г.С, Бортольд В.В, Толстов С.П, Итима М.А, Беруний, Вайнберик Б.И, Андрианов Б.В, Гуломов Я.Г, Средняя Азия, Туркменистан, Амударья, Каракумы, Узбой.

Abstract. The article analyzes the history of the flow of Amudarya water into the Caspian Sea through Uzboy in the south-west of Central Asia based on written sources and historical literature.

Keywords. Baratov P, Mamatkulov M, Rafikov A, Gluhovsky A.I, Papov A.N, Kavrbos A.V, Obruchev V.A, Svensov M.A, Kalelin G.S, Bortold V.V, Tolstov S.P, Itima M.A, Beruniy, Vainberik B.I, Andryanov B.V, Gulomov Ya.G, Central Asia, Turkmenistan, Amudarya, Karakum, Uzboy.

Introduction

The surface of Central Asia is one of several physical-geographical regions with diverse geographical features, including mountains and plains. One of such regions is the Republic of Turkmenistan, whose surface landscape is represented by the Karakum desert, Capetdog in the southeast, Neftdog in the southwest, and small and large Balkhan mountains. The term Uzboy appears in the geographical and historical literature, where the Karakumi region is located in the south-west and the distance between the sand dunes is 500 km. According to the geographical literature, at the beginning of Galatsen (at the beginning of 10 thousand years), the source of the Amu

Darya water was taken to the southwestern coast of the Caspian Sea through Uzboy in Karakum (covering the Zarafshan River).

Literature Review

The history of Uzboy has been a geographical object that has constantly attracted the attention of researchers in Central Asia. The first historical information about Uzboy can be found in the works of Greco-Roman historians. Since the 17th century, Russian explorers have begun to study the territory of Central Asia. Interest in the activity of Uzboy began at the beginning of the 18th century. At the beginning of the 18th century, at the initiative of Peter I, the expedition was sent under the leadership of Bekovych Cherkasky to study the Uzboy, the main purpose of which was to find out the problems of the Amudarya muddy sands and the identification of the Uzboy stream. The main mission of the expedition was not completed. At the end of the 19th century and the beginning of the 20th century, special expeditions to study the Uzboy watercourse were organized by the Russian government. The main goal of these expeditions was to clarify the geographical situation of the southwestern regions of Turkmenistan, the composition of the soil, and, most importantly, to collect information about the Khanate of Khiva. In his work, AIGlukhovsky reported that the Amudarya water was transported to the Caspian Sea through the old network. AB Kaurbars cited information about the history of the oldest Amudarya river in his work. Vaobruchev left information about the scenery of the Trans-Caspian Plain, the Karakum Dunes, in his work. Aisvinsov paid attention to the connection of the Amudarya with the Caspian Sea in ancient times [6]. GS Karelin, in his travels to the Caspian Sea, reported information about its water level preservation, the geographical condition of the coastal foothills, and the remains of the Uzboy basin. The researchers expressed their opinions on the Uzboy basin based on written sources and historical data in the works of the Russian orientalist V.V. Barltold. In 1937, information about Uzboy was obtained as a result of the Khorezm archaeological expedition under the leadership of SP Tolstov conducting archaeological fieldwork around the territory of Uzboy, and archaeological research is planned in the coming years. In 1951, under the leadership of M.A. Itina, the members of the archaeological group conducted archaeological research in the northern and southern Uzboy regions and discovered sources that clarify the connection of the Amudarya to the Caspian Sea in the Neolithic and Bronze Age. In 1952–1954, the direction of the Amudarya water flowed through Uzboy to the Caspian Sea, and the remains of archaeological monuments were discovered around the well. Uzboy is 550 km long, 100–300 meters wide, and 40–50 meters deep.

Research Methodology

The great encyclopedist Beruni concluded that Amudarya once directed its main water to the Caspian Sea. In the 19th and early 20th centuries, special expeditions were organized to scientifically study the geographical structure of the lower reaches of the Amudarya and Sarikamish. They identified the basin connecting the Amudarya with the Caspian Sea and found that it was not always active and that water was not available only during certain periods. The geography described by Abu Rayhan Beruni has been proven to be compatible with the research carried out today and is also based on the

results of archaeological research. In order to study climate changes in the lower Amudarya basin and human impact on it, it is based on the activity of the archaeological-geomorphological expedition organized within the framework of the INTAS project "Climatic Changes in the Holocene and the Evolution of Human Occupation of the Aral Sea."

Analysis and Results

BC In the IV–III millennia, the waters of Amudarya reached the Caspian Sea. BC From the beginning of the II millennium, there was no water flow there. **Mil. avv.** At the beginning of the 1st millennium, the Sarikamishboi delta began to be supplied with water. BC From the beginning of the 7th century, the water in the Sarikamishboi delta increased again. This situation continued until the IV–V centuries AD, in varying degrees. It is recorded in the written sources that during these times, ships sailed from Uzboy to the Caspian Sea. BC In the IV–II centuries, the increase and constant presence of water in the Sarikamish delta further revived the water relations of the region with western foreign countries. The continuous flow of water to Uzboy stopped at the beginning of the 1st millennium AD. Amudarya began to flow into the Arol delta. Also, the development of the artificial irrigation system has reduced the volume of water going to Sarikamish. The water supply of the Uzboy River depends on how much water flows into Sarikamish Lake. The fact that the left bank of the Amudarya is 40 meters higher than the Sarikamish basin also complicates its water supply. On the left bank of Amudarya, there were old tributaries such as Kankhadarya, Tunidarya, Dovdon, and Daryoliq (Kokhnadarya). Among them, the largest tributaries are Dovdon and Daryoliq. In the first half of the 4th century, the Old Uaz Channel was built. Chermonyob Canal was built in the IV–III centuries. There was water in the canal in these areas until the II–III centuries AD. Forts such as Ko'zalikir, Kangelata, Qandumkala, Kokhna Uaz Govurkala, Qal'alikir 2, Shokhsanam, Konarlikala, Zmukhshir (Zamakhshar), and Govurkala were built in the basin of the Chermonyob canal. Along Chermonyob and its tributaries, many traces of settlements, mounds, and traces of ancient ceramic khumdons have been found. Based on the morphological analysis of the soil cross-section of the canal around the Shokhsanam castle, all the stages of farming have been identified.

Conclusions

Since the tributaries of Amudarya often change their directions, by the beginning of the ancient period, that is, BC, Since the 4th century, the water in the Dovdon canal has been decreasing. It supplied water only to the Chirmonyob canal. Therefore, during this period, only Qal'alikir and Kozalikir oases were developed. But the reduction of water has led to further improvement of the artificial irrigation system. Small canals are combined and converted into large trunk canals. Their saka is directly connected to the river. This was especially observed along the Chermonyob Channel. Due to the width and shallowness of the canals during this period, they were filled with water only during floods. During the Mongol invasion in the 13th century, the water of the Amudarya was diverted to Sarikamish as a result of the failure of the irrigation systems in the areas downstream of the Amudarya. As a result, water will appear again in Lake Sarikamish and the rivers around it. Lakes are formed. Even in the Middle Ages, the

Sarikamish delta was supplied with water during certain periods. During this period, people moved to its surroundings and engaged in farming. This period is described in the work of Abulghazi Bahadir Khan. After the 16th century, the water level began to decrease here. The salinity of the water has also increased. Today, the old riverbed of Amudarya, Uzboy, has dried up. The study of its geological history has become an urgent issue even today. Among geologists and archaeologists who have studied the geographical history of the region, the issue of Uzboy has not found its final solution.

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JALOLIDDIN MANGUBERDI IS A SKILLED COMMANDER AND RULER

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Annotatsiya. Ushbu maqolada so'nggi Xorazmshoh Jaloliddin Manguberding hayoti, mo'g'ul bosqinchilariga qarshi mardonavor kurashi, umrining oxirigacha vatanga muhabbat, ozodlik va istiqlol g'oyalari sodiq qolgan Jaloliddin siymosi tasvirlangan. yosh avlodga o'rnak sifatida ko'rsatilmoqda.

Kalit so'zlar: Jaloliddin Manguberdi, Xorazmshoh Alovuddin Muhammad, Chingizxon, Turkon Xotun, Shihobuddin an-Nasaviy, Parvon jangi, G'azna, mo'g'ullar.

Аннотация. В статье в качестве примера для молодого поколения показана жизнь последнего хорезмшаха Джалолиддина Мангуберди, его доблестная борьба с монгольскими завоевателями, а также образ Джалолиддина, до конца жизни оставшегося верным идеям любви к родине, свободе и независимости.

Ключевые слова: Джалолиддин Мангуберди, хорезмшах Аловuddin Мухаммад, Чингисхан, Туркон-хатун, Шихобуддин ан-Насави, Парванская битва, Газна, монголы.

Abstract. In this article, the life of the last Khorezmshah Jaloliddin Manguberdi, his valiant fight against the Mongol invaders, and the image of Jaloliddin, who remained faithful to the ideas of love for the motherland, freedom and independence until the end of his life, are shown as an example for the young generation.

Keywords: Jaloliddin Manguberdi, Khorezmshah Alovuddin Muhammad, Genghis Khan, Turkon Khatun, Shihobuddin al-Nasawi, Battle of Parvan, Ghazna, Mongols.

Introduction

Jaloliddin Manguberdi, born as Jaloliddin ibn Alovuddin Muhammad in 1198, was the last ruler of the Khorezmshah state, reigning from 1220 to 1231. He is celebrated for his military prowess and leadership during a period of intense conflict with the Mongol Empire. The eldest son of Khorezmshah Muhammad, Jaloliddin was the product of his father's union with Oychechak, a concubine of Turkmen descent. His nickname "Manguberdi" derived from the birthmark (referred to as "Mank") on his nose, which over time morphed into "Manguberdi" due to linguistic shifts.

Jaloliddin's early years were marked by a rigorous military education, spearheaded by Kuzbor Aga, who taught him the essential skills of horse riding, swordsmanship, and archery. His upbringing was focused on instilling leadership qualities and a sharp mind capable of navigating complex political and military landscapes. However, palace intrigues and internal dynamics within the royal court were fraught with challenges that young Jaloliddin had to navigate with caution.

By the age of 16, Jaloliddin began accompanying his father on military expeditions, and at 17, he faced his first major battle against the Mongols. In 1216, Khorezmshah Muhammad's forces, departing from Samarkand, encountered the Mongol army led by Joji Khan, the son of Genghis Khan, near the Irgiz River. Despite Joji Khan's attempts to avoid conflict by conveying that he had no orders from Genghis Khan to engage, Khorezmshah Muhammad insisted on a battle, declaring divine sanction for the conflict. In this encounter, Jaloliddin commanded one-third of the Khorezmian army and played a crucial role in preventing the Mongols from achieving a decisive victory [1].

Jaloliddin's father appointed him as governor and heir to the throne in 1215, but his succession was contested by his grandmother Turkon Khatun and the Kipchak emirs, who favored his younger brother, Qutbiddin Ozlakshah. Despite these internal challenges, Jaloliddin proved his worth in battle, particularly during the Mongol invasions of Movarounnahr. His father, stricken with illness and hiding on the island of Ashura near the Caspian Sea, eventually named Jaloliddin as his successor on his deathbed [2].

Literature Review and Methodology

Upon ascending to power, Jaloliddin faced immediate challenges from both within and outside his realm. The Kipchak emirs in Gurganj, loyal to Turkon Khatun, attempted to install Turkon's brother, Khumortegin, as the sultan and plotted Jaloliddin's assassination. In response, Jaloliddin fled Gurganj with a small contingent of 300 soldiers under the leadership of his trusted general, Temur Malik. Despite being vastly outnumbered, Jaloliddin's forces triumphed over a Mongol cavalry unit near Nisa, marking the beginning of his relentless struggle against the Mongols [3].

In 1221, Jaloliddin established himself in Ghazna, where he consolidated his forces with the help of local tribal leaders, including Sayfuddin Ag'roq of the Khalaj tribe and Azam Malik, the governor of Balkh. With an army of 60,000, Jaloliddin launched a successful campaign against the Mongols besieging the Valian fortress, killing over a thousand Mongol soldiers and securing his first significant victory against the invaders [4].

Genghis Khan, alarmed by Jaloliddin's success, dispatched a formidable force of 45,000 men under Shiki Hutukhu Noyan to quell the resistance. However, in the Battle of Parwan near Ghazna, Jaloliddin emerged victorious, a feat that further solidified his reputation as a formidable military leader. Unfortunately, internal discord among Jaloliddin's generals over the division of spoils led to a weakening of his forces, with several key leaders abandoning him. Despite these setbacks, Jaloliddin continued to lead his remaining troops with unwavering determination, earning further victories even as he retreated towards the Sindh River [5].

In the final years of his life, Jaloliddin's resistance against the Mongols became increasingly desperate. His forces, significantly reduced in number, faced relentless pressure from the Mongol armies. After a grueling battle near the Sindh River on November 25, 1221, Jaloliddin managed to escape with a small contingent of 4,000 warriors, crossing into the desert region known today as Choli Jalali. Despite these challenges, Jaloliddin continued to attract followers, including commanders such as Kolbars Bahadir and Sa'diddin Ali ash-Sharabdar, who recognized his leadership and joined his cause [6].

Jaloliddin's campaign extended to the Indian subcontinent, where he confronted local rulers and expanded his influence. His military exploits included the capture of key fortresses and cities, further demonstrating his capabilities as a leader and strategist. By 1225, Jaloliddin had shifted his focus to Azerbaijan, where he achieved a significant victory against the Georgian leader Ivane Mhargrdzeli, leading to the capture of several important cities in the region. However, the Mongols, capitalizing on Jaloliddin's weakened state, launched a final assault on his forces in 1231. Jaloliddin, forced into hiding in the mountains of Kurdistan, was ultimately captured and killed by local Kurdish tribesmen, bringing an end to his resistance against the Mongol Empire [7].

Analysis and Results

Jaloliddin Manguberdi's legacy is one of courage and unwavering commitment to the defense of his homeland against overwhelming odds. His military campaigns, characterized by both brilliant tactical victories and devastating setbacks, illustrate the complexities of leadership during a time of existential crisis for the Khorezmshah state.

Despite his many successes on the battlefield, Jaloliddin's dream of rebuilding his father's empire was thwarted not by the Mongols' superior military might alone, but by the betrayal and self-interest of those within his ranks. Many of his allies and subordinates, motivated by personal ambition or fear, abandoned Jaloliddin at critical moments, leading to the gradual erosion of his power base [8].

The Mongols, recognizing Jaloliddin's potential as a formidable opponent, continued to pursue him relentlessly, even after his death. The legend of Jaloliddin Manguberdi lived on among his people, who refused to believe that their hero had perished. Many hoped that he would one day return, disguised as a Sufi dervish, to lead them once more in the fight for freedom. This enduring myth speaks to the deep impact Jaloliddin had on the collective memory of his people and the powerful symbolism he represented as a figure of resistance against tyranny [9].

The historical accounts of Jaloliddin Manguberdi, particularly those penned by his contemporaries like Nasavi, paint a portrait of a man who was not only a brilliant military leader but also a deeply principled and honorable individual. Nasavi describes him as a man of medium height, fluent in both Turkish and Persian, who embodied the virtues of honesty, determination, and bravery. Jaloliddin's refusal to tolerate injustice, his unwavering commitment to his people, and his stoic demeanor in the face of adversity made him a revered figure in the annals of history [10].

Conclusions

Jaloliddin Manguberdi's life and legacy offer valuable lessons in leadership, resilience, and the enduring struggle for freedom. His military achievements, though ultimately insufficient to save the Khorezmshah state from the Mongol onslaught, remain a testament to his extraordinary capabilities as a commander and strategist. More importantly, Jaloliddin's unwavering dedication to his homeland, even in the face of overwhelming odds and betrayal by his closest allies, highlights the importance of loyalty, integrity, and perseverance.

The commemoration of Jaloliddin Manguberdi in modern times, including the establishment of the "Jaloliddin Manguberdi" order in 2000, reflects the continued relevance of his legacy in the collective memory of his people. His story serves as a powerful reminder of the sacrifices made by those who came before us to secure the freedoms we enjoy today. As we reflect on Jaloliddin's life, we are called to honor his memory by living with a sense of responsibility for the future of our own nations, ensuring that the values of courage, justice, and patriotism remain at the forefront of our collective consciousness.

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THE HISTORY OF TRADE ROUTES IN CENTRAL ASIA

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Annotatsiya. Ushbu maqolada O'rta Osiyoda qadimgi davrlardan to o'rta asrlargacha foydalanilgan va faoliyat yuritgan asosiy savdo yo'llari o'rganiladi va tahlil qilinadi. Qolaversa, u savdo-sotiq qilingan tovarlarning aniq ta'rifi va tushuntirishini, shuningdek, savdo va savdo yo'llarining mamlakatlar o'rtasidagi munosabatlardagi ahamiyatini beradi. Nihoyat, u o'rta asrlarda O'rta Osiyoning savdo yo'llarining asosiy shaharlari haqida ma'lumot beradi va savdoning O'rta Osiyo xalqlariga madaniy ta'sirini yaqqol ko'rsatadi.

Kalit so'zlar: Buyuk ipak yo'li, Samarqand, Buxoro, Marv, islom, buddizm, savdo tovarlari, karvon, savdo yo'llari, o'rta asr savdogarlari.

Аннотация. В данной статье изучаются и анализируются основные торговые пути в Центральной Азии, которые использовались и действовали с античности до средневековья. Кроме того, он дает четкое определение и объяснение продаваемых товаров, а также значение торговли и торговых путей в отношениях между странами. Наконец, он дает информацию об основных городах торговых путей Средней Азии в средние века и наглядно показывает культурное влияние торговли на народы Средней Азии.

Ключевые слова: Великий шелковый путь, Самарканд, Бухара, Мерв, ислам, буддизм, товарная торговля, караван, торговые пути, средневековые торговцы.

Abstract. This article studies and analyzes the main trade routes in Central Asia that were in use and operated from ancient period to Middle Ages. Additionally, it gives a clear definition and explanation of the commodities which were traded, as well as the significance of the trade and trade routes in the relations between countries. Finally, it provides information on the main cities of the trade routes in Central Asia in the Middle Ages and clearly shows the cultural influence of the trade on the nations of Central Asia.

Keywords: The Great Silk Road, Samarkand, Bukhara, Merv, Islam, Buddhism, trade commodities, caravan, trade routes, medieval traders.

Introduction

Central Asia is always described as the crossroads of civilizations, played a significant role in medieval trade, connecting the East and West via an intricate hub of trade routes. This region's unique geography, which involves vast steppes, long

mountain ranges, and massive deserts, all these challenged and facilitated commerce. While the Silk Road remains the most iconic of these trade networks, other routes also played vital roles in developing economic and cultural exchanges during the Middle Ages. This study delves into the main trade routes of Central Asia during this period, examining their significance, the variety of goods exchanged, and their cultural impacts on the nations of Central Asia.

Central Asia's strategic location made it an important connector between remote regions, serving as a hub for not only goods but also ideas, technologies, and cultural practices. The trade routes crossing this region enabled merchants to transfer luxury items such as silk, spices, and valuable metals, as well as daily commodities like textiles and ceramics. These exchanges were not merely economic transactions, they also facilitated crucial cultural relations and syncretism.

The challenging geography of Central Asia made necessary the development of sophisticated logistical systems to support long-distance trade. Caravans, often comprising hundreds of camels and a diverse group of traders, navigated through deserts, mountains, and steppes, depending on well-organized rest stops and caravanserais for food supplies and accommodation. These journeys were dangerous, facing threats from natural barriers and human conflicts, yet they were indispensable for maintaining the flow of commerce and culture.

Literature Review

Many scholars have explored the intricate branch of trade routes in Central Asia, highlighting their historical importance. Valerie Hansen's "The Silk Road: A New History" provides a comprehensive overview of the Silk Road's impact on trade and cultural exchanges from China to the Mediterranean. Luce Boulnois' work, "Silk Road: Monks, Warriors & Merchants on the Silk Road", divides into the lives of those who crossed these routes and their contributions to global trade. Peter Frankopan's "The Silk Roads: A New History of the World" broadens the perspective by linking the Silk Road's impact on global historical development. Adeeb Khalid and Richard Foltz further enrich this narrative by exploring religious and technological exchanges facilitated by these important routes.

Analysis and Methodology

This research employs a historical analysis approach, investigating primary and secondary sources to trace the development and influence of trade routes in Central Asia. Key trade routes such as the Great Silk Road, the Persian Royal Road and the Steppe Route are analyzed for their roles in connecting civilizations and facilitating the exchange of goods and ideas. The methodology includes a deep analysis of historical texts, archaeological findings, and contemporary scholarly interpretations to understand the economic, cultural, and technological exchanges that happened along these routes.

Ancient period. Ancient trade routes in Central Asia, apart from the well-known Silk Road, included the Persian Royal Road and the Steppe Route. These routes were crucial for connecting various civilizations, enabling the exchange of goods like spices, textiles, and precious metals. They also facilitated the spread of ideas, technologies, and cultural practices across vast distances. The Persian Royal Road, established by

the Achaemenid Empire, improved communication and trade, while the Steppe Route connected nomadic cultures with settled societies. These networks significantly influenced the development and prosperity of the regions they connected.

Silk Road: The main artery of Medieval trade

The Silk Road was not a only path but a series of interlinked trade routes that stretched over 4,000 miles from China to the Mediterranean. This trade network was vital in facilitating the exchange of daily commodities, ideas, and cultures between the main civilizations of Asia, the Middle East, and Europe [1].

Major branches: Northern Route - this path went through the steppes of Central Asia, linking China with the Black Sea. Key cities along this route involved Samarkand, Bukhara, and Tashkent [2]. Southern Route – crossed the Iranian plateau and the deserts of Central Asia, this route connected China with the Persian Gulf and the Arabian Peninsula, reaching important cities like Herat and Merv [3]. Central Route - cutting through the heart of Central Asia, this route passed via the Tyan-Shan mountains and the Taklamakan desert, connecting with both the northern and southern routes at different points [3].

Traded commodities. Silk was the most famous product traded, giving the Silk Road its name. Silk was highly prized in the West for its luxury and beauty [1]. Spices and Incense: Spices like pepper, cinnamon, and cloves from South Asia and aromatic incenses from Arabia were significant trade items [2]. Valuable metals as gold, silver, and precious stones from Central Asia and India were highly sought after in both Europe and China [3].

Textiles: Apart from silk, wool and cotton textiles were also important trade goods [3]. Additionally, Innovations such as paper and gunpowder from China spread westward along these routes [1].

Cultural and technological exchanges. Trade routes in Central Asia were not only hubs for goods, they also facilitated the exchange of ideas, technologies, and religions. As a result of intense trade and the development trade routes Central Asia became a center for science, culture and prosperity during IX-XII AND XIV-XV centuries. And this also led Central Asia to become a home for many scientists, nations and people who wanted to live in prosperity. These all improved the cultural interactions and relations between nations and countries resulting Central Asian (Muslim) Renaissance in the Middle Ages. In this case trade and trade routes played a significant role for the provision of all conditions for the Renaissance.

Religious dissemination by the trade routes. Buddhism: It spread from India to Central Asia and China, facilitated by monasteries and missionaries along the trade routes during the Middle Ages [4].

Islam: The swift expansion of Islam from the 7th century onward saw the religion spread through trade, reaching as far as China and Southeast Asia [5].

Christianity and Zoroastrianism: These religions also spread along these routes, impacting local beliefs and practices [6].

Technological and intellectual exchanges. Mathematics and Astronomy: Knowledge of algebra, the concept of zero, and astronomical instruments moved from India and the Islamic world to Europe and this made a significant change in the world of science [7].

Medicine: Herbal medicines, surgical techniques, and medical texts were exchanged, enriching medical knowledge across civilizations and this led to invention of treatments for many diseases [7].

Cartography and Geography: Maps were improved as a result of continuous travels by merchants and geographical knowledge facilitated further exploration and trade around the world [8].

Key trading cities:

Samarkand. Located in present Uzbekistan, Samarkand was a key hub on the Silk Road. It was known for its dynamic bazaars, scholarly activities, and architectural buildings, such as the Registan Square [9].

Bukhara. Bukhara served as a significant center for trade, religion, and learning. Its madrassas and mosques attracted scholars from across the Islamic world and it was one of the centers of Islamic science and culture [10].

Merv. In modern-day Turkmenistan, Merv was a main station on the Silk Road, known for its strategic location and developed economy. It was also a center of Islamic culture and learning [11].

Kashgar. At the western side of China, Kashgar was a key trading city where merchants from China, Central Asia, and the Middle East traded and met each other. Its markets were famous for a variety of commodities, including silk, spices, and valuable metals [12].

The decline of trade routes. The decline of the Silk Road and other Central Asian trade routes began in the late Middle Ages due to several reasons:

Mongol Invasion: at first, the Mongol Empire under Genghis Khan and his successors revitalized trade through the Pax Mongolica, providing safe corridor for traders. However, the later fragmentation of the empire led to instability and disruption of trade routes [13]. **Maritime Trade:** The rise of maritime trade routes in the Indian Ocean, made popular and opened by European explorers like Vasco da Gama, reduced dependence on overland routes. Sea routes offered faster and more efficient transportation of goods [14]. **Political Fragmentation:** The fall of powerful empires and the rise of smaller, warring states in Central Asia led to increased insecurity and difficulty in maintaining stable trade routes [15]. **Economic Shifts:** Changes in supply and demand, as well as the introduction of new trade goods, changed the economic focus away from traditional Silk Road routes [16].

Conclusions

Trade routes in Central Asia during the Middle Ages were crucial arteries of commerce, culture, and knowledge. The Silk Road, along with other unknown routes, served as the exchange of goods and ideas that shaped civilizations from Europe to East Asia. The legacy of these trade routes is noticeable in the rich cultural heritage and historical records that continue to fascinate scholars and the general public alike. Understanding the history of these trade routes gives insight into the interconnectedness of ancient and medieval civilizations and the enduring influence of Central Asia's strategic position in the world history.

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SPIRITUAL AND EDUCATIONAL REFORMS IN THE NEW UZBEKISTAN

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Annotatsiya: Ushbu maqolada O'zbekiston taraqqiyotning yangi bosqichida mamlakatda ma'naviy-ma'rifiy sohada amalga oshirilayotgan islohotlar tahlil qilingan. Unda ma'naviy-ma'rifiy ishlarni zamon talablari asosida takomillashtirish maqsadida qabul qilingan normativ-huquqiy hujjatlar, strategik tamoyillar, amaliy ishlar haqida so'z yuritilgan.

Kalit so'zlar: *Yangi O'zbekiston, ma'naviyat, mafkura, strategiya, islohot, kitobxonlik, yoshlar.*

Аннотация: В данной статье анализируются реформы, реализуемые в духовно-образовательной сфере на новом этапе развития Узбекистана. Рассказывается о нормативно-правовых документах, стратегических принципах и практической работе, принятых в целях совершенствования духовно-просветительской работы исходя из требований времени.

Ключевые слова: *Новый Узбекистан, духовность, идеология, стратегия, реформа, чтение, молодежь.*

Abstract: This article analyzes the reforms being implemented in the spiritual and educational sphere at the new stage of development of Uzbekistan. It tells about the legal documents, strategic principles and practical work adopted in order to improve spiritual and educational work based on the requirements of the time.

Keywords: *New Uzbekistan, spirituality, ideology, strategy, reform, reading, youth.*

Introduction

It is known that in efforts to turn the new Uzbekistan into a flourishing and prosperous country with strong potential and a decent reputation on the world stage, along with the economic factor, spiritual factors are also important. The head of our state in the book "New Development Strategy of Uzbekistan" stated: "For us, spirituality is mutual trust, respect and attention between people, noble aspirations to jointly build the future of the nation and the state, and a complex of exemplary qualities. In other words, spirituality is the foundation that determines the content and quality of all political and social relations in society. The stronger this foundation is, the stronger the nation and the state will be," he mentioned [1].

The fifth section of the book is devoted to the issue of "Spiritual Development". It includes "Spiritual Renewal: Opportunities and Prospects", "Tasks for Creating a New Spiritual Space", "Educational Reforms and Perfect Human Education", "New Uzbekistan and Spiritual Renewal", "Enlightened towards society", "Harmony of national and universal values" and the most priority tasks in this regard are determined after a deep analysis of the existing reality. The President stated, "If the economy is the

body of society's life, its heart and soul is spirituality. We rely on these two strong pillars in building a new Uzbekistan, that is, a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values [2].

Literature Review

The processes of transformation of spirituality in the conditions of modernization of Uzbekistan, the problems of improving spiritual and educational work based on the Strategy of Actions, have been studied by scientists of our country M. Abdullayeva, A. Begmatov, G. Makhmudova, S. Otamurodov, B. Toychiev, I. Ergashev, G. Tulenova, M. Kakhkharova, I. Sayfnazarov, F. Yuldasheva, G. Gaffarova, M. Mamatov and others.

In particular, M. Abdullaeva highlighted the importance of communication in developing the spirituality of young people, G. Gaffarova, changes in spirituality in the information society, and the role of spirituality in the development of human capital in modern Uzbekistan.

In the studies of Mahmut Mamatov, the concepts of “spiritual sphere”, “spiritual life” and “principles of spiritual development” are revealed from a socio-philosophical point of view in the principles of spiritual development of a renewing Uzbekistan - a factor in the education of the mature generation, based on variability, intensity and innovative features in content and manifestation.

Research Methodology

The study used historical-comparative, systematization, principles of objectivity, statistical research methods.

Analysis and Results

In recent years, a number of decisions on the further development of national spirituality have been adopted in our country, and consistent reforms are being carried out to create a new spiritual image of the new Uzbekistan. In a short period of time, 13 regulatory and legal documents and conceptual documents were prepared in order to improve the effectiveness of spiritual and educational work in our country. In particular, 1 decree, 4 resolutions, 1 order of the President of Uzbekistan, as well as 3 resolutions and 4 orders of the Cabinet of Ministers were adopted. On this basis, the necessary conditions were created to ensure the systematicity and continuity of spiritual and educational work [3].

In the resolution of the President of the Republic of Uzbekistan dated August 14, 2018 "On the measures to educate young people to be spiritually, morally and physically perfect, and to raise the quality of their education system to a new level" it is justified that it is necessary to pay attention to instilling in the minds of the young generation a sense of loyalty to the motherland and concern for its fate, to protect them from the influence of various ideas, to educate them in the spirit of national and universal values, religious tolerance and harmony [4].

Increasing the effectiveness of spiritual and educational work, further strengthening of solidarity and cooperation among our multi-ethnic people, wide promotion of national values, traditions and customs, active support of artistic creativity and reading

culture is mentioned in the resolution of the President of the Republic of Uzbekistan dated March 26, 2021 "On the establishment of a special fund for the support of spirituality and creativity" No. PQ-5039 [5].

In order to solve existing problems in this field, to increase the effectiveness of spiritual and educational work, to further expand the scope and scale, to strengthen the sense of belonging to the reforms being implemented in the souls of the country's population, first of all, the youth, the President of the Republic of Uzbekistan 2021-resolution No. PR-5040 of March 26 was adopted. In it, the following priorities for the fundamental improvement of the system of spiritual and educational work were determined:

To turn a healthy worldview and creativity into a nationwide movement in society by widely promoting the idea of "From national recovery to national progress";

- to ensure the integrity of spiritual education in the family, educational organizations and neighborhoods;

- organization of promotional and educational work on a scientific basis, increasing the effectiveness of scientific and methodological research in the field, introducing a permanent monitoring system aimed at strengthening the stability of the social and moral environment;

- implementation of complex measures aimed at eliminating vices such as indifference to the fate of the country, localism, clan bias, corruption, disregard for family values, and irresponsibility in the education of young people;

- to increase the culture of the population in using the global information network - Internet, to strengthen the ideological immunity against ideological and informational attacks;

- achieving the primacy of moral and ethical criteria, national and universal values in culture, literature, cinema, theater, music and all types of art, publishing and printing products, and mass media;

regular study of geopolitical and ideological processes, effective ideological struggle against terrorism, extremism, fanaticism, human trafficking, drug business and other dangerous threats, and development of international cooperation in this regard [6].

On the basis of the above mentioned important documents, the strategic principles that determine the current development and prospects of Uzbekistan in the spiritual and educational direction, the creation of practical activity programs and the necessary foundations for their implementation are being created. In particular, it was determined that the chairman of the Republican Council of Spirituality and Enlightenment is the President. A special fund for the support of spirituality and creativity and the Institute of Social and Spiritual Research were established. The number of employees in the system of the Republican Center for Spirituality and Enlightenment was doubled, measures were taken to financially encourage them. The adoption of the Law "On Cultural Activities and Cultural Organizations" was of great importance in the development of the field. In order to preserve and enrich our national traditions, "Maqom", "Bakhshichilik" and "Askiya" art centers were established. In our country, 120 statuses, epics of "bakhshichilik", folk tunes and songs have been recorded into the "golden fund" so far [7].

The "History of Uzbekistan" television channel was established in order to deepen the understanding of the country's ancient and rich history, to strengthen the sense of national identity and to expand the worldview of our compatriots based on the formation of a sense of patriotism and pride in their nation. The main goal of establishing the TV channel is to inform the population of our country, as well as the foreign public on a large scale, about the ancient and rich history of Uzbekistan rooted in the depths of thousands of years, the great scientific, cultural and spiritual contribution of our people to the development of world civilization [8].

As the head of state mentioned, a historical filmmaking program will be developed to create 50 esthetic films dedicated to the glorious past of our country in the "Living History" series. The issue of creating serial animated films about the exemplary life path of our great ancestors was also raised.

Decree of the President of the Republic of Uzbekistan dated January 12, 2017 No. D-4789 "On the establishment of a commission on the development of the system of printing and distribution of book products, increasing and promoting the culture of book reading" was an important step in the realization of changes in the field of spiritual education in accordance with the requirements of the time.

In order to increase book circulation and reading culture among the population, especially youth, and consistently improve publishing activities, 1677 printing enterprises, 118 publishing houses have been registered by the state, and the National Library of Uzbekistan named after Alisher Navoi, the fact that about 200 information resource centers are working in the regional information libraries and educational institutions in 14 districts and cities indicates the development of the field, where modern approaches are being implemented in the provision of book sales services [9].

It is known that the "Uzbekistan - 2030" strategy was adopted by the decree of the President of the Republic of Uzbekistan No. PD-158 of September 11, 2023 [10]. The strategy reflected 100 important goals to be implemented in the next seven years in 5 priority directions. Within the direction of the strategy "Creating suitable conditions for every person to realize his potential", reforms are envisaged to ensure spiritual development and bring the cultural sector to a new level, and in this regard ensuring the stability of the socio-spiritual environment in society is expressed as one of the main goals.

According to the Decree of the President of the Republic of Uzbekistan No. PD-37 dated February 21, 2024, within the framework of the state program for the implementation of the "Uzbekistan-2030" strategy in the "Year of Youth and Business Support" for 2024 the plan of practical activities in the section of the routes and the list of projects of normative legal documents to be developed in the section of the routes in 2024 were approved [11].

It stipulates the implementation of the following activities in order to ensure the stability of the social and spiritual environment in the society:

To fight against ideological attacks on the basis of the national idea and to widely promote the rich scientific and spiritual heritage of our great ancestors, to translate the works of scholars who have grown up in our country, to create pamphlets based on them.

Introduction of new approaches to preservation, popularization and development of the national values and spiritual heritage of the Uzbek people.

Implementation of activities aimed at improving the education of young people in the military-patriotic spirit.

Increasing the role of sociological research in ensuring the stability of the social and spiritual environment in society.

Preservation, popularization and development of the national values and spiritual heritage of the Uzbek people.

To improve the qualifications of Uzbek language teachers working in foreign countries in remote form, to establish a system of methodical assistance to them.

Promotion of reading among youth.

In fact, the implementation of above mentioned tasks defined in the state program will definitely contribute to one of the main goals defined in the "Uzbekistan-2030" strategy - bringing the spiritual development of our country to a new level.

At the extended meeting of the Republican Council of Spirituality and Enlightenment held on December 22, 2023 under the chairmanship of our President, the head of our state mentioned, "It is known from history: in case of increased threats to the fate of the Motherland and the people, it is the devotees of the nation - intellectuals with awake hearts, poets and writers, artists, spirituality and enlightenment personnel bravely came to the field. At the moment when our country is entering a new, high stage of its development, we need mature personnel who, like our "jadid" ancestors, have been brought up in the spirit of national values along with the achievements of Western science".

In this regard, the responsibility of governors in the cultural and educational sphere will be increased, and centers of spirituality and enlightenment will be launched in districts and cities. In addition to the 4 sectors in the regions, a spiritual sector was established, which will function as a working structure of local Spiritual and Enlightenment Councils [12].

Conclusions

In recent years, a single system has been created to increase the effectiveness and effectiveness of spiritual and educational work, to further expand its scope and scale, and to coordinate work in this field. As the head of our state noted, "spirituality should go ahead of other areas, become a new force, a new movement." After all, if we aim to build a strong state and a strong civil society, only a strong spirituality can be its important foundation. In this case, the power of spirituality creates a spiritual and moral need in people and calls their active participation in the direction of specific goals.

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SOME REMARKS ON THE SPECIFIC CHARACTERISTICS OF THE LITERARY ENVIRONMENT IN GOLDEN HORDE

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Annotatsiya. Ushbu maqolada Oltin O'rda so'zining kelib chiqishi, Oltin O'rda adabiy muhiti atamasining paydo bo'lishi xususida fikr yuritiladi. Shuningdek, bu adabiy muhitning o'ziga xos xususiyatlari: agiografik asarlar yaratilishi, noma janrining vujudga kelishi, tarjimachilikka alohida e'tibor berilganligi to'g'risida ma'lumotlar keltirilgan.

Kalit so'zlar: *Oltin O'rda adabiy muhiti, agiografik asarlar, noma, Xorazmiy, "Muhabbatnoma", tarjimachilik, Qutb, "Xusrav va Shirin", badiiyat, mahorat.*

Аннотация. В данной статье рассматривается вопрос о происхождении понятия "Золотая Орда", о возникновении термина "Литературная среда Золотой Орды". Также уделяется внимание особенностям литературной среды: создание агиографических произведений, появлении жанра послания, процветании переводческого дела.

Ключевые слова: Литературная среда Золотой Орды, агиографические произведения, послание, Хорезми, “Мухаббат-наме”, переводческое дело, Кутб, “Хосров и Ширин”, художественность, мастерство

Abstract: This article discusses the origin of the word Golden Horde and the emergence of the term Golden Horde literary environment. There is also information about the specific features of this literary environment: the creation of hagiographic works, the emergence of the noma genre, and the special attention paid to translation.

Keywords: literary environment of the Golden Horde, hagiographic works, noma, Khorezmi, “Muhabbatnama”, translation, Qutb, “Khusrav and Shirin”, artistry, skill.

Introduction

According to historical sources, the Golden Horde is associated with the name of Genghis Khan's eldest son Joji. Nevertheless, his sons served a lot in the expansion and development of this country.

It is known that the name Golden Horde does not appear in Arabic and Iranian sources. In Rashididdin's book “Jome'-ul-Tawarikh”, it was written: “In the fourth year – the year of the horse, Genghis Khan was in his horde and in the autumn he went to battle from there and captured one of the important cities of the Tangats. This city is called Irigai. [Rashiduddin, 144]. According to assumptions, Irigai may have been the founder of the Golden Horde. The name Golden Horde was used to refer to the Horde of Genghis Khan. It is known that after the death of Genghis Khan, it was understood as the name of the Joji clan. In this way, the state of the Golden Horde was formed and the literary and cultural environment developed in its territory.

Literature review

When talking about the literary environment of the Golden Horde, the opinions of Doctor of Philology, Professor Nasimkhan Rahmonov are noteworthy. The scientist writes: “First of all, hagiographic works (about the history of prophets) were created in Uzbek language for the first time in order to spread Muslim culture and Islam in Uzbek literature. Secondly, as a result of the development of cultural and literary life in the Golden Horde state, a new genre – noma genre – appeared. Thirdly, another noteworthy aspect of the literary environment in the Golden Horde is the special attention given to translation” [Rakhmonov N, 227].

In fact, the above three features determine the uniqueness of the literary environment of the Golden Horde.

B. D. Grekov, A. Y. Yakubovsky [4] about the Golden Horde state, Miyon Buzruk Salihov [5] about the Golden Horde Uzbek literature term, professor N. Rahmanov [2] about the specific features of this literary environment, hagiographic literature, as well as N. Rabghuziy creative on the heritage of E. Fazilov [6], on Khorazmi and his work “Muhabbatnama” by M. Abduvahidova [7], M. Jamolova [8], on Kutb and his work “Khusrav and Shirin” by N. Mallayev [9] and others are important. These studies provide certain ideas about the state of the Golden Horde, its literary environment, and

its specific aspects. In the studies of other literary experts, information about this literary environment is given to one or another level.

Research Methodology

Hermeneutic, structural analysis, comparative historical methods were used in this article.

Analysis and results

As mentioned above, hagiographic literature appeared in the literary environment of the Golden Horde. A mature example of this literature is Nasiruddin Burkhaniddin Rabghuziy's "The Story of Rabghuziy" (written in 1310). It is known that "The Story of Rabghuziy" is a work of art. Nevertheless, this work strongly promotes Islamic culture and religion. The work consists of 72 stories. Each story has genres and forms such as story, gazelle, anecdote, narration, quatrain, question and answer, wisdom and hadith. The work is a source that conveys detailed and reliable information about the prophets to the Turkic-speaking population. It is also important that the first example of the Turkish gazelle can be found in Rabghuziy's work. "Kissasi Rabghuziy" is the first Turkish prose work. The gazelle of Yusuf's story in this work is recognized as the first example of Turkish gazelle.

Rabghuziy writes:

Kun hamalg'a kirdi ersa, keldi olam navro'zi,
Kechdi bahman zamharir qish, qolmadi qori, buzi.

Kun kel-u ming ko'rki ortib, tirilur o'lmish jahon,
Tong badizlab naqshi birla bezanur bu yer yuzi.

Tong otarda esnayur to'rt bulungdin shamol, ziyo,
Kun tuzar kindik yipar, yizmanur yobon yuzi. [Rabg'uziy: 103-104]

The poet was able to give a perfect example of spring landscapes in Turkic languages in the gazelle. It can be seen from the above that this work has its proper place in the literary environment of the Golden Horde. It is noteworthy as a sample of hagiographic literature, the first Turkic prose work and the first Turkic gazelle. Also, in the literary environment of the Golden Horde, in addition to the above work of Rabghuziy, "Nahjul-farodis" by Mahmud Ibn Ali as Saroi and "Jumjuma Sultan" by Hism Kotib were created, which are also beautiful examples of hagiographic literature.

Noma genre was also founded in the literary environment of the Golden Horde. It is known that the founder of this genre in Turkic literature is Khorezmiy. Khorezmiy wrote the work "Muhabbatnama" in 1353 at the suggestion of Muhammad Khojabek, one of the rulers under the Khan of Golden Horde – Jonibek. The work has won the love of readers due to its artistic maturity, written in a simple, fluent, juicy language. Besides:

Yuzingni ko'rdim, ey jon, bayram oyin,
Muning shukronasi qurbon bo'loyin...

Shakartek til bila to'ti tilingiz,
Necha ko'p sayd etar jonlar humoyun.

The poet describes the beauty of the lover in his own way. The similes, metaphors he found are unique. Artists who lived after Khorezmiy made good use of his artistic tools. It is also known that Khorezmi's work "Muhabbatnama" is easier to understand for today's generation from the point of view of language than the language of the works created after him. The poet writes:

Ochilsa la'lingiz, shakkar sochilur,
Ko'rib gulg'unchaning og'zi ochilur.

Bo'yingtek sarv yo'q bo'ston ichinda,
Yuzung nuridin oy nuqson ichinda.
Ko'rinadiki, tasvirda, ifodada shoir mahorati yaqqol namoyon bo'lgan.

In some places, mystical gazelles are prominent in the work. However, in gazelles and nomas, the song of worldly love is leading. As noted in our literary studies, the work is called "Muhabbat" because of worldly love. Inspired by this work, several works of Uzbek literature were created. The work "Muhabbatnama" gave impetus to the further development of the nomadic art.

We noted at the beginning of the article that translation was given a wide place in the literary environment of the Golden Horde. The poem "Khusrav and Shirin" by the famous Azerbaijan poet Nizamiy Ganjaviy was freely translated into the old Uzbek language by Kutb Khorazmiy. "Khusrav and Shirin" is the one and only work of Kutb Khorazmiy. Other works of the poet have not reached us. Kutb Khorazmiy writes:

Qozonteg qaynab ush savdo bishurdim,
Nizomiy bolidan halvo bishurdim.

Xonim oting'a ushbu forsi tilni,
Chevurdim, tuzdum ush nazm uzra qilni.

It can be seen from the above that Kutb said that he cooked halva from Nizamiy's honey. However, the reader who reads the work realizes that Kutb Khorazmiy was a translator who knew the Persian language perfectly, a potential poet, a connoisseur of art and a philosopher when his time came. In his works, the poet used the images and motifs of the folklore. This translated work of Kutb Khorazmiy can be called a common literary monument of the Turkic peoples.

Conclusions

Based on the above analysis and results, we suggest conducting research in the following directions in our literary studies:

1. It is necessary to carry out scientific works that highlight the specific characteristics of the hagiographic works created after Rabghuziy's "Kissasi Rabghuziy", which are different from Rabghuziy's work and have common aspects.
2. The artistry of the works inspired by Khorezmi's "Muhabbatnama" should be researched in a broader way.
3. It is necessary to increase the number of studies revealing how the school of translation of Kutb and other translators of this period had a creative effect on the works of later artists.

So, the literary environment of the Golden Horde is an important stage in the history of our literature. It is also important that the works created in this literary environment were the first beginnings. The creation of the first hagiographic works, the founding of the nome genre, its perfection from the point of view of artistry, the fact that creators of Khorezm created many works – all these are the unique features of the literary environment. The literary environment of this period became the basis for many more studies.

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THE CONCEPT AND ESSENCE OF THE NEW WORLD ORDER

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Annotatsiya. Har qanday vaqtda va har qanday joyda, Yangi dunyo tartibi o'z ahamiyatini yo'qotmoqda. Siyosat va iqtisodiy manfaatlar asosida vujudga keladigan davlatlar va mintaqalar o'rtasidagi munosabatlarda har bir davr o'ziga xos xususiyatlarga ega bo'lib, ular bevosita yangi siyosiy tartiblarni talab qiladi. Maqolada yangi dunyo tartibi tushunchasi, siyosiy manfaatlar asoslari, uning hozirgi jahon ijtimoiy-siyosiy jarayonlaridagi o'rni va roli ko'rib chiqiladi.

Kalit so'zlar: *dunyo, tartib, siyosat, iqtisod, G'arb, Sharq, tizim, suverenitet, bir qutbli, neopolyar, muvozanat, global.*

Аннотация. В любое время и в любом месте Новый мировой порядок теряет свою актуальность. Каждый период имеет свои особенности в отношениях между государствами и регионами, которые возникают на основе политики и экономических интересов, которые напрямую требуют новых

политических договоренностей. В статье рассматривается понятие нового мирового порядка, основа политических интересов, его место и роль в современных мировых социально-политических процессах.

Ключевые слова: мир, порядок, политика, экономика, Запад, Восток, система, суверенитет, однополярный, неполярный, баланс, глобальный.

Abstract. In any time and place, the New World Order is losing its relevance. Each period has its characteristics in relations between states and regions, which arise on the basis of politics and economic interests, which directly require new political arrangements. The article examines the concept of the new world order, the basis of political interests, its place and role in the current world socio-political processes.

Keywords: world, order, politics, economy, West, East, system, sovereignty, unipolar, neopolar, balance, global.

Introduction

At any time and in any place, the new world order is losing its relevance. Each period has its own characteristics in relations between states and regions, which arise on the basis of political and economic interests that directly require new political agreements. The article examines the concept of a new world order, the basis of political interests, its place and role in global socio-political processes in modern conditions.

Today, the literal preservation of sovereignty, territorial integrity and independence of each country depends not only on the correct implementation of the internal policy of the state, but also on its functioning taking into account the political, economic, military and other similar changes taking place in international relations. It is important that each independent state has its own strategy, national interests, role and, of course, certain power. These factors are the guarantee of its existence as a state.

Every country takes measures to maintain its place in the international political arena as well as to strengthen it. In this, they act by joining certain groups, organizations or associations.

It can be said that each group, based on its own interests and interests, creates working programs, concepts or deals or other similar agreements for today and the future, and thereby tries to become a “sole ruler” on a global scale. This situation creates the ground for the emergence and development of a new world order.

The word “New World Order” is derived from the English “New World Order” and the Latin “Novus ordo seclorum” and means the approximate or definite world order of today and the future. That is, it refers to the system of governing the world. Its correct translation means “New age, new era or new order of time”. [1]

The question of the new world order, that is, questions about the structure of the future world, has been considered one of the controversial issues in all times. In particular, after the first and second world wars, especially during the process of construction and collapse of the socialist bloc, the issue of a new world order became one of the main issues on the agenda of international relations. Since the 1990s, British publicists have conducted a number of scientific studies on the concept of the “New World Order” and its structure, and created many works.

At the moment, the concept of “New World Order” should be distinguished from the concept of “World Order”. According to it, this is a system of legalized international agreements that will emerge after a major political-military transformation of the balance of power. The balance of power includes issues related to the configuration of state borders, the structure of bilateral and multilateral relations, ownership, spheres of influence, boundaries of interests, security instruments, peacekeeping rules, and principles of mutual cooperation.[2] The concept of “new world order” is an ideological and geopolitical concept of a number of Western liberal politicians, which was developed during the bipolar world order and forms the political basis of globalism.

A group of scientists connects the concept of “world order” with the concepts of “state, situation” or “system”. In other words, a specific situation or situation in international relations in each period determined the strategic situation and system of the subjects of these relations. At the moment, they have put forward the idea that the future of international relations will be determined by the strength of the leading countries.

Literature Review

In particular, “world order” in the works of R. Aron, K. Waltz, G. Morgenthau [3] put forward the idea of a centralized system of international relations that satisfies the main requirements of international relations actors and ensures the realization of national interests. The second group of scientists connects the concept of “world order” with the concepts of “process”. In particular, the American scientist L. Miller evaluates the new world order as a process rather than a state. It recognizes that its main feature is the existence of the most important principle developed and implemented by the states. In particular, he emphasized that the principle of “non-interference” was characteristic of the world order in the period from the middle of the 17th century to the first World War. British scientist R. Cooper defines “world order” as a set of management rules that determine and ensure the level of system integrity and stability. The American scientist R. Giplin says: “the world order is interpreted as a set of rules that determine the behavior of the participants of international relations, and the change of these rules means the transition from one world order to another.” Also, another American scholar, J. Eikenberry, recognizes “world order” as a “form of activity” dominated by actors of international relations. He also mentions that the existence of “world order” consists of strategic (important) elements.

Analysis and Methodology

Based on these thoughts, we will talk about various worldly orders and divide them into certain groups according to their category. Depending on the actor (subject): state and non-state; The mechanism of power is divided into political or economic secular orders depending on the relationship. Analyzing the concept of “world order” requires clarifying a number of questions and issues.[4] At first, the concept of “world order” is related to what concepts and factors it covers. Secondly, it has to do with the signs that describe or characterize the next, “world order.” Thirdly, this issue is related to the unique nature of the “New World Order”. Let’s consider these cases separately. In order to understand the “world order”, it is necessary to look at the description of the

concepts of public or social order. Public order is a structure of social life opposed to anarchy, based on the promotion of non-subordination to any system of government other than social government and unrestricted personal freedom. The concept of “world order” refers to the activities of the global social community of various subjects participating in international relations. The question arises whether this social order in international relations can determine the legal or illegal behavior of the participants participating in it. After all, common values do not play a big role in international relations. Here, each subject is united by a certain force or interest. Therefore, these relations have the characteristic of dynamism (variability).

While answering the above question, it should be kept in mind that since the early periods of international relations, the conscious desire to regulate the security and survival factors, which are the common requirements of the participants of this relation, has been carried out in a unique way. As international relations improve, these aspirations express the rapid development of international law, the organization and strengthening of international organizations and institutions, the strengthening of their role and importance in ensuring stability at the international level, and the gradual formation of a global international system.[5]

The new world order is considered to be the structure of a new system of international relations arising as a result of the violation of the bipolar configuration of international relations. It will be necessary to divide the new world into two great powers, and the last remaining ones will take leadership in their “areas of responsibility”, control the solution of global problems, and regulate local disputes. The main sign of the establishment of a new world order is the centralized management of important aspects of life and activity of world associations. Of course, this definition was developed and put into practice based on the views and measurements of that time.

In the emergence and formation of the new world order, the question of polarity plays a special, if necessary, leading role. The issues of unipolarity and bipolarity created and perfected in the past revealed the essence of the world order.

The basis of the new world order is a system of interrelated socio-cultural situations. As elements of this system, the consent, interests and dominance of the actors (subjects) of international relations, as well as tensions and crises arising within the framework of international relations, as well as relations related to ensuring the functioning of the international order, are organized.[6]

By the 70s of the 20th century, the concept of “New World Order” was widespread. During these periods, all spheres of society’s life, in particular, serious crises in currency and finance, energy systems, democratic explosion, food shortages in countries and other similar processes quickly and completely derailed the stability of the international system. In such circumstances, the “Club of Rome”, “Council for the Study of Humanity” and other similar associations, which are considered to be influential non-governmental organizations, rely on mathematical calculations to create a modern secular world. They came to the conclusion that it is necessary to transform the basis of the order. The main goal was to achieve a fair, dignified and prosperous life for all citizens of the world.[7]

Most of the theoretical considerations of that time expressed the need for revolutionary changes in the new secular order or secular associations. Also, a number

of views of the “New World Order” have been presented in scientific works by American researchers. In particular, S. Huntington, S. Hoffman and others connect the “New World Order” with the expansion of the USA’s sphere of influence in the world and the secular structure it provides. For example, S. Hoffman: “America’s main task is not to rely on the balance of power to deal with the dangers that surround the planet, but to lead a new political order that is fair, protects human rights, is based on providing for its needs and has determined its place in the modern world balance, as well as global interconnectedness.” - he says.[8]

Also, the concept of a new world order is reflected in the scientific works of J. Attali and F. Fukuyama as a totalitarian trade system, which replaces the idea with the economy. Today, the world economic mechanism is appropriating the sovereignty of states openly as a "single economic zone" on a global scale.

In addition, in the 60s of the 20th century, the term “Democratic World” began to be widely used in the South. It is based on the idea that democracies have less contentious issues than other non-democracies. As a result of the collapse of the totalitarian and authoritarian regime in the 1990s, the entire world community came to the conclusion that “the recognition of a democratic regime is inevitable and this regime will take over the world.” Some analysts say that as a result of the democratization of society warned that certain crises may occur in the near future.[9]

To prove how correct this opinion is, it is enough to give an example of the world financial and economic crisis of 2008. It can be said that democracy should be considered a relative concept. It is absolutely impossible to introduce it and follow it. In other words, absolute democracy is another form of anarchy. Some politicians admit that democracy does not exist at all. In our opinion, democracy is a concept related to the set of actions aimed at the implementation of human rights and freedoms in a manner determined by fair legislation. But futuro-optimists use the term “End of History” to suggest that the approaching world political homogenization and liberalism and democracy on the scale of the world community will make a real “Bad March”. [10]

Thus, the new world order began with the end of the Yalta-Potsdam historical period in 1991, or the end of the bipolar period. By this time, it became clear among the subjects of international relations that the world does not consist only of the North Atlantic Treaty Organization and the Warsaw Treaty Organization, that is, of capitalist and socialist systems. However, it was still not clear in which direction the world politics would develop, which characteristics or signs would be of decisive importance, and what its future would consist of. More precisely, the end of the cold war and the collapse of the “socialist system” created great opportunities for the former Soviet republics, including Uzbekistan, to determine their foreign political priorities and national interests in the international arena, as well as to find their place in international relations as an independent state from now on. gave

These and other situations in the international relations of Uzbekistan today and will seriously affect the activities of the national and international level in the near future, the fate of the nation, people and peoples living in it.

A distinctive feature of the political concepts of the modern world order is the promotion of ideas of a centralized state nature.

They emphasize the impact of the bipolar character of the world, that is, they take into account the number of poles in the current world and the countries that are connected to it. Based on this basis, concepts can also be divided into unipolar, bipolar and multipolar groups.

Regarding the issue of multipolarity, according to the forces opposed to US policy in today's globalizing processes, the modern world has a multipolar system. This view is contrasted with the US claim to world leadership. Because by the 1990s, the political and military weakening of Russia and the victory of the United States in the Cold War led to the recognition of it (the United States) as the sole ruler of the world. However, the strengthening of Russia's position in international relations in the 2000s, as well as the very rapid socio-economic, military-political and technological development of China, India, Brazil and South Africa prove that the concept of multipolarity is in practice in the modern world order.

To designate these five countries, a special abbreviation BRICS appeared in the literature.

The current direction of the USA after the Cold War is to establish its exclusive dominance in the world, to expand the number of NATO and its member states, to conclude partnership agreements for peace, to acquire the former territories of the USSR and all the wealth of the world.

The final stage of US adventurist policy is regional and economic expansion. American imperialists have been supporting this for over 100 years. In this regard, the German lawyer K. Schmitt, "In 1898, the United States entered the war with Spain, and then declared war on the whole world and the end of this war is not in sight."

It can be said that the new world order is a device of international relations aimed at ensuring the basic requirements of states and other international institutions regarding development, security, creation of conditions for their existence and support.

It should be recognized that the concept of modern world order is inextricably linked with the change of political situation or conditions in international relations. That is, the change of the political situation and conditions in international relations will cause the concept of "modern world order" to become the concept of "secular order". Because, in each period, the emergence of a new center and balance of power, in turn, leads to the collapse of the existing system and the disintegration of the system it created.

Conclusions

Based on the above, it can be said that today's new world order is the structure of a new multi-polar system of international relations, created as a result of the violation of the bipolar configuration of international relations, based on the specific plans and interests of international actors. This modern secular order differs from other types of secular orders in its structure.

In particular, the present-day appearance of the modern world order emerged as a result of the disintegration of the bipolar world. Mistakes in the foreign policy of the United States have lowered its political position in front of the actors of international relations. As a result, his policy of pretending to rule the world did not give its practical result. In other words, the US did not have time to strengthen its hegemony. It is for

this reason that the concept of “contemporary world order” was included as a rule in the concept of “bipolar configuration”.

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THE ROLE OF TRADITIONAL JEWELRY IN ETHNOCULTURAL PROCESSES

(based on the example of traditional women's jewelry from the Surkhan region)

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Annotatsiya. Maqola o'zbek xalqi madaniyatida an'anaviy taqinchoqlarning o'rni va taqinchoq turlarining yaratilishi an'analari, ularni o'zgarib borishiga ta'sir ko'rsatgan omillar, usta-zargarlik an'analari, taqinchoqlarning umumiy turlari tarixi va taqinchoqlarning etnomadaniy jarayonlar rivojiga ta'siri mavzusiga bag'ishlangan. Maqolada taqinchoqlarning mahalliy hududda nomlanishi, taqinchoqlar turlarining tabiiy iqlim sharoiti, aholining turmush tarzi, xo'jalik mashg'ulotlari ta'sirida shakllanishi va savdo sotiq munosabatlari, xo'jalik madaniy munosabatlar asosida transformatsiyalashuvi ilmiy tahlil qilingan.

