

# BUXORO DAVLAT UNIVERSITETI ILMIY AXBOROTI

**SCIENTIFIC REPORTS OF  
BUKHARA STATE UNIVERSITY**

**НАУЧНЫЙ ВЕСТНИК БУХАРСКОГО  
ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА**

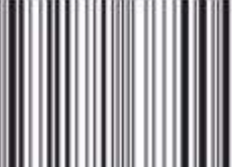


E-ISSN 2181-1466



9 772181 146004

ISSN 2181-6875



9 772181 687004

**PUBLISHED  
SINCE 2000**  
(Online since 2020)

**PUBLISHED SIX  
TIMES A YEAR**

**2021/4(86)**

**CHAIRMAN OF THE EDITORIAL BOARD:**

**Khamidov O.Kh.**

Doctor of Economics, Professor

**EDITOR-IN-CHIEF:**

**Kakhkhorov O.S.**

Doctor of Philosophy (PhD) in Economics,  
Associate Professor

**INTERNATIONAL EDITORIAL BOARD:**

**Kuzmichev N.D. (Russia)**

Doctor of Physics and Mathematics, Professor

**Danova M. (Bulgaria)**

Doctor of Philology, Professor

**Margianti SE.(Indonesia)**

Doctor of Economics, Professor

**Wünsch Th. (Germany)**

History of E.Europe Dr. of phil. habil, Professor

**Minin V.V. (Russia)**

Doctor of Chemical Sciences

**Tashkaraev R.A. (Kazakhstan)**

Doctor of Technical Sciences

**Muminov M.E. (Malaysia)**

Candidate of Physics and Mathematics

**Srivastava P.K. (India)**

American and English Literature PhD in English

**NATIONAL EDITORIAL BOARD:**

**Adizov B.R.**

Doctor of Pedagogical sciences, Professor  
(Deputy Editor-in-Chief)

**Abuzalova M.K.**

Doctor of Philological sciences, Professor

**Amonov M.R.**

Doctor of Technical sciences, Professor

**Barotov Sh.R.**

Doctor of Psychological sciences, Professor

**Bakoyeva M.K.**

Doctor of Philological sciences

**Djurayev D.R.**

Doctor of Physics and Mathematics, Professor

**Durdiyev D.K.**

Doctor of Physics and Mathematics, Professor

**Olimov Sh.Sh.**

Doctor of Pedagogical sciences, Professor

**Kakhkhorov S.K.**

Doctor of Pedagogical sciences, Professor

**Umarov B.B.**

Doctor of Chemical sciences, Professor

**Urayeva D.S.**

Doctor of Philological sciences, Professor

**DEPUTY EDITORS-IN-CHIEF:**

**Navruz-zoda B.N.**

Doctor of Economics, Professor

**Turayev H.H.**

Doctor of Historical sciences, Professor

**SCIENTIFIC REPORTS OF  
BUKHARA STATE  
UNIVERSITY**

\*\*\*

**BUXORO DAVLAT  
UNIVERSITETI ILMIY  
AXBOROTI**

\*\*\*

**НАУЧНЫЙ ВЕСТНИК  
БУХАРСКОГО  
ГОСУДАРСТВЕННОГО  
УНИВЕРСИТЕТА**

*The journal is published in the Bukhara  
Regional Department of Press and  
Information of the Press and Information  
Agency of Uzbekistan on August 24, 2020  
With registered certificate № 1103*

*The journal "Scientific reports of Bukhara  
state university" is included in the list of  
scientific publications recommended to  
publish the main scientific results of  
doctoral dissertations of the Higher  
Attestation Commission under the  
Cabinet of Ministers of the Republic of  
Uzbekistan on philology and physical and  
mathematical sciences.*

*The journal is intended for professors  
and teachers of higher educational  
institutions, senior researchers, students,  
scientific staff of scientific research  
institutions, teachers of academic  
lyceums, professional colleges, as well as  
researchers in general secondary  
education and various fields.*

**Founder: BUKHARA STATE  
UNIVERSITY**

**Executive secretary:**  
**Rasulova S.S.**

**Editors: Rasulova S.S.**  
**Sobirova Z.R.**

**Department technician:**  
**Dilova G.B.**

## CONTENTS

<b>EXACT AND NATURAL SCIENCES</b>		
Odamov U.O., Kamilov M.M., Niyazov Sh.K., Kihyun Song	Research of the efficiency of the solar battery operations in real exploitation conditions.....	2
Nadirova Z.P.	Intuition and synergetics in the world of mathematics...	18
Husenov B.	Generalization of the hardy class for $A(z)$ -analytic functions.....	29
<b>LINGUISTICS</b>		
Mirzaeva M.	The study of German language phraseological units....	47
Khamidova M.	Problems of translation of French and Uzbek deopoetonyms.....	57
Otaqulov N.B.	Subcolloquial mesurative phraseological units in the culture of the peoples of the world.....	67
Bai Jie	A contrastive study of war metaphor in Russian and Chinese news headlines of new media in the context of conceptual metaphors.....	76
Kakhkhorova G.Sh.	The skills of Uzbek writers using particles in English translations.....	87
<b>LITERARY CRITICISM</b>		
Mizrabova J.	Problems of classification and translation of pun.....	97
Abdullayeva N.I.	Real life description in characterising students' personage and students' period in the world literature....	108
Wang XiaoYu	Mythical thinking and rational spirit - an interpretation of Lu Xun's "Old tales retold" .....	118
<b>“NAVOIY GULSHANI”</b>		
Akhmedova Sh.N.	Genre of literary portrait in the works of Alisher Navai	127
<b>PHILOSOPHY, LAW AND POLITICAL SCIENCES</b>		
Sadibakosev Kh.	Application and implementation of modern approaches and views in international relations of the republic of Uzbekistan.....	131
Begbutayeva F.	Persons with disabilities in the life of a society: a historical-political analysis.....	141
<b>ECONOMICS</b>		
Binoy Joy Kattadiyil, Islamov B.A.	Cross-border group insolvency, a study of Nortel Case.....	150
Navruz-zoda Sh.	Innovative organizational forms of youthtourism development in post pandemic conditions.....	162

**RESEARCH OF THE EFFICIENCY OF THE SOLAR BATTERY  
OPERATIONS IN REAL EXPLOITATION CONDITIONS**

**Odamov Umarbay Omanovich**

*candidate of technical sciences, senior researcher of  
Institute of Energy Problems of the Academy  
of Sciences of the Republic of Uzbekistan*

[umarbay@mail.ru](mailto:umarbay@mail.ru)

**Kamilov Mirziyo Mirkamilovich**

*PhD researcher, Sirdarya State University*

[mirziyo85@mail.ru](mailto:mirziyo85@mail.ru)

**Niyazov Shavki Kulaganovich**

*PhD in physics and mathematics,  
senior lecturer of Sirdarya State University*

**Kihyun Song**

*Ph.D. Company HE Solution, Republic of Korea*

**Abstract:**

**Introduction.** Nowadays, there is a constant growth of the demand for the use of solar power plants and obtaining green energy. In the using process of them in real conditions, a decrease in efficiency is observed. Because of the influence of external and internal factors on solar cells, the Coefficient of Efficiency(COE) panels decreases. The study of these influencing factors today is one of the actual problems. In this work is presented a study of the efficiency of a solar battery in real operating conditions.

**Research methods.** By using an electronic counter DTS-541UN $\text{\textcircled{2}}$ 530230, the output parameters of solar cells were experimentally measured hourly, daily, monthly and yearly. In addition, a Testo-880 thermal imager was used in order to investigate defects caused by high surface temperatures and heating of solar panels. The collected data was analyzed using Microsoft Excel and other software packages.

**Results and Discussions.** The annual solar power production over a six-year period shows that solar cell efficiency has decreased by 10 % in the first three years, this connects with the deposition of dust on the solar cell's working surface as a result of dust storms. After cleaning the surface, the efficiency of the solar cell increases by 8 %. In general, the exponential trend line shows that the efficiency of the solar power plant has decreased by 5.4 % over six years. A solar power plant consumes 5-10 % of the total generated energy for its own needs. The average hourly electricity generation of solar panels in real conditions for four companies shows that on a clear sunny day, solar panels work very efficiently and generate more than 100 % of electricity, on a cloudy day, generate 20-30 %, and on days with partly cloudy and rainy days generate 10 % of energy. According to the current changes (I) in real conditions of effective operation of S-ENERGY solar panels, the current is higher than that of solar panels from other companies. The temperature coefficient of

*solar panels from S-ENERGY and TOPSAN is lower than that of solar panels from other companies, this value shows how solar panels are productive on days with high temperatures.*

*In solar panels of HANWHA (4 panels) was observed air bubbles between the glass layer and the EVA membrane. These air bubbles reduce the intensity of sunlight falling on the solar cells and reduce the efficiency of the solar panels.*

**Conclusion.** *The efficiency of the solar battery in real operating conditions has decreased by 5.4 % due to the influence of internal and external factors. There have been determined that S-ENERGY and TOPSAN solar panels perform better under real-world conditions, and HANWHA solar panels have been found to be defective and degraded.*

**Keywords.** *degradation, efficiency, factors, productivity, solar cells.*

**Introduction.** Currently, all over the world in order to obtain environmentally friendly and cheap energy use solar-powered power plants. The use of solar panels and the generation of electricity from solar power plants are constantly growing. According to the latest informations from the European Solar Power Association (Solar Power Europe), the installed capacity of solar energy has exceeded 630 GW. The share of solar energy in the generation of world electricity is today about 2.6 % [1].

Presently, Uzbekistan plans to increase the share of renewable energy sources in the total volume of electricity production to 25 % by 2030, today this figure is 10 %. To achieve such results, the Ministry of Energy is taking active measures to implement large projects in renewable energy.

In this regard, for the development of solar energy, scientific research work was brought to the fore, in 2012 was adopted the Resolution of the President of Uzbekistan "On the establishment of the International Institute of Solar Energy". Moreover, a decree of the President of the Republic of Uzbekistan was adopted in 2013, 31 March "On measures for the development of alternative energy sources", which sets out the main directions for the development of the field of renewable energy sources (RES) and solar energy for the medium and long term.

With the increasing demand for electricity generated by solar panels in the real climatic conditions of Uzbekistan, various problems and disadvantages arise in the process. Solar panel manufacturers are putting in a lot of effort, introducing new technologies to make solar panels reliable.

They must be able to withstand cyclical weather changes and even extreme conditions such as severe frost and heat. Despite this, solar panels wear out and degrade over time - this is a completely natural and inevitable process. Degradation of solar panels is a process that leads to a decrease in electricity generation. It can be caused by many external and internal factors.

Experimental studies have shown [2] that the decrease in the efficiency of solar panels, in the process of use in real conditions, depends on external and internal factors. These influencing factors change the output characteristics of solar cells [3]. Determination of the factors affecting the output characteristics of solar cells is one of the most pressing problems today.

This article presents the results of the analysis of electricity produced by solar panels of four manufacturing companies in real climatic conditions of Uzbekistan for 6 years, as well as seasonal changes in output parameters, COE panel, the influence of external and internal factors on production, calculation of the temperature coefficient of power, degradation of solar panels and emerging defects.

**Object of study.** In 2015 with the support of the Ministry of Trade, Industry and Energy of the Republic of Korea in the Pop district of Namangan region was built, a power plant with a capacity of 130 kW in the Pop district of Namangan region for a test experiment. All installed polycrystalline solar panels are from the following Korean manufacturers: HANHWA, JSPV, S-ENERGY and TOPSUN. The technical characteristics of solar panels are shown in table 1.

**Table 1.**

**The technical characteristics of solar panels**

	HANHWA	JSPV	S-ENERGY	TOPSUN
<b>Model</b>	<b>HSL 250</b>	<b>JSMM2501</b>	<b>SM250PC8</b>	<b>TS-S400</b>
Rated Power	250 W <sub>p</sub>	250 W <sub>p</sub>	250 W <sub>p</sub>	400W <sub>p</sub>
Voltage at P <sub>max</sub>	30.4V	30.9V	30.8V	49.39V
Current at P <sub>max</sub>	8.23A	8.25A	8.14A	8.1A
Short-circuit current	8.79A	8.8A	8.67A	8.7A
Open-circuit voltage	37.7V	38V	37.5V	60.55V
Operation Temperature	-38 <sup>0</sup> C~+87 <sup>0</sup> C	-40 <sup>0</sup> C~+90 <sup>0</sup> C	-37 <sup>0</sup> C~+88 <sup>0</sup> C	-37 <sup>0</sup> C~+89 <sup>0</sup> C
Module efficiency	15.5%	15.55%	15.03%	15.6%
Size (W*H*D)	988*1.636*40	990*1.646*45	999*1.665*50	1.308*1.960*40

The constant electricity generated by the solar panels is converted into alternating electricity by four inverters and transmitted to the grid via a transformer. Technical characteristics of inverters (two inverters of the same manufacturer) are shown in Table 2.

**Table 2.**

**Technical characteristics of inverters**

	<b>KACO-1-2</b>	<b>DASS TECH-3</b>	<b>DASS TECH-4</b>
<b>Model</b>	<b>Powador 60.0TL3</b>	<b>DSP-3320KT</b>	<b>DSP-3310KT</b>
Max. Open Circuit Voltage	1,000 V dc	700 V dc	700 V dc
Range of MPPT Voltage	200 □ 850 V dc	220 □ 700 V dc	220 □ 700 V dc
Rated output capacity	49.9 kW	20 kW	11 kW
Size (W*H*D)	840*1.360*355 mm	650*1.400*500 mm	650*1.060*500 mm

The general view of the research object is shown in Figure 1.



**Figure 1. Object of the research**

As you can see from Figure 1, rows 1, 2, 3, 4, 5 and 6 of solar panels are tuned at an angle of  $30^{\circ}$  degrees, fixed relative to the ground, and rows 7 and 8 are movable, can be at an angle of  $15^{\circ}$  and  $45^{\circ}$  depending on the season of the year. In rows 1, 2 and 3 there are 198 HANHWA HSL250 modules with a power of 250 W polycrystalline solar panels, with a total power of 49.5 kW. In rows 4, 5 and 6 there are 198 JSPV JSMM2501 modules with a power of 250 W of polycrystalline solar panels, with a total power of 49.5 kW; in rows 7 and 8 of the S-ENERGY SM250PC8 module with 72 units of polycrystalline solar panels with a power of 250 W each, with a total power of 18 kW; also at the end of the 8th row are polycrystalline solar panels with a total power of 9.6 kW, each with a power of 400 W TS-S400 modules from TOPSUN.

For solar panels of the 1st to the 6th row, 2 inverters with a total capacity of 99.8 kW are installed in the Powador 60.0 TL3 module of the KASO company with a capacity of 49.9 kW each. Rows 7 and 8 are equipped with inverters and DASS TECH module with DSP-3320KT - 20 kW and DSP-3310KT - 11 kW.

Solar power plants are connected in parallel to the electrical grid. This means that the generated electricity is directly transmitted to the power grid. Each company's solar panels are equipped with separate inverters and electricity meters.

**Research method.** To account for the electricity generated by the solar power plant, an electronic meter DTS-541U №530230 is installed at the point of connection to the transformer. With this counter, hourly, daily, monthly and annual records were recorded.

A principal schema of a solar power plant is shown in Figure 2. As can be seen from Figure 2, each company has a separate inverter and monitor connected to solar panels, capable of monitoring the amount of generated electricity and current-voltage characteristics. This means that there is tremendous scope for scientific research. Using these opportunities, we observed the operability of solar panels of each company, the change in electricity generation by seasons in any climatic conditions.

According to the electrical diagram (Fig. 2) of the solar power plant, the electricity generated by the KASO and DASS TECH inverters is collected in the L-PV collection cabinet. The collected electricity is transmitted to an external transformer in the form of a three-phase voltage of 0.4 kV (A, V, S-O). L-PV cabinet and 0.4 kV transformer phases are adapted and connected. Synchronization of automation is included with each inverter to allow them to run in parallel at any turn on and off.

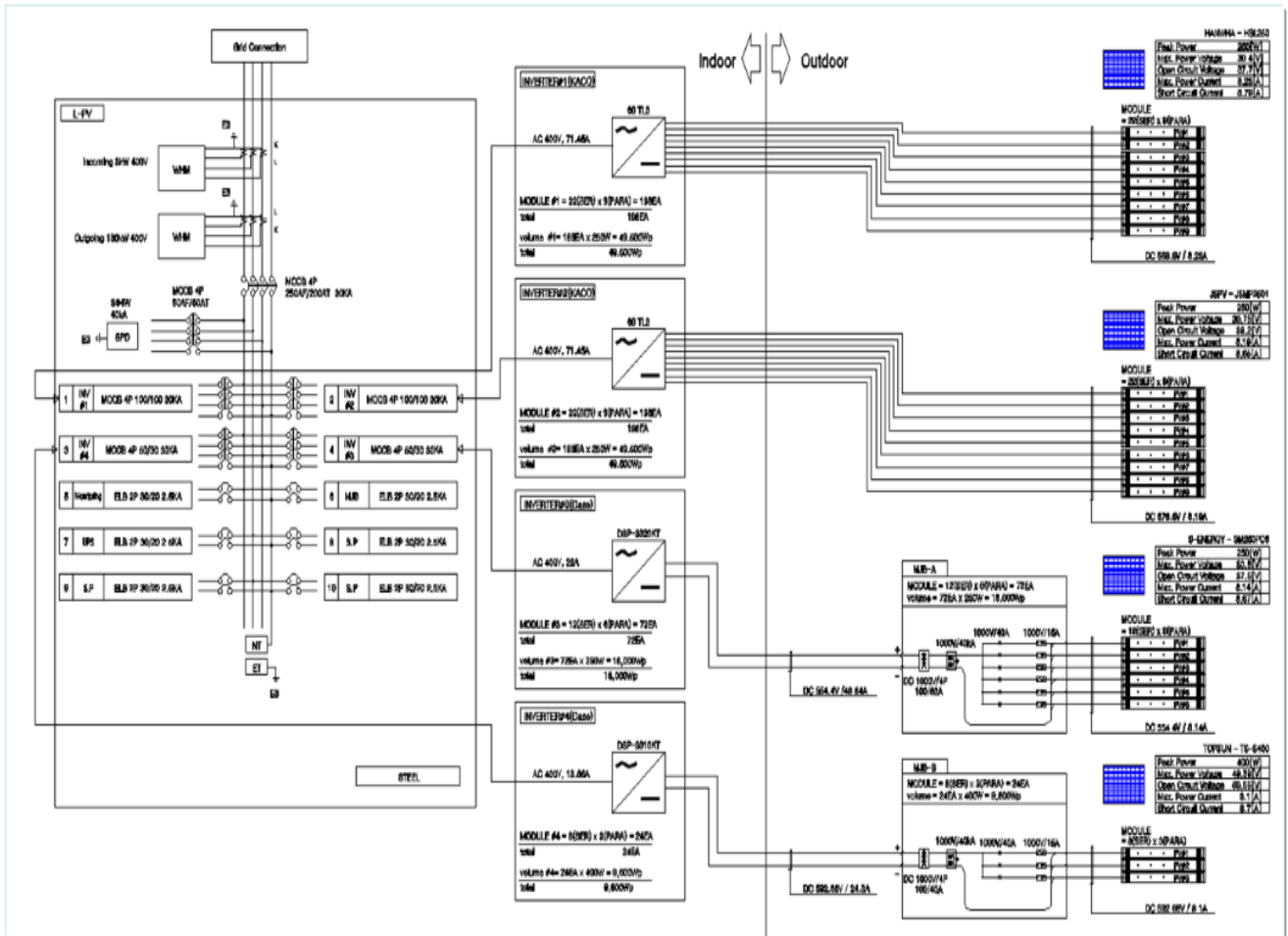
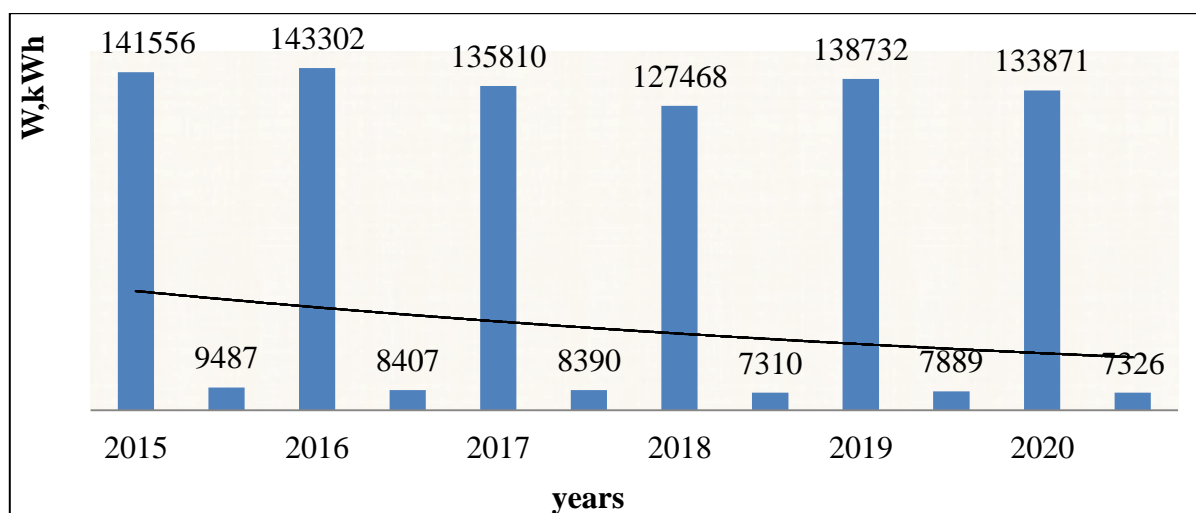


Fig. 2. A principal scheme of a solar power plant

Also, a Testo-880 thermal imager was used to investigate defects caused by surface temperature and heating of solar panels. The collected data was analyzed using Microsoft Excel and other software packages.

**Research results.** As a result of the analysis, it was found that solar panels continue to generate electricity from morning sunrise until the sunset, that is, depending on the season of the year, from about 06:00 to 19:00. Average daylight hours are 12-13 hours. A certain part of the total electricity generated by a solar power plant is used by the station to operate equipment, i.e. for their own needs, the rest is transferred to the power grid. Separate records are kept for each of them. Figure 3 shows the generation of electricity by a solar power plant over a six-year period, in the context of each year, and the dynamics of electricity consumed for its own needs.





**Fig. 3. Generated and consumed electricity by the solar power plant for the period 2015-2020**

As can be seen from Figure 3, the solar power plant generated 141,556 kWh of electricity in 2015, and 127468 kWh of electricity in 2018. During this period, the efficiency of solar cells decreased by 10 %. This is due to the deposition of dust on the working surface of the solar battery as a result of dust storms. After cleaning the surface, the efficiency of solar cells increases by 8 %, and electricity generation in 2019 is 138,732 kWh, which is significantly higher compared to 2018 with an uncleaned surface. The cleaner the working surface of solar cells, the more photons are absorbed by the solar cells and the greater the conversion factor of light energy into electrical energy. Also, Figure 3 shows an exponential trend line to the highlighted row of the chart, where solar cell efficiency declines by 5.4 % over six years.

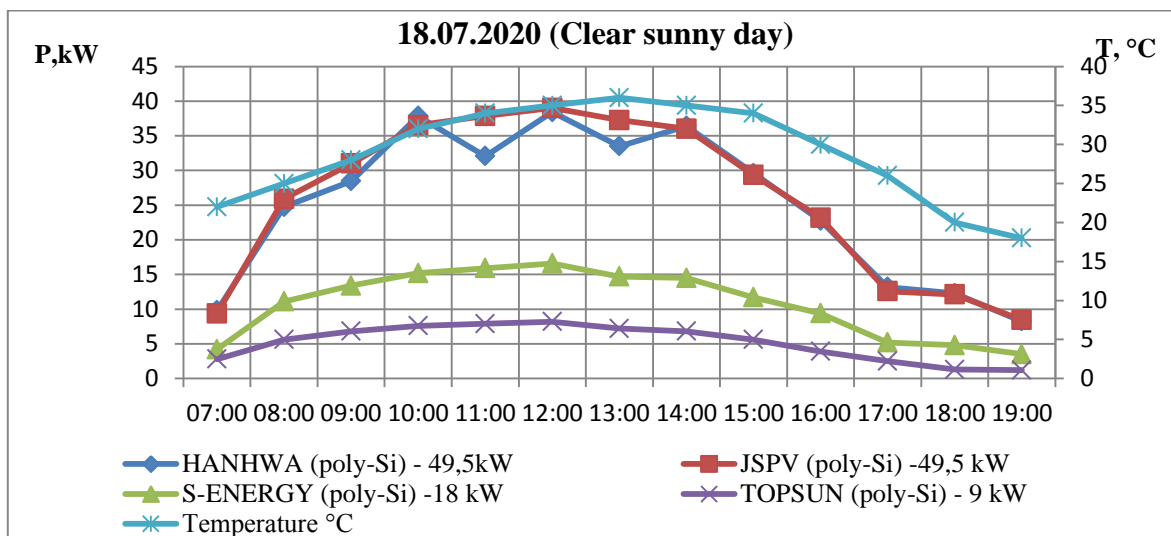
The volume of electricity consumed by the solar power plant for its own needs for the period 2015-2020 ranges from 7310-9487 kWh. Based on experimental data, on sunny days, solar panels consume less electricity for their own needs, and on cloudy days, they consume more electricity. This means that the power plant uses about 5-10 % of the generated electricity for its own needs.

To assess the impact of climatic conditions on the efficiency of solar panels, solar panels were measured in four companies for the period from March 2020 to March 2021. Statistical data on the operation of solar panels on various days and seasons of the year were obtained: sunny, cloudy, rainy days, cloudy days and on days with little snow. The length of daylight hours was the same and was approximately 12-13 hours.

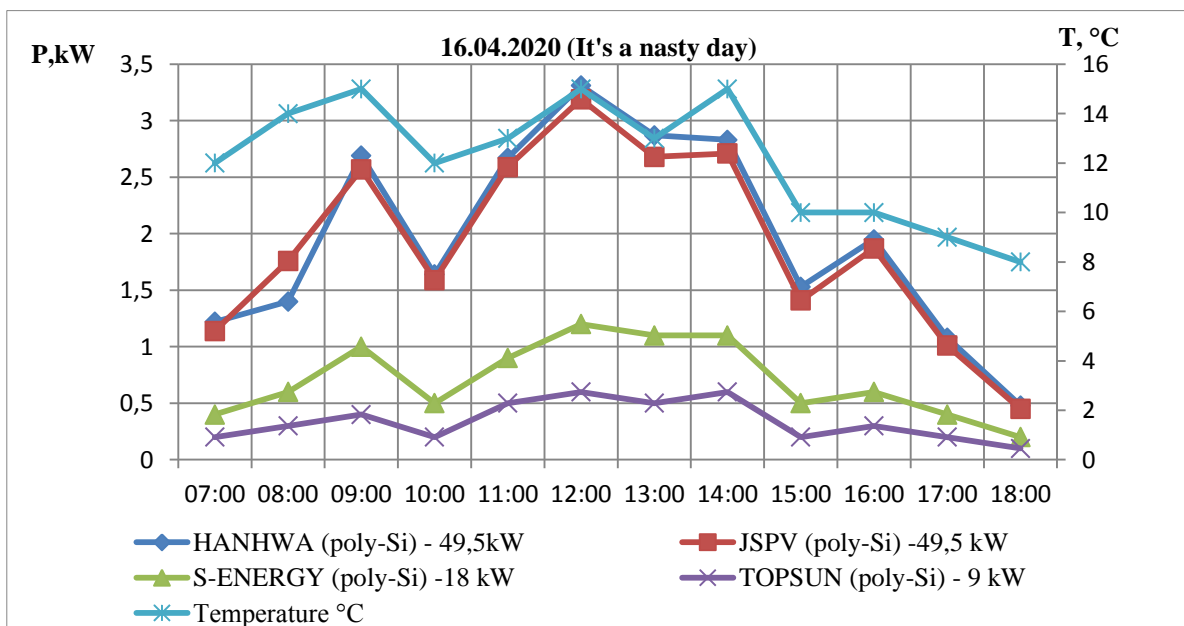
Figures-4 (a, b, c and d) show the average hourly electricity generation by solar panels for 18.07.2020 (a-clear sunny day), 16.04.2020 (b-cloudy day), 27.12.2020 (c-cloudy, small snow) and 03.28.2021 (d-partly cloudy and rain).

As can be seen from Figures 4, in particular Fig. (a), on a clear sunny day, the solar power plant operates very efficiently, while the maximum daily power generation is 889.94 kWh. Analyzing the power change in Fig. 4- (a), produced by the solar panels of the four companies during the day, the following were determined:

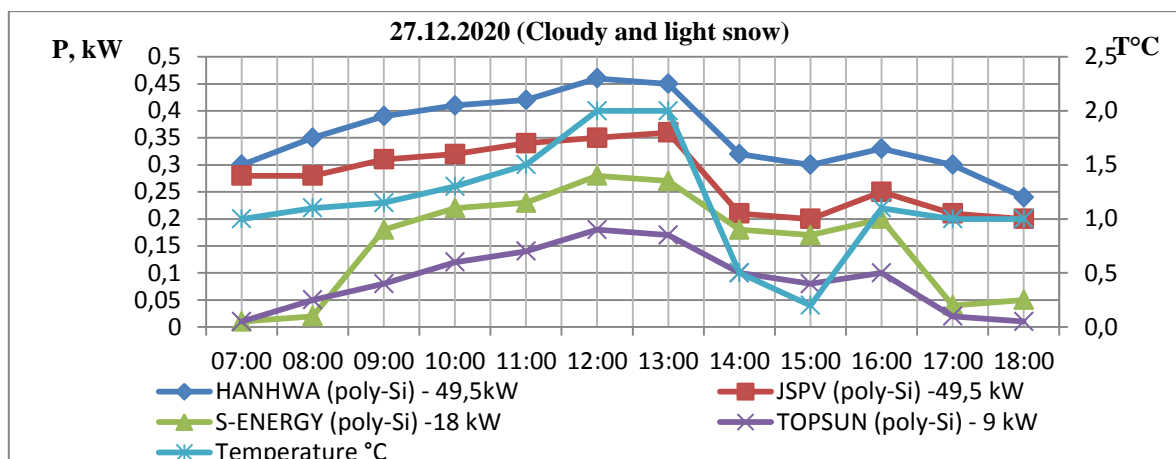
a) solar panels of the HANHWA company showed a decrease in power during the hot part of the day, that is, from 11:00 to 13:00, while total power generation by HANHWA panels was 335.65 kWh. B) The change in power produced by JSPV solar panels during the day is in accordance with the temperature and generates 346.79 kWh of electricity. At the same time, the installed capacity of solar panels from HANHWA and JSPV is the same, that is, solar panels with a capacity of 49.5 kW for each, and also, the power of the inverters installed in them is also the same, but the panels generate electricity in different volumes. If the obtained data is compared with the change in power produced by the amount of electricity produced by the solar panels of HANHWA and JSPV during the day, we can see that JSPV solar panels worked more efficiently and generated more electricity. C) the change in power during the day of the remaining solar panels from S-ENERGY and TOPSUN were proportional to the temperature and worked efficiently.



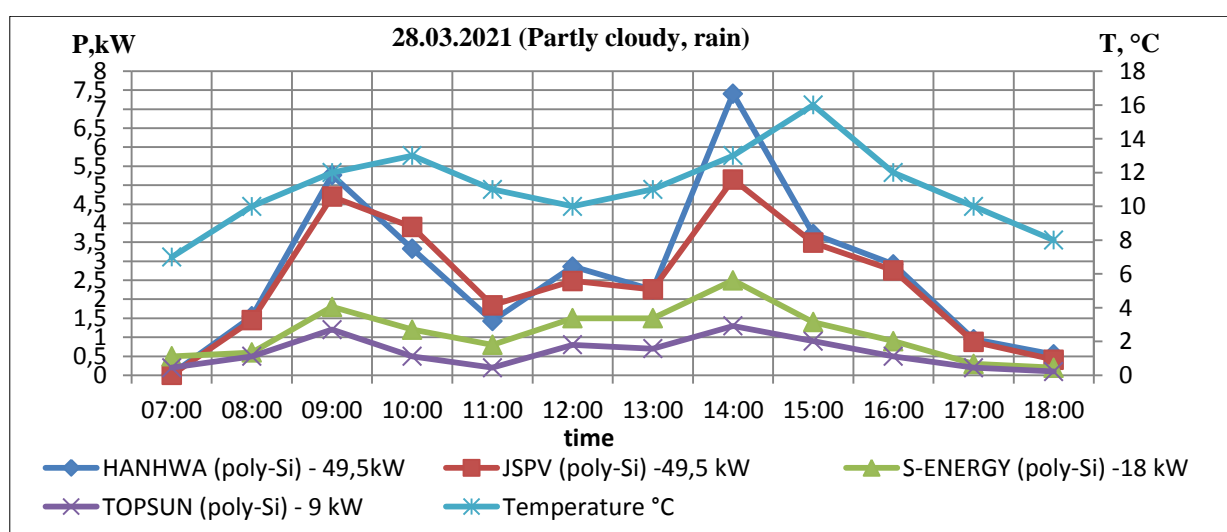
a)



b)



c)



d)

**Fig. 4. Average hourly electricity generation by solar panels for different days and seasons of the year: a) 07/18/2020 (clear sunny day); b) 04/16/2020 (cloudy day); c) 27.12.2020 (cloudy, light snow) and d) 28.03.2021 (partly cloudy and rainy)**

In addition, analyzing Fig. 4- (b) on a cloudy day, the solar power plant generates electricity in the amount of 159.24 kWh. The change in power during the day of solar panels of companies HANHWA and JSPV is the same, while the volume of total generated electricity is 46.64 kWh. The change in power during the day of the other two companies S-ENERGY and TOPSUN was proportional to the temperature.

Moreover, on cloudy days and on days with little snow, Fig. 4- (c), the solar power plant generates electricity in the amount of 10.49 kWh. The change in power during the day of solar panels from HANHWA, JSPV, S-ENERGY and TOPSUN were the same and proportional to the temperature.

On days with partly cloudy and rainy, Fig. 4- (d), the solar power plant generates electricity in the amount of 81.9 kWh. Changes in the production capacity of HANHWA, JSPV, S-ENERGY and TOPSUN solar panels are subject to weather conditions.

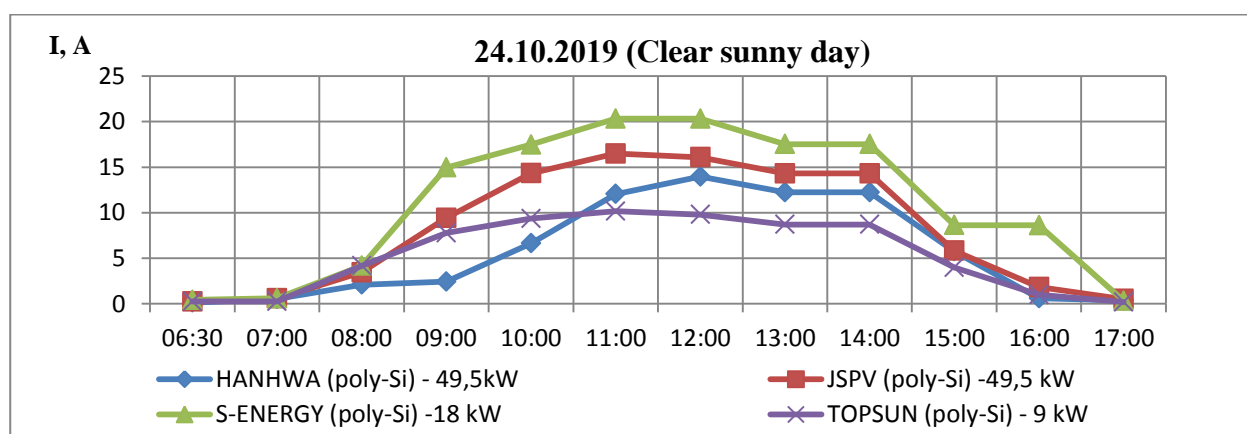
When observing the operation of solar panels in climatic conditions, it turned out that on sunny days, solar panels are most effective, but the sun not only shines, but also heats the solar panels. And the more it heats up the solar cell, the power generation rates decrease. The rising of temperature of solar panels creates internal resistance within the solar cell, which reduces its efficiency. As the temperature rises, the flow of electrons inside the solar cell increases, which causes an increase in current and a drop in voltage. With the help of a Testo-880 thermal imager, the surface temperature of the solar panel was measured. At the same time, the voltage drop in the temperature range 45-55° C of the investigated solar panels was observed more than the increase in the current strength. Therefore, the total power of solar panels is reduced, which leads to the fact that solar panels operate with less efficiency. Therefore, the warmer the ambient temperature, the lower the output power of the photocells.

To calculate the current-voltage characteristic, taking into account degradation processes, it is necessary to carry out an appropriate calculation of the collection coefficient value. The collection coefficient is understood as the ratio of the number of free charge carriers that took part in the photocurrent to the number of photons of a certain wavelength falling on the solar panel. The calculations of the value of the collection coefficient will be presented in further studies.

It is known [4] that an increase in the temperature of solar cells leads to a change in the structure of solar cells. This process leads to inefficient solar panels. Since, using of solar cells over the years in such conditions leads to a significant deterioration in the properties of modules over time, a decrease of COE leads to the process of degradation (Potential Induced Degradation, abbreviated PID) of solar panels.

To better determine the efficiency of solar panels under real-life conditions, a study was conducted on the change in current during the day, for four solar panel companies in different climates. For this were chosen October 24, 2019, a sunny day, an ambient temperature of 18° C-20° C and March 28, 2021, a cloudy and rainy day, an ambient temperature of 13° C-14° C.

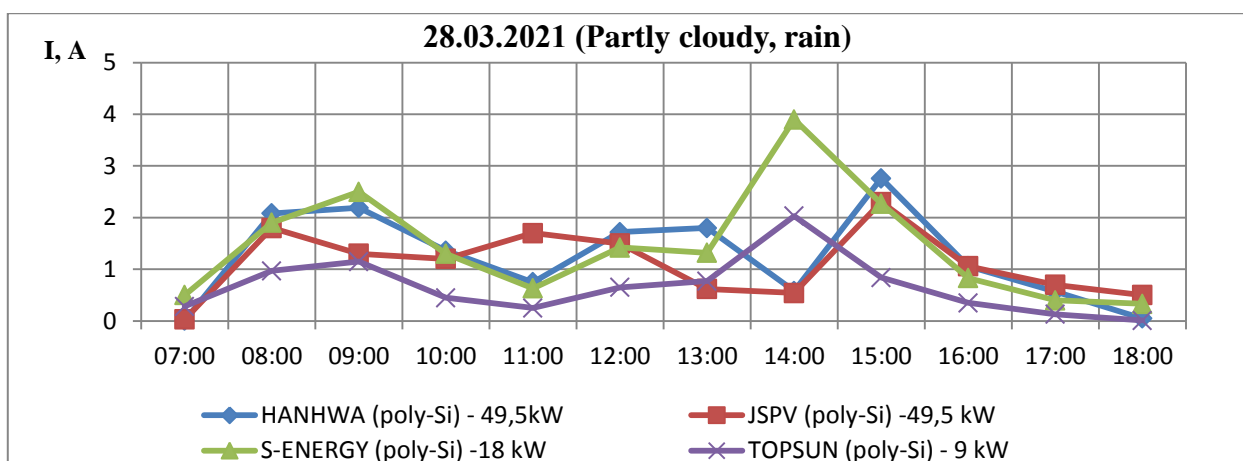
Fig. 5 and Fig. 6 show the change in the current (I) of the solar battery depending on the time and season of the year for four companies.



**Fig. 5. Change in current (I) of the solar battery depending on time and season of the year for four companies (sunny day)**

As you can see in Figure 5, panels from all companies operate efficiently in sunny outdoor environments. Daylight hours were approximately 12-13 hours. The measurements were taken after cleaning the solar panel surface. With regard to the dynamics of changes in the current produced by solar panels during the day under real conditions, S-ENERGY solar panels have shown themselves to be very effective. In second place, we can say solar panels from JSPV, which also worked very efficiently. If we compare S-ENERGY solar panels with HANHWA solar panels, they have the same power rating and are installed next to each other, but the results are different in terms of the generated current. Here, the current produced by HANHWA solar panels is slightly less than the current produced by S-ENERGY solar panels. If we look at Figure 4- (a), we can see that in this case, the HANHWA solar panels worked less efficiently than the batteries of other companies. Also, you can see that TOPSUN solar panels worked more efficiently.

It should be mentioned that the temperature of solar panels is very effective at 20-35 degrees, i.e. if the ambient temperature is 25-40 degrees, their efficiency will be about 80-90 %, if the temperature is higher, then the efficiency of solar panels will decrease. This situation can be explained by physical phenomena occurring on solar panels.



**Fig. 6. Changes in the current (I) of the solar battery depending on time and season of the year for four companies (partly cloudy, rainy)**

Figure 6 shows the current variation of solar panels for all companies on cloudy and rainy days. Under these conditions, S-ENERGY solar panels work as efficiently as compared to solar panels from other companies. HANHWA's solar panels also performed well on cloudy and rainy days, but the company's panels were found to have lower efficiency on sunny days.

It should be noted that solar panels of the company HANHWA on a sunny day are heated by solar radiation and begin to change the output parameters of the solar photocell. In addition, under these conditions, experimental studies were carried out using a Testo-880 thermal imager, the temperature on the surface of solar panels of all companies on a clear sunny day (October 24, 2019) was 36°C, when the ambient temperature reached 18°C. On a cloudy day (03/28/2021 .) the surface temperature was 12 ° C, when the ambient temperature reached 8 ° C. The obtained characteristic

of solar models shows that it has a linear dependence of the module voltage on temperature in accordance with the temperature coefficient.

Since the temperature of the solar panel is one of the factors which affects on the efficient operation of a solar power plant. Studies have shown that the temperature coefficient of the no-load voltage ( $V_{oc}$ ) is significantly higher than the temperature coefficient of the short-circuit current ( $I_{sc}$ ), and therefore, with an increase in temperature, the voltage drop is greater than the increase in current. Therefore, the power of the solar panel, as the product of current and voltage, decreases with increasing temperature and the panels work with less efficiency.

As known [5], with the increasing of temperature the voltage and power of the battery decrease, and the current increases. The lower the temperature coefficient of change in power, the better.

The influence of temperature on the value of the output power of the solar cell can be estimated from the expression (1) [6]:

$$P_{C\Delta} = P_0 (1 + \beta \Delta t), (1)$$

where,  $P_{C\Delta}$  - power of the solar cell, Wt;

$P_0$  - solar cell power at 25 ° C, Wt;

$\beta$  -the temperature coefficient of power, ° C<sup>-1</sup>;

$\Delta t$  - temperature change, ° C.

Using formula 1, we calculate the temperature coefficient of the power of four companies solar modules under normal operating conditions. Table 3 shows comparative data on the temperature coefficient of power (TCP) of solar panels in real conditions.

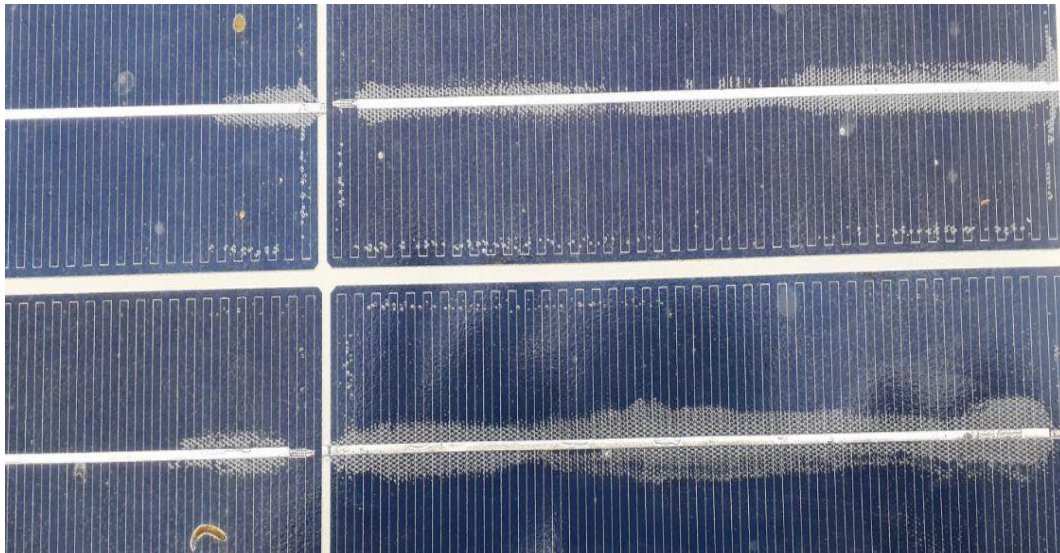
**Table 3.**

**Comparison of temperature coefficient of power (TCM) solar panels, ( $\beta$ )% ° C – 1**

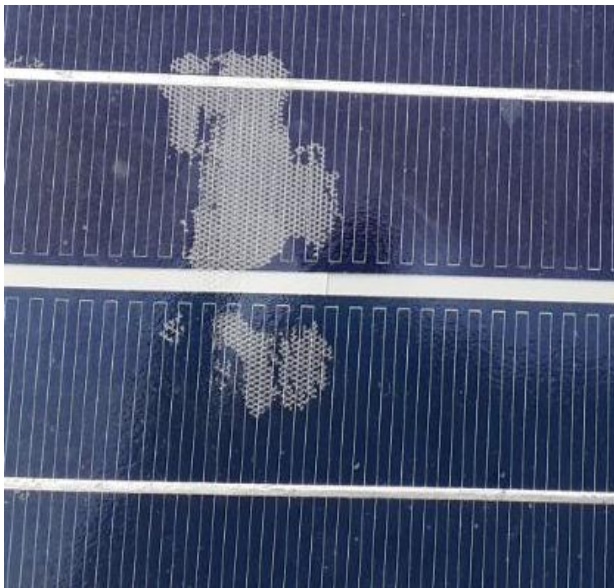
Manufacturer	model	Type	COE,%	TCP,%/°C
HANWHA	HSL 250	polycrystal	15,5	-0,41
JSPV	JSMM2501	polycrystal	15,55	-0,38
S-ENERGY	SM250PC8	polycrystal	15,03	-0,31
TOP SAN	TS-S400	polycrystal	15,6	-0,30

The temperature coefficient reflects the effect on the output current and voltage of a module when the module temperature rises or falls. The best module is that one which has a lower temperature coefficient of power change. As you can see from table 2, the temperature coefficient of solar panels from S-ENERGY and TOPSAN is lower than that of panels from other companies, this value shows how productive solar panels are on days with high temperatures.

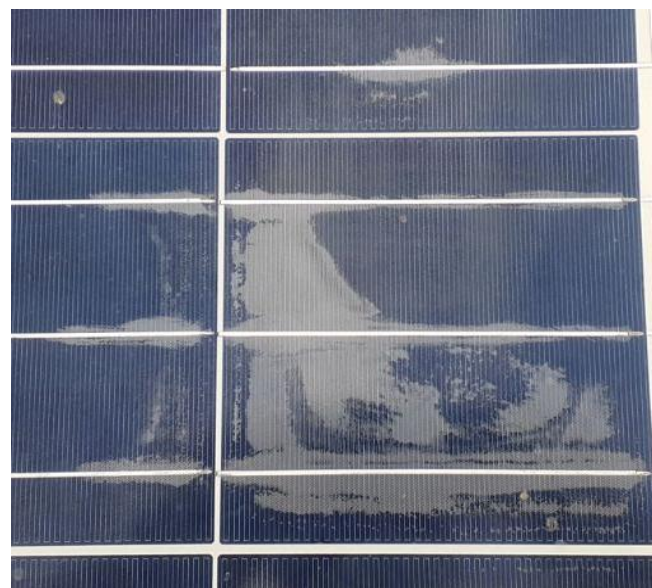
As a result of scientific observations on May 20, 2021, the following defects were revealed on HANWHA solar panels. Figure 7. a), b), c) solar panels with various defects are presented. Based on solar panel structure, 1-protective glass layer, 2-EVA (ethylene vinyl acetate) membrane, 3-solar cell, 4-EVA membrane and 5-protective glass.



a)



b)



c)

**Fig. 7. a), b), c) solar panels with various defects**

As shown in Figure 6. a), b) and c), air bubbles appear in the 2-EVA membrane layer as a result of the heating of the panel by solar radiation. These air bubbles prevent the sun's rays from reaching the solar cells directly. They refract, absorb and reduce the intensity of sunlight falling on solar cells. As a result, the efficiency of solar panels is reduced and leads to a decrease of the COE panels.

Based on observations, it was revealed that solar panels are covered with a yellow or brown pigment. This occurs as a result of a chemical reaction within the cells to form ethyl vinyl acetate (EVA). The main reason for the reaction is a decrease in the amount of additives to increase the resistance of the panel to UV radiation. The color of the cells changes under the influence of the acetic acid released; the reaction takes place on the surface of the photocells. As the yellow or brown spots expand, the UV absorbers are destroyed.

The results can be seen in the dynamics of power changes during the day in Figures 4 a), as well as 5 a) and b). As you can see, the power of solar panels from HANWHA and JSPV is the same, but the current generation is less than that of solar panels from JSPV.

Also, some of HANWHA's solar panels were found yellow or brown pigment and discolored areas of the panel, which is the indicate of degradation. Discolored areas and discolored cells reduce the power output of the module as system performance is reduced due to the high absorption in the EVA membrane.

Thus, a significant deterioration in the properties of modules over time, a decrease of COE leads to the process of degradation (Potential Induced Degradation-PID) of solar panels.

Practical studies have shown [7] that the causes of PID - processes can be divided into four main groups:

1. Environmental factors.
2. Features of the system structure.
3. Module structure.
4. The structure of the photoelectric converter.

It is clear that it is impossible to control the environment, therefore efforts are directed to the study of groups 2, 3 and 4.

Features of the system structure. To determine the cause of the degradation process, it is necessary to pay special attention to the choice of material:

- a) front glass;
- b) material to be encapsulated;
- c) diffusion barrier.

It is known that the ingredients of soda lime glass are among the most significant degradation factors. Quartz glass contains no sodium compounds and prevents degradation. The material intended for encapsulation is EVA membrane. Today, EVA membrane is the preferred material for encapsulating solar panels. Acetic acid in its composition may also be a factor responsible for the dissolution of metal ions during the so-called corrosion of glass on its surface. Silicon dioxide is successfully used to create a diffusion barrier between the glass surface and a photocell with maximum electrical activity.

So, as in our case, the degradation of solar panels of the company HANWHA occurred due to a decrease in the transparency of the film located between the photocells and the glass (Fig. 6.a, b, c), therefore, the production of electricity decreased. In order to detect solar panel degradation in time, regular measurements of the open circuit voltage of each solar panel are required.

It is known that there are many sunny days in the climate of Uzbekistan. Consequently, the incident sunlight gradually destroys the sealing elements due to ultraviolet radiation, as a result of which they become less elastic and more susceptible to mechanical stress. Over time, this leads to a deterioration in the protection of the module against moisture. Moisture trapped inside the module leads to corrosion of electrical connections, an increase in resistance in the place of corrosion, overheating and destruction of contact, or to a decrease in the output voltage of the module.



It is known [8] that solar panels, after exposure to them, withstand environmental and operational loads that arise due to factors such as humidity, temperature, ultraviolet radiation, high voltage and mechanical stress. These loads negatively affect the various components of PV modules - adhesion, semiconductors, metallization, etc., which, in turn, leads to a decrease in the performance of the solar panel.

Since climatic conditions significantly affect the efficiency of the solar module and the degradation process [9]. From the literature were collected about 2000 indicators of degradation, measured on individual modules or entire systems, which shows an average value of 0.8 % / year. Most, 78 % of all data, report a degradation rate <1 % per year.

Over the past decade, although the statistically degradation is closer to 1 % per annum than 0.5 % per annum, it is necessary to comply with 25-year commercial guarantees. The significant difference between the rates of degradation of the module and the system, observed at an early stage, has decreased, which means that a significant improvement in the stability of the components of the balanced system has been achieved.

Despite the progress made over the past decade, several interesting questions such as linearity and the exact influence of climate have not been satisfactorily answered. However, the number of publications devoted to long-term results has grown rapidly in recent years, indicating the importance of this topic.

Thus, in subsequent scientific studies of this object, will be studied for each company separately the causes of degradation, structural changes in degradation processes and the rate of degradation on solar panels.

**Discussion.** As you can see from Figure 1, the trees planted around the power plant have grown in 6 years and now provide some shade for the solar panels. It is necessary to cut trees to prevent shadows falling on the solar panels. In autumn, the leaves of the trees fell on the solar panels, forming various spots on the protective layer of the glass. This reduces the intensity of light falling on the solar cell. Due to the fact that the research object is located next to a dusty road, the surface of solar panels quickly becomes covered with dust. Due to this, the energy efficiency of solar panels is reduced by 8-10 %. Therefore, it is recommended to clean the solar panels in a solar power plant at least once a month.

Solar power plants are connected in parallel to the electrical grid. As we know, if the load on the grid exceeds the established norm, the solar power plant will not supply electricity to the grid. Therefore, the network to which the solar power plant is connected should not, if possible, exceed the load of the established norm.

Figure 3 shows the generated and consumed electricity by a solar power plant for the period 2015-2020. The efficiency of the solar power plant has decreased by 10 % in the first three years, this is due to the deposition of dust on the working surface of the solar battery as a result of dust storms. After cleaning the surface of the solar panels, the efficiency of the solar power plant increased by 8 %. In general, the exponential trend line shows that the efficiency of the solar power plant has decreased by 5.4 % over six years. The degradation rate found in this study is well

above the average values of 0.5 % - 0.9 % / year, which analytical studies have found to be representative of crystalline silicon (Si) modules.

In the process of observing the dynamics of changes in the power and current of solar panels during the day in various climates, it was observed that the performance of HANWHA solar panels was lower than that of other companies. Likewise, when calculating the temperature coefficient of power of solar panels of companies in real conditions, it was found that the temperature coefficient of solar panels of HANWHA was high. This means that HANWHA's solar panels could not withstand extreme heat. When exposed to sunlight, solar panels heats up and air bubbles appear on the second layer of EVA membrane, which as a result reduces the efficiency of the solar panels and leads to a decrease in efficiency.

To increase the overall efficiency, it is advisable to install solar panels in ventilated areas (with good and natural air circulation).

While there is a need to increase the number of modules studied, the results of this study show that it takes less than 15 years for modules installed in Pop District of Namangan region for the efficiency rates to fall below 80 %. This duration can be approximately 18 years (based on an average degradation rate of 0.9 % per year).

Thus, based on the above study, it was determined which solar panels of the four companies work best in real climatic conditions.

### **Conclusions.**

1. The planted trees around the power plant have grown in 6 years, providing shade for the solar panels. It is necessary to cut trees as much as possible so that no shadow falls on the solar panels.

2. Analyzed the generated and consumed electricity of the solar power plant for the period 2015-2020. The following results were obtained:

a) In the first three years, the efficiency of solar cells decreased by 10 %. This is due to the deposition of dust on the working surface of solar panels, as a result of dust storms;

b) After cleaning the surface, the efficiency of solar cells increased by 8 %;

c) The exponential trend line to the highlighted series of the diagram shows that the efficiency of solar cells has decreased by 5.4 % over six years.

d) It is determined that the power plant uses approximately 5-10 % of the generated electricity for its own needs.

3. The average hourly power generation of solar panels for different days and seasons of the year has been analyzed. The following results were obtained:

a) Solar panels from all four companies work very efficiently on clear sunny days, on such days the efficiency of a solar power plant reaches 60 %.

b) Analysis of the dynamics of changes in the current of solar panels during the day and in real conditions, shows that the S-ENERGY solar panels have a higher current than other companies. JSPV solar panels ranked second, TOPSUN solar panels ranked third, and HANHWA solar panels ranked fourth.

4. Calculated temperature coefficients of solar panels for all companies.

5. S-ENERGY and TOPSAN solar panels have been determined to perform better in real-world conditions than other solar panels.

6. There were found defects - air bubbles appeared on the surface of HANWHA solar panels between the glass layer and the EVA membrane.

7. The efficiency of converting solar radiation into electricity depends on the illumination and temperature changes on the surface of the panels.

8. The operating current of solar panels increases on a clear day, and in cloudy weather, the solar module has the highest recoil current due to the large dispersion of sunlight in the atmosphere.

### REFERENCES

1. *Solar Power Europe, 2021*, [www.renen.ru](http://www.renen.ru)
2. Odamov U.O., Komilov M.M. "Evaluation of solar panels quality and research of degradation processes in the climate conditions of Uzbekistan" // *Sciences of Europe. 2019. Vol. 1. № 43(43). PP. 62 – 66.*
3. Odamov U.O., Komilov M.M. "Study of the process of changing the technical characteristics of solar panels in the climatic conditions of Uzbekistan" // *Bulletin of Namangan State University. 2020. № 4.*
4. Lee Y.H., Tsai M.A., Lu K.W., Yang W.L., Chen S.H., Lin M.F., Sung H.Y. and Wu H.S., *Proceedings of the 29<sup>th</sup> European Photovoltaic Solar Energy Conference and Exhibition, Amsterdam, The Netherlands, 2014, pp. 3357–3359*
5. Zezin D.A., Latokhin D.V. "Evaluation of some factors affecting the degradation of solar cells based on a-Si:H" // *Amorphous and microcrystalline semiconductors: proceedings of the VIII International Conference. St.Petersburg: Publishing House of the Polytechnic University, 2012. -452 p.*
6. Gulkov V.N., Kolesnichenko I.D., Korotkov K.E., *Saint Petersburg Electrotechnical University «LETI» investigation of the effect of heating solar modules on the efficiency of radiation conversion // Izvestia SPbGETU "LETI" No. 1/2019, PP.10-16.*
7. Quansah D., Adaramol M., Taki G., Edvin Ya., *Nadejnost i degradatsiya solnechnix fotoelektricheskix moduley - primer 19-letnix polikristallicheskix moduley v Gane [Reliability and degradation of solar PV modules - an example of 19-year-old polycrystalline modules in Ghana]. Texnologii. 2017; 5(2):22.*
8. Jordan D.C., Kurtz S.R., *Photovoltaic degradation rates-an analytical review. Prog Photovolt: Res Appl. 2013; 21(1):12-29.*
9. Odamov U.O., Komilov M.M., *Study of the process of characteristics solar panels in climate conditions Uzbekistan, Scientific Bulletin of Namangan State University, 2020 №.6, pp. 32-44.*

## INTUITION AND SYNERGETICS IN THE WORLD OF MATHEMATICS

*Nadirova Zoyira Payanovna*

*Higher Military Aviation of the Republic of Uzbekistan  
socio-economic and humanitarian sciences of the  
educational institution professor of the department,  
candidate of philosophical Sciences, associate professor  
[zoyiranadirova@yandex.com](mailto:zoyiranadirova@yandex.com)*

### **Abstract:**

**Introduction.** *Today, the development of science, the need to develop a culture of philosophical thinking require further expansion and strengthening of human knowledge, a comprehensive study of events and phenomena taking place in the world, the formation of scientific knowledge about the future of humanity on this basis, as well as the formation of a new approach to the problem of scientific creativity. This, in turn, determines the need for a scientific and philosophical study of the mechanisms of scientific creativity, i.e. intuition, a theoretical justification of its place in scientific knowledge. The Head of State noted that today, looking back at the path we have passed, evaluating the work done over these years, as well as plans for the future, we note that our great and sacred Motherland, which courageously and selflessly overcame the most difficult and difficult trials of restoring national statehood, strengthening political and economic independence, confidently moving forward, relying primarily on its own strength, capabilities and potential, for the sake of building a democratic state, civil society, should always be proud of our noble people.*

**Materials and methods.** *This article presents the thoughts of the ancient philosopher Pythagoras about the knowledge of the early Universe, the French scientist, philosopher, one of the founders of geometry Rene Descartes and the founder of the direction of intuitionism in modern mathematics, the German philosopher I. Kant, the French mathematician and philosopher Henri Poincare, the Dutch mathematician L.Brower's philosophical thoughts were studied. His scientific arguments on the synergetic analysis of the properties of intuition in scientific knowledge in the interpretation of philosophers were also published.*

**Results and discussions.** *Intuition is one of the most important concepts of the development of philosophy and science and is in dialectical connection with thinking, including rational and irrational thinking, creativity, in particular with such concepts as "artistic and scientific creativity", "intelligence", "memory", "imagination", "attention", "foresight", "consciousness", "unconscious", "subconscious sphere" and "instinct". A comprehensive analysis of the content and essence of these concepts, the study of scientific, philosophical and intuitive thinking styles on a scientific basis allow us to open new facets of the development of science. Therefore, an in-depth study of this issue has a special scientific significance. "Creativity", "scientific*

*creativity" and "intuition" are interrelated concepts that have interested philosophers since time immemorial.*

**Conclusion.** *Intuition, intuitive cognition, intuitive thinking is a complex, multifaceted and holistic cognitive process that is directly related to the human psyche, and not only with his emotional and mental abilities to cognition.*

**Keywords:** *philosophy of cognition, thinking, emotional cognition, mental cognition, intuitive cognition, intuitive cognition and its manifestations in science.*

**Introduction.** Within the framework of the long-term strategic tasks set for restoring the foundation of a new period of development of Uzbekistan, the development of the National Idea, changing the worldview of our people, political consciousness and thinking, attitude to life and work, work is being carried out to expand effective cooperation between state and civil institutions in solving social problems.

In this regard, in the address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis: "While we set ourselves ulughmaksad as the restoration of the foundation of the third renaissance in our country, we must create conditions and conditions that will educate new Khorezmids, Berunids, Ibn Sina, Ulugbek, Navoi and Babur for this. First of all, the Bund should serve as the main pillars of our national idea of developing education and training, making decisions about a healthy lifestyle, developing science and innovation."

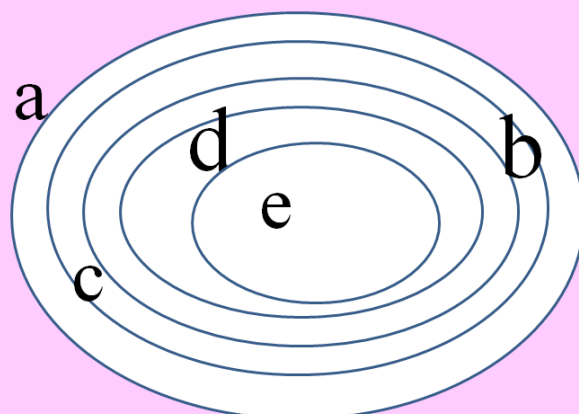
**Materials and methods.** Rene Descartes in the Philosophy of the new age, Benedict Spinoza, Immanuel Kant, Frixis Velgelim Hegel, Johann Gottlieb Fixt, Arthur Schopenhauer, Sigmund Freud, F.W. Schelling, Anre Bergson, M. In in the works of such philosophers as Bunge, Bertrand Russell, you can look at the features of intuition for a while to change the view from the outside. In particular, Rene Descartes is an intellectual scientist who put forward the idea of intuition. Benedict Spinoza understands intuition in the style of the substantial. Immanuel Kant thinks of "pure intuition". In Hegel's ideas about the "absolute spirit" there is an irrational bias towards the problem of intuition. Johann Fix evaluates intuition as an internal act, a process. Arthur Schopenhauer connects intuition with the concept of reasoning. Psychoanalysis Sigmund Freud interprets the unconscious in a purely irrational way and interprets intuition as the expression of the unconscious in creativity. In the process of Schelling's cognition, the idea of "absolute intelligence" is central, which recognizes that the object and the subject are closely related to each other. Anry Bergson devoted his work to the study of intuition. The English scientist M. Bunge will focus on several types of intuition.

**Results and discussions.** One of the topical issues in the development of education is the study of the concepts of thinking, scientific thought, intuition and synergetic. Ancient philosophers described such problems as intuition, synergetic, intuitive cognition, intuitive thinking, as a situation at the intersection of emotional and rational cognition and the process of more complex, multi-faceted holistic cognition. Understanding the universe is a complex and multifaceted process. In the knowledge of the Universe, scientists initially paid more attention to emotional cognition and rational cognition, they believed that by cognizing emotionally and

intelligently, one can understand the essence of things and phenomena, their interrelationships, their distinctive features. Having scientifically analyzed all the arguments about the concept of intuition, we will talk about the features, forms, and types of its manifestation. Intuition is a process of cognition that directly perceives reality without the help of logical facts, the ability to know it naturally “Intuition is a process of cognition that occurs in a highly creative way, which dictates ingenuity and ingenuity”. The concept of intuition is also used as a creative merit of a person or as a method of evaluation in relation to his effective activity in a particular field. [1] The concept of intuition is also used as a creative merit of a person or as a method of evaluation in relation to his effective activity in a particular field. There is also a religious bias in the concept of intuition. According to this, the concepts of “enthusiasm”, “intuition” were of Greek origin.

That is, at present, the concept of "enthusiasm" actually expresses the state of feeling in theology, that is, the connection of the soul (in) with God (theology). In our opinion, the process of intuitive cognition is the next stage of the thinking process, or rather the product of this process. Scientists-philosophers give information about the emotional, emotional, emotional and mystical types of intuition. “Intuitive perception, which precedes understanding without taking into account mental observation, is emotional intuition, the process of intelligent perception of the essence of events is mental intuition, emotional intuition manifests itself in the process of perceiving the value of something through emotions.” Some scientists claim that intuition has a number of properties. In the characteristics of the manifestation of intuition, attention should be paid to the concepts of spirituality, consciousness, and contemplation. The concept of the psyche is broader than the concept of consciousness, and the mental state implies all conscious and unconscious processes, mental properties of the individual. Consciousness is the highest form of spiritual reflection of reality in the social development of a person. Contemplation is the highest form of perception of an object, the process of reflecting an object in the consciousness of reality. Contemplation arises in the process of this social productive activity. It turns out that spirituality, consciousness, thought is an appearance, the basis of spirituality. All this is manifested in the unity and integrity of the rational and spiritual world of man. A person's attitude to the whole universe, Society, and himself is expressed in his thinking, in his psyche. (1-picture)

- a) soul
- b) understanding
- c) consciousness
- d) thought
- e) spirituality



**1-picture. The ability of a person to know**

In our opinion, the coverage of the above considerations with the help of philosophical categories allows us to understand them more deeply. Philosophical categories unite the material world, in which communication and development are manifested by the way of reflection in the human brain, and the categories themselves represent the unity and struggle of dependent opposites, which is the source of development. At the same time, the lens with the study of the movement of the most important laws of the phenomena of the world allows us to explore categories, to study the essence of things more deeply and more fully.

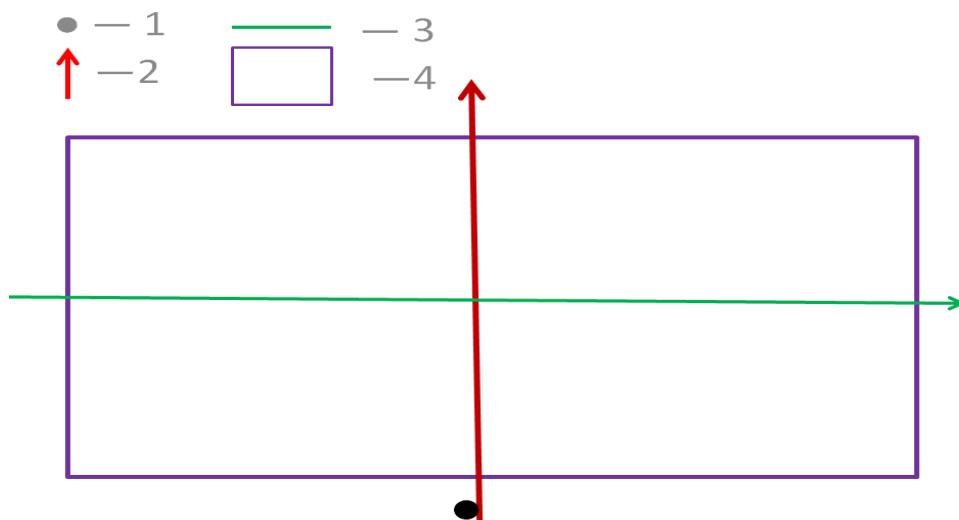
The teaching of Pythagoras (576-496), one of the ancient Greek philosophers who was the first to think about the role of numbers in the world of thinking, is inextricably linked with the theory of knowledge. Since Pythagoras knows that the basis of the universe is numbers, numbers, he also connects knowledge about it with these numbers.

The totality of existing things and phenomena has its own specific form, feature, character traits, quantity, and it is worth saying that due to quantity, in a certain sense, the quality of things and phenomena is determined. This situation is known in science as the law of interaction of quantitative changes with qualitative changes, that is, one of the laws of dialectics. This law “reveals the most general style of development of nature, Society and thought”. At the same time, quantity and quality are one of the philosophical categories that provide a holistic knowledge of the relationship of things and phenomena. As an important methodology, an intuitive and synergetic view of the problem under study is demonstrated in the process of a researcher working on a scientific problem in the case of a transition from quantity to quality.

Since a person's mental activity has a complex process, the first simple reflections on olam reveal the process of cognition, the formation of a slow way of thinking. The gradual process of cognition is changing, relativity creates the basis for the development, improvement of the way of thinking. If the process of cognition continues relatively slowly, without interruptions, then the process of contemplation

has a complex structure with interruptions, jumps. Contemplation about contemplation acquires the property of integrity, harmony. The emergence of a new process of thinking in the human consciousness is manifested in intuitive, synergetic thinking. Intuition serves as a turning point, a necessary link in the chain of progress that takes place in the human consciousness. Therefore, the dependence of the process of cognition on the way of thinking is of great importance for scientific knowledge and practical activity. This allows us to correctly understand the process of development of the objective world, to have a holistic knowledge of things and phenomena, to have intuitive thinking and use it in the further development of society. If we come to the conclusion that numbers are connected with existence, development, knowledge, that Pythagoras was right in this regard. Understanding the fundamental essence of things and phenomena makes it possible to understand not only their qualitative and quantitative characteristics, but also the mutual dialectical relationship between them, as already mentioned above. Since common things and phenomena in nature and society exist for some reason, this process manifests itself in the dialectical relationship between them. Let's consider the reasoning as an example in the thoughts that Pythagoras gives.

In his opinion, the number one is [•], the “point” is the number two is a “straight line” [ | ], the number three is a “plane”[—], and, finally, the number four is a “whole body”. The idea can be described by the following figure: (2-picture)



**2-picture. Pythagoras numbers diagram**

We can say that the sum of the integral information about the object in the process of cognition allows us to form an intuitive and synergetic vision. From the point of view of the Pythagoreans, we see that intuition is connected with rational thinking. As for the importance of mathematics in the process of cognition, the French scientist, philosopher, co-founder of geometry Rene Descartes (1596-1650) in his work “Observations on the method” believed that mathematical knowledge is embedded in the human mind, nature, such knowledge is the most basic knowledge. Also, scientists working in the field of mathematics pay special attention to the concept of intuition. In particular, the direction of intuition has been formed in



modern mathematics. This direction was founded by the German philosopher I. Kant, the French mathematician and philosopher Henri Poincare and the Dutch mathematician L. Brauer. It is known that in the epistemology of the present time and in the practice of direct scientific creativity in science, first of all, many remarkable discoveries in mathematics, chemistry, and theoretical physics have arisen in the form of intuition. Henri Poincare, Jacques Hadamard, Leon Brauer, Hermann Weil and others cannot imagine mathematical creativity without intuition. An important section of the current geometry of the world is the taftalog, its founder played a big role in the appearance of “geometric intuition” by Wujuda Poincare. He puts forward the basic concepts of tautology on the basis of imagination, which Poincare intuitively reveals. Henri Poincare believes that the creation of a mathematical idea with the help of a new intuition, logic, is not derived from old mathematical ideas. In addition to logical proof in mathematics, the generalization of knowledge and the advancement of new synthetic reasoning and ideas is called Poincare intuition. From our point of view, intuition is a process of cognition that is formed in a system of generalization of certain ideas. L. Brauer linked all his hopes in mathematics not only with logic, but also with intuition. “In his mathematical work, he proclaimed intuition as the only source of mathematics, the negation of mathematical continuous reasoning and the criterion for the correctness of mathematical theories”.

In addition, many great mathematicians have paid attention to the creative role of symbols in mathematical knowledge. The great German mathematician Felix Klein described the power of mathematical symbols as “a pen is stronger than a person” - a mixture of humor. Bunda meant that she could understand her thoughts in the form of characters, using a pencil on paper to discover new realities with the help of characters.

The great physicist Henry Gers Maxwell said about the equations of classical electrodynamics: “When studying this amazing theory, from time to time it seems that there is a sense of soul and mind in mathematical formulas, they are smarter than us, even from their own author”. He was talking. We can say that when forming intuitive thinking, we come to the conclusion that numbers, symbols and logos, mathematical thinking, have their own meaning.

Synergetic is a method of teaching and scientific cognition aimed at understanding the essence of these relations and based on the principle of evolution of development and considering Evolution in the form of a general law of existence, the expression of relations between man and nature. As it turned out, the German scientist in 1973The year in which Haken made a speech at the first conference on self-organization problems is considered the year of the birth of synergy. Synergetics is a complex of scientific views aimed at recognizing the existence of the Universe on the basis of self-organization, the age-old sequence of things and events in space and time, their interconnectedness, cause-and-effect relationships consisting of certain systems. It is based mainly on such concepts as self-organization, self-management, violation of regularity, linear and nonlinear in economic, technical, social complex processes, in physical, chemical, biological phenomena.

Synergetics is a scientific direction, a method of thinking aimed at studying the nature of complex structural processes, such as cooperation, the theory of self-

organization of harmony systems, the theory of self-government of the present time, the study of nonlinear phenomena, a new interpretation of the world, natural and socio-economic. "Since synergetics is a self-organizing process as a method of philosophical and methodological thinking, intuition in scientific knowledge is also studied as a random process that occurs in certain mysterious, spontaneous, unintended cases. Synergetics in the process of development is based on the law between an unstable state and a stable state, imbalance and equilibrium, the relationship between disorder and regularity, the nonlinear dependence" on the content of the form".

In the event that intuition arises precisely in an unexpected situation, the researcher observes in such cases that this happens at a time when the researcher is not looking for a solution to the problem, for example, while walking, confusion turns into ordered reasoning within the framework of irregular problems. Also, creative intuition is a specific process of cognition, the essence of which is the combination of emotional images and abstract concepts. This leads to the formation of completely new images and concepts either by a simple synthesis of illiterate concepts, or by a simple logical processing of existing concepts. "Synergetics is based on the principle of the evolution of development. Synergetics considers evolution as a general law of existence, unity and community, cooperation not only between people and people, but also between man and nature".

In the event that intuition arises precisely in an unexpected situation, the researcher observes in such cases that this happens at a time when the researcher is not looking for a solution to the problem, for example, while walking, confusion turns into ordered reasoning within the framework of irregular problems. Also, creative intuition is a specific process of cognition, the essence of which is the combination of emotional images and abstract concepts.

This leads to the formation of completely new images and concepts either by a simple synthesis of illiterate concepts, or by a simple logical processing of existing concepts. "Synergetics is based on the principle of the evolution of development. Synergetics considers evolution as a general law of existence, unity and community, cooperation not only between people and people, but also between man and nature".

Science proves that many scientific discoveries occur due to the intuitive ability of a person to know, and in the process there is a connection between a person and nature or the object being studied. "Paying special attention to the relationship between an unstable and stable situation in the development process is a general principle of synergy. Analyzing these cases, I. Prigozhin believes that the original essence of the concept of "instability", which has so far been used in his philosophy of instability in a negative sense, has not been given sufficient attention. He interprets instability as an important aspect of existence. In his opinion, since any old system is exchanged for a new system, there will first be instability, confusion, and then there will be a stable state and regularity. A simple coincidence is also important when such a situation occurs, that is, it can unexpectedly turn the movement completely in the other direction".

Intuition is a random process in its state, that is, a process of instability (like storing a problem in memory). Intuition is a process of acquiring new knowledge that

allows you to immediately embrace integrity, without relying on any observations and evidence about the situation in which a problem arises in the object under study, and it serves as a decisive factor in choosing the ideal of many options, such as the desire for maturity and beauty, which is carried out at any moment. Progress in the principle of nonlinear synergetics does not follow a predetermined path, but recognizes that on the basis of the inherent nature and external connection of things and phenomena in the Universe, it is possible to follow a new, unique path every time.

In some places, intuition is interpreted in the manner of the process of absolute unconscious, Divine Inspiration that arises in the process of communicating with the divine power. Intuition helps to determine the seriousness of a complex, never-existing reality, fully revealing some inner awareness. Synergetics studies the processes and laws of self-organization as components of development processes"

Thanks to intuition, a person understands the essence of complex phenomena, comprehending, figuratively speaking, holistically, without paying attention to its various parts. At the same time, certain parts of the thinking process are not understood at one level or another, and basically the result of thinking is a clear, clear record, only with a real understanding.

Understanding the essence of something and the phenomena that affect each other and enter into a dialectical connection due to causes and effects is important in the process of cognition. The cause comes before the end from the point of view of time and serves as a necessary condition for the occurrence of the effect. The cause, so to speak, affects the body, as well as the result, affects the cause, and this process, in our opinion, provokes a synergistic process that is formed by itself and develops.

In our opinion, since synergetics as a style of thinking is a self-organizing and controlling system, intuitive cognition in the process of scientific cognition is also a random process that occurs unexpectedly by itself. If synergetics studies evolution as a general law of existence, intuition tries to determine the seriousness of a complex reality, revealing the fullness of some inner consciousness. Synergetics is the process of self-organization from a state of chaos. A problem that is not solved in a conscious state passes into a state of unconsciousness. Therefore, the concept of "intuition" is evaluated as a random process that occurs unexpectedly in some sources.

According to the law of unity and struggle of opposites, conflict is the cause, source, movement and development of the struggle between dependent opposites, forces. Based on this, we come to the conclusion that in an irregular order, conscious activity finds its expression in the unconscious. The Bunda synergistic concomitant factor is important. In our opinion, synergetics studies the dialectical connection between consciousness and the unconscious. At this time, he studies the integrity between the object and the subject in the process of cognition.

Understanding the spontaneous, free nature of self-organization processes led to an understanding of the creative nature of man. From the point of view of synergetics, the creativity of the subject is the highest, most fruitful, active stage of self-organization at the social level of existence. Self-organization of the creative activity of the subject occurs at the conscious and unconscious levels of the spiritual being.

We can say that the weakness of logical thinking is first manifested in its analytical study, that is, it divides reality not in a holistic form, but into parts and facets. Such an awareness of existence always comes from contradictory views. And in thinking, the “White” and “black” sides of Real Things do not seem to be equal.

In general, conflicts are of great importance in the evolution of human consciousness and thinking. But we believe that these contradictions have a positive effect only when the dependent opposing parties are able to form a dialectical unit that complements each other.

In our opinion, the unity of rational and irrational thinking, the opposite sides of dependence are the cause, the source of action and development. When studying the essence and validity of these concepts, it is necessary to distinguish between internal and external, basic and non-basic aspects, but there is also no absolute boundary between them. In the process of cognition, they mutually rot, pass into each other and affect thinking in different ways. Therefore, it is necessary to take into account the circumstances, the situation, the situation in which a certain bias, contradiction is manifested in each of the contradictions.

**Conclusion.** First of all, first of all, intuition as a new scientific direction serves as an important factor in establishing interaction between representatives of different sciences. The interaction and connection inherent in itadorlik are manifested not only in scientific knowledge, but also in social life, in the complex processes of existence. Intuition has taken a worthy place in the implementation of great scientific achievements and results for more than a century of this past. This served as a basis for further strengthening its methodological source.

From the philosophical point of view of Pythagoras, it can be understood that a number, a number, is the addition and subtraction of them together, the multiplication of which causes the formation of the first thought process in a person's worldview. The views of Pythagoras reflected integrity in the process of cognition. At this time, philosophers such as Pythagoras, Plato and Aristotle, when they say “philosophy”, refer to holistic wisdom. As for the number, the numbers have the inscription "Plato on the forehead of his philosophical school: “A person who does not know mathematics, let him not enter my presence”. Mathematics teaches a person to philosophical thinking. It develops human thinking from a small point to an infinite universe, forms knowledge, integrating the dialectical attitude to the order and disorder existing in the universe into an integral system.

Cognition is a complex and multifaceted process. It is very important that he knows all the things and phenomena that relate to matter, but also studies issues related to the psyche. The evidence of the above idea can be the creation of new discoveries in the harmony of rational and irrational thinking

In this regard, we can draw the following conclusion by the formula:

**Mathematical thinking+intuition=synergetic analysis**

Secondly, in the views of Plato and Henri Bergson, the concept of intuition is interpreted in the style of an infinite, abstract process that does not depend on time and space. Such a feature inherent in intuition is a direct connection with the concepts

of memory, attention, thinking. Memory in a person is reflected in his needs, a person tries to keep in his memory everything that he needs and events. In the history of mankind, the achievements and discoveries made by scientists occurred as a result of their need for the object being studied, their interest and preservation in memory.

The harmony of these cases, which depends on the process of cognition, allows you to form intuitive thinking. At the same time, the concept of experience referred to by Aristotle is also directly related to the concepts of intuition and prophecy. R. With Descartes' taste, intuition is a reliable expression of this thoughtful and intelligent mind. Logic and intuition are inextricably linked. This idea was also considered by the thoughts of A. Bergson. Bergson argues that logic and intuition are special complementary tools of cognition, and intelligence and intuition are forms of objective reality and cognition. Intuition is a socialized instinct that moves in the direction of the creative evolution of life and understands its essence. And the mind is an action. This is an internal movement of intuition in the eyes of the Fiesta. We can quote the following formula from this review:

### **Logic +action=intuition**

Third, the intuition referred to by Rene Descartes is actually a product of conscious activity. At this point, we can say that logic and intuition are inextricably linked. Bergson evaluates intelligence and intuition in the form of objects of reality and forms of cognition, as well as special complementary tools for cognition of logic and intuition. In Spinoza's views, the concepts of intuition and influence have an integral relationship. An example of this is I. Newton's law of attraction in general, that is, the process of reflection in relation to the subject. Spinoza believed that intuitive knowledge would help to understand the universal necessity. Thus, we come to the conclusion that intuition, like mathematics, studies the integrity from a small particle in the universe to the universe. Johann Gottlieb Fichte evaluates intuition as a process of internal effort, A.A. Nalchajyan understands intuition as a way of the psyche's activity under consciousness. In general, we come to the conclusion that this situation is a process aimed at solving the problem.

“If the basis of science were absolutely rational, then development and, nevertheless, often radical exchange would not take place”, said Lou de Broglie, gives high appreciation instead of irrational thinking. In Schelling's thoughts, there is an idea of absolute reason-in the connection of object and subject. We can say that in the creative activity of the mind, the relations of the object and the subject are harmonious. A. The concept of volitional discretion, implied by Schopenhauer, is inextricably linked with the concept of intellectual activity.

### **REFERENCES**

1. Satherine Schwarz. *Chambers mini dictionary*. -Dehli: Allied publishers private limited. 2005. -P. 250.
2. Qahhorova Sh. *Global ma'naviyat – globallashuvning g'oyaviy asosi*. “TAFAKKUR” nashriyoti – T.: 2009. B 323.
3. *Falsafa ensiklopedik lug'at / O'zRFA, I. Mo'minov nomidagi falsafa va huquq instituti*. -T.: “O'zbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2010. -B. 140.

4. *Asmus V.F. Antichnaya filosofiya: -3 yeizd. – M.: Visshieshkola., 1999. St 13. Alekseev P.V., Panin A.V. Filosofiya: Uchebnik, Izdanievtoroe, pererabonnoe i dopolnennoe – M.: «Prospekt» 1998. -s.321.*
5. *Puankare A. Nauka i gipoteza. – M.: Znanie, 1994. s 56.*
6. *Puankare A. Onauke. – M.: Nauka, 1983. s 101.*
7. *Saifnazarov I., Nikitchenko G., Qosimov B. Ilmiy ijod metodologiyasi, “Yangiasravlodi” – T.: 2004. B. 141.*
8. *Maksvell D. Statiirechi. -M., 1968. S. 367.*

**GENERALIZATION OF THE HARDY CLASS FOR  
 $A(z)$  – ANALYTIC FUNCTIONS**

**Husenov Behzod**

*basic doctoral (PhD) student, BSU*

[husenovbehzod@mail.ru](mailto:husenovbehzod@mail.ru)

**Abstract:**

**Introduction.** Quoting from a well-known American mathematician Lipman Bers [1] “It would be tempting to rewrite history and to claim that quasiconformal transformations have been discovered in connection with gas-dynamical problems. As a matter of fact, however, the concept of quasiconformality was arrived at by Grotzsch [2] and Ahlfors [3] from the point of view of function theory”. The present work is devoted to the theory of analytic solutions of the Beltrami equation

$$f_{\bar{z}}(z) = A(z)f_z(z), \quad (1)$$

which directly related to the quasi-conformal mappings. The function  $A(z)$  is, in general, assumed to be measurable with  $|A(z)| \leq C < 1$  almost everywhere in the domain  $D \subset \mathbb{C}$  under consideration. Solutions of equation (1) are often referred to as  $A(z)$  – analytic functions in the literature.

**Research methods.** The solutions of equation (1), as well as quasi-conformal homeomorphisms in the complex plane  $\mathbb{C}$  have been studied in sufficient details. The purpose of this paper is to study  $A(z)$  – analytic functions in a particular case, when the function  $A(z)$  is anti-holomorphic in a considered domain [19]. As we can see below, in this special case the solution of (1) possesses many properties of analytic functions, has an integral in the norm is a function of the Hardy class and this class is generalized.

**Results and discussions.** The aim of this paper is to investigate  $A(z)$  – analytic functions in special case when the function  $A(z)$  is an anti-analytic function in a domain. Also, in paper introduces some classes for  $A(z)$  – analytic functions. Nevanlinna's theorem for  $A(z)$  – analytic functions is proved and its results are given.

Examples of functions belonging to these classes in different cases are given. The theorems of Riesz and Smirnov for  $A(z)$  – analytic functions are proved.

**Conclusion.** The theory of boundary properties made considerable advances in the first third of the 20th century, owing to the work of several scientists; it resumed its rapid advance in the second half of that century, accompanied by the appearance of new ideas and methods, novel directions and objects of study. Its development is closely connected with various fields of mathematical analysis and mathematics in general, first and foremost with probability theory, the theory of harmonic functions, the theory of conformal mapping, boundary value problems of analytic function

*theory. The theory of boundary properties of analytic functions is closely connected with various fields of application of mathematics by way of boundary value problems. The theory of boundary properties of analytical functions, which grew out of the works of the Moscow Mathematical School (V.V. Golubev, N.N. Luzin, I.I. Privalov), was developed in the further works of I.I. Privalov, as well as in the works of A.Ya. Khinchin, A.I. Plesner, G.M. Fikhtengolts, V.I. Smirnov, M.V. Keldysh, M.A. Lavrentiev and other Russian scientists.*

*We will extend this class by constructing a Hardy class for the class of  $A(z)$ -analytical functions. In general, we extend the theory of classical functions. Not everything goes exactly without an analog. In such cases, calculations are carried out in other ways.*

**Keywords:** *Beltrami equations,  $A(z)$ -analytic function, lemniscate, Hardy class, Hardy space, analog theorems of Nevanlinna's, Riesz and Smirnov.*

**Introduction.** The solutions of equation (1), as well as quasi-conformal homeomorphisms in the complex plane  $\square$  have been studied in sufficient details. Here we confine ourselves by giving the references [1,3-13] and formulating the following three theorems:

**Theorem 1** [3]. For any measurable on the complex plane  $\square$  function  $A(z)$ :  $\|A(z)\|_{\infty} < 1$  there exists unique homeomorphic solution  $\chi(z)$  of the equation (1) which fixes the points 0, 1 and  $\infty$ .

Note that if the function  $|A(z)| \leq C < 1$  is defined only in the domain  $D \subset \square$ , then it can be extended to the whole  $\square$  by setting  $A(z) \equiv 0$  outside  $D$ , so Theorem 1 holds for any domain  $D \subset \square$ .

**Theorem 2** [5,6]. The set of all generalized solutions of equation (1) is exhausted by the formula  $f(z) = F[\chi(z)]$ , where  $\chi(z)$  is a homeomorphic solution from Theorem 1, and  $\Phi(\zeta)$  is a holomorphic function  $\Phi = f \circ \chi^{-1}$  also has isolated singular points of the same types.

From Theorem 2 implies that the  $A(z)$ -analytic function  $f(z)$  carries out internal mapping, i. e. it mapping an open set to an open set. It follows that the maximum principle holds for such functions: for any bounded domain  $D \subset \square$  the maximum of modulus is reaches only on the boundary, i. e.  $|f(z)| < \max_{z \in \partial D} |f(z)|$ ,  $z \in D$ . If the function is not zero, then the minimum principle also holds, i. e.  $|f(z)| > \min_{z \in \partial D} |f(z)|$ ,  $z \in D$ .

**Theorem 3** [8]. If a function  $A(z)$  belongs to the class of  $m$ -smooth functions  $(A(z) \in C^m(D))$ , then every solution  $f(z)$  of the equation (1) also belongs to, at least, the class, i. e.  $f(z) \in C^m(D)$ .



The considered case of  $A(z)$ -analytic functions was initiated with a number of their applications in mechanics, geology and medicine, particularly, in the problems of tomography:  $X$ -ray, seismic, etc. They are associated with the Radon problem of recovery of functions from the given properties on the hyperplanes. In a series of papers A. L. Buhgeym and S. G. Kazantsev [14] Radon problem is interpreted by boundary problems for the infinite-dimensional analogue of the equation  $f_{\bar{z}} - Af_z = 0$ , where  $f(z)$  is complex argument function of  $z$ , with values in some Banach space  $X$  and  $A$  is a linear continuous operator  $A: X \rightarrow X, \|A\| < 1$  [7].

**Materials and methods.** Let  $A(z)$  is anti-analytic,  $\frac{\partial A}{\partial z} = 0$  in  $D \subset \mathbb{C}$  such that  $\|A(z)\| \leq C < 1, z \in D$ . We put

$$D_A = \frac{\partial}{\partial z} - \bar{A}(z) \frac{\partial}{\partial \bar{z}},$$

$$\bar{D}_A = \frac{\partial}{\partial \bar{z}} - A(z) \frac{\partial}{\partial z}.$$

Then according to (1) the class of  $A(z)$ -analytic functions  $f(z) \in O_A(D)$ , characterized by the fact that  $\bar{D}_A f = 0$  [19]. Since, anti-analytic function is infinitely smooth, then from Theorem 3 implies that  $O_A(D) \subset C^\infty(D)$ .

**Theorem 4.** ([analogue of Cauchy's theorem 16]). If  $f(z) \in O_A(D) \cap C^\infty(D)$ , where  $D \subset \mathbb{C}$  is a domain with rectifiable boundary  $\partial D$ , then

$$\int_{\partial D} f(z)(dz + A(z)d\bar{z}) = 0.$$

Now we assume that the domain  $D \subset \mathbb{C}$  is convex and  $\zeta \in D$  its fixed point. We consider the function

$$K(\zeta; z) = \frac{1}{2\pi i} \cdot \frac{1}{z - \zeta + \int_{\gamma(\zeta; z)} \bar{A}(\tau) d\tau}, \quad (2)$$

where  $\gamma(\zeta; z)$  is a smooth curve which connects the points  $\zeta; z \in D$ . Since the domain is simply connected and the function  $\bar{A}(z)$  is a holomorphic, then the integral  $I(z) = \int_{\gamma(\zeta; z)} \bar{A}(\tau) d\tau$  does not depend on of integration; it coincides with a

primitive, i. e.  $I'(z) = \bar{A}(z)$ .

The function

$$\psi(z; \zeta) = z - \zeta + \overline{\int_{\gamma(\zeta; z)} \bar{A}(\tau) d\tau} = z - \zeta + \bar{I}(z)$$

is  $A(z)$ -analytic in  $D$ :

$$\frac{\partial}{\partial \bar{z}} \left[ z - \zeta + \bar{I}(z) \right] = \overline{\frac{\partial}{\partial z} I(z)} = \bar{A}(z) = \bar{A}(z) \frac{\partial}{\partial \bar{z}} \left[ z - \zeta + \bar{I}(z) \right],$$

i. e.  $\psi(z; \zeta) \in O_A(D)$ . Also, by fixed point  $\zeta = a$ ,

$$d\psi(z; a) = d \left( z - \zeta + \overline{\int_{\gamma(\zeta; z)} \bar{A}(\tau) d\tau} \right) = \frac{\partial \psi}{\partial z} dz + \frac{\partial \psi}{\partial \bar{z}} d\bar{z} = dz + A(z) d\bar{z}.$$

According to Theorem 2, the function  $\psi(z; a) \in O_A(D)$  carries out an internal mapping. In particular, the set

$$L(a; r) = \left\{ \psi(z; a) \mid \left| z - a + \overline{\int_{\gamma(a; z)} \bar{A}(\tau) d\tau} \right| < r \right\}$$

is open in  $D$ . For sufficiently small  $r > 0$  it compactly belongs to  $D$  and contains the point  $a$ . This set is called  $A(z)$ -lemniscate with center  $a$  and denoted by  $L(a; r)$ . According to the maximum principle the lemniscate  $L(a; r)$  is simply connected and to the minimum principle it is connected.

Now we will show some concepts from the classical theory of functions with real variables. Let  $E$ - be a measurable set,  $f(x)$  be a function summable on  $E$ , and  $E_1, \dots, E_j, \dots$  be a finite or countable set of measurable subsets of  $E$  that do not have common points in pairs. Then

$$\int_E f(x) dx = \sum_{j=1}^{\infty} \int_{E_j} f(x) dx.$$

**Theorem 5.** (Lebesgue, see [15]) If  $\{f_n(x)\}$ - is a sequence of summable functions converging on  $E$ , and almost everywhere on  $E$  (i. e., everywhere, with the possible exception of points of the set of measure zero), inequalities

$$|f_n(x)| \leq \varphi(x), \quad (3)$$

are fulfilled, where  $\varphi(x)$  is a summable function (this will be, for example, in the case when the sequence of  $\{f_n(x)\}$  is uniformly bounded on  $E$ ), then the function  $f(x) = \lim_{n \rightarrow \infty} f_n(x)$  is summable on  $E$ , and

$$\lim_{n \rightarrow \infty} \int_E f_n(x) = \int_E f(x). \quad (*)$$

**Lemma 1.** (Fatou, see [15]) If the conditions (3) are met for the  $f_n(x)$  function instead of the conditions, then instead of equality (\*), only inequality

$$\lim_{n \rightarrow \infty} \int_E f_n(x) \geq \int_E f(x). \quad (**)$$

can be stated.

**Theorem 6.** (Egorov, see [15]) For each sequence of measurable  $\{f_n(x)\}$ , functions that converges on the set of  $E$  positive measure and for any  $\varepsilon > 0$ , there is a perfect set of  $P \subset E$  whose measure exceeds  $m(E) - \varepsilon$  and on which this sequence converges uniformly.

**Results. Definition of classes  $N_A$  and  $H_A^p$ .** Let  $\ln^+ a$  denote  $\ln a$ , if  $a \geq 1$  and 0, if  $a < 1$ . Obviously,  $|\ln a| = 2\ln^+ a - \ln a$ ,  $\ln^+ ab \leq \ln^+ a + \ln^+ b$  and  $e^{\ln^+ a} < 1 + a$ .

Let  $A(z)$  is anti-analytic,  $\frac{\partial A}{\partial z} = 0$  in  $D$ . We introduce some class definitions in the  $L(a; r) \subset D$  lemniscate for  $A(z)$ -analytic functions, where the  $A(z)$ -analytical function  $f(z) \in O_A(D)$  is given.

**Definition 1.**  $f(z)$  a function is called belonging to the Hardy class if the function satisfies the following inequality in the lemniscate  $L(a; r)$ :

$$z \in \partial L(a; \rho), 0 < \rho < r, p > 0, H_A^p(f) = \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z; a)| = \rho} |f(z)|^p |d\psi(z; a)| < \infty. \quad (4)$$

The Hardy class in the domain of  $D$   $A(z)$ -analytic functions is denoted as  $H_A^p(D)$ . We introduce the norm in this class as follows:

The Hardy space  $H_A^p$  for  $A(z)$ -analytic functions under  $0 < p \leq 1$  – is a class of functions that is a finite norm in the lemniscate  $L(a; r)$ :

$$\|f\|_{H_A^p} = \sup_{0 < \rho < r} \frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} |f(z)|^p |d\psi(z; a)| < \infty,$$

in the case of  $p > 1$  the limited norm is expressed as follows:

$$\|f\|_{H_A^p} = \left( \sup_{0 < \rho < r} \frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} |f(z)|^p |d\psi(z; a)| \right)^{\frac{1}{p}} < \infty.$$

We denote by  $H_A^\infty$  the space,  $A(z)$ -analytic functions and bounded in the lemniscate  $L(a; r)$ . For  $f \in H_A^\infty$  the norm condition is expressed as follows:

$$\|f\|_{H_A^\infty} = \sup_{|\psi(z; a)| < r} |f(z)| < \infty.$$

Further, with  $0 < q < p$  the expressions are obvious:

$$\frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} |f(z)|^q |d\psi(z; a)| < 1 + \frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} |f(z)|^p |d\psi(z; a)|,$$

it follows from this that if  $f(z)$  belongs to class  $H_A^p$  then it also belongs to class  $H_A^q$ , that is,  $H_A^p \subset H_A^q$  at  $0 < q < p$ . Therefore, for  $1 < q < p < \infty$ , it has  $H_A^\infty \subset H_A^p \subset H_A^q \subset H_A^1$ .

**Definition 2.** A function  $f(z)$  is called belonging to the class  $N_A$ , if it satisfies the following inequality in the lemniscate  $L(a; r)$ :

$$N_A(f) = \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln^+ |f(z)| |d\psi(z;a)| < \infty \quad (5)$$

The limits (4) and (5) are finite or infinite for each function of  $f(z)$ , since the integrals  $\frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)|$  and  $\frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln^+ |f(z)| |d\psi(z;a)|$  – are non-decreasing functions of  $\rho$ .

The letter  $B_A$  will denote a class of functions,  $A(z)$  – analytic and limited in the lemniscate  $L(a; r)$ .

Obviously, if the  $f(z)$  function belongs to the class  $N_A$  (or  $H_A^p$ ), then its product on any bounded  $A(z)$  – analytic function also belongs to the class  $N_A$  (or  $H_A^p$ ).

Given that the geometric mean  $e^{\frac{1}{2\pi\rho} \int_{\partial L(a;\rho)} \ln(1+|f(z)|) |d\psi(z;a)|}$  is no greater than the arithmetic mean  $\left( \frac{1}{2\pi\rho} \int_{\partial L(a;\rho)} (1+|f(z)|^p) |d\psi(z;a)| \right)^{\frac{1}{p}}$  for any  $p > 0$ , we conclude that the class  $H_A^p$  is contained in the class  $N_A$ .

Finally, the relationship between the classes under consideration is expressed as follows:

$$p > q, \quad B_A \subset H_A^p \subset H_A^q \subset N_A. \quad (6)$$

The following condition

$$\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln |f(z)| |d\psi(z;a)| < \infty \quad (7)$$

is sufficient for the decomposition

$$f(z) = b(z)F(z), \quad (8)$$

to take place, where  $b(z)$  – is a function of the Blaschke, and  $F(z)$  has no zero in the lemniscate  $L(a; r)$ . Since

$$\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln |f(z)| |d\psi(z;a)| < \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln^+ |f(z)| |d\psi(z;a)|$$

(compare (7) and (2)), then for each  $f(z)$  function of class  $N_A$  there is a decomposition of (8). Moreover, there are equalities

$$\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln|F(z)| |d\psi(z;a)| = \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln^+|f(z)| |d\psi(z;a)|,$$

$$\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |F(z)|^p |d\psi(z;a)| = \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)|,$$

i. e.  $f(z)$  and  $F(z)$  belong to the same class.

Indeed, the first equality is a consequence of the property of the Blaschke function:  $\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} \ln|b(z)| |d\psi(z;a)| = 0$ . To prove the second, we will conduct the following reasoning.

Since  $f(z) \leq F(z)$ , we will prove equality only in the case of (5); otherwise, the equality is trivial.

Let  $b_n(z) = \psi^n(z;a) \prod_{k=1}^n r \cdot \frac{|\psi(\alpha_k;a)|}{\psi(\alpha_k;a)} \frac{\psi(\alpha_k;a) - \psi(z;a)}{r^2 - \overline{\psi(\alpha_k;a)}\psi(z;a)}$ , where  $\underbrace{0, 0, \dots, 0}_\lambda$ ,  $\psi(\alpha_1;a), \psi(\alpha_2;a), \dots, \psi(\alpha_m;a), \dots$  – is  $A(z)$ –lemniscate a sequence of zeros  $f(z)$ , numbered in ascending order of their modulus; let  $F_n(z) = \frac{f_n(z)}{b_n(z)}$ .

Obviously,  $\{F_n(z)\}$  converges uniformly to  $F(z)$  in the lemniscate  $L(a;r)$ .

For an arbitrary  $\varepsilon > 0$  and for each  $n$ , we find a  $\rho_n < r$  such that  $|b_n(z)| > 1 - \varepsilon$  at  $\rho > \rho_n$  or what is the same,  $|F_n(z)| < \frac{|f(z)|}{1 - \varepsilon}$ . Thus,

$$\lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |F_n(z)|^p |d\psi(z;a)| \leq \frac{1}{(1 - \varepsilon)^p} \lim_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)|$$

for all  $n$ , from where, for  $n \rightarrow \infty$  and a fixed  $\rho$  we get:

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |F(z)|^p |d\psi(z;a)| \leq \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)|. \quad (9)$$

Hence, (9) and since  $|f(z)| < |F(z)|$ , then equality

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |F(z)|^p |d\psi(z;a)| = \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)|,$$

holds.

Inequality (4) can be replaced by the following equivalent condition:

$$\overline{\lim}_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |\ln|f(z)|| |d\psi(z;a)| < \infty. \quad (10)$$

It is obvious that

$$\overline{\lim}_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} \ln^+ |f(z)| |d\psi(z;a)| \leq \overline{\lim}_{\rho \rightarrow R} \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\ln |f(z)|| |d\psi(z;a)|$$

i.e. (10) implies (4).

On the other hand, if condition (4) is met, then

$$\overline{\lim}_{\rho \rightarrow r} \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\ln |f(z)|| |d\psi(z;a)| = \overline{\lim}_{\rho \rightarrow R} \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\ln |F(z)|| |d\psi(z;a)|,$$

since  $|\ln |b(z)|| = -\ln |b(z)|$  and  $||\ln |f(z)|| - |\ln |F(z)||| \leq -\ln |b(z)|$ . But the  $\ln |F(z)| - A(z)$  -function is harmonic in the  $L(a;r)$ , lemniscate, so

$$\begin{aligned} \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\ln |F(z)|| |d\psi(z;a)| &= \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} 2\ln^+ |F(z)| |d\psi(z;a)| - \\ - \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} \ln |F(z)| |d\psi(z;a)| &= \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} 2\ln^+ |F(z)| |d\psi(z;a)| - \ln |F(0)| < \infty. \end{aligned}$$

So, the conditions (4) and (10) are equivalent.

Since  $\left| \ln \frac{a}{b} \right| \leq |\ln a| + |\ln b|$ , we conclude that the relation of two functions of the

class  $N_A$  will belong to the class  $N_A$ , if only it is an  $A(z)$  -analytic function in the lemniscate  $L(a;r)$ . In particular, the relation of two bounded  $A(z)$  -functions belongs to the class  $N_A$ , if it is an  $A(z)$  -analytic function.

**R. Nevanlinn's theorem and its consequences.** Class  $N_A$  was introduced by A. Ostrovsky and the brothers F. and R. Nevanlinna. The following theorem belongs to R. Nevanlinna:

**Theorem 7.** (analogue of Nevanlinn's theorem) The class  $N_A$  coincides with the class of analytic functions in the unit circle, which are the relation of two bounded functions.

By virtue of (10), it is sufficient to show that each  $f(z)$  function of class  $N_A$  can be represented as a ratio of two bounded functions. Let  $f(z) = b(z)F(z)$ . Since condition (2) guarantees the existence of a positive harmonic majorant for the  $A(z)$  -subharmonic function  $\ln^+ |F(z)|$ , which is obviously a majorant for the  $\ln |F(z)|$ , then there is a representation of the  $\ln |F(z)|$  in the form of the difference of two positive  $A(z)$  -harmonic functions

$$\ln |F(z)| = u_2(z) - u_1(z). \quad (11)$$

Let  $v_1(z)$  and  $v_2(z)$  be harmonic functions conjugated to  $-u_1(z)$  and  $-u_2(z)$  respectively. Then  $e^{-u_1(z)+iv_1(z)} = f_0(z)$  and  $e^{-u_2(z)+iv_2(z)} = f_2(z)$  are bounded functions and  $F(z) = \frac{f_0(z)}{f_2(z)} e^{i\lambda}$ , where  $\lambda$  is a real number.

Assuming  $f_1(z) = b(z)f_0(z)e^{i\lambda}$ , we get:  $f(z) = b(z)F(z) = \frac{f_1(z)}{f_2(z)}$ , where  $f_1(z)$

and  $f_2(z)$  are bounded functions.

**Result 1.** The  $f(z)$  function of class  $N_A$  has finite angular boundary values almost everywhere on the  $L(a; r)$  lemniscate.

In the future, we will denote the angular boundary value at the point  $\zeta$  ( $|\psi(\zeta; a)| = R, 0 < r < R$ ) by  $f(\zeta)$ .

If  $f(\zeta)$  is the angular boundary value of a function  $f(z)$  of class  $N_A$ , then the function  $\ln|f(\zeta)|$  is summable, since by virtue of P. Fatou lemma

$$\frac{1}{2\pi\rho} \int_{|\psi(\zeta; a)|=R} |\ln|f(\zeta)|| d\psi(\zeta; a) \leq \overline{\lim}_{\rho \rightarrow R} \frac{1}{2\pi\rho} \int_{|\psi(z; a)|=\rho} |\ln|f(z)|| d\psi(z; a). \quad (12)$$

If the  $f(z)$  belongs to the  $H_A^p$  class, then the function  $|f(\zeta)|^p$  is summable, since by virtue of P. Fatou lemma

$$\frac{1}{2\pi\rho} \int_{|\psi(\zeta; a)|=R} |f(\zeta)|^p d\psi(\zeta; a) \leq \frac{1}{2\pi\rho} \int_{|\psi(z; a)|=\rho} |f(z)|^p d\psi(z; a). \quad (13)$$

We will show below that one summability of the  $|f(\zeta)|^p$  and  $\ln^+|f(\zeta)|^p$  functions is not enough for the  $f(z)$  function analytic in the lemniscate to belong to the class  $N_A$ .

**Examples of functions of classes  $N_A$  and  $H_A^p$ . 1.** Conditions (4) and (5) make it possible to estimate the growth of the  $M_f(\rho) = \max_{\zeta \in L(a; \rho)} |f(\zeta)|$   $A(z)$ -analytic function. It is convenient to use this assessment as a necessary condition for the  $f(z)$   $A(z)$ -analytic function to belong to a particular class.

Let  $f(z)$  belong to the class  $N_A$ . Representing the  $A(z)$ -harmonic function of the  $\ln|F(z)|$  by the Poisson integral:

$$\ln|F(\zeta)| = \frac{1}{2\pi r} \int_{|\psi(\xi; a)|=r} \ln|F(\xi)| \frac{r^2 - |\psi(z; a)|^2}{|\psi(\xi; z)|^2} d\psi(\xi; a), \quad \xi \in \partial L(a; r), \quad \rho < r < R,$$

we'll find it:

$$\ln|F(\xi)| \leq \frac{r + \rho}{r - \rho} \frac{1}{2\pi r} \int_{|\psi(\xi; a)|=r} \ln^+|F(\xi)| d\psi(\xi; a),$$

from where, passing to the limit at  $r \rightarrow R$ , we get:

$$\ln|f(\xi)| < \ln|F(\xi)| \leq \frac{R + \rho}{R - \rho} N_A(f),$$

i. e.

$$M_f(\rho) \leq e^{\frac{2N_A(f)}{R-\rho}}, \quad (14)$$

If  $f(z)$  belongs to the class of  $H_A^p$ , then representing the  $A(z)$ -analytical function  $[F(z)]^p$  in the unit circle by the Poisson integral, we find:

$$[F(z)]^p = \frac{1}{2\pi r} \int_{|\psi(\xi;a)=r} [F(\xi)]^p \frac{r^2 - |\psi(z;a)|^2}{|\psi(\xi;z)|^2} |d\psi(\xi;a)|, \quad \rho < r < R,$$

from where

$$|F(z)|^p \leq \frac{r + \rho}{r - \rho} \frac{1}{2\pi r} \int_{|\psi(\xi;a)=r} [F(\xi)]^p |d\psi(\xi;a)|,$$

$$\text{or } |f(z)|^p \leq |F(z)|^p \leq \frac{R + \rho}{R - \rho} H_A^p(f), \text{ i. e.}$$

$$M_f(\rho) \leq \left\{ \frac{H_A^p(f)}{R - \rho} \right\}^{\frac{1}{p}} \quad (15),$$

In the future, we will still need an estimate of the average value of the module

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |f(z)| |d\psi(z;a)| \text{ for the } A(z)\text{-analytic functions of the } f(z) \text{ class } H_A^p$$

at  $p < 1$ .

Using the inequality

$$|F(z)|^p \leq \frac{1}{2\pi r} \int_{|\psi(\xi;a)=r} |F(\xi)|^p \frac{r^2 - |\psi(z;a)|^2}{|\psi(\xi;z)|^2} |d\psi(\xi;a)|, \quad \rho < r < R,$$

we get:

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |F(z)|^p |d\psi(z;a)| \leq \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} \left( \frac{1}{2\pi r} \int_{|\psi(\xi;a)=r} |F(\xi)|^p \frac{r^2 - |\psi(z;a)|^2}{|\psi(\xi;z)|^2} |d\psi(\xi;a)| \right)^{\frac{1}{p}}.$$

Next, we divide the subintegral expression into two factors: the integral

$$\frac{1}{2\pi r} \int_{|\psi(\xi;a)=r} |F(\xi)|^p \frac{r^2 - |\psi(z;a)|^2}{|\psi(\xi;z)|^2} |d\psi(\xi;a)|$$

and the same integral to the power  $\left(\frac{1}{p} - 1\right)$ , we majorize the second factor by the

value  $\left(\frac{r + \rho}{r - \rho}\right)^{\frac{1}{p} - 1} [H_A^p(f)]^{\frac{1}{p} - 1}$  and finally, we rearrange the integration orders.