Kalit so'zlar: An'anaviy taqinchoklar, badiiy an'analari, savdo-sotiq munosabatlari, etnik o'ziga xosliklar, muzey eksponatlari, etnik madaniy jarayonlar.

Аннотация. Статья посвящена роли традиционных украшений в культуре узбекского народа и традициям создания видов украшений, факторам, повлиявшим на их изменение, традициям мастеров-ювелиров и истории формирования и формирования общих видов украшений. Научно проанализирована трансформация торговых отношений, экономических и культурных связей.

Ключевые слова: Традиционные ювелирные изделия, художественные традиции, торговые отношения, этническая идентичность, музейные экспонаты, этнокультурные процессы.

Abstract. The article is devoted to the role of traditional jewelry in the culture of the Uzbek people and the traditions of creating types of jewelry, factors influencing their change, the traditions of jewelers, the history of general types of jewelry and the influence of jewelry on the development of ethnocultural processes. The article scientifically analyzes the local name of various jewelry, the formation of jewelry depending on natural and climatic conditions, the lifestyle of the population, household work, as well as their transformation based on trade relations, economic and cultural relations.

Keywords: Traditional jewelry, artistic traditions, trade relations, ethnic identities, museum exhibits, ethnic cultural processes.

Introduction

Since the first years of independence, issues of national self-knowledge through the restoration of the primordial roots of our national culture, re-study of the history and its real interpretation, have been given the level of importance of state policy, while age-old values are important means of returning the nation to its identity. The way of life, traditions and culture of the people are studied by scientists, historians, ethnographers, folklorists, ethnologists, and scientific and practical work has been carried out.

Literature Review

National idea, national ideology and a number of similar concepts, formed on the basis of such concepts as "National spirituality", "National culture", "National ideology", "National idea", "National traditions", "National values", "National games", "National Shows" and others, were assessed based on different points of view and approaches, and appropriate interpretations were given to them. It should be noted that folklore (folk wisdom), national clothing, applied arts, architecture, various games and holidays, shows of the Uzbek people, formed over many centuries and closely related to each other, were studied separately, and various whole studies reflecting ethnocultural processes as an important factor in the development of the national culture of peoples are considered as the most important topical topic in the field of ethnology. The ethnocultural processes of the Uzbek people, which have a history of thousands of years, took place in various regions, took place in the interaction and close relationship of the culture of various peoples and nations with the Uzbek ethnoculture,

that is, customs, folk art, folk games, cooking, material and everyday culture, architecture and applied arts, national clothing, jewelry, medicine, folk pedagogy.

Traditional folk jewelry, which embodies the characteristics of the ethnoculture of the Uzbek people, is the main part of the material culture, which personifies the national characteristics and cultural values of a certain people. Traditional jewelry, like other types of folk national culture, are a mirror of the lifestyle, aesthetic taste and national identity of a nation, and they are also an important source in the study of ethnogenesis, ethnic history and culture. It is known that the material culture and way of life of our people have changed and improved during various historical stages. Traditional clothing and jewelry have retained national, ethnic characteristics and identity. At the same time, over the course of many centuries, under the influence of cultural, economic and trade relations between various ethnic groups and nations, common features and ethnic features appeared in the culture of the Central Asian peoples, in particular in traditional jewelry. The Surkhan oasis is one of the regions of our people that has been able to preserve a particularly rich material and spiritual culture and ancient national customs. At the end of the 20th and beginning of the 21st century, the material culture of the population of the oasis, in particular in traditional jewelry, embodied the special features of our national traditions and values, the ethnic characteristics of the people.

In the general classification of jewelry, depending on wear, they are divided into the following types:

- jewelry worn on the head, forehead, hair, ears, temple;
- jewelry worn on the chest, neck, palm;
- jewelry worn or wrapped around the lumbar part of the body;

Material analysis and results:

Our topic is dedicated to the types of women's jewelry that are an integral part of the ethnoculture of the Uzbek people, worn on the neck and chest. A common neck ornament worn in the oasis is called "Munchok", which comes in many local varieties. The most common among them are beads. Beads are a neck decoration made from several pebbles by weaving separately, they were also called "pepper beads", "chulpi beads", "murgak beads". The murgak beads in Samarkand consisted of pebbles or metal shapes on which a bird was depicted. Another of the most common types of traditional women's neck jewelry is coin-shaped beads. These beads are made by placing various pebbles between coins. The local population calls them "khafaband", "gulband". Neck ornaments are made by uniformly patterning small pebbles of various colors, and ram horns are decorated with diamond-shaped patterns. The origin and spread of these decorations was facilitated by the magical views of our women, that is, the binding of misfortune, grievances, even their names indicate this, that is, "binding of grievances," "chaining," or something that "will only bring joy," women believed in this. And on this basis, in the steppes of the oasis this decoration was called "khapamat". The jewelry called "Gulband" was mainly worn by women in the mountainous regions of the oasis. Since they are engaged in animal husbandry, and rubella disease spread among the inhabitants of mountainous areas, that is, red rashes often appeared on the body, the local population called this disease "flower disease"

(Gul kasal), and for this reason women believed that the decoration worn on the neck “Gulband” protected them from this disease, binds them to this disease. Gulbands were slightly thinner than Khafaband and women wore the decoration on the neck and under the throat. Gulband jewelry was worn as something that protects against gul - a bad look, an evil spirit or “gulitamok”, i.e. that which binds the spirit or throat.

Exhibits of the Termez State Museum-Reserve: traditional beads



“Khapamat”

“Gulband”

“Setora” bead

Our people know many types of jewelry worn on the chest. In Central Asia, including Uzbekistan, species such as “zebigardon”, “nozigardon”, “tavq”, “jevak” are widespread. Jewelry similar to zebigardon in Samarkand was called “zebisina” or “haykal”, in Bukhara “takhnishon” or “tepishidil”.

“Zebigardon”, which was widely used as a traditional chest jewelry of women in Uzbekistan, was available in triangular, rectangular, rhomboid shapes in the form of a laminated long chain with a circle decoration in the middle. “Zebigardon” was worn by urban women of the oasis, especially married girls, as a bridal look after the wedding. Zebigardon was called “Hakal” by women belonging to Kungiroi and Yuz race of the oasis, and “zebisina” by Tajik Chigatai. The structure of Zebigardon is quite complex, rich in decoration and colorful in appearance, in the middle there is a large almond imitation medallion decorated with three leaves or buds. On both sides of it, three or four diamond-shaped plates are attached, and the plates are fastened to the medallion with several rows of chains. Another medallion is placed on top of the big medallion and connected to the plates by means of chains on both sides. Medallion and rhomboid plates are decorated with various glass, turquoise and ruby eyes. The central medallion is called “tavq” or “qush” among the population. Traditional neck and chest ornaments are also found in other nations with different names, they differ in their construction and shape, including: in Kazan Tatars, it is found under the names “Yaka Chilbiri”, “Yakalik”, “Tamaska”, in Mordovians “Nashevkat”, in Udmurts under the names “Chertevez”. Another one of the chest jewelry is “nozigardon”. This jewelry is similar in structure to “zebigardon”, and is also worn as a necklace by women. This jewel was brought to the oasis by merchants from the cities of Tashkent, Samarkand and Fergana. Jewels called “tavq” and “jevak” worn on the chest were made by Bukhara jewelers

and worn by rich and wealthy women. Bukhara jewelers also made jewelry such as "tepishidil" and "murgak" worn on the chest and armpits.

Exhibits of the Termez State Museum-Reserve: traditional chest jewelry.



“zebigardon”



“tanga munchok ”



“dogdon”



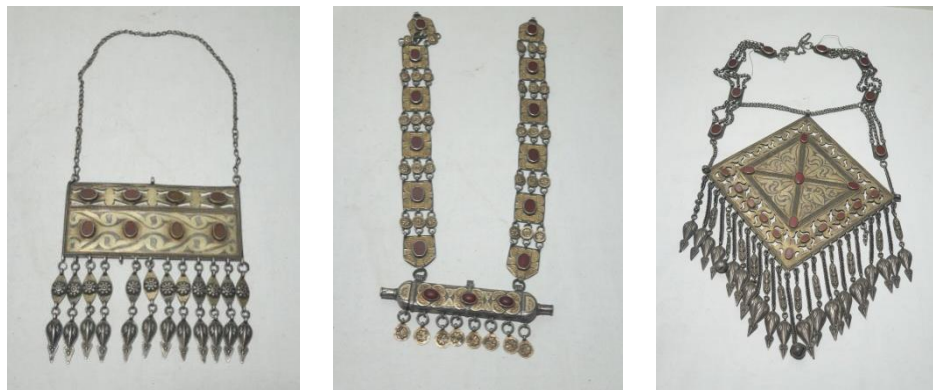
“chest amulet”

In the oasis, one of the most common types of chest decorations is “topbogi” or “tupbovi”, “coin bead” made of coins and buttons, they tie various patterned ropes together, in which various beads, stones and coins are arranged in order. Small pebbles are placed on a string, and girls often wore such decoration. If girls did not have rubella, they did not wear neck jewelry made from small stones. This is due to the magical views of the population, this can be assumed that among the population there was a belief that if you wear jewelry on the neck, then complications of the disease “gul”, that is, rubella - red rashes do not appear all over the body, but appear on the surface of the internal organs and lead to their illness. Another of the most widespread chest decorations, “gardi khazina”, was made by stacking black and white or multi-colored stones on a rope. In Voasis such decorations were also called “shavgin”. Strings were tied among several multi-colored pebbles, resulting in a cluster of pebbles that acquired a wave-like appearance. Women made beads from pure coral or natural plants, that is, pepper stones by folding them on a rope in several rows. Pepper stone beads were made from a natural plant and gave off a pleasant aroma. They look like Indian pepper; they were mainly distributed among the people by traders.

Women's neck-chest jewelry called "tangamunchok" was also common in the oasis. In a number of nations, including Kazakh, Kyrgyz women's traditional necklaces, coins are widely used. By the beginning of the 20th century, as in the whole of Uzbekistan, Russian coins began to be used in women's neck and chest jewelry. Coins are connected to each other with the help of chains, sometimes with a thread, and in many cases, coins are arranged and sewn on a piece of cloth. The custom of arranging various coins on a piece of cloth as an ornament is also widespread among Turkic peoples - Chuvash, Bashkirs and Finn-Ugric peoples – Udmurt, Mordovian, Mari. In the oasis, copper and silver coins, called "poshshoi tanga", are made by hanging on each other with loops, giving a unique pattern, and are widely used as traditional chest jewelry of women.

Women's jewelry worn on the neck and chest, as well as on the armpit area, served as a cosmetic bag and decoration, that is, “peshovuz”, “peshkhalta” and various triangular and rectangular metal amulets, on the one hand, served as decoration, gave a beautiful appearance, and on the other side - the function of protection from various spirits and creatures based on the magical views of women.

Exhibits of the Termez State Museum-Reserve: traditional chest jewelry.



Pins were worn by married women in the area of the vertical collar of long clothing. They were worn by women of the Yuz, Kungirots tribes and were called “tuynoch”, women of the Tajik-Chigatay tribe called them “kulfi giribon” (“collar lock”) or “sadaf”. To wear this decoration, a pin is attached to the collar of the dress. The pins had the appearance of a shiny button of a round, diamond-shaped or flat shape. Wearing pins on precious clothing has been a well-known custom since time immemorial. Round and diamond-shaped pins were also used by women of the Kyrgyz, Kazakh, and Turkmen nationalities. The pin was mainly worn on the collar by married women; unmarried girls did not wear them.

Although the jewelry worn on the hand is called “bilakuzuk”, “dastbona”, “dastmona”, “dastakhan”, this jewelry is often known as “bilakuzuk” in the oasis. “Dastbona” means “dast”-hand, “bona”-ring, i.e. hand ring. Bracelets made of silver and copper are mostly made in pairs and worn on both hands. The fact that girls and women wear bracelets is also mentioned in “Avesto”. Bracelets are as diverse as earrings and are distinguished by their shape and decoration. The bracelets are divided into two types, i.e. bracelets with the circular ring connected to each other and bracelets with the ring part not connected to each other. Bracelets in the form of unconnected ring were common among Uzbeks and Tajiks who lived a semi-settled and settled life. In the bracelets, flora and fauna are taken as the main decoration style, and the twisting snake shape and the sharp teeth of animals and carvings having assemblies are used as the basis for decoration. In order to connect the bracelets together, an iron is passed through the tube and thus the bracelets are supposedly locked. A chain is hung from the iron, which serves as a lock. In the oasis, girls followed the custom of wearing bracelets on their hands after marriage. Among the population, middle-aged women belonging to the “khujalar” class always wore a bracelet on one hand. In their opinion, opening the forearm was considered a sin. Wrist jewelry such as “poncha” and “panja dastak” made of various beads, necklaces, and chaplets are worn by girls at a young age and according to magical imaginations, there were views that they serve as a special protection against various evil forces, magic, the evil eye.

Exhibits of the Termez State Museum-Reserve: traditional rings, bracelets.



Another type of jewelry worn on the hand is a ring, which is also common in the oasis as a public adornment of women and men. According to old people, women should always wear rings on their hands. Because according to the ring concept, it is considered "haram" and makruh for a woman to do household chores without a ring on her hand. Women's ring has different names in different regions of our Republic and peoples of the world. The gate was called "challa" by the Tajiks of Karategin and Ko'lob, "angushtarin" by the Tajiks of Zarafshan Buyi, and "baldaq" by the Kazan-Tatars. In our country, women wear several rings on their index, ring, and pinky fingers, depending on their socio-economic conditions. For men, the ring served not only as an ornament, but also as a seal and an amulet with prayers inside. Rings were usually worn by officials, judges, rich people, Qushbegi, sheikhs and others. A men's ring also indicated a person's economic position in society, to which class he belonged. The "murdashovs" who washed the dead, as people belonging to the lower class, had to wear silver rings on their middle hands. Rings also served as amulets. Also, elderly people wore rings made of silver, without eyes, without stones, called "rajabi". There are various legends and stories about this ring. It is said that the "Rajabi" ring was created in the month when the Prophet Muhammad (s.a.v) received a revelation from Allah. Information about this is given in scientific literature and archaeological research. In ancient times, wearing a ring was considered a symbol of wealth, sustenance, and justice for kings. In many countries of the world, on the wedding day, the bride and groom wear rings on their hands as a symbol of marriage. In particular, even in the oasis, the wedding ring "Shohnak" has been worn as a symbol of marriage, family, loyalty, and love for thousands of years.

Suggestions

In general, the role of material culture is important in the formation and development of the ethnoculture of the Uzbek people, women in the oasis considered walking without jewelry as a "characterless" sign, married women wearing a ring while doing household chores was considered a symbol of "honesty", and wearing a ring for women had a habit. Various types of traditional women's jewelry are known, and they embody the qualities of beauty, decoration, magic, and protection. The shapes in the jewelry embodied patterns, symbolic symbols, people's beliefs, views on the environment, nature and the material world. At the end of the 19th century, at the beginning of the 20th century, jewelry that was widespread in the Surkhan oasis, in connection with the way of life of our people, household activities, economic and social life, and religious views, fully preserved local territorial symbols.

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SIGNIFICANCE OF MATHEMATICAL AND COMPUTER MODELS IN RECYCLING HISTORICAL MATERIALS

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Annotatsiya. Ushbu maqolada tarix fanida matematik va kompyuter modellarining paydo bo'lish tarixi, ulardan foydalanish usullari hamda tarixni matematiklashtirish va kompyuterlashtirishning ijobiy yutuq va kamchiliklari haqida ma'lumotlar berilgan. Unda tarixiy materiallarning elektron ma'lumotlar bazasini yaratish va undan foydalanish, matnlarni tahrirlash, an'anaviy tadqiqot amaliyotida o'xshashi bo'lmagan modellarning yangi variantlari paydo bo'lishi haqida so'z boradi.

Kalit so'zlar: F. Simian, J. Lefebvre, "Annals School", formal-miqdoriy modellar, tarixiy informatika, gipermatn texnologiyasi.

Аннотация. В статьях представлены сведения об истории возникновения математических и компьютерных моделей в исторической науке, методах дальнейших путей, достижениях и проблемах совершенствования математизации и компьютеризации истории. Речь идет о редактировании электронных баз исторических материалов и, как следствие, редактировании текстов, появлении новых вариантов моделей, не имеющих аналогов в традиционной исследовательской практике.

Ключевые слова: Ф.Симиан, Ж. Лефевр, «Аннальная школа», формально-количественные модели, историческая информатика, гипертекстовая технология.

Abstract. This article gives information about the history of mathematical and computer models in the science of history, the methods of their use, and the positive achievements and shortcomings of the mathematization and

computerization of history. It talks about the creation and use of an electronic database of historical materials, the editing of texts, and the emergence of new variants of models that have no analogues in traditional research practice.

Keywords: *F. Simian, J. Lefebvre, “Annals School,” formal-quantitative models, historical informatics, hypertext technology.*

Introduction

Today, a scientific and technological revolution has taken place in the global world, and in this regard, it is said that mathematization and computerization are the main ways of development. Of course, these processes are characteristic of the social and humanitarian sciences, including history. The abundance of information flow presents researchers with a number of new problems, in particular the use of new information technologies. The source base of historical science is expanding more and more, so the processing of a set of sources requires mathematical methods. Of course, historians adopt and use many other methods of social and humanities, and the use of mathematical methods helps the process of science integration. As we know, systematic methods of analysis are usually mathematicalized in any discipline. Today, computers are creating a new way of human scientific thinking; of course, this process also applies to the science of history.

Literature Review

At the end of the 19th century and the beginning of the 20th century, the first experiments on mathematical methods began to be used in the science of history. Historians began to process statistical data in the study of socio-economic processes. For example, in the 1930s of the 20th century, the French historian F. Simian studied the dynamics of wages in France from the end of the 18th century. He looked critically at the coverage of the elements of mathematical statistics in the sources. The actions of F. Simian were supported by J. Lefebvre and other representatives of “Annals School” [1.pg. 1–21].

The second stage of using mathematical methods began after the Second World War, in the 1950s and 1960s, after the advent of computers. American historians were especially active in this regard. In 1962, they formed a political research consortium at a number of universities and colleges to collect information on US history. A “new political”, “new social”, and “new economic history” based on new methods appeared. Americans began to talk about the new science of “cliometry.” New databases and programs were created by them, and initial successes were achieved. American scientists have received two Nobel Prizes, an honor that no historian has received before. Of course, they were cliometrists D. North and G. Vogel. After that, no one was able to receive this award. In her article, Vorobyova says that after the war, cliometrists gave up their extravagant claims of turning history into a mathematical science devoid of historical description. However, traditional-minded historians saw mathematical methods as a good aid and used them to solve many problems. However, at the end of the 1960s, a commission on the use of mathematical methods and computers in historical research was established under the Department of History of the USSR Academy of Sciences. In this field, laboratories created in Moscow and conferences were held. By 1992, the 100th meeting of the Workshop on Quantitative

Methods, organized by the Commission and Moscow State University, would also take place. Mathematicians take an active part in seminar work, and retraining of historians is also carried out. I. Kovalchenko assured historians that not everything can be expressed quantitatively, that artificial languages cannot replace natural languages, and that storytelling methods will remain in history. At the same time, he called on historians to thoroughly master the mathematical methods that have proven their effectiveness in the world of science. However, it is emphasized that the main problem is the sufficient application of mathematical methods; otherwise, it will lead to errors, and to prevent this, the mathematical training of historians and the help of professional programmers are needed.

Mathematical modeling includes a qualitative and quantitative model (substantive-substantive and formal-quantitative). Formal-quantitative is a formalized expression of the content-substantial model. Filling it with accurate data and the mathematical processing of these data provides new information about the studied phenomena. The interpretation of this data is carried out using the essence-content model, and the essence of events is revealed. Formal-quantitative models have two types: reflective measurement (which reflects the real characteristics of events and processes and acts as their measure). The second type is like simulation models, allow to simulate the operation of the objects. This is only valid as an alternative model.

Reflector measurement models are an effective tool for researchers; they allow them to understand the internal mechanisms of the processes and overcome the difficulties associated with the lack of certain information in the sources. They allow to establish a quantitative measure for modeling objects and their properties. An important tool for deepening knowledge is simulation-alternative models that help to understand possible trends and development options. It is also possible to simulate alternative situations and processes. The bottom line is that the historian must build the models himself or herself. He or she simply does not take a ready-made model from sociology. It should be adapted to the needs of historical research. This complex process requires certain knowledge and skills, but its effect is great [2].

Basic materials and methods

A review of data models shows that today, computers and computer technology are increasingly being used to create them. They not only facilitate the work of traditional data models (textual, numerical, schematic, and geographical) by converting them into electronic form but also contribute to the emergence of new variants of models that have no analogues in traditional research practice. The 20th century is the age of new information technologies that penetrate into all aspects of human activity and fundamentally change the information environment. Computer technology has also led to many innovations in the field of historical research methods, but it must be admitted that modernization in this field is occurring more slowly than in the natural sciences. In historical research, computer technologies are used for different purposes and at different stages. It is possible take a look at the main uses of a computer:

- 1) At the initial stage of research, it is useful for searching and registering (scanning, copying) necessary historical data and creating electronic copies of documents;

- 2) modern computer technologies are used to solve problems of systematization and storage of historical data;
- 3) the computer can serve as a powerful analytical tool, with the help of which statistical and economic calculations, thematic and graphic modeling, spatial analysis, etc. are carried out;
- 4) the computer is an indispensable assistant in creating and formatting the texts of scientific works and presentations.

In the modern practice of the historians, as a rule, attention is mainly paid to improving the information provision of studies conducted traditionally using logical, descriptive analysis methods. At the same time, more and more scientific projects cannot be implemented without the use of computer technologies. These include research related to the creation of historical databases, geographic information technologies, and the use of hypertext. New technologies bring new opportunities and, accordingly, new research topics, for example, modeling the dynamics of social systems (agrarian and industrial society) using a synergistic approach [3. Pg. 41–73].

In the 1990s, historical informatics as a science separated from the science of history as an independent direction. According to L. I. Borodkin, “the foundations of this interdisciplinary direction goes back, on the one hand, to the achievements of quantitative socio-economic history and, on the other hand, to the computerized analysis of historical texts” [4. Pg. 8]. The development of historical informatics depends on the complex solution of methodological and informational issues. These include:

- organizing the use of common electronic resources (electronic libraries, databases, and electronic atlases containing hundreds of texts from historical sources);
- developing thematic Internet resources—sites on various topics of the history of different countries, where resources on relevant topics, historiography, and bibliographic arrays should be presented. They are aimed at providing comprehensive information on thematic scientific developments. The “Hemis” and “Moodle” projects implemented at Urgench State University since 2002 are examples of such resources. In addition, one of the tasks of the site is to support educational courses on this topic [5].
- The improvement of historical research technologies expands access to computers, sources, and historical works, accelerates the collection, systematization, and analysis of the necessary data, but at the same time increases the problems of information selection and evaluation, that is, gives new meaning to source analysis and gives meaning.

The microcomputer revolution puts new demands on science and researchers. The time of written technologies remains in the past; if previously it was important for a historian to master the word (that is, the skills of writing and reading), today it is not enough.

Now the scientist-historians must know the following:

- having the skills of a personal computer user and knowing all standard application programs that facilitate the solution of basic information issues (text, spreadsheet, and graphic editors, presentation preparation programs)
- **qaaalfv cthis** is a task included in the basic minimum of professional training;

- to have modern literature that includes the experience of using computer information technologies in historical research and, accordingly, to have an idea about the possibilities of their use;
- creation of databases based on materials from various types of historical sources and mastering the language of information requests in relational DBMS;
- working with electronic texts;
- ability to work with tabular data and present them graphically;
- has an understanding of scanning, OCR, GIS and multimedia technologies;
- effective use of Internet resources for thematic, source and bibliographic searches;
- use of mathematical and statistical methods to analyze data from historical sources;
- application of statistical data processing programs

As it can be seen, the list of requirements is very extensive. There is not enough time in the computer science curriculum to master all these tasks. Additional courses and training programs are required. So, as always, the main focus should be on working on themselves. The situation is complicated by the fact that the software update rate is very high. New versions of applications appear, and new software products are created that provide a wide range of opportunities for effective work with information. And, unfortunately, there is not always enough time to master it. Available software supports various stages of the research process, but none of the software provides all the tools a researcher needs. Therefore, several types of software are used in research. Each of them allows to create and store a certain data model (text, database, knowledge base, etc.).

Taking into account the created data models, the following computer technologies can be distinguished: 1) textual information processing; 2) digital data processing; 3) database technology; 4) image processing; 5) geographic information technologies; 6) multimedia technologies 7) expert systems.

Electronic document preparation systems are designed for the preparation and design of various textual information materials. These include text editors, word processors, and desktop publishing systems.

Text editors are programs aimed at entering, viewing, and editing texts. It should be taken into account that the information presented in text form has a linear structure. Accordingly, the text editor actually supports a two-dimensional text model; each character has its own “coordinates”: line number and line position number. They allow to perform basic operations such as moving from line to line, selecting pieces of text, copying and pasting them, etc. Many text editors offer a wide range of functionality, mainly focused on text input as well as their design.

Word processors differ from word editors in that they have more powerful text processing tools, including design for print. Word processors have linguistic support functions: spell checking, automatic hyphenation, working with links, choosing synonyms, automatic text indexing, using different alphabets, editing formulas, etc. Word processors, in addition to the basic set of text processing functions, have a built-in graphic editor that provides preparation of various schematic and graphic images.

Publishing systems. The main task of desktop publishing systems is layout, that is, the preparation of text and graphic materials for printing. Initially, the text is typed using a word processor or editor, and then it is transferred to the publishing system, where it receives the final design in the form of an original layout. One of the popular programs that performs the functions of the publishing system is Adobe PageMaker.

When working with text information processing systems, where the information array is represented by a set of files, the user faces a number of problems that require a solution.

First of all, it is necessary to note the problem of search:

- search for a specific document from the array; search for a certain set of documents on a certain topic in the array; search for a passage of text (citation). Standard program functions can also be used to organize the search. But usually, this is not enough. It is also necessary to develop an information retrieval language that allows to organize arrays of textual data, accessible by thematic and special sorting (at the level of creating directories), create queries, and search for the necessary files. In working with electronic texts, in addition to searching, it is possible to solve more complex problems related to text analytical processing. For example, statistical analysis, comparison of text features, etc. For these purposes, full-text systems are needed, which are service-oriented and focused on extracting textual information. The formation of full-text systems can be carried out using various software tools and methods, for example, using keywords for document search. In this case, in addition to text data, a database is created where document descriptions are displayed in the form of a set of keywords. In this case, the search is performed by a database query. But this way is more laborious and requires a large amount of work to index and describe all electronic documents. Another way to create full-text systems is to use hypertext technology.

Hypertext technology allows us to work with a large amount of text data and is aimed not only at data retrieval but also at creating new text models. Hypertext is a form of organizing the establishment of connections (transitions) between pieces of textual information. Navigation in the hypertext system is based on the information needs of the user and is not predetermined. The user selects the option to receive information. Hypertext (non-linear text) makes it possible to find a specific word or phrase in all texts, move based on links to the fragment corresponding to the information request, and analyze texts using frequency or thematic search.

The difference in hypertext is that access to information is not done by viewing the text sequentially, as in traditional information search systems, but by moving from one fragment to another. This technology is especially effective in creating full-text systems with conditionally permanent information, such as encyclopedic, educational, reference, regulation, etc. The idea of hypertext was first proposed in 1945 by W. Bush, President Roosevelt's science advisor, who proposed a new type of technical system project called Metex. The main advantage of this system was its ability to connect and view separate but related information (articles, text documents, photos). The system is created in the form of a library with the ability to directly access any document and move from it to semantically related documents. The user could independently establish the necessary connections, enter new documents, and connect them with existing ones.

The first computer system to implement hypertext ideas was created in 1968. It was research in nature. The term “hypertext” was coined by T. Nelson, the author of the documentation system for the Apollo space shuttle project. In 1987, Apple released the HyperCard package, the first hypertext system for personal computers. Since then, hypertext technology has become widespread and commercialized. Hypertext can be considered a type of database organized in the form of an open, freely extensible, and variable network. Hypertext elements are called nodes. Traversable nodes are called joins, and traversability itself is called a “link.” The set of neighboring nodes constitutes the “neighborhood” of a given node. Communication implements various aspects of information seeking: between the text and its interpretation; between different editions of the text; between the text and its possible continuation; between texts that answer or contradict each other, intersect in content, and so on.

Thus, the hypertext system is designed for the systematization of textual information and occupies an intermediate position between documentary and factual information retrieval systems in terms of formalization. The main component of hypertext is a reference (informational) article, which consists of a title indicating its subject, text, and a list of links to related articles. For ease of use, hypertext can be provided with an alphabetical index (table of contents) and a list of main topics.

The title of a help article gives the name of the object described in the article. Articles should be easily visible and provide the ability to quickly perceive information to resolve the need for further searching. The text of an informational article contains explanations of the meanings of terms, examples, arguments, comparisons, and evaluations. Help information can be organized and titled to make browsing easier. A list of related subject references provides a local reference facility where article titles can be entered. A second option for links to related topics is highlighting in the text of the article that provides additional information.

A mandatory component of hypertext is a list of main topics. It contains the titles of all reference articles. It is desirable to have a table of contents in the hypertext, as well as the titles of all the articles in the hypertext, given in alphabetical order. An important part of hypertext, which is the basis for information systematization and search, is the thesaurus, which is a dictionary reference that contains all the search keywords, document descriptions, and queries used to form the reference apparatus. The most popular tool for creating hypertext remains the HyperCard system, which is included in the basic software package for the Apple Macintosh. In addition, HYPERLOG, ASPOG, LinkWay, KnowledgePro, and other programs are used.

Hypertext technologies also occupy a worthy place in history. There are many examples: in 1997–2000. A full-text information-search system on the archeology of the Finno-Ugric peoples on the banks of the Volga and Urals was developed in the form of an electronic library at the Scientific Center of Finno-Ugric Studies at the Mari Scientific Research Institute. [6.] Archaeological reports and drawings for them formed the basis of the system's information complex. The project was aimed at solving two problems:

- 1) Electronic storage of reports on archaeological field research in the territory of Mordovia, Mari El, Komi, and Udmurtia for the entire period of archaeological research;
- 2) Creating a convenient mode for using documents. The database

contains more than 150 reports from the archives of the Republic of Mari El, as well as some reports from other republics.

- 2) The information array is divided into several parts with different access modes: the primary set of files is located on the client machine; a secondary collection has been created on the website: footnotes, excerpts of report texts, figures, and hyperlinks. The system offers collection processing tools: a card file for the primary collection, a subject dictionary, and a program for extracting the most important words from the report have been created. They allow to search for and work with texts in the system. When working with a secondary collection installed on a web server, a two-level structure is used to present materials: the initial file is a report annotation containing links to all parts of the report, from which the user can select the necessary textual information. can get information. Thus, document search can be done in different ways: through the electronic file cabinet, thematic dictionary, glossary, or full-text search of the document using the index.

There are examples of using hypertext not only to create library-format systems but also to create full-fledged research options. As an example, we can consider the system of processing ancient manuscripts developed at Udmurt University (Izhevsk) [7. Pg. 159–165, 8. Pg. 234–271]. The full-text information-search system “Manuscript” was developed for the purpose of studying the oldest Slavic manuscript monuments. Such electronic libraries are also being created in Uzbekistan.

Thousands of books and texts on the history of Uzbekistan can be found on the Google and Yandex platforms.

While evaluating the possibilities of the system, the authors emphasize that the study of manuscripts should be comprehensive; that is, it should include text, paleographic, phonetic, grammatical, lexical, literary-cultural, and historical research. The primary text can and should be analyzed by various experts, and the results of this analysis should be available to all interested parties. Such an opportunity is provided by the hypertext system. Initially, the system was created in connection with the preparation of the Putyatina Menaion (XI century) manuscript for publication. Realizing the importance of the document, the researchers, in addition to the traditional publication, include several modified text types that allow the search, selection, and arrangement of word forms and their grammatical meanings, in addition to words. prepared a full-text database.

The basis of the system is information that transforms various reference materials, works with text as a result of fragments, includes other texts, compares samples according to various parameters, and also provides basic research information in the process of working on texts. is the base. The full-text database is organized according to the original model and allows storing and describing practically any object. Storage units: text, text word form, punctuation marks, sentences, paragraphs, etc. There can be many connections between units (agreement, sequence, connection with vocabulary items, etc.). The system allows you to store different dictionaries.

In addition to the database, the system includes a specialized editor for typing, editing, and entering texts into the database, a set of service programs, query processing tools, converters for communication with other databases, and a publishing system. On the basis of the developed system, the electronic edition of Putyatina Menaion was

introduced. The content of an electronic publication is traditional and includes texts, indexes, reviews, bibliographies, figures, etc. However, the procedure is different: as a result of request processing, all units that meet the criteria are removed. The form in which the query results are displayed is defined by the user (original, modified text, modern, etc.).

The model of information storage in ancient texts proposed by the authors is universal and flexible. As a result, the user will have wide opportunities to work with the handwritten text not only in the search mode but also in the analytical processing of the text.

In general, it is necessary to emphasize not only the effectiveness of hypertext technologies but also the cost of such projects. Creating a full-fledged text system with a good interface and functionality requires the involvement of specialists from different fields—historians, programmers, and text critics—as well as spending a lot of time. This somewhat hinders the penetration of hypertext technologies into historical research. As we know, many economic, social, and political processes are successfully studied using mathematical methods.

Conclusions

A systematic approach cannot be deep without the use of mathematical methods. Typological classification can only be multidimensional; And today, dispersion, correlation, factoring, cluster analysis, elements of information theory, differential equations, and mathematical modeling are already used.

Mathematical methods help to determine the role of various factors, the causes of certain events, the main facts, and their comparative role. In addition, these methods allow solving epistemological problems by checking the reliability of information from sources and increasing the informational return of the source. It is not possible to process the data array “manually.” For example, representative sampling techniques are used for census data. Highlighting the important features and “compressing” the information can only be done using mathematical methods. Finally, these methods make it possible to clarify the conceptual apparatus of science by unifying its language. There are other problems that can only be solved using mathematical methods.

Any scientific model is an abstract expression of the essence of the studied phenomena and processes. Modeling is based on the analogy theory; the model works as an approximate analogue of the studied phenomena and processes.

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SIGNIFICANT ISSUES OF HISTORIC SCIENCE (in the example of the history of the first cities)

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Annotatsiya. Ushbu maqolada muallif O'rta Osiyo, jumladan, O'zbekiston ilk shaharlari tarixshunosligi masalalarini arxeologik materiallar asosida yoritib bergan.

Kalit so'zlar: *Urbanizatsiya, tarixiy taraqqiyot, Janubiy Turkmaniston, Baktريا sivilizatsiyasi, Sug'd shaharlari, Qadimgi Xorazm.*

Аннотация. В данной статье автор на основе археологических материалов осветил историографию первых городов Средней Азии, в том числе и Узбекистана.

Ключевые слова: *Урбанизация, историческое развитие, Южный Туркменистан, Бактрийская цивилизация, согдийские города, Древний Хорезм.*

Abstract. In this article, the author covered the historiography of the first cities of Central Asia, including Uzbekistan, based on archaeological materials.

Keywords: *Urbanization, historical development, Southern Turkmenistan, Bactrian civilization, Sugdian cities, Ancient Khorezm.*

Introduction

The history of Central Asian urbanization has been studied by many researchers. The degree of reflection of the results of these studies in publications, the formation of approaches and concepts in the study of the cities of the region, the collected data and their inclusion in scientific circulation, allows to study and analyze the dynamics of knowledge. In this regard, archaeological research and scientific conclusions based on them have an important place. From the second half of the 40s of the 20th century, the study of the history of cities in the regions of Ancient Bactria, Sugdiyona, Khorezm, and Marghiyona formed the basis of large-scale archaeological expeditions. In 1946, the archeological-topographical expedition of South Turkmenistan began to study the historical topography, architecture and caravan routes of the oldest, ancient and medieval cities of Niso and Marv, Sarakhs and Amu [1, B.249]. Due to the excavations conducted by B.A. Litvinsky in 1949-50 at the Namozgohdepa monument located in southern Turkmenistan, the information about the monuments of the Eneolithic and Bronze Age in the region expanded [2, B.3-16]. During the research, it was found that the total area of the monument is about 70 hectares [2, B.18-26].

As early as the 50s of the 20th century, large settlements such as Namozgohtepa and Oltintepa, which stand out in the general system of Bronze Age monuments, were identified. This made it possible to interpret them as the center and capital of the ancient peasant farmers. However, at that time, the concept of "city" was not used in relation to these monuments [3, B.46-114].

Literature Review

In the 30s of the 20th century, the ruins of Ulkandepa in the form of a city were discovered in the southeastern Kopetdog plain, 1.5 km southeast of the Koushut railway station, near the Namozgohdepa monument [4, B.54-70]. In the 1950s, A.A. Marushenko conducted excavations at this monument, and its 1000 BC. He noted that it existed from the end of the 2nd millennium to the middle of the 1st millennium, and that this ancient city played an important role in the processes of urbanization as the oldest center in the regions of South-Eastern and Central Turkmenistan. Ulkandepa has a polygonal fortress plan, and this fortification is built much higher (20 m) than other structures. The old city itself is 500x290 meters in size and is surrounded by a strong wall without towers. The base of the defense wall is up to 40 meters, and its height is from 5 to 10 meters. A.A. Marushenko also researched the fact that the defensive wall was surrounded by a deep moat, and the hillocks with village fortifications and settlements of ordinary people around the old city were preserved.

In 1965, research began on the ruins of Oltintepa, one of the largest early Bronze Age urban centers in the region, near Miyona in the south of Turkmenistan. V. M. Masson, who conducted regular excavations until the end of the 80s of the 20th century, researched that the total area of the monument was 25 hectares as a result of the excavations [5, B.5]. The Altintepa excavations show that the process of formation of local urban planning culture in the south of Central Asia was rapidly progressing during this period.

As a result of the research, it was found that Altintepa is a monument that reflects the complex internal architectural structure of residences and farm rooms. No structures were built in the southern part of the old city, which was the central square of the old city. This area is accessed through a special road located in the south of the monument. According to the excavations, majestic towers measuring 6.2x3 meters were built along this exit [6, B.6].

Since 1945, a new stage of archaeological research on the ancient history of Sugdiyana has begun. Special archaeological expeditions were organized under the leadership of A.I. Terenozhkin at the Institute of History and Archeology of the USSR Academy of Sciences for the purpose of planned and purposeful implementation of archaeological research. These expeditions were tasked with researching the history of trade, economic and cultural relations of Sugdiyana with neighboring countries [7, B.6]. During the subsequent researches of A.I. Terenozhkin, the existing shortcomings were corrected, these studies were of great importance in the periodization of the archaeological monuments of Afrosiyab and Sugdiyona in general, and served as a basis for further research [8, B.10]. In 1958, the Institute of History and Archeology organized a special archaeological expedition to Afrosiab under the leadership of V.A. Shishkin. This expedition conducted research in all areas of the monument according to the topographical plan of the city [9, B.3-121]. During the excavation work, four layers of the fortress wall were identified in Afrosiyab, and archeological research showed that the first and fourth layers are relatively old. G.V. Shishkin, who identified the remains of a raw brick wall from the lower layers of the first settlement, said that these wall remains are from the first millennium BC. He noted that it belongs to the middle of the 1st millennium [10, B.102-107]. As a result of research in the Afrosiyab monument, the formation of the city was established in 1000 BC. It gave rise to the conclusion that it happened in the middle of the 1st millennium [10, B.32], and based on the conclusions of the researches of that time, in 1968, the 2500th anniversary of the city of Samarkand was celebrated.

During the 50s and 60s of the 20th century, large, ancient urban centers were not found in the territory of Sugdiyona, except for Afrosiyab, and this situation called for the development of archaeological research on a new basis. In the 60s of the last century, the monuments of the Bronze Age and the Early Iron Age were found and examined in the Surkhan oasis of Sopolli and Kuchuktepa [11, B.69-79].

During the 40s of the 20th century, the Khorezm archaeological expedition led by S.P. Tolstov carried out excavations at the Kozalikir monument. As a result of the excavations, the researcher put forward the opinion that this monument is a unique monument of the early urban planning culture in Khorezm oasis [12, B.3-8]. The formation of Kozalikir, one of the oldest city-fortresses of Khorezm recognized by researchers, dates back to the millennium BC. It belongs to VII-V or VII-IV centuries [13, B.96-109]. For example, BC VIII-V centuries are explained by the emergence of large cities in the entire Central Asian region.

Kozaliqir represents an architectural monument in ancient Khorezm with a clear initial structure, surrounded by protective walls and having a religious worship feature. A large area around it may have been intended for later construction. It

should be noted that BC. By the 6th and 5th centuries, the construction of temples was important and one of the main factors in the urban planning culture of Central Asia. Kozaliqir, like other cities of Central Asia, was considered a fortified military-political and administrative center of the oasis and was provided with developed irrigated agriculture [14, B.47-48].

During this period, issues related to the emergence of urbanization processes in the regions of the Fergana Valley were carried out by the researcher Yu.A. Zadneprovsky. An important study was carried out on the emergence and spread of the first agricultural oases in the valley, as well as the culture of settlements and urban development, and the issues of the first statehood [15, B. 117].

As a result of the research conducted by the researcher on the formation of the irrigation system and the creation of agricultural oases, it was determined that the farming culture in the Fergana Valley under the name of Chust culture dates back to the Bronze and Early Iron Ages [16, B.328].

A new phase of archaeological research began in the mid-70s of the 20th century. Among the research directions and tasks of various archaeological expeditions, the research of the development of urbanization processes was determined. From this period, archeological research on the issues of the first agricultural culture, the factors and foundations of the first cities, and the stages of their development related to the first state processes began to be carried out in Central Asia.

From this period, A.A. Askarov conducted research on the emergence and development of the urbanization process in South Uzbekistan. Excavations carried out by scientists in monuments such as Sopolli and Jarkoton became important in studying the stages of the emergence and development of the first cities [17, B.231].

The constructions of Sopollitepa are built on a solid foundation and have a two-part structure - a solid central part and an unfortified dwelling around it, eight multi-room residential parts separated by corridors, and protective walls. In addition, pottery and metalworking crafts, as well as agriculture, are also characteristic of Sopollitepa.

As a result of the research conducted on this monument since 1973, it became possible to collect new materials related to the history of urbanization processes [18, B.250-274]. Remains of an arch, a city, a temple, and many houses were found and studied in an area of no less than 100 hectares in Jarkutan. The research conducted in the area of Jarkutan made it possible to determine the date of development of the ancient city and to study the historical and cultural processes that took place in these areas in several stages.

The changing and renewing historical and cultural processes in the middle and second half of the 2nd millennium created ample opportunities for population growth and the development of productive forces in the settlements of people living a sedentary farming lifestyle on the right bank of the Amudarya.

The research conducted in the Kashkadarya oasis in the 70s and 80s of the 20th century is noteworthy. In particular, during this period, Daratepa of the early Iron Age was studied by A.S. Sagdullaev under the guidance of N.I. Krashennikova. The results of research carried out in the Kashkadarya oasis until the 90s of the last century were covered in the article of O. N. Lushpenko [19, B.22-29].

Defense structures of the Erkguran monument, one of the oldest urban centers of Sugdiyona, were researched by M. Turabekov during this period. The researcher researched that the Yerkurgan monument is surrounded by two rows of strong protective walls, the area of the outer wall is about 150 hectares, and the area of the inner wall is about 40 hectares. As a result of the analyses carried out during the excavations, the researcher came to the conclusion that a settled population settlement appeared in the place of Yerkurgan in the IX-VIII centuries BC. The multi-layered nature of the excavations of Yerkurgan indicates that the territory of the ancient city was rapidly developed in the VII-VI centuries BC.

According to the analysis of R.H. Sulaimanov, who conducted systematic excavations in Yerkurgan, the development of the monument was inextricably linked with artificial irrigation networks. There were also small towns of local significance [20, B.37].

In the years of independence, the study of the formation and development of cities in the region reached a new level. First of all, it was the abandonment of the formative approach to the development of historical processes. In this period, the conclusions that the beginning of the history of urbanization was not mutual conflicts between different classes, but the basic needs of the development of society were reflected in various publications[21, B.162].

The researches of this period mainly reflect the generalization and comparative analysis of the research carried out until this period. In particular, as a result of continued research by the members of the A. Askarov Scientific School, the range of information on the history of the first urban planning culture in the regions of South Uzbekistan has expanded considerably.

M.M. Mambetullaev, as a result of a comprehensive study of the issues of urban development in Khorezm regions, noted that the highest stage of urbanization processes in the oasis coincided with the early Iron Age and that the ancient city of Kozalikir was proof of this [22, B.49]. Also, the next stages of urbanization processes in the oasis were divided into special periods by the researcher.

B. I. Weinberg determined that Kozalikir reflects an architectural monument with administrative functions surrounded by protective walls in ancient Khorezm. It was also observed that Kozalikir, like other cities of Central Asia, was a fortified military-political center of the oasis.

In the 90s of the 20th century and the beginning of the 21st century, on the basis of the analysis of archaeological and written sources, a relatively complete study of the formation of urbanization processes in the Sugdiyona region was carried out by M. Isomiddinov [23, B.96], the main focus of this scientist was on the ancient cities of Afrosiyob, Koktepa, and Yerkurgan was directed.

Archeological research carried out in the years of independence brought many clarifications to the issues of studying the ancient cities of the Kashkadarya oasis (South Sughd). According to the research led by R. Sulaimanov, from the lower layers of Yerkurgan. Cultural layers of the IX-VII centuries BC were identified. Also, there were four construction periods in Yerkurgan, and the oldest defensive wall of the first construction period dates back to 1000 BC. It was determined that it was built in the VIII-VII centuries BC [24, B.9-17]. R. Sulaimanov in the territory

of Yekurgan. It was concluded that the settlement of the population, which appeared in the IX-VIII centuries BC, may have been protected by defensive structures.

At the end of the 20th century - the beginning of the 21st century, as a result of the new discoveries made in the Jarkutan monument, such expressions as "the first city" and "city-state" entered the science. The research conducted by D. Huff and Sh. Shaydullaev made it possible to determine the construction method and construction features of the Jarkutan fortress. During the research, the castle, palace, temple and houses belonging to eight large patriarchal communities were studied in the city [25, B.31-33]. These studies became the basis for the emergence of a new stage in the issue of the history of the first cities in the regions of Uzbekistan, as well as for the revision of the results of many years of research. Also, the monograph dedicated to the monuments of the early Iron Age of Southern Uzbekistan, published by Sh. Shaydullaev, is noteworthy [26, B.200].

Research on the processes of urbanization in the Fergana Valley was continued by the scientists of the Institute of Archeology of the FA of Uzbekistan [27, B.113-116]. The historiography of the first urbanization of Ferghana was specially considered by A. Anarbaev. According to the scientist, Yu. Zadneprovsky, an expert on the urbanization of Fergana, distinguishes the following as the characteristics of the cities of this period: a large area, a developed defense system, the presence of a fortification (castle), the center of agricultural areas or an oasis, a center of religion and exchange. However, the scientist, while explaining specific settlements of the Chust culture, sometimes defines them as "city" (the place like a city), sometimes "first city" (old city). Also, in one of his works, the researcher states that the Chust and Burgulik cultures are the cultures of the primitive community period, and neither Dalvarzin nor Eilatan can be described as cities.

So, there are different theories and different approaches to the problems of urbanization processes in the scientific literature, and issues of ancient urban planning features and traditions, their development dynamics, socio-economic and political functions require comparative study in connection with urban processes in different regions.

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ON THE ARCHAEOLOGICAL FINDINGS RELATED TO THE GOD OF FERTILITY DIONYSUS-SIOVUS IN CENTRAL ASIA

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Annotatsiya: Mazkur ilmiy maqolada O'rta Osiyo sarxadlarida Dionis-Siyovush obrazi bilan bog'liq arxeologik topilmalar talqini haqida fikr yuritiladi.

Kalit so'zlar: Qashqadaryo, Olakuylak, terakkota, plitka, Dionis, Siyovush, Zorastizm.

Аннотация: В данной научной статье рассматривается интерпретация археологических находок, связанных с образом Диониса-Сиёвуша на территориях Средней Азии.

Ключевые слова: Кашкадарья, Олайкуйлак, тераккота, плитка, Дионис, Сиёвуш, Зорастризм.

Annotation: This scientific article examines the interpretation of archaeological finds related to the image of Dionysus-Sievush in the territories of Central Asia.

Keywords: Kashkadar'ya, Olajkujlak, terakkota, plitka, Dionis, Siyovush, Zorastrizm

Introduction

Kashkadarya Oasis is historically and culturally an ancient land. Archaeological materials found in this area not only enrich the museum's funds but also greatly help to determine the life, lifestyle, and spirituality of the studied period. Among these materials, archaeological figurines play an important role. "Kovurga ota" cemetery, located in the northern part of Alakuylak village in Yakkabog district, belonged to the territory of the Kesh region in ancient times and is now located in the southeast of Shahrisabz city. In 2019, during the excavation of a grave by grave diggers, a zooanthropomorphic ceramic figurine was found (Fig. 1).

Literature Review

Figurine - terracotta made of thin, reddish-brown clay, terracotta oblong, with a rectangular but narrow arched image on top, dimensions 15 X 6 cm. The back of the terracotta is polished, and the surface is molded, the edges of the terracotta have band-like lines, and the band is uneven and convex. The upper part of the strap is ringed in several places, and there are triangular grooves at the turns.

The interior of the arch is completely covered by a zooanthropomorphic figure. His head is turned to the left, and he appears to be standing sideways. The tips of the large horn on his head were sharpened. The horn is drawn in a very realistic style, the lines are clear and the texture is clear. Below the horn, a large disc-shaped zigzag crown falls on the forehead of the triangular teeth. The face is slightly pale, the eyes are almond-shaped, the pupil is clearly visible in the center, and the braid of hair falls to the side. His face is long, like a long beak of a goat. His long beard falls to his shoulders, and a braid of hair falls on his right chest.

The figure is represented in clothes with long sleeves and no collar. The clothes cover half of the body. He is holding an abstract object in his right hand. The apezak-medalon holding the ribbons on the chest is clearly visible. The lower part of the body is sewn with a four-layer belt or a skirt-like skirt. The bottom of the skirt is decorated with ribbons.

Research Methodology

The person's right hand is raised at chest level, holding a sword, the ends of the sword are sharp and pointed upwards. He has a thick bracelet on his wrist and rests on a shield with his left hand. The posture of the person is unusual, he has his legs very wide, the main weight of the body falls on the right leg, and the left leg is raised and remains behind the shield.

Behind the figure's right shoulder, a spear wrapped in wool can be seen blowing in the wind above, such symbols are present in Sugdiyana terracotta and indicate that it is a divine person.

The cemetery where the terracotta was found is almost rectangular, measuring 260x150 m. 3 m from the general terrain in the southeastern part of the cemetery. there is an ancient arch or fortress located at a height, the monument is 2.5 m. surrounded by a thick defensive wall, the preserved height of the defensive wall is 1.20 cm. The cemetery is 1 m from the mainland. located at a height. It is difficult to determine the periodical date of the terracotta because the material was not found in the archaeological layer. However, archaeological material from the defensive wall may help to determine the relative age of the terracotta, as one piece of anthropomorphic terracotta was also found. The head of the person in this terracotta is large compared to the overall body, he is looking upwards, and his right leg and both arms are broken, the dimensions of the terracotta are as follows; height 6.5 cm. shoulder width 4.1 cm.

Analysis and Results

It appears to have been made in terracotta as a horseman or some sort of deity. Such terracottas were also found in the Khanka monument in the Tashkent region, and it is dated to the VI-VII centuries of our era. Also, a terracotta depicting a similar man was found in Oktepa, Zomin district. In it, the person's head was lifted up, and his arm and leg were broken [1, S. 35.].

Another important archeological find in determining the date of the monument is the lid of the grass-shaped master. The ostadon was made of clay in a strip style, and the upper parts were cut flat and served as the lid of the ostadon. The lid handle is rough. The lid is decorated with a drawing of a plant-like variety (pomegranate varieties). The cap holder resembles the fruit of a pine tree, and one of the 4 varieties drawn downwards is deep, while the others are faintly noticeable.

In Zoroastrianism, the varieties depicted on the cover of Osadon and the shape of the stem in the form of fruit are considered reocornation-"the symbol of the resurrection of the dead". Similar ossuaries found in the territory of Sugdiyana date back to the VI-VIII centuries [2, S. 20-27.].

Apparently, Zoroastrians lived in the citadel, and after it was abandoned in the 8th century for unknown reasons, it was used by the locals as a cemetery in the Middle Ages. This terracotta, or to be more precise, plaques with edges of this shape protruding

in a ribbon-like manner, is similar to many terracottas found in the region of Sugdiyona [3, S. 127]. However, among the published terracottas, there are almost no ones with a medallion on the chest.

Terracottas with medallions on the chest can be interpreted as the influence of Sassanid culture. For example, the cultural influence of the Sassanids is very noticeable in the clothes, hairstyles, and headdresses of the terracottas found in the Shurtepa and Yerkurgan monuments. Breast ornaments and apezak are considered to be the influence of this culture [4, S. 127.]. Therefore, if the potter used the image of Buyuk Shapur (309-379) on the terracotta of Alakuylak, it becomes possible to date the terracotta of Alakuylak to the 4th-5th centuries AD. This terracotta may have been worn as an amulet in ancient times.

Interpretation of the identity of the person depicted in terracotta is the most difficult issue. So far, no similar terracotta has been found in Sugdiya, but in a vessel among the Verkhne-Berezov treasure, an anthropomorphic figure with a goat's head is found, and researchers interpret it as a "Khorazm vessel" [5, S. 127.]. (Figure 2).

By comparison, the head of the goat-headed figure in the Khorezm vase also faces to the left. In his left hand, he holds a spear with hanging ribbons, the lower part of the body of the person in the bowl is vague, unclear, in the opinion of the author, has a leaf-like shape. Researcher V.P. Darkevich also believes that the lower part of the body is made of leaves wrapped with branches, which is usually clothing during "sacrifice". The researcher interprets the image as a theatrical mask for a sacrifice to "Mithra, the God of Fertility". S. P. Tolstov interprets the spear and the mask with a ribbon in the image as the worship of Deonys. He believes that the "goat-headed figures" on the terracottas should be interpreted as the image of Siovush [6, S. 127.].

In determining this issue, ceramic tile found in the Yakkabog district, reported by S. Kabanov, may help. It is very similar in shape and plot to the terracotta found in Olakuylak [7, S. 54-55]. The surface of this terracotta is made in a mold, which also has an arch shape with banded edges, rhombic lines are connected within the band. On the arch stands a zooanthropomorphic figure, also with his left arm raised at chest level and his claws open. In his right hand, he is holding a chukmor (bulava) facing down. Its appearance is unusual, oblong, and triangular in shape, resembling an animal. The nose is like a human, the eyes are round and the eyes are clearly defined. It is clear from the head that "horns with curved ends are installed", the texture of the horns is also clear, besides, there is a schematic crown on the head, and wavy lines (forehead wrinkles) are reflected in the part of the crown touching the forehead [8, S. 54-55].

In Yakkabag terracotta, the person wears a triangular kaftan that flares up to the knees, the edges of the kaftan have decorations, and the collars are also decorated. The legs are widely spaced, but very thin. A plant is growing behind it. It differs significantly only with the scenery behind the Olakuylak terracotta.

The terracotta, usually depicted between plaques, are always of a religious nature, representing saints, angels or gods, intended to protect and "protect" the owner of the terracotta from enemies or evil spirits. Among them is the figure depicted on a copper vessel between the Olakuylak terracotta and the Khorezm hoard, which in ancient times represented the worship of an angel or god of fertility, based on the Zoroastrian philosophy of reocornation (rebirth).

An ossuary found in Yumaloktepa in the Shahrissabz region also depicted a goat image, and such images were a symbol of fertility or wealth of livelihood. In the earliest times, hunting mountain goats or raising goat herds involved various rituals and often gendered them. Goats' aggressiveness is compared to males, while females represent "motherhood and reproduction". Representation of goat-like figures on terracotta's led to the creation of anthropomorphic figures with the development of the goat cult. In the Olakuylak terracotta, the ancient, philosophical view is adapted to the images and probably represents one of the religious views - worldly views as a symbol of fertility.

Even in ancient Mesopotamia, views about animals led to the creation of mythical images. In Sumer, Akkad, and Babylon, the goat was also considered a sacred animal, associated with Marduk and Nenner (the patron of animals), and evolved into the patron of agriculture, canals and ditches, and livestock. Early Kessite art from ancient Babylon depicts the god Ammar in human form with a crooked staff and one leg resting on a mountain goat (he was interpreted as a nomadic god). In Akkad, Ammar is interpreted as the owner of the stars [9, S. 21].

In Greek mythology and art, Dionysus is first interpreted as the god of fertility (death and resurrection), and later as the angel of vines and wine. In Greece and the Middle East, Dionysus is represented as a variety of animals, most often in the form of a goat, and Dionysus's nickname is the "joyous goat." Dionysus' companions are goat-like giants. Festivals honoring Dionysus were held 4 times a year in accordance with the vegetation calendar of plants, and these festivals were celebrated with revelry, animal sacrifices (often goats), drinking wines from sacred vessels, and singing and dancing. After the sacrifice, a variety of pranks, strength tests, swings and a long jump tournament were held. The winners were awarded with wine filled with mesh. It is also possible that the person in Alakuylak spreads his legs wide and is connected with religious games.

But Alakuylak, an armed figure holding a mallet in the Shahrissabz terracotta, and a bowl from the Khorezm hoard found at Verne-Berezov shows more protective figures with goats. Apparently, this goat-shaped deity may have been represented not only as a protector of fertility but also as a protector of society from various calamities.

V.P. Darkevich made a comparative study of the images of Dionysus-Siovush. Dionysus and Siovush, common in Central Asia, are characters associated with the temple of fertility. Both of them are the gods of death and rebirth, and both of them are patrons of vineyards and winemaking [10, S. 21]. In the works of Zakariy Kazvini (he died in 1282), one of the constellations in space is called "Bar Siyovush", and he is depicted with a sword in one hand and a severed head in the other [11, S. 25]. In the work of Damascus, Bar-Siovush is depicted as a one-legged human and holding a severed head in his hand [12, S. 123].

It seems that the similarities between the ossuaries and plaques found in Sugdiyona are not accidental. They are the symbol of Bar-Siovush. Based on the above information, it can be interpreted that the terracotta found in Alakuylak shows the image of Bar-Siyovush. The person wearing it as a talisman considered some star in the sky to be his patron or protector [13, S. 238-247].