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |f(z)|^p |d\psi(z;a)| \leq \frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |F(z)|^p |d\psi(z;a)| \leq \left(\frac{r + \rho}{r - \rho}\right)^{\frac{1}{p} - 1} [H_A^p(f)]^{\frac{1}{p} - 1}. \quad (16)$$



**2.** An example of an unlimited function that belongs to all the class of  $H_A^p$ ,  $p > 0$ . Let us consider an unbounded,  $A(z)$ -analytical function

$f(z) = \ln \frac{1}{R - \psi(z; a)}$  in the lemniscate  $L(a; \rho)$ . Since

$$\left| \ln \frac{1}{R - \psi(z; a)} \right| \leq \left| \ln |R - \rho e^{i\varphi}| \right| + \left| \arg(R - \rho e^{i\varphi}) \right| < \left| \ln |R - \rho e^{i\varphi}| \right| + \pi,$$

where  $\psi(z; a) = \rho e^{i\varphi}$

and

$$|a + b|^p \leq 2^p |a|^p + 2^p |b|^p,$$

we evaluate the integral using the inequality, then

$$\frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} \left| \ln \frac{1}{R - \psi(z; a)} \right|^q |d\psi(z; a)| < 2^p \cdot \frac{1}{2\pi\rho} \int_{\partial L(a; \rho)} \left| \ln |R - \psi(z; a)| \right|^p |d\psi(z; a)| + (2\pi\rho)^p.$$

Further,

$$e > |1 - \psi(z; a)| = |1 - \rho e^{i\varphi}| \geq 2\sqrt{\rho} \sin \frac{|\varphi|}{2} > \frac{2\sqrt{\rho}|\varphi|}{\pi} \geq \frac{2}{\pi}|\varphi|,$$

for  $\rho > \frac{1}{2}$ , hence

$$\frac{1}{2\pi} \int_{-\pi}^{\pi} \left| \ln |R - \rho e^{i\varphi}| \right|^p d\varphi \leq 1 + \frac{1}{\pi} \int_0^{\pi} \left| \ln |R - \rho e^{i\varphi}| \right|^p d\varphi \leq 1 + \frac{1}{\pi} \int_0^{\pi} \left( \ln^+ \frac{1}{\frac{\sqrt{2}}{\pi}|\varphi|} \right)^p d\varphi,$$

i. e.

$$H_A^p(f) \leq 2^p + (2\pi)^p + \frac{2^p}{\pi} \int_0^{\pi} \left( \ln^+ \frac{1}{\frac{\sqrt{2}}{\pi}|\varphi|} \right)^p d\varphi < \infty.$$

**3.** An example of a  $A(z)$ -analytic function of the class  $H_A^p$  that does not belong to the class  $H_A^q$  at  $q > p$ . Such a  $A(z)$ -analytical function will be

$$f(z) = (R - \psi(z; a))^{-\frac{1}{p}} (-\psi(z; a) \ln(R - \psi(z; a)))^{\frac{1+\varepsilon}{p}}, \quad 0 < \rho < R, \quad \varepsilon > 0.$$

First of all,  $\psi(z; a) = \rho$  assuming that

$$f(\rho) = (R - \rho)^{-\frac{1}{p}} (-\rho \ln(R - \rho))^{\frac{1+\varepsilon}{p}} > \frac{c}{(R - \rho)^{\frac{1}{q}}},$$

whatever the  $c$  is at  $q > p$  and  $\rho$ , which is sufficiently close to  $R$ , because

$\lim_{\rho \rightarrow R} \frac{(-\rho \ln(R - \rho))^{\frac{1+\varepsilon}{p}}}{(R - \rho)^{\frac{1}{p} - \frac{1}{q}}} = +\infty$ . Therefore,  $f(z)$  cannot belong to the class of  $H_A^q$  at  $q > p$ .

Now take that  $\psi(z; a) = \rho e^{i\varphi}$ , we estimate the integral

$$I(\rho) = \frac{1}{\pi} \int_0^\pi \frac{d\varphi}{|R - \rho e^{i\varphi}| |\ln(R - \rho e^{i\varphi})|^{1+\varepsilon}}$$

for all  $\rho$  sufficiently close to  $R$ . Let  $R - \rho \geq \cos \alpha$ , where  $0 < \alpha < e^{-(1+\varepsilon)}$ . Then

$$R - \rho \geq \cos \alpha > \sqrt{1 - \alpha^2} > 1 - \alpha$$

and at  $0 \leq \varphi \leq \alpha$  the inequality

$$|R - \rho e^{i\varphi}| = \sqrt{(R - \rho)^2 + 4(R - \rho) \sin^2 \frac{\varphi}{2}} < \alpha \sqrt{2} < e^{-(1+\varepsilon)};$$

is valid on the other hand,

$$|R - \rho e^{i\varphi}| > \frac{2}{\pi} \varphi \sqrt{R - \rho} \geq \frac{2}{\pi} \varphi \sqrt{\cos \alpha}.$$

Using the fact that the real function  $x \left( \ln \frac{1}{x} \right)^{1+\varepsilon}$  increases instead of with  $x$  in the interval  $(0; e^{-(1+\varepsilon)})$ , we get:

$$\begin{aligned} & \int_0^\pi \frac{d\varphi}{|R - \rho e^{i\varphi}| |\ln(R - \rho e^{i\varphi})|^{1+\varepsilon}} < \int_0^\pi \frac{d\varphi}{|R - \rho e^{i\varphi}| |\ln |R - \rho e^{i\varphi}||^{1+\varepsilon}} < \\ & < \frac{\pi}{2\sqrt{\cos \alpha}} \int_0^{\frac{2\alpha \cos \alpha}{\pi}} \frac{d\varphi}{x \left( \ln \frac{1}{x} \right)^{1+\varepsilon}} = \frac{\pi}{2\varepsilon \sqrt{\cos \alpha}} \left( \ln \frac{1}{\frac{2}{\pi} \sqrt{\cos \alpha}} \right)^{-\varepsilon}. \end{aligned}$$

Further, noting that for  $R - \rho \geq \cos \alpha$  and  $\alpha \leq \varphi \leq \frac{\pi}{2}$ ,  $|R - \rho e^{i\varphi}| > \frac{2\varphi}{\pi} \sqrt{\cos \alpha}$  and  $|\arg(R - \rho e^{i\varphi})| \geq \arctg(\cos \alpha) = \beta$ , we find:

$$\int_\alpha^{\frac{\pi}{2}} \frac{d\varphi}{|R - \rho e^{i\varphi}| |\ln(R - \rho e^{i\varphi})|^{1+\varepsilon}} \leq \frac{\pi \left( \frac{\pi}{2} - \alpha \right)}{2\varphi \beta^{1+\varepsilon} \sqrt{\cos \alpha}}.$$

Finally, if  $\frac{\pi}{2} \leq \varphi \leq \pi$ , we have:

$$|R - \rho e^{i\varphi}| > \sqrt{1 + \cos^2 \alpha},$$

and hence

$$\int_{\frac{\pi}{2}}^{\pi} \frac{d\varphi}{|R - \rho e^{i\varphi}| |\ln(R - \rho e^{i\varphi})|^{1+\varepsilon}} \leq \frac{\pi}{2\varphi \left(\ln \sqrt{1 + \cos^2 \alpha}\right)^{1+\varepsilon} \sqrt{1 + \cos^2 \alpha}}.$$

Thus,  $I(\rho) \leq c(\alpha)$ , where  $\alpha$  does not depend on  $\rho$ .

Note now that

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)|=\rho} |f(z)|^p |d\psi(z;a)| = \frac{I(\rho)}{\rho^{1+\varepsilon}}$$

and, consequently,  $\alpha$  is a function of the class  $H_A^p$ .

**4.** An example of a  $A(z)$ -analytic function of the class  $N_A$ , that does not belong to the class  $H_A^p$ , whatever  $p > 0$  is. Such a  $A(z)$ -analytic function will be

$$f(z) = e^{\frac{R+\psi(z;a)}{R-\psi(z;a)}}, \quad 0 < \rho < R. \quad \text{Since} \quad \operatorname{Re} \left( \frac{R + \psi(z;a)}{R - \psi(z;a)} \right) = \frac{R^2 - \rho^2}{R^2 + \rho^2 - 2R\rho \cos \varphi} \geq 0,$$

$\psi(z;a) = \rho e^{i\varphi}$ , then  $e^{\frac{R+\psi(z;a)}{R-\psi(z;a)}}$  is a bounded function and, consequently,

$$f(z) = \frac{1}{e^{\frac{R+\psi(z;a)}{R-\psi(z;a)}}} \text{ of class } N_A. \quad f(\rho) = e^{\frac{R+\rho}{R-\rho}} > c \left( \frac{1}{R-\rho} \right)^p, \text{ whatever the } c \text{ and } p \text{ are}$$

for  $\rho$ , close to  $R$ , for  $\lim_{\rho \rightarrow R} e^{\frac{R+\rho}{R-\rho}} (R-\rho)^{\frac{1}{p}} = \infty$ . Thus,  $f(z)$  cannot belong to the  $H_A^p$

class. Meanwhile, its angular boundary values of  $f(\zeta) = e^{ictg \frac{\varphi}{2}}$ , where  $\zeta \in \partial L(a;R)$ , at  $\varphi \neq 0$  will be a modulo-bounded function.

**5.** An example of a  $A(z)$ -analytic function that is regular everywhere except for the point  $z = \zeta$ , where  $\zeta \in \partial L(a;R)$ , which does not belong to the class  $N_A$ . Such

a function will be  $f(z) = e^{\left(\frac{R+\psi(z;a)}{R-\psi(z;a)}\right)^3}$ ,  $\psi(z;a) = \rho$ ,  $0 < \rho < R$  assuming that for

$$\lim_{\rho \rightarrow R} e^{\left(\frac{R+\rho}{R-\rho}\right)^3 - \frac{c}{R-\rho}} = \infty, \text{ whatever the } c. \text{ Therefore, } f(z) \text{ cannot belong to the class}$$

$N_A$ . Meanwhile, its angular boundary values  $f(\zeta) = e^{-ictg^2 \frac{\varphi}{2}}$  is a function bounded modulo.

**The theorem of F. Riess and V. I. Smirnov's theorem.** For the classes of  $H_A^p$ , we give an analog of the theorem of F. Riess:

**Theorem 8.** (analogue of Riess's theorem) If the  $f(z)$   $A(z)$ -analytic function belongs to the class  $H_A^p$ , then whatever is the subset  $M$  of the positive measure on the boundaries of the lemniscate  $\partial L(a;R)$ :

$$\lim_{\rho \rightarrow R} \int_M |f(z)|^p |d\psi(z;a)| = \int_M |f(\zeta)|^p |d\psi(\zeta;a)| \quad (17)$$

and

$$\lim_{\rho \rightarrow R} \int_{|\psi(z;a)=R} |f(z) - f(\zeta)|^p |d\psi(\zeta;a)| = 0. \quad (18)$$

where  $\zeta \in M$ ,  $0 < \rho < R - \text{radius}$ .

**Proof.** The proof of this theorem is reduced to the proof of the relation (18) for a function of the class  $H_A^2$ .

So, let  $\gamma(z) = \sum_{n=0}^{\infty} \alpha_n \psi^n(z;a)$  be a function from the class  $H_A^2$ . Then for all  $0 < \rho < R$ , Parseval equality

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\gamma(z)|^2 |d\psi(z;a)| = \sum_{n=0}^{\infty} |\alpha_n|^2 \left(\frac{\rho}{r}\right)^{2n} \quad (19)$$

takes place and by virtue of (4), the series

$$H_A^p(\gamma) = \sum_{n=0}^{\infty} |\alpha_n|^2 \quad (20)$$

converges.

Let  $0 < \lambda < 1$ , then the  $A(z)$ -analytic function  $\gamma(z) - \gamma(\lambda z)$  obviously belongs to the class  $H_A^2$  and, consequently, there is a Parseval equality

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\gamma(z) - \gamma(\lambda z)|^2 |d\psi(z;a)| = \sum_{n=0}^{\infty} |\alpha_n|^2 \rho^{2n} (1 - \lambda^n)^2, \quad (21)$$

passing to the limit by  $\rho \rightarrow R$  on the basis of the Fatou equality, we get:

$$\frac{1}{2\pi\rho} \int_{|\psi(z;a)=\rho} |\gamma(z) - \gamma(\lambda z)|^2 |d\psi(z;a)| \leq \sum_{n=0}^{\infty} |\alpha_n|^2 (1 - \lambda^n)^2. \quad (22)$$

And since the sum of the series in the right part (22) tends to zero at  $\lambda \rightarrow 1$ , the left part also tends to zero, i. e. the ratio (19) is valid for the  $H_A^2$  function.

**Remark 1.** As can be seen from the equation (20), in order for the  $\gamma(z) = \sum_{n=0}^{\infty} \alpha_n \psi^n(z;a)$  function to belong to the class  $H_A^2$ , it is necessary and sufficient

that the series  $\sum_{n=0}^{\infty} |\alpha_n|^2$  converges.

Using equality (4) and denoting

$$\gamma(z) = (f(z))^{\frac{p}{2}}, \quad (23)$$

we can represent the function  $f(z)$  of the  $H_A^p$  class as

$$f(z) = b(z) (\gamma(z))^{\frac{2}{p}}, \quad (24)$$

where  $\gamma(z)$  is a function of the  $H_A^2$  class.

Let's introduce abbreviated notation:  $b(z) = b$ ,  $b(\zeta) = b_\rho$ ,  $\gamma(\zeta) = \gamma_\rho$ .

We prove the relation (17).

Let's represent the integral

$$\int_M \left( |f(z)|^p - |f(\zeta)|^p \right) |d\psi(\zeta; a)|$$

in the form

$$\begin{aligned} \int_M \left( |f(z)|^p - |f(\zeta)|^p \right) |d\psi(\zeta; a)| &= \int_M \left( |b|^p |\gamma|^2 - |b_\rho|^p |\gamma_\rho|^2 \right) |d\psi(\zeta; a)| = \\ &= \int_M \left( |b|^p - |b_\rho|^p \right) |\gamma|^2 |d\psi(\zeta; a)| + \int_M |b_\rho|^p \left( |\gamma|^2 - |\gamma_\rho|^2 \right) |d\psi(\zeta; a)|. \end{aligned}$$

Since  $\left| |b|^p - |b_\rho|^p \right| < 1$ , then by Lebesgue's theorem

$$\lim_{\rho \rightarrow r} \int_M \left( |b|^p - |b_\rho|^p \right) |\gamma|^2 |d\psi(\zeta; a)| = \int_M \left( |b|^p - |b_\rho|^p \right) |\gamma|^2 |d\psi(\zeta; a)| = 0.$$

Further,

$$\begin{aligned} \left| \int_M |b|^p \left( |\gamma|^2 - |\gamma_\rho|^2 \right) |d\psi(\zeta; a)| \right| &\leq \int_M \left| |\gamma|^2 - |\gamma_\rho|^2 \right| |d\psi(\zeta; a)| \leq \int_M |\gamma^2 - \gamma_\rho^2| |d\psi(\zeta; a)| \leq \\ &\leq \sqrt{\int_M |\gamma^2 - \gamma_\rho^2| (d\psi(\zeta; a))} \sqrt{\int_M |\gamma^2 + \gamma_\rho^2| (d\psi(\zeta; a))} \leq 2 \sqrt{2 \sum_{n=0}^{\infty} |\alpha_n|^2} \sqrt{\int_M |\gamma^2 - \gamma_\rho^2| (d\psi(\zeta; a))}. \end{aligned}$$

and applying the relation (18) already proved for  $\gamma(z)$ , we get:

$$\lim_{\rho \rightarrow r} \int_M |b_\rho|^p \left( |\gamma|^2 - |\gamma_\rho|^2 \right) |dz + Ad\bar{z}| = 0.$$

The relation (17) is proved.

**Result 2.** Whatever  $\varepsilon > 0$  is, there exists  $\eta > 0$  such that as soon as  $m(M) < \eta$  ( $M$  is a set on the boundary of  $\partial L(a; R)$ ), for all sufficiently large  $\rho$ , there is an inequality

$$\int_M |f(\zeta) - f(z)|^p |d\psi(\zeta; a)| < \varepsilon.$$

Indeed,

$$\int_M |f(\zeta) - f(z)|^p |d\psi(\zeta; a)| \leq 2^p \int_M |f(\zeta)|^p |d\psi(\zeta; a)| + 2^p \int_M |f(z)|^p |d\psi(\zeta; a)|,$$

and by virtue of the summability of  $|f(\zeta)|^p$ , we can choose  $\eta$  so small that

$$\int_M |f(\zeta)|^p |d\psi(\zeta; a)| < \frac{\varepsilon}{3 \cdot 2^p},$$

then by virtue of (17) we choose  $\rho$  so that

$$\left| \int_M \left( |f(\zeta)|^p - |f(z)|^p \right) |d\psi(\zeta; a)| \right| < \frac{\varepsilon}{3 \cdot 2^p},$$

i. e.

$$\int_M |f(\zeta)|^p |d\psi(\zeta; a)| < \frac{2\varepsilon}{3 \cdot 2^p}$$

and our statement holds.

Now it is not difficult to prove the relation (18) in the general case.

Let  $\varepsilon$  be an arbitrary positive number. According to D. F. Egorov's theorem, we find on the boundary of  $\partial L(a; R)$  such a perfect set of  $P$ , on which  $f(z)$  uniformly converges to  $f(\zeta)$  and  $m(P) > 2\pi - \eta$ ; then

$$\overline{\lim}_{\rho \rightarrow R} \frac{1}{2\pi R} \int_{|\psi(\zeta; a)|=R} |f(\zeta) - f(z)|^p |d\psi(\zeta; a)| = \overline{\lim}_{\rho \rightarrow R} \int_{C(P)} |f(\zeta) - f(z)|^p |d\psi(\zeta; a)| \leq \varepsilon,$$

since  $m(C(P)) < \eta$ . And due to the arbitrariness of the  $\varepsilon$ , the relation (18) is proved.

It is easy to prove the following theorem of V. I. Smirnov:

**Theorem 9.** (analogue of Smirnov theorem)  $A(z)$  – analytical function of  $f(z)$  and has a positive real part, belongs to the class  $H_A^p$ , where  $p$  is any positive number less than 1.

**Proof.** In fact, if  $-\frac{\pi}{2} < \arg F(z) < \frac{\pi}{2}$ , then from the ratio

$$F^p(z) = |F(z)|^p e^{ip \arg F(z)}$$

we get:

$$|F(z)|^p \leq \frac{\operatorname{Re}[F^p(z)]}{\cos \frac{\pi p}{2}},$$

where  $0 < p < 1$  is any number.

From the last inequality follows:

$$\frac{1}{2\pi\rho} \int_{|\psi(z; a)|=\rho} |F(z)|^p \leq \frac{\operatorname{Re}[F^p(0)]}{\cos \frac{\pi p}{2}},$$

which proves that the  $f(z)$  function belongs to the class of  $H_A^p$ .

**Discussions.** The simplest properties of the Hardy class  $H^p(D)$ , where  $D$  is a domain in  $\square$  with a rectifiable boundary, are assumed to be known; in particular, the facts that functions of the Hardy class  $H^1(D)$  can be represented in terms of their boundary values on  $\partial D$  by the Cauchy formula, and that under automorphisms of the unit disk the Hardy class  $H^1$  transforms into itself [17].

Now let's compare the Hardy class in the theory of functions with one variable and with several variables. Let the bounded domain  $D \subset \square^n$  have a smooth boundary  $\partial D$ . Then according to the definition, the Hardy classes  $H^p(D)$  consist of the such functions  $f(z)$  holomorphic in  $D$  for which

$$\overline{\lim}_{\varepsilon \rightarrow 0} \int_{\partial D} |f(\zeta - \varepsilon \nu_\zeta)|^p d\sigma_\zeta < \infty,$$

where  $\nu_\zeta$  is the (unit) vector of the exterior normal to  $\partial D$  at the point  $\zeta$  and  $d\sigma$  is the area element – Lebesgue measure,  $0 < p < \infty$ .

For  $f(z) \in H^1(D)$  we need weak convergence of  $f|_{\partial D_m}$  (where  $D_m$  is some sequence of domains  $\bar{D}_m \subset D_{m+1} \subset D$  approximating  $D$ ) to the boundary values of  $f(z)$  on  $\partial D$  in the sense that

$$\lim_{m \rightarrow \infty} \int_{\partial D_m} f \nu = \int_{\partial D} f \nu$$

for every exterior differential form  $\nu \in C^{2n-1}(\bar{D} \setminus D_1)$ . This fact follows from stronger assertions if  $D$  is a Lyapunov domain. But we need not have  $\partial D \in C^{1,2}$  if  $D$  has piecewise smooth boundary, is such that every section of it by the complex line passing through the origin of coordinates is simply connected and there also exists a homeomorphism  $\psi \in C^1$  of  $D$  by each complex line of given family of lines on the section of the ball by the same line. Let  $D_m$  be the inverse image of the ball with radius  $1 - \frac{1}{m+1}$  under the mapping  $\psi$ , where  $m=1,2,\dots$ . Then we can define the Hardy classes by  $H^p(D)$  replacing requirement limit by

$$\sup_m \int_{\partial D_m} |f(\zeta)|^p d\sigma_\zeta < \infty.$$

**Conclusion.** The theory of  $H^p$  spaces has its origins in discoveries made forty or fifty years ago by such mathematicians as G.H. Hardy, J.E. Littlewood, I.I. Privalov, F. and M. Riesz, V. Smirnov and G. Szego. Most of this early work is concerned with the properties of individual functions of class  $H^p$  and is classical in spirit. In recent years, the development of functional analysis has stimulated new interest in the  $H^p$  classes as linear spaces. This point of view has suggested a variety of natural problems and has provided new methods of attack, leading to important advances in the theory [18].

Integral representations of holomorphic functions play an important part in the classical theory of functions of one complex variable and in multidimensional complex analysis (in the later case, alongside with integration over the whole boundary  $\partial D$  of a domain  $D$  we frequently encounter integration over the Shilov boundary  $S = S(D)$ ). They solve the classical problem of recovering at the points of a domain  $D$  a holomorphic function that is sufficiently well-behaved when approaching the boundary  $\partial D$ , from its values on  $\partial D$  or on  $S$ . Alongside with this classical problem, it is possible and natural to consider the following one: to recover the holomorphic function in  $D$  from its values on some set  $M \subset \partial D$  not containing  $S$ . Of course,  $M$  is to be set of the class of holomorphic functions under consideration (for example, for the functions continuous in  $\bar{D}$  or belonging to the Hardy class  $H^p(D)$ ,  $p \geq 1$ ).

#### **REFERENCES**

1. Bers L. *Mathematical aspects of subsonic and transonic gas dynamics*, Wiley, New York, 1958.

2. GroËtzsch H. UËber die Verzerrung bei schlichten nichtkonformen Abbildungen und uËber eine damit zusammenhaËngende Erweiterung des Picardschen Satzes, *Ber. Verh. SaËchs Akad. Wiss.*, 80(1928), 503–507.
3. Ahlfors L. *Lectures on quasiconformal mappings*, Princeton, N.J., Van Nostrand, 1966.
4. Belinskiy P.P. *General properties of quasiconformal mappings*, Moscow, Nauka, 1974, (in Russian).
5. Bojarskiy B. Homeomorphic solutions of Beltrami systems, *Doklady Akademii Nauk USSR*, 102(1955), no. 4, 661–664 (in Russian).
6. Bojarski B. Generalized solutions of a system of differential equations of the first order of the elliptic type with discontinuous coefficients, *USSR Sbornik Mathematics*, 43(85) (1957), 451-503.
7. Jabborov N.M., Imomnazarov Kh.Kh. Some initial-boundary value problems in the mechanics of two-speed media, Tashkent, The National University Uzbekistan, 2012 (in Russian).
8. Vekua I.N. *Generalized analytical functions*, Moscow, Nauka, 1988 (in Russian).
9. Gutlyanskiy V., Ryazanov V., Srebro U., Yakubov E. The Beltrami equation: a geometric approach, *J. Math. Sci.*, 175(2011), 413–449.
10. Volkovisskiy L.I. *Quasiconformal mappings*, L'viv, 1954 (in Russian).
11. Bers L. An outline of the theory of pseudoanalytic functions, *Bull AMS*, 62(1956), №. 4, 291–331.
12. Lavrentiev M.A., Shabat B.V. *Methods of complex variable functions theory*, Moscow, Fizmatgiz, 1958 (in Russian).
13. S. L. Krushkal, R. Kyunau, *Quasiconformal mappings — new methods and applications*, Moscow, Nauka, 1984 (in Russian).
14. Bukhgeym A.L. Inversion formulas in inverse problems. Addition to the book of M.M. Lavrentiev and L.Ya. Savelyev "Linear operators and ill-posed problems" Moscow, Nauka, 1991, (in Russian).
15. Privalov I.I. *Boundary properties of analytical functions*, Moscow, State Publishing House of Technical and Theoretical Literature, 1950, (in Russian).
16. Duren P.L. *Theory of  $H^p$  Spaces*, Academic Press, New York and London, 1970.
17. Aizenberg L. *Carleman's Formulas in Complex Analysis*, Novosibirsk "Nauka" department of Siberia, 1990.
18. Koosis P. *Introduction to  $H^p$  Spaces*, Cambridge University Press, 1998.
19. Sadullayev A., Jabborov N.M. On a class of A-analytic functions. *J. Sib. Fed. Univ. Math. Phys.*, Volume 9. Issue 3. 2016, 374-383 p.



THE STUDY OF GERMAN LANGUAGE PHRASEOLOGICAL UNITS

*Mirzaeva Mukhayyo*

*teacher, department of Foreign languages in Humanitarian fields, BSU*

**Abstract:**

**Introduction.** *The article is devoted to analyses of the most important Kinds of Phraseologisms, their way of formation and function, and linguistic connection with European language groups. The formation of a holistic meaning based on the semantic shift of the entire component composition of a phraseological unit is a common feature of phraseological unity. The syntactic structure of these phraseological units can have several varieties, among which the phrase is especially typical.*

**Research methods.** *However, the demotivation of phraseological unity does not affect either its expressiveness or its functional and stylistic affiliation. The meaning of such units, formed on the basis of a rethinking of a variable word combination, has absolute expressiveness, i.e. it is expressive regardless of the context. It exists in connection with the given material composition of the phraseological unit also in the case when that figurative core, which served as the basis for the motivation of phraseological units, gradually weakens and darkens. Consequently, the sound composition of demotivated phraseological units (idioms) is perceived by the speaker as a certain verbal complex, which has a traditionally fixed meaning, expressiveness and functional and stylistic affiliation.*

**Results and discussions.** *The productive nature of paired phraseological units is confirmed by the presence of a number of productive structural types. The productivity of this group of phraseology is supported by such phenomena as active phraseological derivation based on paired combinations, parallel formations in various parts of speech, the presence of a reserve of variable-stable paired combinations, the use of paired phraseological units in the literary-colloquial sphere of communication, the press and journalism.*

*Mutual correlation, comparison and opposition of units, categories, categories and other linguistic phenomena acts as a prerequisite for the characteristics of each of them, the establishment of essential formal and semantic the connections between them and the constitution of the systems, subsystems and microsystems that unite them. By the system we mean the general phraseological fund of the language, the subsystem, as part of this fund, is represented in our understanding of proverbs and sayings, and the microsystem is the proverbs and sayings with animalisms.*

**Conclusion.** *For common nouns, this function does not act in isolation from other functions - the context of the phraseological unit also takes into account encyclopedic information about the denotation, for example: know, cat, your basket; every cricket knows yours six. This once again indicates that in the real process of phrase formation, as a rule, several functions interact, one of which plays a major role.*

**Keywords:** *German language, phraseological unit, phraseology, proverbs, sayings, the analysis of phraseological units.*

**Introduction.** Researchers of the phraseological composition of the Russian and German languages have many opinions about what a phraseological unit is, and there is a difference in views on what the composition of such units is in each of the languages. The most famous classifications of phraseological units are E. Agricola, I.I. Chernysheva, A. Rotkegel. The authors in different ways determine the relevance of various groups of phrases to phraseological units and the degree of stability of phrases. So, for example, G.L. Permyakov's phraseological units include proverbs, sayings, sayings, winged words, aphorisms, and E. Agricola refers to phraseological units' simple phraseological combinations, phraseological unity and idioms.

The phraseological dictionary of the Russian language in the phraseological units of the language includes various descriptive and analytical turns of speech, complex conjunctions, complex prepositions, compound terms.

In general, the phraseological unit is characterized as "a combination of words with a figurative meaning", as a "stable phrase with an idiomatic meaning", as a "stable phrase". Phraseologisms are characterized by metaphor, imagery, expressive and emotional coloring. Tea Shippan in the book "Lexicology of the modern German language" under phraseological unit understands "a stable unity, consisting of more than one word."

The main sphere of the phraseological composition of the language is characterized by its reproducibility, stability, lexicalization, idiomaticity. The author names the main criteria of phraseology and gives their detailed description: reproducibility (phraseological units are relatively constant components of the language system, reproduced as a unity, without new formations); stability (phraseological units are relatively linguistic integrity, their modification is possible only to a small extent).

Lexicalization (phraseological units, in comparison with a free syntagma, form a new semantic unity; phraseological units' constituents may lose their independence partially or completely); idiomatic (the meaning of a phraseological unit cannot be interpreted by the meaning of its constituents) [3. P. 47].

The classification of phraseological units also highlights lexicalization and idiomatization as the main criteria for phraseologicality, as, for example, in phrases: *in Bausch und Bogen, klipp und klar, für jmdn durch Feuer gehen*, which are perceived only as phraseological unity. Further, in phraseological phrases like *mit Mann und Maus*, it is impossible to replace one of the constituents with another word, such as: *mit Frau und Maus, ohne Mann und Maus*, since the meaning of this phraseological unit "mit allen" cannot be interpreted from the meanings of "Mann" or "Maus".

Phraseologisms and from the point of view of syntax are:

- a) non-predictive phrases, for example: *zwischen Tür und Angel; die Flinte ins Korn werfen;*
- b) stable predicative constructions, for example: *Ihn sticht der Hafer;*
- c) stable offers, for example: *Da beißt die Maus keinen Faden ab.*

In research on phraseology V.V. Vinogradov proposes a classification of phraseological units according to the degree of semantic combination.

Characterizing the features of the semantics of phraseological mergers and phraseological unities, he draws an analogy between phraseological units and words in relation to the motivation of their meaning. The meaning of phraseological adhesions, in his opinion, regardless of their lexical composition, from the meanings of their components, is conditional and arbitrary, as the meaning of an unmotivated word. For example, in his work "On the main types of phraseological units" he notes that phraseological fusion is a semantic unit, homogeneous with the word, devoid of internal form.

The author limits phraseological unity from phraseological mergers and notes that "the holistic meaning is motivated." The perception of the motivation of the meaning of phraseological unity is based on the awareness of its lexical composition, as well as on the connection between the meaning of the whole and the meaning of the constituent parts of the expression [2. P. 121-137].

**Materials and methods.** I.I. Chernysheva distinguishes between phraseological unity, phraseological expressions and phraseological combinations by the nature of the meaning arising from the interaction of structure, compatibility and semantic transformation of the component composition.

Phraseological unity arises on the basis of semantic rethinking or shifting of variable phrases. A new phraseological meaning is created not as a result of a change in the meaning of individual components of a phrase, but a change in the meaning of the entire complex "as if by imposing a fresh semantic or expressive layer on it" [6. P. 39].

In the phraseological unity, the individual meaning of the words-components is absorbed and lost. They form an indecomposable semantic whole. It is to this category of phraseology that semantic unity or semantic integrity is inherent. With all this, the meaning of the whole is associated with understanding "Figurative core of the phrase" [6. P. 39], with a perceptible transfer of meaning, which constitutes the "internal form", or figurative motivation of phraseological unity. For example:

jmdm den Kopf waschen - "to soap someone's neck (head)";

keinen Finger krümmen - "do not strike your finger on your finger";

etw. auf Eis legen - "to freeze, not to let go."

The figurative motivation of phraseological unity can fade over time and weaken to complete demotivation. This usually has place in cases where a phraseological unit is formed on the rethinking of such variable phrases, which were originally designations of specific customs of the people and went out of use over time. For example:

Den Stab über jmdn brechen - "to pronounce judgment on someone" (literally: "to break a stick over someone");

bei jmdn in der Kreide stehen - "to be someone's debtor" (literally: "to be with someone in chalk").

The term "phraseological unity", from the point of view of I.I. Chernysheva, most accurately conveys the structural and semantic specifics of phraseological units

of this type: integral meaning (semantic unity) arising on the basis of rethinking all the components of the phrase.

Consider two types of phraseological units that have firmly fixed structural features. Such phraseological units are paired combinations of words and comparative phraseological units.

1. Paired combinations of words constitute a significant layer of phraseology and therefore form its specific feature. Paired combinations of words are called phraseological units with a holistic meaning resulting from the semantic transformation of compositional combinations, including two homogeneous words (nouns, adjectives, verbs, adverbs) and connected using the union *und*, less often *oder* or *weder ... noch*.

The semantic integrity of paired combinations is due to two reasons: the unity of the image in metaphorical paired combinations, for example: *unter Dach und Fach*, *zwischen Tür und Angel*, *hinter Schloß und Riegel*, *mit Haut und Haar*, referring to the same or similar concepts (with synonymous or thematically related components), for example: *Art und Weise*, *schalten und walten*, *hoffen und harren*, *leben und weben*, or referring to a generic concept of a higher order (with antonymic components), for example: *Tag und Nacht*, *groß und Klein*, *arm und reich*.

The characteristic morphological features of these paired combinations are the absence of the article and the omission of the inflection. The article is absent in the overwhelming majority of paired compounds and in all paired repetitions.

The omission of inflection in the first or both components is a consequence of the semantic integrity of the phraseological unit. This pattern is also observed in paired linkages, the components of which are adjectives, for example: *ein klipp und klares Ja* and not *ein klippes und klares Ja*.

The "morphological consequence" of the semantic integrity of paired combinations is also a kind of alignment of the grammatical gender of substantive components, in the following cases: *mit all ihrem Hab und Gut*, *für ihr Hab und Gut*.

Like copulative compound nouns, pairing takes the gender of the last component, the noun *das Gut*, although the first component is the feminine noun, *die Habe*.

**Results.** The semantic integrity of phraseological units is supported by phonetic means. In this regard, stress, three types of rhyme (alliteration, final rhyme, assonance), and the growth of components are of the greatest importance.

In the presence of unequal components, paired combinations obey the law of increasing members (*hoch und heilig*).

Noteworthy is also such a phonetic feature of paired combinations as increased "sonority" of the second component.

In the first element, the sonant is either absent or in a less favorable phonetic environment: *gut und gerne*, *zu Nutz und Frommen*. Of the two reversible combinations, the one that has increased "sonority" in the second term is more often used: *zu Wasser und zu Lande zu Lande und zu Wasser* [6. P. 61].

2. Comparative phraseological units are stable and reproducible combinations of words, the phraseological specificity of which is based on traditional comparison. For example:

*jmdn fliehen wie die Pest* - "to flee from someone like the plague"; *jah, plötzlich hochfahren wie von der Tarantel gestochen* - "to jump up as if stung" (literally: "as if bitten by a tarantula"); *geschwätzig sein, schwatzen wie eine Elster* - "to be talkative, to pop like a magpie."

The structural and semantic peculiarity of stable linkages of words of this type is that the characteristic of a property or action occurs through a comparative group or a comparative subordinate clause introduced by the unions *wie* or *als*. A comparative group or a subordinate clause characterizes a property or action, a state through comparison, for example: *er ist wie ein Stier* means "he is strong (wild, dangerous) like a bull."

Phraseological expressions are units, which, by their grammatical structure, are predicates of compatibility.

According to the communicative significance, the following varieties are distinguished. Common proverbs:

*Es ist nicht alles Gold, was glantz* - "All that glitters is not gold"; *Viele Köche verderben den Brei* - "Seven nannies have a child without an eye"; *Mann soll den Tag nicht vor dem Abend loben* - "Chickens are counted in autumn"; *Nachrat-Narrenrat* - "Late advice - advice of a fool."

Sayings like: *Da liegt der Hund begraben* - "This is where the dog is buried"

Consistent and reproducible interjections and modal expressions:

*Der kann mich gern haben* - "I don't want to know him" (expression of rejection); *Du lieber Himmel!* - "Oh my God! Good God!" (expression of horror and surprise); *Du kriegst die Motten!* - "Are you crazy!" (expression of surprise, amazement).

Some of these fixed interjections and modal expressions are elliptical, for example:

*Ja, Kuchen!* - "No matter how it is! This number will not work!" (expression of refusal); *Verflucht und zugenäht!* - "Damn it! Damn it!" (a curse).

Phraseological combinations include phraseological units that arise as a result of a single linkage of one semantically transformed component. The semantics of such phraseological units is characterized by analyticity and keeping the components semantically separate. Phraseological combinations can be of a terminological as well as non-terminological character.

*Das gelbe Fieber* (tropical disease), *die silberne Hochzeit* (25 years of marriage), *der schwarze Markt* (secret, forbidden market).

The number of phraseological combinations is very small, since a single combination of one of the components with a figurative meaning is not typical in the system of German phraseology.

As a rule, the figurative meaning of a word forms a serial compatibility with the words of a particular semantic group. For example, you can compare the compatibility of the adjective *blind* in its direct meaning (immeasurable, limitless) and in the figurative (dull, cloudy, opaque). Summarizing all of the above, we come to the following conclusions.

Stable comparisons, according to their traditional designation, or comparative phraseological units, are one of the groups of phraseology. The originality that allows

them to be distinguished from other phraseological units arises as a result of the interaction of structural and lexical-expressive factors.

The structure of a comparative unit, when filled with socially worked out, firmly rooted in linguistic practice, lexical units allows you to create traditional characteristics of the properties, actions and state of a subject, person or object. The structure of the comparative phraseological unit and its lexical filling create conditions for the formation of units with a pronounced evaluative character. This is facilitated, in addition to the factors described above, also by the frequent exaggeration of the subject underlying the comparison.

The structure of a comparative unit, when filled with socially worked out, firmly rooted in linguistic practice, lexical units allows you to create traditional characteristics of the properties, actions and state of a subject, person or object. The structure of the comparative phraseological unit and its lexical filling create conditions for the formation of units with a pronounced evaluative character. This is facilitated, in addition to the factors described above, also by the frequent exaggeration of the subject underlying the comparison.

Considering the categories of phraseological expressions, I.I. Chernysheva identifies two main properties of phraseologicality: the presence of a single compatibility of the component composition and a specific type of semantic transformation. So, proverbs are characterized by a didactic meaning, which is expressed through the understanding of the corresponding sample, for example:

*Viele Köche verderben den Brei* - "Seven nannies have a child without an eye";  
*Neue Besen kehren gut* - "The new broom sweeps clean."

**Discussions.** I.I. Chernysheva, applying a set of criteria for identifying phraseological units, distinguishes phraseological units on the basis of more objective linguistic, and not only functional and stylistic indicators. The most consistent criteria of phraseological character are found in the category of phraseological units of the structural-syntactic type of phrases with a subordinate link.

The problem of phraseological universals with the involvement of German and other Germanic languages is considered in the works of E.M. Solodukho [4. P. 34]. Also of interest is the study of D. Dobrovolsky, who subjects the structural and typological analysis of German, Dutch and English phraseology and identifies three types of phraseological universals:

- a) due to extra-linguistic factors,
- b) lexico-phraseological,
- c) actually phraseological.

He shows that the characteristic of the phraseological system reveals a number of patterns. His main theses are based on the proportional relationship between the degree of analyticity and regularity of the phraseological system. The level of regularity, for example, is the greater, the greater the number of phraseological units with the same component and the greater the number of semantically "divisible" components, and this level is the lower, the higher the number of phraseological units with a unique component.

The structural-typological study revealed a high degree of similarity between the German and Dutch languages, which are opposed to the English language.

Interlinguistic connections in the phraseology of European languages are explained by the common cultural traditions that originate in antiquity and in Christianity.

The most extensive study of the interlingual connections of phraseology was carried out by E.M. Solodukho. Based on about 50,000 interphraseologisms from Slavic, Germanic and Romance languages, the author developed their typology, described the processes of borrowing and integration, the dialectics of the national and international in phraseology, and also characterized the distribution of interphraseologisms in certain conceptual spheres. The international phraseological composition in his works is presented in accordance with the form and content, as a result of the genetic linguistic community, cultural and historical contacts and the peculiarities of linguistic development.

Phraseological units in most cases are formed by means of metaphors that take their meanings from areas of public life, therefore the development of the spheres of human activity is also reflected in thematic groups of phraseological units. So, with the words of the period of knightly tournaments of the Middle Ages, often used phraseological units are formed today:

*den Spieß umdrehen* - "go into a counterattack using the enemy's means";

*jemanden in Harnisch bringen* - "to make someone angry";

*jemanden im Stich lassen* - "to leave without support, to leave to the mercy of fate."

The development of technology in the XIX century. led to the emergence of a new thematic group of phraseological units, for example, in connection with the invention of the steam engine and the railway:

*Bahnhof verstehen* - "to understand nothing", *auf dem richtigen falschen Dampfer sein* - "to be mistaken, to be mistaken", *etwas geht im alten Cleis weiter* - "nothing has not changed."

The recent development of radio and rocketry, astronautics and similar industries has led to the emergence of new phraseological units:

*eine Antenne für etwas haben* - "to be sensitive to something", *nicht alle Daten im Speicher haben* - "to be not entirely normal." *Wie eine Rakete* - "lightning fast".

Along with the named and other emerging thematic groups, old groups such as "the human body" and "garments" also remain active. This also includes the thematic group "names of animals", which abundantly provided and now provides components for phraseological constructions:

*seinem Affen Zucker geben* - "give yourself free rein, frolic"; *jemanden einen Baren aufbinden* - "to tell someone a lie"; *Den Bock zum Gärtner machen* - "entrusting someone with a job for which he is completely unsuitable"; *faule Fische* - "implausible excuses"; *zwei Fliegen mit einer Klappe schlagen* - "kill two birds with one stone"; *jemandem einen Floh ins Ohr setzen* - "excite, excite, alarm someone"; *Hahn im Korb sein* - "to be the most important person in society"; *mit jemandem ein Hühnchen zu rupfen haben* - "to have an account with someone"; *auf den Hund kommen* - "reach the handle, fall low"; *die Katze aus dem Sack lassen* - "to make the secret open"; *jemandem ein Laus in den Pelz setzen* - "to set trouble, cause trouble"; *weiße Mäuse sehen* - "to be drunk"; *den Ochsen hinter den Pflug spannen* - "starting from the wrong end"; *die Pferde scheu machen* - "panic"; *Schwein haben* - "lucky,"

fortune, happiness smiles"; *etwas pfeifen die Spatzen von den Dächern* - "everyone is trumpeting about this, everyone knows it"; *den Vögel abschiessen* - "to achieve the greatest success, to be the first"; *mit den Wölfen heulen* - "to join the majority opinion for reasons of benefit"; *in etwas ist der Wurm drin* - "something is wrong here, there is some kind of defect."

Phraseologisms with animalisms continue to attract the attention of researchers, since they are one of the most numerous and internally diverse groups of a specific phraseological fund and allow one to obtain information about their encyclopedic (culturally informative), socially informative, deictic, expressive and figuratively expressive functions.

The socially informative function is performed by some names of animals, which have become symbols of negative qualities. In German and Russian, these are, first of all, *Hund* - "dog", *Schwein* - "pig", *Ziege* - "goat", *Esel* - "donkey", the names of which have a negative connotation based both on real observations and on the prevailing stereotype ideas about the intelligence, character and other traits of the animal. Some of these concepts have very ancient origins.

So, the idea of a dog as a persecuted creature is known from the Bible, the name of this animal gives the greatest number of negative connotations in both German and Russian phraseology: *kein Hund, auf den Hund kommen, wie ein Hund leben, jmden wie einen Hund behandeln* (To a dog a dog's death, died like a dog, to drive to all dogs, a dog's son, dog weather, to chase dogs).

Many negative connotations associated with the names (names) of animals are the same in German and Russian, for example:

*Ein Wolf im Schafpelz* Wolf in sheep's clothing

*Den Bock zum Gärtner Machen* let the goat into the garden

*Der Hund auf dem Heu* dog in the manger

*Perlen vor die Saue werfen* cast pearls before swine

Common connotations based on observation of animals arise independently in different languages and testify to the universality of human thinking. However, the "vision of the world" may be different for different (especially unrelated) peoples, and then the name of the same animal acquires different connotations.

A classic example of such a discrepancy is the phraseological unit with the noun "elephant", which in German and Russian has become a symbol of clumsiness and ponderousness *sich benehmen wie ein Elefant im Porzelladen* - "behave like an elephant in a china shop" (rude, awkward), while among the Hindus, the "elephant" is a symbol of grace.

The essence of the deictic function is that common nouns can be successfully replaced with demonstrative pronouns (one, this), since they do not name the properties of a particular denotatum, but only indicate its difference from another object, "hint" at its location, for example:

German: *Vom Pferd auf den Esel kommen, weder Fisch noch Fleisch (nicht Fisch, nicht Fleisch)*; Russian: aimed at a crow, but hit a cow; change a cuckoo to a hawk; neither pave nor crow; no ear or snout.

**Conclusion.** Expressiveness is a categorical feature of phraseological units, an indispensable condition for their existence. In the composition of phraseological



units, components can be distinguished that perform a purely expressive function. The meaning of such a component is not in communicating encyclopedic information about the denotation, but is reduced to expressive "complementarity", strengthening the expressive expressiveness of phraseological units, for example: a carriage and a small cart, a fig with butter, a cudgel, a pea jester. An additional component, through tautological repetition, concretization of a word or phraseological unit, creates imagery, increases the expressiveness of the entire expression. So, for example, the phraseological unit "worn like a mad cat" arose by explicating phraseological unit "worn like mad", which has numerous correspondences in other languages.

It should be noted that animalistic components often act as a reference word and, therefore, are themselves explicable, for example: a sipaty snake (horned, scabby); wet-lipped pig.

The degree of expressiveness of different lexemes is not the same. In the appropriate context, any word can become a functional expression. But there are also lexemes, the potential of which to become expressive is extremely high. These are, first of all, the nouns *Hund* - "dog" and *Teufel* - "devil", for example:

German: *kein Hund, kein Teufel, das weiß der Teufel, zum Teufel gehen.*

Russian: no dog ...; every dog; what the hell, what the hell; it won't do a damn thing.

Words that have high expressive potential regardless of context and have a wide compatibility can be called universal expressives.

However, G.L. Permyakov also notes significant differences between proverbs, on the one hand, and sayings, on the other hand, since within both types of clichés, in turn, a huge variety of forms can be established. The grammatical complexity of proverbial clichés varies according to their degree and nature; some of these formations act as simple ones, others, on the contrary, as complex proposals: *den Bock zum Gartner machen* - let the goat into the garden; *Lere den Wolf das Paternoster, er sagt doch "Lamm"* - no matter how feed the wolf, he looks into the forest. Among the complex sentences differ, in turn, compound, complex sentences and non-union ligaments:

*Auch dem geschicktesten Weber reibt einmal der Faden* (literally: "And a skillful weaver's thread breaks") - "A horse with four legs, and even that one stumbles." ; *Die Katze weiß, wo sie genacht hat* (literally: "The cat where she ate") - "The cat knows whose meat she ate"; *Auf den Sack schlägt man, den Esel meint man* (literally: "They beat the sack, but they mean the donkey") - "One thing on the tongue, another on the mind."

Cliches of a proverbial type also differ in the degree of their generality. In some, regular relationships are expressed, as, for example, in the following proverb:

*Jedem Vogel gefällt sein Nest* (literally: "Every bird likes its nest") - "Every sandpiper praises its swamp."

Others, in contrast, report only a one-time event in a specific situation:

*Wer keine Kuh hat, muß die Katze melken* (literally: "He who does not have a cow is forced to milk a cat") - "For fishlessness and cancer."

Among the above, there are narrative sentences:

*Eim alter Rabe krächzt nicht ohne Grund* - "The old raven will not croak for nothing";

imperative sentences: *Lehrenicht dil Fische schwimmen und Tauben fliegen* (literally: "Don't teach fish to swim, but pigeons to fly") - "Don't teach a scientist!";

interrogative sentences: *Ist das Futteral mehr wert als dil Geige darin?* (literally: "Is the violin case more expensive, what's in it?") - "Is it worth the candle?"

Thus, the meaning of a component, depending on its function, can be complex, branched, with many connotations, or poor, discolored. However, the meaning of the word is always present in the context of phraseological units, without this it is impossible to understand the internal form of phraseological units, their semantics, expression, their connections with the rest of the vocabulary of the language.

### REFERENCES

1. Permyakov G.L. *Russian phraseology as an object of research and teaching*. - M.: Nauka, 1985.
2. Vinogradov V.V. *On the main types of phraseological units*. - M.: Education, 1972.
3. Shippan T. *Lexicology of the modern German language*. URL: [www.tspu.edu.ru](http://www.tspu.edu.ru)
4. Solodukho E.M. *Typology of phraseological units of the Romano-Germanic language group*. —M.: Education, 1983.
5. Telia V.N. *The connotative aspect of the semantics of nominative units*. - M.: Nauka, 1986.
6. Chernysheva I.I. *The functional and stylistic affiliation of paired combinations in the literary and literary-colloquial spheres of communication*. - M.: Education, 1970.
7. Mirzaeva Muhayyo Ruzievna, Samadova Sevar Axatovna. *Scientific and theoretical fundamentals of creating an informed educational environment*. *International Journal on Integrated Education*. – 2021.
8. Sayidova S.N., Mirzayeva M.R. *TYPES OF PEDAGOGICAL TECHNOLOGIES AND THEIR ROLE IN THE DEVELOPMENT METHODS IN PEDAGOGY //Theoretical & Applied Science*. – 2020. – №. 4. – P. 976-980.
9. Sobirova Z. *The Realistic Genre and its Development in World Literature-International Journal of Recent Technology and Engineering (IJRTE)*. – 2019.
10. Sobirova Z.R. *O'zbek sayyohlik terminlarining ingliz tiliga tarjimasida uchraydigan ayrim muammolar //So'z san'ati xalqaro jurnali*. - 2020. - T. 5. - №. 3.
11. Sobirova Z. *TURIZM ATAMALARINING LEKSIK-MORFOLOGIK TARKIBI VA MAVZUIY TASNIFI TO'G'RISIDAGI AYRIM MUAMMOLAR //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI*. - 2020. - S. 456-458.
12. Sobirova Z. *LEKSIK-SEMANTIK TERMINOLOGIK TARJIMANING BA'ZIDA UCHRAYDIGAN MUAMMOLARI (SPORT TURIZMI TERMINLARI MISOLIDA) //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI*. - 2020. - S. 459-461.
13. Sobirova Z. *TURIZM ATAMALARINING O'ZBEK TILIDAGI LEKSIK-SEMANTIK TADQIQI BORASIDAGI QARASHLAR //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI*. - 2020. - S. 462-464.
14. Zarnigor Sobirova Rakhimovna, "STUDY OF THE TERMS OF TOURISM IN ENGLISH ON LEXICAL-SEMANTIC ASPECTS", *IEJRD - International Multidisciplinary Journal*, vol. 6, №. TITFL, pp. 282-289, Apr. 2021.
15. Zarnigor Sobirova Rakhimovna, "VOCABULARY STUDY OF THE TOURISM TERMS IN THE UZBEK LANGUAGE", *IEJRD - International Multidisciplinary Journal*, vol. 6, №. TITFL, pp. 275-281, Apr. 2021.
16. Nargiza Arifovna Kadirova. *Analysis of transformation motifs in "The Magic Hat" book by Khudoyberdi Tukhtaboyev, through the prism of Mikhail Bakhtin's theories*. *International scientific Journal Theoretical and Applied Science. Impact factor. Philadelphia, USA. Issue 04, volume 84. April 30, 2020*. Pp. 405-408.
17. Kadirova N.A. *Ovidiyning "Metamarfoza" asarida evrilish motivining ifodasi*. *Buxoro davlat universiteti Ilmiy Axboroti jurnali*, 2019 yil 1-son. 201 - 205 b.

**PROBLEMS OF TRANSLATION OF FRENCH  
AND UZBEK DEOPOETONYMS***Khamidova Muborak**teacher of department of German and French languages, BSU  
[muborakhafizovna@gmail.com](mailto:muborakhafizovna@gmail.com)***Abstract:**

**Introduction.** *In world onomatology, the weight of research devoted to the study of the lexicon of the French language, including the basics of the origin of deopoetonyms, structural and semantic conditioning, the scope of use in comparison with other languages is growing. As a logical consequence, the comparison of linguistic-stylistic, poetonymic, gender features of the French and Uzbek deopoetonyms in the language lexical-semantic, national-cultural, literary text has gained priority and relevance in the field of linguistics. Indeed, the definition of the semantic and stylistic potential of these units, the interpretation of general and differential motivational aspects of naming within different systematic languages serve to improve the system of representation of deopoetonyms in dictionaries, to determine the laws of functional equivalence and adequacy in the translation process.*

**Research methods.** *In the use of words expressing the names of natural phenomena in literary texts, their special reliance on linguocognitive and linguocultural semantics is more clearly understood in the process of translation. In particular, reliance on denotative semaphores rather than expressive semaphores of deemoetonyms in artistic texts is one of the important aspects of the poetic skill of creators. This is especially the case in poetic texts. The translation process should take into account the etymology, methodological features, derivational properties, semantics (synonymy), formality (homonymy), ambiguity (polysemantic), hierarchy (graduonymic), semantic contradiction (antonymicity), etc. will be.*

*When direct and indirect translations of some poetic texts written in French are observed, it becomes clear that deopoetonyms are preserved and expressed at different levels in them.*

**Results and discussion.** *In dictionaries deopoetonyms are given in the system of el-yagyn names, but in the dictionaries compiled later their etymology, linguistic meanings, lexical-semantic semantics, formality, antonyms, hyphenation, hierarchical formation, methodological features, derivational properties, diachronic and synchronous forms, vital giving features such as denotative, connotative expression on the basis of concepts is necessary to achieve perfection of lexicographic interpretation.*

**Conclusion.** *It is natural that there are still some problems with the lexicographic interpretation of deopoetonyms, which will cause some problems in the smooth implementation of translation work in this regard. Such problems are especially evident in the presentation of lexical graduonomic series related to them,*

*in the expression of close concepts, connotative and denotative meanings. To do this, it is necessary to create an explanatory and hierarchical, ideographic dictionary of anonyms, metonyms and deopoetonyms in the French and Uzbek languages through a semantically correct scientific solution of the series of hierarchies.*

**Keywords:** *synonymy, homonymy, polysemantic, antonymic, natural phenomena, syntactic units, air, clouds, storm, fog, rainbow, metaphorical expressions.*

**Introduction.** In the use of words expressing the names of natural phenomena in literary texts, their special reliance on linguocognitive and linguocultural semantics is more clearly understood in the process of translation. In particular, reliance on denotative semaphores rather than expressive semaphores of deemoetonyms in artistic texts is one of the important aspects of the poetic skill of creators. This is especially the case in poetic texts.

The use of deopoetonyms shows that lyrical works are one of the main linguopoetic tools that serve to enhance art, to express thought more effectively, to strengthen logic. Also of each deopoetonym in the translation process etymology, methodological sign, derivational property, semantics (synonymy), formality (homonymy), ambiguity (polysemantic), hierarchy (gradunomic), mutual spiritual contradiction (antonymic), homonymy, etc. should also be taken into account. Also, the linguistic meaning of each deopoetonym should be considered as a product of vital-social concepts, a set of social and artistic conditioned semantics on the basis of poetic traditions, a form of symbolic-symbolic expression, certain verbal portable meanings.

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

**In fact:**

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

**Translation:**

Зим-зиё самонинг бурчи ҳам  
Бори юз айланар дам-бадам  
Бир қилич  
Ярим шар картаси  
Остида Ҳавонинг пардасин

Жуда ҳам солиқдир қабоғи  
Ёришар хонанинг у ёғи  
Бир булут кулайди ногаҳон  
Чақмоқдан тун чиқар шу замон.

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

**In fact:**

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

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

I am strict  
I am also polite  
I wasted my time  
I always thought without sleeping  
I got up and even fell asleep  
Wherever I go, however  
I found my absence wandering  
I never came out of nowhere  
Except for nothing alone  
But I keep the secret inside  
This place is lightning that burns many times  
One heart - the trace of every word is hidden  
It's the sound of my life.

The French poetess Anna de Noaye (1876-1933) in her poem "La vie profonde" ("Life without depth"), la nuit (night), l'orage, (storm), le vent (wind), l'ombre

(shadow), He was able to create a recognizable art of art by arranging the names of natural phenomena related to time and situation, such as soir (evening).

**In fact:**

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

**Translation:**

Бўлмоқ юрт кўйнида одамий дарахт,  
Сонсиз баргдай ёймоқ истакнинг борин  
*Ҳис этмоқ сокин тун ва бўрон онин*  
Ҳам кўлга олмоқлик жаҳоний қудрат!  
Яшамоқ, юз тўлиб самовий нурга,  
Ичмоқ кўзёшларнинг аччиқ шўрини,  
Англамоқ қувончу андуҳ сирини  
Инсоний ҳовурни бўшлиққа бурган!  
Тирик дилда сезмоқ ҳаво, ўт ва қон,  
*Шамолдек айланмоқ замин узра бот,*  
Ҳаққа бўйин чўзмоқ, жумбоққа ёт-ёт,  
*Ботгувчи тун бўлмоқ, отгувчи азон.*  
Олхўри рангида ажиб *кеч* мисол,  
Алвон қалб қолдирмоқ, ўт ва сув сочмоқ,  
Қирдан суянч топган *ёруғ тонгдай оқ*  
Орзуманд кўнгилли бўлмоқ безавол...

The poem was translated from French into Uzbek by Azam Obidov. It is noteworthy that in order not to use the word morning twice, the translator used the word "adhan", which is a logical synonym for the word. Because this word, which was originally borrowed from the Arabic language into Uzbek, is "Dawn, gloomy time; early morning". It served to replace the original sentence "l'aube claire".

At the same time, the fact that the names of natural phenomena are combined with descriptive words (such as shooting morning, bright morning, sunset night, burning lightning, gusting wind) also plays an important role in modifying its meaning in accordance with the requirements of literary texts.

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

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

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

In the net of a closed street,  
In one of the hotels  
It will rain in the middle of the night.  
Clock rings, intuition,  
Someone cries softly  
The whole street lights up.  
Who will pass this time,  
What kind of darkness is it?  
What else do you follow,  
Inside a closed street  
On this rainy night?

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

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

Elle est debout sur mes paupieres  
Et ses cheveux sont dans les miens,  
Elle a la forme de mes mains,  
Elle a la couleur de mes yeux,

Elle s'engloutit dans mon *ombre*  
Comme une pierre sur le ciel.  
Elle a toujours les yeux ouverts  
Et ne me laisse pas dormir.  
Ses rêves en pleine *lumière*  
Font s'évaporer les soleils,  
Me font rire, pleurer et rire,  
Parler sans avoir rien à dire.

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

A lover landed on my forehead,  
The hair that clings to my hair,  
It has the shape of my hand,  
Suitable for the color of my eyes,  
I fled in the shadows  
It's like a stone thrown into the sky.  
Surprisingly, every moment his eyes are open,  
He won't let me sleep.  
Even the sun will melt, -  
A thousand dreams are full of light,  
Laughing and white tears,  
He speaks, not just a word.

In the original of this poem, which is given as an example, the word *ombre* - shadow is used at the end of the fifth verse, while in translation it is used at the beginning of the fifth verse. This is, of course, due to the syntactic construction rules of the French and Uzbek languages belonging to different systems. The word *lumière* - light, used at the end of the ninth stanza of the original poem, is moved to the tenth stanza in the translation, and it is observed that the stanza is placed in the middle, not at the end. From this it is clear that in the process of translation the location of the actual parts of the original may change according to the grammatical laws of the national language.

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

La Morte et ses mains tristes  
Arrive au paradis.  
"D'ou reviens-tu, ma fille,  
Si pale en plein midi?  
- Je reviens de la terre



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

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

Hanging hands dead  
One day he came to heaven  
"Where are you from, my dear?"  
The rest of the example is just a disaster?  
"I came from the ground this way."  
I had a wonderful country in it,  
A wife in the new season  
The original friend was loyal.  
He always gave three roses,  
But it never caught on.  
Before the flowers open,  
Before baking the cake.  
Last night he cheated on me,  
Here I am, dying today.  
"Don't worry, my dear,"  
Tears are a pity, it's over, shut up.  
If you want, we can go to that country  
We will send an angel immediately  
He finds an unfaithful friend  
Brings it to ease

"No, no, you don't have to, Father."  
Leave it on the floor, okay.  
The new beauty he found  
Really beautiful than me,  
Sorry! But I don't want to  
I shed my tears day and night without him  
I'm going to die again  
Tolerate such grief.

People think that after death a person will go to heaven, and if he is evil, to hell, depending on the good deeds he did while alive. Based on similar notions, this poem describes the story of an innocent girl who enters heaven after her death, where she is in a conversation with her heavenly father. The deceased girl tells that she died because she was deceived by her beloved husband and could not bear this tragedy and betrayal. Heavenly Father reassures him that he does not care much for the deceased, that it is dangerous to shed tears for the unfaithful, and says, "If you wish, we will immediately send an angel to that land and find that unfaithful friend." But the girl does not accept the offer. He even says with innocence and humility, "The new beauty he finds is really more beautiful than me." From these verses quoted in the poetic dialogue, it is clear how pure, humble, loyal, pure-hearted, worthy of paradise, like a hurray.

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

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

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

Clothing salesman Mr. Miruar  
He died last night in Paris.  
It was night.  
It was late.  
It was dark in Paris.

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

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

**For example:**

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

**Translation:**

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

Although the French poet Pierre Reverdi (1889-1960) quoted the original Nomade poem and a translation of his translation of The Nomad, these lines refer to winds and clouds, but nowhere in the poem are there winds or clouds. Words are not mentioned. However, the reader realizes through the insistence of his own actions that it is the wind that is wandering, trying to open the door, breaking the glass in the distance, blowing the lamp. It is also clear that the "shadowlessness of a few animals" appearing in the black sky represents the image of clouds. Because the fact that the animal will never be in heaven fully confirms this. On the one hand, the fact that these metaphorical connections of a figurative nature are expressed in the nature of a riddle, at the same time increases the art and expressiveness of the poem, its popularity. It can also be the basis for acknowledging the poet's unique individual poetic skill.

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

Deoponyms form a set of knowledge of deponymology, which forms a system of words that names various natural phenomena that occur in the sky, in the air, on land, in water, on the ground, and the movement is based on rain, fall, and blowing. They manifest in a variety of macro and micro scales as they express the common name of natural phenomena, and serve to understand certain knowledge and concepts about the size and scope of the onomastic scale of each national language.

**Conclusion.** In deopoetonyms, the concept of oneness is one. They are not used in the plural. The deopoetonyms that bring the plural suffix, on the other hand, methodologically express its internal type.

In literary texts, the lexemes of rain, hail, flood, snow, stork, wind, breeze, hurricane, storm, storm and other lexemes represent a separate micro and macro field in the lexical system of each language based on the national psychology, language history, religious views of that people (as a lexical-spiritual group), sometimes in its own sense, sometimes on the basis of metaphorical migration. This can be seen in the example of folk proverbs, poems, and poems of various genres created in written literature. In the poems, it is shown that the images formed from natural phenomena are sometimes presented in their own sense (the name of a natural phenomenon), sometimes in various figurative senses as human symbolic experiences or as a symbolic reference to any social event.

It is important to note the similarity of the style of poetic expression associated with the depiction of natural phenomena in the literary text in the works of Uzbek and French poets. In both languages, the use of words expressing the names of natural phenomena such as wind, rain, snow, ice, clouds, fog, lightning, rainbows, etc. in their own and figurative sense, the phrases, metaphorical, animalistic combinations that occur with their participation are of particular interest. Flexible, cohesive, manageable appearances of such compounds occur.

In the organization of literary texts, the connotative and denotative meanings of deopoetonyms, strength-weakness in their meaning, positive-negative, methodological specificity, hierarchy, relation of form and meaning, historicity are taken into account, and on the basis of these differences the law of selection is applied.

Deopoetonyms are often used metaphorically in a literary text based on the connection between natural and human situations that occur naturally. Natural phenomena are usually metaphorized according to their place, movement, appearance, quantity (used in the concept of plurality or minority), color, space and time, and nature.

When direct and indirect translations of some poetic texts written in French were observed, it was noticed that deopoetonyms were preserved and expressed at different levels in them. This is due to the fact that the use of words expressing the names of natural phenomena in literary texts is based on the poetic skill of the creators, relying on denotative semaphores, loading it with artistic and logical load, rather than expressive semaphores of deopoetonyms. This is especially the case in poetic texts. Again, the linguistic meaning of each deopoetonym acquires an artistic conditionality on the basis of a certain period, conditions, vital and social concepts of the people living in it, the existing poetic traditions.

### REFERENCES

1. Tahir Qahhor translator from Russian. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/ejen-gilvik/>
2. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/pyer-revardi/>
3. *Explanatory dictionary of the Uzbek language. 5-volume. Volume 1 A - D. - T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2006. - B. 47.*
4. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/anna-de-noay/>
5. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/fransis-karko/>
6. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/mari-noel/>
7. <https://ziyouz.uz/jahon-sheriyati/fransuz-sheriyati/pyer-revardi/>

**SUBCOLLOQUIAL MESURATIVE PHRASEOLOGICAL UNITS  
IN THE CULTURE OF THE PEOPLES OF THE WORLD**

**Otaqulov Nodirjon Bakhromalievich**

teacher of department of French philology, NUUZ,  
[nodir.otakulov75@gmail.com](mailto:nodir.otakulov75@gmail.com)

**Abstract:**

**Introduction.** This article examines the use of subcolloquial mesurative phraseological units in the French, Uzbek and Russian languages from the point of view of reflecting in them the relationship between language and cultural semantics. Its purpose is to determine the similarities and differences between subcolloquial mesurative phraseological units, taking into account the main symbolic meanings of numbers in world culture. The article examines the subcolloquial mesurative units in French, Uzbek and Russian, their place in the linguistic picture of the world, as well as their use in proverbs, sayings and phraseological units. Various points of view of scientists-linguists are considered, in particular, that the category of time is a category of a wide heterogeonic plan and finds a peculiar reflection in the linguistic picture of the world. The questions of the use of the subcolloquial mesurative unit of time in lexical, phraseological units, as well as in proverbs and sayings in French, Uzbek and Russian are touched upon. The conclusions are supported by the factual linguistic material of the indicated languages.

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

**Results and discussion.** Scientific novelty lies in the study of determining the sources of phraseological units with subcolloquial mesurative components in the French, Uzbek and Russian languages on the basis of phraseological units. An analysis of the generality and specificity in the meanings of the subcolloquial mesurative phraseological units of the compared languages was carried out. This analysis involves the study of the semantics of subcolloquial mesurative phraseological units, the mechanisms of nomination and associative links existing in them, the consciousness and properties of the mentality of the three peoples. The considered subcolloquial mesurative phraseological units of the compared languages fully reflect the linguistic personality of the French, Uzbek and Russian cultures, reveal their value in the picture of the world and contribute to the definition of their commonality and specificity.

**Conclusion.** *As can be seen from the examples considered, the lexical and phraseological subcolloquial mesurative units used in the French, Uzbek and Russian languages are associated with the linguistic picture of the world of the corresponding ethnic groups. It is the use of such subcolloquial mesuratives, which have the same meaning in all three languages, that is demonstrated with the help of phraseological units, stable combinations and proverbs.*

**Key words and expressions:** *mesurative, subcolloquial, phraseological unit, number, symbol, digit, language of symbols.*

**Introduction.** The language reflects the worldview, social and spiritual culture, life and mentality of the people speaking it. As W. von Humboldt writes, “language is not a mechanical generalization of words, the difference between languages is not in the difference between sound and signs, but in the difference in worldview” [5]. It is known that phraseology is a source of study of national culture, such as phraseological units are the result of the spiritual creativity of the people, their wealth, passing from generation to generation. The phraseological fund, covering the entire history of the people, reflects its philosophical thinking, worldview, everyday life and national culture [1]. According to G.A. Bajenov, “in modern studies, the problem of the cultural and national specificity of a phraseological unit is posed as a fixation of a universal or unique in terms of expression and in terms of the content of a phraseological unit and is solved in the form of commenting, as well as an attempt to model a phraseological unit, taking into account extralinguistic information as meaningful component of phraseological unit” [2]. In the national language, phraseological units are associated with the cultural traditions of the people, they appeared as a result of experience gained on the basis of historical, every day, practical phenomena and are a figurative reflection of aesthetic values.

A word-symbol is a semiotic formula for some mythological-poetic image. The peculiarity of the symbols is that their history dates back to ancient times, myths and customs. According to the hypothesis of the thinkers of the Enlightenment, humanity rushes up the ladder of spiritual development through myths, religion and philosophy. In the life of ancient people, in the history of human society in general, rituals, customs and traditions played an important role, because through them, the social foundations were preserved, the modeling of society was carried out, attempts were made to explain the world, society and ourselves. According to Fromm, “different people created different myths. Despite the difference between them, in all myths and dreams there is a certain commonality, a similarity: they are all “written” in one language - the language of symbols” [5].

It is known that the mythological consciousness manipulates the secondary sensory properties of objects that come closer to each other in the harmony of time and space. Objects, without losing their concreteness, can become signs of other objects and phenomena, i.e. can symbolically replace them. Instead of objective laws, images appear, the properties of a part can be equal in function to the whole [8]. Mythological concepts of time, space and numbers are closely related to this.

Proceeding from the fact that numerals, in addition to expressing specific numbers, also have symbolic meaning, in order to study the language of symbols and its nature in detail, we turned to the issues of cultural studies.

**Materials and methods.** About the language of symbols P.S. Gurevich writes in his research: “The language of symbols is such a language with the help of which inner experiences, feelings and thoughts are transformed into a concrete form of phenomena and events of the external world. This language is the language of logic, which differs from the logic of the laws by which we live on a daily basis. For this logic, not the category of time and space, but intensity and representations are the main, main category” [5].

According to Fromm, "the language of symbols is the only universal language throughout history, created by mankind." In the Aristotelian tradition, the concept of “symbol” (Greek *symbolon*) is interpreted as a sign, the meaning of which is some sign of another kind or another language [12]. Thus, the symbol in the traditional sense is understood as a full-fledged (adequate) and metaphorical means of translating expression into content. In this case, the meanings of the symbols are interpreted as accurately represented and immediately recognizable conventional signs. A symbol is that which is outside of us and that which expresses symbolically something within us. We use symbolic language to express our inner experiences. This is a language, when used, the symbols of the external and internal world are perceived sensually as symbols of the soul and mind at the same time.

Considering the above, we subscribe to the point of view of N. Rubtsov that “a symbol is a specific single-separate integrity, concentrating expressing a certain socio-cultural meaning. A symbol is a figurative representation of an idea, on the one hand, possessing internal certainty, and on the other, a potential infinity of semantic perspectives that are never exhausted by this or that fixed-given interpretation” [12].

Numbers are universal symbols, they have "the connection between the symbol and what it symbolizes, not accidental, but inherent in the symbol itself" [3]. Such a symbol can be called universal, since everyone accepts the same attitude. The results of the analysis of the numbers and the comments of the symbols showed excessive similarity across cultures [9]. And this is due to the fact that the symbols reach the main feelings of people. But the meanings and meanings of some symbols in different cultures may not coincide.

The reason for identifying numbers with symbolic ideas is explained by the approach of an ordinary person to the study of the world around him. “On the one hand, the space was assimilated and, consequently, set by the movements of a person and his economic activities. On the other hand, the space was assimilated and set by the sacred (animistic) human activity” [11]. As a means of protecting a person, a talisman, animal totems, tattoos or special clothing function. The definition of a quantitative characteristic has always been human. Astrology, numerology, traditional sacred sciences that study the proportionality of cosmic cycles, spells, witchcraft, witchcraft, magic, mystical teachings operating with prejudices related to numbers, and other esoteric sciences have existed for a long time in the culture of different peoples of the world.

The secrets of numbers are closely related to the secrets of time. The desire of people to learn the secrets of numbers that underlie the laws of life, to understand with their help the incomprehensible essence of their destiny, to imagine the future in advance, to realize the basic meaning of cosmic cycles - all this refers to mysterious signs and modern cultures.

Currently, the pursuit of understanding numerology and the true essence of numbers is the culmination of the ancient interest of mankind in it. People, striving to comprehend the meaning of all signs of numbers, associated them with different spheres of everyday life, with objects of the Universe, with planets. The number was not only a symbol of predictions (as an example, we can cite the "Book of Changes", the system of Runes, TAROT cards), but a symbol of metaphysical reality.

Ancient thinkers, occultists, esoteric philosophers attached great importance to the symbolism of number and the science of numbers, striving to learn more about the world. There are traditional, internal, sacred meanings of number that predetermine its significance for the culture of the people and are unknown to modern mathematics. Kh.E. Kerlot states: "Numbers in symbolism are not just an expression of quantity, but ideas - forces, each with its own special character" [6].

The research reflects a variety of interpretations associated with the symbolism of the numeral. In each of these interpretations, the numeral is given properties inherent in either the divine essence, or nature, or man. Belief in a particular number, characteristic of different cultures and religious traditions, was not only often mentioned in religious books, but also found its reflection in architectural monuments and works of art. People of different cultures and religions had not only similar, but also common views. In many ancient cosmological systems, the universe is based on one or more elements, one or more simple elements. There are serious similarities in the quantitative definitions of the elements. There are basically four of them: earth, water, air and fire.

In order to carefully consider the symbolic meanings of numerals in phraseological units in French, Russian and Uzbek languages, analyze the process of revising the semantics of numerals in the phraseologies of the studied languages and to determine the common and different features of the meanings of mesurative phraseological units in the extralinguistic aspect, we will try to classify them into different groups.

**Results and discussion.** For the purpose of a comparative analysis of such rethought meanings of numerals as components of the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages and determining their national and cultural characteristics, we will briefly review the universal symbolic meanings of numerals in various cultures of the world.

The number "zero" (zero) denotes absence, death as a state, and in connection with its round shape, it is recognized as a symbol of eternity from the point of view of human existence [6]. In other words, from the point of view of metaphysics, zero is not a number and does not belong to the world of numerals, it is related to an inseparable measure and expresses space (emptiness). In the lines given in "The Secret Doctrine" it says: "Everything is the only number that derives from the Non-Numeral". The symbol of this "Non-Numeral" is ring, zero, circle; the rest of the



numbers came from him. The first number that appears after the circle is "one", which is the vertical diameter. This confirms once again that the origin of the world is based on number. "The universe is built on the principle of rigid harmony, subject to the laws of mathematics. Zero is the secret of secrets, a symbol of the invisible world, the source of all numbers, further types and forms, the only element representing Spirit and Matter in an undivided state. Zero is a synthesis of infinite space and eternal time, an invisible, hidden object" [7].

This symbolic meaning of the figure "zero", accepted in world culture as a symbol of "absolute indifference", "emptiness", is reflected in the French language as follows: (*c'est*) *un zéro en chiffre (un zéro à gauche)* - (this ) round, absolute zero, sheer insignificance; *bourré à zéro* (argo) - splashed, dead drunk; *gelé à zéro* [4] - drunk as a lord. In Russian phraseology: *ноль без палочки* (zero without a stick), *ноль внимания* [14] (zero attention); *сводиться к нулю, начинать с нуля* (go to zero, start from scratch); in the Uzbek language, phraseological units containing this number were identified, such as *e'tibori nol* - without any attention, indifferent, *harakati nol* - inactive.

All numbers originated from a mystical, indefinite, non-magnitude "Shining Point" and "Highest Power" number corresponding to one. This number denotes spiritual unity, a common foundation for all beings. In the natural aspect (from the point of view of space), "one" is represented as a symbol of the unity and activity of nature. And finally, from the point of view of a person, "one" is the active spiritual will of a person, which indicates the correct position of the human body in a standing position.

From the above facts it is clear that the number "one" is not only a symbol of "unity", but also a symbol of "initial impetus, initial action, beginnings" [7]. In the phraseological systems of the French, Uzbek and Russian languages, the number "one" is associated with the meanings "unity, unanimity", "identity, similarity".

In French: *c'est tout un* - it's all the same, it's the same thing; *un à un* - one by one; *n'être (ne faire) qu'un* - merge into one, make up a single whole; *être l'un pour l'autre une compagnie* - accompany each other; in Uzbek: *bir qilmog* - 1) to unite; 2) restore friendship; *bir tan, bir jon bo'lmoq*; *bir yostiqa bosh qo'yumog* - to marry, to live their whole life together (husband and wife); *bir yoqadan bosh chiqarmog* [10] - to be one-hearted, to be all as one. In Russian: *один в один* - exactly the same (in size, quality, etc.), *в один голос* - 1) all together, at the same time (answer, ask, etc.); 2) approve unanimously, in chorus; *дышать одним воздухом* - 1) to live in unity, in common interests; 2) be in the same group with smb.

In addition to these meanings, the number "one" in the phraseological units of the Uzbek and Russian languages denotes the completion of an action, the end of life: in Uzbek: *bir holda yotmog*; *bir holatda yotmog* - to be in a serious condition; about a seriously ill person; *bir oyog'i yerda (to'rda), bir oyog'i go'rda bo'lmoq* - life is running out - with one foot in the coffin someone; *bir oyog'i go'rga*; *bir oyog'i bilan go'r ustida osilib turmog* - to be on the edge of the grave. In Russian: *стоять одной ногой в могиле* - to live the last days of life, to be closer to death. Usually about a sick and old person: *одной ногой в гробу* - about the imminent death of a smb., to be with one foot in the grave.

In French, Uzbek and Russian, the number “one” can mean “initial, start of work”, “primacy”. In French: *au (de) premier coup* - the first time, right away; all at once, at once, in one fell swoop; *le premier mouvement* - start of work or action; (*dès*) *le premier pas* - is the first step. In Russian: *с первых шагов* - from the very beginning, right away; *номер один* - the main, the main, the very first; in Uzbek: *bir boshdan*; *bir boshidan* - to start over; *birinchi qadam* - to start, to take the first steps.

The number "two" has an opposition - double opposition. Sometimes the numbers “one” and “two” are interpreted as pronouns “I” and “you”, sometimes “two” means “woman”. The number "two" is a symbol of a changeable character and inner anxiety, expresses mutual conflict and opposition, and sometimes - inner peace, balance [6]. Confirmation of this opinion is reflected in the following examples: in French: *écouter de ses deux oreilles* - listen with intense attention, listen eagerly; listen very carefully; *aux deux bouts de la terre* – everywhere, everywhere; *joindre (nouer) les deux bouts* - to make ends meet; *boiter de deux côtés (pieds)* [4] - limp on both legs, fall apart, do not stick. In the Uzbek language: *ikki o'ylanib qolmoq*, *ikki hayolda bo'lmoq* - to hesitate, not be able to make decisions; *ikki dunyoda ham* - neither in this nor in the next world; never; *ikki dunyo bir qadam* - (literally, he has one step between the two worlds) he is here today, there tomorrow; *ikki jahon ovorasi bo'lmoq* - (literally a wanderer of two worlds) neither this nor that; neither fish nor fowl. In Russian: *на два фронта* - to simultaneously carry out activities in two directions, to act, *бабушка (еще) надвое сказала* - it remains to be seen whether it will succeed or not; whether it will, or not, it is unlikely to be.

The number "three" has a traditional sacred meaning, often it is the main number of ritual and mythological ritual units. In mythological representations of peoples speaking Indo-European languages, the number “three” denotes the whole world surrounding a person. This is the kingdom of the earth, the bowels and the sky. That is why the number “three” denotes three different phenomena that make up one whole, and is considered sacred.

The esoteric meaning of the number "three" is that it is the beginning of synthesis, unties and unites the knot between two contradictions, including, unites "one" and "two" into one whole. Therefore, it is considered the original odd perfect number. In a natural aspect, “three” denotes the symbol of the trinity - Heaven, Earth and Man. In the human aspect, "three" corresponds to the structure of *homo sapiens*. It is customary to divide his inner nature into spirit, life and body” [7]. In the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages with the participation of the number “three”, the meaning of “unification, fitting” was not revealed.

One of the meanings of the number "three" in subcolloquial mesurative phraseological units is the presence of something in large quantities. In the culture of the ancient world, people attached special importance to this number, i.e. they considered “three” to be greater than “one” and “two” and used this new number to mean “many”. This is reflected in the phraseological units of the French and Russian languages, for example, in French: *et de trois* - this is what was to be expected; two have already been, and here is the third; *boiteux de trois jambes* - 1) limping on both legs, 2) wrong, wrong; *règle de trois* [4] - argot. triangle (husband, wife and lover). In

Russian: *согнуться в три погибели* - to bend strongly; *в три этажа* - to swear with harsh words; *наговорить с три короба* - to talk a lot, tell a lie, lie without batting an eye. Expressions such as *тридевятое царство*, *тридесятое царство*, *за тридевять земель* (kingdom far away, kingdom thirtieth, distant lands) are used to express the concept of "very far". In the Uzbek language, subcolloquial mesurative phraseological units with the "three" component have also been identified. One of them is the expression *uch taloq*, which means for Muslims a divorce, a complete dissolution of marriage (rel. Threefold divorce (a special type of divorce, after which the marriage union can be restored only after the divorced wife marries, at least fictitiously, to another and the new husband will give her a divorce on his part.) The second phraseological unit is *uch pulga qimmat*, meaning an insignificant thing "worthless" and *uch (bir) pul bo'lmoq* means to feel a sense of shame, to be confused.

The role of the number "three" is very significant in different cultures. When it comes to the main parameters of the macrocosm (three parts of the Universe, the three highest values, the divine trinity, repetition three times), the question arises, how can one explain the conversion of many and varied texts to the number "three", in which this number is interpreted as perfection. This can be answered by interpreting the number "three" as a designation of the sacred structure: beginning - middle - end. This structure is recognized as ideal, it is able to describe any phenomenon, to be an exact model of an entity that distinguishes the three specified elements. The number "three" can serve as a model of the dynamic process of emergence, development and regression, or, in other words, theses, antitheses and synthesis. According to V.N. Toporov, "three" is a perfect number, since it "opens a series of numbers... is considered one of the originally arising numbers using a conscious procedure ( $1 + 2 = 3$ )" [13].

The number "four", in contrast to the dynamic integrity, expressed symbolically by the number "three", symbolizes a very strong structure, static integrity. This property implies the opinion about the use of the number "four" in the creation of the Universe: four sides of the world, four directions, four seasons, etc.). In cosmogonic myths, the model with four members in the horizontal (planar) model (realized in general form as north, east, south, west) acquires a specific feature, and the three-term model (heaven, earth, hell) is closely related to the vertical axis" [13].

In various archaic traditions, the opposition of the numbers "three" and "four", in addition to the idea of cosmological structures, also means an indication of the masculine and feminine principles. As a rule, when quantitative relationships are analyzed in terms of meanings, the semantisation of odd numbers is associated with masculine properties (energy, activity), and even numbers are associated with feminine properties (indecision, inertia). According to Pluto, the number "three" refers to ideas, and the number "four" refers to the reflection of that idea [6]. The number "four" is a solid structure, from the four sides of the world to the four walls of our home, attracting to itself all things that feel the need for constancy. In relation to nature, the number four expresses the number of spatial elements, which are the creative power of the Universe (earth, water, air and fire), animates the four seasons. And in relation to human nature, the number "four" denotes four qualities (physical,

ethereal, astral, mental), four types of temperament (choleric, melancholic, sanguine, phlegmatic), four stages of life (childhood, adolescence, maturity, old age) [7].

In the phraseology of the French, Uzbek and Russian languages, the “four” component expresses exaggeration, excess of parts of the human body, contributes to the strengthening of the conotation of the idiom. In French: *quatre coins du monde* (*les quatre horizons*) - four cardinal points, the whole world, the universe; *les quatre pieds en l'air* - upside down; *manquer des quatre pieds* - to fall like a knocked down; in Uzbek: *ko'zi to'rt bo'lib kutmoq* - to wait impatiently; *to'rt ko'z bilan* - with impatience; *to'rt og'iz* - a little; in Russian: *идти на все четыре стороны* - (colloquial express.) Fully dispose of yourself; being independent, free from any responsibilities, to do as you want.

The number “five” in numerology denotes health and love. It expresses four parts plus one: two legs, two arms + head, four fingers + thumb, four cardinal points + center. In French and Russian subcolloquial mesurative phraseological units, the number “five” expresses the concept of “unnecessary, unnecessary”: *un mouton à cinq pattes* - a curiosity; original personality; *chercher un mouton à cinq pattes* - lit. to look for a five-legged sheep; look for the impossible; *en cinq sec* - in no time, very quickly; in Russian: *нужен как собаке пятая нога* - nothing, absolutely, absolutely not needed; *пятое колесо в телеге (в колеснице, в возу)* - is an extra, unnecessary person.

Expression of the opposite, antonymic concept: in the Uzbek language there is “a small amount”: *bash qadam joy* - close, about a very close distance; *bash kunligi qoldi* - to live the last days of your life; *bash kunlik dunyo* - transitory life; transitory, perishable world; perishable, short-lived existence; *bash barmog'iday (qo'lday) bilmoq (tanimoq)* - in detail, in detail, thoroughly, down to the smallest details; in Russian “in large quantities”: *за пятерых* - very much. These and other phraseological units show the originality of this number in the phraseological systems of the compared languages.

One of the basic rules associated with human behavior arises: it is not good to waste time. We must not forget that the norms of human behavior, reflected in the language, are an important fragment of the linguistic picture of the world. Based on the comparison of pairs of close words, denoting one - negative, and the other - neutral or positive, simple rules of behavior are formed: how to act, what can and cannot be done.

The category of time is reflected on a large scale and completely in the linguistic picture of the world through phraseological units, proverbs and sayings, it is perceived in terms of the duration of any actions.

They say about short-term actions: in Uzbek *bir o'tirishda, bir zumda, tez*; in French *en une seule séance*; in Russian: *в один присест, в два счета*; on long-term action: in French *être long à*; in Uzbek *tarixi uzun*; in Russian *долгая песня, в час по чайной ложке*; upcoming events: in French *ne pas voir plus long que son nez*; in Uzbek *burning tagidagini ko'rmaslik; burun tagida*, i.e. very close; in Russian *на носу*; about unexpected events: in Uzbek *tomdan tarasha tushganday*, in French *tout à coup*; in Russian *словно снег на голову*. You can see that the attitude to the duration

of events is expressed in a peculiar way, depending on the perception of time in the mentality of a particular people.

Life is a space where events and phenomena are stored, it can be lived in spite of hardships, but for this a person must be tenacious: (fr.) *avoir la vie dure*.

Human life is full of events, details and encounters. A person in this life should be ready for various difficulties, since this life will never be easy, and the French proverb *il faut faire vie qui dure* (prov.) – the field reminds of the complexity of life, the existence of difficult paths in her.

The name of the measure of objective activity is widely used in creating a picture of the world, since any fragment of it is the interaction of different concepts i.e. denotes a set of ordered concepts that make up the conceptual sphere of an ethnos.

**Conclusion.** In conclusion, we can say that the category of time in all three languages is widely reflected in the linguistic picture of the world through numerous phraseological units, proverbs and sayings. In terms of the length of time, it is perceived by virtue of the length of the relationship between different actions. Time segments can denote a certain length of time, subcolloquial mesurative measures of time, which express a specific and non-specific duration, which is highlighted in the works of many linguists. The given data on numerals reflect the basics of numerology - the ancient esoteric science of the magical properties of numbers. Data on the symbolic nature of each number were used in the analysis of the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages.

### REFERENCES

1. Avakova R.A. *Otrazheniye natsional'no-kul'turnoy spetsifiki vo frazeologizmakh // Opisaniye yazyka kak etnokulturnogo fenomena – Almaty, 2000. p. 285.*
2. Bajenov G.A. *Voprosy frazeologii v sopostavitel'nom aspekte (na materiale kitayskogo i russkogo yazykov): diss... kand.fil.nauk.: 10.02.20. – M., 1999. p. 36.*
3. Gabysheva A.A. *Funktsii chislitel'nykh v mifopoeticheskom tekste na materiale olonkho // Yazyk – mif – kul'tura narodov Sibiri. Yakutsk, 1988. p. 91.*
4. Gak V.G. *i dr. Frantsuzko-russkiy frazeologicheskiy slovar'. – M., 1963. Pp.342, 920, 1111.*
5. Gurevich P.S. *Filosofiya kul'tury: Uchebnik dlya vysshey shkoly. – M., 2001. Pp. 187, 189.*
6. Kerlot Kh.E. *Slovar' simvolov. – M.: Refl – book, 1994. Pp. 571, 576.*
7. Klyuchnikov S.YU. *Svyashchennaya nauka chisel. – M.: Belovod'ye, 1996. Pp.37,39,48,52.*
8. Otakulov N.B. *Dunyo khalklari madaniyatida mezurativilarning ramziy ma'nosi. Ilm sarchashmalari. – U., 2018. – №7. p. 22.*
9. Otakulov N.B. *Olamning lisoniy manzarasida leksik va frazeologik mezurativilar. UzMU Xabarlari. – T., 2019. №1/3. p. 170.*
10. Rakhmatullayev Sh. *O'zbek tilining frazeologik lug'ati. – T., 1992. p. 36.*
11. Rozin V.M. *Vvedeniye v kul'turologiyu: Uchebnik. –M., 2000. p. 70.*
12. Rubtsov N.N. *Simvol v iskusstve i zhizni. – M., 1991. Pp.13, 44.*
13. Toporov V.N. *O chislovykh modelyakh v arkhaychnykh tekstakh // Struktura teksta. – M.: Nauka, 1980. Pp. 21, 24.*
14. Voynova L.A., Jukov V.P., Molotkov A.I., Fedorov A.I. *Frazeologicheskiy slovar russkogo yazyka. – M.: Sov. ensikl., 1968. p. 285.*

## A CONTRASTIVE STUDY OF WAR METAPHOR IN RUSSIAN AND CHINESE NEWS HEADLINES OF NEW MEDIA IN THE CONTEXT OF CONCEPTUAL METAPHORS

*Bai Jie*

*Jining Normal University, China*

*doctorate student, NUU*

*[719350925@qq.com](mailto:719350925@qq.com)*

### **Abstract:**

**Introduction.** Cognitive linguistics believes that metaphor is a way of human thinking and a powerful tool for cognition. In other words, the theory of cognitive metaphor believes that metaphor is not only a rhetorical technique, but also a way of human cognition, which affects the form of human thinking. In news headlines, metaphors are even more commonly used. In the current rapid development of new media, the first visual impact of news headlines on the audience plays a vital role in the spread of articles and the amount of reading. Based on the theoretical framework of conceptual metaphor, this work compares the war metaphors in sports news headlines of Russian and Chinese of new media, attempting to analyze the similarities and differences in the use of metaphors, which helps illuminate the complex, dynamic, and nuanced functions of metaphor in cognition in sports news headlines, and in headlines of new media in particular.

**Material and methods.** Since the 21st century, especially in the past 10 years, with the popularization of computers and the Internet, coupled with the technical support of 5G communications, new media has developed, popularized and improved rapidly. It has been favored by the public due to its timeliness, interactivity, and individuality. The Internet has gradually become the main news reading method for people. The purpose of this research is to study news headlines of new media, so the selected corpus comes from websites with higher clicking rate and more number of visits. Russian sports news headlines are selected from <https://www.sport.ru/>, and chinese news headlines are selected from <https://sports.sina.com.cn/>, and the news release time is from April to June 2021. During the study the comparative method was used along with the methods of analysis and synthesis.

**Results and discussions.** New media is relative to traditional media. Including all digital traditional media, online media, mobile media, digital TV, digital newspapers and magazines, etc. Compared with traditional media, in the new media era, people are not only receivers and consumers of information, but also producers and disseminators of information. Information dissemination in the era of new media is not limited by time and space, and is fast, fragmented, global and interactive.

The news headline, located before the main body of the news, uses refined words to condense and summarize the news content and central ideas. In order to achieve a striking and unique effect, the font of the news headline is generally different from the

*main text, and the font size is also larger than that of the main text, whose function is to divide, organize, reveal, evaluate news content, and attract readers to read.*

*By collecting and sorting out sports news on Russian-Chinese sports websites and analyzing the metaphors of war, we found that the root metaphor that sports games are war runs through sports news reports from beginning to end. The whole process of sports competition is metaphorically referred to as the process of fighting. The two sides of the game are the two sides of the battle, and the result of the game is the result of the battle.*

**Conclusions.** *Metaphor is considered as an important content of rhetoric theory, a vital concept in the field of cognitive linguistics, and a way of thinking about the world. As a powerful tool for expressing complex things and thoughts. Metaphor is the regeneration mechanism of the language system. In the era of new media, as a traditional news medium, newspapers and periodicals remain different from other emerging media. The use of metaphors in news headlines makes the text more concise, powerful and vivid, and also gives vitality to the original news language, enhances the readability of the news.*

*Different cultural backgrounds fully reflects the unique cultural connotations and ways of thinking of each nation, and the commonality of human cognitive experience is similar to the objective world on which they live. It provides a material basis for the production of the same or similar metaphorical concepts. The extensive use of "sports is war" metaphors in Russian and Chinese sports news reflects that war metaphors in sports news have cross-cultural commonality and universality in general, and their cognitive basis and functions also fully prove the metaphorical way of thinking. At the same time differences in cultural traditions and the social and geographical environment lead to significant differences between ethnic and even social groups in using metaphors*

**Keywords:** *war metaphor; new media; news headlines; contrast; mode of thinking.*

**Introduction.** The study of metaphor has always been a hot topic in linguistics, with a history of more than two thousand years. The earliest research can be traced back to the period of Aristotle. Traditional theory believes that metaphor is a rhetorical device. In 1980, cognitive linguists Lakoff and Johnson put forward the theory of conceptual metaphor in their publication "Metaphors We Live By" (3. P.29). They believe that metaphor is a mapping between the source domain and the target domain, and it is a kind of human thinking. Ways and cognitive processes exist in various fields and disciplines. Cognitive linguistics believes that metaphor is a way of human thinking and a powerful tool for cognition. In other words, the theory of cognitive metaphor believes that metaphor is not only a rhetorical technique, but also a way of human cognition, which affects the form of human thinking. In news headlines, metaphors are even more commonly used. In the current rapid development of new media, the first visual impact of news headlines on the audience plays a vital role in the spread of articles and the amount of reading. Based on the theoretical framework of conceptual metaphor, this work compares the war metaphors in sports news headlines of Russian and Chinese of new media, attempting

to analyze the similarities and differences in the use of metaphors, which helps illuminate the complex, dynamic, and nuanced functions of metaphor in cognition in sports news headlines, and in headlines of new media in particular.

**Material and methods.** Since the 21st century, especially in the past 10 years, with the popularization of computers and the Internet, coupled with the technical support of 5G communications, new media has developed rapidly and popularized, and the news industry under the new media environment has developed rapidly. Instead of buying newspapers and reading newspapers, the public chooses to go online and click on computers or mobile phones to read online news directly. New media has been favored by the public due to its timeliness, interactivity, and individuality. The Internet has gradually become the main news reading method for people.

New media news has its particularities. The space of web news is limited. The title is separated. The headline often has only one sentence space. Generally, it cannot be divided into lines and is concise and concise. However, you can read the main body of the news in the form of hyperlinks. There can be a variety of information such as videos, pictures, etc., taking into account the simplicity of the title and the richness of the content.

The headline of the news bears the same news-oriented function as the content of the text. The headline is like the eye of the text. It is the first and most eye-catching news component. The quality of the headline directly affects the report effect of the entire article. The headline text is different from other news texts. The headline strives to use the shortest language to maximize the transmission of information, extract the essence of the article, and make it clear to readers. Therefore, in the title, metaphors are often used to make it short and concise in form and rich in content. At the same time, the expression of metaphorical language is profound, implicit and vivid, which impresses readers.

The purpose of this research is to study news headlines of new media, so the selected corpus comes from websites with higher clicking rate and more number of visits. Russian sports news headlines are selected from <https://www.sport.ru/>, and chinese news headlines are selected from <https://sports.sina.com.cn/>, and the news release time is from April to June 2021. During the study the comparative method was used along with the methods of analysis and synthesis.

**Results.** New media is relative to traditional media. Including all digital traditional media, online media, mobile media, digital TV, digital newspapers and magazines, etc. Compared with traditional media, in the new media era, people are not only receivers and consumers of information, but also producers and disseminators of information. Information dissemination in the era of new media is not limited by time and space, and is fast, fragmented, global and interactive.

As Lakoff and Johnson pointed out, every nation has its own national culture. In a certain culture, the interaction between people and social, political, economic, and religious groups makes the language experience, social and human. Metaphors carry the stigma of national culture everywhere. Therefore, metaphor is a cultural phenomenon and a reflection of culture. This is also confirmed in the metaphors of news headlines.



The news headline, located before the main body of the news, uses refined words to condense and summarize the news content and central ideas. In order to achieve a striking and unique effect, the font of the news headline is generally different from the main text, and the font size is also larger than that of the main text, whose function is to divide, organize, reveal, evaluate news content, and attract readers to read.

By collecting and sorting out sports news on Russian-Chinese sports websites and analyzing the metaphors of war, we found that the root metaphor that sports games are war runs through sports news reports from beginning to end. The whole process of sports competition is metaphorically referred to as the process of fighting. The two sides of the game are the two sides of the battle, and the result of the game is the result of the battle.

### **Discussions.**

#### **1. New media and news headlines**

##### **1.1 New media**

It has been more than 50 years since the concept of "new media" was proposed in 1967. For the first time, P. Goldmark referred to "electronic video" as "New Media" in the merchandise plan. Later, E. Rostow mentioned "new media" many times in public reports, and the term "new media" has since become popular. (4.P.29). To put it simply, new media is a media for information dissemination activities that use the Internet as a medium in relation to the three traditional media of newspapers, radio, and television. The use of Internet technology makes the dissemination of new media information more timely, interactive and extensive.

New media is relative to traditional media. Including all digital traditional media, online media, mobile media, digital TV, digital newspapers and magazines, etc. There are many definitions of new media. The definition given by Professor Gong Chengbo of Communication University of China is relatively comprehensive. He believes: "New media is the use of digital technology, network technology and mobile communication technology, through the Internet, broadband local area network, wireless communication network and Satellites and other channels, with TV, computers and mobile phones as the main output terminals, provide users with video, audio, voice data services, online games, distance education and other integrated information and entertainment services. The general term for all communication methods or forms of communication." (5. P.33). Compared with traditional media, in the new media era, people are not only receivers and consumers of information, but also producers and disseminators of information. Information dissemination in the era of new media is not limited by time and space, and is fast, fragmented, global and interactive.

The development and changes of the social material environment and spiritual environment have always been the main force driving the change of language signs. The former Soviet Union semioticsist Bakhtin said in his "Marxism and Linguistic Philosophy" that "linguistic signs are particularly sensitive to reflect all the turbulence of the social atmosphere" (1) that is, all changes in society will be reflected in language signs. In the era of new media, due to the highly developed communication technology and rapid information exchange, any subtle and niche

social events will quickly be reflected in the language symbols, thereby driving the change of the language of news headlines.

### **1.2. News headlines of new media**

Since the 21st century, especially in the past 10 years, with the popularization of computers and the Internet, coupled with the technical support of 5G communications, new media has developed rapidly and popularized, and the news industry under the new media environment has developed rapidly. Instead of buying newspapers and reading newspapers, the public chooses to go online and click on computers or mobile phones to read online news directly. New media has been favored by the public due to its timeliness, interactivity, and individuality. The Internet has gradually become the main news reading method for people.

At the same time, with the continuous progress of network technology, new media news dissemination methods get rid of the stale and bring forth the fresh, using network platforms and related technologies to report news facts, which are diverse and complex in form, and can flexibly use text, pictures and other multimedia methods. Through observation, we can find that the current forms of new media news dissemination mainly include portals, online magazines, online TV, online blogs and podcasts, mobile clients, mobile apps, etc. Although they are different, they all serve to spread new news to a certain extent. The role of media news.

The news headline, located before the main body of the news, uses refined words to condense and summarize the news content and central ideas. In order to achieve a striking and unique effect, the font of the news headline is generally different from the main text, and the font size is also larger than that of the main text, whose function is to divide, organize, reveal, evaluate news content, and attract readers to read. The headline is an inseparable part of news that cannot be arbitrarily drawn up, so it is the first pass for readers to read the news. The quality of the headline can often determine the success or failure of an article. The content of news headlines should be both news and authentic. The naming of the title is multi-faceted and multi-angled: it can make finishing touches on news facts, and also allow the audience to get a glimpse of the essence of news through this window. The basic functions of news headlines are generally: reporting function, attracting function, beautifying function and evaluation function.

The headline of the news bears the same news-oriented function as the content of the text. The headline is like the eye of the text. It is the first and most eye-catching news component. The quality of the headline directly affects the report effect of the entire article. The headline text is different from other news texts. The headline strives to use the shortest language to maximize the transmission of information, extract the essence of the article, and make it clear to readers. Therefore, in the title, metaphors are often used to make it short and concise in form and rich in content. At the same time, the expression of metaphorical language is profound, implicit and vivid, which impresses readers.

New media news has its particularities. The space of web news is limited. The title is separated. The headline often has only one sentence space. Generally, it cannot be divided into lines and is concise and concise. However, you can read the main body of the news in the form of hyperlinks. There can be a variety of information

such as videos, pictures, etc., taking into account the simplicity of the title and the richness of the content.

The purpose of this research is to study news headlines of new media, so the selected corpus comes from websites with higher clicking rate and more number of visits. Russian sports news headlines are selected from <https://www.sport.ru/> and <https://www.championat.com>, while chinese news headlines are selected from <https://sports.sina.com.cn/> and <https://sports.163.com/>. The news release time is from April to June 2021.

### **2. Conceptual metaphor**

Conceptual metaphor theory believes that the cognitive subject maps one conceptual domain to another conceptual domain through reasoning, which is based on the understanding of the interrelationship of two concepts under the influence of people's associations, moreover it is the reflection of objective things in the field of human cognition. The metaphor consists of two domain: a source domain and a target domain. The cognitive process of metaphor is embodied in mapping the schema structure of the source domain to the target domain, so as to construct and understand the target domain through the structure of the source domain. (3. P.3-5).

Conceptual metaphor is based on the understanding of the interrelationship of two concepts under the influence of people's associations, which is the reflection of objective things in the field of human cognition. It is usually interpreted to understand and feel another thing by using one thing, to express another concept by using one concept, and to understand the concept of another field by using the known concept. Therefore, metaphor is composed of two domains: a source domain with a relatively clear structure and a target domain with a relatively fuzzy structure. The cognitive process of metaphor is embodied in mapping the schema structure of the source domain to the target domain, so as to construct and understand the target domain through the structure of the source domain (3. P.10,14)..

According to Lakoff and Johnson, metaphorical mapping follows the "invariance principle". Conceptual metaphor is a unidirectional mapping between the source domain and the target domain, which is the "directivity" of the mapping process. Mapping is also a systematic correspondence, and there is a fixed pairing between the structure of the source domain and the target domain. This matching relationship exists at the conceptual level and is based on the human body and social experience. Once a metaphorical mapping is established, and accepted to disseminate by most speech users at the same time, the metaphorical mapping itself will react its internal structure to real life and be presented again in a variety of ways.

The philosophical basis of cognitive linguistics is empiricism or non-objective empiricism (4. P. 36-38). People are accustomed to using known cognitive experience to map newly experienced or newly recognized things, and establish a relationship between them about certain characteristics, resulting in a change from "familiar" things to relatively "unfamiliar" things, which is the mapping process. After successfully completing the mapping process and expressing it in language, a metaphor is produced.

Lakoff and Johnson divided conceptual metaphors into three categories, structural metaphors, location metaphors and ontological metaphors. Among them,

structural metaphor is to understand another concept with the help of one concept. Intuitively, words describing one concept are used to define another concept. Ontological metaphors are generally based on our own experience, such as describing emotions, events, opinions, etc. as entities. Orientation metaphor is a conceptual metaphor formed by interconnecting image schemas related to spatial orientation. This article focuses on the analysis of structural metaphors in Russian-Chinese news headlines.

There are a lot of structural metaphors of "game is war" in sports news headlines. In this structure, war is a more familiar concept, which serves as the source domain of metaphors, and various games are the target domains. By mapping some elements of war, such as time, combat parties, battlefields, etc., to the game as target domain forms a metaphor, because compared to the original source domain war, the game appeared later than the war in history, and it is relatively unfamiliar in terms of cognitive order.

### **3. Comparison of war metaphors in sports news headlines of Russian and Chinese sports news**

By analyzing and comparing the corpus we have mastered, we can find that there are a lot of war metaphors in the headlines of sports news from the Russian and Chinese new media, in which there are both similarities and differences. In the following sections we will analyze them one by one.

#### **3.1. Similarities of War Metaphors in sports news headlines of Russian and Chinese New Media**

Both Russian and Chinese war metaphors have deep historical origins. Whether it is the reality of revolutions and wars, or the extensive media coverage of military events, and their reflections in novels, many special names are constantly activated for general literary purposes. The process of metaphorical military vocabulary occurs most effectively in news language. The active metaphorical use of military vocabulary most often appears in the language of sports news.

By collecting and sorting out sports news on Russian-Chinese sports websites and analyzing the metaphors of war, we found that the root metaphor that sports games are war runs through sports news reports from beginning to end. The whole process of sports competition is metaphorically referred to as the process of fighting. The two sides of the game are the two sides of the battle, and the result of the game is the result of the battle.

Consider the following example:

Михайлов: "Поражение от финнов — это пицца для размышлений для тренерского штаба" - 13.05.2021

В битве российская команда победила Беларусь и вошла в канадские плей-офф. -01.06.2021

Тедди Атлас: бой с Полом может быть опасным для Мейвезера - 03.06.2021

In these few examples of Russian news, the three underlined words, поражение (defeated), битве (battle), and бой (fight, combat), were used respectively as the symbol of the source domain war, which was mapped to the game, associating the fierce competition with wars.

Let's read the following Chinese news headlines:

打光最后子弹!詹皇苦战41分钟无力回天 首次一轮游 - 29.05.2021 (Get rid of the last bullet! Zhan Huang's first round tour in 41 minutes)

斯洛伐克vs西班牙前瞻：斗牛士生死战！莫拉塔发挥将成关键 - 23.06.2021(Slovakia vs. Spain preview: Matador fights to the death! Morata play will become the key)

温家宝:想像国脚一样为国征战 我最关注的就是吴曦 - 21.06.2021(Wen Jiabao: I want to fight for the country like a national football team. I am most concerned about Wu Xi)

In these three examples of Chinese news, the underlined words 苦战(hard fight), 生死战(serious fight) and 征战(campaign) also played the same role, that is, the two sides' competitions are regarded as the target domain, and the similarity between the source domain war and the target domain competition forms a metaphorical mapping.

As can be seen from the above example, the phenomenon that human metaphors in Russian and Chinese sports occupy a huge proportion has become a necessity. This is based on the common experience of the Russian and Chinese peoples, which is the result of human cognitive activities. Ultimately, sports is a kind of human activity, even if people who live in different cultural backgrounds cannot escape this fact.

### **3.2. Differences of War Metaphors in sports news headlines of Russian and Chinese New Media**

On the other hand, we found that there are many unique metaphorical expressions in the metaphors of Russian and Chinese news headlines. For instance:

中超-王鹏乱战中一剑封喉 亚泰1-0送申花赛季首败 - 17.05.2021(China Super League-Wang Peng's sword seals the throat in the battle, Yatai 1-0 sends Shenhua's first defeat of the season)

美洲杯-梅西策动戈麦斯单刀破门 阿根廷1-0提前出线 - 22.06.2021(America Cup - Messi instigated Gomez to score one-on-one, Argentina 1-0 became winner ahead of schedule)

神来之笔!乔治2罚不中 艾顿0.9秒空接扣篮绝杀快船(A stroke of genius! George misses 2 free throws and Ayton dunks in 0.9 seconds to kill the Clippers) - 23.06.2021

In these three Chinese sports news headlines, the underlined words 一剑封喉(a sword seals the throat), 单刀 (single-broadsword) and a stroke of genius(神来之笔) are Chinese idioms, which all come from allusions. The first refers to a master who hits the opponent's vital points in the fastest and shortest time, without giving him a chance to resist, and making him kill. Basically, it comes from the tricks of martial arts novel masters. The second refers to Guan Yu bringing only a knife and a few entouragees to Lu Su's banquet. Later the word refers to a person taking the risk of going to an appointment, which is from "The Romance of the Three Kingdoms". The first describes the athlete's surprising victory in the competition, which is the metaphor of the athlete in the martial arts novels. The second describes the one-on-one contest between a player and the opponent's goalkeeper, which is used as a

metaphor for the skills of players on the field, just like Guan Yu, who is the single-handed man in the Romance of the Three Kingdoms. The third means to describe the works with wonderful sentences faithfully in meaning and vividly in description. It comes from "The Strange Situation I've Witnessed in Twenty Years" by Wu Jianren in the Qing Dynasty. In the title, it describes player's shooting accuracy, and therefore score a basket.

In Russian sports news headlines, the metaphor of the results of the game is not so obvious, which is not like using figurative words or idioms in Chinese to match the use of metaphor. In following Russian headlines, words such as выиграть(win), побеждать/победить(defeat), победа(victory), поражение(failure), уступать/уступить(concede), etc. are used to directly indicate winning or losing. Look at the underlined words in the titles below:

Театральный баскетбол: кто выиграет Единую лигу Европы 3x3 - 25.04.2021

Драматический футбол: Как будет побеждена Россия в финале 1/2? - 03.06.2021

Итудис назвал причину поражения в матче за третье место Евролиги - 30.05.2021

Российские баскетболисты уступили сборной Доминиканской республики в товарищеском матче - 24.06.2021

Compared with Chinese sports news headlines, they seem to lack some sense of picture. Because the thinking modes of the East and the West are different: Chinese thinking mode is extremely metaphorical, while Russian thinking mode is more rational. In addition, the use of idioms and allusions in Chinese news headlines is also a manifestation of national culture. As we all know, idioms are the embodiment of a nation's language and culture. The use of the term "duel" in many Russian news headlines is a reflection of Russia's history, culture, and national character.

In fact, duels can be also found in many works of Russian literature. Duel is a common and typical pattern in Russian classical literature. Some typical characteristics of Russian humanistic spirit and national character reflected by the phenomenon of duel. There are some traces of literary allusions, as, for example duels (дуэль, поединок), that appears in almost all noticeable samples of Russian classics, such as Eugene Onegin and The Shot by A. Pushkin, The Hero of Our Time by M. Lermontov, The War and Peace by L. Tolstoy and even Fathers and Sons by I. Turgenev.

By combing the news on the website <https://www.sport.ru/>, we found that there are six news headlines that contain the word "duel" (three in boxing news, one in football news, and two in cross-country skiing), starting from January to June 2021, please look at the table below:

<b>Sports items</b>	<b>Headlines</b>	<b>Time</b>
<b>box</b>	Ян устроил перепалку со Стерлингом на дуэли взглядов	05.03.2021
	Дуэль взглядов Волкова и Гана перед UFC Vegas 30.	26.06.2021
	Дуэль взглядов Исмаилова и Минеева.	26.06.2021
<b>football</b>	Киркоров не реализовал пенальти, проиграв дуэль стоящему на воротах Дзюбе.	05.06.2021
<b>cross-country skiing</b>	Драматичная дуэль Клебо - Большунов: финиш эстафеты в Оберстдорфе.	05.03.2021
	Крюгер выиграл марафон в последней гонке сезона. Большунов оказался вне пьедестала и проиграл дуэль Клебо	14.03.2021

It can be seen that the frequency of the word "duel" in sports news headlines is relatively high, which is a custom in old times in Europe. The two parties had a dispute, each did not give way, agreed on a time and place, and invited witnesses to fight each other with weapons. This term is used in sports news headlines, whose metaphorical meaning is the match that decides the final outcome.

The famous German linguist Humboldt said: "Every language contains a unique worldview." The essence of the thinking mode of "figurative examples" in Chinese communities is because it is a kind of metaphorical thinking and a worldview. This is related to the basic coding mechanism that emphasizes rationale in Chinese. (6. P.163)

Different nationalities are affected by differences in geographical environment, living conditions, customs and habits, etc., so they will observe and recognize reality from a specific perspective, so that the same reality presents different states in the subjective perception of different nationalities. The external manifestation is the structural difference of language. (6. P.145) Reflected in the thinking level, the way of metaphor and the means of its expression are different.

**Conclusion.** Metaphor is not only an important content of rhetoric theory, but also a very important concept in the field of cognitive linguistics, and a way of thinking about the world. Metaphor is a powerful tool for expressing complex things and thoughts. It is the regeneration mechanism of the language system. It is an important factor to enhance language expression and maintain the openness and vitality of the language system. In the era of new media, as a traditional news medium, newspapers and periodicals are different from other emerging media. Its advantage lies in the depth, professionalism and authority of reporting and commenting. Each news article conveys information through the headline. It can be seen that the headline plays an important role in news reports. The use of metaphors in news headlines makes the text more concise, powerful and vivid, and also gives vitality and vitality to the original news language, which greatly enhances the readability of the news.

It should be noted that there are various metaphorical concepts in sports news language under different cultural backgrounds, which fully reflect the unique cultural connotations and ways of thinking of each nation, and the commonality of human

cognitive experience is similar to the objective world on which they live. It provides a material basis for the production of the same or similar metaphorical concepts. The extensive use of "sports is war" metaphors in Russian and Chinese sports news reflects that war metaphors in sports news have cross-cultural commonality and universality in general, and their cognitive basis and functions also fully prove the metaphorical way of thinking and Like other perceptions, it has become a basic way for people to understand the world and survive. But, on the other hand, due to differences in cultural traditions and the social and geographical environment of people, their historical stages and cultural roots, as well as their experience of certain specific things, do not coincide, which leads to significant differences inter ethnic and even between different social groups of the same and the same ethnicity in the use of metaphors.