Conclusions

When we talk about visions of Siovush, it should also be noted that it is interpreted as a symbol of fire. In the "Shahnama" epic, Siovush is represented as a rooster, and it is seen as a symbol of fire and the sun. In ancient times, fire was also a creative symbol, and the mountain goat was seen as a cosmic symbol. For example, in Saymalitosh petroglyphs, a goat is described as a "creature passing through the circle of the sun" [14, S. 23-31]. In the Boraldai shrine, the goat's horn is closed and round and falls on the shoulder. A dot is drawn in the middle of the round shape. Here we see the goat as "the sun or the rising sun."

Images of goats related to fire can also be found in the material materials of the ancient peoples of Central Asia. It is no coincidence that the ancient Sakas depicted mountain goats on their pots or goats on their holders. Even in the Middle Ages, images of goats can be found on vessels associated with fire and on vessels associated with cooking.

This person depicted in terracotta may be the Asian Siovush, like the Greek god Dionysus. A gemma (ring) found in the Sidakota monument of South Kazakhstan also depicts a human figure riding a goat, with a plant variety on either side of it.

Thus, the representation of the flame on the Alakuylak plaque proves that it is a divine image and that this terracotta was worn as an amulet. And the amulet is dedicated to fertility to ensure family well-being. In the interpretation of the person on the terracotta as the image of Siovush, ethnographic data together with archaeological sources strengthen our interpretation.

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**URNS IN HISTORICAL SCIENCES AND ISSUES OF ADAPTATION TO
NEW METHODS OF SCIENTIFIC RESEARCH
(on cyberhistorical research)**

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Annotatsiya: Ushbu maqolada tarix fanlari sohasidagi yangi yo'nalishn raqamli tarix uning tadqiqot usullaridan asosiysi bo'lgan kibertarixiy tadqiqot metodi va raqamli tarixga tarixchining adaptatsiyasi haqida so'z yuritiladi. Keyingi yillarda shakllanayotgan kiber ma'lumotlar tarix fanining taraqqiyotiga olib keldi. Internet sahifalariga joylanayotgan materiallar tarixchi-tadqiqotchilarning og'irini yengil qilmoqda. Fanning ko'pgina muammolarini internet auditoriyalarida faol muhokama qilish imkonini bermoqda. Shu bilan birgalikda tekshirilmagan ma'lumotlarning yuklanishi va auditoriyalarning turlichaligi tarixiy bilimlarda chalkashlikni ham keltirib chiqarmoqda. Biz quyida shular haqida gapiramiz.

Kalit so'zlar: raqamli tarix, traditsionalist, modernist.

Аннотация: В данной статье речь идёт о цифровой истории, новом направлении в области исторических наук, киберисторическом методе исследования, который является одним из ее основных методов исследования, и адаптации историков к цифровой истории. В последние годы киберинформация привела к развитию истории. Материалы, размещенные на страницах Интернета, облегчают работу историков-исследователей. Это позволяет активно обсуждать многие проблемы науки в Интернет-аудиториях. В то же время переизбыток непроверенной информации и разнообразие аудиторий вызывают путаницу в исторических знаниях. О них мы поговорим ниже.

Ключевые слова: цифровая история, традиционалист, модернист

Annotation: This article deals with digital history, a new direction in the field of historical sciences, the cyberhistorical research method, which is one of its main

research methods, and the adaptation of historians to digital history. In recent years, cyber information has led to the development of history. In recent years, cyber information has led to the development of history. In recent years, cyber information has led to the development of history. This allows for active discussion of many scientific problems in Internet audiences. At the same time, an overabundance of unverified information and a variety of audiences cause confusion in historical knowledge. We will talk about them below.

Keywords: *digital history, traditionalist, modernist.*

Introduction

Digital technologies are changing all areas of everyday life - work, education, leisure, communication, creativity. Before our eyes, a fundamental transformation of both society and the individual is taking place. A number of works are being carried out in the field of digitization in Uzbekistan. Decree No. PF-5847 of the President of the Republic of Uzbekistan dated October 8, 2019 "On the concept of the development of the higher education system of the Republic of Uzbekistan until 2030", Decree No. PF-6079 dated October 6, 2020 "On approval of the Digital Uzbekistan - 2030" strategy and measures for its effective implementation, PF-60 of January 29, 2022 "On the strategy for the development of New Uzbekistan in 2022-2026" in order to implement the goals and tasks, including digitalization of educational materials in the education system, further development of the study and promotion of the history of Uzbekistan aimed at studying the possibilities of digital technologies in scientific processes. Also, from the analysis of foreign experiences and perspectives of the application of digital technologies (artificial intelligence, AR and VR, 3D reconstruction) in history education and knowledge among historians, educators, researchers, software developers and other actors working in the field of digital technologies and history education, a platform for the exchange of experiences and ideas is being created and experiences are being exchanged. Despite the fact that digital history is a requirement of the times, it has been quite difficult for historians to adapt to it.

Literature Review

In the process of covering this great turning point in the science of history the works of many scientists were used. Russian, European and American scientists are leading in the study of digital history. Hannu Salmi provides the most compelling introduction to digital history to date. Beginning with an examination of the origins of the digital study of history, he goes on to discuss the question of how history exists in a digitized form. He introduces basic concepts and ideas in digital history, including databases and archives, interdisciplinarity and public engagement. Outlining the problems and methods in the study of big data, both textual and visual, particular attention is paid to the born-digital era: the contemporary age that exists primarily in digital form [1. Pg .5]. What is Digital History? is essential reading for students of history and other humanities fields, as well as anyone interested in how digitization and digital cultures are transforming the study of history. “We are all “digital historians” now, and by interrogating the origins and content of this emerging discipline, Hannu Salmi charts an intellectual landscape we must all navigate””, said, Tim Hitchcock, Director of the Sussex Humanities Lab in comments [2]. What is Digital History? A Look at Some

Exemplar Project written by Douglas Seefeldt and William G. Thomas. They write, that teaching everything from the U.S. history survey to specialized research seminars became more dynamic and student-centered. The primary sources of the past were open for students in ways unimaginable only a decade earlier. But just as research techniques and tools were being transformed by the new media, would scholarship also change? If so, how, and in what ways?[3.pg.3]. Borodkin L.I., S. Yu. Belorussova, V. A. Shumkova and M. L. The Myasnikovs also touched upon issues of digital history and web ethnography, cyber religion in their work.

Research Methodology

Several generally recognized methods of scientific research, including data analysis, comparative analysis, synthesis, as well as the principles of periodic sequence, objectivity, and reality of writing history, were used during the study of this topic.

Analysis and Results

Digital history is an emerging field that draws on digital technology and computational methods. A global enterprise that invites scholars worldwide to join forces, it presents exciting and novel ways we might explore, understand and represent the past. This is a branch of digital humanities that studies the use of computer technology and digital media for historical analysis, research, and data visualization. The two main applications of this area are introducing the Internet audience to digital archives, interactive maps, chronicles of events (that is, deepening the historical knowledge of Internet users) and creating new research tools for historical scientists to help them develop history as a science. Recent research in digital history includes the following elements: creativity, cross-disciplinary collaboration, emerging technologies, data mining, corpus linguistics, 3D modeling and big data analytics. According to scientists this Digital history is a method that allows you to use the capabilities of modern technologies to organize, process and analyze historical data. Using digital methods, scientists "digitize" the past, creating a framework for studying facts, social phenomena and processes.

Digitization of history made it difficult for historians to adapt to this field in the early days. Professors who give classical lectures, i.e., traditionalists, did not shy away from traditional training and accepted the use of computer technologies for history science with great difficulty. Historians, who usually consider the social and humanities to be far from the exact sciences, have had a harder time adapting to the rapidly entering digital history. Preparing presentations in classes, presenting diagrams, indicators, figures representing years and dates, typing texts, and editing them became equivalent to performing the task of a librarian or methodologist for a history teacher. However, historical modernists, together with IT experts, started to put many sources on the Internet. In this regard, large-scale projects have been implemented. Since projects in the field of digital history require the participation of a variety of specialists, from historians to programmers, this area is developing mainly on the basis of universities and research organizations that have the necessary resources to organize the work. A large number of projects are carried out by the Roy Rosenzweig Center for History and New Media and the Center for Digital History at the University of Virginia. The projects of the department (department) of Digital Humanities at King's College

London contribute to the development of this area. Faculty and students of the department have created an online database, “The Clergy of the Church of England,” [4] with 1.5 million records containing information on the biographies of priests and parish school teachers from the Reformation to the mid-19th century.

The joint project of the University of Victoria, the University of Sherbrooke and the Ontario Pedagogical Institute (part of the University of Toronto) Great Unsolved Mysteries in Canadian History deserves special attention [5]. Unlike the more academic projects mentioned above, this project is designed for the general public. The website contains educational materials with the help of which anyone can master the initial skills of conducting historical research. This tool is used by Canadian educators to help students develop analytical skills and a comprehensive understanding of the country's history.

One non-research project in this area is the British History Online digital library, containing approximately 4 million digitized pages of British national and local newspapers from the 18th, 19th, and in some cases 20th centuries.

In Russia, the largest electronic library in 2015 is the National Electronic Library, which is part of the Russian State Library. The number of requests for 2015 was 9,478,349 times [6].

Also, Academia.edu is a social network created in September 2008 to establish cooperation between scientists and publish their scientific work to scientists and the public. Since the launch of the website, the number of users has reached 180 million. The number of visitors was about 10 million per day. 40 million information files have been uploaded to the site. [7]. Currently, S. Abashin is posting the most historical sources and scientific research works on Academia.edu. Academia.edu's competitors include ResearchGate, Google Scholar, and Mendeley. Each of them has up to 1.5 million users.

The largest Internet resource site in Uzbekistan

The Ziyonet public information and educational network was established in accordance with the Decision of the President of the Republic of Uzbekistan dated September 28, 2005 No. PQ-191 "On the establishment of the public educational information network of the Republic of Uzbekistan". It has 47,440 users, 113,513 resources, 8,274 audio materials and 5,455 sites [8].

Today, Internet centers are being opened that teach historians how to digitize history and make their work easier. “THE SCIENCES PO CENTER FOR HISTORY” is one of them and offers good opportunities. The Sciences Po Centre for History was founded in 1984 and brings together all research and teaching in history at Sciences Po, doctoral studies included. The CHSP is primarily concerned with political history, understood in the broadest sense and approached from a transnational and comparative perspective. A point of engagement between many individual and collective research projects conducted by the CHSP's research community, the Archives and Digital History focus area structures and reports on its activities in two forms. A workshop/seminar, entitled “History & Digital Technology”, which aims to inform, support, and raise awareness among the CHSP's research community about developing and implementing projects that include a digital dimension, whether centrally or not; and to engage in practical debate about how the historian's profession is evolving. L. Eduard writes in his article

The Pasts and Futures of Digital History “Will participation in such simulations constitute "doing history"? Better, most academic historians would argue, to have partial connection with real people in the past, mediated through records and artifacts, than fuller but inherently misleading connection with simulated people of the past. Perhaps, however, a computer simulation of the past could bridge those extremes, building its presentation of lost worlds with a rigorous fidelity to the evidentiary record that no simulation using live actors could produce” [9].

Digital history has three main functions: Archival: conservation, use, and promotion of archive collections related to 20th century political, institutional, and scholarly history.

Quantitative: production, exploitation, visualisation, and promotion of historical and cartographic data, Publishing: open access publication of digital journals, documentary editions, and virtual exhibitions.

Digital archives stand as yet another manifestation of new thinking. Teams of historians and allies are building a wide array of projects in the histories of Africa, Asia, Australia, Europe, America, and the world, in the study of religion, art, war, and slavery.

It should be noted that digital history materials are not always accurate. That's way only historians can decide whether history will participate in the intoxicating possibilities of a true hypertextual history, of a reconstituted social science history, of an entirely new kind of immersive history. Only they can decide if we want to make use of any of the tools that are being created for purposes far from their own current practice. There is nothing in the machinery itself that will cause any of this to happen.

Conclusions

Whether or not it is a conscious choice, most digital history projects involve, engage, or inform the public in some way. This can be anything from crowdsourcing or creating a digital educational resource, to inadvertently enabling easy access to newly digitized material for everyone – not just researchers. Historians need to be aware of the potential of the digital in the dissemination and collection of historical knowledge, as well as the vital role they play in providing a context for local histories.

Fusing the sharing of memories and amateur history-writing online – where it can easily be disseminated – means that historians have started to be more aware of and open to the public's role in collecting memories and sources, building networks, and enabling cross-border, non-Eurocentric ways of writing history [9.pg.10]. The internationalization of access to sources and histories leads to academic and amateur historians gaining insights into regions that previously were inaccessible, yet infrastructures for citizen participation remain limited to only a few. In many ways, digital methods, practices, and public engagement put a spotlight on history's relationship with collective memory and how interactive practices, collaborations, and co-creation affect both the field and the public in general.

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THEORETICAL AND METHODOLOGICAL ASPECTS OF STUDYING THE ISSUE OF "SECRET KNOWLEDGE" OF FOLK MEDICINE

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Annotatsiya. Maqolada etnologiyaning dolzarb muammolaridan biri bo'lgan Xalq tabobatining "maxfiy bilimlari" masalasini tadqiq qilish usullari haqida bayon etilgan. Bu masala musulmon jamiyatlarida xarakatda bo'lgan ijtimoiy jarayonlardan biridir. O'zbek jamiyatida berk institutlardan biri sifatida uni tadqiq qilish va bilimlarini oshkor qilish anchagina murakkab. Shu sababli bu masalani tadqiq etishda bir nechta fanlarning tadqiqot usullaridan foydalanish zaruriyati

tug'iladi. Maqola tadqiqot uchun zarur bo'lgan gumanitar fanlarning kuzatish (oddiy va ichki kuzatish), eksperimental, empatiya, introspeksiya, fanlararo tadqiqot kabi ko'plab usullar haqida to'xtab o'tilgan.

Kalit so'zlar: *eksperimental, empatiya, introspeksiya, fanlararo tadqiqot, kuzatish (oddiy va ichki kuzatish), eksperimental*

Аннотация. В статье описаны методы исследования вопроса «тайных знаний» народной медицины, который является одной из актуальных проблем этнологии. Описаны методы исследования вопроса «тайных знаний» народной медицины. Этот вопрос является одним из социальных процессов, происходящих в мусульманских обществах. Как одним из закрытых институтов узбекского общества, исследовать и раскрывать его знания довольно сложно. Поэтому при исследовании данного вопроса необходимо использовать исследовательские методы нескольких дисциплин. В статье уделяется внимание многим методам гуманитарных наук, таким как наблюдение (обычное и внутреннее наблюдение), экспериментирование, эмпатия, самоанализ, междисциплинарное исследование, которые необходимы для проведения исследования.

Ключевое слова: *эксперимент, эмпатия, самоанализ, междисциплинарное исследование, наблюдение (обычное и очное наблюдение), экспериментально*

Abstract. The article describes methods of researching the issue of "secret knowledge" of folk medicine, which is one of the urgent problems of ethnology. This issue is one of the social processes in motion in Muslim societies. As one of the closed institutions in Uzbek society, it is quite difficult to research and disclose knowledge. Therefore, it is necessary to use research methods of several disciplines in researching this issue. The article focuses on many methods of humanities, such as observation (ordinary and internal observation), experimental, empathy, introspection, interdisciplinary research, which are necessary for research.

Keywords: *experimental, empathy, introspection, interdisciplinary research, observation (ordinary and internal observation), experimental*

Introduction

The issue of "secret knowledge" of folk medicine is one of the topics of great interest. Indeed, the need to know the occult sciences exists in any society. For many years it was not possible to talk about the existence of this knowledge. Persecution of the representatives of this institution strengthened their secret activities. With the collapse of the Soviet state, there is a revival of representatives of this field in the post-Soviet Muslim nations. Even unification movements are starting to take place against the background of folk medicine organizations. According to information, today the number of doctors working in different medicine and non-traditional methods has exceeded 30,000 in our republic. Folk medicine methods are used in 516 out of 4,250 existing private medical institutions in the republic. At the same time, "mantralechenie" and "demonolechenie" methods are also offered. Today, those who claim to receive

revelation from Allah, informers of occult knowledge, healers through the divine path are emerging as unprotected weak chains of society. It is the irregular and uncontrolled movements during the transition of society from one system to another that paves the way for fraud in this area. Because no one has studied the effectiveness of this field of folk medicine, the real effect of the methods they use, and no one has supervised it. Doctors (neurologists) who tried to study this field could neither prove nor deny its existence. Science is not science without facts. And ethnologists interpreted this issue as "ritual", "mystery", "relic of antiquity", "relics of the past" within their topics. Conducting research on the topic is a very difficult issue in Uzbek society. It is necessary to use the theoretical-methodological aspects of several disciplines to research this institute, which is already very closed. However, in Islam, medical science was honored as a divine science and was accompanied by such epithets as *ilmi najib* - "chosen, noble science" and *ilm hazik* - "science of great knowledge". In Islam, all human actions, all areas of life are evaluated by five legal rules: obligatory (*wajib*), acceptable (*mustahab*), permissible (*mubah*), forbidden (*haram*), inappropriate (*makruh*). That is, how a person acts in the external and internal world, all of them belong to one of these rules, that is, it is said that it is obligatory (*wajib*) to study medicine in full [4.c 2.].

Literature Review

Theoretical and methodological aspects of studying the issue of "secret knowledge" of folk medicine in Khorezm have not been specially researched based on ethnographic approaches. Its theoretical and methodological aspects are directly related to religious and secular works and worldviews. Therefore, both materialist and idealist approaches and theories have been equally addressed in researching this topic. As we review the literature on the topic, they can be divided into two groups. The first group is works written from a religious point of view, which include local written sources, the work "Avesta", the book "Qur'an Karim", hadiths, the works of great representatives of Sufism, and the histories of some shrines published independently during the period of independence, and publications related to folk medicine. The second group includes publications written from a scientific and experimental point of view. We divide the literature of the second group into folkloristic, linguistic, ethnographic, religious and historiographical studies depending on the research methodology. In this group, researches of scientists of the Soviet era, researches of the period of independence and scientific works, treatises and articles of foreign scientists have been collected in this group. Reviews of these literatures are given directly throughout the text. for the complete research of the subject were used Observation (direct and indirect), conversation, interview, sociological survey, experimental, cyber-ethnological methods related to the field practice of ethnological research. In order to solve complex problems, interdisciplinary approach, linguistic analysis, statistical analysis, folkloristic analysis, retrospective, synergetic, structuralist and hermeneutic, systematic and complex approach methods were used. The principles of impartiality, realism, logicity and chronology of history coverage through scientific research were followed.

Analysis and Results

In order to start studying the issue of "secret knowledge" of folk medicine, it is first necessary to define the approach to this issue. Already, the researcher, who has passed through two different political systems and underwent ideological changes consisting of three different ideologies, as well as being surrounded by the battle of worldviews in the process of rapid globalization, leads to strong hesitations in covering such topics. It requires conducting various experiments and using several methods in data collection. We know that any method is created on the basis of a certain theory and appears as a prerequisite for research. The effectiveness of each method is based on its deep content and essence, the fundamentality of the theory. In turn, the content of the method expands, that is, with the deepening and expansion of knowledge, the scope of the method also changes as it is applied to experience. The methods of social and humanitarian sciences are of great importance in researching the secret knowledge of folk medicine. The effectiveness of the observation method is higher when studying this topic that needs to be researched. The issue of "secret knowledge" is a no-go zone. Therefore, the first method used is the simple observation method. Facts and events are recorded from the outside. If we take into account that some groups of the population in the Uzbek society expect help from "secret knowledge" in the most difficult moments of their lives, we see that the position of the stratum dealing with this knowledge in the society is much stronger. The results of a simple observation will largely depend on the personality of the observer, his life views and subjective factors such as personal experiences, religious and secular knowledge.

The second method used is participatory (inside) observation, with the help of which we can directly study many aspects of the subject, for example, the psychological state of the patient and the owner of the secret knowledge, the subtle aspects of the treatment methods, and the means of treatment. In this case, the researcher joins this social environment, adapts to it and can analyze events "from the inside". One of the types of insider observation is ethnomethodology. It involves the description and observation of social phenomena and events, filling them with ideas for understanding. This approach is now increasingly used in ethnography, social anthropology, sociology and cultural studies. Experimenting with magicians and fortune-tellers is an extremely complicated and difficult matter. For this reason, the use of social experiment methods is also more difficult. However, today social experiments are increasingly developing, they help to implement new forms of rationalization of social organization and management of society. The object of a social experiment is a certain group of people, one of the direct participants of the experiment, whose interests have to be taken into account, while the researcher is directly involved in the situation he is studying.

Being patient with the healer when learning the secret knowledge of folk medicine is appropriate when using the experimental method. Since the topic is more related to the psychological conditions of the population, it involves self-observation, that is, "introspection" and entering into the mental experiences of other people, seeking to understand their inner world - feelings, thoughts, desires, "empathy" (etc.) gives results.

Since the issue of secret knowledge is very complex and related to different fields of knowledge, interdisciplinary research methods play an important role in its research. This method is mainly applicable at the junction of scientific fields. Since the selected

topic is related to religious beliefs, advanced achievements of biology, botany and zoology are used to study the features of the topic, such as theology and treatment, medicine, due to its connection with time and space, astronomy, flora and fauna. They are a set of several synthetic and integrative methods resulting from combining elements of different levels of methodology, and these methods are widely used in the implementation of complex scientific programs. The tools of knowledge, which have a material expression of the specific features of the methods of special sciences, are an important component of modern methodological research.

The method of sociometry (the use of mathematical tools in the study of social phenomena) plays an important role in researching the Institute of Secret Knowledge. It is often used to study "small groups" and their interpersonal relationships. It should be noted that secret knowledge owners have their own communities, and in addition to personal relations between them, there are issues of collective competition. The kumatoid method is useful in solving issues such as the emergence, formation, as well as the disappearance, disintegration of these communities or their worldviews and knowledge, and the manifestation of all its elements not individually, but in a unique "emotional-extremely emotional" way.

When we study the secret knowledge of folk medicine, the method of "abduction" allows us to raise our thoughts from empirical facts to the hypothesis that explains them. This type of thinking is common in life and practice. Everyone involuntarily turns to abduction in search of explanations. For example, a healer or magician talks about the patient himself and looks for ways to influence him based on his words, the events he expresses and his trust in the healer or magician. Similarly, the scientist uses the abduction method to explain the happening phenomenon. Although this term is not as well-known and widely recognized as induction and deduction, it plays an important role in the development of a new and effective methodological strategy.

The issue of the secret knowledge of folk medicine can be shown on the basis of comparative-ethnographic, historical-comparative, comparative-typological, and interdisciplinary methods of scientific theoretical views in ethnology and folkloristics. It is appropriate to reveal the stories, proverbs, sayings, advices, narratives and ethnic parallel stories about unnatural diseases and their causes in the folklore of the Khorezm population according to comparative-typological, retrospective methods. The development of local characteristics of secret knowledge should be revealed on the basis of ethnological consistency and methods of observation.

Today, in social sciences, especially history researchers, interest in using the synergetic method is increasing. Already, it is useful in the study of transitional processes, especially in the study of the unstable development, hiding and re-emergence of topics raised in the Soviet and post-Soviet era [1.p.8–48].

In the course of globalization, the development of Internet networks has created a new era and new methods in ethnological research. The emergence of the cyberspace creates great opportunities for scientific research. At the same time, it also creates problems of "field research" in networks, collection and organization of materials, processing and presentation. While in offline ethnographic research the ethnographer's research tasks and scope are self-limiting, in online research it is up to the researcher to establish such boundaries. He himself chooses the field area, time, place, object and

subject of study. The researcher can move from one field to another instantly and his data is continuous [2. 123-145].

Today, digital technologies are rapidly penetrating the most popular religions. It remains possible to perform several religious practices, especially through smartphones with great capabilities [3. str112-130]. Emerging online communities are appearing with many suggestions on secret knowledge issues. For example, the placement of ruqiyas (religious verses and surahs against witchcraft) on the Internet is changing their essence.

The variability of online research methods has led to the emergence of several methodological paradigms. T. Bellstorf argues that virtuality is a manifestation of real human motives and desires, that is, it explores online relationships beyond physical relationships. According to D. Miller, research in the real world is important and considers rhetoric and online interactions to be complementary to existing communication practices [5]. K. Hein tries to discover a new understanding of identity in the relationship between online and offline [6.]

Despite the technical differences in conducting online and offline research, these methods are not mutually exclusive, but rather complementary. When these methods are used together, they help to comprehensively cover any changes in the Internet space based on practical cooperation [7. S. 199–207]. The virtual world responds to the mobility, variability, flexibility and continuity of the environment, and the choice of research technique and approach is in the hands of the ethnographer.

Conclusions

In conclusion, it should be said that elucidating the issue of "secret knowledge" of folk medicine is very complicated and requires the use of complex scientific methods. In particular, the synergistic method, comparative-ethnographic, historical-comparative, comparative-typological, interdisciplinary approaches are important in revealing the processes. Empirical and field ethnographic practice methods are more difficult but effective methods to apply. Recently, cyber-ethnological methods, which are very relevant in ethnology, allow to prevent various dangers spreading through Internet networks, and to filter out wrong information. In the Islamic religion, "medical knowledge is a general obligation ("farzul-kifaya") for the community, the community must have a sufficient number of qualified doctors in its midst, otherwise, the whole community will be guilty of the number of doctors needed to meet their needs when the need arises among them. In the hadiths of Imam al-Shafi'i (786-820): "Society needs two types of people: scholars to preserve religion and doctors to preserve their bodies (health)," and he said, "I do not know any other science except the science of halal (permissible) and haram (prohibition) and medicine." [4. pg.6]. Here the idea of cooperation between religion and medicine is put forward. However, both should be formed correctly.

Suggestions:

While researching the topic, several suggestions are put forward for research in this area.

1. To study the concept of "halal" and "haram" in the matter of "secret knowledge" of folk medicine.



2. Studying the knowledge of folk medicine on the basis of cybertechnological research methods is a separate issue, and it is necessary to research both topics.

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ELEMENTS OF SHAMANISM IN KHOREZM

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Annotatsiya. Ushbu maqolada Xorazmdagi shomanizmning ko‘rinishlari haqida ma’lumotlar berilgan. Juda qadimiy diniy e’tiqod bo’lgan shomanizmning islom dini bilan sinxronlashuvi, so’fiylikning singdirilishi masalalari ko’rib chiqiladi. Shamanizmga oid atamalar, ularning etimologiyasi va shamanlik darajalari batafsil tahlil qilingan

Kalit so‘zlar. shomonlik, “*alaschi*”, “*kuf-sufchi*”, “*baqachi*”, “*eshon*”, *folbin*, *sehr*gar.

Аннотация. В данной статье представлена информация о проявлениях шаманизма в Хорезме. Рассматриваются вопросы синкретизации

шаманизма, как очень древней религиозной веры, с исламом, вопросы поглощения суфизмом. Дается подробный анализ терминов, связанных с шаманизмом, их этимологии и степеней шаманизма.

Ключевое слова. Шаманизм, “Алаши”, “Куф-Суфчи”, “Бакачи”, “Эшон”, гадалка, колдун.

Abstract. This article provides information about the manifestations of shamanism in Khorezm. The issues of syncretization of shamanism, as a very ancient religious faith, with Islam, issues of absorption by Sufism are also reviewed. A detailed analysis of terms related to shamanism, their etymology and degrees of shamanism are given with brief description.

Keywords. Shamanism, “Alaschi”, “Kuf-Sufchi”, “Baqachi”, “Eshon”, fortune teller, sorcerer.

Introduction

In ethnological studies, the daily life of people occupies an important place. In any society, people's way of life is associated with customs, traditions and rituals associated with their faith. Although, world religions such as Islam, Christianity and Buddhism have developed, the role of ancient beliefs in modern society is in a sense expanding.

Shamanism is one of those beliefs that has permeated the lives of many people. In one form or another, it existed among most peoples of the Earth, especially in the Paleolithic and Neolithic.

This is an ancient religion based on the belief in the communication of a shaman with spirits in a state of trance (“kamlanie”). Shamanism is associated with magic, animism, fetishism and totemism. Its elements may be contained in various religious systems.

According to modern religious scholars, shamanism is not an independent religion. This is a public religious practice, present in various cults and representing mediumistic states controlled by the adept.

Shamanism was developed among the peoples of Siberia, the Far East, Southeast and Central Asia and Africa, among the Indians of North America, Australia and Oceania, as well as among the Indians of South America.

The use of this term in Uzbekistan is associated with the development of the science of ethnography in the Soviet state. In fact, the local population does not use such a term to refer to those who practice shamanism.

Each nation has its own names for shamans, which can vary even among one nation depending on the functions of the shaman and the category of the shamans.

Literature Review

A number of scientists [1,2,3,4] have conducted research on shamanism in the world. The study of shamans as a special social institution was first carried out in the XX century in the field of European anthropology, ethnography and folklore studies. In the XXI century, with the increasing attention to folk medicine, the use of “secret knowledge” of folk medicine in different peoples of Russia began to be researched [5,6,7,8,]

Books about shamanism “Buryat shaman Budazhap Shiretorov” by the American anthropologist and writer Carlos Castaneda have become widespread. In 2011, German artist Christian Tönnies organized the exhibition “Shamanism of Greater Altai” in Frankfurt am Main. Using a wide range of linguistic, folklore and ethnographic material, Russian linguist F. G. Khisamitdinova [9] described in detail the rituals of healing magic and ideas about diseases of the Bashkir shamans Baksy. In 2011, in the Irkutsk region, on the basis of a branch of the Buryat State University named after Dorzhi Banzarov, a Center for the Study of Ancient Buryat Religion was opened with the aim of studying shamanism. In 2004, French film director Jean Cunen released the film “Other Worlds” (French: D’autres mondes) about the traditions of the Shipibo shamans, an Indian people living in Peru.

About the traces of shamanism in Khorezm, we can find in the archaeological researches of S.P. Tolstov [10], the works of K.A. Inostrantsev [11]. We can find it in the scientific researches of K.L. Zadykhina, M. V. Sazonova, Yu. V. Knazorov. Shamanism was analyzed from an ethnographic point of view in the studies of G.P. Snesyaryov. He tried to study Khorezm shamans more deeply. However, in his views, the influence of atheistic politics is great.

Research Methodology

This topic has not been scientifically researched in Uzbekistan. Because, Uzbekistan lived in the former USSR for many years, and this issue was considered like a relic and researched only by linguists and folklorists.

It is a very large social institution in Uzbekistan, but it is a closed, and secret institution. Its disclosure or scientific research creates a number of difficulties in social relations for local scientists. Its characteristics, such as the use of supernatural methods or magic and sorcery to harm and heal people, instill fear in a person.

Unlike other regions of Uzbekistan, Khorezm has preserved much more ancient religions. Although the main religion is Islam, we cannot call it pure here. Because it is extremely syncretized.

We see people following many customs and superstitions in their daily life, especially in rural areas. In particular, they turn to shamans to predict the future, to cure serious diseases beyond the power of medicine, to find lost things, to get rid of childlessness, in short, they consider it the cheapest and most convenient way to get rid of problems faster. They are called by many names in Khorezm. For example, “alaschi” (fire spinners), “kuf-sufchi” (exorcists of demons), “dam soluvchi” (healing or exorcises demons by pouring verses of the Qur'an on water or a person), “oyinchi” (music or dance healer).

The following varieties of narrow-profile shamanism: “bokkochi”, “joduchi”, “jodugar”. “*Bokkochi*” is a Turkic word consisting of “book” - toad and the suffix “chi”. “*Jodugar*” is an ironic word consisting of “jodu” - witchcraft, sorcery, “gar” - suffix. “Jodugars” supposedly remove living foreign bodies from the stomach [14 .61 pg]

“*Kuf-sufchi*” - from “kuf-suf” - onomatopoeia of blowing air with the mouth when “treating” the sick with spells and prayers and the suffix “chi”. Typically, this method, along with other methods, is used by the majority of healers of Islamic medicine.

However, there are people who use only this method and people call them “kuf-sufchi”. They gave the sick “candles” of water, bread, sweets and others. At the same time, they read spells or prayers and blew on these foods and water, being spreaders of infection.

“Alaschi” - (alas - magical procedures used by representatives of cult medicine), the suffix “chi” refers to the profession. At the same time, a lit torch is rotated over the patient and they are forced to jump over the fire, while pronouncing the word: “alas-alas, fire alas, free from all troubles,” “alas-alas, may you be free from all diseases!”. There are other options. This method is more often characteristic of women “alaschi”, “kinnachi” was used in the treatment of a number of diseases, including those of the pharynx and ears.

“Kinnachi” - (“kin” - envious, greedy, envious eye, a person with an evil eye and the suffix “chi”). Synonym for “sukchi”. Usually “kinnachi”, “kinnakash” and “sukchi” are women. The method is as follows: take a handful of bran, salt, harmala, ash, onion, sometimes pepper, garlic and others, wrap it in a rag and rotate it, in case of general malaise, around the head and abdomen of the patient, in case of a certain disease of any organ (pharynx, ear idr), rotation is performed around the diseased organ, while saying if the disease entered through the evil eye, come out, if it entered through the “bough,” come out.” And the indicated potion, wrapped in a rag in the shape of a triangle, is hung on the patient’s neck. The method is called “kinna soldi”, “suk chicardi” [15.56 pg].

Sufism sect of Islam also played a role in preservation of shamanism in Khorezm. For example, Sufi dervishes tried to restore people's health in various ways.

Darwish - (pers. door opener, beggar) member of the Sufi order, synonyms: sopi, murid, qalandar, fakir. In Central Asia there were two types of dervishes: wandering (for them, in every large Muslim city there were special kalandarkhona-zaviya, ribat khanako, teske) and those living in monasteries under the guidance of mentors [16. pg 87].

The Sufi order was highly developed in Khorezm. Many manifestations of Sufism, which flourished here, attracted the attention of the people with their divine properties. After their death, the places where they were buried were consecrated. It has become a place of pilgrimage. Over time, such places have become abodes of divine healing. Even Khorezm specializes in the treatment of diseases: a) magical places for treating mental illnesses, b) magical places for treating childlessness, c) places for magical treatment of occupational diseases. P. Mahmud’s mausoleum in Khiva was one of the places where such Sufi dervishes lived. Until the beginning of the 20th century, rooms were allocated here for the living of the disabled, orphans and dervishes and for the treatment of the population. In the middle of the door of the mausoleum, there is an inscription in Arabic that says, “Here, those whose heads are tied and whose souls are sick find healing.” [17. pg 56]

Dervishes similarly practice cult medicine, using hand application, applying cast bronze palms of saints, treating with prayers, reading sayings from the Koran, using the “kuf-suf” method. They prescribed talismans, used various “holy” herbs for various diseases, including ENT organs. For profit, they did not hesitate to do anything: they told fortunes, predicted fate and other charlatan methods, robbing downtrodden and

dark people. Dervishes attracted minor children to their sphere, calling them **qalandar bachcha** or **kalandarvachcha**.

The complicated and syncretized aspects of shamanism can be seen in the treatment methods of dukhan, eshan, mashoyikh, murid, murshid, pir, otinoyi, khuja and khalpa who grew out of the Sufi order. For example, in Central Asia, eshan is classified into different categories or named differently.

Eshan (Pers.) - is the leader and teacher of the dervish, jivshikh and khanake-Muslim monasteries in the country of the holy tombs (mogily) in Central Asia, as well as in Tatarii and Bashkirii.

Among local Muslims, Ishan was usually known as a saint, capable of predicting the future and healing illnesses with his prayers. An amulet made by an ishan was considered incomparably more "effective" than one made by a mullah and was valued more highly [18.pg.61].

Until the beginning of the last century, there were a lot of ishans in Central Asia. They could be divided into four varieties: 1. *Ishan khufiy* (Khufiy-makhfiy-secret, unspoken). Informants note that these ishans did not perform dhikr or zhahr, they prayed not out loud, but silently, so they were called makhfiy-unspoken. They were uneducated and did not know Sufi teachings. 2. *Ishans of zikriya* (dhikr-memories, zeal) - this is one of the movements of Sufism Islam, characteristic of the Naqshbandi order. Under the guidance of ishan, pir, gazalchi, reads ritual poems and sings songs, while the zikrchi - participants in the zikr sang in chorus "huv-huu", bringing themselves to ecstasy. They treated the sick with the same method. 3. *Ishans jariya* ("jur" - to accompany, to sing along) is a Sufi sect of Islam characterized by the Yassaviya order. Under the leadership of Ishan, the hofiz sings ritual songs. Some ishans have their own ensemble, consisting of several musicians, Sufis and other participants who sing in chorus "huv-huu, huu-hak". Ishan danced and showed various tricks to the shaman. By this they brought themselves to the point of insanity and ecstasy, which was considered "merging with the deity." This method was widely used in the treatment of patients with ishanami. 4. *Ishans nazariya* (nazar - look), ministers of this sect, when reading a prayer, persistently look into each other's eyes. This happens as follows: they form a circle and this ring spins without taking their eyes off each other and read prayers until ecstasy occurs. This state is considered to be a union with God.

Most of the ishans had higher spiritual education (they graduated from madrassas, except for the ishan khufiyya). They were well-read with various treatises of the Sufi-mystical direction of Islam.

The same can be said about the mullah. They were a minister of the Muslim religious cult. At the beginning of the last century in Central Asia and Turkey, a mullah often combined worship with teaching in a lower school, performing the duties of a qadi (judge). Usually the mullah was also engaged in trade and brokerage. The mullah prescribed duo-talismans, gave out "sacred" water and products against various diseases. Murids and murshids treated the sick just like dervishes. In sifiy Pir- is the most syncretized person. He is the spiritual mentor of dervishes, murids, sufis and others, the head of a religious community, the leader of a religious sect of Muslims (Ismailis), often enjoying the glory of a living "saint" leading a parasitic existence,

living on offerings extorted from believers in various ways of “healing”. At the same time, they used the reading of prayers from the Koran, spells, writing talismans, “glow” of water and products using the kuf-suf method.

There were such people who entered into the medium with the mysterious world, who had a certain knowledge about this abstract world, and did not submit to the magical spirits with their personal qualities, but looked for opportunities to subjugate them to themselves. Such mediators are male shamans and female shamans. In Khorezm, the terms “purkhan” and “fortune teller”, which are known in Central Asia, were used for shamans. The terms “bakhshi” and “baks”, which are common among the Kypchak Uzbeks of the Kazakh and Kyrgyz steppes, did not spread in this country. The first term is “porkhan”, actually “parikhan” (a type of spirit is called “fairy” in Persian, the suffix “khan” means one who communicates with fairies), and this name is actively spread in Khorezm. The people under the name “Folbin” (in Farsi means fortune-teller, bin) mean fortune-tellers. They try to predict a person's fate using various means. The main task of shamans is to “heal” a person who has suffered a spiritual decline in a religious way. Both, men and women perform this task in Khorezm. They have not special clothes related to this profession. In the process of “treatment” they use a doira (musical instrument), sometimes a whip. The whip is used to beat the patient.

The weight of supernatural power in Porkhan is that his fate is determined at the decisive moment of his life, that is, during his youth. During this period, he becomes very close to the representatives of the world of spirits, and sometimes enters into an intimate relationship, to be more precise, he establishes a relationship with fairies.

In Khorezm, we do not find such a situation in other pondemonums. The materials of Khorezm shamanism confirm the evidence of L. Y. Sternberg's material collected from Siberia and the Far North about the theory of shaman's sexual selection. In almost all information about the beginning of the shaman's activity, the sexual aspect is involved. “For example, if there is a beautiful woman in the village, the fairy will fall in love with her and will not let her get close to her husband. The fairy loves beautiful and honest people. Fairies, in turn, are male and female. A woman who entered into a close relationship with her husband left her husband (from the information collected from Khiva).

According to another report, she was tormented by a crush on some beautiful and popular young men. Informant of Shovot said that when he was the husband of a young man and met a fairy, he first had intercourse with the fairy, and then with her husband. Such information can be cited a lot. For a person invited to the service of shamanism, contact with fairies is very difficult in the initial period. If this person does not want to enjoy shamanism, it will become stronger later. In this process, the initiative is always on the side of the fairy, and when she chooses a person, she obliges him to become a shaman. In the beginning, the fairy appears in the form of a flame, a strong tick, and a bird. They start throwing stones at the people they choose. The call to shamanism, first of all, takes place in a dream. In addition, in a dream, a circle of tools related to shamanism and a whip are offered. It is interesting that in a dream, a mixed profession with the responsibility of a carpenter is presented. Such a person is given a torch or a weapon of a magician in a dream, based on the information received, the healer in the

dream immediately gave tools and equipment as a gift. This situation shows that in the distant past there were no narrow professions, but some such as healers and shamanic healers were entrusted to one person. Little ticks are not only invited to do this in a dream, but in turn, they are sometimes given a blessing.

One of these shrines is Yusuf Khamadoni shrine in Beshmergan village of Shavat district. Informants say that there are bad consequences of giving up the gift of shamanism. This phenomenon leads to illness and even death [19.pg.35]. For example, they may become blind or lame, drown, or become insane. Ethnographer G.P. Snedaryov will be a witness of these events. He says that most people who are involved in shamanism in one way or another are mentally ill people. He says that without understanding the real reasons of such phenomena, they consider them to be abnormally born or mentally ill people who rejected shamanism.

Features of shamanism. Shamanism has the following features, which can vary significantly from region to region. The shaman is the chosen one of the spirits. This means that they become shamans not of their own free will, not as a result of training, but by the will of nature, in other words, higher powers.

People are born shamans, but perhaps the gift has not yet been revealed for the time being. Before revealing your powers, attacks are possible, such as prophetic dreams, visions of spirits, sudden predictions. It is also described as the term shamanic disease.

The shaman, as a rule, serves more as an intermediary in communicating with spirits, and sometimes follows the will of the spirits. A shaman can study the world (spirit), relying on personal experience, and draw up his own maps of the universe, which, as a rule, are purely individual.

To summon a spirit or communicate with it, rituals of ritual are used when the shaman enters a trance or experiences transpersonal states. In many regions, a tambourine or a harp, certain dances and spells are used for ritual. Shamans perceive the world as the interaction of spirits, and in this world all sorts of rituals play great importance - initiations, offerings to spirits, fight against spirits. Entering a trance, shamans go to travel to other worlds: the upper world (the world of the gods), the lower world (the world of demons), the middle world (the world of earthly spirits)

People suffering from shamanism were treated while lying in the shrines of P. Mahmud, Yusuf Khamadoni and Sultan Uwais in Khorezm. Here, "Porkhans" who master shamanism heal them through the "porkhan game". "Porkhan game" is an active communication between the shaman and his fairy. It usually started with fortune telling.

The shaman sees fortune through the water in the cup and determines the causes of the disease, how many sessions will be good, and the necessary sacrifices for the ritual. Then, with the help of fairy Sumyon, fairy Porsa, Karakhan fairies, they expel the demon from the patient's body. "Extraction" ceremony is the last stage of treatment of the patient.

The shaman undertakes an ecstatic journey to: meet face to face with the sky god and give him offerings from your community to find the soul of the patient, which is believed to have wandered away from the body or been abducted by demons;

deliver the soul of the deceased to its new refuge;

finally, enrich your knowledge through communication with supernatural beings.

Shaman with a tambourine in preparation for an ecstatic journey, the shaman puts on a ritual costume and beats a tambourine (or plays a special instrument). During ecstasy, he or she can turn into a wild beast and attack other shamans. The shaman's ability to travel to other worlds and see supernatural beings (gods, demons, spirits of the dead, etc.) served as a decisive factor in the knowledge of death.

Conclusions

Animist religions rely on shamanism, claiming that everything in the world is endowed with a soul. In their developed forms, animistic religions contain polytheistic ideas, where natural phenomena such as the Sun, Moon, stars, thunder and lightning, fire, etc., are already personified in the form of deities.

A common idea in shamanism is the idea of three worlds: the upper (heavenly), the middle (earthly) and the lower (underground). A shaman is a person who, thanks to heavenly election, is able to move between worlds through the World Tree to achieve practical goals: healing the sick and making predictions.

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REFLECTION OF THE HISTORIOGRAPHY OF THE CENTRAL ASIAN COMMUNICATION SYSTEM IN THE WORKS OF FOREIGN HISTORIANS

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Annotatsiya. Maqolada Markaziy Osiyo kommunikatsiya tizimida suv yo'llarining tutgan o'rnini xorijiy tarixchilar asarlarida va ilmiy tadqiqot ishlari natijalarida aks etishi tahlil qilinadi.

Kalit so'zlar: Markaziy Osiyo, Buyuk ipak yo'li, Amudaryo, Sirdaryo, Surxondaryo, Orol dengizi, davlatchilik, sivilizatsiya, suv yo'llari, Amudaryoda kemachilik, Amudaryo flotiliyasi, qadimgi davr, o'rta asrlar davri, aloqa savdo yo'llari.

Аннотация. В статье анализируется роль водных путей в коммуникационной системе Центральной Азии, отраженная в трудах зарубежных историков и результатах научных исследований.

Ключевые слова: *Средняя Азия, Великий Шелковый путь, Амударья, Сырдарья, Сурхандарья, Аральское море, государственность, цивилизация, водные пути, судостроение на Амударье, Амударьинская флотилия, древность, средневековье, торговые пути.*

Abstract. The article analyzes the role of waterways in the communication system of Central Asia reflected in the works of foreign historians and the results of scientific research.

Keywords: *Central Asia, the Great Silk Road, Amudarya, Syrdarya, Surkhandarya, Aral Sea, statehood, civilization, waterways, shipbuilding on the Amudarya, Amudarya flotilla, ancient times, medieval times, trade routes.*

Introduction

Research on the history of the communication system and waterways of Central Asia, the study of ancient and medieval waterways, the role of this unique communication system in the development of political, economic and cultural relations of the region began mainly in the 19th century and continues to this day. Based on the nature of the research and the level of publication, the study of the topic can be divided into the following chronological periods: 1) the end of the 19th century - the beginning of the 20th century; 2) 1920s-1980s ; 3) Study of the subject in the period of independence; 4) Interpretation of the problem in foreign historiography.

Literature Review

Scientific information about the waterways of Central Asia first appeared in the works of foreign tourists who visited the region for various purposes in the 19th century. Among them, the work of Mir Izzatullo, who came to the region from India through Kashkar in 1812-13 (Mir Izzatullo's work "Ma'sir-i Bukhara" ("Journey to Bukhara") was written in Persian. Some parts of it were translated into Russian during the past period. See: Sokolov. Yu.A. Bukhara, Samarkand, Kelif excerpt from the publication of "Puteshestvie Mir Izzat Ulli Srednyuyu Aziyu v 1812-1813" - Proceedings of SAGU. – Tashkent: 1957. Issue. XC. – pp. 198-214; Aminov B. Mira Izzatulla's work "Masir-i Bukhoro" as an important source on the history of Central Asia at the beginning of the 19th century. // The Great Silk Road. Culture and traditions. Past and present: Proceedings of a scientific-theoretical conference. – Tashkent: B.I., 2006. - S. 112-115; Mavlonov O., Aminov B. Mir Izzatullo and his journey to Central Asia // Society and management. - Tashkent, 2006. - No. 4. - B. 20-22.) is worth noting. The information presented in this work about the Syrdarya, Zarafshan River and Amudarya served to greatly enrich the historiography of the topic we are covering. In 1831-33, the officer of the "East India" company of Great Britain, who came to Bukhara Emirate, A. Burnes's work [5.1849] is also considered one of the works that has an important place in the historiography of the subject.

The travel diary [6.1867] of A. Vamberi, a famous Hungarian tourist who managed to come to our region as a citizen of the Ottoman Turks in the 60s of the 19th century

has a special place. During his trip, he provided information about communication routes, means of transportation, along-way structures, and the Amudarya, which greatly enriched the historiography of the subject.

In the second half of the 20th century - the beginning of the 21st century, a number of works containing important information about the waterways and cultural relations of Central Asia were published. Among them, scientists from Turkmenistan, Russia, Tajikistan and other neighboring countries made significant publications [7.15-68].

Some aspects of the history of the Great Silk Road have been covered by scholars from China, Japan, India, the United States and Europe, and valuable information related to the issue we are researching is also given in these works. Among them E. Schaefer[11.608], De La Vaissiere Etinne[3.379], A. Bakshi[1.324], Boulnois Luke[2.410], H.W. Haussing [4.176] and other scientists' monographs are of particular importance and contain essential information on the issue we are studying.

Research Methodology

In general, foreign historiography provides important information about the region's major rivers, waterways, and water transpotations. During our research, we used their information based on the method of comparative historical analysis.

In recent years, research based on data from ancient and early medieval Chinese sources has served to expand the historiography of the subject. The introduction of information from ancient Chinese sources into the scientific circles made some changes to the views related to the communication system of Central Asia, the history of waterways. In particular, from 1-2 centuries B.C new interpretations and comments of information about Syrdarya and Amudarya and other rivers began to appear in ancient Chinese sources [8.2007]. Such information can be found in ancient sources such as "Shitzu", "Hanshu" ("History of the Great Han Dynasty"), "Hou Hanshu" (History of the Little Han Dynasty), "Zinshu", "Bei-shi" (History of the Bei Dynasty), " It can be found in early medieval sources such as "Sui-shu" ("History of Sui Dynasty ") and "Tan-shu" ("History of Tan Dynasty") information about the history of vehicles.

Analysis and Results

Studies were conducted on the history of waterways that passed through the large rivers that formed an important component of the communication system of Central Asia and played an important role in the social, political, economic and cultural life of the region. Nevertheless, the history of waterways passing through Amudarya and Syrdarya and other rivers of the region has not been seriously studied as a scientific topic. The waterways of Central Asia, its role in the communication system of the region, the use of water vehicles in ancient times and the Middle Ages, harbors where ships stop in important passages along the waterways, construction and repair of fortresses which control passages, construction and use of pontoon bridges , problems related to the history of cargo transportation on waterways, provision of various services to passengers were not studied as a single monographic research.

Conclusions

The nations of Central Asia have established economic and cultural relations with neighboring regions, especially India, Iran and Mesopotamia, and China since the

ancient period of their history. After the forming of the Great Silk Road, these connections expanded even further. Many works were written by foreign tourists, ambassadors and members of embassy missions and trade caravans, captives and travelers, spies and others who visited our region. The information in them, together with sources written in local languages, formed the basis of source science of the subject.

The first communication routes of Central Asia were formed in the Stone Age, and in the following historical periods, due to the needs of socio-economic and cultural life, permanent connections between different places of the region were established and gradually developed and expanded. In Central Asia with a dry and hot climate, caravan routes have been the main link of the regional communication system and have played an important role in internal and external relations.

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GEOGRAPHICAL SITUATION OF UZBEKISTAN UNTIL ANCIENT PERIOD, ISSUES OF CARTOGRAPHY OF TERRITORIAL BOUNDARIES OF POPULATION SETTLEMENT

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Annotatsiya. Maqolada Markaziy Osiyo davlatlari xususan, O'zbekistonning antik davr aholisining hududiy joylashish chegaralari, geografik holati, tabiiy sharoiti, iqlim-antropogen landshafti, ekologiyasi va tabiiy boyliklari, sernam va serunum tekisligi, rang-baranglik manzarasi, geologik jihatidan ulanib ketgan qo'shni tabiiy geografik hududlari, yer geologiyasi, yerosti tebranishlari natijasida shakllangan geografik o'rnining joylashish xususiyati, odamzodning tosh asrining ashel davrlarida etnik munosabatlar kechgan mintaqalar O'zbekiston (Farg'ona, Toshkent, Zarafshon vodiysi shimoliy qismi, Ustyurt hududi), janubiy Qozog'iston, janubiy Tojikiston va Turkmaniston hududlari kartografiyasi masalalari yuzasidan ba'zi mulohazalar keltirilgan va olingan ilmiy xulosalar taqdim qilingan.

Kalit so'zlar: Ustyurt, quyi Sirdaryo, quyi Amudaryo, Uzboy o'zani, Qizilqum, Sharqiy Orolbo'yi, Zarafshon vohasi, Farg'ona va Toshkent.

Аннотация. В статье рассматриваются границы территориального расселения древнего населения стран Центральной Азии, особенно Узбекистана, географическое положение, природные условия, климато-антропогенный ландшафт, экология и природные ресурсы, равнины Сернам и Серунум, красочный ландшафт, геологически связанные соседние природные ресурсы. географические районы, геология земли, особенности местоположения географического места, образовавшегося в результате колебаний грунта, регионы, где имели место этнические связи в ашельский период каменного века человечества Узбекистан (Фергана, Ташкент, северная часть Заравшанского Долина, регион Устюрта), Южного Казахстана, даны некоторые комментарии по вопросам картографии

регионов Южного Таджикистана и Туркменистана и представлены научные выводы.

Ключевые слова: *Устюрт, нижняя Сырдарья, нижняя Амударья, бассейн Узбоя, Кызылкумы, Восточный Арал, Заравшанский оазис, Фергана и Ташкент.*

Abstract. In the article, the boundaries of the territorial settlement of the ancient population of Central Asian countries, especially Uzbekistan, geographical situation, natural conditions, climate-anthropogenic landscape, ecology and natural resources, water-bearing plains, colorful landscape, geologically connected neighboring natural geographical areas, geology of the earth, location characteristics of the geographical place formed as a result of ground vibrations, regions where ethnic relations took place during the Ashelian period of the Stone Age of mankind Uzbekistan (Fergana, Tashkent, the northern part of the Zarafshan Valley, the region of Ustyurt), southern Kazakhstan, some comments on issues of cartography of southern Tajikistan and Turkmenistan regions are given and scientific conclusions are presented.

Keywords: *Ustyurt, lower Syrdarya, lower Amudarya, Uzboy basin, Kyzylkum, Eastern Aral, Zarafshan oasis, Fergana and Tashkent.*

Introduction

Located in the center of Central Asia, Uzbekistan's geographical position, natural conditions, climate-anthropogenic landscape, ecology and natural resources, moist and fertile plains have a variety of scenery, features that distinguish them from neighboring natural geographical regions that are geologically connected. Like the tribes settled in the natural and economic regions of Central Asia, our ancestors in the regions of Tashkent, Zarafshan, Fergana, Surkhandarya and Khorezm, at various stages of historical processes, in the surroundings of moist and fertile farming oases, made good use of natural resources and importance of strategic victories in all aspects of the economy continues even today [2]. The diversity of the surface of Uzbekistan, consisting of mountain and plain parts, is the result of underground paleo-tectonic movements. The Holy Land is geologically intact, but the diversity of the earth's surface is clearly visible on the physical-geographical map. It is known from the information recorded in the publications based on the results of the archaeological research conducted in the settlements by the employees of the archaeological expeditions and groups operating under different names in the regions of Uzbekistan, that in the mountainous and plains, people settled and carried ethnic processes determined the geographical situation of Central Asia. In the Acheulean period of the ancient stone age, the natural and geographical areas of our country showed the geographical characteristics of the caves, the open settlements where the springs on the mountain ridges were connected to the foothills of the springs on the plains were the first places of mankind. The hunters who led their lifestyle in the open settlements adapted to the geographical environment and natural conditions and used the natural resources for their own benefit.

Literature Review

According to the archaeological literature, during the Acheulean periods (primary, middle, late) of mankind, in the Fergana valley (Selungur, Sokh, Chashma), in the Tashkent region (Kulbulok, Kizil olmasoy-2, Ghishtsoy, Karabogsoy, Jarsoy), in Kyzylkum (Ko'kayoz-1) ethnic relations took place in the geographical area that was created as a result of assimilation of primitive hunters [1]. In fact, during this historical period, hunters of open type settlements such as Karakuduk, Churuk, around dry wells in the area of Ustyurt Chinki, Shakhpakhta basin, located in the north-west of Uzbekistan, conducted ethnic processes in a limited area [2]. In the archaeological publications, there is no information regarding the history of ethnic relations of the settlement of mankind in the regions of the lower Amudarya, Bukhara-Karakul oasis. The ethnic processes carried out by mankind in the territory of Uzbekistan from the primary stage of the Acheulean period are not unique in the Central Asian region.

As it was recorded in archaeological literature, Takali - I, II, III, Borygazigan, Sariarka, Jaman, Aybat are located in South Kazakhstan; Onarcha in the territory of Kazakhstan; In Tajikistan, Karatog - 1, Lohuti - 1, Havalang; In Turkmenistan, Yangaja and Karatangir settlements were inhabited by primitive man and were the objects of the spread of ethnic relations.[3]. Primitive man who worked during the Middle Stone Age (100 - 40 - millennia) lived in Ustyurt (the settlements of Karakuduk and Churuk continued to operate), in the Tashkent region (Kolbulok, Abiramat and Khojakent), Fergana (Selungur hunter-gatherers led ethnic processes), hunter-gatherers who lived in settlements of Middle Zarafshan (Amonko'ton, Kotyrbulok, Zirabulok), Surkhan oasis (Teshiktash, Amir Temur) expanded the geography of ethnic relations [4]. In the works of the researchers, the activities of hunter-gatherers in the Bukhara-Karakul oasis and the Lower Amudarya regions are not observed. In Uzbekistan, the Stone Age geographic situation, the generality of natural conditions (predominance of the Pleistocene ice age), the way of life and the material culture described the common features. The Middle Stone Age was a period of removal of neighboring geography due to the policy of human appropriation, that is, new settlements were invented for the southern hunters of Kazakhstan. According to historical data, Karasuv, Bedpak - 8.12, Takali - 1.5, Burgutli, Uzunbulok areas proceeded ethnic relations.

Research Methodology

In order to cover this topic, several generally recognized methods of scientific research were used, including data analysis, comparative analysis, synthesis as well as periodical sequence, objectivity, and reality of writing history principles.

Analysis and Results

Starting from the middle of the second millennium BC, Yogochband tribes, who inhabited between the Volga and the Don and in the southwestern regions of the Ural Mountains settled in the southern region of the Akchadarya Basin of the South Aral bay, cattleman nomadic Andronovo tribes located in the north-east of Kazakhstan, settled in the southern Okchadarya region and they accelerated the ethnic processes. In addition to the southern part of Okchadarya, Andronovo tribes settled in Zarafshan, Tashkent, and Fergana valleys, and in connection with the fact that ethnic processes created a geographical breadth, they demonstrated the geographical landscape and accelerated ethnic relations. In the Late Bronze Age, settlements such as Khojabostan,

Kozmantepa, Chordara, Kumrobotepa, Kurgancha, Lolazor in Middle Zarafshan in the Lower Zarafshan area demonstrated their geographical position and led ethnic relations in new geographical areas.[5].

In the middle of the second millennium BC, the population left the Uzboy region due to water shortage, and in this regard, the ethnogeography of the population decreased in the Eneolithic period, but the ethnogeography process of the Okchadarya region was preserved. [6]. At the beginning of the 17th century BC, the plain formed as a result of the activity of the tributary of the Sherabad river Ulonbuloksoy, which marked the plain of the Muzrabod steppe in the northwest of the Surkhan oasis, was the object of settlement of the population.