### REFERENCES

1. Bakhtin. *Marxism and Philosophy of Language*. Shijiazhuang: Hebei Education Press. (1969).
2. Chen Zhian, Wen Xu. *Introduction to Cognitive Linguistics*. Bei Jing: Foreign Language Teaching and Research Press. (2001).
3. Lakoff G., Johnson M. *Metaphors We Live by*. Chicago: The University of Chicago Press. (1980)
4. Li Pen, Shu Sanyou, Chen Qianqian, Zhang Qinwei. *Introduction to New Media*. Xi'an: Shaanxi Normal University Press, (2018).
5. Wu Chao. *The definition of new media and self-media and the analysis of the relationship between them*. *Journal of Zhejiang Institute of Media and Communication*, 10, (2014).
6. Xu Tongqiang. *What is Linguistics*. BeiJing: Peking University Press. (2020).
7. Chjen Chjen. *Voennaya metafora v russkoy i kitayskoy sportivnoy jurnalistike*. *Filologicheskie nauki. Voprosi teorii i praktiki*. Tambov: Gramota, № 7 (18): v 2-x ch. Ch. II (2012). - C. 218-222



**THE SKILLS OF UZBEK WRITERS USING PARTICLES  
IN ENGLISH TRANSLATIONS***Kakhkhorova Gulrukh Shavkatovna**PhD student, BSU**[gulrukh@mail.ru](mailto:gulrukh@mail.ru)***Abstract:**

**Background.** For the reason that the meaning of the particles is understood from the content of the text, the particles listed as alternatives in translation dictionaries do not always match. Often, although there is no particle in the original, there are cases when the translation contains a particle or replaces the existing particle in the translation with another, rather than an alternative to it. Therefore, the amount of particles actually used in the translation process and the issue of their storage or acquisition are also of particular interest. This article explains the skill of using particles in English translations of Uzbek texts.

**Materials and methods.** Like the Uzbek intensifying particles, the English language has a special group of "Emphatic or intensifying particles" that serve to reinforce the idea expressed in the sentence. Very is one of such words as even, yet, still, all, just, simply, never, but, only, quite, too -compatible with intensifying particles *ҳаммо, ҳаммоки, наҳотки, ахир, ҳам*. However, the word *axir* is not used here as an alternative to the word "after all." In the translation, the "after" particle is omitted. Also, the above text translation retains the feature of forming the interrogative sentence, which is specific to the function of the Uzbek interrogative particle *-mu*, as well as the meaning of expressing assumptions and suspicions. The meaning of negation specific to this particle is given by the particle not – (Negative particle).

**Results.** In the Uzbek language, the prepositions *-гина* and *фақат* are synonymous and are included in the list of delimiting particles. It should also be noted that the "-y" particle in the text above, which serves to connect the parts of the cohesive "*арбобу еру кўкка сизмай юрган ўзинг*" ("You are the one who does not fit in the sky"), serves as an equal link here. Therefore, in translation, too, it is replaced from the ball directly to the "and" attaching conjunction. However, the particle "-y" which connects the words "earth and sky", has not been preserved, as the phrase "*еру кўкка сизмай юрган ўзинг*" has been omitted as an phrase. The emotion, tone and form of the exhortation in the original have also been lost, i.e. in fact the emotion (exhortation) is given in the form of a simple sentence in translation. This can also be seen from the fact that it is given without an exclamation mark.

**Conclusions.** In short, particles have a role to play in the decoration of literary texts in the Uzbek language, in increasing their effectiveness. Therefore, it is important to give the particles correctly when translating them into other languages. Otherwise, there is no doubt that the original form, content and tone will be seriously damaged. At the same time, such originality is typical for literary texts translated

from Uzbek into English. In this sense, the translation process requires a serious approach to the translation of particles.

**Keywords:** definite particle, conjugation, correspondence, comparison, restricting-delimiting, denoting negation, conjunction-particles, phrase, combining or generalizing, incomplete verbs, pronouns.

**Introduction.** It is known that the famous Uzbek writer Abdulla Kadiry's famous novel "Ўткан кунлар" has been translated into many languages. In 2018, American translator Carol Ermakova translated it into English once again via Russian under the title "Days Gone By".

In the creation of the text of this work, it can be observed that A. Kadyri used a number of lexical and grammatical devices, as well as particles. For example, the following passage from the first part of the work uses the definite particle "худди": "Мен ўриснинг идора ишларини кўриб, ўз идорамизнинг худда бир ўйинчиқ бўлганлигини иқроп этишка мажбур бўлдим..." [8, 176].

This passage has been translated into English as follows: "I was forced to admit that, in comparison to administrative order among the Russians, our principles seem naught but poultry playthings..." [9, 176].

In English, words such as *just, right, exactly, precisely* are called "Specifying particles" and in Uzbek, they correspond in meaning and function to *худди, нақ* definite particle. However, *худди* particles in Uzbek is not provided with any of the above particles available in English. In the text there is *but* - "Emphatic or intensifying particle". It is also noteworthy that the word "худди" is given in the form of "худда" in the old Uzbek language. The following example confirms this idea:

Original: – Юзи чўзиқроқ, чаккаси сиқиқроқ чолдир.

– Худда ўзи. [8, 176].

Translation: "With the longish face, sunken temples?"

"The very same" [9, 176].

In the text of the given translation, the definition of "худди" is given in English with a defining particle *very*.

In the next passage, it is seen that the preposition "худда" is used with the preposition "ҳам": "Ўзоқ-яқин хотинларнинг "Ҳой, Ўзбек ойимнинг марғилонлиқ келини ҳам келибдур, худда тўтининг боласи эмиш. Юринглар, бир кўрайлик", деган сўзлари эшитилгандек бўлди". [8, 304].

Translation: "She fancied she already heard voices from **all** sides: "Have you heard?! The Margilan bride is visiting Uzbekayim! Such a beauty! As pretty as parrot's chick! Let's go and admire her!" [9, 279].

Apparently, the *ҳам* reinforcement-emphasis particle that actually exists is not expressed in the translation. The word *Худда* is given in translation by the conjunction *as...as/ -дек, каби, сингару*. The word *all* in the text of the translation is used here not as a particle, but as a form of *from all sides*, as it comes from the compound "ҳар томондан".

It is known that in Uzbek the word "гўё" comes as a conjunction. If it connects more than one simple sentence to each other on the basis of a subordinate relation, by

following, conjugation, correspondence, comparison, the following comes at the beginning of the sentence, and the following are considered to be the connecting comparative connectors. [11] It can also precede a word in an independent category in various senses, such as conjugation, suspicion, conjecture, insecurity, in a simple sentence. Although it is sometimes replaced by the word *худду*, it is seen as a binder, not a particle. For example: “Уч-тўрт кун **гўё** бу кун-эрта Саодатка уйланатурған каби ҳовлиқиб ҳам юрдим”. [8, 198].

Translation: “For some time, I floated in the euphoria of my success, **and** I was as flustered **as if** I were to marry Saodat the very next day”. [9, 185].

In fact, even in the translation of the above sentence, the fact that the word **гўё** is given by the conjunction **as if** (гўёки) can confirm this. In the text, the particle **ҳам** is expressed by the conjunction **and**.

In Uzbek, the word **фақат** and the suffix **-гина** are delimiting particles.[12] In the following passage from the novel “Ўткан кунлар”, it is observed that they were both used sequentially in the same text: “Эшиткандек бўлган бўлсанг **ҳам** бу сўз чиндир, – деди кутидор, – нега десанг, хатининг мазмунидан **ҳам** онглашиладирким, бу иккинчи уйланишка Отабек бутунлай қарши бўлиб, **фақат** бу гап кудаларингнинггина ишларидир”. [8,145].

Translation: “Well, since you heard it yourself, then it is evidently the truth,” said Kutidor. “And as such, it is clear that Atabek is not at all inclined to marry a second time, that is his parents have contrived the whole thing”. [9, 136].

Apparently, the word **фақат** is used in the singular and singular senses to distinguish and limit the combination of “бу гап” and the word “қудалар” in the sentence, in addition to its meaning, to distinguish it from other words, and the **-гина** suffix is not given in English by any of the “**Limiting particles**” – *even, only, merely, barely, almost, nearly, scarcely, hardly, solely, just, but, alone*. The text of the translation contains only the particle **all**. It can actually replace the “ҳам” particle. But in the text quoted, he formed the phrase in the form **at all** and used it as an adverb in the sentence. It usually serves to turn divisive sentences into negative sentences by adding a negative particle. In particular, in the part of the text "Atabek is not at all inclined to marry a second time", that is, “бу иккинчи уйланишка Отабек бутунлай қарши бўлиб”, the phrase *at all* has served a similar function. The **Фақат** particle is omitted in the translation.

The next text contains two types of meanings of particles in Uzbek language at once. One is the **-ми** interrogative particle in the form of an appendix to words, and the other is the “ахир” augmentative-accusative particle. Even the **-ми** particle has been used in more than one place. Including: “Тағин Ўзбек оймнинг ранги ўчкан, қони қочқан: товоқни косага, чўмични пиёлага уриб доди фарёд: “Сиз отамисиз, нимасиз **ахир**, ўғлингизни тийиб олиш сира эсингизга келадими? Ўғлингизнинг бу иши бечиз эмас: марғилонлиқ сихр қилдими, жоду қилдими, ҳайтовур сиз шу йўсунда юруй берсангиз, эрта-индин ўғулдан ажраласиз. Бу калвак ўғлингиз марғилонлиқнинг эшигида қул бўлиб ётиб оладир...” [8, 132].

Translation: “Uzbekayim’s **very** blood boiled in her veins. She clattered the crockery in a rage, squalling throughout the house: “Who are you, husband? Are you your son’s father or not?! You have **not** the slightest intention to bringing him to

heel! Can you **not** see the Margilan wench has bewitched our son, so beguiled him that he – the fool! – shall soon be her slave and lie on her door steps! [9, 125].

**Materials and methods.** Sometimes the negative particle not – (Negative particle) in the Uzbek language can express in translation the incomplete verb “эмас” denoting negation and the accusative particle -да added intensifying particles to it: “– Куявингизнинг ризолиғи бўлмаса худо хайрини берсин, вассалом.

– Гап унда **эмас-да**, – деди кулиб қутидор. [8, 145].

Таржимада: “Well, if he is opposed – and may Allah be praised – then what is there to talk about?”

“That is **not** the point,” smirked Kutidor. [9, 136].

It is known from the plot of “Ўткан кунлар” that when Yusufbek Haji and his Uzbekoyim's only son Otabek went to Margilan for business, he saw Kumush by chance and married her. Uzbekoyim, the mother of the groom, who intends to enjoy the service, is upset. It is observed that the writer used more reinforcement-emphasis particles in revealing this state of affairs. This can be seen in the following dialogue between mother and child:

– Биз сани Марғилон андисига бунчалик муккадан кетишингни ўйламаган эдик, адабсиз... ўзингга қолса шу марғилонлиқни хотинга ҳисоблаб кетаберар экансан-да, уятсиз!..

Отабек **ҳам** қизишди:

– Хотин бўлмаса нима, **ахир**?! [8, 135].

Translation: “... How could we ever imagine you would hitch yourself to some Margilan wench, you shameless wastrel!”

Atabek flared **too**:

–“Well, who is she to me, if not wife?”

In English, the *too* particle, which belongs to the group of Connecting particles, can be an alternative to the Uzbek reinforcement-emphasis particles. Therefore, in the translation of the above passage, the phrase “Отабек **ҳам** қизишди” is given as “Atabek flared **too**”. Otabek's “Хотин бўлмаса нима, **ахир**?!” sentence “Well, who is she to me, if not wife?” It is obvious that the word “ахир” is replaced by the word “well”.

Most of the conjunctive formed particles in the Uzbek language belong to the reinforcement-emphasis particles. One of them is the preposition –**ку**, which often serves to confirm the correctness and authenticity of the event expressed in the sentence, to reinforce the idea, and to emphasize the word to which it is added. For example: “Ниҳоят, миям шишиб Саодатнинг уйи яқинида бўлган бир ёнғокнинг соясида ўлтурган эдим, совчим чиқиб қолди-**ку**: юрагим орқамга тортиб кетди”. [8, 201].

In fact, the **-ку** reinforcement-emphasis particle was used to emphasize a sudden, unexpected reality. But there is no lexical or grammatical unit in the translation that matches this particle: “At long last, as I stood there skulking in the shade of walnut tree, my matchmaker appeared. My heart stopped”. [9, 186].

However, the above situation is not fixed, and it is observed that the reinforcement-emphasis particle **-ку** used in the original is given in the translation with essentially alternative *even, but* particles. For example:

Origin: “Бу чиқғучилар гарчи кутидорнинг ити ҳақида бўлса-да, бир маълумот бералар-ку, деб ўйлади ва уларга етиб олиш учун адимларини кенгайтди”. [8, 219-220].

Translation: “These two men were in the house, maybe they will say something, *even* if it is *but* a word about Kutidor’s dog!” thought he, and quickened his steps to catch up with them”. [9, 206].

The fact is that the amount of particles used in the original and the translation may not match. Let’s say the original text of the following dialogue featured five different types of particles in six places. These are:

- ми* – interrogative particle in the form of suffix;
- ку* – reinforcement-emphasis particle in the form of suffix;
- да* – reinforcement-emphasis particle in the form of suffix;
- ҳам* – reinforcement-emphasis particle in the form of word (used twice);
- ахир* – reinforcement-emphasis particle in the form of word.

Original text: “– Нима, жувонга *ҳам* тўй бошқа, никоҳ бошқа бўлармиди? Борди-келди битта жувон қизи бор-ку, мунга тўйни бошқа, никоҳни бошқа қиламиз деганига ҳайронман.

–*Ахир* кутидор *ҳам* бообру одам-да, — деди биринчи киши”. [8, 220].

The view of this text in translation: “Well, why celebrate them separately? After *all*, she is no maiden. It’s *only* young girls who celebrate the nikokh and the wedding feast. She has already been wed. indeed, it is a wonder her father demanded we mark the nikokh and the wedding separately.

“Do not forget, Kutidor is a respected citizen here,” continued the first”. [9, 206].

It can be seen that in translation, the meaning and tone of the interrogative particle *-ми* is expressed by the interrogative particle *why*. However, in Uzbek, either interrogative pronouns or interrogative particle are used to form interrogative sentences. [2]

The original meaning of the five particles is expressed by the English *all* and *only* particles.

It can also be said that although some type of particles is not used in the original of some texts, it is observed that no particle is given in the translation. For example: “Унча-мунча нарсани аямағаним учун бўлса керак, тез замонда *гўё* Саодатлар оиласининг бошлиғи ҳолини олиб қолдим”. [8, 198].

Translation: “Before long, I found myself in the role of head of the household: I took care of them and nothing was *too* much trouble for me”. [9, 185].

Although the word does not actually exist in accordance with the *too* particle used in the text of this translation, it does have a reinforcing-emphatic content and tone specific to that part of the content.

One more example: “Мен бўлса *гўё* атлас эмас, кучоқланғучи ўзим бўлғандек кайфланар эдим”. [8, 197].

Translation: “I was in a state of bliss, as though it were not the atlas *but* me she was holding to her chest. [9, 184].

The phrase *but* was also used in this text, but in fact the text does not contain a corresponding word. In general, such a scene can be observed a lot. The **As though** conjunction is used in the translation to express the word *гўё*. After all, in English,

too, there are conjunctions with analogous adverbs, in which the prepositions and adverbs are connected by the conjunctions гаплар *as if/ as though* – *худодики, гўёки*.

Sometimes it is difficult to recreate the phraseological expressions in the sentences, so they are omitted, as a result of which the particle added to the phrase is reduced. For example: “Гуля буларнинг орасида нима қилади, гаштакка тўплаб ўтиришдан мақсади нима ёки битта-яримтасининг юзида ой кўрганми – шунисига хайрон эди Фарход”. [4, 114] (“He wondered what Gulya was doing among them, why she had gathered them all together, or if she was expecting something from them”).

In this sentence, the interrogative particle “-mi” is added to the phrase, but as a result of the omission of this phrase in the translation, the particle added to it is also omitted. This means that if a word or phrase is omitted during the translation process, the particle on its content will also be dropped.

It is known that in Uzbek the cohesive parts of speech are connected not only with equal conjunctions, but also with conjunctions-particles which can come in this function. In such cases, the particles are often translated in English by the “and” conjunction, which is widely used in equal linking. For example: “Тўғри, онамда озроқ арман қони аралаш, лекин отам, бобою бобокалонларим кип-қизил эроний бўлган. Агар ишонмасангиз, насабномамизни келтириб кўрсатишим мумкин!” [4, 118]. (“Admittedly, my mother had some mixed Armenian blood, but my father and all my forefathers were pure Iranians. If you don’t believe it, I can show you our genealogy!”).

In this sentence, the words *отам, бобою бобокалонларим* which form cohesive parts, are connected by the English “and” conjunction, but the double words *бобою бобокалонларим*, which are connected by a particle, are translated by a simple word meaning *all my forefathers: But my father and all my forefathers*.

In Uzbek, the preposition *-ку* is a reinforcing-emphatic particle but sometimes it is used in interrogative speech. At the same time, this particle expresses the meaning of interrogation. In English, this particle corresponds to a “just” particle of content. Therefore, this opportunity is often used in translation:

“– Эй ўртоқлар, нимага мум тишлаб ўтирибсизлар? – Ақобиров сизларни майна қияпти-ку?! Бориб турган миллатчи бу! Мана, ўзларинг ҳам кўрдиларинг...” [4, 137] (“Hey, comrades! Look, why are you just keeping quiet when Akobirov’s making fun of you? He’s a real nationalist! You’ve all just seen it for yourselves...”).

It seems that the original interrogative content of the translation has also been fully preserved.

It is also observed that the content of the interrogation, which represents the interrogative particles in Uzbek, is given in the process of translation into English with interrogative words or interrogative tone:

“Одам дегани бу лўлихонада қандай кун кечирар экан-а? Яна тагин манови хотиннинг ўзини қибора чоғлаб жикиллашини! Бу-ку майли, аъмолидин кўрсин, баттар бўлсин, аммо Вика, Викторияси шу уйда қоладими бу кеча? Бу исқирт хонадон, ундан-да исқирт кимсалар орасида унга нима бор? Наҳотки шулардан бунёд бўлган у?” [4, 156] (“How can live they here?”).

“Why does this woman behave like an aristocrat?” Although the “-chi” interrogative particle is not actually used in this sentence, its place is noticeable. Therefore, the English translation of the sentence is given in the form of a direct interrogative sentence, with a question mark at the end.

“And what has it got to do with Vika? “Will she be spending the night here today?”. In fact, the modal part of the sentence “Бу-ку майли” can be easily omitted, given that the omission of the pronoun (бу), particle (-ку), modal word (майли), which does not have a noun meaning in the translation process, does not seriously damage the content of the text. But in fact this complex compound sentence, formed from the intertwining of four simple sentences, is given in translation in the form of two simple sentences.

**Results.** Thus, in the process of translation, it becomes clear not only the omission of words that do not have a noun meaning, but also the simplification in translation of sentences given in the form of a complex compound sentence.

The original text reads, “Бу искирт хонадон, ундан-да искирт кимсалар орасида унга нима бор?” the pronoun -да was added to emphasizing particle, which led to the future tense (у+н+дан). In Uzbek, the word *наҳотки* is considered as a reinforcement. It often contains the meaning of interrogation. For this reason, in its English translation, using a question mark, it is pointed out that the sentence has the following meaning according to the purpose of expression: “What will she do in this grimy place among these untidy people? Is she really their grand-daughter?”

“Йўқ, ижобий милиса экан. Сени кўриб юмшади. Лекин кинода ўйнамоқчи!

– Вой, ростданми? Шу-я?!

– Ҳа, нима қипти? Шунчаси ўйнапти-ку!” [4, 160] (“No, he was a good policeman. He relaxed as soon as he caught sight of you. But he’s going to play in a film!”

– “Really? That officer?”

– “Yes. Why shouldn’t he?”

Apparently, in the dialogic text quoted “Вой, ростданми? Шу-я?!” part of the translation is translated in the style of “Really? That officer?”. In this case, the omission of the exclamation point “вой” which did not initially mean the name, then it is observed that the pronoun “шу” which has no other noun meaning, but only a pointing function, is realized by a definite noun. At the top of the dialogue, the Uzbek dialect “милиса”, including the word “policeman”, which means translated in the style of “Нима у қилолмайдимиз?”. From this it becomes clear once again that in the process of translation one particle can be brought in place of another particle.

“Ана, етти ёт бир милиса ҳам тушунди-ку! Бир кўнгилга фақат биттаси сиғади деганлари бекор экан, Зухра, мана, сенинг ёнингга бугина ҳам сиғди-ку, бағрингни кенг қил, хотин дейди”. [4, 161] (Even a traffic officer, a stranger, could understand him. It is not true that one heart can be the place for one love only. Zuhra, look, this woman could be placed next to you in my heart, so be tolerant, please, my wife”).

Based on this example, it is observed that in English, the *even* – emphasizing particle can come at the beginning of a sentence. In the Uzbek language, the particles *ахир, фақат, ҳатто (ки), наҳот (ки)* often appear at the beginning of a sentence.

It can be proved that the suffix *-гина* in the Uzbek language can be replaced by such a particle in the English language *only* – *фақат*. Including: “Бироқ бу можаронинг асл сабабини икки кишигина биларди: ерда думалаб ётган анови арбобу еру кўкка сиғмай юрган ўзинг!” [4, 178] (“But only two people knew the reason behind this row: you and the official lying on the floor”).

It can be said that in the process of translation, it is often observed that due to the fact that the compound sentence is given in the form of a simple sentence, the particles that actually exist are dropped. This can be clearly proved by the following example: “Касалхонада ётиб чикдингу пича ўзингга келгандек бўлдинг” compound sentence was given like “You had hospital treatment” [4, 179]. More precisely, the structure of the sentence will change if this particle is taken from the content of this connected compound sentence, which is actually formed by quoting the particle *-у* as a conjunction. In the phrase “У касалхонада даволанди” based on this change, the meaning would have been more clearly understood if the phrase “ўзига келмоқ” was given with the word “даволанди” rather than “тузалди”.

In the next text, *ҳатто* - the reinforcement-emphasis particle is given in English with the same meaning and the word *even* in the task. But the place and function of the particle “ҳали”, which is added to the word *ҳам* in the form *-ям* is almost imperceptible: “Акобировдан олган мактубингдаги сўнги жумлаларни эслаб, шу тобда кўнглинг алланечук ҳазин тортди, кўзларингга ҳатто ёш келиб кетди: “Акангиздан ҳалиям ранжиб юргандирсиз?” [4, 185]. (“Remembering the last lines of Akobirov’s letter, you felt sad, tears even came to your eyes: “Are you still upset with me?”).

Баъзан инглиз тилига таржима жараёнида ўзбек тилидаги *ҳам* таъкид-кучайтирув юкламасининг тасдиқни билдирувчи *too* модал сўзи билан берилиши ҳам кўринади: “I went to see him at his residence several times, too.”

Ўзбек тилида *ҳам* юкламаси уюшиқ бўлақларнинг ҳар биридан сўнг ёки охиридагисидан кейин келиши мумкин. Агар у уюшиқ бўлақларнинг ҳар бири билан такрорланиб келса, айирув боғловчиси сифатида ҳам намоён бўлади: *Инсон тириклиги учун сув ҳам, ҳаво ҳам бирдек зарур. / Инсон тириклиги учун сув ва ҳаво бирдек зарур.*

If the particle *ҳам* comes in one place after the cohesive parts, the addition serves to reinforce the meaning of the addition: “Ўзини “ёшликка уриши”, атай тетик, ғайратли қилиб кўрсатиши ҳам ғашимни келтирарди”. [4, 55]. (Таржимада: “The way he pretended to be a healthy, energetic young man irritated me”).

In fact, in the text of the quoted text, the particle comes in one place after such cohesive parts as *ўзини “ёшликка уриши”, атай тетикқилиб кўрсатиши, ғайратли қилиб кўрсатиши* by adding them logically, it served to emphasize that all of this is a bad trait.

In the Uzbek language, particles occur in the form of suffixes and words, in several types of meaning, so in one sentence they can be used in different forms of



meaning: “Жайдарирок фалсафа-ю, лекин тубсиз кудукка тушиб қолган кишига зўр таскин-да, тўғрими?” [4, 104]. (“It’s a simple philosophy, but it is a good comfort if you’re down in the dumps, isn’t it?”)

In the original form of the sentence, the *-ю* reinforcement-emphasis particle creates contradiction and negativity (*фалсафа-ю*), *-да* reinforcement-emphasis particle (*таскин-да*) stress, and the *-ми* interrogative particle form the interrogative content, which is the same, it is noteworthy that the content and tone were also preserved in the translation.

The fact is that additional particle in Uzbek can be added to different word groups. For example:

Noun: *Келин-чи? Ошу нон унинг зиммасидами?*

Adjective: *Яхшими, ёмонми отанг бўлсин экан.*

Verb: *Едингми, энди чида-да?!*

Adverb: *Эртами-кечми, узоқдир-яқиндир сени узатамиз, кизим.*

Number: *Йўлга бештами ё олтилами нон олволинг.*

Pronoun: *Шу оннинг ўзидаёқ менгина уни ҳимоя қилиш учун минбарга отилдим.*

Auxiliary: *У келиши биланоқ ишга тушиб кетди.*

It appears that particles are added not only to independent words that have a noun meaning, but also to rhymes that do not have a lexical meaning, that serve as a sign, and to auxiliaries used to subordinate words. But it is difficult to say that the conditions for keeping them in translation are always: “– Ишонинг, булар сиз ўйлаётгандек эмас, безарар, афандисифат бир кимсалар. Бугун, ҳечқурса, *шугиналарнинг* кўнглини овлай девдим-да”. [4, 120]. (“Believe me, these people are not bad, they are harmless and funny. Today I thought I could cheer them up a bit, but actually I am just like them. Farhod, please forgive me...”).

Or furthermore: “*Шугина* омонат илтифотга ҳам ийиб кетиб, Фарҳоднинг унга меҳри товлангандек бўлди”. [4, 147]. (“Farhod, gladdened by this unrealistic but generous offer, said”).

In the first of these texts the pronoun "шугина" is used as a reference to the plural, while in the second it refers to the sign and its minority. The translation also pays special attention to the preservation of these rhymes. In it, the lexical units "*cheer them up, but, just*" served to convey the meaning specific to the original particles.

**Conclusion.** It is also possible to observe the case of additional prepositions in Uzbek with incomplete verbs (эди, экан, эмиш): “Ишдан чикқач жимгина уйингга кетаверсанг-ку олам гулистон *эди-я!* Кетолмадинг-да, уйга борсанг, нақд ёрилиб ўлгудек бўлаверардинг”. [4, 176]. (“It would have been better if you’d gone home after work. But you couldn’t. You felt you would die if you went home”).

In short, particles have a role to play in the decoration of literary texts in the Uzbek language, in increasing their effectiveness. Therefore, it is important to give the particles correctly when translating them into other languages. Otherwise, there is no doubt that the original form, content and tone will be seriously damaged. At the same time, such originality is typical for literary texts translated from Uzbek into

English. In this sense, the translation process requires a serious approach to the translation of particles.

### REFERENCES

1. Abdullaev A. *O'zbek tilida ekspressivlik ifodalashning sintaktik usuli*. - T.: Fan, 1987.88 b.
2. Abdurahmonov G'., Sulaymonov A., Xoliyorov X., Omonturdiyev J. *Hozirgi o'zbek adabiy tili. Sintaksis*. - Toshkent: O'qituvchi, 1979. - B. 29.
3. Asqarova M. *O'zbek tilida bog'lovchi-yuklamalar haqida // O'zbek tili va adabiyoti*. - 1962. - 5-son.
4. A'zam Erkin. *Shovqin: roman, qissa, hikoyalar*. - T.: O'zbekiston, 2011. - B. 114.
5. Pardaev A.B. *O'zbek tili yordamchi so'z turkumlarining lisoniy tizimdagi o'rni va lingvopragmatikasi: Filol fan. dokt...diss*. - Toshkent, 2017. – 262 b.
6. Rahimov U.E. *O'zbek tilida yuklamalar presuppozitsiyasi: Filol. fan. nomz... diss. avtoref*. - Samarqand, 1994.
7. Ziyaev A. *Ingliz tilida so'z ma'nolarini kuchaytirishning kognitiv talqini*. - Farg'ona, 2011. - 76 b.
8. Qodiriy A. *O'tkan kunlar; Mehrobdan chayon: Ro'monlar*. - T.: G'. G'ulom, 1994. - B. 18.
9. Qadiri Abdulla. *Days Gone By. Nouveau Monde editions. Carol Ermakova tarjimasi*. 2018. - R. 21.
10. Qodiriy A. *O'tkan kunlar; Mehrobdan chayon: Ro'monlar*. - T.: G'. G'ulom, 1994. - B. 18.
11. Tursunov U., Muxtorov J., Rahmatullaev Sh. *Hozirgi o'zbek adabiy tili*. - Toshkent: O'qituvchi, 1965. - B. 112.
12. Shoabdurahmonov Sh., Asqarova M., Hojiev A., Rasulov I., Doniyorov X. *Hozirgi o'zbek adabiy tili*. - Toshkent: O'qituvchi, 1980. - B. 436-437.

PROBLEMS OF CLASSIFICATION AND TRANSLATION OF PUN

*Mizrabova Jeren*

*doctor of philosophy on philological sciences, BSU*

[mizrabovajerenismailovna@mail.ru](mailto:mizrabovajerenismailovna@mail.ru)

**Abstract:**

**Introduction.** *Many problems and tasks in the science of translation are still waiting to be solved. The issue of translation of the pun (word play) is also one of them. Although much research has been done in this field in foreign science to date, it has not yet been decided on the properties of a device like pun and it is acknowledged that there are different opinions about its etymology.*

**Research methods.** *Research methodology driven by diversity the problems under consideration included various forms of analysis: descriptive - logical, contrastive, as well as proper translation. The translation method is a complex dialogical method and consists of a combination of linguistic and literary methods: comparative, typological, transformational analysis, stylistic experiment.*

**Results and discussions.** *Wordplay is a multifaceted phenomenon that, performing a number of functions, occupies a special place in the works of W. Shakespeare. Wordplay is closely related to the content of the plays and is used to express dramatic conflicts. With the above mentioned device's help, both serious and comic dialogues are conducted, to which she gives sharpness and wit, helps to express irony and humor, and also serves as a means of portraying characters. The important dramatic role of William Shakespeare's play on words requires special attention from researchers and adequate reproduction in translation.*

*This work is the first attempt to study the influence of the lexical similarity of the Uzbek and English languages on the translatability of puns based on the use of homonyms. When translating a pun, which is the most important structural part of Shakespeare's poetic texts, one should take into account the macro context associated with the individual style of writing and the peculiarities of his work and the work of other authors of that distant historical epoch as a whole. Consequently, a pun is not a lexicon of language as a proverb or a saying. The author himself creates a pun.*

**Conclusion.** *The absence of a pun in the vocabulary of the language presupposes its creative reconstruction by the translator in the text. A functionally correct translation of a pun is one of the indicators of the adequacy of the translation of a work as a whole. The functional load of the pun, which has great aesthetic and artistic significance for the correct and deep understanding of the whole work, must necessarily be conveyed when transferring puns into the target language.*

**Keywords:** *pun, wordplay, translation, classification, irony, laughter, author's intention, William Shakespeare, Jamol Kamol.*

**Introduction.** *In the history of the origin of the word Calambur (pun), there are forms of spelling such as calambour, calembourg, and the term is associated with the*

name of the city of Calemborg or the names of historical figures in various anecdotes: Graph Kalanber or Calemborg of Westphalia, who lived in the time of Louis XIV and was known for his sarcastic, dumbfounded rhetoric that distorted French because he did not know the language. There is also speculation that the word kalambur comes from the Italian expression "calamoburlare" (writing a joke). According to another legend, the word was once taken from the name of a calamus tree brought from India to European countries, which caused a ridiculous situation due to its inappropriate use in speech. (Pleurons tous en ce jou / Du bois decalambour (literally translate: We still cry today / for the calambur tree). By the end of the 18th century, the word kalambur (pun) had found its place in the French dictionary.

Due to the lack of a single concept in linguistics that sheds light on the essence of the hamburger, this term has caused a lot of controversy. Also, the terms in our analysis are "word play", "word sharpness", "ambiguous", "humor" and so on. and it should be borne in mind that the meaning and content of all of them have been interpreted differently. In many foreign commentary dictionaries we can see different interpretations of the meaning of the word kalambur.

**Materials and methods.** For example, in S.I. Ojegov's "Dictionary of the Russian language" ("Slovar russkogo yazyka") it is described as "Kalambur - a joke based on humor, with similar pronunciation but different meanings." [1.734.]

I.V. Lyoxin and prof. The Dictionary of Foreign Words, edited by F.N. Petrov, describes it as follows: "A pun is a word game based on the similar pronunciation of words of different meanings." [2.254.]

Such interpretations brought to puns have not been approved by some theorists. "The boundary between the literal and figurative meanings of words is relative and variable. It is not fair to take the comparison of the literal and figurative meanings of words as the basis of the pun." [3.122.]

"Pun is a sharp and clever word game built on the resemblance of pronunciations with a comic effect." [4.529.] According to F.A. Brockhaus and I.A. Ephrons, "Calambur" is the French name for a word game with the same pronunciation but different meanings, derived from the name of Count Salemborg of Westphalia, who lived in the palace of Louis XIV. [5.54.]

Pun is not a stylistic tool, but it is a separate sub-genre of artistic discourse, a small-scale work of art that stands alongside proverbs, aphorisms, riddles. It is no coincidence that B.Yu. Norman also recognized this genre along with sharp words, anecdotes. [6.8.]

Among the problems of description of the term in our analysis is the problem of studying it as a word play. While some linguists equate "pun" and "word play" with each other, others see the concept of word play as a much broader phenomenon involving different linguistic means, often far removed from pun.

In the dictionary of linguistic terms under the editorship of O.S. Akhmanova we can observe the following definition: "A pun is a form of speech based on the humorous (parody) use of different meanings of the same word or two words that are pronounced the same way." [7.69.]

A similar description of word play can be found in the Dictionary of Linguistic Terms under the editorship of D.E. Rosenthal: "Calambur" is a form of speech based

on the similar pronunciation of different words or the humorous use of different meanings. [8.141.]

S.I. Vlahov and S.P. Florin define the term as a word play built on the contradiction of unusual, unexpected meanings of the usual pronunciation of words. "Pun is a word play that is often built on the disproportion of unusual, unexpected meanings of ordinary pronunciation." [9.87.]

A.A. According to Tereshchenkova, "Pun is a comic word play, a contradiction between the meanings of word signs, which are considered synonyms, antonyms, homonyms and paronyms." [10.86.]

We can observe that in the above definitions and descriptions, concepts such as puns and puns are highlighted and the authors distinguish them based on the features of the structure of the expressions. According to E.P. Khodakova, "The formation of puns requires a device of word play, and the main purpose of this structure is to reflect the humor, irony, humor, satirical attitude of the speaker's expression to the situation and the listener. However, if there is no such aspiration in the given context, then there can be no question of a pun without a word play device." [11. 22].

K. Fisher also opposes the idea that word play and puns equate each other, and suggests a sharp separation of puns and word play: "Pun is a failed word play because the syllables in it are made up of similar pronunciations, not the words themselves." [12.27.]

In several scientific publications, we can also observe that the term pun is equated to a term such as paronomaziya (similar pronunciation but different meanings of words with a concatenated stylistic form of pun). Including A.V. Filippov calls paronomasia a synonym for pun. [13.77.].

However, it should be noted that the stylistic effect that occurs with the help of paronyms is built on words that are not exactly the same but have similar pronunciations. For example, if omonyms are exactly the same in pronunciation, paronyms are the opposite. It is known that homophones and homographs are considered to be the main source of pun (homophones are words with the same pronunciation but different spellings and meanings (for example: son - sun, hour - our, meet - meat), while homographs - the same spelling but pronunciation are different words (for example: can- (to be able to do, bank), live - (live, online broadcast) wave- (wave, shake, flap, flap wings, wave, call).

As a continuation of the above idea that concepts such as pun and word play should be separated, L.K. We would like to quote Bobyleva as follows: if a pun is a form of speech based on the use of different meanings of one word or two similarly pronounced words in a parody, humorous way, then word play is the formation of different meanings of a single word relative to various other words. [14.39.]

Also, above, we have tried to explore an important issue such as the definition of the term pun. In fact, many descriptions of the concept of pun have been given in science, and no definite conclusion has yet been reached about this linguistic phenomenon. A pun is a stylistic speech phrase or miniature of a known author that has different meanings but is pronounced the same or similarly pronounced, a group of words, a comically used of different meanings of a single word or phrase.

V.S. Vinogradov was one of the first to try to create a general scheme of pun, and in his opinion, this device consists of two components, each of which can be a word or phrase. The first part of such a structure forms the lexical basis of the pun, and is even a touch element that sometimes leads to individual word creativity and a stimulus to the emerging word game. The second part of the device (word or phrase) is its culmination as the concluding element of the pun. It is only after the introduction of the second part of the pun that the comic effect, i.e. the play of words, is observed in the imaginary comparison with the base part of the structure. Of course, such a scheme attracts our attention with its simplicity and clarity, but it only gives a rough idea of the pun as a unit of translation.

According to another theory of pun, this device consists of core and basic contexts. The core of a device consists of at least two elements attached to different but similar phonetic (graphic) forms. The basic context, on the other hand, is considered to be the favorable conditions for the core elements to form pun.

**Results.** In general, unlike other stylistic devices, the fact that the pun consists of two parts of the same level determines its specific linguistic feature. It should be noted that the two parts of the above-mentioned puns are not only cast opposite each other but are also dialectically attached. Each part of the instrument has a different meaning but the similarity of its pronunciation gives a complete basis for the formation of an involuntary pun. It is also possible to distinguish several types of puns created on the basis of phonographic and semantic relationships.

Here's an example of one of the puns from William Shakespeare's great comedy "The Taming of the Shrew". Analyzing the context in which pun appears, Katarina tells her father that she unjustly insulted his daughter in front of a man who called her "Shrew" - a fox, a rude woman, a hell cat, a demon. Katarina in the play cannot be called an insensitive or simple character. Because she feels humiliated and the girl's complaint to her father about this situation shows that she is humble and polite. Also, while everyone agrees that Katarina agrees to marry Petruchio, the girl's stubbornness in rejecting the guy proves once again that she is a girl of great courage, honor and concern. Petruccio, on the other hand, has a high passion for his seriousness and self-confidence. At the end of the story, Katarina changes for the better, being thoughtful and wise and admitting her shortcomings. She realizes that she is not a perfect woman by nature.

*Katherine.* I pray you, sir, is it your will

To make a stale of me amongst these *mates*?

Hortensio. *Mates*, maid! How mean you that? No *mates* for you

Unless you were of gentler, milder mold

*The Taming of the Shrew* (II. i)

1) these mates - are a pair of idiots

2) mates are – do you mean a couple

3) No mates for you - we can't be your partner (we're not your equal, we can't reach you)

Here is another example from the same work:

*Petrocio.* ... For I am he am born to tame you, *Kate*,

And bring you from a wild *Kate* to a *Kate*

Conformable as other household Kates.

Here comes your father. Never make denial;

I must and will have Katherina to my wife.

*The Taming of the Shrew* (II. i)

1) The Kate – *Katherine*

2) Kate - cat (the word cat - pronounced as Kate in Shakespeare's time)

3) Kates - a delicate woman (sweets, pastries)

The main stylistic purpose of pun is a comic effect or satirical tone at a certain point in the text, which can attract the reader's attention, and it is desirable that this aspect of the tool is fully reflected in the translation by the translator. It is known that a lot of research has been done on the problem of classification of the term pun. Such studies differ somewhat, with detailed examinations. Scientists also study the different forms of the puns, i.e., semantically (polysemia, homonyms, homofoms) or phonetically (e.g., homophones).

For example, according to lexical “basic” phenomena, A.P. Skovorodnikov distinguished the following types of puns:

- polysemic
- homonymous
- antonymic
- paronymic
- Lexemes based on "author's etymology" [15. 234.]

A.M. Luxembourg and G.F. Rakhimkulova gives a more detailed classification of pun production:

- the consonance of words and phrases, as well as a) random consonance; b) pun homonymy c) artificial origin of homonymy: g) pun rhymes;
- puns created on the basis of partial harmonies in the spelling of words - graphic puns;
- puns created on the basis of different meanings of a polysemous word or separation of meanings of a single-stemmed word;
- Antonyms and synonyms of pun;
- puns-specific transformations of phraseologies, including a) double reading of fixed expressions b) change of fixed expressions c) repeated use of one of the elements of the same sentence in the narrow context in the dictionary meaning;
- flashes of occasional neologisms in the pun - built by means of contamination (approach);
- the division of the words into components specific to pun;
- "installed" puns;
- metaphorical puns;
- incorrect etymology;
- anagrammatic puns;
- Paragrams, or spunerisms;
- Chiasmic puns;
- Zewgmatic puns;
- a series of structural puns;
- "Translation" puns; [16.170.]

S. Vlahov and S. Florin also give their classification according to the function of the pun in the text. According to the authors, the pun can participate as follows:

- element of a particular text, i.e. as a phrase: Here the pun is part of the whole, that is, inextricably linked with the context, which, on the one hand, complicates the translation of the medium and, on the other hand, may be the basis for a newer, more successful conclusion;

- a miniature close to the epigram, a free work. Pun-miniature is a separate work of art that in its translation further expands the freedom of the translator in the choice of various means;

- word play is also used as a title (especially newspaper articles, feuilleton, humorous story). The headline embodies the whole ideological content of a particular work, as in the focus, expresses the author's maximum clear intention, and the lack of a narrow context makes it very difficult to recreate this device in translation. [9.294.]

**Discussions.** Many theoretical works have been devoted to the problem of classification of pun, and the problems of translation of this device have been studied in three forms: phonetic, lexical and phraseological. In particular, phonetic puns appear on the basis of phonosemantic representations associated with the phonopictorial activity of a word. "Phonetic puns are based on the balance of sounds in words. In fact, pure phonetic puns are a rare occurrence. It is usually observed that the phonetic proportions of sounds appear in other ways: a) homophony occurs only in pronunciation, not in writing; b) proportionality of phonetic content. [17.66.]

At the phonetic level, punctuation is dominated by more pronounced aspects than spiritual features. It can even be exaggerated at times that such a situation exaggerates the suspicion that a particular phrase belongs to the category of puns. For this reason, S. Vlahov and S. Florin offer only two forms in the translations of puns namely, lexical and phraseological levels. Also, units built on the basis of important lexical categories are studied within the group of lexical puns, i.e. puns made up of parts of speech: word plays based on polysemous words, omononyms, antonyms, spiritual reflections.

In most cases, the creation of extraordinary, distinctive puns is observed based on the different meanings of the words. In general, it is observed that the basis of word play is not directly polysemous words, but also homogeneous units.

Homonymous puns (unlike a word play built on different meanings of polysemous words) occur in cases where there is no semantic continuity (disconnected) between the meanings, as well as in cases where the author deliberately created in a particular text using one or another means.

Based on antonyms, many authors typically create their own more successful puns in harmony with homonymous elements, semantic shifts, and glitches. However, antonymy alone is not sufficient for the formation of the puns. Observations have shown that the emergence of this device also requires a number of additional elements (different meanings of polysemous words, "sound effects", a variety of methods). Also, punctuation in specific lexical units, terms, nouns or abbreviations, are also belong to the lexical group of this device.

While the problem of pun's translation constitutes a narrow field of translation studies, it's study is one of the most interesting and promising tasks. In the pun



translation, the translator first encounters problems such as preserving the author's intention and the form of the device. In fact, the author's main goal in creating a pun is to capture the listener's attention or make him laugh by using the disproportion of content and expression. It is difficult, if not sometimes impossible, to preserve the content and form of the medium in the process of translating puns.

Because in the target language it is very difficult to find a comprehensive equivalent to the polysemic features of the word play in the lexical units, the semantic nuances and diversity of which are originally cited. Also, a simple difference between them can also hinder the correct reproduction of the pun in translation, and this situation encourages the translator to look for other means. If the translator intends to reflect only the word form of the pun, then it is natural that the word play disappears in the translation, as well as the author's intention, that is, the purpose of making the listener to laugh, is not visible. In the translation of the original form and the word play in a particular text, the translator must know the subtleties of each word in the word play, taking into account not only the equivalent pun but also the intention of the author in his/her translation.

In general, in the translation of word play, it is advisable to use translation methods that look for consonant words or national phrases that are part of the pun. That is, "One of them acts as a stimulator and is chosen as the semantic equivalent for the base part of the pun in the original text. The latter participates as a concluder and is chosen as the consonant for the first, as well as applied in a non-specific sense and in an unusual context. In other words, even if the concluding word is a common word, its meaning is full of funny features." [18. 111.]

The criteria of the semantic elements of the original text of the pun core should also be used in the translation process of this device. In this case, the following characters can be used to recreate the pun in translation:

- a) the semantics of the two elements of the nucleus;
- b) the semantics of one of the core elements;
- c) a new semantic framework;

The following is an example analysis:

Claudius:

But now, my cousin Hamlet, and my son,—

Hamlet:

A little more than kin, and less than kind.

Ҳамлет

Қалай жиян-ўғлонимиз Ҳамлет бу нафас?

Ўғиллиги ёлғон, лекин жиянлиги рост. (Jamol Kamol's translation)

In English, the word kin has meanings such as: a relative, generation is an ancestor; and kind - kind, courteous, courteous, esteemed, dear, sincere. Here Claudius uses the words my cousin - my nephew and my son - my son in their lexical sense. In the example given from the original, it is clear that the means of language and the plot of the work are directly related. That is, when you read the work in original, you can really see in Hamlet's speech the irony that he and Claudius are closer than even a relative (cousin, stepfather, step-son) but their relationship is not sincere at all.

After finishing his first conversation with Laert at the beginning of the play, Claudius turns to Hamlet and says, "But now, my cousin Hamlet, and my son." Means that they are relatives, and when he says "my son", that he is closer than a relative.

As an intellectual figure, Hamlet is certainly not receptive to changes in the kingdom, and it is natural that he should think in detail about what is going on around him. Therefore, although he admits that he is a nephew, he is not in a hurry to conclude that he is a son to his uncle.

Through the verbal actions of Claudius in the scene of the work, a number of characteristics of the character are revealed in front of the viewer and Hamlet's eyes - intellect, will, cunning, ambition, self-esteem, hypocrisy. He was able to embody all of these qualities in his rhetorical skills in order to mask the scene of an impromptu wedding with Claudius Gertrude. Also at the coronation of the new king, Claudius announces that he is marrying Gertrude in order to further enhance his position in the kingdom.

In the translation of Jamol Kamol the reader, can see the consistency and logic inherent in his speech the overly cunning Claudius. This is because the usurper is careful in his choice of words. When Jamol Kamol says "this breath" in his translation, the reader involuntarily imagines Hamlet's plight.

In the example given, it can be seen from the pragmatism of the sharp-witted Hamlet's words, "His son is a lie, but his nephew is true," that the protagonist's uncle noticed that his actions were not objective, that he was extorting.

The audience of Elizabeth's time loved word play, and Shakespeare also made effective use of puns in his work. According to O.S. Akhmanova, pun is "a form of speech in which two meanings of the same word or two words that sound the same sound are used in a humorous (parody) way." [19.69.] Hamlet's first speech in the tragedy also featured a play of two consonant words (kin / kind). Apparently, when Claudius looks at Hamlet and says "nephew" and "son," the prince responds with "a little more kin and less than kind." That is, in his answer, the main character implies that he does not believe in the compliments that his uncle shows to his nephew. So the king's pomp words were "How is our nephew Hamlet breathing?" from the pragmatics of the mourning prince's answer to such a question - closer than a relative, but not at all complimenting - it is possible to understand such ironic content. That's true, Hamlet is Claudius' nephew. After all, he also became the son of a lowly uncle and Gertrude after a hasty wedding. But even though the prince admits that he is related to his stepfather, he will never recognize the new corrupt king in his father's place because of his hatred, and the consequences of this enmity end in tragedy.

But in the translation instead of Shakespeare's bright individual pun we can observe a different landscape ("A little more than kin, and less than kind"). In the translation by J. Kamol, the word play which consists of the contrast of "kin" and "kind", is specified in Uzbek translation as "His son is a lie, but his nephew is true." that is, expressed by the comparison of the words "son" and "nephew." The Uzbek translator was able to express the communicative purpose and intention of the playwright by comparing the images of "son" and "nephew". In the Uzbek translation, the content and spirit of the original are preserved.

The contrast in Shakespeare's pun such as "closer than a relative, but not kind," creates a parody effect. Here the author not only uses comparisons such as "more than" and "less than" in order to draw the reader's attention, but here Shakespeare is between Claudius and Hamlet from the very beginning, also aimed to show their antagonistic relationships and their endless animosity.

The semantic shift in the translation is minimal, J. Kamol realizing the true nature of Shakespeare's text and preserve the parody method of the band. The translator's strategy in selecting the translation variant resulted in the creation of a situational analogy that encourages two types of interpretation.

The description of the non-linguistic situation in the English text "A little more than kin, and less than kind" can be easily explained in Uzbek: "True, officially now I'm closer to him than a cousin (step-son), but if he comes to me, he shouldn't expect much from such closeness." However, from such an interpretation of the situation in the original text, the receptor is unable to understand the desired communicative purpose present in the original text. It is natural for the reader to be hesitant about which character is "negative" and which is "positive". In J. Kamol's translation, Hamlet is still unaware that his father's killer is his uncle. The hasty wedding, shortly after the death of the late father of the prince, saw the actions of his mother, and not only Claudius but all life and humanity was disappointed. He therefore brings only ironic remarks to the words of the new king and Gertrude. The equivalent translation of Hamlet's satire in the text of original which embodied the emotional color and stylistic function of original text is given by Jamol Kamol we can observe in the Uzbek translation.

The word "kind" in the English text has a broad and abstract meaning and it's natural that it is translated into Uzbek by the method of concretization, so in Uzbek we can analyze it as follows:

**меҳрибон** - good, kind, kindly, nice, gentle, gracious

**илтифотли** - kind, dear, amiable, accommodating, gracious, polite

**яхши** - good, well, nice, fine, pretty, kind

**сидқидил, самимий, чин юракдан** - cordial, cardiac, hearty, warm, hearted, kind

**оққўнгил, хайирхоҳ** - benevolent, friendly, kind, amiable, well-disposed, well-minded

**авзо, куриниш, лавха, манзара, равиш, шаклланмок, шакллантирмок,**

**тахлил, тур, важоҳат** - view, form, kind, look, appearance, species

**тур** - type, style, kind, class, nature, character

**хил** - species, variety, kind, variation, type, form

**насл, қавм, тоифа, зот** - genus, race, kind, family, type, generation

**нав** - grade, variety, sort, class, brand, kind

**насл** - breed, species, race, kind, strain, stock

**даража, малака даражаси** - discharge, category, rank, digit, class, kind

**табиат** - nature, kind, grain

**сифат** - quality, character, grade, property, degree, kind

**оила, оилавий** - family, kind, stirpes, stirps.

In order to describe a specific emotional situation in the text of the original, Jamol Kamol translates the words "kin" and "kind" as "nephew" and "son". We can observe that the meanings of these words in the original and Uzbek translation, as well as their stylistic features (as neutral lexical units) are the same.

**Conclusion.** Pun's translation can be done by relying on the semantics of both elements or a single element of the core of this medium as well as a new semantic basis variant. It is difficult to achieve the expected result by using the literal translation method in the pun translation because such a strategy creates a basis for semantic and syntactic deviations in the both elements. For this reason, translators use different translation methods in pun translation, such as kalka, omission, or compensation. The choice of translation methods in the translation of this mean, of course, is influenced by the context, language features, the scope of the author's deep national-spiritual character and extra-linguistic factors.

If you look at the pun, taking into account, first of all, the semantic relations of its two parts, then you can immediately notice that one of such parts may not be openly present in the context, but only implied as an author's hint. This is especially true of a pun built on a double (direct and figurative) interpretation of a phraseological unit, when the author either replaces the component of the phraseological unit with another word (for example, an antonym), introduces new words, or keeps the phraseological unit in the same form. Therefore, in order to understand the meaning of the pun and its correct transmission, it is necessary in this case to supplement, to reconstruct the second element of the pun. The fact that a pun always includes two components of the same level, unlike all other stylistic devices, is the specificity of its linguistic basis. It should be noted that these parts of the pun are not only opposed, but at the same time dialectically combined into one whole. The unity of the pun is preserved due to the common element of the two parts of this technique.

### REFERENCES

1. Ozhegov S.I. *Slovar' russkogo yazyka: 70000 slov / Pod red. Shvedovoj N. Yu.* –M. -Russkij yazyk, 1989. S. 734.
2. Lekhin I.V., Petrov F.N. *Slovar' inostrannyh slov Slovar' inostrannyh slov /— 3-e izd.* –M.: Russkij yazyk, 1988. S. 254.
3. Shcherbina A.A., *Sushchnost' i iskusstvo slovesnoj ostroty.* 1958. s. 244.
4. *Tolkovyj slovar' inostrannyh slov, Krysin L.P., pod red. Baranov A. Izdatel'stvo: Eksmo,* 2010 g. S. 579.
5. Brokgauz F.A., Efron I.A. *Enciklopedicheskij slovar'. Izdatel'stvo "Russkoe slovo",* 1996 g. S. 54.
6. Norman B.Yu. *Igra na granyah yazyka Izdatel'stvo: "Flinta, Nauka", 2006, s. 8.*
7. Ahmanova O.S. *Slovar' lingvisticheskikh terminov.* - M., 1968. - s. 69.
8. Telenkova M.A. *Slovar'-spravochnik lingvisticheskikh terminov Rozental' D.E.* –M.: 1976. s. 14.
9. Vlahov S.N. *Neperevodimoe v perevode: monografiya / Vlahov S.N., Florin S.V. - 2-e izd., ispr. i dop.* - M.: Vyssh. shk., 1986. - 416 s.
10. Tereshchenkova A.A. *Lingvosemioticheskaya priroda kalambura. Tom 1, Izdatel'stvo: Pressa, 1993, s. 87.*
11. Hodakova E.P. *Iz istorii russkogo kalambura (vtoraya polovina 18 pervaya tret' 19 veka ): Avtoref. dis. kand. filol, nauk, - M., 1969. s. 22.*

12. *Shahovskij K tipologii konnotacij//Aspekty leksicheskogo znacheniya. 1. Voronezh, 1987. S. 27.*
13. *Filippov A.V., Romanova N.N. Slovar'. Kul'tura rechevogo obshcheniya: etika, pragmatika, psihologiya, 2010 g. S. 143.*
14. *Bobyleva L.K. Obygryvanie slov kak stilisticheskij priem. Anglijskaya filologiya, Vladivostok, 1973, vyp. 4, s. 39.*
15. *Skovorodnikov A.P. O ponyatii i termine «yazykovaya igra» // Filologicheskie nauki. 2004. № 2. S. 234*
16. *Lyuksemburg A.M. i G.F. Rahimkulova, s. 168–169]. Lyuksemburg A. –M., 2007. № 2. S. 276.*
17. *Rahimkulova G.F. Magistr igry Vivian Van Bok: (Igra slov v proze Vladimira Nabokova v svete teorii kalambura). Rostov n/D, 1996.*
18. *Trifonova N.S. Opyt postroeniya klassifikacii kalamburov / Trifonova N.S. // Izvestiya vysshih uchebnyh zavedenij. Severo-Kavkazskij region. Seriya: Obshchestvennye nauki. - 2003. - № 8. s. 66-70.*
19. *Vinogradov V.S. Vvedenie v perevodovedenie (obshchie i leksicheskie voprosy). - M.: Izdatel'stvo instituta obshchego srednego obrazovaniya RAO, 2001, 111 s.*
20. *Ahmanova O.S. Slovar' lingvisticheskikh terminov. - M., 1968. - s. 69 .*
21. *Sobirova Z. The Realistic Genre and its Development in World Literature-International Journal of Recent Technology and Engineering (IJRTE). – 2019.*
22. *Sobirova Z.R. O'zbek sayyohlik terminlarining ingliz tiliga tarjimasida uchraydigan ayrim muammolar //So'z san'ati xalqaro jurnali. - 2020. - T. 5. - №. 3.*
23. *Sobirova Z. TURIZM ATAMALARINING LEKSIK-MORFOLOGIK TARKIBI VA MAVZUIY TASNIFI TO'G'RISIDAGI AYRIM MUAMMOLAR //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI. - 2020. - S. 456-458.*
24. *Sobirova Z. LEKSIK-SEMANTIK TERMINOLOGIK TARJIMANING BA'ZIDA UCHRAYDIGAN MUAMMOLARI (SPORT TURIZMI TERMINLARI MISOLIDA) //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI. - 2020. - S. 459-461.*
25. *Sobirova Z. TURIZM ATAMALARINING O'ZBEK TILIDAGI LEKSIK-SEMANTIK TADQIQI BORASIDAGI QARASHLAR //MOLODOY ISSLEDOVATEL: VIZOVI I PERSPEKTIVI. - 2020. - S. 462-464.*
26. *Zarnigor Sobirova Rakhimovna, “STUDY OF THE TERMS OF TOURISM IN ENGLISH ON LEXICAL-SEMANTIC ASPECTS”, IEJRD - International Multidisciplinary Journal, vol. 6, №. TITFL, pp. 282-289, Apr. 2021.*
27. *Zarnigor Sobirova Rakhimovna, “VOCABULARY STUDY OF THE TOURISM TERMS IN THE UZBEK LANGUAGE”, IEJRD - International Multidisciplinary Journal, vol. 6, №. TITFL, pp. 275-281, Apr. 2021.*

**REAL LIFE DESCRIPTION IN CHARACTERISING STUDENTS' PERSONAGE AND STUDENTS' PERIOD IN THE WORLD LITERATURE**

*Abdullayeva Nabiya Idrisovna*  
teacher, Tashkent institute of irrigation and agricultural  
mechanizations engineers of Bukhara branch  
[nabiyaal985@gmail.com](mailto:nabiyaal985@gmail.com)

**Abstract:**

**Introduction.** *The students have repeatedly acted as a real political force, participated in solving important social problems. It is obvious that university youth, who sometimes leave a significant mark in history, should become the object of comprehension in the works of literature. Real life is a phrase used originally in literature to distinguish between the real world and fictional or idealized worlds, and in acting to distinguish between performers and the characters they portray. The comparative study of the works of world figures analyzed in the article will have a positive impact on the development of our international literature and will promote the reading literary books and reading culture.*

**Research methods.** *The role, genesis, national nature, poetic-typological features and the portrait of students, their character's features, similarities and differences and students' personages as an object of real life descriptions in the works of world literary writers are analyzed.*

**Results and discussions.** *Scientifically based on the fact that in the creation of the student character in the world literature, each people's specific lifestyle, living conditions, desires, national and artistic traditions, poetic legislation played an important role. In English and Uzbek literature. It is proved that similar and different aspects in the character and interpretation of the student's image serve as the basis for studying the evolution of real characters in the system of images of World people's literature, its vital and historical roots.*

**Conclusion.** *The theoretical conclusions made play an important theoretical role in knowing the position of the student's image in the system of images of English and Uzbek literature, its genesis, poetic evolution, peculiarities in describing and artistic interpretation. It also opens a wide way to comparative study other Real images in English and Uzbek literature. This dissertation, devoted to the scientific coverage of these problems, serves the development of English and Uzbek Literary Studies, text Sciences.*

**Keywords:** *portrait, image, character, student, psychological, philosophical, typological, positive, negative, protagonists.*

**Introduction.** After 1830, the spiritual climate of Western Europe changed significantly compared to the Romantic period. The subjective idealism of the Romantics was replaced by a belief in the power of reason and science, a belief in progress. Two ideas of this period define the thinking of Europeans - positivism (a

philosophical direction based on the collection of objective facts for their scientific analysis) and organism (Darwin's theory of evolution, applicable to other spheres of life). The nineteenth century was a century of rapid growth of science and technology, the rise of the social sciences, and the pursuit of scientific knowledge permeated the literature. Realist artists saw their role in literature in depicting all the richness of the phenomena of the surrounding world, the diversity of human species, i.e. 19th century science and realistic literature were imbued with the spirit of collecting and systematizing the same facts. and developing a coherent concept of reality. And the explanation of the truth is given on the basis of the principles of evolution: in the life of society and the individual, the movement of the same forces, as in nature, the mechanisms of natural selection, was evident.

By the thirties of the XIX century, a new system of social relations was finally formed. It was a bourgeois system in which everyone was firmly attached to a particular socio-class environment, that is, the period of romantic 'freedom', 'disturbance' of man had passed. In classical bourgeois society, the belonging of a person to a certain class emerged as the unchanging law of existence and, accordingly, became the principle of the artistic development of life. Therefore, realists use the discoveries of romance in the field of psychology, but write historically accurate, new concepts about man in modern life. For realists, man is primarily determined by the socio-historical environment, while realism is based on the principle of socio-class determinism.

**Materials and methods.** The object of the research was selected works that meet the image of a student in the plot. In particular, Razumov "Under the western eyes" by Evelyn Vaugh, Paul Pennyfezer Evelyn Waugh's "Decline and fall", Charlotte Tom Wolf's "I am Charlotte Simons", Richard Paypen and other students Donna Tart's "The secret history" in Anglo-American literature, Saidiy and Munishon in A. Qahhor's novel "Sarob" in Uzbek literature, Mahkam and Gavhar in P. Kadyrov's novel "Three Roots", Azimjon and Ormonjon in Sh. Kholmiraev's "Uzbek character", Jura in Ghulam's story "Yodgor", Muzaffar and Munnavar Utkir Hoshimov's "Between Two Doors" ("Ikki eshik orasi"), several types of students P. Kadyrov's "Students" personages were addressed.

Methodology may be visualized as a spectrum from a predominantly quantitative approach towards a predominantly qualitative approach. Although a methodology may conventionally sit specifically within one of these approaches, researchers may blend approaches in answering their research objectives and so have methodologies that are multimethod and/or interdisciplinary.

Overall, a methodology does not set out to provide solutions - it is therefore, not the same as a method. Instead, a methodology offers a theoretical perspective for understanding which method, set of methods, or best practices can be applied to the research question(s) at hand.

Methodology of the research is deep typologically analyzing, identifying the differentiate students' images of the world, Anglo-American and Uzbek literature works. Determine similarity and difference of students' personage in the world and Uzbek literature.

**Discussion and the results.** In world literature, the student and student period is characterized in the works of several writers, the personal life of students, their university life is skillfully depicted in a realistic, colorful way, and student life is embodied directly the reader.

In world literature, student life is characterized differently in the works of the world literature writers.

1. Involvement of students in crime. For example: F. Raskolnikov's crime in Dostoevsky's "Crime and Punishment". (Death of an old woman). The murder of Khaldin, a student in Joseph Conrad's "Under the western eye". (Death of the Prime Minister). In Donna Tartt's "Secret History", we can find in the works of writers a group of students who commit crimes.

2. The economic disadvantage of student youth in world literature. Financial difficulties. In the character of students we can meet orphaned or otherwise orphaned students. In Dostoevsky's "Crime and Punishment", Raskolnikov had no breadwinners other than his mother and sister. "You know how much we love you: I and the world have no one but you, you are our soul, you are our only hope.[3:38] His mother was barely sending money from her pension to her son. This lack of resources also forced Raskolnikov to drop out of the university. Perhaps he would not have been in such a situation if his financial situation was adequate." "If only you knew how I felt when I heard that you hadn't been to university for months, that you hadn't even taught, that you had no money left! What could I do for you with my pension of one hundred and twenty roubles in a year?"[3:39] In this play, the author describes the student's marital status in a very sad way. Even for the money, Raskolnikov's mother says she was forced to marry her daughter to a rich man.

One of the best works of world literature is the character of Razumov in the work of the English writer Joseph Conrad, entitled "Under the western eyes". Razumov, a student at St. Petersburg University, was a lonely student. Despite the fact that he did not have a family, there were many people who supported him, as the author states that he came from a family of aristocrats. "It was believed that Mr. Razumov was the son of an archpriest and was under the auspices of some high-ranking aristocrat, possibly from the same remote province where he was from." [1: 225]

Razumov doesn't even feel the need for money at all because he was receiving financial help from someone. "Razumov received enough money from his adoptive parents," he said. That money was enough to support him." [1:225] Razumov never regrets his loneliness because we can always meet him among the rich aristocrats. Most of his acquaintances were friends, princes, rich people. His main goal was to study and he met with various professors in order to achieve his goal. The character of Rastinyak in Honoré de Balzac's family was much more hopeful for him, and everyone supported him. "Eugene de Rastinyak — that was the name of the young man — was one of those young men who learned to work out of need, and such young men knew from a young age that all the hope of family members was in themselves and weighing all the benefits of science and being one of the first to benefit from the development of future society, adapt all the knowledge they have acquired to the development of society, and strive to create for themselves as bright a



future as possible..” [5:18] Similar to Rastinyak's image and Razumov's, they did not suffer much from money, but they were among the nobility, in their circle, and, of course, they did not feel much need. However, Razumov had a high level of education and was not interested in the material world. Rastinyak, on the other hand, always wanted to be rich, and so we used to meet him in conversations at aristocratic events.

The protagonist of Donna Tart's “The secret history” (“Taynaya istoriya”) was eager to enroll in school, but his father would not help with funding. He lived with the help of well-off student friends throughout his student days as well. “The next few months were quite stressful for me. My father objected me going to college and said he would not give me any money. I called the college lobby and told them I didn’t have the money but I really wanted to study. They agreed to reimburse me for my travel expenses if I accepted the terms of several scholarships. [10;16]

It is clear that one of the student heroes was suffering from financial hardship and the other was living at someone else's expense.

3. The works also depict students' chaotic lifestyles, with writers portraying them as hooligans rather than students. When Charlotte Simmons, a smart, humble and simple girl from a simple family, a round excellent student from a small town, entered one of the most elite universities in the United States, most students were interested in sex, alcohol, and a light lifestyle.

To write this novel, Tom Wolf spent four years specifically on campus. He puts the world he observes on paper. The cute girl named Charlotte Simmons. He grew up in the small town of Sparta, and despite the fact that the city was far from civilization, he was able to enter Dupont to study. Charlotte has a great mind, dreams of becoming famous and superior to her ordinary peers. Miss Simmons was brought up in a strict hand because her moral values are above all, she is clean and spotless and all men can feel it. She is beautiful and charming and of course achieves academic success.

“...After all, if you look closely, at the university, students were swearing at each other, beating, and the administration was always insulting them for constantly using alcohol, herbs, cocaine, "ecstasy" ... and in that case all sorts of idiots, excellent students, aspiring graduate students, teachers, various minorities - punks, metalheads, homosexuals, lesbians, bisexuals, sadomasochists, blacks, Latinos, Indians - some from India, others from reservations, in general, people like Hoyt accused of racism, sexism, classism - what the hell is this? - chauvinism, anti-Semitism, far-right views, homophobia ... Yes, views on different animals were firmly established at this university ... ” [2;68] It was a real-life depiction of the famous Dupont University students by the author.

In the works of Uzbek literature, on the contrary, the writers are widely described and described in the works of love, student-teacher relations, hatred and anger, patriotism, the difficulties of the student period, bribery.

In Uzbek literature we can find different images that differ from each other in terms of intellect, worldview, dress code, portraiture. The image of the student has a special place in fiction. It illuminates the worldview, behavior, material and spiritual world, dreams and aspirations of the youth of their time. Through this image, the future of the society in which that student lives is indicated.

**Student-teacher relationship.** Of course, where there is the character of a student, there is also the character of teachers and tutors who teach them directly. Their relationship is directly formal, friendly, like a parent, sincere. Along with these qualities, the theme of love between student and teacher is also imprinted in the works. This theme first appeared in Uzbek literature in the twentieth century in the poetic drama "Atlas" by Usman Nasir. Later, this theme was widely covered in Ulugbek Hamdam's "Sabo and Samandar". The difference between these two works is that in "Sabo and Samandar" the teacher and the student girl are worthy of each other. But from a social point of view, the teacher is average. "Samandar grew up to be a shivering, steamy, middle-aged man, whose whole appearance was so clear from hard work. But it was not the qualities that struck him, but the deep and sharp gaze of his sunken eyes, his eagle-nosed nose, his gypsum-covered lips, and the proud and sad look on his face." [12;80]

His mother, who grew up as an orphan, raised her child alone. So he worked hard and entered the study on his own so that it would not be difficult for him. " – If there are simple numbers, why do you always clean yourself like that, go out at night and pick cotton, as you do during the day? Even for simple numbers, can a person take himself out of the fire and hit the top ?! Samandar did not know what to say. Aziza didn't look at what he had been doing since he came to his senses, he didn't notice it, he was stunned ... Then he reluctantly explained the reason:– I need to work harder and save money to enter the university, Aziza" [12;66]

But Sabo is the only child of a family. But she is a beautiful girl, even if she is alone. Polite, intelligent and beautiful. "Looking at Sabo's wealth, his brown hair around his white neck, his long eyelashes, his beautiful nose, his pouty lips, Samandar tried to memorize all of this in the highest and warmest poetic novelty." [12;106]

The love in his heart is also pure and fiery. "Sabo's state was similar to Samandar's. For the first time in months, his face smiled ... Even when he laughed, he smiled happily. It is as if there is not a century left of grief, of the bitter days and months of the lines drawn on the passes. " [12;110]

Love is so deep in his heart that he doesn't even reach his friends' minds. It never occurs to her that her parents would not marry her to such a man. "Samandar aka is a good man, handsome, honest .. But they will not give you to your grandchildren, Sabo!" What are you doing, he himself! [12;111]

Sabo is such an anxious Aryan girl that she becomes a victim of her father's debt and doesn't get out of her parents' opinion. "The mother wanted to tell her daughter that no matter how hard she tried, there were no other options for her daughter to get married her father's friend son. Otherwise his father will have no job and money. [12;145]

Sabo's father also considers Samandar to be unworthy of Saba at all, and even going to him we can see how much they don't match, his father ignores Samandar " –Shut up! Stupid! Saidkamol aka angrily punched the table.–Don't tell anything. I spit on your love! What, does it feed your stomach? Do you know what my daughter ate and what she wore, you know, naked! Your monthly teaching salary is not

enough to Sabo's dress Who are you that wanted to marry minister's daughter. I know the purpose of people like you. Your aim is only money nothing else. [12;157]

Unfortunately, their love ends tragically. Although the two lovers are married separately, they do not share each other's thoughts, loves and feelings. They never forgot each other, on the contrary, they did not chase each other's visors. Sabo always thought about Samandar and died by heart attack. Samandar, on the other hand, always lived and walked with Sabo's imagination. He died in an accident.

In "Atlas", we can see a completely different picture, a different interpretation. The lover (teacher) there is deceitful, selfish, and stupid. He is a victim of his own uncontrollable feelings and desires. "Know Atlason, love is in my heart. Is there a compassion in your heart that plays like a dove, even if it's a genie? I didn't know, I saw you, the power broke my heart like a mirror. I saw you, the power crushed my existence. Saw you ...

Girl, girl. how I want to hug her.." [13;203]

Nozim Kamolov speaks completely against his position, his teaching status, and does the opposite. In return for his lust, the young student deceives the girl and destroys her future.

Atlas is a beautiful, young, beautiful student girl who still does not know the ups and downs of life. The lover flies at the teacher's words and recognizes her as his wife. "He is not what I thought he was," he said. The man you walk with now says san. He beats, insults, insults ... Mother: Bride, speak attentively, the woman's seed did not come from Urgut, we did not bring you as a bride's wedding with a dream, you came in with your own feet, she scolds. I can't go if I tell Qumri to go. I have a child I didn't tell you about..."[13; 212]

The docent is not at all interested in the future of the poor girl's fate, but rather tells her that it is the property of a lust. He has no regrets at all. This teacher is not worthy of his position, to educate young people at all. On the contrary, such ugly people have no right to teach in higher education.

In these two completely different works, one depicts pure love, while the other depicts deception, the loneliness of lustful youth. "In Sabo and Samandar, Samandar is a teacher of literature and a young lover, while Nozim Kamolov in Atlas is a much older and associate professor. It is also possible to understand what kind of love can be between them through the age difference of the protagonists of the work. Through these works, our two writers have combined such themes as pure love, student-teacher relations, educating young people, protecting them from evil. I think this does a great educational job for the reader.

**Students are having children without getting married.** "Between Two Doors", the student protagonists (Munavar and Muzaffar) became pregnant as a result of their close relationship during the cotton period. But the fact that they could not have a wedding because they were breastfeeding brothers and sisters ended tragically (death of Munawwar).

About the hardships of Atlas girl and Orzumand boy in Usman Nasir's poetic drama "Atlas" during his student period. At first, Orzumand does not understand the essence of the professor's words to Atlas about his youth and love. Entering their conversation, Orzumand is jealous of the professor, suspecting him of falling in love

with Atlas. Even because of this jealousy, the professor misunderstands every move and begins to feel like an unjust victim. He even finds a mistake in the professor's words during a lecture one day and tries to embarrass him. With this move, the student offends Atlas as well as his friends. After that, Atlas becomes disillusioned with Orzumand and ignores him. Orzumand also gets angry with Atlas, walks away from him and leaves the girl alone. Taking advantage of this situation, a new teacher, Associate Professor Nozim Kamolov, deceives the student by telling her sweet words, the words of great people about love, thus convincing her of his "love" and misleading her. As a result, the future of the girl who becomes a victim of his lust is ruined. Kamolov is not interested in the girl's future at all. "You came and went like one of those I saw ... You were only and only the property of lust. I was looking for nothing but you. Nazim doesn't need anything in time! He came to live, to enjoy, to seek his own happiness, to seek his own self," she said facelessly. [13;215].

Nazim, a cunning fake lover, considers himself a master "traveler" and is proud of it. He violates the honor of Atlas, does not marry her. After achieving his evil goal, his lust, he ignores Atlas. Even his mother insults Atlas. She does not recognize her child. As a result, Atlas leaves their home.

In the drama, the hesitations between the very simple, ordinary student girl Atlas and the lyrical experiences and feelings of Orzumand, who falls into the trap of curious, youthful ignorance, are revealed in the scenes of a sharp struggle. When Orzumand realizes that he has lost Atlas as a result of his curiosity and unreasonable jealousy, his teacher as his father returns to his lover again through the advice of an old professor. A more cordial teacher-disciple relationship continues between them and the old and loving professor.

Farida and Zokir's mistakes in Pirimkul Kadyrov's "Three Roots". "After the student party, Zakir followed Farida home and the two slept together because no one else was there. Zokir had champagne in his pocket as he knew it before." [4;421] After this, Zokir's attitude towards Farida changed. He always developed a habit of arguing over nothing under the pretext of something. Tired of such quarrels, Farida decided to cancel the wedding despite being pregnant. "Farida's head was very upset and she couldn't eat. So go on Zakir drunk complaints: violation of the wedding, and now Makhmudov? he argued. As a result of a series of ups and downs, Farida eventually fell ill and lost her fetus.

**The period of cotton age.** It is no exaggeration to say that the cotton period was one of the most important periods in the life of students, a part of the student period. This period has been skillfully described by our writers. For example, in "Between Two Doors.". The cotton period is also well described in this play. Student nutrition during the cotton period. Making soup and tea for students from donkey watering water. "Ur Come on! I said, squeezing Munawwar.–Let's not run out of pasta soup!–I don't drink–Munawwar suddenly started shooting.–Let the pasta soup rest on top.–Why?–Haven't you seen!–Munawwar shakes his hand angrily.–Donkey was watered there! He takes water from that bucket, makes tea, and puts water on the food!" [7;539]

Students make plov together. " Suddenly everyone started to work. Knives and carrot planks were found from the village houses." [7;540]

The story "Character of Uzbeks" describes the long-term involvement of journalism students (now TSNU) in the cotton harvest during the cotton season, often taking them to Mirzachul, and the conditions for students. "I wanted to get out faster. Ormon aka's words and questions touched my heart ... What? E, darling, do you think you don't understand me? Ha-ha! My brother Ormonjon was right ... There is another side to the issue: we ourselves were not satisfied. One of them was carrying half a kilo of sugar, the other was stealing, someone was stealing meat from someone's bowl ... I can't say.." [11;68]

The conditions in which the students lived, such as the laundry, the washing conditions, the theft of things there, the begging, were vitally expressed. "It started to rain continuously. We were without food for two days. Even so, many children were in debt. Gradually, our ambassadors developed a habit of wandering the streets of the village: at night they bring dozens and fifteen melons at a time. The next day there was a quarrel at the headquarters: someone complained that a thief had broken into his yard ... So we started to learn about the theft.." [11;69]

**Bribery.** They work hard to get into the institute. They also carefully prepare for exams. But Sharifjon's knowledge gives him a lot of reasons for the entrance exams. He passes the oral exam well but makes too many mistakes in his written essay. "It was an essay I wrote about Gulnara and Yulchi in my own handwriting. It was fixed with a red pencil, drawn in such a way that it looked like a flower blanket, and not a single sentence was left untouched by the pencil." [14:31]

Even though Sharifjon's father's friend Sulaymon aka Sharifjon told his mother that this was a bad thing, they did it anyway. They still didn't know what the consequences would be. "I am not against Sharif's study. I'm just saying let him study, let him be an engineer, just don't go that way! -said Sulaymon aka. "I'm just saying, if he is an engineer or a scientist, let him will be honestly" Well, don't you have something else to say? Goodbye!" [14:34] It is no exaggeration to say that Sulaymon aka's statement will be a model for all parents. When Sharifjon found out that his essay had been replaced by Muqaddas's essay, he tried his best to correct the mistake, and even though he had heard bad words from the dean, he ignored them and began to correct the mistake. "Who is dishonest? Is it you or me? said he dean, his eyes twinkling with hatred. "They call you dishonest!" Do you understand? I didn't know what to say, because he was right!" [14:42] He was well aware of how ugly he had become. He even tried to expose those involved in the case. But he thought of his mother. Because his stepfather was involved to this event. He did not do this to maintain family peace. "Yes, my problem is solved! I said, glaring angrily at his smooth, round face, and at the gray eyes that glistened under his gold spectacles. - But I wanted to talk to the people who solved the problem! I came to expose them! I will expose! Do you understand my purpose now?" [14:43]

After this incident, the fate of these two teenagers falls apart, and neither of them has the opportunity to become a student. "It simply came to my notice then. Love is a sacred feeling. It requires purity. Muqaddas had left me and my love and opened my eyes. "It simply came to my notice then. Love is a sacred feeling. It requires purity. The saint had left me and my love and opened my eyes..." [14:45]

writers believed in the effectiveness of their critiques, that society believed in self-improvement, reform, and the inevitability of progress.

**Conclusion.** Perceptions of human character among realists have also changed. A special character for the Romantics was the subjective property of the individual; the protagonist of a realistic work is always a unique product of the interaction of historical process and specific (biological, individual, random) situations, so realists understand each person's life experience as unique and valuable by this rarity itself and, on the other hand, each person's life experience is a universal, universal interest because it has repetitive, universal features. Herein lies the basis of the realistic doctrine of tourism, the basis of the realistic classification.

The realists inherited the inherent dignity of the human personality they invented directly from the Romantics, but they established this personality for a particular place, time, and environment. Realist art is democratic - realists first brought to the stage a "little man" who was not previously considered an interesting object for literature, and restored their rights. Realistic literature is generally imbued with a spirit of optimism: when criticizing modern society, realist

In both literature works (Uzbek and foreign literature), one can come across with the student of bad and good manner, intelligent or misbehaving, knowledgeable or stupid, courageous or uncourageous, poor and rich

1. Character in world literature works are given as follows: addict, alcohol, homosexuals, lonely, criminal, greedy for money etc. The world literature writers also describe educated, skilled, kind, friendly protagonists.

2. Students' characters in Uzbek literature are educated, skilled, hospitable, patriot, hardworking, intelligent. While we can also meet light-hearted, disrespectful, bad mannered and criminal student protagonists as well.

Deep understanding of truth, correct instinct of truth, simplicity, artistic depiction of characters, richness of content, enduring charm of presentation, poetic language, deep knowledge of human heart and modern society, breadth and boldness of brush, power and strength of spirit, luxurious fantasy, aesthetic life abundance, originality - these are the qualities that make this work a whole new world of art. All this forces us to pay full attention to it and to acquaint our readers deeply with it, to reveal the riches it contains in aesthetic life.

Finally, understanding the deepest layer, one of the ways to penetrate the protagonist's inner world is the work itself: individual episodes, approaching similarity and contrast of scenes, repetition of plot situations (plot level or presence of external plot elements of the plot, such as biblical legends, parables and other episodes included).

### REFERENCES

1. *Conrad Dj. Under the Western eyes. - M.: Lodomir. (2012).*
2. *Tom Wolf. I am Charlotte Simons. M.: Amphora. (2006)*
3. *Dostoevskiy F.M. Crime and punishment. Roman. - T.: Kamalak. (2019).*
4. *P.Qodirov. Uch ildiz. -T.: Yangi asr avlodi. (2019)*
5. *Balzac O. Father Goriot. - T.: Kamalak-Press. (2019). - 320 p.*
6. *Gafur Gulam. Yodgor. Stories, narratives, and poems.- T.: Gafur Gulam Publishing House. (2004).-176 pages*

## LITERARY CRITICISM

---

7. Sharp Hoshimov. *Ikki eshik orasi. Roman.* - T.: Sharq Publishing House, 2018. - 624 b.
9. Pirmqul Qodirov. *Students.* -T.: Red Uzbekistan and Pravda Vostoka. (1951)
10. Ivlín Vo "Decline and fall" (*Upadok i razrushenie*) - <http://www.litru.ru>
11. Donna Tart. *The Secret History.* -The USA.: Alfred. A knopf. (1992)
12. Shukur xolmirzaev. *Selection. Volume-2.*-T.: Literature and Art Publishing. (1996).-P.68-75
13. Ulugbek Hamdam. *Sabo and Samandar.* - T.: Uzbekistan. (2011). -350 p
14. Usmon Nosir. *Atlas.* - T.: Gafur Gulam Publishing House of Literature and Art. (1988). - 30 p.
15. Odil Yakubov. *Holy. Qissa.*-T.: Literature and Art Publishing House. (1963).-47 pages
16. Idrisovna A.N. *Students' character and portrait in English literature. International engineering journal for research & development, 5(8), 5-5 (2020).*
17. Abdullayeva N.I. *Description and explanation material and spiritual view of students' character in the world literature. In European research: innovation in science, education and technology (pp. 29-31). (2019)*
18. Abdullayeva N.I. *Students portrait and its features in English literature. Journal/X. Multidisciplinary Peer reviewed journal.6.Issue 4 (2020)*

MYTHICAL THINKING AND RATIONAL SPIRIT - AN INTERPRETATION  
OF LU XUN'S "OLD TALES RETOLD"

Wang XiaoYu

Jining Normal University, China,  
doctorate student, NUU  
[100000wxy@163.com](mailto:100000wxy@163.com)

**Abstract:**

**Introduction.** *The great creativity of the myth itself provides a specific way for literature to develop plots and express themes. As a special way of thinking, mythical thinking has become an important component of the writer's creative psychology, and the narrative language of myths is metaphorical and vivid. This article studies the mythical thinking and rational spirit reflected the works of the modern writers who use ancient myths in their writing. Special attention should be paid to Lu Xun's "Old Tales Retold", a unique collection of novels. It helps to explore why Lu Xun has a special liking for ancient myths, and how he gave myths new content, form, meaning and function.*

**Material and methods.** *Based on the existing research results, this article attempts to use comparative research, narratology, and diachronic research methods, combined with the relevant theories of well-known literary theorists, literary critics, and mythologists to explore the usage of ancient myths in the "Old Tales Retold". The works undergo in-depth analysis and detailed description.*

**Results and discussions.** *By tracing the origin of the myth and consciously reconstructing it, Lu Xun has injected the spirit of his own time into the spirit of the times in which he was in the special cultural context of the May Fourth Movement. Lu Xun took mythology as a tool to rebuild national spirit and literary enlightenment, and carried out a spiritual exploration of the cultural origin, promoting the unyielding spirit of resistance and struggle of the Chinese ancestors under the severe natural environment and complex social conditions, looking for the most buried and most forgotten. This spirit has become the longest great vitality of the Chinese nation.*

**Conclusions.** *Both mythological thinking and the narrative language of myths are metaphorical and figurative, which makes the relationship between mythology, literature, and art very close. Mythology is unconsciously artistic, and it can be said to be a spiritual force with rational characteristics. The study of mythology should focus on the comparison and historical analysis of mythology. For anthropologists and folklorists, mythology has empirical value. For writers, mythology has symbolic and metaphorical value. The plot or theme of the work suggests to us the universal pattern of motivation and behavior. In "Old Tales Retold", we can see the continuation and vastness of the spirit of mythology, which has a far-reaching influence on the literature of later generations. The research in this article helps to grasp the spirit and value of Lu Xun's mythology, which itself is an important ideological heritage, which has reference and practical significance.*



**Keywords:** *mythology, mythical thinking, rational spirit, Old Tales Retold.*

**Introduction.** In the history of Chinese literature, at the beginning of the 20th century, Lu Xun, Zhou Zuoren, and Mao Dun were the first to introduce Western mythology theories to China and conducted research on Chinese mythology. Mythology not only directly provided a visual and metaphorical way of thinking for literary creation, but also rewarded writers with expression methods such as fantasy, exaggeration, and fiction. In the history of Western literature, after the 20th century, many literary schools have consciously absorbed and used mythology, following the traditions of Joyce's *Ulysses*, Kafka's *Metamorphosis*, and Marquez's *One Hundred Years of Solitude*. All adopt the myths of ancient Greece or of the Bible. For modern writers, the mythology not only presents the spiritual pursuit of human beings, explores people's questioning of the meaning of life, but also shows the national spirit of different cultures.

Lu Xun's "Old Tales Retold" truly reproduced the social status quo in the 1920s, with political corruption, warlords fighting, and retro thinking prevailed. Lu Xun shouted and hesitated repeatedly in the dark social reality. In order to awaken the feudal, superstition, ignorant and backward modern citizens, Lu Xun set his sights on the ancient times and gave the mythology new content, form, meaning and function, trying to learn from the ancient Chinese mythology. He could see the source of culture in searching for the vitality of life and the blood of the national spirit.

**Material and methods.** At home and abroad, many famous scholars such as Lu Xun (1881-1936), Mao Dun (1896-1981), Zhong Jingwen (1903-2002), Yuan Ke (1916-2001), Edward B. Tylor (1832-1917), James Frazer (1854-1941), Sigmund Freud (1856-1939), Carl Jung (1885-1961), Claude Lévi-Strauss (1908-2009), Alan Dundes (1934-2005) left works related to myths. They may explore the essence of mythology and the relationship between mythology and other human cultural phenomena (such as religion, rituals, literature, etc.), or explore the evolution and development of human culture, or to explore the common psychological and thinking structure of mankind, thus making a significant contribution to world academics, to human society and to mankind itself. [14]

The term "myth" in Aristotle's "Poetics" means "plot", "narrative structure" and "fable story", and its antonym is "logos". There is no word "myth" in ancient Chinese classics. Mythological phenomena are often referred to as "weird", "false words", and "gods and ghosts". The "myth" was transported from Western Europe to Japan, and then transplanted to China at the end of the 19th century. Different scholars have different interpretations for this term.

When Lu Xun wrote "A Brief History of Chinese Fiction", he tentatively explained the production of myths: "When primitive men observed natural phenomena and changes which could not be accomplished by any human power, they made up stories to explain them, and these explanations became myths. Myths usually centred round a group of gods: men described these gods and their feats and came to worship them, singing hymns in praise of their divine power and making offerings in their shrines." [11, P. 9] Lu Xun believes that people in ancient times found it difficult to explain the strange and changeable natural phenomena, and they

humanized the forces of nature through imagination, thus possessing the myth of human logical thinking, thus affirming the rationality of the myth.

Lu Xun was influenced by the spread of Japanese and Western European mythology. He pointed out that Western mythology had a huge influence on Western literature and art. "The western art and literature, the thought and art, the solemn and beautiful, do not know the reason. If you want to study the culture of western countries and govern this, the first thing is to cover the myth. If you don't understand its art and literature, how can you get from the internal civilization." [12, P. 32]. Lu Xun regarded mythology as a prerequisite for understanding the history and culture of a nation, and recognized the important role of "mythology". "In ancient times, regardless of novels or poetry, its elements cannot be separated from mythology. India, Egypt, and Greece are the same. China is no different." [12. P. 313]. "Old Tales Retold" has become a bridge between literature and myth.

There are 8 stories in "Old Tales Retold", written from 1922 to 1935, and 13 years have passed while the book was written. It can be said that it is the product of Lu Xun's practice of mythological thought. Lu Xun used mythological metaphors to carry out a spiritual exploration of the cultural origin, trying to find a way to save the nation and the national crisis creating the image of the hero.

**Results.** Lu Xun was one of the few researchers who first dealt with mythological issues in the first decade of the 20th century. Lu Xun has his own views on myths. From a scientific point of view, myths have insufficient explanations of the origin of all things. However, from the perspective of the creation of human thinking, the spiritual value of myths is still necessary: "There are people in the world who regard myths as superstitious and denounce ancient religions as simple. People who treat mythology as superstitious should be pityed and persuaded." [12. P. 26]

Lu Xun pointed out the reasons why ancient Chinese myths were not systematic: "First, the early dwellers in the Yellow River Valley were not an imaginative people, and since their life was hard and they devoted most of their energy to practical matters without indulging in flights of fancy, they did not combine all the old legends into one great epic. Secondly, Confucius appeared with his teaching about the way to cultivate morality, regulate the family, rule the state and bring peace to the world." [11. P. 17]. "But a more fundamental reason was probably the absence of a strict division between gods and ghosts. In the earliest times though there was apparently some line of demarcation between the deities of heaven and earth and the ghosts of dead men, yet ghosts could become deities too. Since men and gods intermingled in this manner, the early religion was never fully developed, and as more new legends appeared the old ones died out, and the new legends lacked lustre." [11. P. 18]

In academic thinking, Lu Xun attaches great importance to first-hand materials, and his ancient book collation work objectively played a role in the construction of basic mythological materials, mainly found in "Ancient Novels", "Old News about Novels", "Legend of Tang and Song Dynasties" and so on. From an academic perspective, Lu Xun not only paid attention to literature and archaeological materials, but also provided reference for the construction of mythological materials for later generations.

**Discussions.** While studying in Japan, during the period of transition from saving the country through science to saving the country through literature and art, Lu Xin showed a strong spirit of patriotism and democracy and represented the most advanced thinking among Chinese intellectuals at that time (before the spread of Marxism). Lu Xun wrote four essays “The History of Humans”[8] “Moruo Shili Theory”[7] “Science History Teaching Articles” [9] “Evil Voice Theory” [10] These works are not only precious to the study of Lu Xun's early thoughts Documents, but also shows his early mythological view.

### **I. Lu Xun's View of Mythology**

Lu Xun was the pioneer of the study of mythology in modern China. Lu Xun recognized the important role of mythology and re-evaluated the historical status of mythology, not only taking mythology as the source of literature, but also as the source of human culture. He said: “Mythology generally takes a "divine" as the center, and deduces it as narrative, and then believes in awe of the gods and things that are narrated, so he sings its mighty spirit and makes it beautiful in altars and temples. The cultural relics became more and more numerous.” [12. P. 19]. The transformation of characters from “divine personality” to “personality” in mythology is precisely the weakening of divine nature and the awakening of human nature.

#### **1. Praise and Rebel God**

The story of Adam and Eve who ate the forbidden fruit under the temptation of the serpent (demon), and was punished by God and driven out of the Garden of Eden, was originally well known in the Christian world. The British poet John Milton boldly borrowed this story as the subject matter, and made the immortal poem “Paradise Lost” by virtue of his outstanding poetry and the unique spiritual power of a revolutionary who dedicated himself to a noble cause. Satan (demon) has always been a symbol of evil in the Christian tradition, a representative of evil and ugliness, but in “Paradise Lost”, Milton portrayed Satan as an unprecedented rebel image.

During his study in Japan, influenced by the “slide event”, Lu Xun decided to abandon medicine and learn from literature, toss and turn, “don't seek new life in a foreign country”, and praise the “Moro poetry school”. “Moro” is the devil, “fake from Tianzhu, this cloud devil, which is called Satan by European people”. It is originally a traitor to the authority represented by Tianting and Tiandi; Moroccan poets refer to romantic poets who “intend to resist and refer to action”. Most of them are not the voice of conforming to the world and music”. They are human spiritual fighters who “fight for heaven and reject customs”. Lu Xun regarded Byron as the "patriarch" of Moro poetry school and took his rebellious spirit of “emphasizing independence and loving freedom”.

Lu Xun praised Satan's rebellious spirit in the theory of Moro poetic power, looked around the country and sighed that “he is safe for the soldiers in the spiritual world”. On the one hand, he expected the Chinese people to “listen to the voice of enthusiasm and feel it immediately”. On the other hand, he was worried about the inevitability of reality: “therefore, if there is no bleeding in the public, the group will suffer; Although there are people who don't see it, or even kill it, it will become more and more dangerous and can't be saved!” [15]. So how to keep the “warrior of the

spiritual world” never tired and never subside? “Forging the Swords” in the new story is a further development of the rebellious spirit in this myth.

### **2. Put forward the idea of mythology**

In 1908, Lu Xun wrote in the article “Dispelling the Evil Voice”: “The myth of husband is based on the ancient people. When they see the strange Gu of natural things, they show their divine thoughts and humanize them. They think of ancient differences. They are beautiful, strange and considerable. Although they believe it improperly, they are confused when they ridicule it. People of ancient times think so. For future generations, how should they be surprised by the magnificent...” [12. P. 32]. Lu Xun believed that the primitive people were curious about the world, the unique imagination beyond time and space, and the energetic true feelings, these are the conditions for the production of myths. Lu Xun creatively used the term “spiritual thinking” and believed that spiritual thinking was the thinking basis on which myths were formed.

“Shensi” is a unique category of classical aesthetics in China, which has important theoretical value, and is also regarded as the core category of artistic creative thinking. The term “shensi” contains the intuition-based thinking unique to ancient China, and also shows the cosmic integrity and integrity of “the unity of nature and man” in the ancient Chinese thinking. Chinese classical literary circles have different understandings of “spiritual thinking”, some are translated as “mind”, some are translated as “spiritual activity”, some believe that “spiritual thinking” is “imagination”, and some consider it as artistic conception. Some hold different opinions and believe that “spiritual thinking is not equal to imagination, nor is it equivalent to artistic conception. Spiritual thinking is only an important content of artistic conception and is at the core of aesthetic experience” [5]. All of these regard spiritual thinking or imagination as the aesthetic category of literary creation.

“Spiritual thinking” and “imagination” are produced in different cultures and contexts, and they belong to two different categories of Chinese and Western literary theory and aesthetics. There are differences and fusions between the two. The difference is manifested in the psychological feature of “spiritual thinking” is emptiness and quietness, the psychological feature of “imagination” is memory; the thinking feature of “spiritual thinking” is transcending time and space, and the thinking feature of “imagination” is resolution and synthesis. Fusion is mainly reflected in the fact that both “spiritual thinking” and “imagination” are both intuitive thinking. They are accompanied by emotions and both pursue fiction.

Influenced by the theory of evolution, Lu Xun maintained a sober and rational understanding while accepting Western culture. Mythological images can awaken the ancient memories in people's hearts. Through mythological thinking, people can achieve the transcendence of the present world and reach the ideal state, which is also a kind of instinctive spiritual pursuit of people. The characteristics of integrity and vividness of mythical thinking have transcendence and aesthetics.

### **II. Mythological metaphor and rational spirit in Old Tales Retold**

“Old Tales Retold” is considered by many to be historical novels. Looking back on the process of writing the book, Lu Xun said: There are two ways of writing historical novels: one is a doc-test document, and the words must be well-founded.

The other is to take only a little cause, dye it at will, and spread it out. The main characters and main events in each chapter of “Old Tales Retold” are all based on historical documents. Therefore, “Old Tales Retold” is a collection of “the Romance of Myths, Legends, and Historical Facts”.

### **1. Mythical metaphor**

In terms of writing, Lu Xun makes full use of mythological thinking, and “spots” them at will. Structure, through the conversion and combination of cognition such as “interpenetration”, “original logic” and “animity” of mythical thinking, and fusion of “collective unconsciousness”, unifying the binary opposition between ancient and modern, life and death. It is the so-called “slick” application, but the metaphor is Lu Xun's enlightenment thought.

E.g: “Mending Heaven” opening:

“Nu-wa woke with a start.

She was frightened out of a dream, yet unable to remember what she had dreamed; conscious only, rather crossly, of something missing as well as of a surfeit of some kind. Ardently, the quickening breeze wafted her energy over the universe.” [6. P. 8]

This kind of artistic depiction that breaks the boundaries of ancient and modern is Lu Xun’s perception and perception of the reflections and his emotions, or the events he imagined, to connect with the mysterious power (of mythical way of thinking), the characteristics of witchcraft, and certain. Something similar to the original soul or life is associated [1]. The word “waking up” is both the awakening of God and the awakening of man. After Nuwa regained consciousness, she saw the humans she had created so painstakingly and solitarily killing each other, fighting for power and gain, and the world collapsed. Nu-wa had no choice but to “practice the stone to repair the sky” and continue to work hard to repair the world until she sacrificed herself. At the end of the novel “Utterly spent, Nu-wa fell back between them, no longer breathing”.

The death of Nuwa shows that the value of God is destroyed, and it is also a metaphor for the weakening of God's nature. Lu Xun turned grief and anger into strength. Nuwa has become the embodiment of continuous creation and continuous improvement, not afraid of hardships, and sacrificed his own spirit. It embodies Lu Xun’s “creative attitude for life” and “improving life”, which he found from Nuwa the “interpenetration” of tradition and reality, tradition and Western spirit. Lu Xun returned to the existence of human beings, pondered the development of human beings themselves and human history, and explored the modern meaning of the national spirit in order to carry forward the spirit of ancient mythology.

### **2. Enlightenment**

Horkheimer and Adorno pointed out: “Enlightenment always regards the theory of divine and human identity as the basis of mythology, that is, the subject is used to refract the natural world. From this point of view, supernatural objects, such as spirits and gods, are feared by people themselves. A mirror image of natural phenomena” [4]. As the main character of the May Fourth New Culture Movement, Lu Xun draws materials from ancient myths to create on the basis of enlightening the masses. The New Culture Movement is essentially an ideological enlightenment movement under

the influence of Western thoughts, with the promotion of science and democracy as its main content and "new youth" as its main goal. The May Fourth Enlightenment discourse has a strong rational spirit, which is mainly manifested in the discourse of individualism, scientism, and the discourse of nation-states established on this basis [16].

Ernst Cassirer summarized mythological thinking as metaphorical thinking [2]. Metaphorical thinking is the most basic way of thinking for human beings. Frye said: "The world full of mythological images is usually embodied in the concept of heaven or paradise in religion; this world is oracle apocalyptic, and it is a complete metaphor in itself. Anything in it can be equal to other things. It seems that everything is in an infinite whole. [3] "It can be seen that the characters in myths are metaphorical. The characters in "Old Tales Retold" are all heroes and so-called sages in Chinese myths and legends, but these characters can be divided into two categories: one is such as Nuwa, Houyi, Dayu, Meijianchi and Man in Black, Mozi is the backbone of China who is not hypocritical and down-to-earth; the other types are like Bo Yi and Shuqi, Lao Zi, and Zhuang Zi, who are probably pedantic but self-righteous or trying to conceal their images. To understand them better we need to analyze the character metaphors in mythology.

### **3. Character metaphor**

In mending the sky, Lu Xun metaphors two forms of Chinese people with Nuwa's "great creation" and her crotch's "shameless destruction". Lu Xun was "sad for his misfortune and angry for his people". Can the cultural spirit of myth, as an effective spiritual and cultural resource, become the sustainable spiritual driving force for national survival and development? We can find the answer from running to the moon and managing water by Hou Yi. In his "running to the moon", he is no longer a hero who shoots nine days, kills all wild animals and eliminates harm for the people. Whatever he does, he does in order just to meet the needs of life. Therefore, Yi's image has been transformed from "divine personality" to "personality". Heroes have no longer the place to play and metaphor social reality. Yi's sorrow represents the sorrow of society.

"Dayu" is the heroic image of the Chinese backbone. "Lishui" praises the image of Dayu and has a positive guiding role. Dayu was ordered to control the water in a severe situation, when "the Great Flood brought devastation, encircling mountains and engulfing hills". "When the investigators returned to Beijing to celebrate with feasts, only Yu was still outside". Yu spent 13 years in the field of water management, but he did not enter the house three times. He found a solution to the flood in a down-to-earth manner and succeeded in water control. In the novel, Yu is portrayed as a hero who is willing to contribute, leads by example, and is unknown. Yu is used as a metaphor for people with practical consciousness and innovative spirit. Such talents are the backbone of China, reflecting that the images of other masters have gradually become hypocritical, intoxicated, and corrupted image with the meaning of selfishness, self-interest, negativity, evasion, etc.

Lu Xun experienced the bloody events of the Chinese and foreign reactionaries' cruel suppression of the Chinese people, such as the "women's Normal University School tide", "May 30 Movement" and "March 18 Massacre". In order to encourage

the general public to repay their blood debts to the reactionary rulers, he created the novel "Casting the Sword" in 1926, which is full of revenge consciousness. Revenge has become a stable collective unconsciousness formed by the accumulation of primitive beliefs over the years. The novel is mainly about the fact that in order to help his father to take revenge, Mei Chien Chih willingly handed his head and sword to the man in black Yen-chih-Ao-Che. Yan Zhiao is a fighter who has gone through many vicissitudes. His whole energy is focused on one goal, that is, to avenge and uphold justice for all the suffering people. As Lu Xun said, "literature close to the era of revolution often has the sound of anger; He wants to resist, he wants revenge" [12. P. 438]

Lu Xun used the mythical "animism" thinking and cognition to describe the scene of revenge. The man in black put the head of Mei Chien Chih into the cauldron for the king to watch, and took the opportunity to swing the sword and chop down the king's head into the cauldron.

E.g: "The king's head fell with a splash into the cauldron. When enemies meet they know each other at a glance, particularly at close quarters. The moment the king's head touched the water, Mei Chien Chih's head came up to meet it and savagely bit its ear. The water in the cauldron boiled and bubbled as the two heads engaged upon a fight to the death. After about twenty encounters, the king was wounded in five places, Mei Chien Chih in seven. The crafty king contrived to slip behind his enemy, and in an unguarded moment Mei Chien Chih let himself be caught by the back of his neck, so that he could not turn round" [6. P. 90].

In order to help Mei Chien Chih, the man in black swung his sword to cut off his head in the cauldron, so the three heads in the cauldron went to war until the king died. This kind of description shows a strong mythological color. Both its purpose and actual effect are more prominent in exposing the influence of the feudal hierarchy with Confucianism as the connotation on the people. At the same time, this not only shows the transcendence of the limitations of reality, but also means the intention to break through the spiritual shackles of Confucianism. From myth to enlightenment, from sacredness, fantasy, imagination, and abstraction to practical, realistic, figurative, and symbolic "mastery of the world" theoretical thinking, it is also a "practical spirit" type of mythological metaphor. The consciousness of revenge contained in "Forging the Swords" just reflects Lu Xun's eagerness to join the revolutionary battle, as well as the spirit of resisting the brutal dictatorship and fighting to the end.

From "Mending Heaven", "The Flight to the Moon", "Curbing the flood" to "Forging the Swords", Lu Xun's distinctive and strong rational spirit is embodied. Lu Xun wrote the heavy and mysterious spiritual power of the myth itself.

**Conclusions.** The philosopher Nietzsche believed: "Without myths, all cultures will lose their healthy natural creativity. Only a vision adjusted by myths can consolidate cultural movements into a unity. All imagination and the dream power of Apollo can only be prevented from wandering boundlessly only by virtue of mythology. [13]"

Mythology is unconsciously artistic, and it can be said to be a spiritual force with rational characteristics. Both mythical thinking and the narrative language of

myths are metaphorical and figurative, which makes mythology and literature and art have a very close relationship. In “Old Tales Retold”, we can see the continuation and vastness of the spirit of mythology, which has a far-reaching influence on the literature of later generations.

Lu Xun hoped to find the key to the various problems of civilized society from the spiritual heritage of the ancients. As a spiritual force of mankind, mythology can make up for the lack of morality and spirit in modern society, allowing people to find a way of hope in difficulties and strengthen their ideals and beliefs.

Lu Xun took mythology as a tool for rebuilding national spirit and literary enlightenment, looking for ways to renew national culture from myth writing, paying attention to human survival, and promoting the Chinese people's spirit of sacrifice under severe natural environment and complicated social conditions. The tenacious spirit of fighting against difficulties and setbacks, the unyielding spirit of resistance and struggle, these spirits inspire and encourage people to never lose their ideals and beliefs. This is also the portrayal of the Chinese national spirit for thousands of years.

Lu Xun and myths have become topics that scholars continue to discuss. Lu Xun uses myths to express his understanding of people and the spirit of revolutionary fighters. On the other hand, the myths used by Lu Xun present a unique charm in the reconstruction of Chinese culture. Since, Lu Xun's mythology in itself is an important ideological heritage, which has reference and practical significance, it is crucially important to grasp its spirit and value.

### REFERENCES

1. Briul Levi. *Original Thinking*, translated by Ding You. Beijing: The Commercial Press. (2010). - 35 p.
2. Cassirer Ernst. *Language and Myth*. Beijing: Sanlian Bookstore. (1988). - 102 p.
3. Frye Northrop. *The Anatomy of Criticism*, translated by Chen Hui. Tianjing: Baihua Literature and Art Publishing House. (2006). P. 192-193.
4. Horkheimer and Adorno. *Dialectics of Enlightenment*, translated by Qu Jingdong and Cao Weidong. Shanghai: Shanghai People's Publishing House. (2003).
5. Hu Jingzhi and Wang Yuechuan. *Theory of Chinese and Western Aesthetic Experience*. Literary and Art Research, the second term. (1986). - 52 p.
6. Lu Hsun. “OLD TALES RETOLD” translated by Yang Hsien-yi and Gladys Yang. Beijing: Foreign languages press Peking. (1972).
7. Lu Hsun. *Moroshili theory*. Henan monthly, Nos. 2 and 3, (1908).
8. Lu Hsun. *The History of Man*. Henan monthly, №. 1, (1907).
9. Lu Hsun. *The History of Science Education*. Henan monthly, №. 5, (1908).
10. Lu Hsun. *The Theory of Breaking the Evil Voice*. Henan monthly, №. 8, (1908).
11. Lu Xun. *A Brief History of Chinese Fiction*, translated by Yang Xianyi and Gladys Dai. Beijing: Foreign Languages Press. (2009).
12. Lu Xun. *The Complete Works of Lu Xun*. Beijing: People's Literature Publishing House. (2005).
13. Nietzsche F. *The Birth of Tragedy*, translated by Zhou Guoping. Guangxi: Guangxi Normal University Press. (2002). 182 p.
14. Yang Lihui. *Mythology and Mythology*. Beijing: Beijing Normal University Press. (2009). P. 1-2.
15. Zhou Zuoren. *Modern works of talking about dragons (1919-1949)*. Beijing: Beijing October literature and Art Publishing House. (2011). - 10 p.
16. Zhu Defa and Wei Jian. *Modern Chinese literature, Volume 1900-2010*. Beijing: People's Publishing House. (2012). – 222 p.





# Navoiy gulshani

## GENRE OF LITERARY PORTRAIT IN THE WORKS OF ALISHER NAVAI

*Akhmedova Shoirra Nematovna*

*professor BSU*

[axxxmedova@mail.ru](mailto:axxxmedova@mail.ru)

The origin of literary portraits and the attitude to holot and manoqibs (in classical literature, holot and manoqib are considered as portraits. Sh.A.). If, on the basis of a historical and biographical approach, we glance at the works created, including the root of literary portraits, they rest against the chosen literary criticism on the holot and manoqibs, because the holot and manoqib are given information about the activities and the creator, saints, about the life and activities of famous personalities. Therefore, this genre is on the path of consistent improvement: a) from short and specific mixing in anthology; b) biography, you can trace the growth of holots and manoqibs.

In the world, including in Russian literature, many selected samples have been created in this genre. They reflect the most striking features of the abovementioned genre. Characteristics of portraits are found in ancient Russian chronicles. Sometimes it is registered that "life praises, in the full sense of the word, there was not yet a characteristic of this word", D.S. Likhachev cites the reasoning of Klyuchevsky, who studied the ancient Russian literature of the legend about saints - this is not a biography, maybe there is an edifying praise in the circle of a biography, and sacred images in works about saints are not a portrait, maybe it is an icon".

In Uzbek literary criticism "holot and manoqib" is considered one of the works that are similar to a treatise about poets and writers of their time. It can be seen that, in comparison with Russian literature, the essence of this genre is understood quite clearly in Uzbek literature. Therefore, it will be correct to look for the first examples of literary portraits in classical literary criticism.

Elements of a literary portrait in Uzbek literature can be found in the created anthologies and memoirs. Worthy of attention are the views of Oybek, who for the first time expressed his opinion about this: Navai on "Majolis un-nafois" (at the meeting) chooses typical lines "In a brief, overly compressed description, creates a very vivid portrait.

There is quite a lot of connection and similarities between anthology and literary portraits. Even in the opinions in view of "The main goal of the anthology in Eastern classical literature, the task that is characteristic of literary portraits has been completed" are clear.

The first signs in literary portraits characteristic of literary portraits are found in the works of Alisher Navoi. Because it is clear from the sources that Abdurahmon Zhomiy respected A. Navoi as a great literary critic who correctly analyzed a literary work and creative issues of his time.

Alisher Navoi is seen as a person who deeply understands art, literature, very tender sides in "Majolis un-nafois", worried about literary development, quick-witted, sensitive, critic, rich in passion, portrait painter. From this point of view, having studied the "Majolis un-nafois", we observe in it the manifestation of very many signs of a historical-biographical approach. In particular, the life of this poet, his work, registrations that relate to nature, his place in the literary process of that time, giving samples from creativity, expression of his attitude is also striking.

"Majolis un-nafois" is a collection of short portraits. With the exclusion of the 8th part dedicated to "Hup ashyori va margub Khayoti" ("The life of the desired and many verses") Sultan Khusain, Navoi during the seventh meeting praised each poet in 2-3 sentences, speaks about the leading signs of his character, gives important information about fate gives samples from poetry. It contains characteristics of a literary portrait: there is information about the poet, an assessment of his work. Although briefly, the presence of a generalization feature is considered as a feature of the genre. About this Maksud Shaikhzoda wrote the following: "they give the highest artistic properties: the strength of memorable excerpts, the state of artificial and self-made rhymed prose of the language so that it is simple, smooth, raising the attractiveness of the qualities and characteristics that are given to people to the degree of a portrait (image), sincere lyricism of many small articles, expression with pleasure and "reasonable taste in evaluating this work. Many of these properties are inherent in the literary portrait, which organize the basis in creating the image of real faces. "

"Majolis un-nafois" is written in a lively and smooth language; in it there are signs that show critical skill, words in the characteristics that are given to each poet, the conciseness of saturated thoughts by him. The mastery of creating a literary portrait is in using a sharp joke, the multi-colored artistic colors, in the presentation of events provided a sublime ability. Whoever the critic is talking about, whether he is a creator, whether he is a capable poet, or an amateur to their every work from the point of view of the criterion of the art of the word, his soul becomes like a companion, sometimes they are supported sometimes by those who poetically ridiculed them. His attitude to a critical object is clearly visible, this attitude is figuratively personified through scientific and aesthetic analysis.