It is known from the results of A. Askarov's research that the inhabitants of this plain, some of craftsmen of the yeoman population from the Murgab river basin of southern Turkmenistan, have reflected their knowledge of construction in the construction of residential buildings in the Sopollitepa monument. (a square-type plan structure, a defensive wall consisting of three lanes constructed of straw and rectangular raw bricks, an artificially irrigated farming field system, a new variety of pottery purchased at the wheelbarrow, military work tools) [7]. In this way, the settlement of Sopollitepa was built on the plain at the end of the Ulanbuloksoy tributary at the lower foot of the Sherabad River in the north-west of the Surkhan oasis, and the first micro-oasis covering the surrounding area was formed. In the 15th century BC, the inhabitants of Sopollitepa left their place of residence forever, settled in the middle of the Sherabad river, founded the Jarqoton monument on the hill connected to the shore of the Bostonsoy tributary, and engaged in economic activities. Those who adapted their practical knowledge to the new geographical conditions and continued ethnic relations [8]. From the 9th century BC, the inhabitants of Jarkotan initiated a policy of mastering the neighboring territories, the results of which were reflected in the works of researchers. By theoretically and comparatively analyzing the historical information in the available publications, we will try to clarify the results of the development of the natural and economic areas of Uzbekistan by the people of Zharkotan.

The qualitative changes in socio-economic relations of the later Bronze Age society in the cultural and economic regions of Uzbekistan can be divided into two groups: The first group of settlements in Ustyurt, Lower Amudarya, Tashkent and West Zarafshan regions continued to develop Neolithic cultural and economic types. (domestic animal husbandry, "Kair" method in agronomy). The second group of miles. In the first quarter of the second half of the 2nd millennium BC, the residents of the Surkhan oasis and the Fergana valley showed their knowledge of construction in residential construction. In the above-mentioned regions, the economic relations and ethnic processes carried out by the inhabitants of the Bronze Age continue, but they do not repeat each other in their material and spiritual culture. For example, in the central and southern regions of Kazakhstan, Kyrgyzstan and the central and southern regions of Tajikistan (Kofirnikhan, Vakhsh and Bishkent), the creators of the Hisar culture were settled (Tulhar, Ornigoh, Tigrovaya Balka, Oykul, Jarkul in the Vakhsh Valley, Kyzilsuv settlements), representatives of the Eneolithic population continued their creative activities in Southern Turkmenistan (Guyoksor - 1, Namozgohtepa, Altintepa, Ulugdepa and Karatepa), explained the ethnic relations [9]. As a result of the

development of the Bronze Age culture under the influence of urbanistic processes in the foothills of Kopetdog and the basins of the Murgob River in southern Turkmenistan, it became important in the history of Central Asia. That is, the agricultural population took a step towards the culture of urban planning along with the development of irrigated farming culture and specialized craft industries based on a settled life.

Namozgohdepa (70 ha), Oltintepa (25 ha), Karatepa (20 ha), Ulug'depa (15 ha) had the status of the first cities in the foothills of V.M. Masson's Kopetdog at the end of the Eneolithic period and the beginning of the Bronze Age. , in terms of material objects, he placed terms such as "the capitals of ancient farmers" or "the city of Altintepa civilization" on the page of archaeological literature[10]. But according to the researcher, by the end of the third millennium BC, the inhabitants of the aforementioned fortresses moved to the surroundings of the Murgab rivers.[11]. According to the socio-economic characteristics of the Bronze Age society, the above-mentioned regions are divided into the following types. The first type is the foothills before Kopetdog, the surroundings of the Murgab river basin; the second type includes herding tribes and settled farmers of southern Tajikistan; The third type is dominated by livestock farming in the northern part of the Zarafshan Valley. The 10th - 5th centuries BC is an important period in the history of Uzbekistan, and it is of particular importance due to the quantitative and qualitative changes in the development of socio-economic and ethnic relations of the society. According to the information recorded in the archaeological literature, as a result of the gradual progress of urbanization processes in the Surkhan oasis, Ferghana and Zarafshan valleys, and the Khorezm oasis of Uzbekistan, the geographical boundaries of population settlement began to emerge.

In the beginning and middle of the first millennium BC, the settlement of agricultural population and herding tribes in the economic and cultural regions of Uzbekistan, the emergence, formation and development of microoases under the influence of ethnic processes were based on the results of the life and creativity of the inhabitants of ancient times. received.

Quantitative and qualitative changes that occurred in the Iron Age society in the history of Uzbekistan can be explained by the results of creative activities carried out by the population. It is appropriate to study important indicators that reflect the location of the population, the territorial boundaries of ethnic relations, changes in the technology of labor tools, the development of socio-economic relations in the society, and divide them into two historical periods: The first historical period. In the 10th - the end of the 8th century BC, and the second millennium BC. VII-V centuries BC. Mil. In the 9th - 8th centuries BC, there were ethnic relations in the southern Okchadarya and the north-eastern area of the Sarikamishboy basin, in the highlands where connected to the middle part of left bank of the Amudarya .

According to M.A. Itina, samples of tools made of bronze and the remains of their molds were taken from the rooms of Yakka Porson-2 settlement in the form of a semi-basement built by residents in the north-eastern region of Shorakhan village, belongs to the 9th - 8th centuries BC [12]. According to V. N. Pillipko, the southern border of the Khorezm oasis formed the landscape of the middle part of the Amudarya, the north-eastern part of Sarikamishboi, and it was built on the basis of the building knowledge

of the population at a height of 20 meters above the ground. The creators of the Odoytepe monument note that Margiyona was assimilated by the inhabitants from Northern Bactria and brought ethnic relations to the new geographical area.[13]. It is necessary to clarify the opinion of the researcher, which people of the monument carry out the migration policy in the geographical breadth of the regions of Margiyona and Northern Bactria. In our opinion, at the beginning of the 9th-8th centuries BC, a group of artisans from the inhabitants of Zharkotan, who worked in the system of the Bostonsoy tributary of the Sherabad River, settled in the northeastern region of the Sarikamishboyi basin through the southern Zarafshan region and founded Odoytepa. At the initiative of the leader of the population of Odoytepe, "the priest", he carried out the policy of development of the neighboring areas, which in turn became the center of expansion to the neighboring areas. In the Khorezm oasis, in the historical period mentioned above, the right bank of the Amudarya was formed as a result of the amalgamation of the cultures of the people of Suvyorgan and Tozabogyob in the southern Okchadarya region. In the activities of representatives of Amirabad culture, the importance of building traditions of Bronze Age settlements has been preserved. In our opinion, it can be concluded that the people of Amirabad were familiar with iron products, but they were far away from them in terms of the preparation of labor tools based on their knowledge of technological processes.

In the 9th - 7th centuries BC, artisans from Odoytepe developed ethnic relations in the middle part of the Syrdarya and the surroundings of the lower basin of the Inkordarya. and the construction of a mausoleum with a domed upper part based on a square plan made of straw and raw brick, belongs to the IX-VII centuries BC, and it is noted that it was built for the chief of herdsmen [14]. In our opinion, craftsmen-engineers of Odaytepe, taking into account the fodder products of the lower basin of Inkordarya, which are rich in cattle, have reflected architectural knowledge in a square shape with a round upper part.

From the beginning of the 7th century BC, the population of Yakka Porson-2, who carried out ethnic processes in the southern Okchadarya basin, left their ancestral homeland, moved to the Sarikamishboyi Davdon tributary basin (Kuysoy-12), and rose to the heights of Kangakir, Kuyisoy-2 monuments have become the center of ethnic relations[15]. These monuments differ from each other in terms of their construction, that is, the Kuyisoy settlement consists of half-basement houses with wooden columns and does not have defense structures. The internal structure of the Kangakir building is a semi-basement, surrounded by a two-line defensive wall, and there are right-angled turrets. Their architectural style is illustrated by the spear-pointed tires. According to the conclusion of V. N. Pilipko, the people of Odoytepe conquered the territories at the foot of the Amudarya coast, built the fortresses of Karki, Kushkala-1, and expanded the geography of ethnic relations.[16]. In the early 7th century BC, a group of representatives of the residents of Jarqo'ton carried out the process of appropriation and settled in the southern area of Sherabad district (Kuchuktepa, Talshgan - 1), in the east (Jondavlat), in Jarqo'ton district (Haitabad), in the Mirshodi area of Shorchi district (Kiziltep), farming oases in the Denov region (Bandikhon-1) have turned into areas of ethnic spaces[17]. According to the archaeological literature, At the end of the 7th century BC, representatives of the population of Northern Bactria built the Kozalikir

monument on the edge of the hill in the northeastern region of Khumbuztepa and the middle part of the Davdon tributary of the Amudarya River in the Tuyamoyin region. [18]. Mentioning the material objects of the village belonging to the 9th - 8th centuries BC, we can agree with A.S. Sagdullaev's conclusion that at the end of the second millennium BC and the beginning of the first millennium BC, representatives of a group of agricultural inhabitants of the Bactrian region settled in the Middle Amudarya region through Kashkadarya, conducted practical training and settled ethnic relations in an unfamiliar geographical area.[19]. U. Abdullayev was right to conclude that at the beginning of the seventh century BC, Kyziltepa in the Surkhan oasis, Yerkurgan in Kashkadarya, Uzunqir, Afrosiyob in the Zarafshan oasis, and Koktepa were the first micro-oasis cities of Uzbekistan, and in Khorezm oasis from the end of the seventh century BC, "dahyupati" had the the state structure under the leadership of the oasis-district ruler. [20].

According to Egamberdiyeva N.A, there are 34 villages belonging to the Iron Age in the middle part of the Davdon tributary, 3 in the vicinity of Mangirkala, and 11 in the vicinity of Kokhna Uaz. indicates that it has become a place [21]. A.S. Sagdullaev, who took into account the information of V.N. Pilipko. It is possible to agree with the opinion that in the first half of the first millennium BC, the people of Odoytepe recorded that the people of Karki, Kushkala migrated from the Tajan oasis to the middle part of the Lower Amudarya. The materials obtained as a result of the excavations carried out by O.A. Vishnevskaya in Kozalikir indicate that the middle part of the Davdon tributary and the northern sides have become an ethnic area. The conclusion that it belongs to the VI - V centuries BC reflects the historical process [22]. In the 7th-4th centuries BC, agricultural oases were formed in connection with the cultivation of the territory of Ancient Sogd by the agricultural population, i.e. 1) Bukhara-Karakol oasis: Kumrobod, Chordara, Khojabostan and Bukhara; 2) Samarkand oasis: Afrosiyab-1,2, Koktepa; 3) Kashkadarya oasis: Yerkurgan-1, 2, Uzunqir, Sangirtepa, Daratepa, Saraytepa, Tokhuttepa and Somontepa cultural and economic centers were formed. [23]. In the fifth century BC, on the right bank of the Khorezm oasis, the residents of the settlements of Bozorkala and Dingilja had ethnic relations in the irrigation system of the Kaltaminor main canal, while on the left bank, the Kheikanik main road from Tuyamoyin Toshaka to the Amudarya In the middle of the channel, Khazorasp and Khiva monuments were built by the agricultural population, so the ethnic relations have been [24].

According to S.P. Tolstov, a settlement with the status of Dingilja village was built in the southern Okchadarya basin in the Kaltaminor canal system. It dates back to the fifth century BC and served as a micro-oasis[25].

In the middle of the first millennium BC, the settlements of Jartepa, Saray and Shurob, built by residents in the Kashkadarya oasis, testify to the rapid development of ethnic processes.[26]. As a result of the cultivation of the south-eastern region of Ustyurt Chinki (at the border of Karakum) by the agricultural population, the agricultural oasis became the center of ethnic processes (Oybugirkala), it belongs to the end of the 6th - 5th centuries BC, and the ethnic relations were there. [27]. In the first half of the 7th century BC - the beginning of the 6th century BC, the middle part of the Dovdon tributary, the northern part of the Sarikamishboi basin was taken over

by the Odoytepe people, who continued the ethnic relations in the new geographical area (Ko'zalikir, Qal'alikir, Kushkala). [28]. According to M.G. Vorobyova, the southern Okchadarya region of Kaltaminor channel, in the southeastern region of the Kaltaminor channel, was turned into the ethnic space of Dingilja village by the agricultural population. [29]. In the researcher's work, a total of 265 monuments of the Iron Age were recorded, from which 220 in the right area of the Khorezm oasis, and 65 in the left bank.

O.O. Vishnevskaya, Y.A. Rapoport's article contains conclusions about the ethnic relations of the population in 350 settlements of the Iron Age. The researchers' information about the Iron Age settlements mentioned above does not serve to shed light on the creative activities of our ancestors in the development of society, as they did not take into account the fact that in the beginning and middle of the 70s of the 20th century, most of the historical monuments were destroyed as a result of the policy of developing the ancient irrigated lands in order to increase the yield of cotton in the Khorezm oasis. Yoztepa, Erkanepa and Erkkala miles in the Murgab river basin in southern Turkmenistan. In the 7th century BC, they were the main cities of cultural and economic micro-oases[30]. In the last quarter of the 6th century BC, the Kal'ai-Mir monument was built by the agricultural population in the basin of the Kobadiyan River in southern Tajikistan. According to the researchers, assimilation of territories in Central Asia which were rich in natural resources by the inhabitants of the Iron Age were took place as follows: firstly, foothills of Sumbar-Atrek and Kopetdog in the south-west of Turkmenistan; secondly, the lower basins of the Tajan and Murgab rivers; thirdly Bolkhob, Kunduz and Panj basins; the fourth Sherabad-Surhan, Kafirnihan and Vakhsh valleys; the fifth Kashkadarya and Zarafshan valleys; the sixth, the left banks of the Middle Amudarya; seventh Lower Amudarya and Lower Syrdarya basins; eighth Tashkent oasis, Aral Sea, Uzboy; the ninth Pamir and Tianshan mountains.

Conclusions

Thus, the following conclusions were reached based on the above-mentioned historical data:

- Bronze Age (middle of the third millennium BC - second millennium BC). The foothills of Kopetdog (Anov, Karatepa, Ulugtepa, Namozgohtepa), in the basin of the Murgob River (Altintepa) formed the cartography of the Bronze Age..
- Fergana, Zarafshan, Surkhan and the right bank of the lower Amudarya and Sarikamish basin of Uzbekistan, Qobadiyan basin in Southern Tajikistan, Qalai-Mir, Yoztepa, Erkkala, Elkindtepa in Turkmenistan, Izzatkuli and Modov farming in the Atrek river basin during the Iron Age, explain the territorial boundaries of oases.

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MIGRATION PROCESSES AND THEIR CAUSES IN KHOREZM REGION

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Annotatsiya. Maqolada Xorazm viloyatida mehnat migratsiyasiga olib keluvchi ijtimoiy-iqtisodiy sabablar, migratsiyani amalga oshirishda duch kelinayotgan muammolar, davlatimiz tomonidan chet elga tartibli, xavfsiz mehnat migratsiyasini amalga oshirish uchun qilinayotgan ishlar, migratsiyadan qaytgan fuqarolarga yaratilayotgan imkoniyatlar, ma'lum yillar bo'yicha chet elga ishga ketganlar, yillar bo'yicha ketma-ketlikda xorijga yashash uchun ketganlar soni kabilar haqida ma'lumotlar keltirilgan.

Kalit so'zlar: migratsiya, migrant, mehnat migratsiyasi, ko'chib ketganlar, mehnat muhojirlari, o'rtacha doimiy aholi soni.

Аннотация. В статье социально-экономические причины, приводящие к трудовой миграции в Хорезмской области, проблемы, возникающие при

осуществлении миграции, работа, проводимая нашим государством по осуществлению упорядоченной и безопасной трудовой миграции за рубежом, возможности, создаваемые для граждан, возвращающихся из миграции, зарубежные страны. за отдельные годы информация о количестве людей, выехавших на работу, и количестве людей, выехавших жить за границу за ряд лет.

Ключевые слова: миграция, мигрант, трудовая миграция, эмигранты, трудовые мигранты, среднестатистическое постоянное население

Abstract. The article provides information about socio-economic reasons leading to labor migration in Khorezm region, problems encountered in the implementation of migration, work done by our state to implement orderly and safe labor migration abroad, opportunities created for citizens returning from migration, foreign countries for certain years information on the number of people who went to work, and the number of people who went to live abroad in a series of years.

Keywords: migration, migrant, labor migration, emigrants, labor migrants, average permanent population.

Introduction

In today's globalization, migration and issues related to it are at the forefront of every country. This indicator is especially high in developing countries. According to the United Nations, in 2020, the number of migrants living in different countries of the world exceeded 281 million. Every year, hundreds of thousands of people from Uzbekistan leave their families and children in search of good work and go abroad as labor migrants. According to the Ministry of Employment and Labor Relations of the Republic of Uzbekistan in 2018, about 2.6 million citizens, and in 2019, about 2.5 million citizens were in labor migration. In 2021, the number of emigrants from our country working in foreign countries was more than 1.5 million people (1540938 people). [1] According to statistics, 275,100 emigrants were registered in our country in January-December 2021, it was observed that it increased by 2.0 per thousand. [2]

In Uzbekistan, especially in the Khorezm region, economic factors are the main cause of labor migration. People are forced to go abroad for better life opportunities. Ecological, social, political, military factors are very lacking. Migration has a significant impact on the standard of living of both permanent residents and emigrants, demographic and social structure of the population, location, changes in ethnographic composition. Since the independence of Uzbekistan, labor migration has become a life strategy for millions of people. Factors such as approaches to ethnic, political, social, gender issues and hopes for improving the quality of life in their country remain the driving force of this phenomenon. After independence, work in this field after independence much improved. Significant changes are also taking place in migration policy. New approaches to improving interstate cooperation in the field of labor migration, migration and social protection of labor migrants are being developed. This turn in the field of migration took place after the meeting of the President of the Republic of Uzbekistan Shavkat Mirziyoyev with compatriots in New York City in 2018. In 2010, the "Great Future" Foundation was established to promote large-scale

reforms, and under it the Council of Experts, which brings together experts from various fields, and in 2019, the "El-Yurt Umid" Foundation was established. They aim to establish close cooperation with competitive and highly qualified compatriots in the global labor market. [3] On October 10, 1991, the State Committee of the Uzbek SSR on Labor and Social Issues was transformed into the Ministry of Labor of the Republic of Uzbekistan. In 1992, Uzbekistan became a member of the International Labor Organization. On July 14, 1993, the Republican Agency for Labor Migrants was established. On February 13, 2001, the Ministry of Labor and the Ministry of Social Security merged, and the Ministry of Labor and Social Protection of the Republic of Uzbekistan was formed on its basis. The main task of the ministry is to develop measures for the social protection of the population and control their implementation, to conduct a unified national policy in the field of wages, to implement social support for the unemployed and their family members. Establishing and developing relations with the International Labor Organization and labor bodies of other countries on the use of labor force in the development of the republic. On April 6, 2001, the Republican Agency for Labor Migrants was transformed into the Agency for Foreign Labor Migration. After the election of Shavkat Mirziyoyev as the President of the Republic of Uzbekistan on December 4, 2016, rapid reforms in the field of labor and employment, as well as practical measures to end child labor and forced labor in Uzbekistan, began. Action strategy on five priority areas of development of the Republic of Uzbekistan in 2017-2021 was approved, and its fourth "Development of the social sphere" the following was provided for in the direction:

- creating new jobs and ensuring the employment of the population, first of all, graduates of secondary and higher educational institutions, ensuring the balance of the labor market and infrastructure development, reducing unemployment;
- creation of conditions for the full implementation of work and entrepreneurial activity of the able-bodied population, improvement of the quality of the labor force, expansion of the system of vocational training, retraining and upgrading of skills of persons in need of work. [4]

On May 24, 2017, the Ministry of Labor and Social Protection of the Republic of Uzbekistan was transformed into the Ministry of Employment and Labor Relations. The main task of the Ministry is to develop a state order for the creation of new jobs, to implement regional and network programs for ensuring employment of the population, to ensure the employment of graduates of higher and secondary special, professional educational institutions, coordination of measures, monitoring of timely payment of allowances and financial assistance to low-income families, and others. On November 27, 2018, Uzbekistan became a member of the International Organization for Migration. By the decree of the President of the Republic of Uzbekistan No. PF-269 of December 21, 2022, the Ministry of Employment and Labor Relations of the Republic of Uzbekistan was reorganized as the Ministry of Poverty Reduction and Employment of the Republic of Uzbekistan. [5]

On July 14, 1993, after the establishment of the Republican Agency for Labor Migrants, labor migrants were sent to this country from Khorezm region for the first time based on the memorandum signed with the Republic of South Korea. After the establishment of farms in our republic, the departure of labor migrants from Khorezm

region to foreign countries increased. Since 2017, the external labor migration agency has been operating in the region. To this day, it supports many unemployed citizens to go to legal, orderly labor migration. But today there are some problems related to sending citizens with sufficient specialization abroad, among them the problem of knowing the language of that country is the first. It is known that each country is necessary for itself places certain requirements on candidates when issuing a job order. Among them, in addition to knowledge of the specialty, the ability to know a foreign language is also necessary. In one example, in the Federal Republic of Germany, 34 nurses in the region expressed their desire to participate in an offer to work as nurses, but only 4 of them managed to complete the free language course. From the organized exams, 2 candidates obtained the certificate and were sent to work in Germany. In the foreign language test organized in this country, only 1 candidate scored the specified level and got the opportunity to work in Germany. Such cases are common at the Migration Agency and make the process difficult. Although most of the citizens have the need to work abroad, they cannot participate in the organized language courses on time due to their daily life concerns and financial situation. Financially sufficient candidates who focus only on language learning, because of difficulties in language learning (perhaps because they did not master the mother tongue well during school years), refuse to work abroad or learn a language even if it is for a low salary outside of the agency, tries to find a job that is not required. In the 11th year of school education, it is necessary to focus on the thorough study of our mother tongue and a foreign language. Because the age structure of foreign labor migration is mainly made up of the population from 18 to 50 years old.[6]

Literature Review

On the subject of international migration, there are many scientific studies on its causes and consequences. E. Lee founded the pull-push theory. According to him, there are a number of pull and push factors that lead to the decision to migrate. He elaborated in his article "A theory of migration". [7] His theory is still relevant today and has not lost its position. L.YA. Rybakovsky, L.P. Maksakova, B.S. Khorev, N.N. Filipova, V.A. Sukov, E.D. Baranov, B.D. Breev and others have also conducted their own scientific research on this topic. In Uzbekistan, processes of migration and urbanization in scientific researches of O. Ata-Mirzaev, V. Gentshke, R.H. Murtazayeva and their impact on the demographic situation is given as a scientific analysis. Demographic and migration processes are studied on the example of southern regions. At the level of Khorezm region, this topic has not yet been fully studied. In writing the article, L.P. Maksakova, A. Doniyorov, SH. Jurayeva's scientific articles, statistical data and legal documents on the reforms implemented in the field of foreign labor migration today were used.

Research Methodology

When writing the article, various local and foreign literatures were studied, statistical data were obtained from the relevant agencies, an interview was conducted with an expert working on migration, the number of departures and arrivals in different years was compared and a comparative analysis was performed. Tables are presented using a chronological method.

Analysis and Results

According to the Khorezm Regional Branch of the Migration Agency under the Ministry of Poverty Reduction and Employment, according to the balance of labor resources for the months of January-December 2023, the number of citizens who went to work abroad in the region is as follows:[8]

	Area	Those who went to work outside the region	Average permanent population
1	General for Khorezm region	166421	1976836
2	Urganch city	8095	151533
3	Xiva city	7646	97907
4	Bog'ot district	15138	174319
5	Gurlan district	13086	155847
6	Qo'shko'pir district	15544	180604
7	Urganch district	18745	211383
8	Xazorasp district	19251	204072
9	Tuproqqal'a district	4261	58615
10	Xonqa district	17353	196642
11	Xiva district	13360	153461
12	Shovot district	15391	178769
13	Yangiariq district	10716	122020
14	Yangibozor district	7825	91667

According to the Khorezm Regional Branch of the Migration Agency under the Ministry of Poverty Reduction and Employment, according to the balance of labor resources for the months of January-December 2023, the number of citizens who went to work abroad in the region is as follows:[8] It is clear from the table that the number of labor migrants in each city and district is different. First of all, the common need for all regions is an effort to improve the well-being of life. It is not the lack of jobs in Uzbekistan, but due to low wages, many citizens try to get a source of income by working abroad. Some citizens, based on their desire to live abroad, accept foreign citizenship and become our Uzbek compatriots abroad. In 2021, the number of departures for permanent residence abroad recorded the highest rate. Based on the official data provided by the Statistics Department of Khorezm region, the following table shows the number of people who moved from Khorezm region.[9]

	Area	2010	2011	2012	2013	2014	2015	2016	2017	2018
1	Khorezn	8315	7781	9511	7655	7147	6975	7368	7730	7452
2	Urganch c.	2867	2944	3206	2434	2360	2378	2425	2516	2223
3	Khiva city.									197
4	Bog'ot	377	317	339	345	269	277	317	312	335
5	Gurlan	414	390	537	488	417	337	323	420	362
6	Qo'shko'pir	754	713	969	754	670	638	670	605	544
7	Urganch dis	1068	904	1075	924	909	867	979	1118	1203
8	Xazorasp	424	507	890	566	677	738	676	628	677
9	Tuproqqal'a									
10	Khanka	471	387	457	497	411	356	443	480	456
11	Khiva	655	566	826	642	457	546	519	585	330
12	Shovot	462	368	541	362	389	302	379	441	473
13	Yangiariq	403	338	358	395	326	298	316	319	354
14	Yangibozor	420	347	313	248	263	238	321	306	298

	Area	2019	2020	2021	2022	2023
1	Khorazm	7574	10467	12202	8231	9679
2	Urganch city	1976	2178	2528	1843	2446
3	Khiva city	200	326	521	450	638
4	Bog'ot	284	466	437	312	347
5	Gurlan	464	791	525	384	481
6	Qo'shko'pir	557	1160	817	594	539
7	Urganch dis.	1282	1104	1500	1225	1504
8	Xazorasp	697	1179	2077	961	931
9	Tuproqqal'a		407	494	313	382
10	Khanka	549	656	699	519	580
11	Khiva	419	436	1094	574	627
12	Shovot	508	770	732	474	539
13	Yangiariq	384	521	382	326	365
14	Yangibozor	254	473	396	256	300

The migration turnover, the sum of the number of immigrants and emigrants, until 1993, during the period of the highest emigration in Khorezm region (1991-1993), 20-30 thousand people participated in this process every year. in the following years, the number of emigrants was around 20 thousand people. The decrease in population migration in our country occurred due to the measures taken to ensure political stability in the early years, achieve economic stability in the period after 1995, and improve the environmental condition in the 2000s. The influence of the ecological situation on population migration can be clearly seen in the example of Khorezm region. The ecological stress caused by the drying up of the Aral Sea has caused the migration of most of the population from the areas close to the sea. Studying the family status of migrants over 16 years old in Uzbekistan and Khorezm region based on the data of

2003 shows that the majority of migrants are married. For example, in Khorezm region this year 64.4 percent were married. The study of the migration mobility of the Lower Amudarya region in the years of independence shows that the strong migration activity in the early years of independence has decreased significantly in the following years, the migration activity of the rural population has increased, migration exchanges with the Russian Federation and the Republic of Kazakhstan are high in external migration routes. [10]

Conclusions

The number of labor migrants abroad differs in each region, but it is also true that there is no country where the migration process is not observed today. At this point, it is necessary to say that despite the creation of sufficient opportunities by the state to regulate and support labor migration, it is impossible to fully control this area. Citizens who can be sent to work by migration agencies can leave only on the basis of contracts concluded with state or organization clients. However, many immigrants may prefer to find work on their own and to work as contractors in various forms of non-contractual work. Today, the President of our country is making new proposals in this field. It is noted that ensuring the employment of citizens who have returned from labor migration abroad is also an important issue. According to the proposal, the Foreign Labor Migration Agency will become a management body in the form of a state institution. The director of the agency will be the deputy minister of employment at the same time. At the same time, he also manages the labor migration support fund. 24-hour call-centers will be established in embassies and relevant ministries in order to solve the problems of persons abroad. The principle of "working abroad from the neighborhood" has been put forward. In this case, the mayor's assistant, the youth leader identifies the citizen who wants to work abroad and formalizes it by entering it into the "online neighborhood" platform. They are attracted to foreign employers' competitions. Those who go to work abroad face certain expenses, and it is established that a citizen who has received an international or equivalent certificate in a related foreign language will be reimbursed 50% of the expenses spent on language learning. "Inson" centers provide social assistance to children whose parents work abroad is displayed. A subsidy of 500,000 soums per month will be given to an enterprise that employs a citizen who has returned from labor migration abroad. 100 billion soums from all sources are allocated for one year for these activities. Such changes are important in supporting migrant families.

At the same time, it is permissible to mention some suggestions. From the above points, it is clear that the main economic factor, for example, not the lack of jobs, but the reason for the low-wage labor migration, we also give recommendations in this regard: 1) unemployment solve the problem. opening a wide path to private entrepreneurship, 2) carrying out a policy of implementing labor migration in limited quantities only in return for the export of qualified labor. For this, it will be necessary to improve the quality of school education. Completion of school education with a certificate in at least one foreign language and graduation in one trade. Only then citizens going abroad as labor migrants will be able to work not in the lowest jobs, but as specialists in an environment with a high salary and good conditions. 3) analysis and

study of the situation in vocational training courses and language courses belonging to Migration Agencies engaged in conducting orderly, safe, organized labor migration abroad. The reason is that if the situation in the "Ishga Marhamat" monometers, which are organized at the expense of the state funds and serve the unemployed population, are clearly studied, many opportunities for ensuring the employment of citizens may arise.

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POPULATION DYNAMICS AND ETHNIC DIVERSITY OF KHORAZM REGION

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Annotatsiya. Ushbu maqolada aholi soni ortishi va kamayishining insoniyat hayotidagi ahamiyati va ta'siri, Xorazm viloyati aholi sonining yillar ketma-ketligidagi ko'rsatkichlari, aholining etnik tarkibi va aholi umumiy sonidagi ulushi kabilarni yoritish maqsad qilingan. Ilmiy maqolani yozishda mavzuda oid

adabiyotlar, ilmiy jurnal maqolalari, rasmiy davlat idoralari bergan ma'lumotlar va internet saytlaridan foydalanildi. To'plangan materiallar qiyosiy va kompleks tahlil qilindi. Xronologik usuldan foydalanib, aholi soni dinamikasi berildi, natijalar yanada tushinarli bo'lishi uchun jadvallardan foydalanildi. Bugungi kunda Xorazm viloyatida aholi soni har yili ortuvchi xususiyatga egaligi, viloyatda 2023-yil ma'lumotlari bo'yicha 21 dan ortiq o'zga millat vakillari yashashi aniqlandi va tegishli jadvallarda keltirildi. Aholi soning ortishi ba'zi salbiy oqibatlariga olib kelishi xususan tashqi mehnat migratsiyasining ortishiga katta ta'sir ko'rsatishi va boshqa salbiy holatlarning oldini olish uchun ba'zi tavsiyalar berildi.

Kalit so'zlar: *demografiya, doimiy aholi soni, etnodemografik jarayon, etnik xilma-xillik, aholi ro'yxatlari*

Аннотация. Целью данной статьи является освещение значения и влияния роста численности населения и упадка человеческой жизни, показателей численности населения Хорезмской области по годам, этнического состава населения и доли в общей численности населения. При написании научной статьи использовалась соответствующая литература, статьи научных журналов, информация, предоставленная официальными государственными органами и веб-сайтами. Собранные материалы были сравнительно и всесторонне проанализированы. Хронологическим методом приведена динамика численности населения, для большей наглядности результатов использованы таблицы. Сегодня население Хорезмской области увеличивается с каждым годом, по данным 2023 года в регионе проживает более 21 представителя иностранных национальностей, и это представлено в соответствующих таблицах. Были даны некоторые рекомендации, чтобы рост численности населения не вызывал некоторых негативных последствий, особенно увеличения внешней трудовой миграции, и других причин.

Ключевые слова: *демография, постоянное население, этнодемографический процесс, этническое разнообразие, списки населения*

Abstract. This article aims to highlight the importance and impact of population growth and decline in human life, indicators of the population of Khorezm region over the years, the ethnic composition of the population and the share of the total population. In writing the scientific article, relevant literature, scientific journal articles, information provided by official state agencies and websites were used. The collected materials were comparatively and comprehensively analyzed. Using the chronological method, the dynamics of the population is given, tables were used to make the results more understandable. Today, the population of Khorezm region is increasing every year, according to the data of 2023, more than 21 representatives of foreign nationalities live in the region, and it is presented in the relevant tables. Some recommendations were given to prevent the increase of the population from causing some negative consequences, especially the increase of external labor migration, and other causes.

Keywords: *demography, permanent population, ethnodemographic process, ethnic diversity, population lists*

Introduction

Demographic processes play an important role in the socio-economic development of any country, and it is of great importance to scientifically study population births, marriages and divorces, death rates, and other important aspects. The population plays a decisive role in the development of society, both as a productive force and as a consumer. Demographic processes have a certain character, and in order to study their changes and reveal their laws, it is necessary to refer to long historical periods. From 1975 to 1985, the population grew by 77 million annually, an average of 1.8 percent. In order to solve the demographic problem, the UN adopted the "World Population Action Plan". such censuses were conducted in 1897, 1926, 1939, 1959, 1979 and 1989. [1] Information on the population, composition and demographic characteristics of Uzbekistan has been available since the second half of the 19th century. Uzbeks and Tajiks, Karakalpaks, Kazakhs, Kyrgyz, and Turkmens, whose religion and customs are close to Uzbeks, lived in the territory of Uzbekistan (At the beginning of the 20th century they were called "Sarts"); they were Turkic tribes who lived here during the Mongol invasion and settled here in the 16th century.[2]

Today, there is a unique demographic situation in Uzbekistan, which is manifested in the growth of the population, the decrease in the death rate, and the increase in the number of the working population. The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, in his address to the Oliy Majlis (Court Congress of Uzbekistan) and the people of Uzbekistan on December 20, 2022, noted that last year our population exceeded 36 million, and about 900,000 new generations are joining our ranks every year. We are constantly looking for ways to create the necessary conditions for each member of the big and friendly family called Uzbekistan to live a peaceful and prosperous life. Our residents ask us to increase the number of schools, kindergartens and hospitals, to improve the quality of education and medicine, to solve the problems of roads, water, electricity and transport in the neighborhood, to increase jobs, to create new opportunities for entrepreneurship, to promote justice. He stressed that he is waiting to eliminate "provision, waste, bureaucracy and corruption." [3] Khorezm region is not left out of the demographic processes taking place in the world and in Uzbekistan. An example of this is population growth, birth rate, death rate, marriage rate, and divorce rate. Today, not enough studies have been conducted on the topic of historical demographic and migration processes in Khorezm region. Although there is a lot of information about ethnodemographic processes in Uzbekistan in the scientific literature and dissertations created to date, there is little information about the demographic characteristics specific to the Khorezm region. The topic of ethnodemographic processes in Khorezm region requires further study. It is necessary to expand research on this. The purpose of this article is to determine the dynamics of population growth and ethnic diversity in Khorezm region. The growing nature of the population over the years has a direct impact on all other demographic processes, in particular, marriages and divorces, the increase in the number of working-age population, and death rates.

Literature Review

Conducting separate number and composition, ethnodemographic studies developed mainly in the late 19th and early 20th centuries. At the beginning of the 20th century, the Russian demographer M. V. Ptukh studied the death process of 11 peoples who lived in Europe by 1897 based on population lists. V.I. Kozlov also conducted research on ethnodemography. S. I. Burak carried out extensive scientific work on the study of the national composition of the world's peoples. In Uzbekistan, scientists have also conducted studies on the ethnodemography of Uzbeks and representatives of other nationalities. M. Karakhanov. V. Gentshe, R. Murtazaeva, [4] O. Ata-Mirzaev, [5] L. P. Maksakova, [6] can be cited. In his monograph, Kholmo'minov H. studied the historical demographic processes on the example of the southern regions. [7] Yusupova S. published the abstract of the dissertation entitled "Demographic processes in Uzbekistan and their impact on inter-ethnic relations". [8]

Research Methodology

When writing this article, the relevant literature was analyzed, studied and compared. Official information of the relevant state agencies was used and comprehensively analyzed. The population dynamics were presented in chronological order. Internet information was studied and compared with other sources.

As of October 1, 2023, the population of Uzbekistan was 36,599.9 people. Compared to January-September 2023, the number of births of the population is 716,885, the number of deaths is 129,664, and the natural increase is 587,221 people. Compared to the corresponding period of 2022, it increased by +6.5 percent. 2,262 people immigrated from abroad, 14,666 people moved abroad, and the balance of migration is -12,404 people. [9] One of the areas that historical demography studies is ethnic demography. Ethnic demography studies ethnic characteristics (factors) of population growth. It is known that the characteristics of people's daily life, customs, traditions, family structure relations, (number of children in the family), health status and average life expectancy, marriage indicators and the strength of marriage are significantly related to the birth rate. has an effect. [10]

Analysis and Results

The subject that needs to be studied the most in the study of demographic processes is the permanent population. Population refers to the quantitative expression of people in a certain area or population group. [11] In another source, the number of population is defined as follows: Permanent population is the population permanently living in a certain area at the time of registration. At the same time, those who went on a temporary trip are also included in the permanent population. A period equal to six months is taken as the criterion of permanent residence. [12] The following table shows the population of Khorezm region from 1990 to 2023, compared to the beginning of the year, per 1,000 people. [13]

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	Areas	1990	1995	2000	2005	2010	2015	2020	2021	2022	2023
1	Khorezm	1036,7	1195,9	1323,9	1432,8	1561,6	1716	1867	1893	1924,2	1958
2	Urganch	128,7	136,7	139,2	136,3	135,2	138,0	143,7	145,0	146,7	149,9
3	Khiva city							92,2	93,4	95,3	97,0
4	Bagat	82,2	97,4	110,4	121,7	134,2	149,8	163,8	166,6	169,5	172,6

5	Gurlan	80,8	93,7	106	115,7	125,7	136,4	147,7	149,5	151,9	154,5
6	Qo'shko'pir	90,3	106,9	118,3	129,1	141,3	156,9	171,6	173,7	176,1	178,9
7	Urgench	99,7	115,3	129,5	143,7	160,8	178,8	197,5	201,2	205,5	209,2
8	Khozarasp	134,8	156,8	175,9	190,8	208	227,4	247,7	196,9	198,7	202,2
9	Tuproqqal'a								54,4	56,6	57,9
10	Khonka	98,3	114,1	127,2	139,8	154,4	170,4	185,5	188,3	191,6	194,9
11	Khiva district	126,3	145,9	162,2	177,9	197,9	217,3	144,9	147,4	149,7	152,1
12	Shovot	90,3	105,8	117,6	127,8	139,4	154,4	169,3	171,7	174,3	177,1
13	Yangiariq	59,8	70,1	77,9	84,6	93,1	106,3	115,6	117,2	118,9	120,9
14	Yangibozor	45,5	53,2	59,7	65,4	71,6	79,9	87	88,0	89,4	90,9

As can be seen from the table, the population is increasing every year, and this directly affects the demographic situation in Khorezm region. That is, the increase in the number of the population leads to an increase in the number of marriages, and in turn, an increase in the number of marriages leads to an increase in the number of divorces. In addition, it is known that population growth causes a number of economic and social problems. This is the provision of medical services to the population, education, employment, along with the increase in consumption, food shortages, unemployment, difficulties in living, the loss of biodiversity due to the resources used in human development, and environmental problems such as climate change, increased migration, are considered. An increase in the number of children in the family causes an increase in the needs of life. This increases the desire of breadwinners to take responsibility and earn a good salary. According to statistical data, representatives of families with many children are labor migrants abroad. When the eldest child of the family becomes an adult, he begins to participate in this process. Therefore, the increase in the population has a direct impact on the characteristics of the demographic process. Today, representatives of more than 130 nationalities live as a united family in Uzbekistan. As of January 1, 2021, the permanent population of the country was 34.6 million people. Among the permanent population, the largest ethnic groups are Uzbek, Tajik, Kazakh, Karakalpak, and Russian. To be more precise, Uzbeks made up 84.4 percent of the total population, Tajiks 4.9 percent, Kazakhs 2.4 percent, Karakalpaks 2.1 percent, and representatives of other nationalities 4.1 percent. [14] As of January 1, 2023, the permanent population of Khorezm region is 1,958,091 people, and representatives of more than 21 nationalities live in its ethnic composition. The following tables provide information about the national composition of Khorezm region as of January 1, 2023.

2-index

2.1

1	2	3	4	5	6	7	8	9
The number of total population	Uzbek	Karakalpak	Russian	Ukrainian	Belarusian	Kazak	Georgian	Azerbaijani
1958091	1917291	1796	5762	1621	376	10722	50	337

2.2

10	11	12	13	14	15	16	17	18
Latvian	Mongolian	Lithuanian	Kyrgyzstani	Tajik	Armenian	Turkmen	Estonian	Tatar
21	515	7	93	487	134	10300	15	3362

2.3

19	20	21	22	23
Jew	German	Korean	Gypsy	Other nations
26	23	4109	18	1026

Conclusions

Today, there is a demographic risk such as a decrease in birth rates in developed countries, while birth rates in developing countries are increasing. This has various demographic consequences. For example, in developed countries, it has negative consequences for the standard of living of the population, the growth of the economy and the position of powerful countries. The increase in birth rate in developing countries, the lack of jobs, food shortages, environmental damage, the decrease in the level of medical services and education, and the lack of suitable jobs increase the processes of external labor migration to foreign countries. Currently, the demographic situation in Uzbekistan can be said to be stable. However, if the population continues to grow, various negative situations will occur. In Khorezm region, the increasing indicators of the population were given, and information was given that this indicator affects other demographic processes as well. The issue of ethnic diversity is a concept common to all countries. That is, there is no single nationality in any country. This, in turn, shows the need for peaceful and harmonious living of representatives of different nationalities living in the territory of each state. As a proposal, it can be said that 1) it is necessary to take measures to prevent the problems that may arise with the increase in the number of people in the countries, 2) in a time when xenophobia is developing all over the world, each country should guarantee the equal rights of representatives of all nationalities living in its territory. necessary. This is specifically mentioned in Article 4 of the Constitution of the Republic of Uzbekistan, which proves that respect for inter-ethnic relations and representatives of other nations is one of our most important values. [15] 3) as the increase in population causes an increase in migration, it is necessary to take measures to eliminate migration-related problems and support migrant families.

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SOCIO-ECONOMIC WAY OF LIFE OF NOMADIC PASTORALISTS

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Annotatsiya. Qadimgi Xorazm davlatining shimoli, shimoli-sharqi, shimoli-gʻarbi, janubi va janubi-sharqiy hududlari yashagan va koʻchib yurgan koʻchmanchi qabilalar tomonidan qoldirilgan mozor-qoʻrgʻonlar orasida yirik hajmda qurilganlari boʻlgan. Ularga mayitlar qimmatbaho toshlar, oltin, kumush buyumlar bilan dafn etilgan. Bu oʻsha davr aholisi oʻrtasida tabaqalanishning boʻlganligini koʻrsatsa, ikkinchi tomondan hukmdorlarga tegishli boʻlishi mumkinligini ham koʻrsatadi. Maqolada koʻchmanchi chorvadorlarning ijtimoiy-iqtisodiy hayot tarzi bayon qilingan.

Kalit soʻzlar: Poliyen, Chjan Syan, qimmatbaho toshlar, boshqaruv tizimi, Tagesken mozor-qoʻrgʻonlari, Chirik -Rabot, Tumek–Kichijik, Qozibobo I.

Аннотация. Среди гробниц и курганов, оставленных кочевыми племенами, жившими и мигрировавшими в северные, северо-восточные, северо-западные, южные и юго-восточные районы древнего Хорезмского государства, были и построенные в больших масштабах. В них хоронили трупы с драгоценными камнями, золотыми и серебряными изделиями. Это показывает, что среди народа того времени существовало расслоение, а с другой стороны, показывает и его принадлежность к правителям. В статье описывается социально-экономический образ жизни кочевых скотоводов.

Ключевые слова: Полиен, Чжан Сян, драгоценные камни, система управления, Тегескенские курганы, Чирик-Работ, Тумек-Кичиджик, Казибобо I.

Abstract. Among the tombs and mounds left by the nomadic tribes who lived and migrated to the north, northeast, northwest, south, and southeast regions of the ancient Khorezm state, there were those built on a large scale. The corpses were buried in them with precious stones, gold and silver items. This shows that there was a stratification among the people of that time, and on the other hand, it also shows that it may belong to the rulers. The article describes the socio-economic lifestyle of nomadic pastoralists.

Keywords: Polien, Zhang Xiang, precious stones, management system, Tagesken burial mounds, Chirik-Rabot, Tumek-Kichijik, Qazibobo I.

Introduction

Today, despite the development of the civilizational process in the world, the change in the lifestyle of nomadic herders, the process of settlement is accelerating, and the number of those engaged in nomadism is decreasing, interest in their lifestyle, life, and past is increasing. As a result of environmental impact on nomadic pastoralists, processes of transition to a sedentary lifestyle occurred not only today, but also in ancient and medieval times. As a result of their transition to a sedentary way of life and their unification, many empires were established in the world, and they also caused the collapse of some developed countries and cultures.

Today, the world's leading scientific research institutions are studying the processes of formation of nomadic cattle breeding, its locations, places of migration, rural areas, the impact on the development of society, the issues of relations with neighboring regions, the history of nomadic empires, trade and They are conducting scientific and practical research on issues such as their place in economic life. On a global scale, with a comparative analysis of the coverage of nomads in the territory of Uzbekistan in written sources, localization issues, research of burial mounds as a result of archaeological research, analysis of specific aspects of lifestyle, differences from each other, traditions, migration important work is being done on the issues of impact on the development of society. As a result of the work carried out in cooperation with foreign countries, many innovations are being obtained. In Ustyurt the culture of nomadic herders was carried out in cooperation with Russia, material monuments left by nomadic herders in the Bukhara oasis with American researchers, tin deposits found in Karnab in the Zarafshan oasis with German scientists, with French and Italian scientists in the study of the lower Syrdarya region. Wide use of modern scientific achievements in research work is of great importance in the deeper analysis of the lifestyle, formation and development processes of nomadic herders. In the years of Uzbekistan's independence, attention to history increased, along with a thorough analysis of it, highlighting new aspects and expanding the scope of research were set as a priority task. The number of research works on animal husbandry has increased, while the history of nomadic pastoralists has also been enriched with new studies. Burial mounds of nomadic herders were identified from the Tuyamoyin basin of the Khorezm oasis,

village sites were identified from the eastern part of Ustyurt, and burial mounds were classified.

Literature Review

The material monuments of herdsmen in the north-eastern regions of ancient Khorezm have been researched the most, and research work started there earlier than in other regions. This area is the lower Syr Darya and the eastern parts of the Aral Sea, where in 1946 S.P. Tostov found the Chirik-Rabot monument and, having studied it, dated it to BC. He pointed out that it was the central city of the Massaget tribes of the 5th century. 6 fortified cities, villages and large burial mounds were identified around the monument. The monument of Babishmulla discovered near Chirik-Rabat is indicated as a border town of the ancient Khorezm state.

Research Methodology

Using the methods of objectivity, chronological analysis, consistency, comparison, logical conclusion and generalization, the historical data recorded in the publications related to the topic were concluded based on the theoretical and comparative analysis.

Analysis and Results

The management system plays an important role in the development of society, its political and economic development. With the development of society, people are required to unite and act together. This is the guarantee of their peaceful and fulfilling life. The importance of the management system is also important in protecting against various invasions and expanding territories. The management system is related to the state system formed in these regions. The formation of the state system is considered a vital need. In the tribes engaged in animal husbandry, the first elements of statehood were manifested in the union of tribes, that is, in the confederation. In the Confederacy, ranchers collectively protected their livestock, their pastures, and were able to claim new pastures. A person who distinguished himself among the herders with his intellectual ability, entrepreneurship, and military skills, was able to unite the population, found the right solution to life's problems, and became the head of the tribe. Cattle breeders the natural conditions of the inhabited areas were difficult. Their biggest problem was to create sufficient conditions for livestock, that is, to provide them with plenty of feed and to get them out of the winter safely. Since they had many large herds of cattle, this problem was considered a matter of life and death for them.

A nomadic confederation is a union or association of different nomadic tribes who live together and cooperate in various aspects of their lives. In such a confederation, different tribes can jointly hunt, gather food, trade, protect against external threats, regulate mutual relations, and resolve disputes. The confederation will have its own system of government and legislation, as well as common customs and traditions.

It is stated in "Avesto" that the management system was formed on the basis of the free association of regions, that is, on the basis of the union, and matters of state importance were discussed at the general assembly. The military took the leading place in the management system of herdsmen. It is stated in the Avesta that the state administration of the farming population was divided into "Davlat-dakhyu-nmana, vis, zantu". The highest title among nomadic herders was the title of "hogan". It was used

in Central Asia in ancient and medieval times. In the researches of E. Pulliblack and other scientists, it was shown that the title "khaqan" was used by the Huns in the 1st century BC in the form of "hu-yu" (vah-va). In Chinese sources, it was used for the first time in relation to the Xianbi tribe from the 3rd century AD [1]. In the early Middle Ages, it was used by Bulgarians, Khazars, Blue Turks, Uighurs, and Pechenegs. Kipchak clan-tribal associations, kimaki (kimeks) and karakhanis were used together with the title "kan" (khan).

B.N. Grakov union of Scythian tribes BC. He showed that it was created in the first half of the 7th century [2]. During this period, they were united on the basis of blood kinship. BC By the end of the 5th century, a military democratic system was formed, in which the sole authority of the tribal chiefs was established. A.M. Khazanov analyzed the social and political way of life of the Scythian tribes and noted that they have preserved the traditions of the seed farming system [7]. In ancient times, nomadic pastoralists did not retain the terms of titles associated with the confederation. Sak and massagets in written sources based on the information given about them, we can justify that they also had a supreme ruler, that is, a king and a queen.

Based on Avesto data, E.V. Rtveladze. He believes that in the lower reaches of the Amudarya in the 9th and 8th centuries, a military-political alliance of the "Aryoshayano" type was formed [4]. It shows that the role of military leaders in society increased during this period. "Aryoshayano" Union is made up of a group of small independent states. E.V. Rtveladze argues that such areas have been proven archaeologically on the basis of archaeological monuments found in the oases of Murgab, Surkhan, Kashkadarya, Zarafshan. In the process of studying the history of nomadic cattle-breeding tribes during this period, we see that such cases were also observed in them. Achaemenian written sources mention three branches of the Sakas, Herodotus mentions the Massagets. Other Chinese, Greek, and Roman written sources give different names for the nomadic tribes. Nomadic tribes established mutual economic and trade relations with neighboring countries.

According to V. N. Yagodin, the statehood formed in the period before the Achaemenids united small regions. In this case, the tribal leader united the tribesmen around him and governed them based on certain laws and regulations. Gradually, his role in the administration of the territory increased, and he rose to the level of the ruling "king" [8]. But the role of the council of tribal chiefs in state administration has not decreased. In the work of Poliene, he wrote that after Darius I started the war against the Sakas, the Sakasfar, Omarg, and Famir kings went into the desert to discuss how to fight against him [6; 3].

According to Zhang Xiang, the Da-yueji tribes are actually nomadic tribes, the inhabitants of the new places settled under cultural and economic influence, and are also partially engaged in animal husbandry. Zhang Xiang's reports on the Yuezhi are dated. There is information up to 126 years, when the Yueji people had not yet united into a single state under the leadership of the Guishuan (Tokhor) tribe. Therefore, according to the information provided by the ambassador: "There is no single head of state in Daigia, each city is governed by its own mayor."

There are 5 patriarchal princely houses (Hyumi, Shuanmi, Guyshuan, Xise and Dumy) in Daigia" [3]. Zhang Xiang reports in Daijia (Dakhya) and Dayyuan (Dawan):

"Men consult their wives in their decisions" [3]. About the way of life and customs of the inhabitants: "The Daigiya live a sedentary life, have cities and live in houses, and in their customs are similar to the Daiyuan; their army is weaker, but they are swift and agile in battle. The people are engaged in trade artifice. The population of Daigia is 1 million. The capital is called Lanshi. This city has a rich market" [3].

Among the burial mounds left by nomadic tribes who lived and migrated to the north, north-east, north-west, south and south-east regions of the ancient Khorezm state, there were those built on a large scale. The corpses were buried in them with precious stones, gold and silver items. This shows that there was a stratification among the people of that time, and on the other hand, it also shows that it may belong to the rulers. As an example of these, we can show Tegesken tombs, Chirik-Rabot, Tumek-Kichijik, Qazibobo I, Tarmkoya, Jeti artefact areas. About 200 very large burial mounds have been identified around the Jeti Asar fortress [5]. In large-scale burial mounds, the deceased was buried with his wife, servants, warriors, horses, and belongings. Many precious stones, gold and silver were placed in such graves. For this reason, the tombs were stolen from that period. Intact tombs are found by chance. And they can provide complete information about the lifestyle of the nomads. Some preserved material objects testify to this. Burial customs among nomadic pastoralists have not changed much. It has remained the same for many years.

Management of nomadic tribes in Central Asia was carried out on the basis of different principles depending on certain historical periods and regions. However, some common features can be pointed out. Many nomadic tribes in Central Asia had a tribal system of government. According to this system, the tribe was the main political unit, headed by a ruler. The rule was carried out on the basis of father-son inheritance. The ruler decided on major issues of foreign relations, warfare, and social order, but some decisions, especially important ones, were made in tribal meetings.

Another characteristic feature of the management system in nomadic tribes is the mobility and flexibility of its structures. Tribes could act together against external threats or form confederations to carry out joint raids. This confederation may have its subordinates with high political status and a hierarchical organization. Only in this case mobility and organization can be realized. The management system of nomadic tribes was influenced by religion and traditional customs. As a result of the influence of sedentary farming tribes or due to natural conditions, they switched to semi-nomadic economic activity. This affected their management system. Central cities appeared in them. A large enclosure to protect livestock in their forts created.

Conclusions

The increase in the population and the number of cattle among the nomadic pastoralists, changes in the natural conditions of the area where they live, also led to changes in their social structure. Herding and migration of large numbers of cattle required political organization of herders. Their efforts to protect livestock and occupy pastures for their livestock required them to improve their military skills. Tribal chiefs of nomadic pastoralists had to be distinguished among their fellow tribesmen by their military skills. Only then was he able to protect the tribe and get others to follow him. Among the nomadic herders, women did not lag behind men in terms of military skills.

There are also records of a woman being the head of a tribe in history. These include Zarina and Tomaris we can bring. The herdsmen had a union of free tribes. The chief of the tribe took into account the opinions of the other chiefs of the tribe. Matters of state importance in the confederal management system were discussed at the general assembly. The military took the leading place in the management system of herdsmen. The fact that nomadic herdsmen walked along a certain route while moving, and that there were villages in a certain place, leads to the idea that the herdsmen's union was organized on the basis of blood kinship. If there was another tribe or clan around them, they subjugated them by force. A certain tribe that was able to occupy large areas took control of large areas. By the time of antiquity, they also established their own states. We can cite the example of the Kang and Kushan states. A certain dynastic rule is established in this too. This shows that state management has been passed down from generation to generation. This can be justified by the example of the history of Zarina and Tomaris.

Changes have been observed in the lifestyle of nomadic herders who moved to places close to agricultural oases. They lived a sedentary or semi-sedentary life and were engaged in farming as well as cattle breeding. Cattle herders settled in the early Iron Age and built their own fortress-cities. Such cities differed from the cities founded by peasants in terms of their construction style. Herdsmen first of all built cities in the Kora style for the protection of their cattle. We can use the Kozalikir fortress as an example.

Thus, the management of the nomadic tribes of Central Asia was built on the basis of tribal governance, mobility, organization and flexibility of political structures, as well as religious and traditional customs.

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ROLE AND INFLUENCE OF THE UN IN CENTRAL ASIA: CURRENT TRENDS AND PROSPECTS

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Annotatciya. Maqolada Birlashgan Millatlar Tashkilotining (BMT) Markaziy Osiyo mintaqasidagi faoliyati tahlil qilinib, bugungi tendensiyalar va istiqbollarga alohida ye'tibor qaratilgan. Bmtning mintaqaviy nizolarni hal yetish, iqtisodiy rivojlanish, tabiiy resurslarni boshqarish va inson huquqlarini targ'ib qilishdagi hissasi o'rganilmoqda.

Kalit so'zlar: BMT, Markaziy Osiyo, barqaror rivojlanish, xalqaro hamkorlik, nizolarni hal yetish, iqtisodiy rivojlanish, boshqaruv

Аннотация. Статья посвящена анализу деятельности Организации Объединенных Наций (ООН) в регионе Центральной Азии с акцентом на текущие тенденции и будущие перспективы. Исследуется вклад ООН в разрешение региональных конфликтов, экономическое развитие, управление природными ресурсами и продвижение прав человека.

Ключевые слова: ООН, Центральная Азия, устойчивое развитие, международное сотрудничество, разрешение конфликтов, экономическое развитие, управление.

Abstract. The article analyzes the activities of the United Nations (UN) in the Central Asian region with an emphasis on current trends and future prospects. The UN's contribution to the resolution of regional conflicts, economic development, natural resource management and the promotion of human rights is being investigated.

Keywords: UN, Central Asia, sustainable development, international cooperation, conflict resolution, economic development, governance.

Introduction

Central Asia, which includes Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan, is a region with a wide range of socio-economic and political challenges. The UN plays a significant role in promoting sustainable development and stability in this region through various programs and initiatives. The region's characteristics, including its transit location, significant natural resources and multi-ethnic population, make it vulnerable to a range of problems, from environmental crises to interstate conflicts.

In this context, the United Nations (UN) emerges as a key player in promoting sustainable development and stability in Central Asia. UN activities in the region cover a wide range of areas, from supporting economic development and improving natural resource management to protecting human rights and promoting peace. Since the countries of the region gained independence in the early 1990s, the UN has been actively involved in peacebuilding processes, reforming national institutions and implementing global sustainable development goals.[1]

The UN's primary role in the region is to prevent conflict and promote peace through diplomatic initiatives and peacekeeping missions. At a time when water and border issues can lead to interstate tensions, the UN provides a platform for dialogue and cooperation. In addition, through its economic development programs, the UN seeks to stimulate economic cooperation between countries, which is a key factor in maintaining long-term stability and security in the region.[2]

This article examines in detail the role and influence of the UN in Central Asia, highlighting the main current trends and assessing the prospects for future interaction. It is important to understand how international efforts coordinated by the UN are helping to resolve local and regional challenges, and what lessons can be learned from these experiences to further promote peace and prosperity in Central Asia.

Conflict resolution and peacekeeping. One of the key tasks of the UN in Central Asia is to prevent conflicts and strengthen peace. The organization actively participates in dialogues between countries on issues of borders, water resources and ethnic tensions. UN programs such as UNDP (United Nations Development Program) play an important role in promoting economic cooperation and regional integration, which helps reduce tensions.

Economic Development and Sustainability. The UN, through its agencies such as UNESCO and UNICEF, is actively working on issues of education, health and environmental protection in Central Asia. These efforts are aimed at achieving the Sustainable Development Goals (SDGs), which include improving quality of life and reducing poverty.[3]

Natural resource management. The UN pays special attention to the management of natural resources, especially water. The region faces serious challenges related to the distribution and use of water resources between countries. The UN supports projects aimed at improving water supply and sanitation, as well as developing interstate agreements for the fair distribution of resources.

Education and healthcare reform programs. Central Asia's cooperation with UN agencies in the fields of education and health is leading to significant changes. For example, with the help of UNESCO, projects to improve the quality of the educational environment were implemented in Kazakhstan and Kyrgyzstan. Also, significant efforts are aimed at combating the spread of infectious diseases through who programs, which is especially important in the context of global epidemics.

Environmental initiatives and the fight against climate change. The UN actively supports Central Asian countries in the implementation of environmental projects. Projects on greening, biodiversity conservation and adaptation to climate change are financed through the Global Environment Facility and other mechanisms. An example

is the program for managing water resources in the Aral Sea, which is aimed at minimizing environmental disaster.[4]

Human rights. The promotion of human rights and fundamental freedoms remains a priority for the UN in Central Asia. Cooperation with local governments and non-governmental organizations aims to protect the rights of women, children, and minorities, as well as combat human trafficking and corruption. The UN is also actively involved in training human rights defenders, conducting information campaigns to raise awareness of human rights, and supporting legislative initiatives aimed at improving respect for human rights in the region.[5]

In addition, special reports and monitoring conducted by various UN units play a key role in assessing the state of human rights in Central Asian countries. These reports often form the basis for dialogue between the international community and governments on improving human rights policies and practices. The UN also supports efforts to reform judicial and law enforcement systems to ensure fairer and more effective justice that is accessible to all segments of the population.

Strengthening the role of women and youth. Particular attention is paid to programs aimed at strengthening the role of women in society. UN programs on gender equality and strengthening the position of women contribute to increasing their participation in the political and economic development of the region. Youth initiatives such as entrepreneurship and technology education projects aim to support young people who play a key role in the future of the region.

Development prospects and new challenges. In the future, the UN's interaction with Central Asia will adapt to new global and regional challenges. It is expected that the emphasis will be on strengthening digital integration, developing sustainable energy, and deepening regional economic ties. These areas will require new forms of collaboration and investment in education and innovation.

Recommendations for strengthening the role and influence of the UN in Central Asia.

1. Deepening regional dialogue:
 - The UN should intensify efforts to organize and conduct high-level multilateral and bilateral meetings between the countries of Central Asia. This will help strengthen mutual understanding and cooperation on regional issues such as water resources and borders.
2. Support for economic development:
 - It is necessary to expand programs to support small and medium-sized businesses through the provision of microloans and training in entrepreneurial skills. This will promote economic growth and poverty reduction.
 - Implementation of projects aimed at increasing energy efficiency and developing renewable energy sources.
3. Improved natural resource management:
 - The UN should facilitate the development and implementation of agreements between countries on the sustainable management and distribution of natural resources, in particular water. The creation of regional water agencies or focal points under the auspices of the UN could be a key step in this direction.
4. Promotion of human rights and fundamental freedoms:

- The organization should strengthen monitoring of the human rights situation in the region, and intensify training and information campaigns aimed at protecting the rights of women, children, and national minorities.
 - Strengthen cooperation with NGOs and local public organizations to more effectively respond to human rights violations.
5. Expansion of scientific and educational programs:
- Initiate and support projects in the field of education aimed at improving the quality of educational services and accessibility of education in remote regions.
 - Develop exchange programs between universities and scientific institutions in Central Asia and other regions of the world to stimulate scientific and cultural exchange.
6. Strengthening accountability and transparency mechanisms:
- The UN must ensure the creation of effective mechanisms for monitoring and evaluating the implementation of projects and programs to increase their effectiveness and transparency.
 - Conduct regular public reporting on UN activities in the region to strengthen public and government confidence in international efforts.

Conclusions

The UN continues to have a significant impact on the development of Central Asia through multilateral cooperation and programs aimed at supporting the economic and social development of the region. Future cooperation will depend on adapting to new challenges and deepening the integration of the countries of the region into the world economy. The UN's activities in Central Asia demonstrate a comprehensive approach to solving numerous problems in the region. Through its programs and projects, the UN has a significant impact on socio-economic development and political stability in the region. Given new challenges and opportunities, cooperation will continue to adapt and evolve, remaining an important factor for progress in Central Asia. The UN continues to play an important and multifaceted role in the sustainable development and stabilization of Central Asia. Cooperation between countries in the region and international organizations, especially within the UN, is critical to addressing a range of complex issues, from conflict to economic development and environmental protection. The UN, through its various agencies and programs, promotes the conditions for dialogue, cooperation, and peaceful resolution of disputes, which are especially important in this multifaceted and diverse region.

In the area of economic development, the UN has played a key role in promoting projects aimed at combating poverty and supporting sustainable development. This includes improving infrastructure, and access to education and healthcare, which directly affects the quality of life of the population. Programs such as the Sustainable Development Goals (SDGs) set long-term benchmarks for sustainable socio-economic progress, which Central Asian countries strive to achieve with UN support.

Issues of managing natural resources, especially water, remain one of the most pressing issues in the region, where water is a valuable and limited resource. UN initiatives to support sustainable and equitable use of water resources among countries

help prevent conflict and promote sustainable development. Water-sharing agreements supported by the UN promote peaceful coexistence and economic cooperation.[6]

The area of human rights remains an active area of UN activity in Central Asia. The organization continues to insist on the importance of respect for human rights, especially in protecting vulnerable groups, combating discrimination, and supporting democratic processes. Programs and initiatives aimed at improving the lives of women, children, and minorities play a key role in promoting social justice and equality.

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EPIGRAPHIC INSCRIPTIONS AS CULTURAL AND SPIRITUAL HISTORY (as an example of the history of the Khiva Khanate)

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Annotatsiya. Epigrafik manbalar moddiy va yozma manbalar qatorida xonlik tarixini, ijtimoiy-iqtisodiy, madaniy - ma'naviy hayotini o'rganishda muhim ahamiyatga ega hisoblanadi. Epigrafik manbalar qatorida yog'och ustunlar, yog'ochdan qilingan turli san'at namunalari bitilgan yozuvlar, masjid-madrasa eshiklarining ustunlariga, qabr toshlariga yozilgan yozuvlar, marmar taxtachaga

yozilgan yozuvlar, me'moriy obidalar – madrasa peshtoqi, minora masjid ichkarisidagi, devorlardagi yozuvlar, tangalarda bitilgan yozuvlar, darvoza tavaqasiga bitilgan bitiklar ham tarixni o'rganish va boyitish uchun muhimdir. Ushbu maqolada epigrafik manbalarining Xiva xonligi madaniy va ma'naviy hayotini o'rganishdagi ahamiyati yoritib berilgan.

Kalit so'zlar: *Xiva xonligi, epigrafik manbalar, ichan qal'a, Muhammad Aminxon, madrasa, minora, Muhammad Rahimxon II.*

Аннотация. Среди материальных и письменных источников важное значение в изучении истории, социально-экономической, культурной и духовной жизни ханства имеют эпиграфические источники. Среди эпиграфических источников - деревянные столбы, надписи, написанные на различных образцах искусства из дерева, надписи, написанные на столбах дверей мечети-медресе, надгробия, надписи, написанные на мраморных табличках, памятники архитектуры - фасад медресе, минарет внутри мечети, надписи на стены, надписи на монетах, надписи на воротах также важны для изучения и обогащения истории. В данной статье подчеркивается значение эпиграфических источников в изучении культурной и духовной жизни Хивинского ханства.

Ключевые слова: *Хивинское ханство, эпиграфические источники, внутренняя крепость, Мухаммад Амин-хан, медресе, башня, Мухаммад Рахим-хан II.*

Abstract. Among the material and written sources, epigraphic sources are important in studying the history, socio-economic, cultural and spiritual life of the khanate. Among the epigraphic sources are wooden pillars, inscriptions written on various art samples made of wood, inscriptions written on the pillars of mosque-madrasa doors, tombstones, inscriptions written on marble tablets, architectural monuments - madrasa facade, minaret inside the mosque, inscriptions on the walls, inscriptions on coins, inscriptions on gate plates are also important for learning and enriching history. This article highlights the importance of epigraphic sources in studying the cultural and spiritual life of Khiva Khanate.

Keywords: *Khanate of Khiva, epigraphic sources, inner fortress, Muhammad Amin Khan, madrasa, tower, Muhammad Rahim Khan II.*

Introduction

Epigraphic sources are important in studying the political, social-economic, and cultural-spiritual life of the Khanate. Historically, the word epigraphy is derived from the Greek language meaning written on an object, and it is the study of inscriptions on pottery, metal, and other solid objects. Another characteristic of epigraphic writings is that they represent historical reality in terms of the abjad.

Literature Review

As a result of the research of epigraphic sources of Khiva, it was found that epigraphy has an ancient history, the study of which requires high skill and a lot of

work. Among the epigraphic sources, one can include inscriptions written on wooden pillars, various pieces of art made of wood, inscriptions written on pillars of mosque-madrasah doors, tombstones, inscriptions written on marble tablets, architectural monuments - madrasah facade, minaret inside the mosque, inscriptions on the walls, inscriptions on the swords of rulers and officials, even inscriptions on coins, inscriptions on the gate plate. Epigraphic inscriptions are written in Kufic, Suls, Nastaliq, and Taliq forms of Arabic spelling, some sources are written in Persian spelling. Below we will mention the relevance of epigraphic inscriptions to history.

Research Methodology

Even during the period of independence, several researches were carried out that shed light on the cultural life of the Khiva Khanate during the Qongirat Dynasty. Among these, it is possible to note the research of D. Rahim, Sh. Matrasul, K. Khudoyberganov, A. Abdurasulov, M. Matniyozov, A. Sotlikov, D. Bobojonov, A. Abdurasulov, as well as candidate dissertations of O. Mutalov, F. Ernazarov, as well as information from S. Matkarimova's monographs and scientific articles. We will compare and analyze the results of some of these researchers.

Analysis and Results

During the reign of Khivan Khan Muhammad Amin Khan, the construction of a madrasah* and minaret* began near the western gate of Ichan-Qala on the qibla side of the "Kuna Ark" ("Old Palace"). The inscription on the facade of this madrasah is written in Arabic, in Nastaliq script, "By the grace of Allah Almighty, this holy madrasah was built to be a place of good deeds, according to the order of the Sultan of the time Abul Ghazi Muhammad Amin ibn Allah quli Khan (may his grave be illuminated, date 1270"[1]. Also, K. Khudoyberganov, a researcher of epigraphic inscriptions, gives the following information: "In the middle of the 20th century, the yard of Muhammad Amin Khan was worn out and fell, its preserved doors were removed and the Father was installed at the gate. Muhammad Amin Khan was one of the bravest, bravest, and bravest of the Khans of Khiva. Although its courtyard has been lost due to the demands of history, its gate decorated with Quranic verses has become the main gate of the city today, and most impressively, it stands in front of the Madrasah and Minaret of Muhammad Amin Khan. The inscriptions on the gate wish good things to the people who entered this city with all their wishes and ask God for their safety". The Madrasah of Muhammad Rahim Khan, built facing the gate of the Old Ark, is a model of Khiva architecture. On the facade of the madrasah, the following is written in Arabic: "This blessed building was built by Sayyid Muhammad, the Sultan of time and ruler of the world, the caliph and shadow of God, the owner of victories and fame, the possessor of indomitable power, the conqueror of countries. It was created by Rahim Bahadir Khan. The date is 1289" [1].

Kalan Mosque, which adds beauty to the beauty of Khiva, is located on the edge of the main street connecting the eastern and western gates of Ichan-Qala. The roof is flat,

* Madrasa is a place where Arabic lessons are taught, a classroom. Secondary and higher educational institution. Madrasahs were built by rulers and wealthy officials, and waqf lands were allocated.

* Minora means beacon, torch in Arabic. In Islamic countries, minarets are built near mosques or madrasahs.

with beams, and the ceiling is supported by 213 pillars. Pillars form the basis of the structure of the mosque and are also its artistic decoration [5]. There are engraved letters on the marble stones on the wall on both sides of the mihrab in the mosque. One of the letters contains a waqfnama about the property and funds of the mosque, and the other one contains information about the history of the mosque. An inscription on a marble slab (36x82 cm) on the wall on the west side of the mihrab in Masjid Kalan is a poetic tarikh* in Persian, written by a poet under the pseudonym Ravnaq. This is a waqf document, and it talks about the waqf land allocated by the minister Abdurrahman's order and its rent. In Eastern poetry, beautiful histories are written using the abjad calculation [3]. To correctly determine the years of writing and copying of old manuscript sources, it is necessary to know the calculation of abjad Arabic letters served as patterns and decorations for poetic art, historical monuments, and huge buildings [3]. Our ancestors did not limit themselves to this, they also used them as numbers. Expressing the concept of numbers with letters is called abjad arithmetic. Usually, the events in the life of the society - the time of war, rebellion, constructions, the construction of historical monuments, the birth years of famous people, as well as the times when the works were written and copied are given in alphabetical order. To derive an alphabetic account, we first find the word that was specifically noted (or underlined) in the writing by the book's author or calligrapher. We look at the numbers representing the letters that make it up from the abjad calculation* table and add those numbers. Through this sum, according to the calligrapher's interpretation, we can determine the time of birth of any work or historical person.

The time when books were written and copied was not always given in abjad. If we pay attention to the incompleteness of the manuscript books, "kaminayi" are given the names of modest, gharibu - gurabo. It should also be said that in the past, many calligraphers and scribes, out of modesty, wrote "kaminayi kamtarin" (modest me) at the end of the manuscripts they copied instead of showing their names. In most cases, the scribes used the phrase "ala madi haqirul faqir" (by the hand of this poor me [4]. The inscription on the marble board on the wall on the eastern side of the mihrab in Masjid Kalon is in Persian, and it is known to be 1208 Hijri, 1789 AD based on the abjad calculation of the sentence "Baytul Muqaddasi Sani". In the written sources of the Khanate period, the calculation of the year is given in the Hijri-lunar calculation. Through this information, an epigraphic inscription was written on a marble tablet, and one of them shows the property of the waqf, how it was given, and the distribution of its income. In this case, it was carried out according to the order of the minister Abdurrahman, and in the second, the history of the construction of the building is mentioned. This historical document is important in the study of information about the social life of the khanate.

For entering and exiting the mosque, there are carved doors on all four sides. The main entrance is a big gate. This gate is ancient, and among its beautiful patterns is

* Tarikh is an Arabic word that means something that happened. In Eastern poetry, this is the poetic style of expressing historical events with letters

* There is no special meaning to this calculation method being called abjad. Since it is the first of the eight words in the abjad (abjad, havwaz, hutti, kalamani, safas, qaoashat, sakhhaz, zazag'), this system is referred to by this term. The essence of the alphabet is that each letter represents a specific number.

written the hadith “The best gift from the state is to free a slave, and the best of deeds is to always be grateful”

One of the unique aspects of Khorezm architecture is its so-called “ora” example columns. More than two hundred samples are stored in the mosque. The proof of the antiquity of the scrolls is their exquisite patterns, and the second is their inscriptions. One column is inscribed in the Kufa* type of Arabic script. In it, this column was corrected at the expense of Abul Fazl al-Muhli. May Allah accept his donation, forgive his sins and those of his parents, and have mercy on him.

It was a tradition that the scrolls made in the 15th and 17th centuries had deeply carved patterns, and hadiths were written in suls* script between the small elegant plant-like patterns.

Epigraphic inscriptions not only talk about social and cultural life but also the quoting of admonitions that encourage people to be generous and grateful for all the blessings that have a great place in our spiritual life.

When talking about epigraphic sources, it is worth paying attention to K. Khudoyberganov’s research. Speaking about the western gate, K. Khudoyberganov said that the gate has been repaired many times, an additional 33-meter-long gatehouse was built in front of the gate during the construction of the Olloquli Khan madrasa, now one has to pass through three large gates to enter the city gate, and beautiful tiles are installed on the large gate doors installed on both sides of the gatehouse. and two tiles are inscribed on the brick with white paint on a blue surface in full Arabic script. The first line at the top of the inscription is written in Arabic: “O Lord, keep this door always open for us in honor of the dignitaries and companions who bring good blessings and fortunes and those who open knowledge with enlightenment”.

In the bottom two lines, the poetic history written in Persian writes about the completion of the gate, that the date is hidden in the phrase “city of Khiva” and that the solution in the abjad calculation corresponds to the year 1221 Hijri, 1806 AD [1]. Also, in the history of the Khans of Khiva, the Hotel was a building built for the guests of honor, and the epigraphic inscriptions in the hotel part of the palace were written in a unique style. On the wooden door of the room, which is entered from the southern wall of the hotel, in the net of ivy, the words "May the state and victories always come to this magnificent palace" are written in Arabic script. From the above information, it can be seen that epigraphic inscriptions are also promoters of humanity, kindness, and goodness.

The fact that the Khans wanted to add the nickname of the king to their title indicates their efforts to restore the status of the ancient state of Khorezmshahs. It is known from the analysis of inscriptions on ancient tombstones that some unknown events and dates in our history have been clarified. Due to their value, these tombstones were placed on the graves of the khan and their relatives, members of wealthy households. Among them, there are many examples of the art of calligraphy and engraving in terms of skillful execution of writing, which was done by skilled masters who raised the craft like God-given sealer to the level of art.

* Kufic writing is an ancient type of writing, which was widespread in the 10th-12th centuries.

* Suls letter is the main type of writing for scientific works and was widespread in the 16th - 18th centuries.



Conclusions

Epigraphic inscriptions themselves are a unique art of calligraphy, decoration, and pattern, and are a unique source for studying the historical and cultural environment. In the art of calligraphy, not only the creation of handwritten works but also the function of decoration, as well as the fact that it reflects examples of historical artistic creations and words of advice, has a great place in our cultural and spiritual history.

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THE HISTORY OF THE RELIGIOUS BELIEF OF THE PEOPLE OF ANCIENT KHOREZM

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Annotatsiya. Ushbu maqolada qadimgi Xorazm aholisining turmush tarsi va diniy etiqodining shakllanishai va rivojlanish bosqichlari ko'rib chiqilgan.

Kalit so'zlar: *Xorazm, O'rta Osiyo, Bronza davri, Marg'iyon, Baqtriya, So'g'diyona, Qo'zalikir.*

Аннотация. В данной статье рассматриваются этапы становления и развития образа жизни и религиозных верований древнего населения Хорезма.

Ключевые слова: *Хорезм, Средняя Азия, Бронзовый век, Маргуана, Бактрия, Согдиана, Кузаликир.*

Abstract. This article examines the formation and development stages of the lifestyle and religious beliefs of the ancient Khorezm residents.

Keywords: *Khorezm, Central Asia, Bronze Age, Margion, Bactria, Sogdiana, Kozalikir.*

Introduction

Human labor has always been a key source of knowledge. By engaging in various forms of work, humans developed the ability to observe, compare, and draw conclusions about the causes of different events. Throughout history, people recognized their deep connection to the natural world, including plants, animals, and the environment, understanding their dependence on them. This relationship, along with the mysterious natural phenomena they encountered, influenced the beliefs and practices of ancient communities [1].

The archaeological findings from the Bronze Age in the Khorezm oasis offer limited insights into the spiritual beliefs of its inhabitants. However, it is clear that fire worship became a significant practice in the oasis as early as the Neolithic and Bronze Ages. Fire worship in Central Asia dates back to ancient times and initially began as a household practice. Artifacts such as ceramic representations of horses and dogs discovered in Khorezm suggest that **totemism** and fertility beliefs also played a role [2].

Research into the burial customs of the Saks in the Aral Sea region sheds light on the religious beliefs of these nomadic tribes, particularly their reverence for ancestors. Burial sites reveal that the dead were interred in specially prepared graves resembling small houses. These graves often contained various items like tools, jewelry, and horse-related objects, underscoring the significance of horses and fire in their spiritual practices. Evidence of rituals involving fire, such as the burning of bodies or sprinkling of ash, suggests a belief in the power of fire, potentially linked to sun worship [3].

Herodotus's writings also provide insight into the religious views of the Massagets, who worshipped the sun and sacrificed horses, believing that the fastest creature was the most appropriate offering to the sun [4]. In burial sites like Sakarchaga, horse bones and horse-related items have been found, supporting the idea that horses were deeply connected to solar worship. The belief that fire could carry the soul of the deceased to the sun is further evidenced by the presence of small, round bronze and clay objects symbolizing the sun.

Personal names from early historical records often reflect the importance of domestic animals in the lives of ancient peoples. For example, the name “Zaratushtra” contains the word “ushtra,” meaning camel, while many names from the Avestan tradition, such as Porushasp, Vishtasp, and Arjatas, include the element “asp,” meaning horse [5]. Similarly, the name of Zaratushtra’s mother, Dugdhavo, translates to “cow’s daughter,” and Siyovush, a legendary figure, is associated with a black horse. These names suggest a strong connection to **totemism**, where animals were seen not only as sacred but as ancestral protectors of kin groups.

Literature Review

As society moved away from its primitive beginnings, certain individuals began to be seen as possessing special knowledge and skills related to religious practices. These people, often considered priests, took on the role of performing religious ceremonies. Archaeological finds from Saks burial sites include objects linked to these ceremonies,

such as “yorghuchoks,” which were placed near the bodies of women priests. These items were symbols of fertility, and female priests were often viewed as protectors of the hearth and fire [6].

In Saks art, the depiction of wild animals like deer, pigs, and leopards was common, and amulets and jewelry were made from animal parts such as deer antlers and pig teeth. Magic also likely played a role in the spiritual practices of these kinship-based societies. According to historical and ethnographic records, magicians played an essential role in ensuring successful hunts and influencing the weather through ritual movements, words, and dances [7].

The emergence of Zoroastrianism and related burial customs in Central Asia, particularly in the Khorezm oasis, is a subject of significant scholarly interest. The relationship between Khorezm and Zoroastrianism is explored in depth in D.Sh. Kurbanova’s monograph [8]. One major challenge in this research is the lack of graves from the Kuzalikir culture, as well as from Bactria, Margiana, and Sogdiana during the transition from the Bronze Age to the Early Iron Age [9].

Evidence shows that during the Bronze Age, people in Margiana and Bactria buried their dead in residential settlements or designated cemeteries [10]. The absence of graves from the Early Iron Age in southern Central Asia suggests that Zoroastrian burial customs, which involved exposing the dead to be cleaned by birds and animals before collecting the bones, may have been prevalent [11].

Recent discoveries in sites like Jarkutan and the Sherabad oasis, where human skeletons were found in pits, further support the theory that Zoroastrian-like practices were spreading in Bactria [12]. Additionally, findings at Khumuztepa and the Kuzalikir culture include human skulls, and in the Dingilja graveyard, dog skulls and human remain in a coffin made from ganch have been uncovered, pointing to evolving funeral practices [13]. These findings suggest that by the end of the 7th century BC, migrating populations from the south introduced Zoroastrian practices to Khorezm, including fire worship and new funeral customs [14].

Methodology and Analysis

The study of Early Iron Age sites in Central Asia highlights the importance of hearths in these communities. For instance, in Kuchuktepa, a sacred hearth was carefully maintained, and ashes were placed in special pits a tradition also found in the Khorezm oasis [17].

S.P. Tolstov has famously described Khorezm as the birthplace of Zoroastrianism [18], though scholars like A.A. Askarov and T.Sh. Shirinov argue that the religion emerged from earlier fire worship practices in Margiana, Bactria, and Sogdiana [19]. According to V.I. Sarianidi, fire temples in northern Afghanistan and Lower Murghab were centers for preparing haoma, a ritual drink used in Zoroastrian ceremonies [20]. This view is supported by Askarov and other scholars, who link the origins of Zoroastrianism to eastern Iran and ancient regions like Bactria [21]. However, Sagdullayev points out that fire worship in these regions may have predated Zoroastrianism and was rooted in older home-hearth traditions [22].

Conclusions

The religious beliefs and practices of ancient Central Asian cultures, particularly in the Khorezm oasis, were deeply intertwined with natural elements such as fire, animals, and celestial bodies. Through archaeological findings and historical analysis, it is clear that fire worship, totemism, and ancestor veneration played significant roles in shaping the spiritual lives of these communities. The influence of these early traditions can be seen in the evolution of Zoroastrian practices, particularly the emphasis on fire and funeral customs. The study of these cultural practices not only provides insight into ancient belief systems but also highlights the deep connection between humans and their environment throughout history.

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SOME REFLECTIONS ON THE HISTORY OF THE HISTORICAL ROOTS OF THE FORMATION OF TURKIC PEOPLES IN THE TERRITORY OF UZBEKISTAN

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Annotatsiya. Maqolada Uzbekiston tabiiy-iqtisodiy xududlarida aholi joylashish jarayoni yozma manbalar va arxeologik nashrlarda yoritilishi taxlil qilingan.

Kalit soʻzlar: Xorazm, arxeologiya, tadqiqot, tarixiylik, turkiy xalqlar.

Аннотация. В статье анализирован отображение расселения население письменных источников и археологических данных естественно-экономических территории Узбекистана.

Ключевые слова: Хорезм, археология, исследования, историчность, тюркские народы.

Abstract. The article analyzes the mapping of population settlement in written sources and archaeological data on the natural and economic territories of Uzbekistan.

Keywords: Khorezm, archeology, research, historicity, Turkic nations.

Introduction

The history of the people living in the historical-geographical regions of Uzbekistan since ancient times is connected with the historical period and the processes of ethnogenesis that took place in its steppes. The history of ethnic history and ethnogenetic processes of our ancestors who lived in Khorezm can be studied based on theoretical and comparative analysis of written sources, historical data recorded in publications of archeology, anthropology, ethnography, epigraphy, numismatics. Written sources and the results of archeological researches are of great importance in elucidating the content of the article. The material objects obtained as a result of the extensive excavations carried out by paleontologists in the archaeological monuments in the areas of the Amudarya river and river banks are of great importance in illuminating the history of ethnic processes. Khorezm region is distinguished by its topographical location, climate, and natural resources. Amudarya, which is rich in legends that arose as a result of the deposition of mineral substances contained in the water for centuries, is a sacred land that has become famous and created a wide opportunity for people to settle down, determine their occupations and carry them out continuously (1.2002. –B.5).

According to the historical information recorded in the archaeological publications, the hunters of the settlements in Ustyurt (Korakuduk, Churuk) conducted ethnic relations in the early Stone Age (2.1983. – S.65-68). Information about the settlements of the Early Stone Age in Surkhandarya and Khorezm regions is not lost, it can be concluded that people did not come and settle.

Literature Review

As a result of the abundance of natural resources, the early Stone Age hunters of the Fergana Valley conducted ethnic relations during the Stone Age (3.1990. – S.123-126). According to historical data, the hunter representatives, who took into account the increase in the population of Kulbulak hunters, expanded the geography of ethnic relations of the population living in the open-type settlements of Kizilolmasoy-2, Karabogsoi, Jarsoi, Khujakent and Obirakhmat graves in the surrounding areas due to the food problem (4.1990. – B.18). While the hunters of middle Zarafshan (Omonkutan, Kutirbulak, Zirabulak, Gurdara), Surkhan oasis (Teshiktash, Amir Temur) settlements continued ethnic processes, Khorezm oasis did not become a place of ethnic processes (5.1966. – S.25-33). At the end of the Stone Age, clan communities living in the regions of Tashkent, Fergana, Surkhan, and Ustyurt had sufficient reserves of natural resources.

As a result of the migration of a group of hunters from the Samarkand settlement of the Late Stone Age in the Middle Zarafshan region, the foothills of Baysun Mountain became an ethnic space. In the Fergana valley, the hunter-gatherers of Kaichaqum, Sokh, Obishir, Kuvasoy, Karamkol, Airbaz 1-7, as well as the Kapchikhoi workshop located in the Dangi gorge on the northern slope of the Aloy mountain, and the settlements in the lower part of the Sokh river continued ethnic relations in the Middle Stone Age.

Material items from the Qizilnura settlement, located in the Kokcha mountain system, depict the geographical situation of the northwestern part of Kyzylkum (6.2014. – B. Z5-37). In the central part of the Ustyurt region, ethnic relations have passed, but in the south-eastern region (Churuk-12), taking into account the problem of food and nutrition, the representatives of the Middle Stone Age population group reconciled the foothills of the Sultan Uvays mountain, adapted to the new geographical area, and carried out ethnic processes. (Burli-3)(7.1998. – B.74-77). In this regard, the Khorezm region entered the system of the first ethnic streams in the region of Sultan Uvays Mountain. The Mesolithic period (12-7 thousand years) is distinguished by the fundamental changes that occurred in the history of the primitive community system of Uzbekistan. During this historical period, as a result of the retreat of the glacier, the Khorezm region became famous and famous. The landscape of this plain is surrounded by high altitudes, and water bodies, and their foothills are filled with flora and fauna. Mankind settled down and created a wide perspective for conducting ethnic relations (8.1966.-S.59-68). The migration processes carried out by primitive hunters were based on communication routes that allowed blood-kinship and economic-cultural relations to be carried out.

Analysis and Results

The fundamental changes in the geographical situation of the Khorezm-Tashkhavuz lowland during the 6th-5th millennium BC are due to the fact that the direction of the Amudarya water flow was separated into the coastal areas of the Korakum in the course of its northern direction. Since the Amudarya water supply is at a high level, the area between Shurakhan and Sultan Uvays mountains is 160,000 hectares, making it possible for people to carry out their daily activities. In the 4th millennium BC, the areas connected to the foothills of water basins, where batiks prevailed in the area of Kizilkum, became an ethnic area (Jonbos-4, Kavat-7, Tolstov address) (9.1979. – S.98). From the information recorded in the archaeological literature, it is known that the clan communities living in 27 settlements in the Southern and Northern Okchadarya regions had active ethnic relations (10.1981. – S.72-73). It can be concluded that the population living in Ustyurt, Khorezm region, Tuyamuyin, Southern Okchadarya, Kuyi Zarafshan, Tashkent, and Fergana regions carried out ethnic processes. According to S.P. Tolstov, the hunter-gatherers of Jonbos-4 settled in Kamishli-1 and 2 settlements and continued ethnic relations (11.1966. – S.42-46).

During the Bronze Age (early 111,000 BC - 11,000 BC), fundamental changes in ethnic relations took place in Khorezm. At the beginning and end of the 11th millennium, the Yogochban tribes, the Andronova herdsman located in the southern regions of the Ural Mountains, and the southwestern regions of Kazakhstan, settled in the northern region of Shurakhan village between the Volgabuyi and the Don, lived in half-floor settlements with wooden poles, and explained the geography of ethnic relations (12.1977. – S.173-176). It is recorded in written sources under different names that in the X-VIII centuries BC there was a period of formation of ethnic associations in the territory of Uzbekistan. The inhabitants of Central Asia are recorded in the Avesta under the names “Tur” or “Tura” (13.2004. – S.43). According to historical data, the territory of the Kangha state, where the Tur tribes were located. According to I. M. Dyakonov, Aryonam Vaychakh, and Aryonam Vayjolar in Aryoshayyona (Videvdat) described the geographical situation of the territories inhabited by Arya, Airya (Aryan) Aryans (Aryans) in Mikhr-Yashti of Avesta (15.1971. – S.122-154). Different opinions are observed in the topographical placement cartography of Aryonam Vaijo in the researcher's publication. In the work of Arrian, the historian of the ancient world, the people who lived in the Syrdarya region are referred to as Sakas (16.1962. – S.12). B.I. Weinberg placed the population of the Avesta type in the upper part of the Syr Darya, its coastal plain, and the regions near Koratog (17.1999. – S.205-206). It is possible to agree with the researcher's conclusion that the main occupation of the settled population was animal husbandry (it is known that large pastures are necessary for providing food as they have light and heavy-hooved livestock).

From the IVth century AD to the beginning of the V century, the fox-like horse troops of herdsman from the north-east of Uzbekistan, especially from the north-east, came to the north-east region of the Khorezm region. Between the Amudarya and Syrdarya, political rule began under the name of the Hephthalites, and then the Turkic Khanate. Khorezm became independent from this political rule.

In 639 AD, the term “Turkestan” was recorded in the written literature, but this term was recorded in the ethnotoponymics “Turon” in the literature of the last century. According to A. Askarov, between Amudarya and Syrdarya, the main distance of

Turkic people was formed in Khorezm (18. 2007. – B. 13). Of course, in this process, the dominance of the local language was preserved due to the mixing with the natives and the foreigners.

Conclusions

It is known that in legends and stories, Iran and Turan were in conflict in the geographical area. This expanse covers the southern and northeastern regions of Central Asia (it is enough to remember that the Achaemenid state's foreign policy priority was to expand its territory, Khorezm was part of the XVI satrapy). The people of Central Asia are mentioned in the written sources of Achaemen under the common name Sakas. Thus, the following final conclusion can be noted from the information noted above:

- At the beginning of the Stone Age, ethnic relations took place in the regions of Ustyurt, Tashkent, and Fergana;
- Ethnic processes took place in the middle and final stages in Ustyurt, Tashkent, Fergana, Surkhandarya, and Khorezm oasis.
- During the Neolithic and Eneolithic periods, ethnic relations continued in the historical-cultural regions (there were no cultural traces of the population in the Surkhandarya region);
- At the beginning of the 11th millennium BC, powerful tribes from the north-western and north-eastern regions settled in the agricultural centers of Uzbekistan and intensified ethnic relations. In the 11th century BC, as a result of the settlement of the people of the north-western region of the Surkhandarya region, ethnicity began in the new geographical area;
- As a result of the harmony of ethnic relations maintained by the people living in the territory of our country, the Uzbek and Tajik peoples who communicate in two languages were formed at the beginning of the XIIIth century based on the practical activities carried out on the complex historical path from the term Tur.

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REFLECTION OF FOLKLORE ELEMENTS IN ORKHON MONUMENTS

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Annotasiya. Ushbu maqolada O'rxun yozma yodgorliklarida folklor elementlarini ishtiroki, unda xalq og'zaki ijodi materiallaridan foydalanilganlik jihatlari tadqiq etiladi. Xususan, xalq og'zaki ijodi namunalari xalqlar o'zligini anglashda muhim manba sifatida e'tirof etilib, uni targ'ib qilish masalalariga alohida to'xtalib o'tildi. Turk-runik yozuvlardagi qahramonlik, o'zlikni anglash, vatanparvarlik g'oyalarini talqin qilish, og'zaki tarixni yozma tarix sifatida ulug'lashga e'tibor qaratilgan. Birlik va hamjihatlikni targ'ib etishda muhim omil bo'lgan O'rxun yozuvlari o'zaro og'zaki tarix va turkiy qadriyatlar masalalari targ'ibida yetakchi o'rin tutishi masalalari ham tahlil qilinadi.

Kalit so'zlar: xalq og'zaki ijodi, O'rxun-Yenisey yodgorliklari, og'zaki tarix, qadriyatlar, turkiy xalqlar, manbalar, tarixiy taraqqiyot, o'zlik.

Аннотация. В данной статье изучаются участие элементов фольклора в письменных памятниках Орхуна, аспекты использования материалов народного творчества в них. В частности, примеры народного устного творчества были признаны важным источником для изучения самобытности народов и рассмотрены вопросы его пропаганды. Акцент делается на интерпретации идей героизма, самобытности и патриотизма в тюрко-рунических сочинениях, прославлении устной истории как истории письменной. Важным фактором продвижения единства и солидарности

также анализируются в надписях Орхуна, занимающие ведущее место в пропаганде взаимной устной истории и фольклора тюркских народов.

Ключевые слова: фольклор, Орхуно-Енисейские памятники, устная история, ценности, тюркские народы, источники, историческое развитие, идентичность.

Abstract. The role of mass media in promoting values have been stated in present article. Consequently, examples of folklore motives, including oral history, are recognized as important sources in the understanding of the identity of the peoples, and the issues of its promotion have been emphasized. In particular, it focuses on the interpretation of the ideas of heroism, self-awareness, leadership and patriotism in Turkic-runic writings, which glorify oral history as written history. Also, the issues of mutual oral history and Turkish values being an important factor in the promotion of unity and solidarity through mass media are analyzed.

Keywords: Folklore, Orkhun-Enisey monuments, oral history, values, Turkic peoples, sources, historical development, identity.

Introduction

The role of the science of folklore and history in the study of the process of formation of man and society is important. As it is essential to state first of all folklore's definition. Folklore (English folk-lore — "folk wisdom") is oral verbal (myths, legends, fairy tales, etc.) and musical folk art [1; 32], as well as verbal-musical and musical-choreographic folk works [1; 32]. In a broader sense, in addition to verbal genres, this includes all folk art, manifestations of the spiritual (and sometimes material) culture of the people — language, beliefs, rituals, crafts [1; 32]. This subject develops the qualities of self-awareness in the individual, nation and members of society, and increases the sense of responsibility for the fate of mankind. In our country, the human democratic state and civil society are of paramount importance in the development of the people's spirit and national identity. After all, the life of society and its continuity, sustainable development, and well-being are determined by the spirit and unity of the people and nation. Naturally, democratic processes and its subjective perception pass through people's consciousness, way of thinking, as well as understanding of national identity. Spiritual maturity absorbs the spirit of a living, creative person and all aspects of society. In this sense, it is appropriate to quote the statement of the First President of Uzbekistan: "We attach great importance to the restoration and development of the identity of the national culture, we mean that the national consciousness is not disconnected from the ideas of world culture, universal values. The history and culture of the Uzbek people are an integral and integral part of human civilization" [2; 196]. Therefore, the national consciousness of a people is not only the level of self-awareness of the nation or people, and it is the basis for the perception of a harmonious personality.

In researching the process of human and society formation, it is important to study historical processes in oral creativity as a *folklore motives* and pay attention to its promotion in mass media. Because it is important to expand knowledge and imagination about the events of the past, relying on oral creations from mass media,

including oral history materials. Also, reading such materials from newspapers, magazines and websites, drawing conclusions and lessons from them, increases the sense of respect for the ancestors of the individual, nation and society, as well as develops the characteristics of self-awareness, and increases the sense of perception that the formation process of the Turkic peoples is common.

Literature Review

As we know, the origins of the ethnic formations of the Turkic super ethnos are depicted on ancient Turkic scripts, which was found in the 90s of the XIX century in the Orkhon basin of Mongolia - the Selenga River, the Yettisuv, the southern part of Yakutia and other places. In particular, on epigraphic issues in ancient Turkic writing in his researches V.V.Radlov (1892-1897), L.R. Kyzlasov (1965), I.L. Kyzlasov (1990), A.S. Amanjolov (2003), Q. Sartqojauly (2005, 2007), N.G. Shaymerdinova researches of ancient Turkic texts, the culture of writing in the peoples of the world. It is noteworthy that the development of epigraphy and the use of stamps in Turkish writing, which is evidence of the formation of the ethnic identity of the Turkic-speaking peoples.

The first ancient Turkish inscriptions were read in 1893 by V.Thomsen (Denmark), the writings, which had been mysterious for two and a half centuries, began to show their historical significance and ethnical formations of Turks.

On January 19, 1894, V.V.Radlov completed the first translation of the Turkic text of the Kul-tegin monument, and since then the study of ancient Turkish writing, its language and the role of processes in historical development has become a separate branch of Turkology. And in this area a lot of materials was collected by P.M. Melioranskiy and S.E. Malovs.

Scientists who approved the essence of the Turkish runology as its autochthonous character - E.D. Polivanov conducts research on ideographic motives in the formation of the Orkhon alphabet and dwells in detail on the process of formation of this alphabet. Also, the historian S.G. Klyashtorny conducts a large-scale research work on the problems of formation of the ancient Turkic runic script in the general theoretical context of this inscription. In particular, the formation of Turkish runology in the study of Central Asian history and runic inscriptions, the problems of discovery and study of ancient Turkic epigraphic monuments in Central Asia, including the Sogdian epigraphy of the Turks, Siberian mysteries, stone inscriptions, ancient Turkish civilization, the image of Orkhon. V.G.Guzev conducts research on the main aspects of the concept of autochthonous in the formation of the Turkish runics. I.L.Kyzlasov conducts research on the ancient writings of the Sayan-Altai Turks, focusing on the Yenisey inscriptions. These literatures are the primary sources of the ethnic formation of Turkic-speaking ethnic groups, which should be given attention in history lessons.

Research Methodology

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. About thirty scientific works on reflection of folklore elements in Orkhon monuments, especially Ethnic formation issues are used to explain "Some Considerations on the teaching of the stages of Ethnic

formation in the Science of History”. Besides that, the researcher had used journals and articles to collect data related to the research.

The process of ethnic formation reflection of folklore elements has been preserved and refined in the distant past, and as a result of the social development of society at a certain stage of human history, first as a ethnicity and then as a nation, the current inter-ethnic relations are viewed as a hopeless process can trigger negatively to diversity of society. Any commonality consists of diversity. Each ethnic group has its own dialect, unique customs and traditions formed in the depths of centuries, a cultural space in which representatives of the people live, these specific features require the attention of intellectuals. And this cultural space must take place within the framework of the sciences of history and ethnography, and the commonality that constitutes the nation must take the lead.

Study of as a *folklore motives* oral history serve the development of historical consciousness. Historical consciousness is important because it is necessary to directly perceive the past, to feel pride in the positive aspects of the past, and to draw correct conclusions from its shortcomings and defeats. So: "The science of history allows us to see the interrelationship between the processes and events that happened in the past, their roots, the reasons that move history, its logic and meaning." [3; 274]. Once again, we are convinced that oral creativity, including oral history, is the driving force of history, and a skillful leader capable of leading this nation to great victories. Therefore, it is important for the development of historical consciousness to study the individual factor, the processes of ethnic formation, which are characteristic of the community and society, based on the materials of oral creation through mass media. "History and nation: imaginary past or objective reality. Here we turn to an important question about the nature of the historical memory that forms a certain ethnic group" [4; 7]. It is important to study the historical path of mankind, the process of historical formation, and the science of oral history expands its possibilities. The famous French historian Yernest Renan said: "I would call forgetting or misinterpretation of one's own history (in one's own favor - N.N) as a specific factor in the process of forming a nation." [5; 18], - he said. Therefore, ignoring historical shortcomings or unilateral interpretation of events in the nation's favor is also important in the formation of the nation. Considering that such an interpretation is mainly expressed in the materials of oral creation, the role of oral history in the process of formation of an individual, community, ethnic group or nation becomes evident. If we turn to the materials of oral history in the same matter, it is important to study the socio-historical formation processes of the ancient Turks and the cultural level and spiritual level of our ancestors in this process through mass media, and historical consciousness ensures the perfection of social consciousness.

Analysis and Results

Historical consciousness is important in that it must directly perceive the past, feel a sense of pride in the positive aspects of the past, and draw the right conclusions from its shortcomings and defeats. Shortly, 'the science of history allows us to see the interrelationships between processes and events that took place in the past, their roots, the reasons that move history, its logic and meaning'[3; P. 274]. The driving force of

history is the people, as well as a skilled leader who is able to call this nation to glorious victories. Therefore, the study of the personality factor in history, the processes of ethnic formation reflection of folklore elements that are characteristic of community and society is important in the development of historical consciousness. 'History and nation: imagined past or objective reality. Here one can highlights an important issue on historical remembrance, which forms the ethno-national commonness' [4; P.7]. The historical development of mankind is closely related to the invention and discovery of events, processes and artifacts that are considered abstract, unknown and mysterious. After all, a thoughtful person is a person with a tendency to invent and understand the essence of the material and spiritual heritage samples left by his ancestors. As you know, our values are also embodied in artifacts. In this sense, any artifact acquires a mysterious character until its content and essence are understood. Run (run) - in the ancient Scandinavian language means secret, mysterious, while in science, the concepts of run and runic are used in relation to mysterious writings and signs. "Runo means hidden, mysterious, magical" [6; 276]. If we talk about the magical essence of our values, firstly, "Runes, runic inscriptions were used by the ancient Scandinavian and Germanic peoples during the 2nd-13th centuries for signs carved on wood and stones." [8; 545]. However, although the etymological and usage history is related to the above-mentioned factor, since the 18th century, it has been actively used in relation to ancient Turkish written monuments. In this regard, too, the services of oral history are important. If we understand that the runic inscriptions (Orhun-Yenisei inscriptions), which are the source of Turkic values, entered the science based on the materials of oral history, that is, the opinions and conclusions of intellectuals, thinkers, travelers, geographers of that time, then oral creativity, including oral history, promotes our values. its role becomes evident. From this point of view, interest in Turkic-runic written sources is increasing in scientific circles, and the role of oral creativity and relationships is important in its scientific circulation. According to the sources: "Runic inscriptions are ancient Turkish inscriptions written on the basis of Aramaic inscriptions." [8; 545].

Naturally, it is important to state some elements of folklore. They are expressed in the following way:

1. Oral. Folklore works are characterized primarily by the oral form of creation, distribution and existence. Consequently, the oral nature of folklore as a property does not depend on the recording of works, on the presence of a huge number of collections of works by OFA (Oral folklore art).

2. Anonymity. There is no specific author of the works of OFA. Moreover, folklore is characterized by the concept of the loss of the name of the author of a written text, if this text is included in folk usage. Even V.I. Dahl, when collecting proverbs, encountered such a feature when aphorisms from Krylov's fables or from Griboyedov's comedy were passed off as folk proverbs.

3. Collectivity. In addition to the fact that this property is, first of all, a combination of collective and individual creativity in oral folk poetry, it also means that in the work of the OFA there is a collective point of view on this or that event, on this or that historical person, the collective view of the people on this or that concept.

4. Tradition. Folklore is divided into traditional and modern. Even modern folklore is based on tradition. The traditionality of the folklore text allowed it to be preserved and reach the present day, being passed from mouth to mouth. It should be noted that the tradition can be traced at different levels: the level of idea, plot, composition, images, means of artistic expression, etc. Stable (permanent) signs of folklore poetics are an expression of the national principle.

5. Variability. Due to the variable nature of folklore, a work of folklore has come down to us from ancient times without being recorded. It is believed that every spoken aloud text of a OFA work is already an option. The variability depends on various reasons: on the place and time of creation and existence, on the skill of the storyteller, on the audience, on the target setting, etc.

6. Syncretism of folklore. A work of folklore is an inseparable combination of different genres in one, different types of art in one. For example, a song. A combination of words, melodies, choreography, instrumental processing, etc. In addition, folklore is characterized by the ratio of aesthetic and utilitarian principles, as well as the connection of folklore with folk life and rituals [7; 457].

As you know, all kinds of written information is first formed in the minds of people as a folklore motif. That is, it is formed and developed in human thinking. After that, it will have the appearance of a written resource. From this point of view, the proverbs in the written monuments of Orkhun-Yenisei attract attention because they were originally examples of oral creativity.

The place of Orkhun-Yenisei written monuments is important in the study of the first stages of the spiritual heritage, which is an integral part of the values of the Turkic peoples. Although they are expressed as written sources in scientific literature, but if we take into account that they were originally formed as a product of oral creativity, their oral historical essence will be revealed within the scope of our topic. It is true that the signs are a written source, but if we perceive that in its essence lies the names or stamps typical of the nomadic Turkic peoples, we begin to believe that it was originally a product of oral creation. Because these symbols have been ignored and read for hundreds of ears, they acquired a mysterious essence in oral relations, and therefore in social thinking, and received the term runic. "Runo - its essence is hidden, mysterious. magical" [6; 276]. And these magical symbols began to reveal their meaning to mankind only in the last decade of the nineteenth century, as written sources from oral arguments. Therefore, any written source first begins to look for its solution in oral discussions. "From the second half of the first millennium AD, the Turkic tribes located in the basins of the upper reaches of the Yenisei and Orkhun rivers used their writing system» [9; 14]. The promotion of this historical truth of our ancestors through mass media is important in today's spiritual renewal.

Certainly, "Nomadic civilization" is based on oral creations, that is, oral history. Also, a unique civilization that has given mankind the achievements of grass-shaped dome structures, the culture of horse-breeding, qimiz, etc., is noteworthy as a civilization that embodies certain history, customs, traditions, and spirituality, in addition to being the result of cultural achievements in the historical development of the Turkic peoples. This is confirmed by the heroic epics "Alpomish", "Go'rog'li",

"Dada Qorqut", etc., which are examples of oral creativity, as well as examples of material culture and historical-archaeological monuments.

The Byzantine ambassador Priscus says: "After crossing some rivers," wrote Priscus, "we came to a huge village where Attila's palace was, skillfully built of wood and planks. The royal palace was roofed with tents, and the roofs were decorated with turrets and turrets." "Here is Turkish architecture! Yeuropé did not know about such architecture. Priscus was one of the Yeuuropeans who saw it" [19].

Turks were originally nomads, and they contributed to the development of the spiritual civilization of mankind by reciting epics and stories that glorify their socio-cultural way of life and the path of their ancestors' historical development. Also, in addition to achieving certain success in animal husbandry, as skilled metallurgists, they invented smelting of iron and began to make necessary tools from it. Metalworking accelerated the progress in the material life of the Turks. And such inventions were mastered by humanity and became the property of humanity. It is necessary to promote these historical aspects through mass media.

In 1889, the Yeast Siberian branch of the Russian Geographical Society, sent his member N. Yadrintsev to Mongolia, he found inscriptions similar to Yenisei's inscriptions in the Orkhun Valley. In 1891, V.V. Radlov studied the records in that place. In November 1893, the Danish scientist Wilhelm Thomson managed to find the interpretation of the Orhun-Yenisei letters, that is, he was able to read the ancient Turkic characters. Based on the invention of V. Thomson, V. V. Radlov was the first to translate large texts.

In December 1893, the Danish scientist Wilhelm Thomson gave a scientific report on the completion of the work on the identification of these writing monuments. At the same time in Russia V. Radlov was diligent in interpreting the essence of the texts, and therefore he did equally honorable work. Focusing on the promotion of these aspects in mass media serves to increase the sense of respect for the spirit of the geniuses who spread the essence of the Orkhun-Yenisei petroglyphs to the world.

If we pay attention to the historical essence of the Orhun written monuments, which are examples of Turkish runology, it says: "The sky that raised my father as a khan and my mother as a wife: "May the name and glory of the Turkish people not be extinguished!", The sky that gave its tribes (under the rule of the khan)) (this time too): "May the name and glory of the Turkish people not fade away." He said: "Heaven raised me (and made me a khan) so that this name does not disappear." [10; 23]. It is noted with a sense of pride that these writings are related to the eternity of the passionate Turkish people, that the heavenly spirits always support the Turkish leaders, that the propagation of these lines is still of educational value today, and by raising the historical thinking in them, they instill a sense of pride, the destiny of the homeland and the nation.

The success of a particular nation is related to a personal factor, that is, the skill of the leader: "My words to the Turk Bil, who was created by God as a star: when my father, the wise Turk, sat on the throne, nine Oguz heroes, his famous begs and his people showed respect.

At the age of seventeen, I led an army to the Tangut side. At the age of eighteen, I led an army to the direction of Alti Chub Sugadak, I crushed its people. At the age of

twenty two, I led an army to the Tabgach direction... Because God chose, because I succeeded, the Turkish people won. If the state was not managed in this way by me, the Turkish people would be a coward, if not a coward." [11; 136-137]. Of course, the role of a political-military leader in the victory of a certain nation and its victory is incomparable. If we perceive that such political leaders have placed examples of oral creativity in their thinking and achieved success due to actions and aspirations similar to the heroes of such epics, the role of oral creativity, including oral history, in the socio-spiritual development of humanity will be clearly demonstrated. Of course, ensuring the success of a certain people, nation, people and people in socio-political processes is directly related to the leadership skills and abilities of the political-military leader.

It is known that the material and spiritual wealth created by our ancestors in the context of socio-historical development is reflected and manifested in the mind of a person or a certain group, and the desire to serve the interests of the people and the country is manifested at the highest level. This is also confirmed by the materials of oral creativity. Therefore, historical thinking in every person is to realize his own identity, to be faithful to his historical values, and to find a firm decision in his thinking of leadership and patriotism.

Conclusions

On the whole, it is important to study the processes of ethnic formation in the stages of historical development of mankind, which, on the one hand, contributes to the development of self-awareness, i.e., historical consciousness, on the other hand, to the analysis of ethnic specificities. important in the context of our society today, which strives for civic commonality. It is the responsibility of history and the social sciences to study the natural processes that take place in the depths of nations, that is, the peculiarities of their behaviour, and to promote a positive approach to the study of complex events and phenomena of national character.

Based on the historical development and national cultural heritage, it should be said that the genesis of some customs of the Uzbek people goes back to ancient traditions and beliefs. But such their existence, despite the influence of epochs and social changes, can be explained by the "national spirit". This means that there is a secret in the popular soul from which it is difficult to extract a habit, a word, a symbol. People rely on this historical and cultural experience when they become aware or manifest themselves. Since consciousness is the human essence of a person, consciousness and thinking are also important in understanding the place of each person, community, ethnic group, ethnos, nation and superethnos in the stages of universal civilization. Historical thinking develops the character of succession in social consciousness. And on the basis of such a succession, belonging to the historical heritage develops. "The new century, the new millennium, the change of the world view, the transformation of human evolution, the exchange of scientific paradigms has left a mark on both social and humanitarian knowledge and ways of knowing.

There is a growing interest in genealogies, culture, mentality and philosophy of history. there is a tendency to objectively reflect different civilizations and cultures, their role in the world civilization and historical process" [12; 145-146]. The role of

mass media in reflecting these aspects is important. In the conditions of such changes in thinking, it is necessary for each person to treat his past on the basis of respect and reverence. Also, in historical thinking, the guiding idea characteristic of each socio-historical period is essential in expressing belonging to cultural or spiritual heritage, and the development of leadership and patriotism in thinking during socio-historical development is directly related to this factor. And if we take into account that such aspects were initially expressed in examples of oral creativity, the relevance of the topic becomes evident.

It is known that the problem of studying and researching the ancient Turkic monuments of the VI-VIII centuries of the VI-VIII centuries, their relation to individual or certain Turkic languages, is one of the most complex and interesting topics of Turkology of practical and scientific importance. Therefore, it is important to pay attention to the distortions of our values in the media. Also:

1. The 8th century Tonyuquq monument is important not only from the point of view of language or lexical and grammatical structure, but also as a specific part of the history of ancestors, expressing the past, which was originally an oral history of the Turkic peoples with common historical formation processes, in written sources.

2. It is known that historical values are closely related to linguistic processes of the past. In this sense, the language of ancient inscriptions as a *folklore motives* are important as a primitive combination of Turkic languages. From the lexical point of view, most of the words in the vocabulary structure of monuments and modern Turkic languages are almost similar in terms of sound and meaning, and correspond to the essence of oral speech.

3. The fact that the word structure of the texts in the inscriptions is very similar to the rules of sentence formation in modern Turkic languages confirms the transformation of oral history into written history in the stages of gradual development of Turkic peoples, that is, cultural and spiritual processes are passed orally from ancestors to generations on the basis of succession, historical processes, historical consciousness is not only material in succession ensures the priority of factors, but also spiritual factors.

It is important to raise historical thinking in the context of renewal of thinking based on the promotion of our values. In this regard, it is necessary to use the opportunities of the mass media to raise the public's thinking about the aspects of the life, lifestyle, customs, traditions, and culture of the Turks who lived in the early Middle Ages, especially in the VI-VIII centuries, expressed first in oral works, and then in written sources.

When it comes to the early history of the Turkic peoples, we can find the first information in this regard from *folklore motives*, after that written sources, i.e. from Chinese sources, i.e. from their chronological information about the first historical periods, from the information left by travelers, along with examples of oral creativity (heroic epics, terms and quatrains, proverbs), but the relatively perfect written monuments of real Turkish history are directly related to the Orhun-Yenisei inscriptions, which represent oral history as written history.

It is important to promote the texts of runic monuments through mass media, along with examples of Turkish values, including spirituality. In it, the fact that the members

of the society are aware of the information about the struggle for freedom under the leadership of the Turkish khans or the military commanders of the ancient era serves to raise the worldview. In the samples of oral creativity, the stages of formation and development of the historical consciousness of the ancient Turks, separating historical events from general processes, creates a great opportunity for them to feel in their bodies the hardships and victories of the honorable and instructive paths traveled by their ancestors. In addition to the fact that oral creativity, including oral history, is a responsible task for the formation of historical consciousness, Turkic runic inscriptions are important as a subject of historical processes, that is, as a connecting link in the chain of a certain period of history. The appearance of runic monuments dates back to the IV-III centuries BC, and reached its peak during the Second Turkic Khanate (VII-VIII centuries AD). The complexity of the social and political life of pastoralist Turks caused natural changes in their consciousness, which, among other values, was manifested in the acquisition of a stable essence of the idea of honoring history, creating today, and creating positive foundations for the future. It is noteworthy that this idea is reflected in the texts of the monuments, embodying the changes of the period and the Turkish mental characteristics. It is necessary to study the runic writings (Orhun-Yenisei written monuments) which are the expression of these values in symbols, along with examples of oral creations that represent the hymn and promotion of Turkic values, not only as a source of ancient language or writing, but also as a common and unique historical root of Turkic-speaking peoples.

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CHINGIZ AITMATOV'S FACTOR IN THE HISTORY AND CULTURE OF CENTRAL ASIA

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Annotatsiya. Maqolada Chingiz Aytmatov qalamiga mansub asarlarning ahamiyati, uning Markaziy Osiyo madaniyati va tarixi rivojiga qo'shgan hissi haqida so'z boradi.

Kalit so'zlar: Chingiz Aytmatov, adabiyot, tarix, madaniyat, Markaziy Osiyo.

Аннотация. В статье описывается значение произведений Чингиза Айтматова и его вклад в развитие культуры и истории Средней Азии.

Ключевые слова: Чингиз Айтматов, литература, история, культура, Средняя Азия.

Abstract. The article describes the importance of the works which were written by Chingiz Aitmatov and his contribution to the development of culture and history in Central Asia.

Keywords: *Chingiz Aitmatov, literature, history, culture, Central Asia*

Introduction

Humanity is on the verge of spiritual and moral decline. The values created as a result of the gradual development of human history are losing their essence. People and nations are moving away from their identity. Modern civilization has fundamentally changed the way of thinking of mankind. Views like “I came into the world once, “I have to live as long as I want” are deeply rooted in people’s minds. As a result, values that have passed the tests of life, have proved themselves as saviors of people and the world, and have enriched personal life with content, are losing their value. Immorality, spiritual poverty, the mood of living for today is a great blow to the progress of humanity. It threatens its prospects. The famous American sociologist Patrick Buchanan elaborated on this in his book “Death in the West”. He declares with great anguish that the main cause of the crisis of European civilization is immorality and spiritual poverty. According to his conclusions, the population growth in Europe is sharply decreasing. Girls don’t want to be mothers, boys don’t want to be fathers. The concept of family is disappearing in their minds. According to P. Buchanan, the whole of Europe has become a nursing home. The market for coffin makers is faster than for cradle makers. This is the beginning of a national crisis. The famous political scientist Henry Kissinger said, “We have a desire for a man and a woman to simply live together. In the East, there is a sacred concept of family. We have a need for a man and a woman. “There is love in the East,” he said. Unfortunately, this unpleasant, insidious breeze is also blowing in Asia. Young people’s lifestyle, life needs and beliefs are changing to a certain extent. Such a global problem, global recession did not spare the famous writer Chingiz Aitmatov. The entire work of the writer, it can be said, is an abstract phenomenon of extremely painful, anguished artistic thinking related to the present and future of man and humanity, man and the world.