The portrait painter in his criticism of the anthology pays a lot of attention to the Turkic-speaking poets. Especially, speaking about the poet Mirzabek about his moral and ethical sides, which are a model in the poet's work, how the untimely death of a talented young poet deeply affected him. However, the anthological author himself was a skillful master with a big heart, therefore, hoping for the future of Mirzabek, feeling that his work is so necessary for the progress of literature, for people of poetry, he uses hot, beautiful, impressionable words in relation to him: "Woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me, woe is me." - "sorry and a hundred times sorry and

regret and a hundred thousand regrets were not satiated with the source of life and did not eat the fruits of life. And speaking about other talented poets, the critic pays so much attention to the use of such artistic colorful words that really Navoi scientist R. Vohidov notes: In "Majolis-un nafois" there is a sense of Navoi's ingenuity." Navoi, giving a high assessment to the work of Mirzabek, says that "his matla is modest (this is the first line of the verse. Sh.A.)". "Why did your eyes become so black, Who turned black to the soul ... saying" it's difficult to answer the question "about this young guy from improbability" openly says his confession. This is a proof that perfectly shows the human form of his great master. The quick-witted criticism of A. Navoi's words can be seen in the process of evaluating a definite work of art, thanks to this work, continuing the feeling of anxiety that is born in the heart, continuing the matla of a young poet who died early, in information about how he wrote one beautiful gazelle.

In "Majolis un - nafois" you can be observed. The process of the first formation of the genre of literary portrait. Drawings for the literary portrait about Mirzabek fully prove our opinions. As it was in the literary works of Navoi himself and in his scientific works, he strives for the integrity of form and content, in the method of brevity with compressed thoughts, clearly express thoughts.

In science, the expression "Aesopian language" is used. In the scientific method of Navoi, inclination is clearly demonstrated. The author of his views is love or anger, through someone through negative relationships, through irony, ridicule, allegory wraps in satirical colors, such a methodological brilliance of criticism is rarely encountered. Arguing about the work of most poets in the anthology, Navoi sometimes expresses his critical assessment using the Aesop method, sometimes openly. For example, in his information about the poet, Sayyid Kuroza openly expounds his point of view to this poet openly. When notifying a negative attitude towards the person being characterized, A. Navoi sometimes uses exaggeration. And this method is the merit that defines the method of a talented portrait painter. Because a critic in the field of scientific and figurative thinking, using a pencil, wants the reader to feel his sensation in his soul, to fight for his high art or enjoy the art of words, then a critical work can recognize an example of a kind of creativity and he is a supporter of this feeling.

Navoi, speaking about the poet Mavlon Kurramia in the third collection "Majolis un - nafois", dwells on his personality, openly pointed out the shortcomings of his human merits. Including about him squeaks: "However, he has not only a trace of humanity, but also no of his smell." Even the inclusion of one of the people who does not smell of humanity in the anthology shows the honor of the impassive-minded critic Navoi. If we continue his thought about the author of the anthology Khurramiyya, he could be called as a maddah poet. But Navoi, stressing this idea to draw the student's attention to his teaching, using exaggeration, cites the following words: «*Анинг маддоҳлигига тил ожиз ва ақл қосирдир* (To depict his maddahness language is blind and reason is not enough), reading these phrases before the eyes of the reader, the appearance of Khurrami is clearly manifested. Although he speaks exaggeratedly about bad behavior, Khurramiy pays tribute to his talent: "... *Бовужуди мунча турфалик шеър ҳам айтур ва анда кишини писанд қилмас* –

speaks amazing poems and does not recognize a person in them ") cites one extremely colored one matla (couplet of a lyric poem) as an example. So Khurramiy knows that sometimes he writes good poetry and therefore he is arrogant, he does not recognize others.

Thus, Alisher Navoi, as a critic in the field of historical evidence, has consistently achieved the coverage of the moral, behavioral, creative appearance of Khurramiy and illuminated his portrait briefly and concisely. In his «Ноёб маънавий хазина» ("A Rare Moral Treasury") "Majolis unnafois" Navoi put forward the poet's opinion on how to pay attention to the message on the opinion - criticism due to the fruit of artistic creativity. Therefore, in the anthology and about art workers who respect criticism and about poets who neglect and do not allow criticism, he speaks rightly about them. In matters of language and method, Navoi liked to express thoughts briefly, concisely, and he also campaigned for the creators. Although the work, no matter how much it was written in the genre of anthology, it mixed the inherent elements of syncretism - a portrait, an essay. Navoi dedicated his anthology to his contemporaries and with this work he immortalized their memory.

It can be seen that in anthologies there are elements of a portrait, there are short literary portraits. However, in anthologies, the possibilities of the genre of real literary portrait are limited. Therefore, representatives of selected literature turned to other types of memoir forms. In the past, literary criticism and literary critical thoughts were expressed as follows: "literary memory and the form of writing memoirs."

Alisher Navoi was closely interested in the life and work of his contemporaries, he strove for their creative growth as best he could, helped them. Navoi's critical thoughts about his contemporaries are the most characteristic and important parts of his literary criticism. Navoi was in close relations with people of talent of his time and prominent people, he even wrote whole and large memories about them. Such works about Zhomiy are examples of "Hamsat ul-mutahayyirin", "Kholoti Muhammad Pahlavon", "Kholoti Sayyid Hasan Ardasher ("Manoqibi Sayyid Hasan Ardasher).

Navoi's work "Holoti Sayyid Hasan Ardasher" is in a memoir and biographical character, in it the Navoi scholar S. Ganieva correctly noted: A creative portrait of a poet and a wonderful person, master of wide knowledge, who was a charming representative of the cultural literary life of Herat and found its reflection is the author's boundless respect for him, sincere attitude".

Indeed, in this work, the signs of a literary portrait are reflected in the newly created artistic image of an exact person, a look at him with respect, an elevation of a feeling of benevolence, the use of living memories, the transfer of the human and creative appearance of a person in an integral form, etc. This feature is clearly visible in "Holoti Pahlavon Mahmud". Therefore, they can be said to be striking examples of portrait painters of the fifteenth century.

**APPLICATION AND IMPLEMENTATION OF MODERN APPROACHES  
AND VIEWS IN INTERNATIONAL RELATIONS OF THE  
REPUBLIC OF UZBEKISTAN**

**Sadibakosev Khabibullo**

*doctoral researcher, University of World Economics & Diplomacy*  
[xabibullosadibakosev@gmail.com](mailto:xabibullosadibakosev@gmail.com)

**Abstract.**

**Introduction.** *The article discusses the essence and main new trends of the regional foreign policy of Uzbekistan in modern conditions. New trends in regional cooperation in the foreign policy of Uzbekistan revealed from the second half of 2016. Based on the analysis of the works of Uzbek political scientists, researchers, as well as specialists, the continuity of forms, methods, and mechanisms for ensuring stability in the Central Asian region is analyzed. The President of the Republic of Uzbekistan Shavkat Mirziyoyev in his Address to the Oliy Majlis on December 29, 2020, noted that in the face of today's complex geopolitical processes, the coronavirus pandemic and the global economic crisis, Uzbekistan is actively pursuing an open and pragmatic foreign policy. He noted that as a result of our efforts, the prestige of the country is growing, and priorities for the implementation of foreign policy for 2021 have been outlined.*

**Research methods.** *The article uses systematization, comparative, problem-chronological scientific research.*

**Results and discussions.** *The foreign policy of Uzbekistan is, first of all, a course aimed at ensuring vital tasks, primarily for the state and society. Uzbekistan's foreign policy strategy is primarily aimed at ensuring integration into the world community. The deepening of the country's integration into the world community in the current difficult conditions of international relations is an important task facing the foreign policy of Uzbekistan. The conceptual idea of foreign policy and foreign policy of the Republic of Uzbekistan is the indivisibility of security and joint and partnership actions to ensure it. The problem of national and regional security occupies an important place in Uzbekistan's foreign policy. One of the main tasks in the foreign policy of Uzbekistan was the formation of a system of regional security, which is necessary both for the republics of Central Asia and for the vast geographical area bordering the region. Another advanced idea for Uzbekistan's foreign policy is the postulate that the problems of the Central Asian region should be solved without the intervention of external forces and only by the countries of the region. Given all this, the cornerstone of Uzbekistan's foreign policy remains the non-use of force and the threat of force, and the maintenance and observance of peace. The article examines the changes occurring in the foreign policy of Uzbekistan, their regulatory consolidation, guidelines for the short, medium and long-term perspective, and on the basis of this, a number of scientific conclusions and practical recommendations are given.*

**Conclusion.** *The article shows that in a historically short period of time, the Republic of Uzbekistan has done decades of work to establish and develop international relations. Uzbekistan is known throughout the world for its peace-loving, good-neighborly policy and mutually beneficial cooperation, has taken its rightful place in the world community, and its position is strengthening year by year. The foreign policy of the Republic of Uzbekistan is of great importance for the strengthening of its national independence, political and economic freedom, sovereignty and the successful solution of acute socio-political problems. Uzbekistan's nearly thirty years of experience in international relations show that pursuing an independent foreign policy, defining the direction and priorities of interstate relations, its further development, stabilization of the principles of peaceful coexistence, equal relations and mutually beneficial cooperation, solving small and foreign problems.*

**Keywords:** *foreign policy, foreign policy activities, security, non-use of force, ensuring peace, region, doctrine, concept, principle, UN, CIS, Afghanistan, Uzbekistan.*

**Introduction.** The relevance of the study is due to the positive activation of Uzbekistan's foreign policy activities since 2016. Strengthening regional cooperation in order to ensure peace, stability and sustainable development in the Central Asian region is one of the important directions in the foreign policy of our state. In recent years, Uzbekistan's foreign policy has undergone fundamental changes in matters of regional cooperation. Uzbekistan pursues a more open policy with neighboring states, establishing mutually beneficial, friendly, bilateral and multilateral relations with neighboring countries in the political, economic, transport and communication, etc. spheres.

**Research methods.** Theoretical and methodological, historical and impartiality, the principles of political analysis and forecasting, as well as systematic analysis, political-comparative and synthesis methods were used in writing the scientific article.

**Results and discussions.** August 31, 1991, the day of the official declaration of independence of the Republic of Uzbekistan, became the starting point of a new historical period for our country - free, sovereign development, striving for a great future, peace and prosperity. Uzbekistan's centuries-old isolation from the outside world has been eliminated. The whole world has seen and appreciated the huge potential, endless opportunities and prospects of Uzbekistan. As stated in the statement of the Supreme Council of the Republic of Uzbekistan on state independence of the Republic of Uzbekistan: "The Republic of Uzbekistan is a full member of the international community and participates in international relations as a sovereign state, a subject of international law ..." [1.p.96].

Article 17 of the Constitution of the Republic of Uzbekistan states that its foreign policy is based on the principles of sovereign equality of states, non-use or threat of force, inviolability of borders, peaceful settlement of disputes, non-interference in the internal affairs of other states and other universally recognized norms and principles of international law [2.p.6].

The Law of the Republic of Uzbekistan “On Basic Principles of Foreign Policy of the Republic of Uzbekistan” adopted on December 26, 1996 paved the way for the formation of [3.p.122] independent foreign policy doctrines. According to this document, maintaining stability in the world, ensuring its own security and conditions for sustainable development are the highest national priorities for Uzbekistan.

The foreign policy of Uzbekistan is a course aimed primarily at ensuring the following vital tasks for the state and society: ensuring reliable security, progressive and sustainable economic development, increasing the standard of living of the population, strengthening the foundations of the constitutional system, the harmony of citizens, creating the most favorable conditions for the protection of the rights and freedoms of citizens [4.p.147].

The conceptual idea of the foreign policy and foreign policy of the Republic of Uzbekistan is the indivisibility of security and only joint and mutual action to ensure it. President of the Republic of Uzbekistan Shavkat Mirziyoyev Speaking at an international conference on Afghanistan entitled "Peace Process, Security Cooperation and Regional Partnership", Mirziyoyev reiterated the conceptual idea of our foreign policy: "Security is one and indivisible and can only be achieved through joint efforts" [5].

The issue of national and regional security plays an important role in Uzbekistan's foreign policy. President of the Republic of Uzbekistan Shavkat Mirziyoyev Speaking at the 72<sup>nd</sup> session of the UN General Assembly, Mirziyoyev said, “Uzbekistan today gives priority to the Central Asian region in its foreign policy. This is a well-thought-out path. Located in the heart of Central Asia, Uzbekistan has a direct interest in making the region a region of stability, sustainable development and good neighborliness. A peaceful, economically developed Central Asia is the most important goal and the main task we are striving for. Uzbekistan is a strong supporter of dialogue, practical cooperation and strengthening good neighborliness” [6].

One of the main tasks of Uzbekistan's foreign policy is to create a system of regional security, which over the years has been very important for both the Central Asian states and the vast geographical area bordering the region. Relying on the basic principle of indivisibility of security, Uzbekistan has consistently acted and continues to intensify the role of international organizations, especially the UN, the OSCE in preventing and neutralizing transnational threats that threaten peace in Central Asia and destabilize global stability.

The foreign policy strategy of Uzbekistan is primarily aimed at ensuring the country's integration into the world community. By joining the world community we mean joining the world economic and political systems on the basis of mutual interests, the supremacy of economic interests over ideological considerations, the supremacy of international law over domestic law, participation in the world system in accordance with the basic principles of international law.

Thus, based on the principles of mutual interest, Uzbekistan should join the whole set of global development trends and institutions of the international system.

In 2001, a new edition of the Military Doctrine of the Republic of Uzbekistan was adopted. It takes into account all aspects of our time, makes appropriate

amendments to the sovereignty of our country in connection with the aggression of religious extremists and international terrorists.

By 2017, “based on the principles of flexibility and openness of our foreign policy, and most importantly, the development of friendly and practical relations with neighboring countries, strengthening the sovereignty and independence of our country, the Defense Doctrine of our country has been qualitatively updated. For the first time, the meaning of this doctrine became clear. This demonstrates the openness of our defense policy. The doctrine defines the principal approaches to the defense policy of Uzbekistan, the basis for their application, the tasks facing the Armed Forces, as well as promising areas for the further construction and development of our national army [7].

On August 29, 1997, the Law of the Republic of Uzbekistan “On Approval of the National Security Concept of the Republic of Uzbekistan” was adopted, and in 2018, this Concept was revised. This Concept is based on the Constitution of the Republic of Uzbekistan, defines the basis of the general state policy in the field of national security, based on universally recognized norms and principles of international law. Sh. Mirziyoyev said that, "in this concept, first of all, the strengthening of good neighborly relations, friendship and mutually beneficial cooperation with neighboring countries is a priority" [8].

At present, both the Military Doctrine, the Concept of National Security and the foreign policy of the Republic of Uzbekistan are undergoing a very serious examination due to the elements of international terrorism and the resolute struggle of the world community against it. Uzbekistan strongly condemns international terrorism and said that religious extremists should be dealt with in accordance with international law, documents adopted by the United Nations and its Security Council.

It is no exaggeration to say that 2012 was a truly historic year for the foreign policy of the Republic of Uzbekistan. In the same year, the Law "On approval of the Concept of foreign policy of the Republic of Uzbekistan" was adopted by the Oliy Majlis and entered into force. This law can be considered as a very important document that determines the long-term foreign policy strategy of our country.

It should be noted that the Concept of Foreign Policy of the Republic of Uzbekistan states: “Globalization and the rapidly changing situation in the world, changes in the location of political and economic forces, threats in the region and around Uzbekistan and improving the conceptual framework of the state's foreign policy in order to respond in a timely and appropriate manner to regional realities. First of all, it is necessary to create the most favorable external conditions for further strengthening national security, maintain high economic growth, ensure balanced and sustainable development, build an open democratic state based on a socially oriented market economy, and continue successful civil society development [9.p.239].

It should be noted that the Concept of Foreign Policy of the Republic of Uzbekistan was adopted at a very important stage for the foreign policy of independent Uzbekistan. First of all, it is important to create the most favorable external conditions for further strengthening national security, to ensure further high economic growth, to successfully continue consistent efforts to build an open democratic state based on a socially oriented market economy [10.p.256]. The



Concept of foreign policy is based on the generalization of national experience in foreign policy accumulated in the country over the years of independent development, as well as the in-depth study of the experience of advanced foreign countries.

In the current complex environment of international relations, further deepening the integration of our country into the world community is an important task facing the foreign policy of Uzbekistan. In this regard, the Concept of Foreign Policy of the Republic of Uzbekistan, based on the analysis of the past, lists the current challenges in this area. To this end, the Concept emphasizes the expediency of further developing bilateral and multilateral relations with international organizations, international regional organizations, developed and developing countries.

The Concept of Foreign Policy of Uzbekistan reflects a number of principled and progressive ideas:

**First**, the Republic of Uzbekistan retains the right to form alliances, join and leave alliances and other interstate structures in accordance with the highest interests of the state, the people, their welfare and security, the priorities of modernization of the country, the current national legislation and international obligations;

**Second**, the Republic of Uzbekistan shall take political, economic and other measures to prevent its involvement in military conflicts and crises in neighboring countries, as well as prevent the deployment of foreign military bases and facilities on its territory;

**Third**, Uzbekistan pursues a peaceful policy, does not participate in military-political blocs, and reserves the right to withdraw from any interstate structures in the event of their becoming a military-political bloc;

**Fourth**, in accordance with the Constitution of the Republic of Uzbekistan, the Law "On Defense" and the Military Doctrine, the Armed Forces of the Republic of Uzbekistan are formed only to protect state sovereignty and territorial integrity, protect the peace and security of the population and do not participate in peacekeeping operations abroad [11.p.239].

It should be noted that a number of foreign policy principles set out in the Concept, including consideration of the interests of other states, openness to cooperation, peace and security, sovereignty, respect for territorial integrity, peaceful settlement of disputes, universally recognized international law. The fact that the norms take precedence over the internal norms of the state, and the existence of a number of similar principles, further increases the effectiveness of the foreign policy of our state. On this issue, President of the Republic of Uzbekistan Shavkat Mirziyoyev Speaking at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation, Mirziyoyev said: The most important task is to achieve our goals," [12].

The concept enumerates the priorities of the foreign policy of our country, and the main priority is the Central Asian region and of course this is not in vain.

In recent years, the Central Asian region has become an object of serious attention in the international arena due to its geopolitical and geostrategic importance, large amounts of mineral and raw materials resources. It is here that the strategic interests of the major countries of the world intersect, and at some point even collide.

The ongoing tension and resistance in Afghanistan for more than thirty years is a clear proof of our thinking. Therefore, the president of the Republic of Uzbekistan Shavkat Mirziyoyev Speaking at the International Conference on the topic of "peace process, cooperation in the field of security and Regional Partnership" on Afghanistan, Mirziyoyev put forward a concerted idea that "security of Afghanistan is the security of Uzbekistan, the entire vast Central and South Asian region is the guarantee of stability and development" [13], and in his speech at the 72nd session of the UN General advanced [14].

It should be noted that another progressive idea for our foreign policy is that "the problems of Central Asia should be solved by the countries of the region themselves without the intervention of external forces" [15.p.239]. Admittedly, this is a very principled approach, which means that Uzbekistan supports the solution of all current political, economic, environmental and other issues in the region on the basis of universally recognized norms of international law, taking into account mutual interests. In other words, the existing problems and issues in the region must be resolved by the peoples of Central Asia through mutual understanding and compromise, and no one from abroad can solve these problems for us. It is no exaggeration to say that this idea constitutes the quintessence of our foreign policy.

CIS countries, Russia, USA, European countries, Asia-Pacific countries, People's Republic of China, Japan, Republic of Korea, Malaysia, Singapore, South Asia, India, Pakistan and Afghanistan, Middle East countries, and even geographically Further development of comprehensive and mutually beneficial relations with the leading countries of Latin America and the Caribbean and the African continent, as well as with a number of international and regional organizations can be noted as a priority of our foreign policy. In this regard, the President of the Republic of Uzbekistan Shavkat Mirziyoyev Speaking at a meeting on the activities of the Ministry of Foreign Affairs and embassies of our country in foreign countries, Mirziyoyev said: "We have significantly strengthened our cooperation with Russia and other CIS countries, China, the United States, South Korea, Turkey, as well as a number of countries in Europe and Asia. Our partnership with the United Nations, the Organization for Security and Cooperation in Europe, the Shanghai Cooperation Organization, the Organization of Islamic Cooperation and other influential international structures and financial institutions has reached a qualitatively new level. We have established cooperation with the International Monetary Fund, the World Bank, the Asian Development Bank, the Islamic Development Bank, and the Asian Infrastructure Investment Bank on a new basis" [16].

Strengthening the independence and sovereignty of the state, further strengthening the place and role of the country as a full-fledged subject of international relations, joining the number of developed democratic states, creating a belt of security, stability and good-neighborliness around Uzbekistan is the most important priority of Uzbekistan's foreign policy [17]. From the first days as President, Sh.M. Mirziyoyev determined the building of constructive and mutually beneficial ties with closest neighbors, strengthening regional security and stability as the main priority of Uzbekistan's foreign policy.

As the Head of State noted, “close cooperation with foreign states, primarily with neighboring countries, will be carried out at the level of modern requirements, based on the principles of mutual trust and consideration of mutual interests” [18].

The choice of Central Asia as a priority is a natural, sincere desire of Uzbekistan to establish good-neighborly mutually beneficial relations with its closest neighbors. Uzbekistan is ready for reasonable compromises with the countries of Central Asia on all issues without exception [19].

The international conference "Central Asia: One Past and Common Future, Cooperation for Sustainable Development and Mutual Prosperity", which took place on November 10-11, 2017 in Samarkand, played a strategic role in the development and implementation of modern regional policy. The purpose of the conference was to discuss topical issues of strengthening peace and stability in Central Asia, the development of regional cooperation. In his speech, the President of Uzbekistan noted that “... The future of the region is shaped by each state of Central Asia. A strong foundation and guarantor of its sustainable development is the willingness and desire for cooperation, as well as the responsibility of all Central Asian countries for our future. "The main goal is to turn Central Asia into a stable economically developed region by joint efforts, the head of state said. “It is necessary to eliminate the reasons that feed the potential for conflict. We are looking for reasonable compromises in resolving issues related to borders, water use, transport and trade” [20].

As the President of Uzbekistan noted, “it is necessary to deepen practical interaction in order to ensure the security and stability of the region. It is important to understand here that: **firstly**, all countries equally face the threats of terrorism, religious extremism, transnational crime and drug trafficking. These challenges can only be effectively countered by working together. It is necessary to abandon the division of threats into "ours" and "others", in fact to adhere to the principle of the indivisibility of security. **Second**, today the prospects for development stability are inextricably linked with peace in Afghanistan. Uzbekistan will continue to participate in the country's economic recovery, the development of transport and economic infrastructure and personnel. **Thirdly**, the speedy and final completion of the process of delimitation and demarcation of state borders is also necessary. Solving border problems is a pledge of the foundation for expanding trade, economic, cultural and humanitarian cooperation between countries. By taking into account mutual interests, on the basis of reasonable compromises and equivalent exchange, it will be possible to resolve this important problem [21]. **Fourth**, the implementation of these tasks could be facilitated by the organization of regular consultative meetings of the heads of state of Central Asia. We proceed from the understanding that today in the region there is a real need for a joint search for ways to solve regional problems. President Sh.M. Mirziyoyev stressed: we are not talking about the creation of a new international organization in Central Asia or any integration structure with its own charter and supranational body. Its activities will be aimed exclusively at the "synchronization of watches" on key issues of regional development.

**Fifth**, it is important, following this event, to appeal to the UN General Assembly with an appeal to adopt a special resolution on strengthening regional and

international cooperation to ensure peace, security and sustainable economic development in the Central Asian region.

**Sixth**, despite the objective difficulties, it is necessary to ensure that the prospects for the national development of the countries of the region are combined with regional priorities, which will help build a truly stable and prosperous Central Asia.

**Conclusion.** In a historically short period of time, the Republic of Uzbekistan has done decades of work to establish and develop international relations. Uzbekistan is known throughout the world for its peace-loving, good-neighborly policy and mutually beneficial cooperation, has taken its rightful place in the world community, and its position is strengthening year by year. The foreign policy of the Republic of Uzbekistan is of great importance for the strengthening of its national independence, political and economic freedom, sovereignty and the successful solution of acute socio-political problems. Uzbekistan's nearly thirty years of experience in international relations show that pursuing an independent foreign policy, defining the direction and priorities of interstate relations, its further development, stabilization of the principles of peaceful coexistence, equal relations and mutually beneficial cooperation, solving small and foreign problems.

The small research conducted allowed to make the following practical suggestions:

1. In the field of the theory of international relations, current problems of modern international law and modern international relations. We believe that Mandela's ideas of nonviolence and non-use of force should be more widely covered within appropriate backgrounds and themes, and that these ideas should be widely promoted.

2. As the interference in the internal affairs of independent and sovereign states over the past decade increases and the use of force against them increases, we propose that the UN General Assembly adopt a declaration on enhancing the effectiveness of the principle of non-violence and non-threat of violence in international relations. We have concluded that legal expertise and monitoring should be carried out under the auspices of the United Nations in terms of the compliance of States with the principles of non-use of force and non-threat of use of national security concepts.

Today, the Republic of Uzbekistan has achieved the adoption and implementation of breakthrough decisions on the settlement of state borders. The signing and real implementation of the Treaty on the Uzbek-Kyrgyz border [22] and the Treaty on the area of the interface between Uzbekistan, Kazakhstan and Turkmenistan [23], as well as the Treaty on certain sections of the Uzbek-Tajik border [24], became an important historical event in the political life of all Central Asian states. The results of the agreements also opened up wide opportunities for Uzbekistan in the development of trade, economic, cultural and humanitarian cooperation, public diplomacy, border trade, favorable conditions have been created in transport and communication spheres for citizens living in border areas. The creation of a permanent platform by organizing and holding meetings, events, conferences at the highest level, etc., at which topical issues of regional cooperation

and the development of mutually acceptable solutions are discussed, contribute to solving regional problems, taking into account national interests.

**REFERENCES**

1. *Statement of the Supreme Council of the Republic of Uzbekistan on the state independence of the Republic of Uzbekistan of August 31, 1991 // Constitutional law of the Republic of Uzbekistan (Collection of normative acts). / Comp. Doctor of Law A.Kh. Saidov. Volume 1. – Tashkent, Sharq, 1995. – P. 96. (In Russian)*
2. *Constitution of the Republic of Uzbekistan. The text is available in Uzbek, Russian and English languages. – Tashkent: “O’qituvchi” PPCH, 2018. – P. 6.*
3. *The Law of the Republic of Uzbekistan “On the Basic Principles of the Foreign Policy Activity of the Republic of Uzbekistan” of December 26, 1996 // [List of the Supreme Council of the Republic of Uzbekistan]. – 1996. – № 5-6. – P. 122. (In Russian)*
4. *Gafurov S.M. Security Strategy: Practice of Central Asian and Persian Gulf Countries: Monograph. – Tashkent, Publisher of the Alisher Navoi National Library of Uzbekistan, 2007. – P. 147.*
5. *Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the international conference on Afghanistan «Peace process, security cooperation and regional connectivity». Available at: <https://president.uz/uz/lists/view/1601>*
6. *President Shavkat Mirziyoyev addressed the 72nd Session of the United Nations General Assembly. Available at: <https://president.uz/uz/lists/view/1063>*
7. *Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the enlarged Security Council meeting. Available at: <https://president.uz/uz/lists/view/1419>*
8. *Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the international conference on Afghanistan «Peace process, security cooperation and regional connectivity». Available at: <https://president.uz/uz/lists/view/1601>*
9. *The concept of Foreign Policy of the Republic of Uzbekistan. Bulletin of the Oliy Majlis of the Republic of Uzbekistan. - Tashkent, 2012. - № 9/1 (1437). –P.239. (In Uzbek)*
10. *Juraev K.A. The Role of the Concept of Foreign Policy of Uzbekistan in Creating Security, Sustainability and Good Neighboring Country. Constitution of the Republic of Uzbekistan - Guarantee of Sustainable Development of Society: Organizational, Political and Legal Aspects: A Collection of Materials of the Third Traditional Scientific and Practical Conference on "Uzbekistan and the International Community" at the Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan: Tashkent, 2012, P. 256. (In Uzbek)*
11. *The concept of Foreign Policy of the Republic of Uzbekistan]. Bulletin of the Oliy Majlis of the Republic of Uzbekistan. - Tashkent, 2012. - № 9/1 (1437). –P.239. (In Uzbek)*
12. *[Address by the Acting President of the Republic of Uzbekistan Shavkat Mirziyoyev at the opening ceremony of the 43rd session of the Council of Ministers of Foreign Affairs of the Organization of Islamic Cooperation]. Available at: <https://president.uz/uz/lists/view/34>*
13. *Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the international conference on Afghanistan «Peace process, security cooperation and regional connectivity». Available at: <https://president.uz/uz/lists/view/1601>*
14. *President Shavkat Mirziyoyev addressed the 72nd Session of the United Nations General Assembly]. Available at: <https://president.uz/uz/lists/view/1063>*
15. *The concept of Foreign Policy of the Republic of Uzbekistan. Bulletin of the Oliy Majlis of the Republic of Uzbekistan. - Tashkent, 2012. - № 9/1 (1437). –P.239. (In Uzbek)*
16. *Address by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the meeting on the activities of the Ministry of Foreign Affairs and the embassies of our country in abroad. Available at: <https://president.uz/uz/lists/view/1423>*
17. *Decree of the President of the Republic of Uzbekistan "On the strategy for further development of the Republic of Uzbekistan".*

18. *Speech by Sh. Mirziyoyev at the inauguration of the President of the Republic of Uzbekistan at a joint meeting of the chambers of the Oliy Majlis on 12/14/2016.*

19. *//http://www.jahonnews.uz/ru/aktualno/124/37640/11.08.2017. See.: Central Asia is the main priority of foreign policy of Uzbekistan.*

20. *[Speech by the President of the Republic of Uzbekistan Sh. Mirziyoyev at the international conference “Central Asia: one past and a common future, cooperation for sustainable development and mutual prosperity” in Samarkand 11.11.2017]*

21. *[See.: Speech by the President of the Republic of Uzbekistan Sh. Mirziyoyev at the international conference “Central Asia: one past and a common future, cooperation for sustainable development and mutual prosperity” in Samarkand 11.11.2017]*

22. *[See.: The Law of the Republic of Uzbekistan “On ratification of the Agreement between the Republic of Uzbekistan and the Kyrgyz Republic on the Uzbek-Kyrgyz state border (Bishkek, 09/05/2017).” No.LRU-447. 10/04/2017/]*

23. *[See.: The Law of the Republic of Uzbekistan “On ratification of the Treaty between the Republic of Uzbekistan and the Republic of Kazakhstan and Turkmenistan on the area of the junction of the state borders of the three states (Samarkand, 11/09/2017).”LRU №-465 04/02/2018.]*

24. *[See.: The Law of the Republic of Uzbekistan “On ratification of the Treaty between the Republic of Uzbekistan and the Republic of Tajikistan on individual sections of the Uzbek-Tajik state border (Dushanbe, 03/09/2018).” LRU №-481. 07/03/2018/]*

**PERSONS WITH DISABILITIES IN THE LIFE OF A SOCIETY:  
A HISTORICAL-POLITICAL ANALYSIS**

*Begbutayeva Farida*

*PhD student at the Academy of Public administration  
under the President of Republic of Uzbekistan  
[farida\\_6@mail.ru](mailto:farida_6@mail.ru)*

**Abstract.** *The issues of participation of persons with disabilities in socio-political development of society are analyzed in the scientific article. Attitude to persons with disabilities is usually formed due to the process of historical development of each country, the specific mentality of the people living in it. As a measure of the level of justice in any society, attention is paid to persons with disabilities living in that state, also measured by the level of living conditions created for them.*

**Introduction.** *When we analyze the relationship towards to persons with disabilities, we can see that its history dates back to the distant past. The attitude towards them was different in different periods, depending on the characteristics of national values, and the peculiarities of those periods.*

**Research methods.** *Scientific research methods such as the principle of historicism, systematization, comparative analysis and extrapolation were mainly used in the article.*

**Results and discussions.** *In one of the ancient first written sources “Avesto”, which provides information about the history of the countries of Central Asia, we can also find information concerning problems of disability. The views in it are determined based on the spirit of that period, in particular emphasis on the treatment of disability, its prevention, the promotion of medical culture among the population. Because, the emergence of the religion of Zarathustra coincides with the period of transition from the tribal system to the class society.*

**Conclusion.** *We can say that there have been carried out step by step and consistent the measures in this direction in our country, which are of great importance to persons with disabilities in the direction of creating the necessary conditions for them to live, receive education, work, as well as creating wide opportunities for them to find their corresponding place in the society.*

**Keywords:** *a person with a disability, socio-political processes, historical stage, tolerance, spiritual values, society, religious views.*

**Introduction.** *When we analyze the relationship towards to persons with disabilities, we can see that its history dates back to the distant past. The attitude towards them was different in different periods, depending on the characteristics of national values, and the peculiarities of those periods. For example, during the time of the primitive community system, people lived in difficult living conditions and*

only those who survived were able to live in such conditions. Therefore, it is natural that they have not yet formed any attitude towards persons with disabilities.

The first attitude towards persons with disabilities were formed on the basis of religious mythological views. Because, the existence of a number of commonalities between the mythical worldview and philosophical thought was manifested in the views of the thinkers of antiquity. To be born with a sign of disability was condemned by the society according to religious traditions and was considered as a sign that can cause this unpleasant.

**Research methods.** In the course of the study, a number of national and foreign literature were studied and specific scientific conclusions have been drawn. Scientific research methods such as the principle of historicism, systematization, comparative analysis and extrapolation were mainly used in the article.

**Results.** According to historical sources, the birth of a child with any physical defect in ancient Mesopotamia in the 2000 years BC is described as follows in the Omen Series Summa Izbu prophecies: “If a woman in the palace gives birth to a deaf child, the king will leave the throne. If a woman in the palace gives birth to a child who has six fingers, the enemy will spoil the royal property, if a woman in the palace gives birth to a short child, there will be unpleasant consequences, if a woman in the palace gives birth to a healthy child, the state will prosper [1]. Therefore, children who had any physical defect or were born weak had been killed. Even in ancient Sparta, babies with weak births and disabilities were thrown into the canyons. And in the ancient Rome children who were born blind, deaf and unable to walk, could not inherit anything according to the Roman law. In order to prevent the reproduction of persons with disabilities, they were deprived of the right to get married [2].

And in ancient China, the main emphasis was placed on a philosophical analysis of the social status of persons with disabilities. Especially in the views of the Confucius this case is clearly discernible. In the book of Lyun Yuy, which was joined to a single book by his students after his death, there was written the following words on this issue: “Not physical defect, but a person’s mental and spiritual self-esteem plays a key role in determining human dignity”. According to the doctrine, once there came a person to him and said: “Although a person who is doing teaching is an ugly man, his students call him a master” to which Confucius answered: “Life and death can change existing situations. But this thing can not change one’s mind. Cities can be destroyed, houses can be demolished, but his mind will remain forever, [3]”. By this he meant the value of a person is measured not by one’s appearance, but by his/her spirituality.

The views of Zhuan Ji are also similar to those of Confucius, and he is considered as the first person to measure the social criterion of disability in a society. He noted that the strong spirit is weakened and disabled due to defects in society. He said that “The nature should be left as it is, and people should not try to change it,”. The thoughts of Confucius are can also be found in it, and he says that “Not the external inadequacy and disability, but the problems in the mental potential are considered as a defect of a person”. There is story in the book, where on the example of the author’s talk with Chan Chi and Confucius, they discuss a one-legged disabled philosopher named Van Tae [3,321]. It emphasizes the severe social situation of



people with disabilities in China of those times. Similar teachings can be found in the views of many ancient Eastern and Western scientists.

**Discussion.** In one of the ancient first written sources “Avesto”, which provides information about the history of the countries of Central Asia, we can also find information concerning problems of disability. The views in it are determined based on the spirit of that period, in particular emphasis on the treatment of disability, its prevention, the promotion of medical culture among the population. Because, the emergence of the religion of Zarathustra coincides with the period of transition from the tribal system to the class society. Naturally, in the construction of a new society, the Axoramazda shows vivacity. And Axriman tries to block every act of him in the embodiment of the power of evil. H.Homidi, who conducted researches in this area notes that the names of the following diseases are listed and the sources of their occurrence are thought of in “Vendidad”: pain, fever, malaria, headaches that arise from the death Ram, Ajan, Echo, snake bite, Duroc, sadness, eye touch, mood landscape, in the paws and in the Gand. Many of these diseases of the cortex and “gandidosh” (cancer) are called “Achriman appeared deliberately with the intention of drying human seeds on earth, if they appeared as a result of negligence, not observing purity”. For example, in the “Vendidad” part of Avesto, Axura Mazda is thinking about the country of Utopia, which is recovering from “disability, illness, mental retardation”. As for immorality and mental retardation, Angra Manyu, that is, was regarded as the son of darkness [4]. Treatment of disability in Avesto, for its prevention, great importance is attached to the originality of the offspring. It is believed that the young men and women who are building each family are blameless in all respects, healthy, and in the family pregnant women should not be tormented, upset, eat more fruits and vegetables, meat products, as well as eat the provision found in honest labor.

By the Middle Ages, the influence of religion on the formation of attitudes towards people with disabilities was further enhanced. Especially in Europe, individuals with disabilities as a result of religious views and the influence of psychics were recognized as servants of devil. In their opinion, they described the weakness of the mind as a consequence of the fact that this occurs as a result of the management of human consciousness with the help of various evil forces. Therefore, people who have a malady in their body, as well as witches, were burned in the fire according to the decisions of the Inquisition courts. Even as a result of the establishment of centers that separate people with disabilities from society, they lived a sedentary and helpless life. In the theaters of Paris, Venice and Schtrolzun, various performances were organized, which made fun of individuals with disabilities and blind people. In the cities, various competitions were organized between blind people and animals. Sometimes such competitions ended with the death of the blind.

By the time of Renaissance, there began to develop thinkers who denounced their cruelty of the Inquisition Court towards persons with disabilities. From the famous scientists of that time X.L. Vives (1492-1540), V. Retne (1571-1635), Ya. Kamensky (1592-1670) [5] tried to find ways to help individuals with disabilities. But, until the period of Renaissance, nothing has changed. In the XVI century, nun Teresa Avilskaya (1515-1582), influenced by the Spanish

Inquisition, began to argue that mental illness is a natural process, just like a disease in the human body [5,116].

But people with disabilities in the Ottoman Empire were considered useful personalities in the Sultan's Palace. At night, deaf servants were used, especially in order not to raise noise, and communication with them was carried out only through gestures. This was stated by many European scientists who traveled to the Ottoman Kingdom in their works. In a note written by British traveler John Sanderson, there is given statistics about his adventures in Constantinople in the XVI century, information about deaf slaves working in the Sultan's Palace in Constantinople in all areas [6].

In Central Asia, unlike Europe, the attitude of care towards persons with disabilities on the basis of Islamic religious beliefs has become an integral and inseparable part of our spiritual values. The beginning of the Middle Ages is directly characterized by the penetration of religion. The divine book of Muslims was also applied to practice based on the rights of persons with disabilities in the "Baqara" verses of Qur'an in respect of property. It is written like this: "O believers, write if you do debt treatment with each other, let a secretary among you write with justice, if a person who is in debt can not write without saying (because of his deafness or lack of knowledge of the language), if he is either incompetent (a young child, or too old) or if he is unable to and bear witness that you will agree (two men from a just witness, one male if two men are not found, and two women (one if one is forgotten, one will remind him))"[7]. Qur'an is the first legal document that provides for the rights of persons with disabilities in the contract of social protection, their property of buying and selling.

One of such works is the work of famous faqih, Imam Burhoniddin Ali Ibn Abu Bakr Marginani's "Hidoya". "Hidoya" is a work in the attention of fiqh scholars and has gained wide fame in the Muslim world. A lot of reviews have been written on "Hidoya". Born in Kerman, Buhari, Mahmoud ibn Ubaydullah ibn Mahmoud wrote commenting on issues in Hidoya. His so-called Book "Viqoyatur Riva Fi masoyimil Hidoya" can also be regarded as such works. Mahmoud ibn Ubaydullah's brother Ubaydullah Ibn Mas'ud wrote a comment on "Vigoyatur Riva". "Mukhtasar ul-wiqoya" is a compact interpretation, as the name itself tells, written in a convenient way to memorize.

For example, a criminal, who is accused of committing a crime or offense has been given a relief in case of his disability. As it's written there "Although there remains a shortage of serfdom, wife, slavery, blindness, disease, deep disbelief, it is not ignored, that is, if an adult kills a child, a man kills a woman, a free man kills a slave, a healthy man kills a mad man, an eyed person kills a blind person, a healthy person kills a sick (who's leg or hands are injured), then the revenge will be taken. The shortcomings of the above mentioned killings will be ignored"[8].

Seven categories of those who are given to lower on obligatory alms such as zacot, tithe, nazr: 1) the poor, 2) wretched, 3) a scientist, 4) disabled, 5) debtor, 6) to the one who is left from the way of Allah, 7) to the person who is strangled[9]. It is also mentioned in the works great hadith scholar Imam Al-Bukhary, such as "Al-adab Al-mufrad", "At-tarih as-saqiyy", "At-tarih al-Kabir" about the importance

of zacot. His works reflected a complex of real human qualities and exemplary procedures, such as kindness, generosity, open heartedness, respect for parents, women and adults, orphans, poor and wretched people, kindness to the disabled, love for the motherland, labor, calling for honesty [9,158]. In his famous work “Al-Jami as-sahih” there are hadiths about helping people with physical defects to show them the way.

Al Farabi was the first in the conditions of the Middle Ages to create a doctrine of the origin, goals and objectives of society. In this doctrine, many issues of social life had been covered like state administration, education, morality, enlightenment, religion, war and reconciliation, labor, etc. In his work titled “Fozil odamlar shahri” (“The City of virtuous people”), Farabi emphasized that the rights of persons with disabilities to work should be provided economically by their state. In it, there was written that “Justice is expressed primarily in the proper distribution of good that belongs to all the inhabitants of the city and in the full preservation of wealth of those distributed. These are good things, riches, health, respect, careers and other similar things, everyone of these should take a piece of himself, it is unfair to take more or less of these. If it touches a little, it is unfair to a person, if it takes a lot, to the people. That is, it is injustice in relation to others. Anyone who has taken his share should keep it with caution. It is wrong to use this share so that it does not benefit neither himself nor the people [10].

Therefore, there should be no poor people in the virtuous state. But there can be disabled people and ill people. To provide them, the funds must be allocated from the treasury of the state. It should be possible to attract them to profitable work within the framework, as there were mentioned in the ideas of Al Farabi. In the virtuous state, everyone, even persons with disabilities (as long as they have the strength), must be engaged in work corresponding to their art. Everyone should be engaged in only one craft or one business”. It can be assumed that this idea arose under the influence of Plato. Plato believes that if any work is done in a timely manner, without distractions from another job, in accordance with its natural abilities, everything can be done in greater quantities, better and easier. The state does not oblige its population to engage in a lot of work for three reasons: 1) any person is also not suitable for the performance of any kind of work and skill, it is necessary to appoint him according to his ability and specialty to work; 2) if a person is constantly engaged in some kind of work or skill, he will improve, ; 3) due to the need to perform a lot of work in a certain period of time, the addition of two jobs will prevent them from doing it on time [11].

In Nizamulmulk’s (1018-1092 yy) work “Siyostanoma” there is given information about the events that will be a lesson and an example for different aspects of the life of society. From it, he makes rational and useful conclusions and gives people advices. Advices given in the work are concerning people ranging from Kings to slaves. In it, his most priority in assessing the fairness of the king is determined by the attitude of care to the disabled and vulnerable. He said, “The just Kings always think about the weak and they are obliged to inspect the affairs of the people, who are responsible for distribution of goods every two or three years for the necessity of the country, so that the they do not ignore the right of the chairman, let

the province be prosperous and administrator” [12]. This book is published in different languages and attracts the attention of amiru scribes, thinkers, intellectuals in general. Even in Western countries, this book emphasizes that for all periods, potential leaders at this level of demands on the people in protecting the rights and well-being of citizens and persons with weak disabilities in the management of the state, society, purity of religion, maintaining the integrity of the country will be the head.

Historians, who worked during the Renaissance, testify that the receipt of messages from persons with poverty and disabilities formed the basis of the policy of rulers of that time. In particular, this principle was followed during the time of the Somonids, Amir Timur and Temurids.

In the state, which was built by Amir Temur, there worked a system on the principles of humanitarian and compassion of the Muslim rights. We see that in his state there was an attitude of care to the disabled part of the population. In his work “Temur tuzuklari”, there had been described issues such as the state system, the function of its various positions in the state, the different categories in it and the attitude to them, the structure of the troops, the rules on which the state is based, the order in which the troops are stationed. Neither the soul tax nor the goods tax were levied from the inhabitants of cities and suburbs. “In all the works,” said Amir Temur, “Regardless of their belonging to this or that nation, the governors were ordered to stand firm on the side of justice. With the aim of ending poverty, I organized shelters so that the poor could benefit from them” [13]. In addition, Timur’s rule on taxes is very important. Temur writes: “When collecting taxes, it is necessary to be careful not to bring the people into a difficult situation or to reduce the country from poverty or from the poverty of the country. Because, the destruction of the people is the incomparable value of the state treasury, which leads to the weakening of military forces, which in turn leads to the weakening of power...”.

It can be seen that in the Kingdom of Amir Temur, he was concerned about the social situation of the population and took measures to ensure that the number of poor people among in the country does not increase. He also took special care of persons with disabilities and the weak people among the population. It is stated about this in the Temur Tuzuklari (Timur’s regulations): “I have commanded... the poor and wretched, paralyzed blind and thus unable to do any profession are to get subsistence... I also ordered that after the conquest of each country, he collected the the beggars of the place, giving them daily food, drinking, and give them specific tasks. And let them all be branded, so that they will do begging any more. I commanded again that every small town, big and small, every village there should be a mosque, a madrasah and special buildings, where the poor can stay in such anchored houses, a place where passengers can stay, a guest house, a hospital for the elderly, and appoint healers to work in them” [14].

Since the XVI century, crises in the system of Public Administration in Central Asia have also significantly affected the social situation of the population. During the Ashtarakhany period, the central state had considerably weakened, the social situation of the population also deteriorated, the amount of taxes had been increased. Mutual percussion had intensified incredibly. Samandar Termiziy glorified the

emirate of Bukhara, where he served himself and writes the following in his work “Dasturul muluk” and could show the shortcomings in the social protection of the population in the emirate, as well as in the irregularity of taxes, although the situation of the poor and the wretched in it negatively treated the army with respect to the principalities and khanates. Therefore, he appealed to the supreme ruler – Emir in with his work: “In the setting of taxes, let everyone be determined not by some kind of taxation, but by the social condition of the population” [14,132].

In general, in the period from the XVII to the first quarter of the XX century, information on the social protection of persons with disabilities can be found in the works of some poets, state and scientific figures who lived in this period, as well as in books of the genre of historiography and other critically-descriptive works. In particular, Ahmad Donish’s “Navadir ul-waque”, Mahmoud Ibn Wali’s “Bahr ul-Asror Fi manakib ul-ahyor” (sea of secrets about the glory of noble people), Mir Muhammad Amin Bukhari’s “Ubaydullanoma”, Muhammad Yusuf Munshi’s “History of Mukimkhani”, Abdulghazi Bahadirkhan’s “Shajarai Turk”, Khoja Samandar Termizi’s “Dastur ul-muluk”, in the works of Muhammad Amin Buhari “Muhit ut-Tavorikh”, Mullo Yunusjon Munshi’s “Tarikhi Amir Lashkar Alimkul” [14,131], there can be found the manifestations of a just ruler and their impoverished strata of the population, particular attention is paid to the relationship of care to those people with disabilities.

The last quarter of the XIX century was a period of great technical discoveries and development of scientific knowledge in Europe, during which people tried to identify the causes of disability and approach to their treatment from a scientific point of view. The four main aspects caused the modern interpretation of the state of disruption of the human mental balance. They are: 1) biological discoveries, 2) development of the system of classification of nervous diseases, 3) the emergence of imaginations about the causes of the origin of nervous diseases, 4) the results of psychological-experimental studies. On this basis, there began to be made attempts to scientifically substantiate the origin of mental retardation and disability and the methods of its treatment, and studies began to be carried out within this framework. For example, the French physician Segen in his book “Mental Retardation, and methods of treating it in a physiologic way” (1866) attempted to link the origin of mental illnesses and methods of treating it with physical exercises [15]. He believes that there is a connection between the physical state of a person and his mental balance. Walter Fernand, director of the mental health institution in Massachusetts, in his book “The History of the Treatment of the Feeble-Minded”, tried to treat mental retardation in a psychological way [16].

By the twentieth century, as a result of the two World Wars, the number of persons with disabilities among the population increases on account of those who were injured in the wars. And this, respectively was reflected in the work of Samuels, Captain Arthur “Veterans with limited opportunities”, which refers to such people, where he raised the questions of the employment of Veterans of the first World War to favorable conditions [17].

Douglas Mcmartee, the director of the Institute of the Red Cross, which was established as a result of the first World War for the purpose of improving the health

of the disabled militaries, developed the basics of rehabilitation of persons with disabilities in the document “Axioms on military disabilities”. In the post-war period, the system of rehabilitation of disabled people was established and their employment was provided [17,16]. In 1944 there was adopted the “Act on people with disabilities” (Employment Act) in England. According to this act, there were formed firms with up to 20 personnel, where 3 % of these seats have been allocated for such people, but the law was practically not executed, and persons with disabilities did not even feel its existence.

The adoption of the first international document on the right of persons with disabilities began in 1971 with the adoption of the UN Declaration “On the rights of the mentally retarded people”. This international document provides for the provision of political, economic and social rights of persons with disabilities on all fronts. But this did not ensure the rights of persons with disabilities in all spheres. As a result, in the US, Ed Robert and Judi Human demanded the restoration of corridors that would not interfere with their education, employment and mobility in wheelchairs, and united disabled persons around themselves.

As a result, in 1973, the US adopted the “Rehabilitation Act”. In 1976, the law “On the education of all disabled children” was adopted. This law provided the possibility of obtaining special education of children with disabilities [18]. In December 1976 the UN General Assembly marked the year 1981 as the International Day of Disabled Persons. As a result of the declaration of the decade of the disabled from 1983 to 1991, the UN General Assembly adopted the universal programme of actions for persons with disabilities on December 3, 1982. The adoption of this program caused a radical turn in their lives.

As a result of the adoption of the “American Disability Act” in 1990, it was envisaged not only to ensure the rights of persons with disabilities on all fronts, but also to increase their social status. On September 15, 1995, in the fourth World Beijing Declaration on the issue of women there also was considered the status of women with disabilities [19].

In addition, special departments of the UN and several international organizations, including the IFO, UNESCO, the International Postal Union, which are carrying out activities in order to create conditions for those with disabilities to live a full life. Issues related to the solution of the problems of persons with disabilities are discussed within the framework of territorial cooperation of several states.

**Conclusion.** Since the middle of the 1980s, the Soviet economy, based on administrative and management, began to suffer a significant decline. Even the weaknesses of Communist ideology began to be felt. By the beginning of the 90s, it was realized the need to radically rebuild the system and existing property relations in the area. The former Soviet Union faced a crisis. As a result, there began to be felt the lack the necessary products for the needs of the population in this or that sphere. The standard of living of the people began to decline. This was especially evident in the conditions of life of disabled persons and the elderly.

After the independence of the Republic of Uzbekistan, special importance began to be paid to the issue of social protection of persons with disabilities. Along with the

state, the system of religious institutions plays an important role in the implementation of social protection tasks for persons with disabilities. As is known from history, in khanaqahs, mosques, madrasahs led by religious leaders – sheiks, religious scientists, eshans, widows and persons with disabilities could stay as refugee and spent their day in such places. As a continuation of these values, care for persons with disabilities has increased to the level of state policy, which has been improved further in the years of independence.

As a conclusion, we can say that there have been carried out step by step and consistent the measures in this direction in our country, which are of great importance to persons with disabilities in the direction of creating the necessary conditions for them to live, receive education, work, as well as creating wide opportunities for them to find their corresponding place in the society.

**REFERENCES**

1. Leichty Erle. *The Omen Series Summa Izbu. Locust Valley, New York: Augustin. 1970. –P. 70-71.*
2. Pritchard James B. *The Ancient Near East: Volume II. A New Anthology of texts and Pictures. Princeton, NJ: Princeton University Press, 1958. –P. 160-168.*
3. Legge James. *The Chinese Classics: Analects of Confucius. Oxford, UK: Clarendon Press. 1861. –P 176.*
4. Homidiy H., Do'schanov B. *Avesto va tibbiyot. –T.: Ibn Sino nomidagi tibbiyot nashriyoti, 2001. – B. 22.*
5. *Anormalnaya psixologiya. / R. Karlson, Dj. Batcher, S. Mineka. – SPb.: Piter, 2000. –S 117.*
6. Sanderson John, Foster William, *The Travels of John Sanderson in the Levant 1584-1602 with his Autobiography and Selections from his Correspondence. –London: Hakluyt Society, 1931. – P 87-89.*
7. *Qur'oni karim (Alouddin Mansur tarjimasi). – Toshkent: Cho'lpon, 1992. – B. 34.*
8. Muxtasar. *Shariat qonunlariga qisqacha sharh. – Toshkent: Cho'lpon nashriyoti, 1994. – B 305-306.*
9. *Hadis. 1-kitob, 411 b, 158-hadis.*
10. *Abu Nasr Forobiy. Risolalar. – Toshkent, –B. 115.*
11. *Al Farabi. Izbrannie traktati. Perv s arab.: NAN Respublika Kazaxstan, institut filosofii. – Almati: Gilim, 1994. – S. 294*
12. *Nizmulmulk. Siyosatnoma (Siyar ul-mulk). Ikkinchi to'ldirilgan, qayta ishlangan nashri. –Toshkent: Yangi asr avlodi, 2008. – B. 34.*
13. *Xayrullaev M.M. Ma'naviyat yulduzlari. –Toshkent: A. Qodiriy nomidagi xalq merosi nashriyoti, 2001. – B 12.*
14. *Temur tuzuklari. –Toshkent: G'. G'ulom nashriyoti, 1991. – B. 67.*
15. *Seguin Edouard. Idiocy: and Its Treatment by the Physiological Method. New York: William Wood and Company, 1866. –P. 39–77.*
16. *Fernald Walter E. The History of the Treatment of the Feeble-Minded. –Boston: G.H. Ellis. 1893. –P. 123.*
17. *Samuels Captain Arthur H. «Reconstructing the Public». Carry-On 1:15–16. [The editors acknowledge the assistance of John Kinder of the University of Minnesota in sharing this document. 1918. –P. 27.; Albrecht G. Encyclopedia of disability. – London. Sage publications. – P. 92.*
18. *Makdonald D. Istoriya dvijeniya nezavisimoy jizni invalidov. – M., 1986. – S. 105.*
19. <http://www.ej.ru/025/life/03samoupr/01/index.html> *Printed.html*

CROSS-BORDER GROUP INSOLVENCY, A STUDY OF NORTEL CASE

**Dr. Binoy Joy Kattadiyil**

*DSc research scholar*

*Westminster International University, Tashkent*

[bnc@binoynisha.in](mailto:bnc@binoynisha.in)

**Dr. Islamov Bakhtiyor Anvarovich**

*DSc, professor of International Economics Chair*

*Tashkent Branch of G.V. Plekhanov Russian Economic University*

[bakhtiyor.is@gmail.com](mailto:bakhtiyor.is@gmail.com)

**Abstract:**

**Introduction.** *This Article is a detailed analysis of one of the most complex and landmark judgments in the area of cross border group insolvency. It traces the timeline of the insolvency of Nortel Plc. and the simultaneous proceedings in multiple jurisdictions. Introduction followed by Literature Review.*

**Research methods** *are exploratory in nature, since the study has to explore a case of the simultaneous proceedings in multiple jurisdictions.*

**Results and discussions.** *The Article discusses that there are two major methods for dealing with corporate groups undergoing insolvency, which are: Procedural Coordination and Substantive Consolidation. Under such mechanisms which little to no precedence in any jurisdiction, this case carved out its own path to arrive at the outcome of Pro-Rata Allocation. The case is significant for being heard at the same time in two courtrooms, one in Delaware and one in Ontario, that were linked in order to receive live evidence together. This Article discusses the importance and significance of having a cross border group insolvency regime in place. In the era of Globalisation, the integration of national economies into a global economic system has been one of the most important developments of the last century. Globalisation has resulted in improving international trade drastically. It has resulted in higher inter connection and awareness of opportunities and now investors can access new business opportunities across the Globe. Investors invest in corporate debtors of different jurisdictions which lead to so many risks. Foreign investors take into consideration various factors while investing in a country and strong insolvency laws is one of the factors. Every foreign investor would like to protect his rights when the company becomes insolvent and at that point the cross border insolvency law will come into picture. Cross Border Insolvency laws deals with insolvency of companies which operates in more than one jurisdiction.*

**Conclusions.** *This case is a significant milestone in cross-border group insolvency that set the precedence for finding innovative solutions without disturbing the sanctity of the legislations in place, for the benefit of the stakeholders involved, that resulted in maximum returns for the claimants of the Group.*



**Keywords:** *procedural coordination, substantive consolidation, pro-rata allocation, cross border insolvency, group insolvency*

**Introduction.** In the current economic scenario, with the expansion and liberalisation in international trade, multi-national organisations are growing at a rapid speed. The speed for the development of an efficient global insolvency regime for group companies is far gradual. This area of cross border and group insolvency and the interplay between them seems amenable to development as a result of case laws. One such case is that of Nortel group based in the US, Canada and England, Europe and Middle East which set the precedence in the cross-border insolvency of group companies.