As Chingiz Aitmatov interprets the spiritual and moral processes of the present time, he expresses the unity of past - present - future and its comparative analysis, philosophical and logical essence in a unique artistic style. The writer reveals the psychology of the time, the essence of social life, through the experiences of humanity, the landscapes of the soul and the spiritual world. Modern times understand the psyche of humanity, its vital needs, as a tragic phenomenon that has moved away from the values of several thousand years and has turned into a light love of life. Each of his character reveals a universal human problem through the thoughts of one individual in their words, interactions, conflicts, and experiences. Indeed, for Ch. Aitmatov, all humanity is one person. The whole Earth is the field of salvation for all. The writer rebels against the fact that the modern human society is moving away from spirituality, and against the deepening of the immoral way of life. These experiences are expressed in different forms, in different situations, in the experiences of dissimilar characters. However, their essence is the same - a global human crisis. In particular, the novel “The Mark of Cassandra” was a completely new phenomenon in world literature in

terms of its form, style, author's approach. The fact that the "murkat-embryo", which has not yet entered human form, turned its back on the world of global sins, cruelty, immorality, treason, violence and refused to come to such a free life was a kind of rebellion against man and humanity. Chingiz Aitmatov's opinion is troubled by the fact that modern mass culture is becoming more and more immoral, it poisons human thinking, it leads them astray from values. The writer worries that the entire human society, like individual people, is lost from existing values, loses its perspective, and ultimately leads to the abyss, spiritual destruction, and the fading of the sun of a glorious, happy, loving life.

Literature Review

Chingiz Aitmatov comes to a firm conclusion that the one and only savior of both individual people and the entire human life is putting an end to the current chaos in the world and sees it as a return to moral foundations and spiritual values formed over thousands of years. He comes to the conclusion that it is inevitable that these moral and ethical standards and values will save him from the global crisis. If you look at all the works of Chingiz Aitmatov, you will see one ideological unity, intellectual continuity. His main artistic and life creed is one - a person can show himself or herself as a complete person only if he or she builds his or her life on the basis of high moral and spiritual principles. Human civilization will give its positive results only if modern scientific and technical development is built on the basis of spirituality, and all discoveries and universal inventions serve morality. Human nature, essence, and values depend on their life relationships, experiences, and beliefs. The writer sees a person as a human being. Enters his inner world. He observes the vibrations of the heart, mental states, joys and sorrows with great sensitivity. It is in the flow of these observations that he makes huge artistic generalizations. It addresses global issues related to the fate of humanity as a whole and the perspective of the Earth through the characteristics and experiences of one person. Seeing humanity in a person, looking for humanity in Islam is a phenomenon that requires an extremely complex observation, adequate mastering of a number of humanistic sciences, in other words, encyclopedic knowledge and unique artistic skills. In each of his works, you can see a strong emotional drama and a bright psychological state. Although the heroes are created as individual, independent characters, they are the embodiment of unique individuals who have a universal essence and embody the destiny of humanity. The writer tries to study all aspects of the human soul, to get inside it, and he succeeds. He turns the complex psychological situation between goodness and evil, morality and immorality, conflict of interests, love and hatred in the hearts of his characters into a real reality, a painful and extremely painful problem of human society. The novel "The Mark of Cassandra" raises the negative consequences of the ecological and spiritual crisis of modern civilization, the problem related to the perspective of human development, contrary to the usual views on the tragic procedures of human destiny. Cassandra is the symbol of evil... "The number of Cassandra-embryos is constantly increasing. The reason for this is that the worldly mind has increasingly realized that human life is immoral and on the brink of disaster. Cassandra's mark is the background voice of a doomsday fetus waiting in the womb with all its being and despair for the approaching end of the world.

And this has extinguished the feeling of the natural desire to live in the fetus. ("The Mark of Cassandra". "Generation of the New Age". 2016. pp. 39-40.) So, the "murtak-embryo" does not want to be born as a person. He hates humanity. He does not want to live in a life where human life is degraded, immorality and spiritual poverty are deeply rooted. He even predicts that human life is in crisis and the end of time is approaching. It can be said that it was Chingiz Aitmatov's cry and heartache. Time and space... This defines the whole content and essence of Chingiz Aitmatov's philosophy. Humanity organizes its historical development of many thousand years based on these philosophical norms and measurements. All his love, weight, moments of decline and triumph, moments of joy and sorrow are seen by man in the form of his spiritual and moral essence. Time is a unit of spatial measurement. A continuous, never-ending, isolated period of divine understanding. Let's say human life. He has a beginning and an end. It is at this particular time that each person manifests his existence. He gets his position in the society through his personal capabilities, character, mental potential and, of course, physical - biological, physiological factors. Each person's behavior and intellectual level determine the fate and essence of a unified society, a certain era. This is where the concept of space comes into play. The space is infinity, limitlessness, bottomless universe. Indeed, human life is limited, and human life is infinite. It continues gradually in a continuous manner. New generations come into the world and ensure the continuity of human life. The dynamics of the historical development and evolutionary development of humanity, joys and sorrows come about through man. In Ch. Aytmatov's philosophy, these concepts of time and space are expressed in a sharp and dramatic way with all their essence. In other words, deep down in the heart of the great thinker, this situation is a tragic pain full of bitter agony. Only the writer expresses it without giving in to emotions, in accordance with his character and strength, with seriousness, with deep thought and great intellectual power. "When the knife hits the bone," any person will burst, shout, scream. Ch. Aitmatov deeply feels that the great values of the entire development of humanity are being destroyed due to immorality, and that human life has come to the edge of an abyss, and he suffers from this. Speaking about those who forgot themselves, riding on the horse of ignorance, against the ideas of the cosmic monk Philofeus and the futurologist Robert Bork, the entire population of the Earth stood, "...disaffected people are afraid of defeat, they are afraid of being separated from a warm place. After all, in the future, fundamental changes in thinking must take place, when all the immorality and total filth in marriage will be denied, and these are the disasters that Cassandra-embryos instinctively fear. In this case, the change in self-awareness does not occur due to noble moral desires. This will be the only real condition for survival and development," he says. (p. 228.)

Conclusions

In fact, evil people, hypocrites, traitors, and hypocrites are afraid of spiritual revival, spiritual purification, and moral elevation. The fear in their hearts is the beautification of the world, the purification of man and humanity, the transformation of human life into kindness and love, happiness and bliss. Such a spiritual state exists even now. Every person lives between good and evil, in other words, between a rock and a hard place every day of his life. However, evil, malice, envy, and invisibility always prevail

over goodness, tolerance, and kindness. Because the main guiding and controlling force in a person is selfishness and self-interest. As long as there is a sense of self-interest, there is always room for evil. Evil is so powerful that it even surpasses reason. He directs it. Even great bloodshed and devastation can turn the eternal movement of history towards unexpected tragedies. After all, these tragedies and declines are also carried out with the help of the mind. Ultimately, if the physiological, biological, and physical states of humans are preserved as they are now, different beings may appear mentally, morally, spiritually, and psychologically. Due to the increase in intelligence, behavior, attitude to life, animal instincts, it can acquire a different aggressive, cruel nature. Referring to this process, Chingiz Aitmatov says, "Unfortunately, we all remain like predators that devour each other." (p. 126.) And even sees this terrible phenomenon as a "Genetic crime". "The extinction of the will to live is the extinction of world civilization. This means the end of time." (p. 171.) Yes, the desire to live encourages to work, to work. To live well, it will be necessary to create and satisfy his necessary needs. If this passion is based on broad thinking, great knowledge, great discoveries and universal inventions will occur. Hence, the civilization, the new renaissance, leads to historical leap events. The tragic situation of the murtak-embryo in the mother's womb: "I will be born, I will not be born", turning away from life, giving up the bright world means putting an end to the life and prospects of mankind. According to Ch. Aytmatov, this is the end of time. Mother Earth! In fact, it is a field of salvation, a source of life for all of us! Its sole and absolute owner is me, you, him and all of us. We are setting the universal house on fire because of our immorality, selfishness and enslavement to lust. Not only this, but during the historical and natural development of dear people, we brought down his or her family tree and changed his inheritance. We have violated the genetic foundations of man. We led to genocide. We have created a society of physically healthy, but morally disabled people. Ch. Aitmatov's sad heart and his broken spirit say "There is no evil owner on Earth except ourselves, people." (p. 168.) He comes to the conclusion that the human race is an evil, disobedient and wandering slave, a slave in spiritual ignorance. A servant who knows the present and does not think about the future. Today is over, tomorrow I am a servant who lives in the family of God. This was the great suffering of the great writer. "Cassandra-embryos are our misfortune, our crime. We are responsible for this." Yes, we put them in this lake because of our immorality, our luxury, our pleasure. From our selfishness and self-interest to global conflicts, arms races, violence, and big-state chauvinism, we've brought it to the point of a two-week embryonic rebellion. He said, "Should I be born as a human or not?" doesn't it mean that they look at the bright world and human life full of hatred?! Isn't this hatred for us, for all of us?! Isn't it hatred for the entire past, present and future of humanity?! Besides, isn't that what the end of time means?! It is with all the essence of this deep anguished ambivalence that "The mark of Cassandra is a lamentation of flowers that have withered too soon in genetic vases." (p. 231.) This lament is addressed to you and us, to all of us. Our input focuses on the endless tragedies caused. The stage that marks the end of several thousand years of human life is the cry of the end of time.

Ch. Aitmatov says that the moral and spiritual decline of humanity in the current civilizational conditions has led to the crisis of personal life and calls it the end of time.

Perhaps, this is an emotional, passionate state that the writer has exaggerated at some level. Perhaps, this is an exaggeration of the great writer. However, the present way of life requires us to be alert and indebted to the future. The fact that same-sex family formation is protected by law in Europe, that a person is given the opportunity to live as long as he wants, the animal instincts in him become stronger and lead to the disappearance of human qualities. Besides, the killer who killed the nine-year-old girl was also a woman. The woman who wanted to sell her eight-month-old baby for a thousand dollars was also a mother. Officials who constantly rape underage girls who have no protection, who have lost their parents, are heartbroken, consider themselves human. All this, it can be said, indicates that the way of thinking of mankind is changing, and the existence of moral decay. The Space Monk Philofeus takes steps to destroy Cassandra's wounds in the womb. In order to return the life of humanity to the original, to preserve a beautiful and attractive lifestyle, to protect the original values of a person, they take measures to abort them at a very young age. However, this is an inhuman phenomenon from the point of view of human rights, his will, his right to choose. Any woman is pregnant, she wants to be a mother. No one has the right to violate this right. Our master writer Odil Yaqubov gives an example of the advanced social achievements of modern science in the preface to the Uzbek edition of the novel "The Mark of Cassandra". The staff of Nikolay Kulishev, director of the Scientific Center for Medical Genetics of the Russian Academy of Sciences, head of the Human Cytogenetics Laboratory, examined nearly 300,000 pregnant women and said that they prevented the birth of 1,250 children with severe congenital and hereditary diseases. This is of course socially significant to some extent. Because a child born with a disability does not bring any benefit to the society. Instead, they took advantage of the blessings created by others. Maybe it's necessary. However, he or is a human. A harmless person on top of that. What should be done if a person is born who is physically healthy, intelligent and uses his unique intelligence for evil? Its moral, spiritual, mental level, spiritual genetic basis cannot be found. Will the mother of such a despicable, evil person, who will be born even if found, agree to destroy him in his infancy? How can we understand that the prisoner Runa committed suicide due to such a complex psychological situation and mental conflicts?

When Chingiz Aitmatov thinks about man and mankind, man and the world, life, present and future, he analyzes a huge universal problem. This shows his great intellectual potential. The artistic and philosophical world of the great writer is as complex as life's contradictions, calm as the ocean, and overflowing as a river. It is very difficult to understand this universe as a whole.

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ANALYSIS OF THE CULTURAL LIFE OF THE XIV KHANATE FROM THE POINT OF VIEW OF HISTORIOGRAPHY

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Annotatsiya. Xiva xonligida XIX asr oxiri - XX asr boshlarida yuzaga kelgan madaniy hayot murakkab tarixiy sharoitga qaramasdan izchil ravishda taraqqiy qilib yanada rivojlandi. Bunda Xiva xonligida hukmdorlik qilgan sulola vakillarining oʻrni katta. Jumladan Qoʻngʻirotlar sulolasi vakillarining oʻzlari ilmfan va madaniyat homiysi boʻlib, ilm ahliga ulkan sharoit yaratib berganlar. Mustaqillikdan keyin Xiva xonligi madaniy hayotini yorituvchi koʻplab tadqiqotlar amalga oshirildi. Ushbu maqolada madaniy hayot tarixshunosligiga oid boʻlgan tadqiqotlar qiyosiy tahlil qilindi.

Kalit soʻzlar: Xiva xonligi, tarixnavislik ilmi, madaniy hayot, kutubxona va kitobat sanʼati, adabiy muhit.

Аннотация. Культурная жизнь, возникшая в Хивинском ханстве в конце 19 - начале 20 веков, несмотря на сложные исторические условия, развивалась последовательно и дальше. Большую роль в этом сыграли представители династии, правившей в Хивинском ханстве. В частности, представители династии Кунгират сами были покровителями науки и культуры и создавали прекрасные условия для ученых. После обретения независимости было проведено множество исследований, проливающих свет на культурную жизнь Хивинского ханства. В данной статье были сравнительно проанализированы исследования, связанные с историографией культурной жизни.

Ключевые слова: Хивинское ханство, историография, культурная жизнь, библиотечное и книжное искусство, литературная среда.

Annotation: Despite the complex historical conditions of the late 19th and early 20th centuries, the cultural life in the Khiva Khanate steadily progressed and developed further. In such cultural development, representatives of the ruling dynasty in Khiva Khanate have a great role. In particular, the representatives of the Kungirat dynasty themselves were patrons of science and culture and created great conditions for scientists. Especially in the years of independence, many studies were carried out that shed light on the cultural life of Khiva Khanate. This article provides a comparative analysis of studies on the historiography of cultural life in Khiva Khanate.

Keywords: Khiva Khanate, historiography, cultural life, library and book art, literary environment.

Introduction

In the late 19th - early 20th centuries, cultural life developed consistently even in the conditions of complex historical-political and socio-economic dependence in Khiva Khanate. It should be noted that Khivan Khans were patrons of science and culture in such a difficult situation and created great conditions for scientists. Until today, much research has been carried out in the field of source studies and historiography to illuminate the cultural life of the Khiva Khanate.

Literature Review

There are primary sources that shed light on the cultural life of the Khiva Khanate, including Muhammad Yusuf Bayani's "Shajarai Khorazmshahi" [1], Hasanqori Laffasi's "Tazkirai Shuaro" [2], Babajan Tarrah-Khadim's "Khorazm Musicians" [3], Palvanniyaz Khaji Yusupov's "History of Young Khivans" [4], Sayyid Hamid tora Kamyab's "Tawarikh ul-khavanin" [5], and historical works written by Munis and Ogahi. These historians continued the science of historiography started by Abulghazi Bahadir Khan in the 17th century. The historical works of Munis, Ogahi, and Bayani, who are considered local historians, differ from other works in terms of the abundance and accuracy of factual information. Academician V.V. Barthold, a Russian scientist, while describing the works of local historians, noted that "the works of Munis and Ogahi are literary and historical works" [6].

Agreeing with this opinion of the scientist, it is worth noting that historical events are described in the works of Munis, Ogahi, and Bayani, and factual information is widely used, but the method of narration is literary.

After Munis and Ogahi, Muhammad Yusuf Bayani continued the work of writing the history of Khorezm. By creating the works "Shajarai Khorazmshahi" and "History of Khorazm", Bayani continued the tradition of historiography and contributed to its development. These works are the conclusion and continuation of the works written by Munis and Ogahi. It is not an exaggeration to say that the history of Khorezm literary people, especially during the Bayani period, is detailed in this history.

One of the valuable sources that shed light on the cultural life of Khiva is the memoirs of Palvanniyaz Khaji Yusupov, a local author, in "The History of Young Khivan People". It is known that Beruni, Utamish Haji, Abulghazi, Munis, Ogahi, Bayani, and Babajan Tarroh in the historiography of Khorezm covered the series of events in the oasis in their works, and left a great spiritual heritage for the future generation, an important source for acquiring modern knowledge. The memoirs of Palvanniyaz Khaji Yusupov are one of those works. This can be concluded about the works of the above local historians. Their works contain valuable information about not only the socio-political but also the cultural condition of Khiva Khanate. In these works, information is arranged chronologically rather than by field. Because of this, we can call these works "Chronicles of Khiva" [7].

Research Methodology

Many studies have been and are being conducted in the field of source studies to shed light on the cultural life and literary environment of the khanate. In the process of writing the article, such research works were used and studied as a comparative analysis. E.E. Bertels, A. Qahhar, V. Abdullayev, N. Mallayev, A. Hayitmetov, M. Hamidova, A. Abdugafurov, B. Valikhojhayev, G. Ismailova, N. Jumakhoja, I.

Adizovalar carried out scientific research on the literary environment and its forming processes [16]. Even during the period of independence, several researches were carried out that shed light on the cultural life of the Khiva Khanate during the Qongirat Dynasty. Among these, it is possible to note the research of D. Rahim, Sh. Matrasul, K. Khudoyberganov, A. Abdurasulov, M. Matniyozov, A. Sotlikov, D. Bobojonov, A. Abdurasulov, as well as candidate dissertations of O. Mutalov, F. Ernazarov, M. Matyakubova, as well as information from S. Matkarimova's monographs and scientific articles. We will compare and analyze the results of some of these researchers.

Analysis and Results

Studying the features and peculiarities of the history of the Khanate of Khiva in the late 19th and early 20th centuries in the Soviet era is politically important. During this period, researchers published studies and scientific articles on the history of the khanate. For example, the famous Russian scientist A.N. Samoylovich (1880-1938), who made a scientific mobilization to Khiva in 1908, met famous poets and scientists of the state during his visit to the khanate. In his memoirs, the author writes about the creation of many poets, historians, and artists in the palace of Muhammad Rahimkhan The Second: "Among the poets were representatives of the khan family, or palace official Karimdar Yasovulbashi, Yusufbek, governor of Urganch Sheikh Nazarboy and others" [8].

During his visit, he met court historian Bayaniy, poet and musicologist Mirzo, and the first Uzbek cinematographer Khudaybergan Devonov, collected various information, and later published his memoirs under the name "A brief report of his trip to the Khanates of Tashkent, Bukhara and Khiva in 1909". During his trip to Khiva, Samoylovich visited the library established by Feruz in the palace, and this library made a great impression on him [9].

In 1908, A. Samoylovich, who was able to see Feruzkhan's library located in the palace in Tazabagh, wrote that there were about 200 printed and handwritten books. On the edge of the cover of each manuscript, a label is attached on white paper, on which the name of the book, the volume, whether it is a manuscript or a printed work, and whether it is written in prose or verse is noted. According to Samoylovich, a catalog book was kept in the library in Palace but, there was no catalog in the library in Tazabagh [10]. In his research work entitled "Kiva Palace Library and Stone Print", the author notes that Isfandiyar, who was the crown prince at that time, met Islamkhajalar and the prime minister, and that they had a private library in their houses. It is known that Feruz Khan, as a poet and musicologist, gathered people of creativity and knowledge in his palace and created sufficient conditions for them. The ruler, who intended to convey the works of these poets to the next generation in the form of books, created a collection named "Majmuai Shuaroi Feruzshahi". At the request of Samoylovich Feruzkhan, he wrote a preface to the collection of ghazals of more than thirty poets [10]. In general, Samoylovich's 1908 trip to the state of Khiva was one of the brightest pages.

In addition, there are more than 200 manuscripts copied by V.V.Barthold, an academic scientist of the Soviet era, on the history of the Khiva Khanate and unknown

to science [11]. Among these manuscripts, there was information about the Khanate of Khiva and the city of Khiva. “Events that happened before the Khiva campaign of 1873 according to the narrative of a Khivan historian” and many other works written by him gained fame among orientalists for their impartiality and truthfulness. Orientalist V.V.Barthold gave a high evaluation of the works of Munis and Ogahi in the process of studying the history of Khorezm [10]. In particular, he makes the following comments about the historical works written by them: “Literary-historical works created by Munis and Ogahi are few in number. However, in terms of the description of historical events and the abundance of factual materials presented in them, it leaves behind all the works written on the history of the Kokand and Bukhara khanates that have reached us” [6]. V.V.Barthold continues his opinion and writes that “the works of Munis and Ogahi will be the basis for our information about the history of Khorezm, probably for a long time” [11]. In addition, in his monograph, Professor Y. Ghulamov covered the history of the irrigation system in Khorezm from the earliest times to 1950 and also provided important information about the social, economic, political, and cultural life of the khanate. Munis continued the history of the Khiva Khanate started by Abulghazi Khan. In doing so, he also begins with the usual legendary narrative of this work, greatly abbreviates the main part of Abulghazi's writings, and concludes with the events of 1812. Ogahi, the nephew and student of Munis, continued his work and completed it with the events of 1826. Ogahi wrote the subsequent history of the khanate until 1872 in five separate books. Each of these books is called by a separate name [12]. While writing his monograph, the scientist carefully studies the works of these historians and writes his scientific work based on the information contained in them. After independence, researchers D. Rahim and M. Matrasulov are the authors of the work that sheds light on the cultural life of the Khiva Khanate during the Qongirat Dynasty. The work entitled “The Fate of the King and the Poet” written by them describes in detail the cultural life and historical-artistic scenes of the Khanate of Khiva in the late 19th and early 20th centuries, as well as Feruz and his extensive work. According to the authors, a huge creative environment, as well as a school of translation and historiography, was formed and further developed in the khanate during Feruz's time. Researcher M. Matyakubova also notes that the field of translation developed during this period. According to her, in addition to Munis and Ogahi, translators such as Dilavarkhoja, Sayed Hamid Tora, Babajan Tora Azizov, Sadiq Rakhmanquli, Ahmadjan Tabibi, Nadimi, Damulla Muhammad, Damulla Abdulkadir ibn Muhammadnazar, Domullo Bekmuhammad, Damullo Otajonhoja Makhdum, Muhammadsharif Okhund, Hamdami, Talibhoja, Sadiq Rahmonquli worked in the khanate. In addition, researchers F.Rasulova, T.Duschanov, S.Khasanov, A. Abdurasulov, A. Madraimov, and G.Fuzailova evaluated the art of translation in the khanate and commented on the work of several translators [13]. An integral part of the cultural life of the Khiva Khanate is the education system. In the years of independence, we can see that research was carried out on the education system of the Khiva Khanate, and new information was introduced into scientific circulation.

For example, researchers D. Rahim, and Sh. Matrasul in their research focuses on the educational system, schools, and madrasas in the khanate. They stated that “according to the decree of Muhammad Rahimkhan The Second, on November 10,

1904, a new method school was established in the city of Urganch, and 1906-1907, a girls' school was established, and the teacher Khusain Kushayev and his wife Kamila Kushayeva from Turkey taught in them. According to the research, Feruz supported Kh. Koshayev for this educational event [9]. Also, the educational system of the Khiva Khanate has a wide place in the studies of A.Abdurasulov, S.Khasanov, N.Polvanov, A.Sotlikov, O.Mutalov, M.Kayumov, Y.Rahmonova. The authors provide interesting and colorful information about the activities of old schools and madrasas in the Khanate, and the opening of Russian-style and modern schools [7]. According to research results, in 1909 there were 1,500 schools in Khiva Khanate, where 45,000 students studied [13]. In the second half of the 19th century, we can see that the art of library and reading in the Khanate of Khiva developed at a high level. Later, a printing house was established in the Khanate, and the scope of the palace library expanded even more. Regarding this issue, researchers O.Rahimov and Sh. Matrasulov noted that lithographic equipment was brought from Iran to Khiva to publish rare manuscripts kept in the palace library in book form, and Iranian special printer Ibrahim Sultan made the first lithographic printing [9]. Also, the authors noted that the first product of “Podshahi zamon typolytography” established in the palace was published in 1876 [9]. According to the researcher Ernazarov, this printing house printed the works of artists who worked in Khorezm [14]. In a short time, the works of more than 30 poets and translators participating in Khiva's literary environment were published in Khiva lithography. With this, the monthly work of secretaries was put an end to, and sufficient conditions were created for the promotion of artists' works. In addition, the research of the researcher M.Matyakubova on the history of books and libraries in the second half of the 19th century and the beginning of the 20th century in Khiva Khanate is of special importance. According to the researcher, manuscript books in the Khiva Khanate were distinguished by their exquisite patterns and covers made of black leather, which was considered a symbol of wisdom. Because such covers were not produced in other regions of Central Asia. Besides, brown, dark red and red covers were also found in Khorezm [15].

Conclusions

The cultural life of the Khiva Khanate was further developed during the reign of Muhammad Rahim Khan, a representative of the Qongirat dynasty. This was because Feruz himself, as a patron of culture and art, gathered famous poets, scientists, musicians, and singers around him and continued scientific and literary activities with them. With this, Feruz left a unique mark in Uzbek literature at the end of the 19th century and the beginning of the 20th century. For this reason, Muhammad Rahim Khan's The Second is valuable to our people as a sensitive and mature poet. From the results of the above research, it can be said that representatives of the Khiva Khanate patronized science and culture, and at the same time, they brought up various talents. In addition, during the reign of the Qongirat dynasty, the Khans created wide opportunities and conditions for creativity and knowledge, which caused fundamental changes in the cultural life of the country.

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BADRIDDIN BEKTUT'S "MILITARY ART" AS AN IMPORTANT SOURCE ABOUT KHOREZM MEDIEVAL MILITARY ART

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Annotatsiya. Ushbu maqolada Misr mamluklar davri sarkardasi qalamiga mansub "Harbiy san'at" asarida keltirilgan Xorazm xalqining harbiy san'ati haqidagi yozma ma'lumotlar tahlil qilindi.

Kalit so'zlari: *Xorazm, Mamluklar harbiy san'ati, otliq jangchi, qilich, Nayza, qalqon, kamon, arbalet, Badriddin Bektut, Sayfiddin Kutuz, Baybars.*

Аннотация. В данной статье проанализированы письменные сведения о военном искусстве хорезмийского народа в произведении «Военное искусство», написанном полководцем мамлюкского периода Египта.

Ключевые слова: *Хорезм, мамлюкское военное искусство, конный воин, меч, Копье, щит, лук, арбалет, Бадриддин Бектут, Сайфиддин Кутуз, Бейбарс.*

Abstract. In this article, the written information about the military art of the Khorezmian people in the work “Military Art” written by the commander of the Mamluk period of Egypt was analysed.

Keywords: *Khorezm, Mamluks military art, cavalry warrior, sword, Spear, shield, bow, crossbow, Badriddin Bektut, Sayfiddin Kutuz, Baybars.*

Introduction

In the 12th century and the first half of the 13th century, during the Khorezmshah dynasty, military art developed to a certain extent in a part of Central Asia, the Middle and the Near East. We can consider that the development of military knowledge in these regions on the eve of the Mongol invasion was the most recent and advanced stage before the widespread use of gunpowder in this region. During this period, the military skills of Central Asia incorporated the military knowledge of steppe and settled people from other regions. There are several sources and studies on this. In this article, we will observe the information given by Badriddin Bektut, who was a general during the sultans of the Mamluk state of Egypt – Sayfiddin Kutuz and Baybars, in the book “Military Art” [1] and the military knowledge specific to Khorezmians in this book.

Literature Review

Who is Badriddin Bektut?

Among the historians of the Middle Ages, there are many who worked as travellers, ambassadors, secretaries, preachers or other officials in the state, but only a few of them were military historians. Badriddin Bektut Rammah Hazindari Zahirī is one of the few people who wrote a special work for military training. There is not much information about him. It is known from the sources that he took part in the Battle of Ain Jolūt between the Egyptian Mamluks and the Mongols in 1260. Also, after this battle, it is seen that Sayfiddin Kutuz was in the process of assassination organized by Beybars [2]. During the reign of Beybars, he rose to the rank of amir. At the same time, he was engaged in giving military training to the Mamluk troops and he went to Elbiston [3] as an ambassador of Beybars to form an alliance with the Anatolian states against the Mongols [4]. He was well-versed in spear-throwing and was tutored in it. It is known that the large and main fighting part of the army of the Mamluk state in Egypt, as in the case of the Turks, was made up of lightly and heavily armed horse riders. For this reason, great knowledge was required to transform a common horse into a military horse. Sitting on a horse, fighting on a horse and turning the horse into one more warrior had become an art. This led to the development of horsemanship

among the Mamluks. In the manuscripts written down by Bektut, the science of horse riding had a special place.

Badriddin Bektut's "Military Art" briefly mentions the military actions that took place in and around the Mamluk state of Egypt. If we pay attention to the fact that the chronology of these military actions includes the years 1260-1304, we will be able to understand that the author also lived in this period.

Manuscripts of Badriddin Bektut's Military Art work are preserved in Reza Library in Rampur, India, Sulaymaniyah Library in Istanbul, Turkey, in the manuscript fund of Cairo University Library in Egypt, numbered 26340. Based on these manuscripts, the materials were published in 1986 in Saudi Arabia, in 2020 in Ashgabat.

What is the focus of the work?

In his first book, Najmiddin Ayyub*, who lived in the 12th century, gave 72 methods and 20 tips aimed at teaching how to work with a spear and throw a spear. Najmuiddin Ayyub cites examples of fighting styles of Caliph Ali and Hamza from the Sahabah regarding spear thrusting. Here is one of the horseman's tips for spearing:

"Never let go of the spear. This is because it is difficult to fight an enemy armed with a spear with your sword. It will be like a wolf and a tiger fight. You can't fight like this". Also among the tips, he gave valuable advice like not to kill the enemy's horse in the battle if possible, to kill the enemy's horse if only he finds himself weaker than the enemy; how to kill a horse; how to knock the enemy's spear out of his hand; which way to approach a dismounted enemy. At the end of his advice, he said "There is a big difference between a warlord fighting to protect his homeland and his honor, rather than fighting for booty. The fame that comes from fighting for loot lasts for months or years. But the glory of the commander who defended his homeland and honor or was martyred in this battle will live forever. Books will be written about him, stories about his heroism live in the hearts of people for centuries. It is said that a general like him is real father and son".

In Bektut's first book, besides Najmuiddin Ayyub's 72 methods of spearing, there is a chapter called "Fifty Wonderful Techniques of Art of Spearing" based on his own experience. In this chapter, the secrets of fighting with the spear against the enemy's cavalry were given to each horse rider.

The first chapter of the "Book of Leadership" section states that protecting the country and its honor is one of the main prayers, protecting the country is a duty for every Muslim and a person who loves his country can die for it. Examples are given from the Holy Koran and hadiths about the honorable duty of protecting the homeland. In the chapter entitled "Battlefield" (Janggoh), it is emphasized that in order to win the battle, the general must first of all study the place where the battle will take place, obey the mind and strict discipline, know the subtle points of the enemy, surround the enemy and be aware of the dangers.

The third chapter is focused on one-on-one combat techniques and the importance of focusing on the use of trickery in combat. And in the book, the saying of our prophet Muhammad S.A.W. "War is a trick, and a trick can be defeated with a trick" is quoted and examples of this were given. It is also said that since the horse is an essential tool for victory on the battlefield, it should be trained on the battlefield from birth. The secrets of winning a fight against an armored enemy, fighting several enemies alone,

and winning a fight with a Roman (Byzantine) enemy if there are many of them are explained in detail.

It is known that during Bektut's childhood and military career, there were still Khorezmian fighting groups in the Middle East that remained in the region after Jalaladdin Manguberdi. It is also possible that Bektut himself was related to them. The name Bektut is also a Turkish name. In addition, he is from the group of Mamluks, which included generals of Khorezm descent, such as Sayfiddin Kutuz and Barakatkhani, so there is a high probability that he was also from Khorezm. His following statement caught our attention:

- "The bravest and most fearless among the commanders are the Khorezmian commanders. Many battle spells and military tricks have their origins in this land. They are skilled in the art of spearing. When the Khorezmians attacked the enemy on horseback, they hit the spears of the enemy aimed at them and they sent their enemies to hell by stabbing their spears into their defenseless bodies".

Almost all of Bektut's advice on military tactics and martial arts is concerned with the cavalry fighting against mounted enemies. Techniques of fighting with them are covered in topics such as encirclement, the method and conditions of chasing the enemy, the method of fighting in Khorasan, Sham. The work gives brief information about the important battles that took place in the years 1260-1303 in the Mamluks of Egypt, Syria, and Anatolia. There is also information about the battles of the Mamluks with the Mongols. Advice on 25 different rules of engagement for Bektut's first cavalry units is also included.

In the second book, mainly the knowledge of the horse rider is given, such as how to prepare the horse for battle, how to treat it when it is injured, how to make it resistant to dehydration. In contrast to the first book, methods of fighting a horse warrior without being on foot were also given.

The archery chapter explains the secrets of archery, how heavy a bow should be, and how long to practice with a bow.

One of the more interesting fighting methods is the method of fighting against the enemy armed with the Khorezmian spear. According to it: "When entering the battlefield, if you see the enemy armed with a Khorezmian spear, then tighten the reins of your horse. Leave a quarter of the back of the spear and throw it at the enemy. Go to the right side of the enemy and stab him in the left side. If you do so, your shot will not be wasted".

According to Badriddin Bektut, there was a historian and soldier Rukniddin Jamshid Khorezmi, who also collected and wrote down information related to military art from various historical works. Bektut also cites the information recorded by Jamshid Khorezmi in his book. Jamshid Khorezmi's book related to military art and some of his information were directly quoted in Badriddin Bektut's work. It is from this work that the fighting methods used by Jalaladdin Manguberdi's army were presented and that is extremely valuable for us.

The author cites Jamshid Khorezmi's narrating the saying of Muhammad S.A.W. "O people, learn to shoot a bow, shoot a bow and shoot a bow, learn to ride a horse". Also, during the story, it is mentioned that Gabriel brought the bow to our Prophet. He also gives examples of hadiths related to archery.

According to Jamshid Khorezmi, during his time Khorasan became a place of archers and he mentions the names of 29 archery masters. Among them, the name of the master archer named Gulbeg Khorezmi is mentioned. According to Bektut, Gulbeg was wounded in the shoulder during the defense of the Khorezm land and was deprived of sword and spear fighting. But despite the difficulties, he learned to shoot the bow and became a famous warrior in archery, whose arrow did not go to waste.

Jamshid Khorezmi also said: “A warrior who zealously fought for his country is called a warlord”. Learn the bow not for hunting, but to be a commander,” he advises.

In discussing Jamshid Khorezmi's book on martial arts, Bektut quotes Jamshid Khorezmi's saying:

“I decided to write this book after listening to the conversations of my archery teachers and famous archers. May this book help you learn the secrets of archery and become a person capable of defending your motherland on horseback when you are obliged to defend your country from the enemy. May God protect the Muslim people!”

Spearman Badriddin Bektut also offers several methods of combat. In particular, among his fighting methods, a fighting style called “Horam Kick” is mentioned. He points out that “To dislodge a warrior on horseback with a javelin and then thrust a javelin into an enemy who is left without a javelin is called a Khorezm blow”.

Conclusions

In the process of familiarizing with the work, the following conclusions were made. Badriddin Bektut's account of the martial arts tells the story of advanced fighting techniques used in Turan, the Middle and Near East in the 13th century. Based on the information given in the book about historical processes, historical figures and place names, it can be concluded that the book was written in the Middle East and Egypt.

Through the work of Badriddin Bektut, we have come to the opinion that Khorezmian people and their fighting styles, the uniqueness of their spears, their weapons are different from other weapons. Also, after the Khorezmian people dispersed in the Middle East after Jalaladdin Manguberdi in 1246, their originality in weapons was preserved and their weapons were in tradition in this region for at least half a century (during the author's lifetime).

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PHILOSOPHICAL ANALYSIS OF LABOR LAW RELATIONS

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Annotatsiya. Mazkur maqolada mehnat huquqiga oid munosabatlarning falsafiy tahlili yoritilgan. Mehnat huquqi falsafiy bilimlarning tarkibiy qismi sifatida rivojlanib kelgan. O'zbekiston Respublikasida mehnat huquqi iqtisodiy, ijtimoiy va madaniy huquqlar sohasini qamrab oladi. Mehnat huquqining falsafiy asosi jamiyatda inson hatti-harakatining tabiat va uning talablariga mos kelishini ta'minlashdan iboratdir.

Kalit so'zlar: demokratik jamiyat, inson huquqlari, mehnat huquqi, mehnat kodeksi.

Аннотация. В данной статье рассматривается философский анализ трудовое правоотношения. Трудовое право сложилось как составная часть философского знания. Трудовое право в Республике Узбекистан охватывает сферу экономических, социальных и культурных прав. Философской основой трудового права является обеспечение соответствия поведения человека в обществе природе и ее требованиям.

Ключевые слова: демократическое общество, права человека, трудовое право, трудовой кодекс.

Abstract. In this article Labor law relations: a question of philosophical analysis is illuminated. Labor law has developed as a component of philosophical knowledge. Labor law covers the sphere of economic, social and cultural rights in the Republic of Uzbekistan. The philosophical basis of labor law is to ensure that human behavior in society in accordance with nature and its requirements.

Keywords: democratic society, human rights, labor rights, labor code.

Introduction

During the years of independence, significant work has been done to build a democratic legal state, a strong civil society, and develop a free market economy. Specifically, the Constitution of the Republic of Uzbekistan and the laws based on it established a strong legal foundation to reform all spheres of society and state activity. Additionally, considerable decisions in Uzbekistan on national legislation and labor rights, focusing on forming a national system for monitoring compliance with constitutional rights and freedoms of a person.

The issue of labor law is a developing direction as a component of social philosophy. The development of mankind and from the first stages of historical development brought about the creation of the initial division of labor and the formation of the ideas of working and earning in people's lives. Humanity entering a new developed era and the formation of democratic states and civil societies created the basis for the

emergence and development of the need for labor rights.

Literature Review

The concept of labor rights has evolved as an integral part of philosophical knowledge, with its earliest forms originating in ancient times. The initial manifestations of this can be traced back to the legal and philosophical theories of ancient Greek thinkers, as well as in philosophical attitudes towards labor. These philosophical orientations on labor rights are recognized as the solid foundations of the philosophical principles of labor rights. The earliest philosophical teachings and the discussion of labor rights in the ancient Turan region are mentioned in the religious-philosophical teachings of Zoroastrianism and its sacred scriptures, the "Avesta". Specifically, the Avesta addresses the spiritual life of individuals, their engagement in labor, the ideal way of life, the formation of a just society, and various ethical considerations related to fairness. Subsequently, the advancement of society and the introduction of Islam to Central Asia laid the groundwork for the development of new religious and secular theories regarding labor rights. As a result, during the 9th to 12th centuries in Central Asia, including the present-day territory of Uzbekistan, a new "Enlightenment era" emerged, during which the peoples living in this era experienced social, political, and scientific transformations. In the Middle Ages, not only in Mavrennahr but also in the whole world, great thinkers such as Muhammad ibn Musa al-Khwarizmi, Ahmad al-Farghani, Abu Nasr al-Farabi, Ibn Sina, and Abu Rayhan al-Biruni significantly contributed to the development of philosophical ideas in Central Asia. In particular, the great thinker Abu Nasr emphasized the virtues of humanity, the importance of diligence in society, and the fundamental qualities of urban residents in his social, political, and philosophical-legal views [2. p. 45]. In Central Asia, as indicated by research, the teachings of legal philosophy have been developing in conjunction with social, economic, political, and ideological processes. It is emphasized in research that "legal-philosophical teachings are not purely legal or purely philosophical views, but rather comprehensive social relations and labor law issues that are intricately intertwined with human, societal, and state services, as well as directions that contribute to ensuring a just, prosperous, advanced, and sustainable life for individuals, along with scientific and theoretical concepts" [3. p. 28]. One of the great thinkers, Jalal ad-Din Rumi, emphasized the distinction between humans and animals by highlighting the ability of humans to contemplate, speak, work, and create tools for labor. He recognized that humans are essentially divine beings, albeit in a small physical form, capable of transcending to a higher state and achieving excellence through labor.

In Rumi's seminal work "Masnavi," it is mentioned that labor is given to humans as a means to find joy through work. Bahauddin Naqshband, the founder of the Naqshbandi Sufi order, also emphasized the concept of labor in developing his order's principles and coined the phrase "Hands at work, heart with God."

The Naqshbandi Sufi order highlighted the importance of labor in their teachings, which contributed to the flourishing of the Timurid dynasty under Amir Timur and his descendants. This period saw the rise of intellectual and artistic achievements, such as the advancements in science and education under Mirzo Ulugbek, the literary

accomplishments led by Alisher Navoi, the musical arts promoted by Abdulqadir Maragi, and the development of miniature painting under Kamoliddin Behzod.

This emphasis on labor and its significance in society fostered a deep understanding of human relations, work ethic, and love for arts and crafts. These philosophical ideas were deeply embedded in the cultural and societal fabric during this period. Within the framework of expanding human rights in Uzbekistan, President Shavkat Mirziyoyev addressed the Parliament to broaden its responsibilities and powers in the field of human rights. As part of this initiative, a parliamentary commission was established to address issues related to securing guaranteed labor rights for citizens.

The labor law covers the sphere of economic, social and cultural rights in the Republic of Uzbekistan, and the following rights are recognized in it:

- right to work;
- the right to reasonable and fair working conditions;
- the right to form and join trade unions;
- the right to social security;
- the right to family protection;
- the right to a decent marriage, in particular to adequate food, clothing and housing;
- the right to use medical services;
- the right to education, etc. [4. B. 25].

Research Methodology

The methodological basis of the research such concepts as the philosophical foundations of the right to work. Scientific knowledge methods such as comparative-philosophical analysis, generalization, dialectical and hermeneutic analysis were used to illuminate the research topic.

Philosophically speaking, the right to work protects individuals from economic exclusion or social isolation.

The right to work plays an important role in the implementation of other human rights and forms an integral and unique part of human dignity. Everyone has the right to work that allows them to live with dignity. The right to work contributes to the living of a person and his family members, as well as to the free choice or acceptance of a profession, the development of a person and recognition in society.

Philosophical foundations of labor law and its sign are manifested in the regulation of relations in the field of labor and the coordinated use of centralized methods. As stated in Article 9 of the Labor Code of the Republic of Uzbekistan, state management in the field of labor is carried out by the Ministry of Labor and Social Protection of the Republic of Uzbekistan and its territorial units. Labor law arises as a result of labor market activity and is one of the leading areas of law. All social relations regulated by labor law fulfill economic, social, political, ideological and educational tasks. After all, the labor legislation is provided for in Article 2 of the Labor Code of the Republic of Uzbekistan, "Labor legislation, taking into account the interests of employees, employers and the state, ensures the effective functioning of the labor market, fair and safe working conditions. , ensures the protection of labor rights and health of employees, contributes to the growth of labor productivity, the improvement of the quality of work, and on this basis, the improvement of the material and cultural

standard of living of all the population" [5].

Analysis and Results

The philosophical basis of labor law is to ensure that human behavior in society is in accordance with nature and its requirements. Labor rights cannot occur outside of human activity. Manifestation of the right to labor in the framework of human activity firmly connects it with the state, politics, and society, and ensures constant balance.

Labor law occupies a leading position in the social-philosophical direction and includes social-philosophical and legal norms that regulate social labor relations. The practical result of this is manifested in the organization and use of human capital and labor. Philosophical analysis of labor relations includes processes such as a certain person joining a certain organization, enterprise and institution and performing functional tasks for the enterprise team with his work. In turn, in accordance with the social division of labor, a person or an employee who performs certain labor duties becomes an object that fulfills his obligations and combines with the activities of his team, that is, a performer of labor activities. The labor activity of the employee is carried out on the basis of specific rules. Therefore, obedience to the rules and regulations established in labor activity is recognized as a factor determining labor efficiency and consistency. After all, although labor relations have a voluntary character, they are manifested directly within the framework of production and perform the function of socially useful activity, which is carried out with specific goals in mind.

Conclusions

Analyzing the philosophical foundations of labor law, we must also analyze specific tasks of labor law. The main directions of legal impact on labor embody its tasks. In general, labor law fulfills economic, social, political, ideological and educational tasks. In particular, the economic function of the right to work is manifested by influencing production, the political function is to increase the social and political activity of employees in the process of production, and the ideological and educational function is to educate employees morally and morally, and the freedom of the right to work. is manifested in the provision.

In short, the philosophical foundations of labor law and its subject embody social labor relations that arise due to the use in production of the labor of all employees operating under an employment contract. These relationships are the core of the philosophical foundations of labor law.

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RELATIONS OF THE AFRIGIAAN STATE, THE TURKISH KHANATES AND THE ARAB CALIPHATE

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Annotatsiya. Maqolada o'rta asrlar o'zbek davlatchiligi tarixida o'ziga xos o'ringa ega bo'lgan mahalliy davlatlardan – Afrig'iylar idora etgan Xorazm davlatining turkiy xalqlar ko'chishi natijasida yuzaga kelgan Turk xoqonligi hamda Arab xalifaligi o'rtasida yuzaga kelgan siyosiy, iqtisodiy-ijtimoiy munosabatlar tahlil qilingan.

Kalit so'zlar: Afrig'iylar davlati, Turk xoqonliklari va Arab xalifaligi, iqtisodiy-savdo munosabatlari, siyosiy-ijtimoiy aloqalar.

Аннотация. В статье анализируются политические, экономические и социальные отношения между Тюркским ханством и Арабским халифатом, возникшие в результате миграции тюркских народов из Хорезмского государства под властью афригинцев, имевшего большое место в истории средневекового государственности Узбекистана.

Ключевые слова: Государство Афригиев, Турецкое ханство и Арабский халифат, экономические и торговые отношения, политические и социальные отношения.

Abstract. The article analyzes the political, economic and social relations between the Turkic Khanate and the Arab Caliphate, which arose as a result of the migration of the Turkic peoples from Khorezm state under the rule of the Afrigians, which had a great place in the history of the medieval statehood of Uzbekistan.

Keywords: Afrigians state, Turkic khanate and Arab caliphate, economic and trade relations, political and social relations.

Introduction

The rule of the Afrigian (Vazama) dynasty formed in Khorezm oasis is an integral part of the history of Uzbek statehood. During the transition from antiquity to the early medieval stage, both the Kang confederation and the Kushan kingdoms, founded by proto-Turkic tribes, declined under the influence of political and socio-economic factors [1]. As a result, a new political and social environment emerged in the region.

In their place, on the scale of small territories, oases and valleys, a new type of states of owners with constant military strength began to appear. Such socio-economic changes also took place in Khorezm oasis, where the sedentary life was leading. In fact, the transition of ownership relations in Khorezm oasis to a new form began to be observed in the last stage of the 3rd century – through the signs of economic growth associated with the large-scale establishment of irrigated farming industries [2]. Around the independent and semi-independent properties of large land owners and property owners, a new form of statehood – centralized statehood – was formed in Khorezm. According to Abu Rayhan Beruni, Afrigh, a descendant of Kayhusrav, sat on the Khorezm throne during this period [3]. In the first coins of this period, the king's name was written as Vazamar, so the name of the dynasty was also called Vazamariys, along with the Afrigians [4].

Literature Review

According to archaeologists, at first the state formed in Khorezm oasis was ruled from Tuprakkala. Afrigh (Vazamar) conducted a strict policy and brought the oasis properties under his control. According to the texts found in Tuprakkala, every patriarchal big family in the country was registered annually in Aramaic “bayt” and Khorezmian “padak”. This is a social and economic event, which served to determine the existing population, social status, military potential, the amount of taxes and other payments to the state treasury. The purpose of knowing the number of adult and older men (aghat) was to use them in military and state affairs. Puberty is defined as 15 years according to Zoroastrian law. Men of this age are included in the “household list” [5].

The balance of power in the region began to change due to the influx of nomadic and semi-nomadic tribes. The Khorezmshahs, who drew a correct conclusion from this, strengthened their borders with new fortresses and fortifications at the end of the 5th century and the beginning of the 6th century. On the left bank in Khorezm, there were built the fortresses Dargan, Khazarasp, the walls of Khiva fortress [6].

During the period of the Great Turkic Khanate, i.e. in the years 552-630 and 680-744, this country entered the stage of history as one of the most powerful kingdoms of the region and the world. The West Turkic Khanate (568-740), headed by Istami Yabghu Khakan and its successors took the control of the ancient Turanian territories [7]. At this time, the trade caravan led by Istami's ambassador from the Sugdians, Maniakh, went to the Caspian from the north, that is, through the northern borders of Khorezm – along the Aral Sea, after the relations between Sassanid Iran and the Turkic khanate became tense. They were accompanied on this trip by Kholits or Khavalis (Khorezmians) and this caravan safely reached Constantinople, the capital of Byzantium [8]. Because these roads were familiar to the people of Khorezm and the trade interests of Khorezm were connected with the Volga and the North Caucasus. In particular, the discovery of coins of Afrighian ruler Shaushfarn of the 8th century from the present-day city of Mokraya Balka in the North Caucasus shows how important Khorezm's place in foreign trade had been in this area. In addition, it is known that about 10,000 Khorezmian people lived in the territory of the Khazar Khanate [9].

The Afrighian-Vazamarian state was a relatively centralized state compared to other states in the region.

On the eve of the invasion of the Arab Caliphate, the Afrigian-Vazamarians joined the Arab Caliphate to fight together against the impending threat [10]. In Hijri 62 (680-681), a military council of the rulers of the Turanian estates was convened in Khazarasp. According to the condition, the governors agreed not to attack each other and to report on what they were doing. This led the viceroy of the Arab Caliphate in Khurasan to take drastic measures against Khorezm.

Analysis and Results

Viceroy of Khurasan Abu Harb Salm ibn Ziyad (680-681) besieged Khazarasp with 4-6 thousand warriors. The city administration was forced to pay compensation in the amount of 1 million dirhams (400 thousand dirhams according to Balazuri) in cash and in kind. The crisis of the Khorezmshahs in this period was caused by the internal dynastic dispute between Chagan-Askadjuvar and his brother Khurzad. This political chaos made it easier for the Arabs to conquer Khorezm. Kutayba ibn Muslim (704-715), the Khurasan viceroy of the caliphate, made good use of this. The patriotic Khorezmian people led by Khurzad were defeated and Khurzad was captured. The center of the freedom movement was the city of Khamgird, where Khurzad was the governor. The captured Khorezmians were executed [11].

The stay of Chagan on the throne of Khorezm and the killing of Khurzad caused the protests of the Khorezmian people. Chagan fled from the people's anger and went to the nomadic Turks on the banks of the lower Syrdarya and Aral. But when the Turks did not welcome him cordially, he fled to Marv to Kutayba. Kutayba appoints him as governor of Nishapur.

The rebellion of the Khorezm people against the Arab caliphate in Kerder in 728-729, relying on the Turks along the Aral and Syrdarya rivers, was suppressed by the viceroy of Khurasan, Ashras al-Sulami (727-729). As a result, the centralized administration in the Afrigian-Vazamarians state with almost 400 years of statehood tradition was undermined. Kutayba left Chagan's son, Askadjamuk, the 14th representative of his dynasty, on the throne. But he was deprived of independent management of Khorezm. Kutayba left Abdullah as the governor of Khorezm – “the guardian of the Afrigians” and married him to the daughter of the Khorezmshah. The left bank areas of Khorezm were transferred to the administration of the Khurasan viceroyalty and the Urgench viceroyalty was formed. At the same time, two independent authorities were established in Khorezm state. One was the authority of the Afrigian-Vazamarians in Kat and the other was an emirate that was first moved to Mizdahkan and then to Urgench [12].

Conclusions

The Afrigian-Vasamarian Khorezmshahs, whose center was Kat, ruled the country until 995. In this area too, the religion of Islam took a leading place. Shaushafarn and Turksabas, the representatives of the Afrigians in the 8th century – and then the Afrigians Abdullah, Mansur, Irak, Muhammad, Ahmed from the end of the 8th century to 995 years of the 10th century and the last 22nd ruler Abu Abdullah Muhammad, who sat on the throne of Kat, converted to Islam [13].

Thus, the Afrigian-Vazamarian state of the Khorezmshahs, which lived in 305-995 AD, was a unique historical period and held a special place in the history of Uzbek statehood.

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ILLUMINATION OF THE INFRASTRUCTURE OF KHIVA KHANATE MARKETS IN HISTORIOGRAPHIC RESEARCH

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Annotatsiya. Ushbu maqolada Xiva xonligi bozorlari infratuzilmasi, xususan, pul-tovar munosabatlari, soliq hamda boj masalalari tizimi va yarmarkalar faoliyati qo'ng'irotlar davri tarixshunosligi materiallari asosida ma'lumotlar berilgan. XVIII asrning oxiri va XX asr boshlarigacha bo'lgan davrda yozilgan mahalliy va xorijiy, ayniqsa, rus manbalari asosida, shuningdek, keyingi yillardagi tadqiqot ishlaridagi fikrlardan foydalangan holda Xiva ichki bozorlari to'g'risida tanishasiz.

Kalit so'zlar: Bozor infratuzilmasi, tangalar, Muravyev, soliq, boj, tarixiy asarlar, rus manbalari, yarmarkalar.

Абстракт. В данной статье на основе историографических материалов кунгиратской эпохи представлены сведения об инфраструктуре рынков Хивинского ханства, в частности, о денежных отношениях, системе налогов и пошлин, а также о деятельности ярмарок. О внутренних рынках Хивы вы узнаете на основе местных и зарубежных, особенно российских, источников, написанных в конце XVIII - начале XX веков, а также используя идеи из исследовательских работ последующих лет.

Ключевые слова: Рыночная инфраструктура, монеты, Муравьев, налог, пошлина, исторические труды, русские источники, ярмарки

Abstract. This article provides information on the basis of the infrastructure of Khiva Khanate markets, in particular, monetary relations, system of tax and customs issues and materials of historiography of the period of fairs. You will get acquainted with the domestic markets of Khiva on the basis of domestic and foreign, especially Russian sources, written in the late 18th and early 20th centuries, as well as using opinions from research works of subsequent years.

Keywords: Market infrastructure, coins, Muravyev, tax, duty, historical works, Russian sources, fairs.

Introduction

Today, it is difficult to imagine the economy of not only our society, but also the countries of the world without market relations. Market relations are determined, formed and developed by studying historical experiences. Being aware of historical conclusions helps to improve the state economy. First of all, market infrastructure is a set of institutions and organizations that ensure the free movement of goods and services in the market. To put it more clearly, the scope of the studied subject includes money in the market, exchange, customs and tax issues, as well as the activity of markets, caravanserais and fairs, and the system of trade relations of that time. The

works of local historians, the travelogue diaries of Russian tourists and ambassadors, and archival materials after 1873 were used as research materials to cover our topic.

Literature Review

We cannot imagine the history of Khorezm, the history of the Khiva khanate without the works of local historians, Abulghazi Bahodirkhan, Munis and Ogahi, Bayaniy. The contemporary historians Sayyid Khomid Toura Komyob, Ahmadjan Tabibiy, Khasanmurod Laffasiy and other court historians can also cite the works. The fact that they saw reality through their own eyes and the principle of truthfulness as followers of the school of historiography, we know that in the XVIII-XIX centuries, an indicating the socio-economic and cultural way of life, ethnography of O. Kun, L.Kostenko, Danilevsky, Sazonova from foreign tourists and ambassadors, which he recorded on the basis of his diaries and memoirs, N.Muravyev, M.Ivanin, A.Vamberi recorded records of the history of the Khiva Khanate. In addition, in recent times, the historiography, cities, socio-economic life of the Khiva khanate in the works of K. Munirov, G. Agzamova, A. Abdurasulov, too, an in-depth analysis was carried out.

Analysis and Results

By the XIX century, the Russian government paid great attention to the study of the inner life of the Central Asian khanates. According to the information of 1825: the wide spread of relations with the peoples of Asia requires accurate knowledge not only of their external relations with neighboring regions, but also of various internal institutions.

Along with the economic life of the Central Asian khanates, it has become a necessary need to study issues related to social and state structure, internal political situation, actions of rulers, as well as caravan routes. It is because of this that the ambassador and tourists sent by the Russian government tried to collect more complete information about the Khans. In particular, the Orenburg border commission was tasked with taking samples of coins in circulation in the khanates.

It is known from the history of the Khanate of Khiva that Khan Muhammad Rahim Khan II established a mint in Khiva and put gold coins into circulation in the country under his name in 1809. N. Muravyev, who organized a trip to Khiva, wrote down information about the coins in circulation in the khanate:

- Gold coin - minted round and of good quality, equal to 4 silver rubles, the name of Muhammad Rahimkhan in Turkish letters on one side, the year of minting in Arabic with Arabic numerals on the other side, the place of minting is described in Arabic inscriptions. This frame is surrounded by dots that make up the type and shows its value in the smallest silver coins.

- Abaza - 14 abaza is equal to one gold. It corresponds to 29 silver coins in Russia. But this coin does not exist in Khiva, it was used fancifully and conditionally to count only two coins.

- Coin - two coins make up a complete Khiva azab. Therefore, one coin is Russian equal to 15 cents of a silver coin. This coin is a silver coin, very well minted, on one side the words of the name Muhammad Rahim Khan in Turkish, on the other side the place of minting, the year and the Arabic prayer seal, with dots around it to indicate its

price. Twisted a very good silver coin, almost about the size of a Russian 10-penny piece, but made a little thicker.

- Black coins are divided into 40 black coins. This coin is a copper coin and was forged very badly and ugly. Each of them is equal to one and a half of the copper coins of the Russians and is less than half a ruble in circumference, but 3-4 times is thicker.

Along with these, foreign coins are also in circulation in Khiva, from foreign money. There were Bukhara gold coins called "Royal Gold" or "Royal Gold". If they were equal to 10 abaz, if they were pictorial, they were valued according to the amount of gold lost and equal to eight hundred copper coins. Persian known as Real. These coins are smaller and cheaper than Khiva gold coins. Also, Dutch chervonets were adopted by the Khiva people. Silver coins of chervonets without an image were also in circulation in the Khiva Khanate, five halves of which make one [1.75] form the Dutch chervonets. But not all foreign money stays in its form for a long time. Khan tried to turn them into his own money. This information is also confirmed by the information sent to the Asian department: chervonets larger than a Dutch coin, weighing 72 grams. Hijri 1236 minted in Khiva, they give 75 gold for 100 Dutch chervonets.

Everyone, even ordinary people, recognizes cut chervonets and appreciates it for its true value. They can distinguish any counterfeit coin. This is the difference foreigners who did not go will be deceived. The Khiva people also learned to cut their gold. They do not know very well the art of mixing metals. That is why the state money used pure gold and silver. [1.77] Kostenko also confirmed the above information, and the following information can be found in his work: The Khiva monetary unit was equated to 20 kopecks by the Russians. 1 gold was equal to 9 coins or 1 ruble to 80 kopecks in silver bills or 2 rubles in paper money. In addition, Khiva people use double gold. It was equal to 18 coins or 3 rubles 80 kopecks. A pula or chaka is considered a small monetary unit, the amount which is equal to 60 in one coin, a pula or chaka is equal to one third of a Russian silver kopeck. [8.269]

Central Asian khanates had their own trade and state taxes. According to Veselovsky's information, in the Khiva khanate, there is a market tax in the cities, and for the shops placed in the market for the sale of goods, agricultural products, livestock for sale, firewood, etc. Those who paid the amount of tax is determined according to the profit earned by the merchant. [2.345] The zakat tax is collected here according to Sharia. According to Sharia, Muslim merchants paid a duty of 1/40 or 2.5% out of 40; from other religions, 1/20 of their goods, 5%, was collected. According to the rules of Islam, the amount of duty to be collected from Muslim merchants is approved by Sharia. But the amount of duty to be collected from merchants of Christian and other religions was mainly determined by the khan. In addition, due to the fact that additional duties were imposed on Christian merchants, the Tatars of Kazan served as reliable intermediaries for the Russians. Because they believed in the Muslim religion, they were able to gain the trust of the rulers. [3.46] The rulers of Khiva made a rule that the caravans going from Russia to Bukhara had to go through Khiva, even if it was a detour. If they avoided it, the caravans would be plundered. "Caravans going directly from Russia to Khiva stop in the city of Khojaly, where they are stopped by officials sent by the chief collector. After the inspection, the goods are assessed and tax is collected from them. The inspected goods and merchants input is allowed.

According to Sharia, the amount of tax was from 2.5% to 40%. Half a coin was paid for rams. In the Khanate, the tax was collected not only from imported but also from exported goods. Khan of Khiva and his officials forced the merchants to give them the goods they liked. Dissenters were not expelled from Khiva. Traders were afraid of being separated from their goods and gave gifts. Those who did not have freedom in trade sent their officials there, mostly Tatars. The Khans of Khiva sought to control the trade routes connecting India. In addition, Iran did this in order to impose duties and plunder the caravans connecting Afghanistan with Central Asian Russian lands. Customs fees were one of the most important areas of income. For this purpose, customs posts were established in many places, and 1/30 of all goods imported into the khanate were taken. Market and fair places are also given to private hands of merchants. [1.85]

The following information about the market is given in the book "Gulshani Saadat" by Hasanmurad Laffasi:

For the sake of peace and tranquility and for the benefit of merchants, they ordered to build a post-telegram office in the north of Khiva fortress, south of Khazrat Pakhlavon Ota's puddle, west of Rohi Omma, so that the work of the merchant community, sales and purchases should not be interrupted, the market price is very high. It was expensive "wheat and oats cost 25 and 30 coins." [4. 46]

Khudayberdi ibn Koshmuhammad wrote in his book "Dili Gharayib" that there were ordinary small markets along the highways, where grocers, fishmongers and other cooks sat [5.32-33]

Kostenko noted in his work that the trade of the khanate was concentrated mainly in the city of New Urganch, located thirty kilometers northeast of Khiva. The richest merchants of the khanate who trade with Russia, Persia and Bukhara live there. In the city of the capital of the Khanate, the number of shops reaches three hundred, but the amount of goods in them is very small. At the same time, in most of them, trade is conducted only on market days - Monday and Thursday, and there is very little trade on other days. One of the most prominent and developed things in Khiva is the fruit. Melon is the most important fruit. In Khiva, melons begin to ripen in the second half of June. They have different varieties, their average cost is five kopecks. In addition, Khiva cucumbers are unique, they resemble melons with their external and internal structure. Trade in Khiva markets is divided into three categories. The first category includes bargains on Mondays and Thursdays, in which many people from around the city gather in the capital market to buy basic necessities. The market square covers the area from Khazorasp gate to the cemetery where the gallows is located. Here you can find the cheapest and most important things. Bargaining is carried out by hand, from a cart, from the bottom of a shed, and some molar amounts are measured in rubles. The second category was made up of closed shops and markets in those times. Unlike the markets of the first category, here you can find Russian and foreign goods, and they are sold at a slightly higher price. The third type of trade was carried out in caravanserais, where the most expensive and best foreign goods could be purchased. [6.311]

The Russian arshin and gas are used to measure length in Khiva markets. Iron half arshin was often used in shops instead of iron arshin. This shows that the trade in Khiva

is not very big. Local various scale stones are used to measure weight. Russian scale stones such as lot and zolotnik were used. Often, pound stones were used instead of kadok. The correctness of measuring units and balance stones is controlled by the chairman, who combines religious and officer duties. During the day, from time to time, he walked around the market with a whip in his hand, and saw cases where he was beaten by scales and other measures. In addition, those who were bargaining were watching that they did not smoke tobacco (or tobacco) and did not fall asleep during the prayer time. He punished the culprits with his assistants, the officers, right here. Under the influence of the Russians, the use of wood in Khiva shops increased. According to Danilevsky, in the middle of the 19th century, governors were appointed to khan cities, and they were entrusted with collecting taxes in addition to managing the city. Two officials collecting taxes and zakat in the khanate, in the north in Koshbegi and the south, it was handed over to mehtar, who handed over tax collection to the city mayor [7.133]

Economic life in the city was combined with crafts and trade. According to Munis, political stability was established after the second half of the 18th century. As a result of this, there was a cheapness in the khanate markets. [8.40] This was also confirmed by Abrosimov, a Russian merchant who came to Khiva in 1848. He writes that "in Khiva markets, everything is sold at lower prices than in Russian markets. For example, a package of mutton costs 5 kopecks, white fish - 2-3 kopecks, a large loaf of bread - 5 kopecks) the price of wheat - 80 kopecks, the price of rice - 1 ruble - 1 ruble 20 kopecks, fruits were very cheap.[9.32] Khtalib, the main market where furs and blankets are sold, said that the wool here was produced not only for the needs of the Khanate, but also for export to Russia, in particular. [10.241]

Certain conditions were created for foreign merchants to live in the city. If we take the caravansary as an example, the caravansary built in the eastern part of the city in 1823 by the order of Muhammad Rahim Khan. He had 46 shops and the same number of rooms for merchants to live on the lower floor. Later, Olloqulikhan continued this tradition and expanded it. Markets in Khiva are also specialized, selling handicrafts, livestock, agricultural products, fruits and vegetables, dairy products, meat and various sweets in the area named after the main products. In the 19th century, such markets include the cotton market, the sesame market, the grain market, the seed market, the rice market, and tobacco market, and the yogurt market. The livestock market of the city is also divided into several types depending on the goods sold. In the lands close to them, hay and similar products necessary for livestock farming were traded. Archive sources indicate that there was also a cocoon market in Khiva.

Apart from these, there were charsu(shops name) in different places. According to Abdurasulov, in the late 19th-early 20th century, there were 15 charsu in Khiva, inside the Bogcha gate, mostly jewelry, attar goods, sugar and tea were sold. Polvon Chorsu, which consists of 30 shops with fruit and vegetable, jewelry and knife making workshops outside the Polvon Gate; Madaminkhan Chorsu, which has about 150 shops selling ready-made clothes, silk fabrics, robes, gray, attar goods; Nurullaboy neighborhood grocery store where food was bought in 10 stores; also mentioned Nurulla Chitgar Chorsu, which has 25 shops, 4 shoemakers' shops, 3 dye shops, 4

blacksmith shops, 8 grocers' shops located inside the Gate of Sheikhs of Dishanqala [11.32]

Masalsky, who was in Khiva in 1913, also said that markets were not limited to trade, but also solved problems of social and cultural life in them. For example, the decrees of the rulers were read out and sinners were punished. Abulghazi Khan also mentioned about the "harvesting" in the marketplace [12.752].

Results

Retail trade was mainly carried out in city markets and squares. Due to the lack of large investments in some cities, retail trade was widely developed in them. You can also find this situation in the markets of the city of Khiva. The main reason for this is the lack of large-scale investment and trade, as well as the underdevelopment of urban production. The opinions on this matter can also be found in the notes of foreign authors: "Inhabitants of the Khanate take their surplus products to trade in these markets; the products produced here are not taken to other countries and distributed in Khiva itself, the wealth of the Khiva people is not in luxury and income, but in supplying the demand in the abundance of products necessary to meet domestic needs" - he added [13.189] One of the cities engaged in wholesale trade, where trade opportunities expanded in the late Middle Ages, is the city of New Urganch. Danilevsky also confirmed this and wrote: "On market days, cotton, rayon, wool and gray are brought here for wholesale trade." [7.103]

Places where markets were built and traded were sometimes located in the area where large streets were located, and sometimes the streets served as markets. Danilevsky noted about the Gurlan market: the main trade is in the middle of the city, on both sides of the street. [7.105]

The specialization of the markets is determined, first of all, by the development of the economy in the city and its surroundings, the harmony of demand and need.

Conclusions

Markets played a very important role in the socio-economic life of Khiva Khanate. Not only socio-economically, but also culturally, it was helped to develop through trade relations with neighboring regions and centers. The role of the works of foreign authors is incomparable in clearly describing this. Today, the market infrastructure implements the state's measures to regulate the economy. In the 18th-19th centuries, the market infrastructure represents the process in which producers, that is, sellers and buyers meet each other in order to satisfy the needs and demands of the market. Also, from its structural structures, monetary-commodity relations are mainly exchange, and after the period of Muhammad Rahimkhan I, the volume of coins increased. The collection of duties and taxes in trade activities was controlled by officials appointed by the order of the ruler. Considering that taxes are the main income of the state in the Central Asian khanates, this issue is of great importance in the economic life of the khanates. The materials presented on the topic under study were provided on the basis of reliable sources.

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THE DEVELOPMENT OF SUFISM IN THE STATE OF THE KHOREZMSHAHS

(in the example of the activity of Najmiddin Kubro)

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Annotatsiya. Mazkur maqolada xorazmshohlar davlatida tasavvuf taraqqiyoti Najmiddin Kubro faoliyati misolida yoritilgan. Sharq xalqlari tarixi ma'naviyati va ma'rifatiga chuqur ta'sir o'tkazgan tasavvuf ta'limoti VIII-asrda shakllangan. Markaziy Osiyoda Yassaviylik, Kubroviylik va Naqshbandiylik tariqatlari keng tarqalgan. Najmiddin Kubroning jasorati avlodlar uchun, vatanparvarlikning yorqin timsolidir.

Kalit so'zlar: *Mo'g'ul xonligi, Xorazmshohlar davlati, Najmiddin Kubro, tasavvuf, tariqat, jasorat.*

Аннотация. В данной статье развитие суфизма в государстве Хорезмшахов рассматривается на примере творчества Наджмиддина Кубро. Учение суфизма, оказавшее глубокое влияние на духовность и просвещение истории народов Востока, сформировалось в VIII веке. В Средней Азии широко распространены тарикаты яссавия, кубровия и накшбандия. Храбрость Наджмуддина Кубро является ярким символом патриотизма для поколений.

Ключевые слова: *Монгольское ханство, государство Хорезмшахов, Наджмуддин Кубро, суфизм, тарикат, мужество.*

Abstract. In this article, the development of Sufism in the state of Khorezmshahs is covered by the example of the work of Najmuddin Kubro. The doctrine of Sufism, which had a deep impact on the spirituality and enlightenment of the history of the peoples of the East, was formed in the 8th century. Yassaviism, Kubrovism and Naqshbandism sects are widespread in Central Asia. The bravery of Najmuddin Kubro is a bright symbol of patriotism for generations.

Keywords: *Mongol khanate, Khorezmshahs state, Najmuddin Kubro, mysticism, tarikat, courage.*

Introduction

Sufism, a spiritual and intellectual movement deeply influencing the history, culture, and enlightenment of Eastern civilizations, emerged in the 8th century. It gained renown as a philosophy focused on the cultivation of a perfect human being, emphasizing human development.

Sufism advocated for overcoming the desires of the body and the ego, detaching oneself from material possessions, to avoid becoming enslaved to one's own desires. The ego was particularly identified as the root of all depravity and spiritual ruin. It was

believed that by conquering the ego's demands, one could attain self-awareness. As the founder of the Naqshbandiyyah Sufi order, Khwaja Bahauddin Naqshband, emphasized, recognizing the evil within one's ego is tantamount to knowing oneself. At the core of Sufism lies the pursuit of purifying the heart. This purification is achieved through rigorous spiritual exercises and disciplines, leading the individual to cultivate patience, overcome obstacles, and attain spiritual perfection. Such individuals radiate goodness and illuminate the hearts of others.

Great thinkers like Ahmad Yasawi, Najmuddin Kubra, Jalaluddin Rumi, Yusuf Hamadani, Abdu-l-Khaliq Ghujduwani, and Bahauddin Naqshband, as leaders of prominent Sufi orders, embodied this ideal of spiritual perfection. Their philosophies aimed at guiding humanity towards virtue. The Sufi orders they founded emphasized the pathways and means to achieve spiritual and moral excellence. In Central Asia, the Yasawi, Kubrawi, and Naqshbandi orders found widespread acceptance.

Literature Review

Yassavism, Kubrovism and Naqshbandism sects are widespread in Central Asia. The development of Sufism in the state of the Khorezm Shahs is primarily related to the name of the great Khorezm mystic Najmuddin Kubro (1145-1221) [1]. In particular, the Kubroviya sect is one of the major mystical sects that emerged in Central Asia in the 12th century, especially in old Khorezm. Sheikh Najmuddin Kubra's full name is Ahmad ibn Umar Abdul Jannab Najmuddin al-Kubra al-Khivaqi al-Khorazmi and was born in Khiva in 1145-1146. He studied hadith and kalam from a young age.

In search of knowledge, he went to Egypt, Syria, Baghdad, and Nishapur to study. Najmuddin Kubro received the nickname "Najmuddin" meaning "Star of Religion" from Sheikh Ibrahim of Egypt, while Sheikh Ismail Qasri from Tabriz called him "Kubro" meaning "great" [2].

After returning to Khorezm, Muhammad lived in Gurganj during the time of Khorezmshah, developed Sufism and raised many disciples. For example, it is mentioned in the sources that the famous poet and Sufism exponent Farididdin Attar is also one of his students. That's why Najmuddin Kubro gained fame in his time with the name "Sheikh Valiytarosh", that is, "Sheikh who educates guardians" [3].

In particular, Najmuddin Kubro Sultan Jalaluddin Manguberdi instilled in his heart the idea of faithfully protecting the Motherland and the people even in difficult circumstances.

Najmuddin Kubro founded the "Kubroviya" sect. The Hadith of the Kubrowian sect relied on Sharif and Sharia, and in its time it was widespread among the peoples of Khurasan, Mavorunnahr, India and many other Muslim countries.

As Abdurahman Jami pointed out, Najmuddin Kubra is one of the sheikhs who took a broad verb path in the history of Sufism. Because, along with Sunni students, Shia students were also educated in his family."

Research Methodology

The later life of Najmuddin Kubro coincided with the invasion of Genghis Khan's chief Mongol army commanders. In July 1221, the 76-year-old Sheikh Najmuddin Kubro gathered an army from among the people against Khulagu Khan, one of Genghis Khan's generals, held a spear in his hand, and valiantly defended the old Urganch

fortress for several days against the enemy's attack. As a result, although he was a martyr, Najmuddin Kubbro's bravery became an epic in languages and became a legend.

Defending his motherland, holding a sword in one hand and a flag in the other, he inspired the people to fight for life and death against the enemies of the Motherland.

Mirzo Ulug'bek wrote about this in the book "History of Four Nations" "Murshid Azam Sheikh Najmiddin Kubro, by God's command, sewed his head for Khorezm. When handing over his head, the murderer stuck to his hand. Ten strong young men could not get the blade out of the pir sarpanja. The words of Sheikh Najmiddin Kubro, who were surprised to see infidel yalov in the sarpanja of the sheikh of the Sayyids, commented on this situation: The Shaykh held the tip of the yalov and told the story that if we drink oil from the cup of faith with one hand, we hold the kafir yalov with the other hand.

Analysis and Results

In 1221, Najmuddin Kubro participated in the battle against the Mongol invaders in Khorezm with more than 600 Murid followers. Sheikh Najmuddin Kubro's ideas about patriotism are extremely relevant. He was a valiant martyr while defending the Urganch fortress from the enemies with the slogan.

This bravery of Najmuddin Kubro is a bright symbol of patriotism for generations.

Conclusions

Najmuddin Kubro wrote many scientific works and rubai in Arabic and Persian languages. The main ones are "Fawaih al-Jamal wa fatih al-Jalal", "Al-usul al-ashara", "Risalat al-Khaif al-Haim min-Laumon al-Laim", "Resalat min authorat ash - Shaykh - ul - millat wa ad-din al-Kubro", "Sharhi risolayi adob-ul-Zakiriyn", "Risalayi Sheikh Najmiddin" are valuable works. Today, these works are kept in the manuscript treasury of the Institute of Oriental Studies named after Abu Raikhan Beruni of the UzFA. In some studies, it is noted that the number of works of Najmuddin Kubro exceeds 8 or 10 and they are located in libraries in different parts of the world. Najmuddin Kubro's ideas are still valuable and cherished.

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DESCRIPTION OF THE GEOGRAPHY AND NATURE OF THE KHIVA KHANATE IN HISTORICAL RESEARCH

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Annotatsiya. Maqolada Xivaga qilingan ekspeditsiyalar natijasida o'lkaning tabiiy sharoiti va iqlimi haqida boy ma'lumotlar to'plangan tarixnavislik tadqiqotlarida Xiva xonligi geografiyasi va tabiatiga oid tavsiflar tahlil qilinadi. Shunindek, mustaqillik yillarida o'zbekistonlik va xorijlik olimlar tomonidan olib borilgan tadqiqotlar haqida ham so'z yuritilgan.

Kalit so'zlar: *ekspeditsiya, manba, tarixshunoslik, Xiva xonligi, voha, tabiat, geografiya.*

Аннотация. В статье вопросы анализируются описания географии и природы Хивинского ханства в историографических исследованиях, в котором собраны богатые данные о природных условиях и климате страны в результате экспедиций в Хиву. А также рассказывается об исследованиях которые проведены узбекскими и зарубежными учеными в годы независимости.

Ключевые слова: *экспедиция, манба, тарихшунослик, Хива хонлиги, воҳа, табиат, география.*

Abstract. The article analyzes the descriptions of the geography and nature of the Khiva Khanate in historiographical studies, which collected rich data on the natural conditions and climate of the country as a result of expeditions to Khiva. It also talks about the research carried out by Uzbek and foreign scientists during the years of independence.

Keywords: *expedition, source, historiography, Khanate of Khiva, oasis, nature, geography.*

Introduction

Regions in Uzbekistan differ from each other due to their geographical location and natural conditions. During the stages of historical development, depending on the natural and climatic conditions, a unique way of life of the population has emerged in each region, and economic management systems have been formed. For example, the population of the Lower Amudarya area knew the science of irrigation from ancient times and turned their land into a developed agricultural area through complex irrigation facilities and artificial irrigation works [1].

Literature Review

This article analyzes the description of the environment and natural phenomena reflected in foreign historical sources of the Khanate of Khiva. In the works of local historians Munis and Agehi, a certain tradition is felt in determining the development of water supply in Khorezm. That is, when they told the official story, they used any

favorable situation to mention the development of this or that network of canals and rivers.

A lot of valuable information is contained in the diaries, records and published works of Russian officials, military officers, merchants and travelers who visited the Khiva Khanate from Russia in the 18th-19th centuries.

Research Methodology

This article examines the historical logic and historical and geographical data of the Khiva khanate on the basis of modern services of historical science, issues of historiography in the historical context of the environment.

Analysis and Results

At the beginning of the 19th century, the Khanates, geographically located in Central Asia, was of great interest to the Russian Empire. At the end of the diplomatic expedition led by A. Negri in 1820, the participants in their report, in addition to presenting materials on the nature of the Bukhara Emirate, made a statement that they found that the Aral Sea was drying up [2].

As a result of the military expedition led by Colonel F.F.Berg in 1825, Berg and Eversmann provided important information about the regions between the Caspian and Aral seas, and it was also proved for the first time that Aral sea is located higher than the Caspian sea [3].

In 1841, ambassador K.A. Nikiforov and topographer A. Aitov made an diplomatic expedition to the territory of Khiva Khanate. They were assigned the task of studying the natural conditions of Khiva Khanate, creating a map of the Aral Sea and its territory. In 1845, the map of the route of this expedition became the basis for the map of Khiva Khanate published by Simmermann in Berlin [4].

In 1851, N.V. Khanikov's articles entitled "A letter clarifying the map of the territories of the Aral Sea and Khiva Khanate" and "A clear map of the northwestern region of Central Asia based on astronomical observations in 1854" were published. These articles were considered one of the most authoritative articles published by the Imperial Russian Geographical Society.

Y.K. Meyendorff's details about the Khiva Khanate are one of the important sources for studying the history of the region. He prepared a monographic description of his travel impressions and this work was published in French in Paris in 1826 [5]. It contains information about the territory, nature, and population of the Khanates of Bukhara, Khiva, Kokan, interesting comments about Bukhara, New Urganch, Khiva, Kokan, Tashkent, Samarkand, Termiz, Boysun, Sherabad and other cities are also given.

At the 19th and the beginning of 20th centuries, in the scientific publications of the British Royal Geographical Society, the American Geographical Society and the Association for the Advancement of Science, in the period from 1830 to 1920, there were more than 100 scientific articles and studies on the scientific heritage, history, nature, economy of the region and various issues related to it, were published.

In his article "Notes on Khiva", H. Rawlinson wrote down information about the history of Khiva, the history of changes in the Amudarya flow, and water sources in the region. In particular, in the author's article, the history of changes in waterways,

riverbeds, the factors affecting their flow, the fact that the Russian government had a plan to change the Amudarya basin from Aral to the Caspian, and the main goal of this was to make the region waterways to be connected with the Volga river were mentioned. [6].

H. Lansdell, an expert of the Royal Geographical Society of Great Britain, presents the results of his 1882 trip in his 2-volume work, which includes an analysis of the information about the nature of the country. Based on Kostenko's research, the author divides the area of Amudarya region into 3 conditional parts - deserts, pastures and arable lands [7].

Danish Ole Olufsen researched various aspects of Central Asia, including nature, animal world, climate, and left valuable information in books and articles reflecting the results of his research. A king tiger is shown as one of the beasts of prey. They lived in groves and thickets in the southern regions along the Amudarya from the mountains of Eastern Bukhara to Lake Aral [8].

Russian zoologist M.N. Bogdanov's work on the Central Asian region "Essays on the nature of Khiva oasis and Qizilkum desert" was published in Tashkent in 1882. It shows the bright scenery of the nature of the region and the life of the population living there. Like many naturalists of that time, M.N. Bogdanov, along with gathering information about fauna, got acquainted with natural and climatic features, nature of soil and plants, geology, local residents, their life and economy in detail.

In 1912, N.A. Zarudniy led another scientific expedition on behalf of the Imperial Russian Geographical Society and penetrated into the interior of the Kyzylkum desert. Difference of this scientific trip from other similar expeditions, is that, no zoological observations were made during the trip of previous researchers - E. A. Everesman in 1820 and A. A. Lehmann in 1840. Zarudniy studied the rich desert fauna here, returned with unexpected collections, and in 1913 introduced the scientific community to the scientific community with the lecture on "Some aspects of Qizilqum and its fauna" dedicated to this expedition.

Researches carried out in Uzbekistan during the years of independence play an important role in the study of the natural environment and its use in Khiva Khanate. The studies of I. Jabborov, H. Zoyiyev, R. Balliyeva, M. Jumaniyazova, Y. Rahmonova, U. Abdurasulov, S. Saimanov, S. Matkarimova, N. Kamolova, M. Qarlibaev, S. Sulaymanov, R. Tursunov and the work of others can be included to this category.

In the 60s and 70s of the 18th century, the irrigation system in Khiva was expanded and updated. The digging of new ditches and the expansion of cultivated areas became one of the factors that created the ground for the development of cultural life. This topic did not escape the attention of I. Jabborov [9]. R. Balliyeva's researches deeply analyzed the traditions of using nature in Karakalpak, while U. Abdurasulov's researches focused on land ownership relations in the Khiva Khanate [10].

In her research, M. Jumaniyazova analyzed the ethnic composition of the Khorezm oasis population and its material culture characteristics in the end of the 19th - beginning of the 20th century, and revealed some aspects of the economic activity and housing construction of the Khanate population on the basis of ethnographic data. [11]. In Y. Rahmonova's research, the traditions, irrigation works and environmental issues

related to farming in the Khiva Khanate are highlighted with the help of valuable sources based on archival and written sources, reports and memories of ambassadors and tourists [12].

In the article of S. Saimanov, the flora and fauna of the lower basin of the Amudarya in the 19th century were covered [13], while the researches of R. Tursunov focused on the history of the ecological situation and environmental protection issues in the territory of Turkestan in the second half of the 19th century - the beginning of the 20th century. dedicated [14].

Among modern foreign researchers, S. Becker, J. Zeiss, U. Wood, E. Brit, P. Sartori, K. Bichsel, V. Naumkin, Y. Burnakova, U. Juzbayeva and others also paid attention to the above mentioned issues. In the research work of J.B. Zeiss, changes in irrigated agriculture were analyzed in Khiva Khanate before and after the Russian invasion of 1873. It reveals the technical and cultural aspects of farming in the khanate. E. B. Britt, in his research, showed an alternative approach of political ecology based on the concepts of cultural instillation of ecological behavior, and compared two irrigation systems in the Khorezm oasis, i.e., the first ancient and the second modern systems.

Although P. Sartori was an Islamic scholar and mainly studied legal issues, he focused on the archives of Khiva and Karakalpakstan and paid great attention to the analysis of the archives of the Khans of Khiva. In her research, Y. Burnakova tried to show the historical picture of the relationship between man and nature in the Aral basin region. He notes that during the entire historical development of the region, not only ecological, but also socio-ecological crises accompanied man [15].

Kazakh scientists U.D. Juzbayeva, B.Sh.Batirkhan's article "Historical geography of Khorezm in Abul-Fida's work "Taqqim al-buldan"" studies historical geography of Khorezm, as well as the interaction of society and nature in the region and partly neighboring areas, and archaeological research materials, on the basis of the work of Abul-Fida and other scientists of that time [16].

Conclusions

To conclude, the daily records, feelings and memories of tourists, soldiers and merchants who came to the Khiva Khanate serve as primary sources for researching the nature of the Khiva Khanate, the occupations and customs of the population. Especially valuable information in these memories allows to imagine the natural landscapes of the Khiva Khanate in the 18th-19th centuries.

In this regard, the research carried out in our country and abroad during the years of independence has a great role. In these studies, the analysis of local and foreign sources during the Khanate period was of great importance in researching issues related to the nature of the Khiva Khanate, environmental conditions, and natural phenomena.

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FORMATION OF BLACKSMITH CRAFTSMANSHIP IN ANCIENT KHOREZM IN THE IRON AGE

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Annotatsiya. Maqolada temir asrida qadimgi Xorazm qal'alarida temirchilik hunarmandchiligining shakllanish masalalari muhokama qilinadi. Ilk temir davriga oid Quyisoy madaniyati aholisi mil. avv. VII-VI asrlardan temir buyumlarni ishlata boshlagan, lekin o'sha davr xo'jalik hayotida bronzadan yasalgan mehnat qurollaridan foydalanish ustuvorlik qilgan.

Temir asrida qo'yi Amudaryo bo'ylariga xorasmiylarning migratsiyasi natijasida Ko'zaliqir madaniyati shakllanadi. Bu madaniyatga oid Ko'zaliqir qal'asi va Dingilja makonlarida temirchilik mahsulotlarini ishlab chiqarish yo'lga qo'yiladi. O'sha davr yodgorliklarida temirdan yasalgan mehnat qurollarining assortamenti ko'payadi. Mil. avv. I ming yillik o'rtalarida temirchilik mahsulotlarini ishlab chiqarishga ixtisoslashgan hunarmandlar paydo bo'ladi.

Kalit so'zlar: Xorazm, temir asri, Quyisoy madaniyati, sak qabilalari, Ko'zaliqir madaniyati, temir buyumlar, temirchilik hunarmandchiligi.

Аннотация. В статье рассматривается формирование железодетального ремесленной деятельности в городищах Хорезма в эпоху железного века. Населении Куюсайской культуры раннего железного века начали использоваться изделия из железа с VII-VI веков до н.э., но приоритет в хозяйственной жизни того времени отдавался использованию бронзовых орудий труда.

Кюзелигирская культура сформировалась в железном веке в результате миграции хорезмийцев на берега нижнего Амударьи. Производство изделия из железа начались в городище Кюзелигир а также в поселении Дингильдже, связанных с этой культурой. В памятниках этого периода наблюдается увеличение ассортиментов орудия труда из железа. В середине I тысячелетия до н.э. появились ремесленники, специализировавшиеся на производстве железных изделий.

Ключевые слова: Хорезм, железный век, Куюсайская культура, сакские племена, Кюзелигирская культура, железные изделия, железодетального ремесленной деятельность.

Abstract. The article discusses the formation of blacksmith craft in the ancient fortresses of Khorezm during the Iron Age. The inhabitants of Kuyusai culture of the Early Iron Age began to use iron products from the 7th-6th centuries BC, but the priority was given to the use of bronze tools in the economic life of that time. Kuzeliger culture was formed as a result of the migration of Khoresmians to the banks of the Lower Amu Darya in the Iron Age. Production of smithy products

started in the Kuzeliger castle and Dingilja spaces related to this culture. In the monuments of that period, the assortment of working tools made of iron increased. In the middle of the 1st millennium BC, artisans specializing in the production of blacksmith products appeared.

Keywords: *Khorezm, Iron Age, Kuyisai culture, Sak tribes, Kuzeliger culture, iron products, blacksmith craft.*

Introduction

The first iron age is interpreted as the era of the emergence of civilization in the history of ancient Khorezm. Urbanization processes, construction works and innovative innovations in the field of handicrafts of that period serve as the basis for Khorezm civilization. In particular, the ancient Khorezm people were not left out of the technological discoveries in the field of metallurgy and blacksmithing during the Iron Age. Positive changes took place in the socio-economic and cultural life of Khorezm when iron tools were used in the Iron Age. As a result of this, the growth of labor efficiency, the formation of commodity-money relations and development in the field of irrigated agriculture began. The relevance of the topic is that the development of the blacksmith craft and the expansion of the volume of production serve the development of economic and cultural life.

Literature review

According to M.V. Masson's work "Ancient Agrarian Culture of Margiana", "Iron entered Central Asia through Iran. The beginning of the Iron Age in southern Central Asia corresponds to the third quarter of the 1st millennium BC, but it was a general dating" [13, P. 96, 108].

In some literature related to ancient Khorezm, there are cases of confusing the 10th-8th centuries as the first Iron age. In particular, there are sometimes opinions that the Amirabad culture, which belongs to the Late Bronze Age, is related to the Early Iron Age [15, P. 68-70].

It is known that iron objects are not recorded in the monuments of Amirabad culture. Since we are analysing the publications of the archaeological materials of the Early Iron Age, it is impossible not to note the existing "uncertainty" in the date of the initial period of distribution of iron objects.

D. Rozanov's article "Distribution of iron in the ancient monuments of Central Asia" describes the distribution of iron objects in Central Asia indicating as the third quarter of the 1st millennium. However, the distribution of iron in ancient Khorezm dates back to the 6th-5th centuries [14, P. 44].

O.A. Vishnevskaya and L. Yablonsky in their research work on the distribution of iron objects in the Sak tribes of the Syr Darya and the Aral Sea regions is determined by the 7th-6th centuries [10, P. 72-72; 19, P. 52].

Today, the monuments of the early Iron Age are studied on a somewhat wider scale than in earlier periods. In this regard, new archaeological materials have appeared, which allows a more accurate approach to the study of the period of the spread of iron in ancient Khorezm and the question of the formation of blacksmith craft.

Research Methodology

Scientific methods such as systematization, comparison, summarization of scientific data, historical-comparative analysis of the archaeological materials related to the topic were used. In the article, the distribution of iron objects and the formation of blacksmith craft in the “Kuyisay culture” and “Kuzeliger culture” monuments of the Iron Age of Khorezm were analyzed in the framework of systematization.

Analysis and Results

The analysis of archaeological materials shows that the introduction of iron objects to Khorezm in the early Iron Age did not come through Iran, but as a result of the migration of Saks along the lower Syr Darya. The spread of the Sak tribes of the Aral Sea and the distribution of iron objects in the territory of ancient Khorezm in the 7th-6th centuries BC began almost at the same time [10, P. 72-73; 19, P. 52]. In the Sak tribes of Janadarya, bordering ancient Khorezm, in the 7th-2nd centuries BC, they established the production of iron products [18, P. 137, 143-144, 148].

In the Iron Age, two unique cultures emerged in Khorezm: the Kuyisai culture and the Kuzeliger culture [5, P. 71-78]: Of them, the Kuyisai culture appeared in the end of the 8th century and the beginning of the 7th century resulted from the migration of Saks from the Lower Syr Darya to the lands of Sarikamish and Davdan. This culture includes 8th-5th centuries. Kuzeliger culture was formed as a result of the migration of Khorasmians from the south of Central Asia to the banks of the Amu Darya at the end of the 7th century.

Iron knives and iron fragments are among the findings of the Kuyisai culture of the early Iron Age in the Kuyisai-2 area [6, P. 44,46]. Iron slag was also noted on the surface of the monument. Artifacts in the Kuyisai-2 area show that jewellery and bronze casting were more developed than blacksmithing. Monument researcher B.I. Weinberg defined the boundaries of the chronological period of the Kuyisai-2 space in the first half of the 7th and 6th centuries.

Stone, wood, bone, bronze and iron objects were also found in the tombs of Sakarchaga belonging to this culture [19, P. 34. fig. 7, 8; 19, P. 12-13; 21, P. 7-8, 10]. Iron objects in their graves consist only of knives or their fragments [19, P. 113, 115, 119, 121, 123, 125]. Two iron objects of uncertain shape, two iron bracelets, an iron object covered with gold on the outer surface and an iron knife were recorded from Sakarchaga 6 grave [19, P. 34. fig.15, 8; 16, 1].

Knives in the graves of Sakarchaga group are made of bronze and iron [19, P. 32-33]. Bronze knives are more common than iron knives in graves and they are made in a variety of shapes. Iron knives are mostly small in size, their length is 7 cm. Also, a knife up to 20 cm long was recorded in Sakarchaga 6 grave.

Pottery products from the tombs of Sakarchaga have a high chronological date of 1000 BC. It corresponds to the first half of the 7th century and the 6th centuries.

Bronze arrowheads are among the most common metal finds in Kuyisai-2, Tarimkoya village, Yassikir, Sakarchaga, Tumek-Kichijik tombs and locations [7, P. 67-70].

Bronze arrowheads similar to them were found in Central Asia in monuments of settled and nomadic cultures of 7th-6th centuries BC.

Iron was considered a rare and precious metal in the monuments of the Kuysai culture. The reason is that at that time, the outer surface of some iron objects was covered with gold, the handles of iron cleavers were made of bronze, and there were iron bracelets [19, P. 43, 121, 123]. The fact that only iron knives were recorded among the artefacts in the graves indicates that iron objects were not widespread and a rare commodity at that time.

Analyses show that in the 7th-6th centuries BC, the inhabitants of Kuyisai culture used bronze weapons more than iron weapons. Among the metal finds in the monuments, bronze arrowheads, jewelry and horse equipment are the main part. During this period, the first steps in the use and production of iron tools began.

One of the achievements of the Iron Age in the locations of Kuyisai culture is the production of sharp working tools such as knives, daggers and awls from iron [19, P. 31]. The iron making of such work tools increased labor efficiency during the processing of bone and wood.

The first stage of the formation of Kuzeliger culture in ancient Khorezm is associated with the emergence of the Kuzeliger fortress and craft centers such as Khumbuztepa. Khorasmians, the founders of this culture, had a positive influence on the development of crafts, including blacksmithing, bronze casting and jewelry.

According to archaeologist S.B. Bolelov's conclusions, the activity of the blacksmith industry in the Kuzeliger fortress appeared at the end of the 7th century – the beginning of the 6th century BC and it may even be synchronous with the places of Kuyisai culture [3, P. 7]. In the eastern part of the Kuzeliger fortress, traces of a large workshop for the production of iron products were found and iron slag and remains of doshkal (bloom) were collected in a large area [17, P. 26-27]. Artifacts testify to the intensive operation of the forge. Ceramic nozzles in the monument indicate that the forge furnaces were used as an air-breathing method in raids [16, P. 149].

Apparently, ceramic crucibles were used in the metallurgical field of blacksmithing in the Kuzeliger fortress [4, P. 81-82]. Small, thick-walled, semi-round and cylindrical ceramic vessels were used as crucibles.

In the 6th-5th BC centuries, there were positive changes in the production of iron products in Khorezm. The scope of production of blacksmithing, smithing, jewellery and weaponry products expanded in the craft centers and spaces of this period.

Especially from that period, the use of technological discoveries in the manufacture of various items, work tools and weapons, and the use of technological discoveries of iron processing in the blacksmith craft led to radical changes in social and economic life. This is primarily determined by the amount of iron tools and objects found during the excavation of Iron Age monuments. For example, more than 60 iron objects and working tools were recorded only in the complexes of rural areas of the Archaic period. 45 iron objects were found in the Kuzeliger fortress, among which there are many iron sickles [4, P. 84, fig.4], [18, P. 99].

This amount is almost equal to the ratio of iron finds in the Iron Age monuments of Central Asia known up to that time. Among the monuments of the Khorezm Iron Age: knives, daggers, scythes, cleavers, saws, axes, needles, bow arrowheads and other iron finds.

The inventory of metal objects in Bazarkala tombs related to the Kuzeliger culture is also quite colourful [12, P. 159-164. Fig. 33-35]. Compared to the non-ferrous metal products in them, iron products are a disadvantage. Bronze double-bladed arrowheads, pendants, heart-shaped shield earrings, rings and beads were recorded from graves in the monument. Also, in addition to the knives on the monument, bracelets, bangles and beads were also made of iron. So far, such iron beads are not found in other regions. The iron bracelets, bangles and beads in the tombs of Bazarkala indicate that jewellery was also made of iron in the early stage of the Kuzeliger culture.

Chronology of metal finds in the monument, bronze arrowheads are determined by the 6th century BC, iron bracelets and spiral pendants is determined by 6th-5th centuries BC. The monument belongs to the 5th-3rd or 4th-3rd centuries BC.

In the 6th-5th centuries BC, the Akchadarya region was widely occupied by the agricultural population. 53 separate houses and fortifications have been identified from the Dingilja oasis of this period [11, P. 5-7, 14].

Construction traces of a blacksmith's workshop were noted in Dingilja fortress-places, remains of slag and bloom were found near the blacksmith's furnace [11, P. 211]. The furnace in the monument is built in an oval shape, its internal area is 2 x 1.1 meters. The inner part of the furnace is made of clay (width 27 cm), and the outside is made of raw brick (width 20 cm). In its western part, traces of a sprinkler channel (width 42 cm, length 60 cm) were recorded [11, P. 211].

Artifacts in the area of Dingilja indicate that the production of products in the field of blacksmithing was established on a large scale [11, P. 14. Fig. 1, 3, 8, 9; 45, 2, 4-7]. In particular, 5 knives, saws, scythes, nails, pots, dishes, stirrups and many pieces of iron that lost their shape were found in Dingilja locations.

Collection of iron objects in the monument in Khorezm shows that in the 5th-4th centuries BC, the assortment of working tools made of iron in the national economy increased and large-scale production began.

Researcher of monuments M.G. Vorobeva stated that artisans of potters, blacksmiths, gunsmiths, goldsmiths, builders, stone carvers and tanners worked in Dingilja oasis [11, P. 211-212, 218].

It should be noted that the development of the blacksmithing craft in the monuments of Kuzeliger culture can be conditionally divided into two stages: The first Kuzeliger stage – the period from the 7th-6th centuries to the beginning of the 5th century BC. Late Dingilja period lasted from the second half of the 5th century BC to the 2nd century.

In the middle of the 1st millennium BC, With the increase of urbanization processes in ancient Khorezm, professional management appears in the fields of crafts and the process of specialization began [2, P. 7-8, 18-21]. In particular, in the field of blacksmithing, the activity of specialized artisans producing products for the market was established. Archaeological materials and artifacts in the Kuzeliger fortress and Dingilja area testify to the development of the blacksmithing industry.

It is possible to give approximate opinions about the sources of raw materials in the field of metallurgy in the Iron Age of Khorezm. However, archaeological-geomorphological researches in Sultan Sanjar area near the Sadvar fortress in South Khorezm indicate that iron ore had been mined in the area for a long time [8, P. 501; 9, P. 431]. From the 6th-5th centuries BC to the 10th-12th centuries, ore was mined from

the salt marshes in the Sultan Sanjar area and processing and smelting were carried out [1, P. 89].

In addition, it cannot be ruled out that the main suppliers of raw materials in the Iron Age of Khorezm were nomadic tribes living in the vast areas of the Aral Sea region, the Syr Darya basin and the Ustyurt lowland, which may be considered as a link of the paleo-economic system developed in the region at that time.

Conclusions

1) In the early Iron Age, migration processes in the country influenced the spread of iron products and the formation of blacksmith craft in ancient Khorezm as an important factor. The distribution dynamics of iron products in Khorezm can be conditionally divided into two stages.

2) In the early stage of the Early Iron Age, from the 7th century BC, the process of distribution of iron objects in the monuments of the Kuysai culture began. However, during this period, among the work tools and military weapons, items made of bronze were of primary importance.

3) In the second stage, as a result of the migration of Khorezmians (7th-6th centuries BC) and during the Ahamanids, large-scale production of iron products began. During this period, the production of various iron tools in Khorezm led to fundamental changes in economic life.

4) Especially, in the 6th-5th centuries BC, the increasing demand and need for making iron weapons in agriculture and farm work leads to the specialization of the blacksmithing industry. During this period, the profession of blacksmithing appeared.

5) The spread of iron products in ancient Khorezm started from the 7th century BC and lasted until 3rd-2nd centuries. Besides, by the 3rd-2nd centuries, the cycle of development of bronze bows in the Iron Age was completely over and they were completely replaced by iron bows. From that period, the production of protective armour from iron began and became widespread.

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SEMANTIC ANALYSIS OF LEXEMES REPRESENTING THE MEANING OF THE KINSHIP TERMS AMONG THE PEOPLE IN THE WORK OF “SAB’AI SAYYOR”

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Annotatsiya. Ushbu maqolada leksik-semantik, tarixiy-etimologik nuqtai nazardan misollar yordamida Alisher Navoiyning “Sabai sayyor” dostonida qo‘llangan shaxs otlarini bildiruvchi nominal leksemalar tahlil qilinadi. Aytish joizki, asar lug‘at tarkibiga kengaytirilgan va toraygan ma’noli leksemalar kiradi. Aslida, ushbu maqolada mahalliy va tayinlangan qatlam bilan bog‘liq so‘zlarning sinonimik qatori haqida ham so‘z boradi.

Kalit so‘zlar: *sema, og‘lan//o‘g‘ul, bin, valad, qiz, nasl, qardash, tav‘aman/sema, oylan//o‘g‘il, bin, valad, qiz, nasl, aka*

Аннотация. В данной статье на примерах с лексико-семантической, историко-этимологической точки зрения анализируются именной лексемы, обозначающие личные имена, использованные в эпосе Алишера Навои «Сабъаи сайёр». Стоит отметить, что в словарный запас произведения входят лексемы с расширенным и суженным значением. Фактически, в этой статье также говорится о синонимическом ряде слов, относящиеся к родному и присвоенному слою.

Ключевые слова: *sema, oylan//oyul, bin, valad, qiz, nasl, qardash, tav‘aman/sema, oylan//сын, бин, валад, девочка, отпрыск, брат*

Abstract. In this article, the noun lexemes representing personal names used in Alisher Navoi’s epic “Sab’ai Sayyor” are lexically-semantically, historically-etymologically analyzed using examples. It is worth noting that the vocabulary of the work includes lexemes with expanded and narrowed meanings. In fact, this article also talks about synonymous lines of words related to the native and loan words.

Keywords: *sema, oylan//oyul, bin, valad, qiz, nasl, qardash, tav‘aman.*

Introduction

To carefully study the rich scientific heritage of the great ancestors in world linguistics, to analyze the language features of the universal works created by them, such as detailed analysis of the vocabulary, to show their role in enriching and improving the lexicon of the native language, to preserve the purity of the native language, to use it as internal sources due to the analysis of expansion processes, at the same time, serious attention is paid to the issues of analyzing the place of linguistic and non-linguistic factors in the development of the vocabulary of any language. For example, the linguistic features of the artistic, historical, and scientific works written

in prose and verse written by Alisher Navoi, the literal founder of the Uzbek literary language, have been attracting the attention of Navoi scholars for several centuries.

Literature Review

The lexical-semantic field of kinship terms is a factor that allows to determine the specific features of the perception of the world by the representatives of the ethnic group, to establish the scope of the values of kinship relations. [1]. L. Pokrovskaya, V. Sinsius made a great contribution to the extensive analysis of Turkic kinship terms and their etymology. I. Ismailov is one of the Uzbek Turkologists, in his monograph and a number of articles, compared the Turkic ethno-kinship terms to other Turkic languages using the examples of Uzbek and Uyghur language materials and described in detail the important features of the literary language. [2]. It is known that most of the Turkic words are common to many related languages, that is, a common layer. That is probably why the words belonging to the original Turkic layer are analyzed under the concepts of the common Turkic lexicon and the common Turkic layer. [3]. Indeed, kinship terms are an archaic layer of the current Turkic language lexicon [4]. It is known that no matter how stable any terms, including those of kinship, the meaning of kinship terms changes with the passage of time, changes in society, family, marriage forms and relations between them, the range of products will also expand, new types will appear [5].

Research Methodology

The lexical layer of kinship terms is an integral part of the vocabulary of the Uzbek language [6]. This word is present in most modern Turkic languages, it is *qarindosh* in Uzbek, *qerindash* in Uyghur, *qarshdas* in Kazakh; *karshdash* in Kyrgyz; it is known by phonetic variants such as *garshdash* in Turkmen and *qarshdas* in Karakalpak [7]. In linguistics, a number of scientific works have been carried out on the statistical study of the lexicon of written and handwritten sources. For example, 98% of the terms of kinship and closeness in the monograph “Boburnoma”-language encyclopedia” are terms used in the ancient Turkic period. [8] There are a total of 18 in the “The lexicon of Alisher Navoi’s *manoqib* works”, for example, 11 (0,54%) is in XM, 5 (0,55 %) is in HSHA, 2 (0,21 %) is in HPM[Xo‘janiyazova, 2022:64], it was researched that there are twenty-three [9] lexical units in the “Lexicon of Alisher Navoi’s historical works”.

Analysis and Results

In Navoi’s work “*Sab’ai Sayyor*”, lexemes representing the names of relatives are of special importance. Lexemes expressing kinship and closeness mainly determine the position of a person in the family. These, in turn, can be divided into the following groups [10]:

- 1) lexical units representing the concept of “relative” in general: *qavm, nasl, nasab, jigargoša, avlād, bani, xānavāda*;
- 2) words that individually express the concept of kinship: *oylan//oyul, bin, valad, qiz, qardash, farzand, ata, ana, sinil, ayal, zāda, yigit, tav’amān- egizak*;
- 3) the term of kinship that occurs after marriage: *arus*.

The word *qavm* is borrowed from the Arabic language and means “a group of people who are spread over one generation and are connected by kinship relations; clan, tribe”

(O'TIL, V, 201), in the old Uzbek literary language 1) category; a group of people; 2) ancestor; 3) it is used in folk, nation (ANATIL, III, 422). In the text of the work, the same meaning is expressed in thirteen places:

1) category; a group of people:

Andakim Mehrni qilib nášád,

Qavmu xaylini ayladi ázád (S.S, 528).

2) ancestor:

Dam-badam iztiráb aña artib,

Qavmu xayli bilä fiýán tartib (S.S,502).

3) nation:

Qavmu xayli barī qalib yáfil,

Ul qarā tundā mastu láya'qil (S.S,475).

The Persian lexeme *xānaváda* (NAL,660) meaning “generation, dynasty” created a synonymous line with the Arabic *avlád*, *banī* (ANATIL, I, 30, 160).:

Šahrisabz ahli zādasidin men,

Sa'dniḡ xānavādasidin men (S.S,481).

Kim: Havádis yeridürür álam,

*Andin ázád emas **banī** ádam* (S.S,403).

In the old Uzbek literary language, *jigargoša* is used 1) dear child; 2) close, relative; used in the meaning of generation (ANATIL, I, 574).

1) dear child:

Šáh xud Mehr ištíyáqidin,

Bal jigargošasi firáqidin (S.S,528).

2) close, relative; used in the meaning of generation:

Tiy ilä bayrim aylasam pára,

Čun jigargošam itti, ne čara? (S.S,528)

The lexeme *ata*, which is an antonym of the word *ana* meaning “mother”, does not exist separately in the sources of the ancient Turkic language of the 7th-10th centuries. It was first used in the 11th century [11]. A. Pokrovskaya stated that the form of *ata* in Azerbaijani, Bashkir, Kazakh, Karakalpak, Kyrgyz, Tatar, Turkish, Turkmen, and Uighur languages corresponds to its form in ancient Turkic records. [12].

The lexeme *ata* (O'TIL, 3, 151) meaning a man with children, a man with children (in relation to his children) in the ancient Turkic language and in Tubut language *ata* (DTS, 65; DLT, I, 113) is the old in the literary language of Uzbek 1) father; 2) chief, elder, respectable; 3) father; used in the sense of great, great (ANATIL, II, 533). In the language of the work, it is used only in the sense of “father”:

Atasi qırq yıl surib xanlıq,

Qilmiš erdi ulusqa sultánliq (S.S,397).

In his dictionary, V.V. Radlov listed the word *ana* in all Turkic languages and dialects, such as *ana*, *ena*, *änä*, *enäi*. While the variant of *ana*, which is widely used in Uzbek, serves for the literary language, it is used in dialects and dialects of the Uzbek language in the form of *aba*, *acha*, *eba*, *aya*, *ena*, *apa*, *buvi*, *buv - mat*, *mama*. [13].

The lexeme *ana* in the meaning “mother” (ANATIL, II, 522) is used in the Oghuz language in the form of *aba* (DLT, I, 113). It is as follows in the lexicon of the work:

*Meni bu nav' váqif ayladi Lát,
Ki, tugangan emiš anamya hayát* (S.S,441).

The term *farzand* used for boys and girls (TjRS, 406), colloquially replaces the f sound with the p sound, sometimes the final d sound is not pronounced. (O'TEL, III, 232). In the old Uzbek literary language, this adaptation means "boy, girl, child; generation" (ANATIL, III, 322), in modern Uzbek literary language, "a child born from one parent; son or daughter (in relation to parents)" (O'TIL, IV, 328):

*Ul kelib tiyrä rosadaf mánand,
Tan yoq, olmaq sadafya dur farzand* (S.S,333).

In the epic, gender-differentiated personal names also play an important role. For example, the word "yigit" in modern Uzbek literary language is "generally a young man, young person" (O'TIL, II, 266), in the language of Navoi's works "boy, teenager, youth" (ANATIL, I, 78):

*Sen agar záhir ettiñ itlikni,
Men saña korguzay yigitlikni* (S.S,541).

"A child born to parents who are not married according to Islam religion; the lexeme *valad* (ANATIL, I, 355), which means "a boy, a child" (O'TIL, I, 437), represents a synonymous line with the adjectives *záda* (ANATIL, I, 642) and *oyul*:

*Balki ádam oyulluyñdin šád,
Valadiyya jahán eli avlád* (S.S,288).

In the dictionary of L. Budagov, the lexemes *xátun*, *xadun*, *kat* mean "wife; lady" (BD, I, 524). The path of spiritual development of *qatun*/*xátun* acquisition can be interpreted from the bottom up. At first, she was "noble woman, lady, princess", then "wife; served to mean "woman". But the meaning of "mistress, lady" is not expressed by this word [14]. According to researches, this lexical unit, which entered the Turkic language in very ancient times, was used for the first time in the ancient runic script "Kultegin" in the form of the phonetic variant of *qatun*, meaning "lady, noble woman, noble woman" [15].

In the modern Uzbek literary language, 1) a person who has the ability to have children, contrary to the male category; woman; 2) the weak assimilation of a woman in a man's marriage (O'TIL, IV, 415) has created a synonymous line with the word *ayál*:

*Šáh čun bildi andaq afsána,
Qildī ta'yin zaifalär yana* (S.S,541).

*Iffati zabtīdin jahán ičrä,
El ayali kīrib amán ičrä* (S.S,330).

The semantic classification of the words expressing the gender "wife, woman" shows the need to group them into "married" and "unmarried". Words expressing the meaning of "coming out of the ground, touching the ground" with the lexeme *Tiši* only used the *urağut* lexeme, which was used for the first time in "Devon": *Urağut oğul toğurdi* "Xotin o'g'il farzand ko'rdi" (11,84) [16].

The word "bride" appears after marriage in Turkic languages, in Uzbek, Uyghur, Karakalpak is *kelin*, *kelin* in Kazakh. There are phonetic variants such as *gelin* in Turkmen and *geli:ng* in the Khorezm dialect [17]. V.V. Radlov and P.M. Melioransky,

who studied the language of the Orhun-Enasoy inscriptions, state that the lexeme bride is formed by adding the word-formative suffix *-in* to the verb *kel*. [18]. In the old Uzbek literary language, there are two: 1) bride; 2) early spring smallpox (ANATIL, I, 117) is used in the text of the work in the same sense:

1) bride:

*Čun saxar xutbasini čektī xurus,
Jilvagar buldī kūn nečukki arus* (S.S, 415).

2) early spring smallpox:

*Kok arusi tonin qilib zarkaš,
Čiqti andaqi gulruxi mahvaš* (S.S,428).

In “Oltin yoruq” the lexeme girl is used in the meaning “girl (child)” (DTS, 449). Mahmud Koshghari writes that the word *tilkŷ* (fox) is also used in the meaning of girl: the word “*tilkŷ*” (fox) is used to sneer at a girl. When a woman gives birth, the midwife is asked whether she gave birth to a fox or a wolf, that is, a girl or a boy. Girls are likened to foxes because they are deceitful and naked, and boys are likened to wolves because of their bravery” [19].

“DLT”da *qiz* tub soʻzining yuqoridagi semalardan tashqari “choʻri, joriya”, “boʻyi etgan va uyda oʻtirgan qiz” (I,315) maʼnosida ham qoʻllangan. In “DLT”, the root word *qiz* is also used in the sense of “maid”, “a girl who has grown up and lives at home” (I,315) in addition to the above meanings.

The term *qiz* in the sense of “girl, virgin” (ANATIL, IV, 48) has expanded its meaning in the modern Uzbek literary language and is used in the following meanings: 1) a woman who has not reached the age of puberty; 2) female child (in relation to his parents); 3) a woman who has not reached puberty, but has not yet touched the ground; innocent, virgin; 4) used in reference to girls or young people, to respect, caress, take close to one’s self (OʻTIL, 5, 276). Basically in the language of the work:

*Yeti iqlim šahidin yeti qiz,
Har biri lufu husni yáyatsiz* (S.S,318).

Conclusions

1. In the epic “Sabʼai Sayyor” words related to one’s own stratum, which express the meaning of kinship and closeness, are used.

2. As a result of the comparative study of the original Turkic words with the ancient Turkic language, the Old Turkic language, the old Uzbek language and the modern Uzbek literary language, it was found that there are common and different features.

3. In the current Uzbek literary language, most of these terms are actively used, and some of them have fallen out of use.

4. In the lexicon of the work, the terms expressing the meaning of kinship and closeness were divided into thematic groups and analyzed.

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Abbreviations:

ANAL - 2013. - 2006. Fazilov E.I. Dictionary of Alisher Navoi's works. - Tashkent.

ANATIL - 1983-1985. Explanatory dictionary of the language of Alisher Navoi's works. I-IV. -Tashkent: *Science*.



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SECURITY SERVICE IN THE STATE OF AMIR TEMUR

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Annotatsiya. Maqolada xavfsizlik masalalari va Amir Temur davlatining shakllanishi va bugungi global dunyoda xavfsizlik masalalarining ahamiyati muhokama qilinadi.

Kalit so'zlar: Amir Temur, xavfsizlik, chegara, harbiy kuchlar, qo'shin, qo'shin tuzilishi.

Аннотация. В статье рассматриваются вопросы безопасности и формирования государства Амира Темура, а также важность вопросов безопасности в современном глобальном мире.

Ключевые слова: Амир Темура, безопасность, границы, военные силы, армия, формирование армии.

Abstract. The article discusses the security issues and formation the state of Amir Temur and the importance of security issues in today's global world.

Keywords: *Amir Temur, security, borders, military forces, army, formation of army.*

Introduction

“Those equal to Temur are rarely found, and those who surpass Temur are unlikely to be found. His name stands next to Alexander, Darius, Caesar, Genghis Khan, Bonoparts. Temur is one of the great figures of human history” [1]. Confessions about Amir Temur were evaluated in this way by a French scientist. Apart from being a great general and just ruler, the entrepreneur Amir Temur was also a skilled diplomat who used various means to gather information about other countries. In particular, Amir Temur collected the necessary information about the bordering countries by means of specially hired light units (reconnaissance men) of a thousand people. These units moved on camels in waterless deserts, and in other places on horseback and on foot. With the intention of collecting information about the neighboring countries, the representatives of the special group (intelligence officers) used various tricks and tried to find out who the neighboring countries intend to fight and when, the goals of the rulers of these countries and their military preparation. Amir Temur took appropriate measures based on the reports brought by these units. Such information was collected under the pretext of trade relations, and Timur sent trade caravans to various countries of Central Asia, China, India, Egypt, Arabia, Syria, Georgia and even European countries. When the caravan returned, together with the merchants, the representatives of the special group, dressed as dervish and **kalandar**, gave information about the conditions in the countries they saw along the way, the customs of the people living in that country, and most importantly, the relationship of the rulers of that country to their citizens. By patronizing travelers, merchants and caravan leaders, Amir Temur learned from them important facts about the state of the countries they visited.

Literature Review

Also, in order to obtain accurate information, Amir Temur appointed special trusted officials, who learned about the exchange of goods, the true intentions of foreign travelers and scientists, and the relations of foreign heads of state to Temur, and served to convey this to the ruler quickly and clearly. If this information was not enough, Temur sent ambassadors, and the ambassadors, in turn, were obliged to clarify the necessary information.

"I ordered," writes Amir Temur, "to appoint a thousand speedy runners on camels, a thousand horsemen as choppers, and a thousand swift footmen (chopars) to come to me, knowing the news of different countries and their borders, the goals and intentions of neighboring rulers." let them know, so that we will do everything we can before any incident or disaster happens." [2]

Ibn Arabshah, Sahibkiran's contemporary, gave the most objective information about Amir Temur's secret service. His lines, full of sarcasm and malice, contain valuable information about the personnel of Amir Temur's secret service. For example, "He," writes Ibn Arabshah, "distributed his spies in all parts of his lands, and placed spies in the rest of his properties." One of the spies was in Cairo and one in Damascus. One of them was a retailer, and the other was a big merchant. [3]

Analysis and Results

Exact information about the strategy and tactics of Amir Timur's reign has come down to us through Ibn Arabshah's work "Ajayib al-maqdur fi tarikhi taymur" (Marvels of the history of Timur). Ibn Arabshah, in a way that he did not know and did not want to, shed light on a topic that no one knew about, did not touch, did not dare to, and left valuable information for the next generation. "The spies," writes Ibn Arabshah, "delivered the events and their messages to Timur and described the cities and destinations."

They drew pictures of flat and uneven places, and drew the places of their houses and lands, including the near or far, narrow or wide places, the names of cities and villages, the names of addresses and shelters, the people and chiefs, emirs, nobles, nobles of each place, they described the rich and the poor, the names and nicknames of each of them, fame and lineage, trades and means. As a result, Timur clearly saw these things with his mind, and with the help of his thinking, he ruled over his lands as well as over foreign places.[4]

Ibn Arabshah said with surprise that Sahibkiran was so tolerant that besides Muslims, Christians, Zoroastrians, Buddhists and people of other religions served him faithfully. Speaking about Amir Timur's special military forces and informers, Ibn Arabshah concluded that "they rarely made mistakes in this judgment". Ibn Arabshah's testimony shows that Amir Timur, being always alert and aware, did not forget that there were enemies working in his kingdom and among his relatives and army chiefs. Bitter experience, lessons and painful separations have taught him this. Today, in our language, even actions that are described as provocation and spreading false news are mentioned in the sources that Amir Timur went through bitter life experience. In particular, in Timur's tuzuks, "When we were alone, some of my relatives were envious and hostile to Amir Abbas, one of my great and important emirs, and uttered rude words about him. They fanned the fire of my anger with the wind of their lies. As a result, I ordered the death of Amir Abbas out of anger without checking. In the end, I realized that they had betrayed Amir Abbas, and I felt very sorry for what I had done. That's why, Talay Alchok noted that I felt that many bad people, enemies of the state, destroy its devotees with various tricks, and I drew conclusions myself.

Amir Timur explained his military strategy to his descendants with concrete real-life examples in "Tuzuklar".

Amir Timur considered it necessary to obtain the fatwa of scholars and saints in the administration of the kingdom, and he chose spiritual teachers for himself. "In the sources, while all the victories are attributed to his talent and courage, they do not mention the activities of the powerful Yassaviy and Naqshbandi sects, which are full of mysterious riddles and spread a net over the entire Maghreb Mashriq. These sects with innumerable secret informants mobilized for Amir Timur networks of secret services that no other ruler had yet.

Conclusions

In conclusion, Amir Timur, the genius of the military art, the great statesman, became the indomitable general of his time with his unique army and military strategy

on the world scale, and his strategy in the field of the security service of the kingdom was the cause of admiration not only of his time, but also of today's scientists. This, in turn, once again proves that Sahibkiran is the possessor of a deep intellect, a patient far-seer, a fair commander and an emir who puts the interests of the state and the kingdom above all else.

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ARCHITECTURAL ISSUES OF SETTLEMENTS AND BURIAL MOUNDS OF THE FIRST SAKA-MASSAGET TRIBES OF ARAL SEA BASIN

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Annotatsiya. Jahon miqyosida, hozirgi globalashuv jarayonlari sharoitida tarixiy-madaniy merosni asrab-avaylash, tarixda namoyon bo'lgan bunyodkorlik an'analari o'rganish va ularni yangi asoslarda davom ettirish dolzarb ahamiyat kasb etmoqda. O'z xalqining tarixini bilish, o'zga xalqlar o'tmishi va madaniyatini hurmat qilish mintaqaviy birdamlikni mustahkamlashga xizmat qiladi. Bu, o'z navbatida, o'zaro hamkorlikni keng ko'lamda chuqurlashtirish uchun mustahkam zamin yaratadi. Shuning uchun tarixiy-madaniy munosabatlar va o'zaro aloqalarning ildizlariga murojaat qilish muhimdir.

O'zbekiston, Qozog'iston, Turkmaniston, Qoraqalpog'iston respublikalari hududlarida yashagan o'troq va ko'chmanchi xalqlarning moddiy va ma'naviy madaniyati, ilk davlatchiligi, jamiyat boshqaruvi tizimi kabi masalalar jahonning yetakchi ilmiy muassasalari tomonidan o'rganilmoqda. Ammo bu sohada Orolbo'yidagi ilk sak-massaget qabilalarining turar-joylari va qo'rg'onlarining me'morchiligi kabi ilmiy muammolar yetarlicha o'rganilmagan. Qadimgi Orol dengizi havzasidagi ilk sak-massaget qabilalarining tarixini yangicha asosda o'rganish muhim vazifaga aylandi.

Maqolada arxeologik tadqiqotlar natijasida yozma manbalarda keltirilgan xulosalar, ilmiy qarashlar va Orolbo'yining ilk sak-massaget ko'chmanchi chorvador qabilalarining turar-joylari va qabristonlari me'morchiligi masalalari bilan bog'liq ma'lumotlarni umumlashtirishga harakat qilingan va bu materiallar uning muhim qismi sifatida ilmiy muhokamaga taklif qilinadi.

Kalit so'zlar: *Sirdaryo, Inqardaryo, Jonidaryo, Quvandaryo, Eskidaryoliq, Chirikrabort, Bobishmulla, Jetiasar, Uyg'arak.*

Аннотация. На глобальном уровне в условиях современных процессов глобализации сохранение историко-культурного наследия, изучение творческих традиций, проявленных в истории, и их продолжение на новых основаниях приобретают актуальное значение. Знание истории своего народа и уважение к прошлому и культуре других народов служат укреплению регионального единства. Это, в свою очередь, создает прочную основу для углубления взаимного сотрудничества в больших масштабах. Поэтому важно обратиться к корням историко-культурных связей и взаимодействия. Ведущие научные учреждения мира изучают такие вопросы, как материальная и духовная культура оседлых и кочевых народов, проживавших на территориях республик Узбекистан, Казахстан, Туркменистан и Каракалпакстан, первая государственность, система общинного управления. Однако в этой области недостаточно изучены такие научные проблемы, как архитектура поселений и курганов первых сако-массагетских племен Приаралья. Стало важной задачей изучение истории первых сако-массагетских племен древнего Приаралья на новой основе. В статье предпринята попытка обобщить выводы, научные взгляды и сведения, представленные в письменных источниках в результате археологических исследований, связанных с вопросами архитектуры жилых и курганных погребений первых сако-массагетских кочевых скотоводческих племен Приаралья и этих материалов. Значительная ее часть также предлагается для научного обсуждения.

Ключевые слова: *Сырдарья, Инкардарья, Джонидарья, Кувандарья, Эскидарьялик, Чирикрабат, Бабишмулла, Джетиасар, Уйгарак.*

Abstract. At the global level, in the conditions of the current globalization processes, the preservation of historical and cultural heritage, the study of creative traditions manifested in history, and their continuation on new grounds are gaining urgent importance. Knowing the history of one's own people and respecting the past and culture of other people serve to strengthen regional unity. This, in turn, creates a solid foundation for the deepening of mutual cooperation on a large scale. Therefore, it is important to refer to the roots of historical-cultural relations and interaction.

The world's leading scientific institutions are studying such issues as the material and spiritual culture of the settled and nomadic people who lived in the territories of the republics of Uzbekistan, Kazakhstan, Turkmenistan, and Karakalpakstan, the first statehood, and the system of community management. However, in this field, scientific problems such as the architecture of the settlements and burial

mounds of the first Saka-Massaget tribes of the Aral Sea have not been sufficiently studied. It has become an important task to study the history of the first Saka-Massaget tribes of the ancient Aral sea basin on a new basis.

The article attempts to summarize the conclusions, scientific views, and information presented in written sources as a result of archaeological research related to the issues of the architecture of residential and burial mounds of the first Saka-Massaget nomadic cattle-breeding tribes of the Aral Sea and these materials. An important part of it is also invited for scientific discussion.

Keywords: *Syrdarya, Inkardarya, Jonidarya, Quvandarya, Eskidaryaliq, Chirikrabort, Babishmulla, Jetiasar, Uygarak.*

Introduction

The history of the first Saka-Massaget tribes of the Aral Sea basin cannot be separated from the history of the nomadic and semi-nomadic people of the Eurasian steppes. The socio-economic life of these people is closely related to each other and they have something in common. Also, there was a strong influence between the settled population of Central Asia engaged in agriculture and the nomadic tribes, and the commonality with these nomadic people and interactions with the settled population were the first in the Aral Sea region. It can be seen that it led to the formation of the architecture of residential and burial mounds of the Salka-Massaget tribes.

From the geographical point of view, the territories called "Aral Sea basin" included the basins of the lower Syrdarya from the northeast and the lower Amudarya from the south, and the borders of Ustyurt from the west. The ancient land starting from the present Darganota and extending to the Aral Sea forms the Khorezm region and divides this region into the right and left banks of the Amudarya basin. In the scientific literature on archeology, it was a picture to call as "Southern Aral basin". The Aral sea region, consisting of vast deserts and steppes with endless magnificent seasonal pastures, were naturally very favorable for the development of nomadic cattle breeding.

Literature Review

The conclusions obtained from the theoretical-comparative analysis of the data reflecting the contents of the literature of the 20th century and the scientific publications of the beginning of the 21st century serve to study the history of the economic direction of the population and the construction of settlements in the lower basin and the middle part of the Syrdarya. In the mid-40s of the 20th century, the Khorezm archeological-ethnographic expedition carried out archaeological research on the borders of Uzboy, Sarikamish, and Lower Amudarya, as well as graves left by nomads around the plains connected to the banks of the Eastern Aral sea basin and Syrdarya, Inkardarya and Kuvondarya tributaries and the rare resources obtained from bastions are important for the study of the issues. [19].

The city ruins and other archaeological monuments of the early Saka-Massaget tribes located in the Aral sea region were historically and geographically described at the end of the 19th - beginning of the 20th century [2]. As a result of the archaeological research of the Khorezm expedition, which began in 1946 and continued with breaks until 1992, many monuments of the Neolithic and Bronze Age, the Early Iron Age and

the Antiquity were discovered [1]. In different years, S.P. Tolstov [18], L.M. Levina, B.I. Vainberg [3], J. Kurmankulov, A. Birmukhanova, J. Kalieva, J. Utubaev [13], J. Jetibaev, A. Iskakov [14] S.B. Bolelov, N. Torejanova, R. Darmentov, A.D. Kasanova [12] reports of scientists on archaeological research, R. Suleymanov [16], G'. Khodzhanizayov [21], U. Abdullaev [1]. It can be seen from such monographs and articles have been published by researchers.

The topography and cartography of archaeological monuments, together with the systematization and description of the objects found in the publications of the researchers, some aspects of the funeral rites, socio-economic relations and spiritual culture of the Sakas, the different periods of the tombs of Southern Tagisken, Uygarak and Sakarcha. Cemeraty-bastions and the specific characteristics of the materials found in monuments such as Chirikrabort, Bobishmulla and Altinosor were also highlighted.

In the 70-80s of the 20th century, B.I. Vainberg [6], D. Durdiev [10], H. Yusupov [22] and the research conducted by V.N. Yagodin [24] in the vicinity of Lake Sarikamish, along the banks of the ancient Uzboy basin of Amudarya, and in the herdsmen's settlements and burial mounds located in Ustyurt are also noteworthy.

Analysis and Results

A large group of Sak's monuments were discovered in Jetiasar oasis, adjacent to the Eskidarya valley of the Syrdarya (Appendix 1). Geographical conditions of Jetiasar, the location and topography of the monuments were originally illustrated by S.P. Tolstov. According to the scientist, Jetiasar district is adjacent to the Jusali steppe in the north, and in the west, this steppe changes, goes to the valley of the Kuvandarya, and turns into sand dunes. All identified monuments are related to the main riverbed of Eskidarya or its tributaries, that is, all the monuments are located near the banks of the riverbed and tributaries [17].

Monuments are divided into three main types according to their characteristics and topographic features, including small simple forts surrounded by defensive walls, large forts with defensive walls reinforced with bastions and no houses built inside them. There are also settlements in the inner territory, large fortresses with a highly developed fortification system (Oltinasar 2, 3) [17].

Simultaneously with the study of the Chirikrabort and Jetiasar monuments, extensive archaeological research was carried out in the lower Syrdarya regions. As a result, in 1959, more than 70 burial mounds belonging to pastoral tribes were found along the banks of Inkardarya, that 200 km south-west of the city of Red Orda. They are divided into northern and southern Tagisken groups [18]. In place of 11 fortresses in Northern of old Tagisken. Remains of raw brick mausoleums dating back to the 9th-8th BC or 10th-8th BC centuries were excavated. Archaeological excavations in 1960-1961 were carried out under the leadership of M.A. Itina. Burial constructions, advanced construction methods and architectural design, and others in this place are consisted of square and oval-shaped mausoleums. For example, mausoleum No. 5a consists of a rectangular structure with sides of 18 meters and a circular part (diameter 14 m) separated by a circular corridor. An even larger, 25-meter-diameter public mausoleum contains a rectangular burial structure. All mausoleums (including No. 4a, 5v) were separated from the outer and inner parts by a corridor. In their central parts, which were

intended for burial, the remains of pillars made of raw bricks and hollows for the installation of wooden pillars were found. In ancient times, the height of the mausoleums was about 6-8 meters and in such large structures, tribal leaders and clan elders of the first settlers were buried [18].

Among the monuments found and examined along the banks of the Inkardarya. The Southern Tagisken and Uygarak burial mounds belonging to the Early Saks culture of the VII-V centuries are distinguished (Appendix 1). During 1961-1965, 70 burial mounds were excavated in the ancient Uygarak cemetery [20]. Research results elucidated in the work of O.A. Vishnevskaya [7].

The height of Uygarak Cemetery elevations is about 1-2 meters, some elevations are much larger and have a diameter of 20-22-27 meters. O.A. Vishnevskaya who identified the burial customs of Saks in the Uygarak cemetery divided ancient graves into the following: rectangular pits, the corpses were buried in clothes and shoes, the graves were covered with reeds and branches; hut-like mausoleums with thin walls with the help of wooden poles, corpses are placed on the ground. Also, wooden pillars placed in two rows of pits, graves with wooden walls were also found. They were covered with poles and reeds, and the dead were cremated in these graves [7].

As a result of the archeological research conducted in the lower Syrdarya region, Sakas' monuments unknown to the science of history were discovered and studied. Also, the discovery of Late Bronze Age Northern Tagusken burial structures was an unexpected event in archeology, since Eurasian steppe herding tribes spread out in areas including the Southern Urals, Central and Northern Kazakhstan, and Western Siberia and not a single monument built with a complex architectural structure was identified.

As a result of the study of the Chirikrabad and Jetiasar cultures of the Khorezm expedition, it became known for the publicity. By the middle of the 1st millennium, the Sakas began to use raw bricks and straw as building materials. This is evidenced by the ruins of a large city surrounded by defensive walls, turrets and fortresses with cannons, belonging to the Jetiasar culture [15]. Although animal husbandry was in great importance in the life of the lower Syrdarya communities during this period, most of the population were not nomads. Due to archeological research, it was determined that the population groups of the lower Syrdarya belong to semi-sedentary cattle-farmers [11]. These cultural innovations date back to the second stage of the history of the Sakas appeared in V-III centuries BC.

In 1970, the site of Kanga 2 was discovered on the banks of the Dovdon valley along the Sarikamish river in the left bank of the Amudarya (Northern Turkmenistan). The archaeological material found at Kanga 2, mainly hand-made pottery, was compared with vessels from the Late Bronze Age Amirabad culture found on the right bank of the Amudarya, and it was concluded that the communities living at the site were pastoralists [10].

In 1971, on the banks of the ancient Dovdon valley the second herdsmen's settlement of the VII-VI centuries BC - Kuyisoy 2 was found. It was located on the area of approximately 11-12 hectares and it was not surrounded by defensive walls, traces of rough brick construction were not identified in the monument, the inhabitants lived in cellars, thin-walled huts with wooden poles, and huts [6].

According to all signs, the absence of traces of dwellings, handicraft products, and ancient artificial irrigation structures around the settlement indicates that the Kuyisoy culture communities were herders. As a result of the study of Tumekkichijik burial mounds in Dovdon oasis, the burial customs of herders known from Uygarak excavations were revealed. In particular, the following similarities are noteworthy in this regard: the burial of the deceased in the center of the graves, the cremation of the bodies in the graves, the presence of necklaces, stone lamps, and ceramic urns in the graves of women [8].

Different structures of ancient graves were found in Sakarchaga mounds, including: tombstones carved out of limestone, large rectangular graves where corpses were placed on reed tissue; surrounding the earth with two rows of limestone taken graves, the body was buried in their central part and covered with a grave mound made of earth; a tomb-mausoleum in the form of a column-thin hut with thin walls on the ground, the dead are placed in its center; round hut-shaped column-thin mausoleums surrounded by limestone, inside which corpses were cremated [25].

As a result of the study of the Sakarchaga and Uygarak burial mounds, commonalities were found in the funeral rites and equipment found in the graves of the Aral sea basin sakas. Laying the dead on traditional reed mats or mats, without filling the graves with soil, erecting wooden poles around the sides of the pits and covering the graves with mats and branches, as well as the construction of columnar-shaped graves as "houses of the dead" consisting of large rectangular pits with basements, similar to columnar dwellings, and customs such as cremation.

The remarkable features of the depicted funerals are that they are reflected in written sources, in Herodotus' stories about Scythian burial customs: "A large rectangular pit is dug in the ground... The body is laid on a mat inside the grave, the grave is covered with poles and reed mats" [9].

In the 70s and 80s of the 20th century, archaeologists from Turkmenistan and Karakalpakstan discovered the Uzboy Basin and Ustyurt Chinks, which flowed into the Caspian Sea of the Amudarya River, in the deserts between the Aral Sea and the Caspian Sea, and in the northern part of the Khorezm oasis and the monuments of settlers were also found on the western borders. In this regard, it is necessary to mention the discoveries of D. Durdiev, H. Yusupov and V. N. Yagodin.

Most of the nomad burial mounds identified in the middle and upper Uzboy mountains, IV-II centuries BC, as well as some it belongs to VI-V centuries BC [23]. According to B.I. Vainberg in the 6th century BC, there were no settlements of the Massagets on the shores of Uzboy [5]. However, massagets were widespread tribes that migrated in the regions. In our opinion, their settlements had the characteristics of short-term spaces belonging to the lifestyle of nomads. This is evidenced by the results of research carried out in the western and eastern parts of Ustyurt [24].

The first Saks who migrated from the Lower Syrdarya to the left bank of the Lower Amudarya lived in cellars and hut-like dwellings in settlements that were not surrounded by defensive walls. On the border of the VII-VI centuries BC, the Kozalikir fortress was built around Sarikamishboyi, the middle part of the Dovdon valley. In relation to the settlements of cattle herders Kanga 2 and Quysisoy 2, the use of raw brick and thatch as building materials, a defense system, a palace and a prayer center, the

production of pottery at the potter's wheel, and the separation of the blacksmith profession were found in Kozalikir.

Conclusions

Based on the above mentioned information, the following conclusions can be drawn: In the process of starting the archaeological research of the architecture of settlements and burial mounds of the island Sak-massagets, the status of purposeful study of the history of the pastoral tribes of the steppe in the research plans of the Khorezm archaeological expedition is distinguished by its relevance. In the southern part of the Lower Syrdarya delta (Inkardarya tributaries), settlements and burial mounds belonging to the early Sak culture were identified (Southern Tagisken, Uygarak). It was found that the Chorvador tribes had a semi-nomadic lifestyle and lived in settlements that were not surrounded by defensive walls.

A thousand years of the history of the Sakas in the second period (Chirikrabad and Jetiasar culture) that began in the 5th-4th centuries BC, large fortresses and fortifications were built in the Lower Syrdarya basin, and agriculture was important in the economic life of the population, along with cattle breeding.

As a result of the research carried out by the Khorezm archaeological expedition over many years in the Eastern Aral sea basin (Lower Syrdarya) were studied many things including defense structures of the V-III centuries BC, architectural features, handicraft industries and ancient artificial irrigation system of Sakas.

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Appendixes

Appendix 1.





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THE ETYMOLOGY OF THE SAK ETHNONYM

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Annotatsiya. Ushbu maqolada Quyi Sirdaryo va Amudaryo hamda Orol dengizi havzalarida yashagan ilk sak qabilalarining etnonimining kelib chiqishi va ularning ijtimoiy-iqtisodiy hayoti turli manabalar asosida tahlil qilingan va shu borada mulohazalar keltirilgan

Kalit soʻzlar: *Dastlabki qabilalar, qabilaviy yigʻinlar, xorijiy manbalar, toponimlar, saka-xau movarka, bosqinlar.*

Аннотация. В данной статье на основе различных источников анализируется происхождение этнонима первых сакских племен, проживающих в бассейнах Нижней Сырдарьи и Амударьи и Аральского моря, а также их социально-экономическая жизнь на основе различных источников и даются комментарии по этому поводу.

Ключевые слова: *Ранние племена, племенные собрания, иностранные источники, топонимы, сака-хау-моварка, нашествия.*

Abstract. In this article, the origin of the ethnonym of the first Sak tribes living in the basins of the Lower Syrdarya and Amudarya and the Aral Sea and their socio-economic life are analyzed based on various sources and comments are made in this regard.

Keywords: *Early tribes, tribal gatherings, foreign sources, toponyms, Saka-hau mowarka, invasions.*

Introduction

Today, the processes of globalization demand that every nation is as firmly established as possible in its historical roots in order to preserve its identity in the globalized world, to study its history, and to pass it on to the next generation. Based on this, the main goal was to study and analyze the ethnonym of the ancient first Saka nomad tribes who lived in the Lower Syrdarya, Lower Amudarya, Aral regions, which are important for the ancient history of Uzbekistan. Because, the development of the ethnonym of nomadic Saka tribes took a long time. It is based and analyzed differently by scientists in different sources.

Literature Review

The origin of the ethnonym “Saka” and its etymology are largely unclear. This problem reviewed by the G. Bailey, R. Fry, V.I. Abaev, B.A. Litvinsky and I.M. Oranskys. G. Bailey proposed to interpret the term “saka” from the root “sak”

(“strong”, “to be light”) in the sense of “man”[3]. R. Fry seems to agree with this opinion [12], I.M. Oransky considered this etymology very reliable [8]. Information on the issue is cited in B.A. Litvinsky’s monograph [7]. Some orientalists have compared the word “Saka” with the name “puppy” of the Nogai tribe in the Mongolian language, saying that it should be interpreted as the totem “dog” of the nomadic tribes [12]. But there are significant chronological differences between the history of the Sakas and the Mongols, and it is appropriate to take them into account. As a result of the campaigns of Cyrus II and Darius I to Central Asia, ancient Greek historians got acquainted with the information about steppe herding tribes. In the writings of Behistun [11] and in the writings of historians Herodotus [4], Strabo [10], Quintus Curtius Rufus [6], Arrian [2] and other authors of antiquity, we can see that the common names of Saka tribes are mentioned.

Analysis and Results

The nomadic herdsman Saka tribes who lived in the steppes of Central Asia were first mentioned in written sources in the form of “Sakā” in ancient Persian inscriptions (end of the 6th century BC - 5th century BC). Initially, this term meant concepts such as “country” and then it was used in relation to individual tribes [8], i.e. “Sakā” was first used as a toponym, then as an ethnonym.

In the Behistun inscriptions of Darius I, among the 23 subjugated countries (Elam, Babylon, Media, etc.), the land of nomads was called “Saka” [13]. Also, in another place of these inscriptions, among the countries (including Parthia, Margyona) that rebelled against Darius I and “separated” from the king, “Saka” is also mentioned [13].

In the inscriptions of Hamadan, there is information about the state of King Darius I, its size and territorial boundaries: “The kingdom from the country of Saka behind Sughd to Ethiopia, from India to Lydia” [13]. In all the above examples, “Saka” is defined as a country.

However, the Naqshi Rostam rock inscriptions near Persepolis, one of Darius I's state capitals, mention “saka tigrhauda” (Sakas wearing pointed caps) and “saka haumovarka” (Sakas worshipping the drink khaoma) as well as “Sakas living beyond the sea or river” [9]. Also, in the inscriptions on the statue of Darius I found in the city of Susa, after Khorezm, the “sacks of the swamps and the land of soil” are mentioned [14].

At the beginning of the Behistun inscriptions, the countries of the state inherited from Cyrus II and Cambyses to Darius I are listed. Therefore, the land of nomads was initially defined by the general concept of “Saka”. Then, in the final parts of the inscriptions, campaigns against the Saka-Tigrahaudas in the Saka country are announced, and in other inscriptions of Darius I (Naqshi Rostam, Susa) Sakahaumovarka, Saka-taradrayya (Sakas beyond the sea), Saka-parasugdam (Sakas beyond Sugd) as different tribes mentioned [8], that is, they are given ethnic significance with a separate ethnonym.

Herodotus had never been to Central Asia, so he mentioned the Sakas 11 times and the Massagetas 19 times in his History, based on the stories he heard and collected various information about the region and its people [9].

Various written opinions of the Sakas date back to the campaigns of Alexander the Great. In the works of historians Diodorus, Quintus Curtius Rufus, Arrian and other authors of antiquity, it was common to call the Saka tribes by the general name “Scythians”.

In the Battle of Gavgamella (331 BC) with the Persian king Darius III's troops, the Greek-Macedonians faced Saka cavalry archers. Saka horsemen on the right flank of Darius III's troops dealt a heavy blow to the Greek-Macedonians [2]. According to Arrian, the Sakas were from the Scythian tribes living in Asia, and they were direct allies of Darius [2], meaning that the Sakas were not subject to the Persians at this time.

Various etymological interpretations of the word Sak date back to the 19th century. For example, according to V. Grigoryev, this word, which exists in the variants sak, sek, means dog [5]. According to V. Abayev, sak is derived from sakh and means deer [1]. Both scientists tried to explain the Saka ethnonym with Indo-European languages. D. Aytmuratov insists on the opinion that the word sak is derived from the variants shosh, sos, sech saksu su, so so and means hair, harvest, punishment.

Attempts by Western scientists to forcibly connect the word Scythian/Sak to the Indo-European language are nothing more than forcing the science of linguistics. Some examples of these unscientific etymologies are as follows: The word Saka means to go, to run, to flow. According to another statement, Saka means runner, swift, impudent. There are assumptions that this word is derived from the root of skuda, sukuda, sukda, Suda, that is, archer. In other etymologies, the name Sak is interpreted as a word derived from the Iranian language, contrary to the rules of ethnonym.

To sum up briefly, putting aside the untenable etymologies stemming from Eurocentrism, the ancient Scythians were a Moon-god (Sun-god according to Xenophontov) tribe, and they took their name from their religious beliefs.

Although the Saka state gave way to another Turkic state on the stage of history, this tribe did not disappear. Indeed, today we meet the successors of the ancient Sakas in Siberia and Altai. One of them is Saka, the rest are Sagay Turks. In Yakuts, they called themselves Saha saka, and in proverbs “You were exalted, You were king” (meaning: God forbid), Sak was described as the name of God. Among the numbers, the special place of the number eight is that it represents the wholeness of the universe and creates symmetry. Accordingly, it is noteworthy that the old forgotten the name of God among the Yakuts is Saka. There is information that the ethnonyms Yakut and Saka are derived from the word yako in the Evenk language. It is also noted that this word in the old Turkish language means collar (edge, border, collar) or foot, non-cavalry.

According to G. Ksenofontov, when the Yakuts have difficulty answering about something, they use the word “sah knows” (God knows) and do not know the meaning of the word sah. It is known from the history of culture that the belief in the Moon god was later replaced by the belief in the Sun god. Therefore, the name of the tribe that the Chinese use in the sense of human and means “se, so, sa” is the moon god.

In the study of V. Troshansky, the word sak or saka means human. E. Sidorov agrees with his opinion. However, this scholar attributes the origin of the word saka to the Manchurian language and writes that the meaning of the word is hunting, invasion, and hence the concepts of hunter and man. From the opinions of the scientists mentioned above, we can see that the origin of the ethnonym Sak or Saka goes back to ancient

times. Various religious-mythological, ethnographic and linguistic data are presented in the formation of the ethnonym and compared and analyzed on a scientific basis.

It should also be mentioned that in recent years, as a result of detailed study of ancient Chinese written sources, a number of new information about the Sakas in Central Asia has been revealed. For example, in the following years, Chinese scholar Ablat Khojaev analyzed information from Chinese written sources and existing literature, and based on them published information about the lifestyle and culture of a number of ethnic groups that lived in the territory of Central Asia in ancient times in his work. His works also contain good information about the Sak tribes. For example, in his work entitled “Information on the history of Fergana”, the scientist, relying on information from ancient Chinese sources and literature based on them, “... the historical terms pronounced “sai” and “saijung” in modern Chinese are the words “sak” and “saklar” it is undoubtedly a Chinese transcription” [15] - he writes.

Conclusions

Thus, we can draw the following conclusion from the abovementioned opinions. The Sak tribes, who have lived since the Iron Age, built a great state in a vast area stretching from the west of China to the shores of the Black Sea. This people lived in very large territories for many years and was described in different sources in different periods based on etymological names of different forms. For example: Scythian in Greek works, Saka in Persians, Soy, Se, So, Su in Chinese sources. But some European and Russian scientists tried to investigate the Scythian-Sak people as nomadic Iranians. Some of the ancient tribal names can be analyzed in the context of “Moon-Based Belief”. In this respect, the name Sak or Saka meant the faith of the Moon God. The Moon was given great importance in the culture of the ancient Turks. In ancient times, the cosmogonic myth regarded the Moon as the creator God. Moon worship was important among the Scythians, Sakas, Cimmerians, and especially the Huns. In the Turkish religious-mythological system, the Moon was considered a symbol of creative power and absolute goodness. Nomadic Moon was known as the eternal guardian of heaven and earth. Therefore, in mythological sources, it is known that some forms of Moon worship are symbols of protection and virginity. In the sources, the Earth symbol of the Moon is reflected in the image of the Ox. Later, we can see that the mythological faith based on the Moon was transferred to the Sun-centered faith. The number eight also means the moon. The etymological explanations of the word “Sak” were enriched with new meanings even in the 19th century. For example, according to V. Grigoriev, the word sak, sek means dog, and according to V. Abayev, sak means deer. Both scientists tried to explain the Saka ethnonym with Indo-European languages. In conclusion, we have seen above that the origin of the name of the ancient Scythians has different forms. According to Xenofontov, the Sakas were a tribe that believed in the Sun God, and they got their name from their religious beliefs.

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HISTORIOGRAFY AND CHRONOLOGY OF CYBERETHNOLOGICAL RESEARCH

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Annotatsiya. Ushbu maqolada kiberetnologik tadqiqotlar, raqamli makonlarda inson madaniyati va jamiyatlarini o'rganishni o'z ichiga oladigan virtual hamjamiyat muammosi, virtual hamjamiyat funktsiyalari va bu jamoalarning virtual imkoniyatlari yuzasidan o'tkazilgan ilmiy tadqiqotlarning tahlillari va Internetda paydo bo'layotgan onlayn submadaniyat masalalari haqida so'z yuritiladi.

Kalit so'zlar: Kiberetnologiya, virtual hamjamiyat, onlayn submadaniyat

Абстракт. В данной статье рассматриваются киберэтнологические исследования, проблема виртуального сообщества, включающая изучение человеческой культуры и общества в цифровых пространствах, анализ научных исследований функций виртуального сообщества и виртуальных возможностей этих сообществ, а также вопросы онлайн-субкультуры. z, появляющийся в Интернете, сохраняется.

Ключевые слова: Киберэтнология, виртуальное сообщество, онлайн-субкультура

Abstract. This article discusses cyberethnological research, the problem of virtual community, which includes the study of human culture and society in digital spaces, the analysis of scientific research on the functions of virtual community and the virtual capabilities of these communities, and the issues of online subculture emerging on the Internet is maintained.

Keywords: Cyberethnology, virtual community, online subculture

Introduction

A relatively new field that emerged with the advent of digital technologies and the Internet, cyberethnological research involves the study of human cultures and societies in digital spaces. What is a virtual community in the analysis of the historiography and chronology of this field, the stages of development? How is it arranged internally? What are the functions of a virtual community? We tried to find answers to such questions and to study the virtual capabilities of these communities based on the analysis of scientific research conducted within the framework of the problem.

It is known that since the concept of virtual community appeared, it has become the main concept of the Internet world as a concept representing the social environment.

Online communities have been formed as a platform for sharing information and messages, researching, collecting and compiling information on the Internet, and they represent the commercial activity and marketing policy of the Internet in recent decades. Internet communities aim to serve consumers' needs for communication, information, and entertainment. The experience of participation in groups of many people means participation in one or another "virtual communities" and predicts their quantitative growth, increasing social interest and influence of virtual communities.

Since the end of the 90s, the world of marketing and advertising has promoted the policy of focusing on and developing virtual communities as a central model in the commercial development of the Internet. At the same time, the most promising projects, traditional business functions, especially for direct contact with customers, are focused on virtual teams, which has led to significant changes in marketing and product sales..

On the one hand, virtual communities are important because they weaken the boundaries created between time and distance, create a connection between people with similar interests, maintain and deepen connections, and create an opportunity to meet like-minded people. On the other hand, the successful functioning of a virtual community depends on its coherence, self-concept, understanding of the essence of the community and the achievement of the goal for any group working in a virtual mode,

its mission, purpose and right. It depends on having a clear vision of the direction of the community and understanding the needs of the community members. [1; 459]. At the same time, the ambiguity of this term requires a critical approach to the concept of "virtual community". Because of this, as the Internet becomes more widely accessible, scholars are trying to delve deeper into online cultures and behaviors.

To illuminate the historiography of the subject, Turkle's "Life on the Screen: Identity in the Internet Age" (1995) and Reingold's "Virtual Community: Building a Home on the Electronic Frontier" (1993) are early examples of cyber-ethnographic research. Rheingold [2; 128], analyzing the specific characteristics of virtual communities, explains that "these are social connections that appear when people participate in a sufficient amount of mass media."

The concept of a virtual community is equivalent to the concept of a community in the real physical world, and includes a community as a co-living and united group of groups and individuals cooperating for common interests, common goals and activities, sharing resources and meeting each other's needs, and this together with the enjoyment of cooperation, the members of a society are strongly connected to a physical place, such as a village or a city, to its specific territory. To illuminate the subject related works include Christine Hein's Virtual Ethnography (2000) and Annette N. Markham's Online Life: Exploring Authentic Experiences in Virtual Space (1998) among notable works from the turn of the century.

Research Methodology

When studying the history of cyberethnographic research, we see that the main research works are carried out by researchers from developed Western countries. The reasons for this can be explained by the fact that the digitization process of technology and society in Western countries is relatively advanced and, accordingly, the participation of society members in cyber spaces is high, and the ethnography of the virtual world was formed early under the influence of the cyber environment. In the scientific analysis of E. Cruz, Boellstorff, Tolbert, Snodgrass, Hine, Forte, Knoblauch, Lehdonvirta, Joinson and other researchers, research methods of cyberethnography, aspects different from traditional ethnographic research, advantages, issues of identity of different ethnic groups and national units in the digital environment, the methodology of conducting research based on ethnic symbols of avatars, hashtags is discussed.

With the proliferation of social media platforms, online gaming communities, and virtual reality environments in the 2010s, the expansion of cyberethnological research is also noticeable. Scholars such as T.I Taylor and Danah have made significant contributions to the understanding of digital cultures, particularly in areas such as online games, social networks, and digital communication. By developing methodological approaches in cyberethnography, which includes a mix of qualitative and quantitative methods to study online phenomena, often focusing on Western Internet users and communities, cultural norms, values, and practices exist online in diverse cultural environments. more observed how interactions and identities are shaped.

For example, Bellstorf, in determining the ethnic identity of a person in digital spaces, based on the idea of Malinovsky's self-presentation, connecting the identity of a "local person" in a virtual environment in a foreign culture with "avatarization" and imagination, cyber comes to the conclusion that it is important to know the "local" online customs and rituals in the environment, and even the dialect - the internal jargon specific to a certain topic or environment, and the need to study and research.

T. Sanders [3;68], in his research conducted in 2008-2010, took the analyzed texts (posts, articles on the Internet, correspondence) as a part of the research based on adapting the standard anthropological technique to the unique technological mediation of the Internet in the scientific study of virtual communities. argues that a more holistic cybernetic space can be defined based on passive observation of the community ("listening", "inconspicuous participation").

Snodgrass analyzed the formation of virtual teams and their leaders based on the study of online team games in his research conducted in 2010-2014. For example: knowledge about the virtual world, long-term cyber observation of virtual communities and reliable knowledge of online culture sometimes lead ethnographers to become active participants in virtual communities and even identify ethnographers who become leaders of virtual communities and science clubs. In his research, the scientist points out that it is important to maintain a distance between the tasks of ethnographic research and the new life in the online community.

Analyzing the characteristics of virtual communities, Hine, a researcher who has studied how these communities combine "online language", acronyms, abbreviations, emojis, hidden hints and cultural references, says that even in the 2000s, virtual ethnography has no boundaries, so its comes to the conclusion that the object "must be a subject, not a place"[4; 67-68]. That is, the task of virtual ethnography is to determine the boundaries of the "virtual" and "real" ethnic world and to study the emergence of mutual relations between them. The author emphasizes that in defining the concept of "field" in cyber research, it is important to study the various "flows and connections" on the Internet, rather than a limited geographic area.

There is rich material for studying the emergent culture of the Internet, based on the ephemeral and queer relationships of virtual communities, the rapidly changing attitudes toward incumbent power, and the interplay of identity, information, and opinion. secret, unique discussions of news in virtual communities, the process of spreading the vision of a virtual community to the whole world through sites, and analyzed the differences between long distance and face-to-face communication.

Hine's research in the 2020s suggests that the meaning of studying virtuality is to identify the contexts in which online and offline interactions occur, encouraging researchers to conduct surveillance in a "virtual space," engage with the public, and explore the group's "online life" invites you to join.

The cyberspace, unlike the physical environment, is situational and mobile, arguing that the researcher's strategies should be based on the basic concepts of ethnographic research, arguing that the reason for this is that virtual communities today are increasingly closed, limited (including "elite" communities). , focuses on the fact that access to them is available to a narrow range of users, explaining the reason for this in connection with the increasing number of forms of online personalization today.

In some cyberethnographic studies, we can see that ethnographers tried not only to "select research areas" from existing sources, but also to create their own Internet platforms and attract informants to them.

An example of a site created by ethnographers is PeruDigital (History of Peru). This site collects materials related to the history of Peru. Peruvian ethnic projects (festivals and folklore), as well as an interactive section where users can restore historical correspondence, photographs or family archives, the main task of the resource is to engage interested populations around the world in a common dialogue on the Peruvian theme and "is to create a digital Peruvian diaspora," explains researcher Underberg Zorn [5; 48]. According to this ethnographer, new media allow anthropologists and folklorists to conduct research based on innovative approaches. Sites should stimulate the interest of the respondent and give him the opportunity to make a personal statement, providing the freedom of expression to the members of the virtual community, the space of the informants to freely answer questions in the form of online surveys and virtual questionnaires. explains the need not to attack.

Unlike face-to-face practice, Internet survey practice requires consideration of the Internet user's significantly lower motivation for long interviews and long questionnaires, as well as adaptation to comparisons.

The nature of questionnaires to collect the necessary materials in the online environment requires gradual involvement of the respondent, the survey begins with short answers at the initial stage, the questions and then significantly increase the amount of information requested.

Analysis and Results

A key feature of effective cyber surveillance is that online surveys require more resources than offline responses, and require strict limits on the research program, where the relationships between participants help the research work to be reliable and in-depth. Kivits explains based on his research conducted in 2005-2007 [6;37].

Ethnographer C. Hine in his work "Virtual Ethnography" [4] compares reality and virtual world and analyzes the unique possibilities of the online space by applying digital reality to traditional ethnography. Hein's research opens up new opportunities for ethnographers to conduct field research. Hein explains that in traditional ethnography, creative and strategic methodological programs link culture (the environment in which events occur) and cultural artefacts (how the Internet becomes an event) and that Internet culture also exists.

According to Miller [7;138], there is a strong stereotype among users, who sees the ethnic influence of social media and social networks in the restoration of community relations: Explaining that the group component of social media can be seen as a way to maintain or strengthen a social group such as a family, caste or tribe, the author explains that in his research some elements of social networks (for example, hashtags) blur the boundaries between "self" and "outsider". serves to define, traditional forms of sociality and the creation of virtual social groups, as another trend of using social networks, researches how a person who is not satisfied with his place of residence organizes individual and one-to-one communication through the Internet in his community (family, group of relatives).

According to Millern, social media causes people to become more individualized, social networks serve to strengthen traditional groups such as family, caste, and tribe, and accelerate migration processes. He studies migration processes in developing countries in his research. It analyzes the social media activity of mining families living in Chile to maintain ties with relatives living in other regions and the impact of family migration.

At the same time, by studying the unified beliefs of virtual communities, he identifies the unifying function of Facebook in the case of representatives of different religious orientations in Brazil who do not know each other.

Relying on the opinion of cyberethnologists who have studied the impact of social networks on education, Millern rejects the stereotype that "social networks distract from education" and says that this idea prevents researchers from analyzing social networks from a positive point of view. For example, they focus on the fact that representatives of poor Chinese families are getting education through social networks (for example, YouTube, Khan Academy, etc.) replacing full formal education. Also in England, social networks are a valuable tool for communication between parents, teachers and primary school students, in their cyberethnographic research..

CIS (Commonwealth of Independent States) and Russian ethnographers S. Belorusova, B. Malinovsky, A. V. Golovnev, S. Yu. Belorussova, T. S. Kisser, M. Suslov, O.V. Ustyujanseva N. Ye. Khokholkova, Belarusian ethnographer Ye. I. Jeshko, sociologist Ye. Research conducted by Rozhdestvenskaya, V. Semenova deserves attention.

In the researches of Mikhail Suslov [8;13], who analyzed the strategies of using the Internet and media technologies of the Russian Orthodox communities, it is noted that the topic of the attitude of the Russian Orthodox Church to the Internet and IT technologies was studied in sufficient detail by the team of researchers under the government of the Russian Federation.

According to the conducted research, the main issue of the Russian pro-Slavic church in the Internet space is interpreted as "the battlefield of the devil and God". Online discourses on blogs opened by prominent representatives of the Orthodox Church are mainly aimed at forming new directions of digital ideological orthodoxy, interactions on issues of digital religious faith, orthodoxy, sacraments, attracting new followers. [8].

These blogs contain "proofs of evidence" on specific issues (diseases, sins, wealth and business, Russian prosperity, etc.), a stream of videos about "God's help", ordinary people receiving various forms of spiritual or Reviews of material results, "living evidence" can be found in large numbers.

After the appearance of Facebook, Tweeter, Instagram networks, YouTube channel, Telegram applications on mobile phones, in Russia, Germany, America, Canada, China and other countries, digital specialists in software developed for use in their blogs on Instagram or channels on the digital platform of YouTube, "Discussions" With the launch of the department, it became possible to analyze the correspondence between questions and specific names for cyber research, to critically study the correspondence in blogging or new communities, and to conduct monitoring based on the identification of blogs and text messages where most of the content is occupied by photos.

Registering as a user in the process of online ethnographic study of the network will give access to various communities, teams, all directorates of the TV network, its projects and teams, it will be possible to receive recommended subscriptions, notes.

In the research on virtual communities, the cyber world is taken as a network of personal relationships in the manifestation of human emotions, and a virtual community is defined as a group of people who cannot meet or have the opportunity to meet each other face to face. rgangan researchersdoctors of sociology, professors Elena Rozhdestvenskaya and Victoria Semyonova [9] tried to describe and explain the actions of members of virtual communities in the field of tourism, the reasons for their participation and the methods of communication in the online community. According to them, the essence of the online community is to talk and argue in cyberspace, to participate in intellectual dialogues.

While studying the issue of historiography of cyberethnological research, we could not find any major research conducted in Uzbekistan in this regard. Only one article caught our attention. April 15-16, 2024 at Mamun University held "In the period of Mamuni Khorasmshah the progress of science and its world place in society". This article was published in the materials of the International Scientific and Practical Conference on the topic "Analysis of sufism in modern society and its content in social networks (Analysis based on YouTube content)" [12]. The article analyzes Sufism in modern society and its content on social networks. Analyzed based on YouTube material. In his opinion, audio, video and written materials about Sufism posted on YouTube today are varied in quality, content and impact on the population, and some of them have a scientific basis. some are taken directly from religious books, and some are taken from various traditions of the people. Therefore, the reaction of subscribers to this information is also different. However, an analysis of the opinions of YouTube channels and their users shows that the population of Uzbekistan is more interested in Sufism. These questions show that the level of existence of Sufism traditions is even higher. Also, the network's large audience, the number of subscribers on each of the available channels from 10 thousand to one hundred thousand, the number of views of materials exceeds several hundred million, allows us to understand the understanding of the population on this topic.

Analysis and Results

Based on the analysis of the tourism forum in the cyberethnography of the virtual community, on the example of the tourism society "Vinsky Forum", the authors, what is the virtual community in the field of tourism today? How is it arranged from the inside? What functions does it perform? they try to find answers to such questions.

The field of tourism studies is often represented by social studies,

These authors, who analytically studied tourist typologies and motives of travelers, tourism business and tourism management, promotion of ethnographic traditions and customs in the organization of hospitality and recreation, organization of tourism services marketing, tourism is a temporary social system, they find that it forms many different kinds of virtual social communities. Buning sabalarini esa sayohatchilar bilan muloqot qilish va tajriba almashish, turizm tajribasi va Internetning kommunikativ

imkoniyatlarini birlashtirish boy va cheklanmagan istiqbollarni keltirib chiqarishi bilan izohlaydilar.

The geographical non-limitation of tourism requires more information about the area the traveler plans to visit, gaining new experience of goods and services in the complex of modern tourist consumption, determining how well the products or services correspond to the visual and imaginative descriptions of tourists, relies on the reliability of information, which leads to increased competition between tourist institutions and forces them to rely on the specific ethnographic image of the area in the organization of the services offered by them.

S. Yu., Belorossova in her research analyzes the uniqueness of the peoples of Russia and Africa from the point of view of virtuality and globality, two opposite worlds, which at first glance differ in terms of geographic and climatic dimensions, worldview, and many differences between them. At the same time, he studied the aspects of the existence of multi-national, different ethnic groups in terms of ethnic structure on the Internet, in the virtual environment, in particular, similar aspects in cyber-ethnic processes. [10].

In the ethnic groups of Russia and East African countries (Kenya and Tanzania), it tries to determine aspects such as "Internet diffusion", "self-presentation on the Internet", hashtags, images and stereotypes, bloggers, laziness and repetition of thoughts among users of two ethnic groups. In his research, the author has focused on certain tasks related to the design and operation of ethnic identity for several years in groups on social networks and online platforms (Vkontakte, Facebook, Instagram, Telegram, WhatsApp, Viber, Odnoklassniki, YouTube, and TikTok). based on monitoring personal pages, posts, comments and conversations.

Research topics include digital inequality, self-governance, communication, virtual leadership, hashtags, ethnic representation, and asked ethnic communities to express their views and answer questions about presenting their culture online. 310 questionnaires were collected in Russia, 57 questionnaires (Kenya and Tanzania) on the question "to what extent does today's virtual communication replace (or complement) real communication?" In East Africa, the majority of responses came from men - 73.6% and only 26.4% from women.

The researcher noted that since 2014, there is a broadband Internet in Russia based on the state program, the Cheno network, which was launched to eliminate digital inequality, to establish a mobile connection in hard-to-reach areas of the country, has 14,000 all over Russia. He points out that after providing the nearby settlements, villages, stations and villages with the Internet, it has changed the traditional economic traditions of a small number of local peoples.

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MODERN APPROACHES TO THE PROBLEM OF CYBERETHNOLOGICAL RESEARCH IN ETHNOLOGY AND THEIR CHARACTERISTICS

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Annotatsiya. Ushbu maqolada kiberetnologik tadqiqotlarning assosiy masalalari virtual olamda etnogenez va etnik tarix muammolariga nisbatan yondashuvlarni tahlil etish; xalqlarning moddiy madaniyati, e'tiqodiy qarashlari, milliy marosimlari va urf-odatlarini o'zgarib borishiga ta'sirini o'rganish; qarindosh-

urug'chilik aloqalari, oilaviy munosabatlari; turli xalqlarga xos tarbiya an'analari tizimini onlayn ta'sirini o'rganish; bir xalq madaniyatining turli komponentlari orasidagi o'zaro aloqa va o'zaro bog'liqlik muammolariga onlayn hamjamiyatlarning ta'sirini baholash tizimiga jaxon olimlarining qarashlari va nazariyalari xaqida tadqiqot qilinadi.

Kalit so'zlar: raqamli savodxonlik, onlayn hamjamiyatlar, "Cyberspace" monografiyasi, Turklen, Reyngold, Kristin Xyn, Annet N., Markham

Аннотация. В данной статье основными вопросами киберэтнологических исследований являются анализ подходов к проблемам этногенеза и этнической истории в виртуальном мире; изучить влияние материальной культуры, религиозных воззрений, национальных обрядов и обычаев на изменение народов; родственные отношения, семейные отношения; изучить онлайн-влияние системы образовательных традиций, характерной для разных народов; Проведено исследование взглядов и теорий мировых ученых на систему оценки влияния интернет-сообществ на проблемы коммуникации и взаимозависимости между различными компонентами культуры одного народа.

Ключевое слова: цифровая грамотность, интернет-сообщества, монография «Киберпространство», Терклен, Рейнгольд, Кристин Хейн, Аннет Н. Маркхэм

Abstract. In this article, the main issues of cyberethnological research are the analysis of approaches to the problems of ethnogenesis and ethnic history in the virtual world; to study the influence of material culture, religious views, national ceremonies and customs on the change of peoples; kinship relations, family relations; study the online influence of the system of educational traditions specific to different nations; A research is conducted on the views and theories of world scientists on the system of evaluating the impact of online communities on the problems of communication and interdependence between different components of the culture of one nation.

Keywords: digital literacy, online communities, "Cyberspace" monograph, Turklen, Reingold, Christine Hein, Annette N. Markham.

Introduction

The design of "smart" and "safe" areas to solve problems related to transportation logistics, public, business and living spaces of the 21st century human civilization through the introduction of digital technologies; development of multiservice networks for automation of technological processes, development of technologies including ways to improve the efficiency of wired and wireless communication technologies and systems, as well as new geographic information and navigation systems; digital identification, which implies the step-by-step digitalization of electronic government and state services, the improvement of the mechanisms of development, formation and use of open state data, the introduction of additional forms and methods of remote identity verification for citizens and business entities from electronic state services

development is leading to the widespread introduction of digital technologies to all aspects of society's life at the international level.

Introduction of a national integrated information system, taking into account the widespread use of modern information and communication technologies and the provision of electronic services in the Republic of Uzbekistan; introduction of information and communication technologies in the processes of regulation of labor activity and social provision of the population; improving the quality of products and services due to the introduction of modern information systems and software products, improving the regulatory legal framework for the introduction of innovative automated management systems and software products; development of payment aggregators that allow individuals to facilitate the process of organizing payment for goods and services through the Internet global information network; a number of activities are being carried out to develop cross-border e-commerce and ensure convenient and timely export of local producers' products.

In this regard, approved by the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 391 of September 11, 1998 "Basic rules regulating the professional activity of foreign media correspondents in the territory of the Republic of Uzbekistan", Decree of the President of the Republic of Uzbekistan dated September 11, 2005 Decision "On measures to reform and develop independent television and radio broadcasting channels" adopted on August 12, 2012 "State program on technical and technological transition to digital television in the Republic of Uzbekistan" adopted on April 12, 2012 and other normative documents related to this activity were adopted.

Literature Review

Anthropologists began to work on research in this direction since the 1990s in connection with the emergence of virtual communities in the Internet world, formed as a complete world with their own requirements, rituals and relationships.

After the collective monograph "Cyberspace" [1.pg 1-12] was published in 1995 by a group of researchers, research on the study of places in the cyberspace and the behavior of people in the virtual world began to develop at Kansas State University, Shulich School of Business (New York). A netnography center was established at the university. In 1997, the University of Westminster founded the journal Cybersociology, which explored cyberethnology, cyberracism, and issues of diversity. Turkle's 1995 Life on Screen: Identity in the Internet Age [2. pg. 1-200] and Rheingold's 1993 book Virtual Community: Building a Home on the Electronic Frontier [3.pg.1-250] are early examples of cyber-ethnographic research.

As the Internet became more widespread and accessible, scholars began to delve deeper into online cultures and behaviors.

Notable works of this period include Christine Hein's "Virtual Ethnography" published in 2000 [4. pg 15-23] and Annette N. Markham's 1998 Life Online: Exploring Authentic Experiences in Virtual Space [5.pg.1-300].

Research Methodology

Experimental, cyber-ethnological methods were used to fully research the topic. In order to solve complex problems, interdisciplinary approach, linguistic analysis, statistical analysis, retrospective, synergetic, structuralist and hermeneutic, systematic

and complex approach methods were used. The principles of impartiality, realism, logicity and chronology of history coverage were observed through scientific research.

Analysis and Results

Development of skills in the use of digital technologies in order to improve digital skills in all strata of the population; free online training with the participation of highly qualified specialists for the elderly and middle-aged population to work in the Internet global information network, to introduce and develop remote, online and virtual learning technologies in the field of information technology, to increase the share of the population with digital skills organization of courses; organization of online resources to independently increase the level of knowledge of citizens in the field of digital economy; implementation of digital economy, modern information technologies and communications was carried out.

As a result of the state programs implemented in this field and the increasing digital literacy among the population, together with the world community, the emergence of online communities in the modern Uzbek society with their own interests, goals, and aspirations in the Internet world. and led to the skepticism of virtual transnational societies from an ethnographic perspective.

Such newly formed communities have their own ethnic characteristics and worldviews, and cyber-ethnological research is required to study these communities. Cyberethnological studies from the perspective of globalization and transnationalism explore the global dimensions of digital cultures, considering how online communities cross national boundaries and develop transnational connections and identities.

Cyberethnological research as a special field of ethnography focused on the study of human behavior, culture and virtual societies in the digital environment, the study of a unique ethnographic environment in the virtual space as a result of the rapid development and expansion of digital technologies in the first decade of the 21st century includes research being conducted for The theoretical and methodological foundations of cyberethnological studies are a scientific research direction that requires conducting at the intersection of anthropology, sociology, and digital humanities. Cyberethnologists study the cultural flows, hybrid identities, and cosmopolitan sensibilities that emerge in digital spaces.

The main issues of cyberethnological research are the analysis of approaches to the problems of ethnogenesis and ethnic history in the virtual world; to study the influence of material culture, religious views, national ceremonies and customs on the change of peoples; kinship relations, family relations; to study the online influence of the system of educational traditions of different peoples; evaluate the impact of online communities on the problems of interaction and interdependence between different components of a people's culture; determine the impact of digital technologies on the dynamics (cultural changes) of cultural characteristics of a particular people, geographical area; comparison of psychological identity, lifestyle, values of different ethnic groups; characteristics of intercultural communication, demographic processes related to ethnic groups, economic relations of representatives of one or another ethnic group, ethnolinguistics, ethnocultural problems, emergence and development of

tradition in online communities, online ethnicity and ethnic groups serves to find a scientific solution to such problems.

The first wave of research on virtual environments and cyberspace began in the 2000s, with a number of researchers using virtual ethnography [6], Internet ethnography [7], webnography [8], digital ethnography (Murthy; 2008), cyberethnography (Robinson, Schulz; 2009), network ethnography (Kozinets; 2010), online ethnography (Snodgrass; 2014), "web ethnography" (Golovnev et al. 2015) based on the great potential of cyberethnography and even solving the crisis of traditional ethnography conducted scientific research on possible prospects.

The 2010s witnessed the proliferation of social media platforms, online gaming communities, and virtual reality environments, leading to an expansion of cyberethnological research.

T. Bellstorf (2014), who researched the characteristics of the interdependence of virtuality and real social worlds, based on the ideas of Plato, tried to determine the uniqueness of the manifestation of virtuality, while the influence of the processes occurring on the Internet on anthropology and research on the limits of the application of cyber ethnography methods in the virtual world has been carried out by Androutsopoulos (2008).

According to many scientists, cyberethnography methods are based on the principles of traditional ethnography: according to E. Cruz, cyberethnography means new ethnography [9. pg.305], where the cyber environment embraces its own "virtual ethnos" [10.pg.6].

As research problems of cyberethnography, its focus on texts (posts, articles on the Internet, correspondence) and the fact that texts as interactions can be part of ethnographic research, but texts alone are not enough in the ethnography of the virtual world [11. pg.341) are noted.

To develop the concept of "online community", noting that sometimes passive observation of the online community (listening, inconspicuous participation) can give greater integrity [12.469]. participants in virtual life are naturally "their own biases and plans", the formation of "local" online customs, rituals in the cyber environment, and even dialect - internal jargon-speaking communities that are specific to a particular area. The emergence of "online language" has been epitomized in research conducted that may consist of "combining abbreviations, phrases and abbreviations, emojis, hidden hints, and cultural references".

While researching the concept of the essence and boundaries of Cyberspace Research, K. Hein questions the concept of territoriality, suggesting a greater focus on "virtual connections" rather than "locations and boundaries" in cyberspace (4. pg. 63-65). That is, the virtual space explains that it does not mean an area whose boundaries are not defined, but working within online communities in it, and insists that ethnographic field studies are conducted in time, as immersive studies (4: pg.24).

H. Knoblauch, on the other hand, offers virtual ethnographic practice and the term "focused ethnography", with the author suggesting that focused ethnographic research focus on the part of that culture within the problem under study, rather than the entire culture of the society under study [13: pg.129- 135].

Cyberethnographic field studies require no less (sometimes significant pain) preparation than real field studies. The experiment showed that in order to conduct research in online communities, it is required that the researcher has developed a good social intel Core, has self-sufficient training in virtual space, "in addition to taking time to prepare, correctly formulate questions for interviews, apply specific concepts, be able to put forward correct assumptions about the results (Williams; 2010).

In some cyber ethnological studies, ethnographers are required not only to "select a field" in existing sources, but also to have the knowledge and qualifications necessary to create their own Internet platforms, attract informers, collect archival data from online communities, ethnic projects (festivals and folklore), as well as users to reconstruct memories, photographs or family archives. When choosing an ethnographic research methodology for a culturally and historically diverse audience, M. Forte argues that when creating a virtual environment, the researcher should not encroach on the space created by informants, sites will increase the interest of the respondent and give him the opportunity to make a personal statement, as well as abandon the leasing form of information in the form of online surveys and virtual questionnaires [14.pg. 98].

Conclusions

With the rapid obsolescence of cyber data and frequent updates of content due to the separability, the cyberethnograph "joins" virtual speed is fast in I - perception will be forced to qualify for replacement (Golovnev 2020).

Establishing "quick" communication and mutual understanding with the respondent on the internet is real much more difficult than in the environment, so " researcher and informant contractual links between post to be built by penno, which is the passage of time allows you to establish trust with " - says researcher Kivits elon in 2005 in the article made.

The practice of conducting surveys on the internet requires adaptation to comparison and requires comparison with physical space.

Internet user-long interview and long questionnaire in the relevant respondent to collect materials due to the fact that the motivation for it is significantly less cyber surveillance of respondents will be effective.

Because an online query requires more resources than offline answers, therefore, it is necessary to strictly limit the research program. In this, the researcher and the survey communication between the participant led step by step.

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