In the global scenario for group insolvency, there are two major methods for dealing with corporate groups undergoing insolvency, which are: *Procedural Coordination and Substantive Consolidation*. Under such mechanisms which little to no precedence in any jurisdiction, this case carved out its own path to arrive at the outcome of *Pro-Rata Allocation*. The case is significant for being heard at the same time in two courtrooms, one in Delaware and one in Ontario, that were linked in order to receive live evidence together. The concurrent trials raise concerns about the enforceability and finality of the two independent court decisions and the financial implications of conducting separate proceedings. It has produced one judgment of the US court and one of the Canadian Court which arrive at the same outcome.

Through this Article, we seek to understand the process of arriving at the conclusion of Pro Rata Allocation as well as the consequences and reasons for such an outcome.

**Literature Review. Claessens, S. (2004)**, this research paper highlights the importance of corporate restructuring as a means to recovery of the large-scale corporate sector distress. In the past decade several countries experienced a financial crisis. The corporate sector restructuring and reform was then considered necessary to the economic recovery, the viability of corporations in the long run and in lowering the risk of subsequent financial crisis. The paper has surveyed the policy approaches and legal and regulatory changes that were adopted as a solution to the corporate failure in eight countries (Czech Republic, Brazil, Indonesia, Malaysia, Republic of Korea, Turkey, Thailand and Mexico) [1].

**Davydenko, S. A., Franks, J. R. (2006)**, the study after using a large sample of small to medium sized firms in France which defaulted on their bank debts, finds that there are large differences in the rights of the creditors across the lead banks of the country for adjusting their lending and reorganization practice. There were creditor unfriendly bankruptcy laws. The French banks required more collaterals than the lenders elsewhere. The bank recovery rates in default were different across the three countries and reflected different levels of protection to creditors [2].

**Gamboa-Cavazos, M., Schneider, F. (2007)**, in this paper has assessed bankruptcy as a legal process empirically. The authors have examined the corporate bankruptcy law of Mexico, which has streamlined the legal procedures and put limits on litigation. Then the ways in which bankruptcy law framework affects a series of

variables are outlined. The speed of the procedures, the recovery rate of the creditors' claims, etc are tracked and compared in the litigation of the bankruptcy process [3].

**Peng, Mike W., Yasuhiro Yamakawa and Seung-Hyun Lee (2010)**, this study has used bankruptcy laws as formal institutions to show the effect of bankruptcy laws on the development of entrepreneurship. The data of South Korea, Thailand, United States, Canada, Chile, Finland, Hong Kong, Australia, Singapore, Peru, Norway, Japan and other countries is used and covers developed and emerging economies [4].

**Klapper, Leora (2011)**, this study presents the empirical literature on the impact of the insolvency reforms on the economic and financial activities of a nation. The 2008 global financial crisis consequently led to the rise in corporate insolvencies and this clearly highlighted the need for the efficient bankruptcy systems for liquidating the unviable businesses and reorganizing the viable ones in such a way that the maximum proceeds are recovered by the creditors, employees, shareholders and other stakeholders [5].

**Lee, Seung-Hyun, Yasuhiro Yamakawa, Mike W. Peng and Jay B. Barney (2011)**, the research study has collected the database from 29 countries for the period of 19 years from 1990-2008 and showed that the bankruptcy laws affect entrepreneurial development around the world. It found that lenient and entrepreneur friendly bankruptcy laws are correlated with the rate of entrepreneurship development [6].

**Menezes, Preciosa, A. (2014)**, this study focuses on the effective insolvency regimes as a saviour of the struggling firms which are viable and reallocation of assets of failing firms more productively. It says that the investors and banks are more willing to lend when they know that they will be able to recover some part of their investment and also studies that the entrepreneurs are willing to enter the market when they do not have to put their whole fortunes at risk [7].

**McGowan, M.A., Andrews, D. (2016)**, this paper has developed an analytical framework for identifying the policies which are relevant for the exit of firms and the channels through which the aggregate productivity growth is shaped. It has identified the relevant policies such as insolvency regimes, regulations affecting labour, product, financial markets, macroeconomic policies, taxation, subsidies and environment regulations. Since, there are market imperfections hence obstacles are generated in the orderly exit of failing firms [8].

**Garrido, J. (2016)**, this working paper of the International Monetary Fund (IMF) explores the recent insolvency and enforcement reforms and the remaining challenges in Italy. The insolvency reform was needed in Italy because the Italian banks were burdened with rates of non-performing loans and to clean them is the most important part of the insolvency and enforcement processes [9].

**Valecha, J., Xalxo, A. A. (2017)**, in this paper the researchers have presented an overview of the Insolvency and Bankruptcy Code, 2016. They have discussed the need of the passage of the IBC, the slew of legislations applicable to insolvency cases in India prior to the Code and the summary of the committees which led to its constitution [10].

**Goel, S. (2017)**, this research article throws light on some of the problems faced by and challenges before the Insolvency and Bankruptcy Code, 2016. This gives a lot

of scope to analyze the Act deeply. A careful study and investigation is needed to look into each and every facet of the IBC. The article evaluates that the IBC has brought a wind of change in India by improving the ranking of India on the World Bank's indexes: ease of doing business and resolving insolvency [11].

**Dr. Sahoo, M. S. (2018)**, the Chairperson of IBBI Dr. M.S. Sahoo, advocated that the focus of the IBC should be on the resolution and not liquidation, so that the value of the assets of the corporate debtor is maximized. According to him, the soul of the code is to keep the firm alive by balancing the interests of all the stakeholders for which a successful resolution is needed [12].

**Martinez, A. (2018)**, this research study recognizes the importance of efficient insolvency law and creditors' rights systems for the financial stability of the nation. According to the study the more developed insolvency systems help to increase the recovery rate for the creditors, reduce the Non-performing loans, improve the rate of investment, preserve the jobs and permit the business as going concern, if its application is possible [13].

**PWC (2018)**, the research report has highlighted the perspectives of different stakeholders on the progress made by the IBC and the challenges faced on the implementation of the IBC. The impediments merit the further attention of various authorities. It is also backed by a detailed survey of the key stakeholders and they have shared their experiences under the Code so far [14].

**Anup Roy (Business Standard Report, 2018)**, this write-up published in the Business Standard reports that the recovery of the Indian banks improved after the enactment and implementation of the IBC and the amendment of the SARFAESI Act, according to the Trends and Progress Report released by Reserve Bank of India. It says that the data of the RBI has shown huge recoveries under IBC and much more than other modes of recovery [15].

**Tandon, D., Tandon, D. (2019)**, the researchers opined that the Indian Banking Industry is plagued with the issue of asset quality deterioration which has resulted in potential losses owing to improper and insufficient provisions for Non performing assets (NPAs). The immediate consequence of which has been that the existence of the banking industry became difficult. The researchers noted that over years, NPAs and bad loans have piled up in the Indian economy. They further concluded that the major reason of a number of bank frauds has been the lapses on part of the banking operations, primarily being non-adherence to procedures. The study concluded that despite the fact of the preventive measures taken by the RBI for the treatment of stressed assets and also prompt corrective actions to improve asset quality, still the progress has been appearing at a very slow pace and results are not very promising ones. They further opined that strength and sustainability of the credit growth is the need of the hour for improving conditions of Indian banking system in the times to come [16].

**Renuka Sane (2019)**, the researcher was of the view that on the passage of the IBC the government had only notified corporate insolvency part and not the personal insolvency in 2016. The study mentions that the scenario of the credit market of India calls for the need for the personal insolvency law. The study makes suggestions on the questions of policy which are to be addressed prior to the meaningful

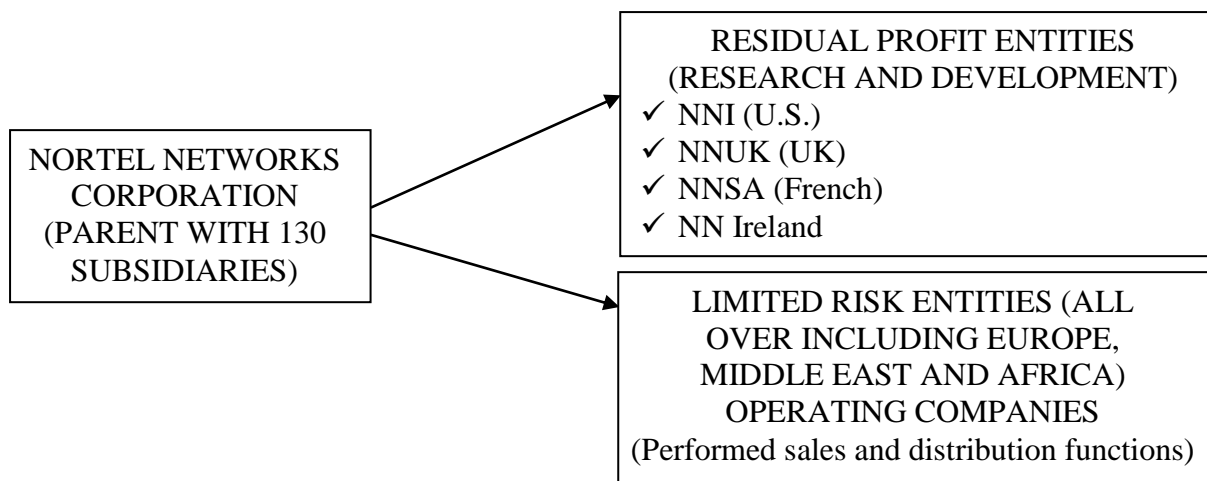
implementation of Law so that the proper design of the subordinate legislation as well as the evolution of the institutional infrastructure is designed. The researcher is of the opinion that debt to GDP ratio in India is much smaller as compared to other developed or emerging economies. As per the study even though the NPAs on personal loans from the banking sector are comparatively smaller in comparison with the industrial loans still they are rising continuously and nature calls for address of personal insolvency issues too. The researcher raised serious concerns over agricultural lending. The lenders other than institutional credit have no recourse to legal channel of recovery. The researcher in this paper has provided a brief overview of the legal provisions. The prime motivation as per the author in drafting of the law was its potential impact on the Indian credit market in India. A brief discussion on the distinctive procedures that deal with the loan defaults has been carried out which includes the “Fresh Start” process, providing debt-waiver to debtors meeting certain eligibility conditions as far as income, assets and debts are concerned, The “Debt Recovery Tribunals” (DRTs): the adjudicating authority for corporate insolvency. The researcher suggested that the success of the IBC hinges on the design of the subordinate legislation as well as the evolution of the institutional infrastructure [17].

**Research Methodology.** The research on the present study is a Doctrinal Research involving review of the earlier insolvency and bankruptcy laws that existed before the advent of IBC and the present insolvency and bankruptcy legislation in India and its impact on the economic development of India. The present study is Empirical and an Economic Policy Research. The research design is exploratory design is chosen for this study. Since, the study has to explore the impact of IBC on Indian Economy, therefore, it is exploratory in nature.

**Results and Discussions.** Facts and Timeline

Nortel Networks Corporation (NNC) was a Canada-based technology corporation. The Nortel Group comprised companies across the globe engaged in the business of telecommunications and networking solutions. Its principal driver of value was research and development. NNC, together with its 130 subsidiary corporations, formed the “*Nortel Group*”, which operated in sixty sovereign jurisdictions. In order to maximize efficiency, the Nortel Group did not restrict its operations by jurisdiction. Rather, the Group “*operated along business lines as a highly integrated multinational enterprise with a matrix structure that transcended geographic boundaries and legal entities organized around the world.*” It functioned “*without regard for its different legal entities*”.

**Basic structure of Nortel**



Due to the Nortel Group’s multinational scope, transfer pricing was a significant concern. In order to allocate profits and losses on a tax efficient basis, the Nortel Group developed a “Master Research and Development Agreement” (MRDA). Pursuant to the MRDA, a Canadian operating company was designated as the legal owner of all intellectual property. The subsidiaries within the Nortel Group could then be granted a license to make and sell the Nortel Group’s products using NNC’s intellectual property.

**Commencing of the proceedings.** The insolvency proceedings were initiated in multiple courts in the US, UK, Italy et cetera. In all the proceedings, it was argued that the insolvency proceedings would be smoother if cross border court-to-court protocol would be adopted. In an order given by the U.S. Court, the reasons for adopting elements of procedural co-ordination were discussed. The parties identified the “*mutually desirable goals and objectives in the Insolvency Proceedings*” as follows:

(a) harmonize and coordinate activities in the Insolvency Proceedings before the Courts;

(b) promote the orderly and efficient administration of the Insolvency Proceedings to, among other things, maximize the efficiency of the Insolvency Proceedings, reduce the costs associated therewith and avoid duplication of effort;

(c) honour the independence and integrity of the Courts and other courts and tribunals of the United States and Canada, respectively;

(d) promote international cooperation and respect for comity among the Courts, the Debtors, the Creditors Committee, the Estate Representatives (as such terms are defined in the Protocol) and other creditors and interested parties in the Insolvency Proceedings;

(e) facilitate the fair, open and efficient administration of the Insolvency Proceedings for the benefit of all of the Debtors' creditors and other interested parties, where located; and

(f) implement a framework of general principles to address basic administrative issues arising out of the cross-border nature of the Insolvency Proceedings.

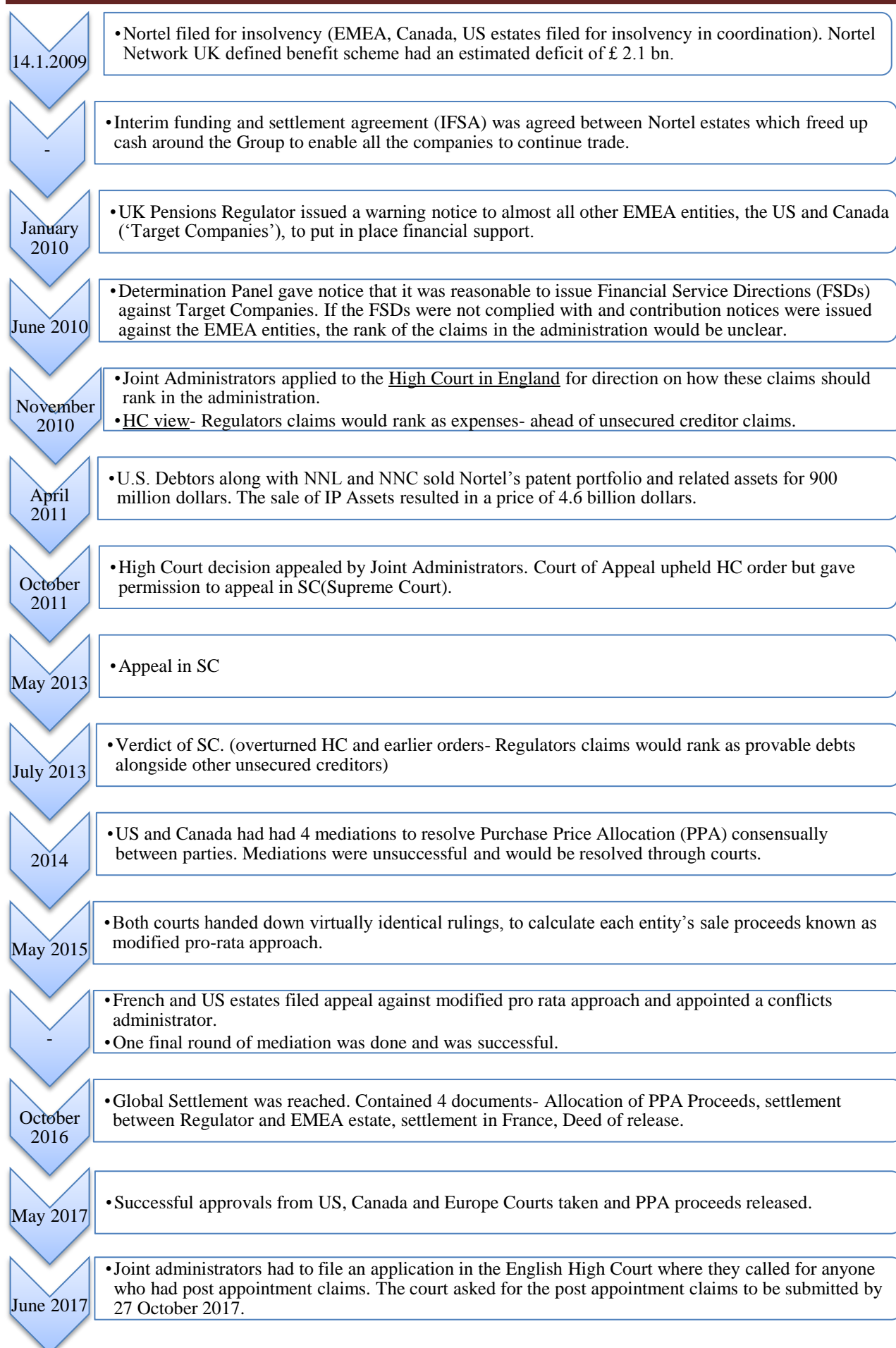
The court referring to Nortel case stated that, “*The Judge of the U.S. Court and the Justice of the Canadian Court, shall be entitled to communicate with each other during or after any joint hearing, with or without counsel present, for the purposes of determining whether consistent rulings can be made by both Courts, coordinating the terms upon of the Courts' respective rulings, and addressing any other procedural or administrative matters*”

## ECONOMICS

---

As to the question of why only procedural co-ordination and not substantive consolidation, the courts also relied on the case of *In Re Owens Corning* wherein the U.S. Court held that this remedy of substantive consolidation in group insolvencies should only be applied in “*extraordinary circumstances*” where no other option than that of a merger of these separate legal entities is available. Nortel’s operations did not satisfy the legal and factual requirements for substantive consolidation. While Nortel operated as a highly integrated enterprise, the evidence on record established that the Nortel affiliates respected corporate formalities and did not mingle their distinct assets or liabilities. Since Nortel respected and maintained corporate separateness among its distinct legal entities both before and during its insolvency, substantive consolidation could not be applied. It is for these reasons that a solution that was not resulting in substantive consolidation but would result in maximum returns for all the stakeholders of various countries that pro-rata allocation was introduced.

## ECONOMICS



### **Pro-rata Allocation**

Owing to the fact that neither only procedural co-ordination nor substantive consolidation could fully conjure up a solution to satisfy all the claimants, the courts came up with a concept of pro-rata allocation which allocates the sale proceeds according to the percentage of Nortel's allowed claims that each estate (US, Canada, EMEA, UK) held. The courts also emphasised on the fact that they were not adopting pro-rata distribution which would be cash in each estate would not be reallocated, nor would inter-company claims be ignored. There was no aim that each creditor should receive a common dividend.

The courts were able to find that they had a broad discretion to make any allocation order that was appropriate to the insolvency proceedings before them. The immediate issue for the courts was the allocation of sale proceeds, and the courts were therefore concerned with ownership and responsibility for the value of Nortel's intellectual property.

For the purpose of carrying out this allocation, an agreement titled "Master Research and Development Agreement" (MRDA). The MRDA, however, did not control allocation. In the absence of an agreement governing allocation for entitlement to assets and the value of those assets, the Court's task was to arrive at a fair and equitable mechanism to allocate the billions of dollars of Sales Proceeds to numerous international entities for the benefit of their creditors. Adopting a modified pro rata allocation model recognized both the integrated approach while maintaining the corporate integrity of the Nortel Entities. This methodology does not constitute global substantive consolidation.

The U.S. Court has the authority to adopt a pro rata allocation. The U.S. Bankruptcy Code permits courts to "*issue any order, process, or judgment that is necessary or appropriate to carry out the provisions of [the Code].*" The Court is not directing a central insolvency administrator in one jurisdiction, that all of the Nortel Entities be treated as one, that all claims be determined within one proceeding under the supervision of one insolvency administrator, that there be one plan of reorganization for all Nortel Entities or that creditors receive a common dividend on a pro rata, *pari passu* basis. The Court is not adopting a pro rata distribution, but an allocation to separate interests. The Court's pro rata model recognizes that separate Estates exist, will continue to exist, and will ultimately be utilized to make distributions to creditors through whatever means is determined by the Courts following the Allocation Dispute. Moreover, the Court recognizes the separate and distinct integrity of each of the Debtors by recognizing cash-on-hand intercompany claims and settlements.

The calculation for pro-rata allocation was done on the basis of Pro Rata Share which meant that as at any Distribution Date, with respect to the holder of an Allowed Claim in any Class against a Debtor, the product of  $(A/B)*C$  where:

*A = the amount of the particular Allowed Claim;*

*B = the aggregate amount of all Allowed Claims in the Class; and*

*C = the total amount of available Creditor Proceeds to be distributed to holders of Allowed Claims in such Class on the particular Distribution Date.*



## ECONOMICS

---

The pro-rata allocation was done in a four part process wherein,

*First*, Fund Allocation was done. This step was most ostensibly like substantive consolidation. Each entity in the Nortel Group was entitled to a pro rata share of the asset realization based on the percentage of claims against that entity relative to the total claims against the Nortel Group. Once the funds were allocated, each entity independently administered its own claims process.

*Second*, all inter-corporate claims were to remain outstanding. This step was to make sure that the end result of this allocation would not be that of a merger as would be in the case if substantive consolidation was done.

*Third*, each corporate entity was to retain all their cash in hand and apply it towards the entity's creditors. This helped maintain the separate legal entity principle to all the companies under the Nortel Group.

*Fourth*, creditors with guarantees were entitled to make a claim for the full value of the guarantee.

The result for all creditors was a 71 percent return on their claims against the Nortel Group. This allocation was of immense consequence to the UK Pension Claimants, who received a significantly higher proportion of the assets than if a pro rata allocation had not been adopted.

**Conclusions and Recommendation.** Scholars of the subject have argued that the process of pro rata allocation is comparable to that of substantive consolidation. The point of similarity being that the distribution of assets is done with no regard to the source of the asset. The difference however lies in the fact that pro-rata allocation does not involve transfer of wealth whereas in a substantive consolidation process the result is that of a merger. Consolidation in principle should only be used for insolvency of corporate groups in exceptional situations such as that of sham companies, fraud or inseparable mingled assets and liabilities.

This approach is considered perfect to maintain distinct legal identities while also distributing assets to all the creditors of the group regardless of which jurisdiction they fall in. In the case of Nortel the group maintained distinct corporate personalities, their own creditors, own cash proceeds and inter-corporate loans and agreements.

This case is a significant milestone in cross-border group insolvency for the reason that even though the jurisdictions and the applicable insolvency laws to various Nortel corporations were so distinct, the Courts, Creditors as well as the Insolvency Coordinators went beyond the text of the statutes to set a precedence for working together applying the principles of both procedural co-ordination and substantive consolidation that resulted in maximum returns for the claimants of the Group. This was a case that set the precedence for finding innovative solutions without disturbing the sanctity of the legislations in place, for the benefit of the stakeholders involved.

## REFERENCES

1. Stijn Claessens, "Policy approaches to Corporate restructuring around the World: What worked, What failed?" (2004), <https://www.semanticscholar.org/paper/Policy-Approaches-to-Corporate-Restructuring-Around-Claessens/086bcc80d3e282ac3d1bc77ce4eace8fb684ef3#citing-papers>

2. Sergei A. Davydenko, Julian R. Franks, "Do Bankruptcy Code matters? A study of defaults in France, Germany and the UK", Vol 63(2), *The Journal of the American Finance Association*, 565-608 (September 2006), file:///C:/Users/welcome/Downloads/SSRN-id647861.pdf
3. Mario Gamboa-Cavazos, Frank Schneider, "Bankruptcy as a legal process", *The World Bank Group* (2007), [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=979614](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=979614)
4. Peng, Mike W., Yasuhiro Yamakawa and Seung-Hyun Lee, "Bankruptcy Laws and Entrepreneur- Friendliness", Vol 34(3), *Entrepreneurship Theory and Practice*, 517-530 (May 2010)
5. Klapper, Leora, "Saving Viable Businesses: the effect of insolvency reform", Vol 1 *World Bank Other Operational Studies*, (September 2011)
6. Lee, Seung-Hyun, Yasuhiro Yamakawa, Mike W. Peng and Jay B. Barney, "How do bankruptcy laws affect entrepreneurship development all around the world?" Vol 26(5) *Journal of Business Venturing*, 505-520 (September 2011)
7. Menzes, Antonia Preciosa, "Debt Resolution and Business Exit: Insolvency reform for credit, entrepreneurship and growth", Vol 1 *World Bank Journal of Public Policy* (September 2014)
8. Muge Adalat McGowan and Dan Andrews, "Insolvency Regimes and Productivity Growth: A Framework for Analysis" *Organization for Economic Co-operation and Development (OECD) Economics Department Working Paper No 1309* (July 01, 2016)
9. Jose Garrido, "Insolvency and Enforcement Reforms in Italy", Vol 16(134), *International Monetary Fund Working Paper* (July 2016)
10. Javish Valecha and Ankita Anupriya Xalxo, "Overview of the Insolvency and Bankruptcy Code, 2016 & the accompanying regulations", Vol 3(4), *Journal on Contemporary issues of Law* (2017)
11. Shivam Goel, "The Insolvency and Bankruptcy Code, 2016 : Problems and challenges" Vol 3(5), *Imperial Journal of Interdisciplinary Research* (2017)
12. Indronil Roychowdhury, "Insolvency & Bankruptcy: Focus on resolution and not liquidation, says IBBI Chief MS Sahoo", *Financial Express*, June 20, 2018, <https://www.financialexpress.com/industry/banking-finance/insolvency-bankruptcy-focus-on-resolution-and-not-liquidation-says-ibbi-chief-ms-sahoo/1200219/>
13. Andres Martinez, "Importance of Legal aspects of NPL Resolution", *World Bank Group* May 2018
14. PwC, "Decoding the Code: Survey on Twenty One Months of IBC in India", *Confederation of Indian Industry* (2018), <https://www.pwc.in/assets/pdfs/publications/2018/decoding-the-code-survey-on-twenty-one-months-of-ibc-in-india.pdf>
15. Anup Roy, "Banks' recovery improves after insolvency code, changes in SARFAESI" *Business Standard Report*, December 29, 2018, [https://www.businessstandard.com/article/economy-policy/insolvencyand-bankruptcy-code-improved-recovery-for-bankssays-rbi-report-118122801074\\_1.html](https://www.businessstandard.com/article/economy-policy/insolvencyand-bankruptcy-code-improved-recovery-for-bankssays-rbi-report-118122801074_1.html) Richard Leblanc, *The Handbook of Board Governance: A Comprehensive Guide for Public, Private, and Not-for-Profit Board Members* (John Wiley & Sons, 16-May-2016)
16. Deepak Tandon, Neelam Tandon, "Ballooning Non-Performing Assets in Indian Banking and Insolvency and Bankruptcy Code: Resolution Plans and Cases", Vol 6(1) *International Journal of Political Activism and Engagement*, 1-24 (2019)
17. Renuka Sane, "The way forward for Personal Insolvency in Indian Insolvency and Bankruptcy Code", *National Institute of Public Finance and Policy- Working Paper No. 251* (January 3, 2019), [https://www.nipfp.org.in/media/medialibrary/2019/02/WP\\_251\\_2019.pdf](https://www.nipfp.org.in/media/medialibrary/2019/02/WP_251_2019.pdf)
18. *Nortel Networks Corporation (Re)*, 2015 ONSC 2987, *Superior Court Of Justice – Ontario*, 05.12.2015 (accessed at <https://www.ontariocourts.ca/scj/files/judgments/2015onsc2987.htm>)
19. *In re: Nortel Networks, Inc., et al.*, Chapter 11, Case No. 09-10138(KG), *In The United States Bankruptcy Court For The District Of Delaware* (accessed at

## ECONOMICS

---

[https://www.deb.uscourts.gov/sites/default/files/opinions/judge-kevin-gross/nortel-allocation-opinion-and-order\\_0.pdf](https://www.deb.uscourts.gov/sites/default/files/opinions/judge-kevin-gross/nortel-allocation-opinion-and-order_0.pdf))

20. *Nortel Networks Corporation (Re)*, 2015 ONSC 2987 (accessed at [https://www.insol.org/\\_files/Fellowship%20Class%20of%202014%20%202015/Literature/Session%202017/Nortel%20Canadian%20Judgment.pdf](https://www.insol.org/_files/Fellowship%20Class%20of%202014%20%202015/Literature/Session%202017/Nortel%20Canadian%20Judgment.pdf))

21. *In re Owens Corning*, 2005 US LEXIS 17150 at 205 (3d Cir 2005) [Owens].

22. Michael Barrett, *Substantive Consolidation After Nortel: The Treatment of Corporate Groups in Canadian Insolvency Law*, last accessed on 16.01.2020 at [https://www.insolvency.ca/en/whatwedo/resources/SubstantiveConsolidationAfterNortel\\_TheTreatmentofCorporateGroupsinCanadianInsolvencyLaw.pdf](https://www.insolvency.ca/en/whatwedo/resources/SubstantiveConsolidationAfterNortel_TheTreatmentofCorporateGroupsinCanadianInsolvencyLaw.pdf)

23. *Global dispute over allocation of Nortel assets*, LexisNexis, accessed at <https://www.lexisnexis.co.uk/blog/restructuring-and-insolvency/global-dispute-over-allocation-of-nortel-assets>

24. Adam J. Levitin, *Business Bankruptcy: Financial Restructuring and Modern Commercial Markets*, Wolters Kluwer Law & Business

## INNOVATIVE ORGANIZATIONAL FORMS OF YOUTH TOURISM DEVELOPMENT IN POST PANDEMIC CONDITIONS

*Navruz-zoda Shohru*  
PhD student, BSU  
[shox.zoda91@gmail.com](mailto:shox.zoda91@gmail.com)

### **Abstract:**

**Introduction.** *The main goal of the scientific work is to address the challenges posed by the coronavirus pandemic and to ensure sustainability in tourism development. This research work is devoted to scientific substantiation of its innovative organizational forms for the development of youth tourism in Uzbekistan in post-pandemic period.*

**Research methods.** *In the article it is used the research methodology of taking into account the expected changes in the development of tourism in a post-pandemic conditions and the use of innovative organizational forms in the development of youth tourism, in this regard by studying the opinion of experts methods such as observation, comparison, empirical research, systematic and comparative analysis, and expert evaluation were used.*

**Results and discussion.** *After the pandemic, world tourism is expected to recover in a completely different form. The advent of unexpected forms of competition in tourism requires a change in the previous way of working. For permanent sustainable development, it is necessary to learn working in pandemic conditions. In this regard, in accordance with the requirements of the State Committee of Health of the People's Republic of China introduced a procedure for mandatory booking in many parks and tourist areas of the country, according to this, tourists will have to pre-book tickets on websites or via mobile phones. In order to prevent the spread of coronavirus, this regime plays an important role in preventing mass gatherings of people. According to the administrators of many tourist zones, this mandatory rule has allowed to develop preventive measures to prepare for the reception, management and safety of tourists in accordance with the number of orders received. As well as it helped to conduct rapid monitoring of flow of tourists in tourist areas and take timely measures of regulation of the tourist numbers.*

**Conclusion.** *At present, in order to establish youth tourism in our country, such measures as innovative forms of tourism development, creation of tourist clusters, establishment of entertainment infrastructure, construction of new tourist facilities are being implemented.*

**Keywords:** *post pandemic, cloudy tourism, global connection, cluster, tour agent, touroperator, hotel complex, touristic corporation.*

**Introduction.** *The outbreak of coronavirus pandemic and consequent quarantine of countries around the world has dealt a severe blow to the tourism industry. Closure of the borders, cancellation of flights has led to a sharp drop in the number of foreign*

visitors worldwide since March 2020. By the beginning of the summer months, when tour agencies and hotels were supposed to reach their success, unfortunately their income decreased to zero. Uzbekistan has not been left out of this trend, influencing everything from the national airline company to hotels and tour guides.

After cancellation of international flights and closure of borders with neighboring countries, the flow of foreign tourists has dramatically decreased. During the quarantine closure of Uzbekistan's borders with its neighbors has dealt the biggest blow to tourism. As a result, more than 1,500 travel agencies and 1,200 hotels have stopped their activity. These, including guides, national handicrafts, shrines and sanatoriums, catering, transportation and together with the other enterprises have had a crucial influence on the incomes of more than 250,000 people. Moreover, "Uzbekistan Airways" Airline Company has suffered a loss of \$ 200 million [12].

In the Decree of the President of Republic of Uzbekistan Sh.M. Mirziyoyev dated March 19, 2020 № PF-5969 "On priority measures to mitigate negative impact of coronavirus pandemic and global crisis on sectors of the economy" the impact of various negative factors on the economy of Uzbekistan as a result of the spread of coronavirus infection, which, in turn, requires effective preventive measures to mitigate negative effects of this condition, it is also emphasized necessity of paying special attention to the support and sustainability of rapidly developing sectors of the economy, such as tourism, transport, pharmaceuticals and textiles [1].

In the Decree of the President of Republic of Uzbekistan dated May 28, 2020 № PF-6002 "On urgent measures to support the tourism sector to reduce negative impact of coronavirus pandemic" support for tourism and directly connected industries to tourism, which have suffered and are suffering from negative impact of coronavirus pandemic, saving thousands of jobs and skilled professionals, to maintain their incomes, as well as the goal of accelerating the recovery of the tourism industry was set depending on the improvement of the sanitary-epidemiological situation in the country. As a result, for tour operators, travel agents, as well as for accommodations the income tax rate was reduced by 50% compared to the established rate in the period from June 1, 2020 to December 31, 2021. Additionally grants in the amount of 5 million soums were allocated to guides and 10 million soums to tour operators for the development and promotion of new tourism products and itineraries suitable for pandemic conditions [2].

This article reveals that the impact of the coronavirus pandemic on the youth tourism sector has been particularly severe, especially as youth tourism has been inspired by social motivations. Currently, it becomes relevant issue studying tourism development in order to mitigate the effects of coronavirus pandemic. One of the main goals of our study is to address the challenges posed by the coronavirus pandemic and to ensure the sustainability of tourism development. This research work scientifically substantiates its innovative organizational forms for the development of youth tourism in Uzbekistan in post-pandemic period and it is considered as a vital issue today.

**Literature review.** A number of researches are carried out by foreign and domestic scientists on the development of youth tourism in post-pandemic conditions. In this regard, Dai Bin, director of China Tourism Institute, argues that adaptation to

pandemic conditions is not only for the post-pandemic period, but it can be further strengthened and applied in many fields in future. Kirill Khomko, content director at Road Travel company, also studies the impact of coronavirus pandemic on young tourists in his research and suggests a form of travel in private cars as an alternative to traditional travel. Mikhail Shamshidov, an international trainer, tourism consultant and co-author of the Samarkand Tourism Forum, stressed the need to create new trends for the development of tourism in Uzbekistan in post-pandemic period, to build an active infrastructure for youth tourism.

Additionally, scientists of our country M.Q. Pardaev, B.N. Navruz-zoda[24, 25], A.N. Norchaev, A.A. Eshtaev, N.S. Ibragimov and others have conducted research on the impact of the pandemic on tourism in our country and ways of mitigating them. In our opinion, the scope of research that still needs to be done in this area is wide, which will allow to study international experience in the development of youth tourism, to develop new innovative forms of tourism.

**Research methodology.** In the article it is used the research methodology of taking into account the expected changes in the development of tourism in a post-pandemic conditions and the use of innovative organizational forms in the development of youth tourism, in this regard by studying the opinion of experts methods such as observation, comparison, empirical research, systematic and comparative analysis, and expert evaluation were used. Additionally, general strategy for the development of tourism in the country, the decrees of President Sh.M. Mirziyoyev on preventing the spread of coronavirus pandemic, economic growth and tourism development in pandemic conditions, support entrepreneurs, social protection of population have been used in the article. Moreover, conclusions were made on innovative forms of youth tourism development in post-pandemic conditions and recommendations for its improvement have been developed.

**Analysis of results.** The pandemic has caused serious problems for the youth tourism industry not only because of general restrictions on travel, but also because of the peculiarities of youth travel. Young travelers primarily like feeling the culture of the country they are visiting, socializing with locals and other travelers, this factor that has made hostels popular in recent years. Because for young tourists, hostels are convenient in every way. They will have the opportunity to stay for little money there as well as make new friends and share experiences with them. However, the pursuit of this social connection has now become a major challenge for the tourism industry. The main reason for this is the spread of coronavirus infection [16]. The need to maintain social distance in hotels and attractions has reduced opportunities and revenue for tourism businesses which continued operating.

The shift towards online education and experiences has kept some programs afloat. But there is a limit to how much the experience of youth travel can be shifted online. The most important aspect of educational travel, for example, is the cultural experience of being in another country. Similarly, language programs, placements and volunteer programs have been able to shift some activities online, but this is often a poor substitute for live programs. New markets have emerged, such as domestic travellers and digital nomads, but these have also done little to compensate for closed borders and social distancing measures.

According to research of International Labor Organization [10], more than 70 percent of young people who are studying or working alongside their studies have suffered from the closure of schools, universities and vocational training centers. 65 percent of them reported that they were forced to switch from full-time education to online or distance learning because of the closure of educational institutions due to the pandemic, and as a result received less education. All of them are striving to continue their education and vocational training, but half of them believe that there is little opportunity for effective education in such conditions, and nine percent are not sure that they will be able to complete their education.

In addition to the rapid challenges posed by travel bans, research by the WYSE Travel Confederation (2018) has shown growing concern about epidemics, with the share of youth travel plans affected by similar health problems rising from 6 % in 2007 to 12 % in 2017 increased [22]. These concerns are likely to grow further in future. Therefore, for some time there will be less demand for foreign destinations among young tourists, while domestic tourism may become more popular. As well as, coronavirus infection has increased awareness of the importance of health promotion and in this regard, the demand for ecotourism among young people will increase. First of all, tourist routes associated with beautiful nature and fresh air, for example, travel to the landscape zones of the mountains are one of the important factors for health. At the same time, it is not surprising that various types of nature tourism are becoming a trend, such as skiing, swimming, camel riding, which are extreme among young people.

After the pandemic, world tourism is expected to recover in a completely different form. The advent of unexpected forms of competition in tourism requires a change in the previous way of working. For permanent sustainable development, it is necessary to learn working in pandemic conditions. In this regard, in accordance with the requirements of the State Committee of Health of the People's Republic of China introduced a procedure for mandatory booking in many parks and tourist areas of the country, according to this, tourists will have to pre-book tickets on websites or via mobile phones [13]. In order to prevent the spread of coronavirus, this regime plays an important role in preventing mass gatherings of people. According to the administrators of many tourist zones, this mandatory rule has allowed to develop preventive measures to prepare for the reception, management and safety of tourists in accordance with the number of orders received. As well as it helped to conduct rapid monitoring of flow of tourists in tourist areas and take timely measures of regulation of the tourist numbers.

Director of the China Tourism Institute Dai Bin believes that custom-made excursions are a useful practice for optimizing the management of parks, museums and tourist areas, and argues that such a rule could be further strengthened and applied in many fields on a regular basis [13].

Among young people, the fear and suspicion of the coronavirus is still stronger than the tourist passion. To meet the needs of these potential tourism fans, the idea of "cloud tourism" has been set up. The idea is about to "transfer" beautiful views of the sea, soft beaches, white foam of waves and swaying birds flying under the blue sky to the screen of mobile phones. The young and beautiful tour guide will show the

audience unique excursion resources and leisure activities in the tourist area through an online performing. At the same time, it actively promotes branded souvenirs and locally produced seafood. For example, when this experiment was applied in one of the seaside tourist areas of China's Zhejiang province, the number of viewers exceeded 50,000 on the first day of online broadcasting [13].

As the fight against coronavirus infection continues, popular parks, tourist areas and museums have gradually launched online travel services. At the same time, more and more virtual tourism products, video chats on cultural and tourism topics have appeared on the Internet, in which many young people participate with interest, and many of them send donations to presenters and broadcasters as a token of gratitude.

A field survey conducted by Road Travel in partnership with "Gas-Oil" ("Газпром Нефт") Closed Joint-Stock Company found that 75 % of those surveyed said that traveling in private cars in the near future would be suitable for post-pandemic conditions [6]. Co-founder and content director of Road Travel company Kirill Khomko says domestic tourism is actively developing around the world as borders are closed due to the pandemic, flights are not safe by hygiene standards, so travelers have begun to explore alternatives to regular destinations, and discover new ones nearby. The direction of individualism increases the interest in private cars. In post-pandemic period, they are becoming popular not only for the reason many borders are closed, but also because of maximum security. This allows going anywhere and avoid walking in a crowded city.

Taking into account these tourism efforts of the younger generation in a pandemic environment, a need for scientific substantiation of innovative forms of youth tourism comes out. Learning of the works of foreign and domestic scientists and researchers on the organizational forms of development of youth tourism allowed to divide their ideas into six groups. They are the followings (Table 1):

### **1. Travel agency and tour operator form of youth tourism organization.**

Travel agencies are, on the one hand, tour operators and service providers, and, on the other hand, retail businesses that act as intermediaries between tourism clients. Travel agencies organize tours offered by tour operators or establish direct contacts with transport organizations, hotel corporations, tour bureaus to provide certain types of services to individual tourists or groups of individuals, tours are sold at prices set by tour operators and indicated in brochures. Travel agencies charge a certain commission from tour operators to implement inclusive tours. The implementation of certain types of services is carried out at prices set by their manufacturers, and for the provision of other types of services, travel agencies may set a certain charge on the retail prices of the manufacturer. Most travel agencies operate in cooperation with large tourist wholesalers, airlines, hotel corporations and trading firms.

Tour operator companies are mainly wholesale companies that act as intermediaries between tourism industry enterprises and travel agencies. They sell tour packages on their own behalf through travel agencies or directly to customers. During the organization of tours, tour operators cooperate with accommodation, catering, transport, cultural and educational institutions and excursion bureaus. Tour operators often rent hotels and other residential buildings, planes, buses on long-term contracts, ensure their maximum load and receive significant discounts. Depending



on the type of transport used by tour operators, they divided into companies specializing in the organization of trips using specially equipped aircraft, bus tours; railway excursions; sea cruises and trips to any country or special excursions.

The travel agency and tour operator form of youth tourism has the following advantages and disadvantages [17]:

Advantages:

➤ **Convenience.** No need to worry about buying tickets and booking hotels. It is enough to tell the tour operator where you want to go and what kind of trip you like, he will arrange everything himself.

➤ **Price.** Sometimes travel agencies have special agreements with hotels and the price becomes cheaper. The same thing can be said about avia and train tickets. Due to the low number of flights during off-season or mid-week days, various discounts may be available.

➤ **Comfort in the country of destination.** One of the great things a travel agent can provide is advocacy. They will always be with you. When the airline cancels a flight or the hotel does not find a reservation document, a representative of the travel agency will resolve any issues and help you. Moreover, travel agents will help in case of natural disasters.

➤ **They want you to be happy.** An airline or hotels will not care about you will be back or not. Because they know that there will be another traveler in the queue to take your place. Therefore, travel agents take every opportunity to make sure that you are satisfied with your experience.

➤ **They make easier when you go to a new destination.** Having a tour operator can make the job easier if you're traveling somewhere completely new and unfamiliar. They can recommend the best places to go, stay, eat, and play, and often they get to know these places in advance. So you don't rely on Internet research or potentially outdated guidebooks. They can also warn you about local customs and any things that may or may not be done.

Disadvantages [15]:

➤ Some young people fully enjoy the planning part of the travel experience. They know everything from reading travel blogs, searching for inspirational destination photos, and browsing guides to the exciting part of the process. Such young travelers never dream of leaving this job to someone else.

➤ Unfortunately, not all agencies are reliable, some of them can take the client's money and get lost on their own.

➤ Some people don't like to be limited - by excursions, by return tickets or by the necessity of staying in the hotel they've chosen.

➤ It's not always cheap – often the excursions, offered by the agency representatives are more expensive than in other places in the city. Because they set a certain charge on the retail prices of the services.

➤ Traveling abroad alone is a risk. In the event of a natural disaster or any other event, it will be possible to use the help of travel agents.

**2. A corporate form of youth tourism organization.**

Tourist corporations are large enterprises that bring together a wide range of firms that provide a variety of tourism services through participation. They mainly

monopolize the market and become intersectional industrial and economic complexes, including various network enterprises, transport banking, insurance and other companies serving the tourism business, and carry out tours through a wide network of tour operators and travel agencies of different countries. Equipped with the most modern automated control and communication systems allow quickly learn and meet the needs and interests of tourists.

One of the first world's leading companies which started their own business in the field of tourism "Kuoni Group", "Thomas Cook", "Club Med" have actively opened their subsidiaries in Asia and Europe, making the first acquisitions of tourism companies (1960-1970s). "Kuoni Group" company has its branches in Japan, Austria, Germany, Spain and Greece [3].

The corporate form of a tourist organization differs from others with its global scale. One of its advantages is that travel companies have branches in several countries, not just one. Young people are inspired to travel as much as possible, they are interested in visiting places for a long time which not visited by traditional tourists. That's why this form of tourism organization is convenient for young people, who will be able to continue their travels with their local tour operator or travel agency wherever they are located.

### **3. Hotel complex form of youth tourism organization.**

The hotel complex offers not only accommodation services but also many other services to tourists, namely dining in the hotel restaurant, conference halls, buying tickets for transportation, calling a taxi, excursion services, entertainment, selling souvenirs and etc. The largest hotel complexes are integrated through automated management systems and the distribution of the hotel fund called 'chains', which allows quickly and accurately account for each transaction and make hotel room reservations with a minimum of time. In addition, there is a service for timely processing of all billing documents and making payments.

An important feature of the current stage of development of international tourism and changes in its organizational forms is the entry of transport, trade, banking, industrial and insurance companies in the tourism business. Transport companies offer both individual types of services and independently developed types based on the hotel base. These firms organize services on the usual terms of the tour operator on the basis of business relations with hotels and other enterprises.

The organization of youth tourism in the form of a hotel complex has its own advantages, which include:

- ❖ This type of recreation is very useful for young people during post pandemic period. So, they will be able to stay in their home countries and have a safe holiday.

- ❖ Long flights, waiting at airports, check-in issues can be exhausting for travelers, you can go straight to hotel and enjoy all services, starting from accommodation to entertainment, massage services, movies, theater, museums, animation programs and etc.

- ❖ When a hotel complex is organized as a little town, every young tourist feels like he has fallen into a certain resort zone.

- ❖ Young people don't always spend a lot of money on their travels. In this regard, the hotel form of tourism is very convenient for them.

❖ Tickets, transfers, and similar travel expenses can be reduced, and it would be possible to enjoy a pleasant vacation at the expense of these costs.

❖ Being in one hotel there will be an opportunity of tasting different meals of various cuisines. It will be organized activity of restaurants and bars offering several countries' cuisines.

As an example for hotel complex form we can bring two-day vacation programs which offered by Hilton hotel chain in Tashkent and the Sahid Zarafshan hotel chain in Bukhara. When coronavirus pandemic was in its peak, all borders were closed, it was not possible to go out of the city. People were so bored of that situation, and they wanted to relax. In these conditions these hotels gave the opportunity of having a vacation without leaving your hometown. Hotel offered possibility of using all services provided by them by simply paying for the room. These services include dining in a high-rise restaurant that offers a panoramic view of the city, a gym, swimming pool, sauna, massage service, cinema, museum and etc.

Despite all the conveniences and advantages, the form of hotel complexes for the organization of youth tourism has several disadvantages also:

❖ Some young travelers want to explore a different culture along with the holiday, get closer to the locals, this form of tourism may not be such an opportunity.

❖ For young tourists who love long distances, flights, this form of tourism may seem boring.

❖ Young tourists usually prefer living in cheaper overnight places like hostels.

#### **4. Global integration** form of youth tourism organization.

The essence of global integration is to combine human, financial and scientific and technical resources to achieve certain goals by different firms in the most effective way – through cooperation. They share achievements of each involved side and share the costs and risks associated with implementing common programs.

Global integration is applied in all sectors of tourism and hospitality industry. A striking example of the effectiveness of such associations is the global computer systems for booking tourism products. Therefore, the external communication systems of airlines are connected to a complex of computer networks of hotels, travel agencies, car rental companies. They allow you to book tour packages or their individual elements - from air tickets to hotel rooms, theater tickets and insurance policies.

We can surely say that, this kind of tourism organization is suitable for young travelers. In today's world of the internet and social media, it is becoming a tradition to plan your trip online from sitting in your place. One of the largest and most popular computer booking systems in the world is “Galileo International” booking system. This system is known around the world for its strong database, convenience and extensive booking options. It has been operating in international market since 1987. Galileo International serves more than 80 countries in Europe, the Middle East and Africa. The reservation system is used in more than 68,000 points for booking and selling air tickets, hotel rooms, cruise types, car rental. The Galileo system includes over 500 airlines, 431 tour operators, more than 650,000 hotels, 28 car rental companies and 9 cruise groups.

#### **5. Local integration or cluster** form of youth tourism organization.

Clustering in tourism is a process of gathering in a territorially close area with the purpose of increasing efficiency and competitiveness of interconnected service entities in the field of tourism. The formation of tourist clusters means the process of creating tourist clusters as a *strategic commercial unit*, which is characterized by a flexible tourist supply system with infrastructure, which can meet the traveling needs of tourists according to their intended travel destinations. The main purpose of tourist clustering is to create a management system of compatible unity of tourist demand and supply marketing method and increase the competitive advantage of attractive tourist clusters. As can be seen from Table 1, tourism clusters organized on the basis of local integration will play an important role as an innovative form of youth tourism development in the post-pandemic conditions. Because, in cluster approach the value of tour packages decreases due to the creation of a value chain in the organization of youth tourism and more opportunities will be created for young travelers. Another important aspect of tourism clusters is that they operate locally, i.e. within the country. This form of tourism works to ensure the safe travel of young people in post-pandemic conditions.

Table 1

**Comparative analysis of various organizational forms of youth tourism development**

№	Organizational forms of youth tourism development	Advantages	Disadvantages
1.	Travel agency form	Discounts, reasonable prices	Not always cheap
2.	Tour operator form	Organized travel	Desire of organizing trip itself
3.	Corporate form	Activities of international travel agencies	Potential for development of domestic tourism is low
4.	Hotel complex form	All services are united in one place	Young travelers usually prefer cheaper places like hostels
5.	Global integration form	Booking online is easy	The cost of services is expensive
6.	Local integration (cluster) form	Wide opportunity for travel	Requires qualified personnel

Source: author

**Conclusion.** The coronavirus pandemic has negatively affected the economic growth of the Republic of Uzbekistan, development of services, which are the sectors of direct trade of economy with population, led to a decrease in income and living standards. In this regard, the Central Bank of Republic of Uzbekistan has developed three scenarios for overcoming the pandemic crisis. According to this scenario, domestic economic activity and aggregate demand are expected to approach pre-crisis levels by mid-2021 and the economy will reach its potential by 2022. At the same time, one of the scenarios envisages the restoration of growth in transport, services and tourism [14].

The post-pandemic world is opening up new opportunities for tourism development in Uzbekistan. New tendencies are emerging and it is very important for

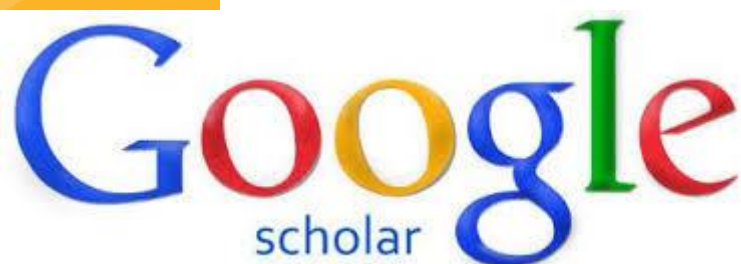
the country to catch them now, says Mikhail Shamshidov [11], an international coach and tourism consultant and co-author of the Samarkand Tourism Forum.

Youth tourism can become one of these perspective destinations. At the international convention "Russia-Uzbekistan: from mutually beneficial partnership to an alliance strategy" in Chelyabinsk, Russian and Uzbek experts spoke about concrete steps in its development and existing problems. During the discussions, the experts stressed that no one knows what tourism will be like in general. "Now is the time for new trends. Every new trend arises from an old one that was once forgotten. During the Soviet Union period, youth and student tourism was well developed. Now, due to such forums, it is possible to restore this mechanism." – says, Shamshidov. This will require tremendous effort on both sides. Uzbekistan is not yet on the world map of youth tourism, this format of tourism is primarily related to the availability of entertainment services and the sea. But in our country historical tourism is more developed. At present, in order to establish youth tourism in the country, such measures as innovative forms of tourism development, creation of tourist clusters, establishment of entertainment infrastructure, construction of new tourist facilities are being implemented.

### REFERENCES

1. O'zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning 2020-yil 19-martdagi "Koronavirus pandemiyasi va global inqiroz holatlarining iqtisodiyot tarmoqlariga salbiy ta'sirini yumshatish bo'yicha birinchi navbatdagi chora-tadbirlar to'g'risida"gi PF-5969-sonli farmoni <https://lex.uz/ru/docs/4770761>
2. O'zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning 2020-yil 28-maydagi "Koronavirus pandemiyasining salbiy ta'sirini kamaytirish uchun turizm sohasini qo'llab-quvvatlashga doir kechiktirib bo'lmaydigan chora-tadbirlar to'g'risida"gi PF-6002-sonli farmoni <https://lex.uz/docs/4831118>
3. Xeyfets A.E., Krupnie mirovie turisticheskie korporatsii na primere mirovogo turopoperatora Club Med <https://scienceforum.ru/2013/article/2013006510>
4. Norchayev A.N. "O'zbekistonda covid-19 pandemiyasining turizmga ta'sirini yumshatish yo'llari" "Iqtisodiyot va innovatsion texnologiyalar" ilmiy elektron jurnali. TDIU № 5, sentyabr-oktyabr, 2020 yil
5. Aleksandrova A.Yu., Protsessi transnatsionalizatsii I globalizatsii v mejdunarodnom turizme [https://tourlib.net/books\\_tourism/aleks94.htm](https://tourlib.net/books_tourism/aleks94.htm)
6. Yelena Vinogradova, Kak izmenitsya turizm posle pandemii <https://www.vedomosti.ru/lifestyle/articles/2020/09/08/839181-kak-izmenitsya-turizm-posle-pandemii>
7. Izmeneniya v formax organizatsii mejdunarodnogo turizma [https://studbooks.net/753954/turizm/izmeneniya\\_formah\\_organizatsii\\_mezhdunarodnogo\\_turizma](https://studbooks.net/753954/turizm/izmeneniya_formah_organizatsii_mezhdunarodnogo_turizma)
8. Mo'minov I.X. "Koronavirus pandemiyasining O'zbekiston turizmiga ta'siri" "Iqtisodiyot va innovatsion texnologiyalar" ilmiy elektron jurnali. № 6, noyabr-dekabr, 2020 yil
9. Iz-za pandemii COVID-19 bolee 70 protsentov molodix lyudey ne mogut normalno uchitsya [https://www.ilo.org/moscow/news/WCMS\\_753125/lang--ru/index.htm](https://www.ilo.org/moscow/news/WCMS_753125/lang--ru/index.htm)
10. Kak Uzbekistan mojet privilech molodix turistov iz Rossii <https://ifmr.uz/public/index.php/archives/central-asian-news/tourismru>
11. Koronavirus endi gurkirayotgan O'zbekiston turizmiga qanchaga tushmoqda? <https://www.bbc.com/uzbek/uzbekistan-53307049>
12. Turizm va koronavirus: kakim putyem poydet turindustriya Kitaya posle pandemii? [http://russian.news.cn/2020-06/10/c\\_139128422.htm](http://russian.news.cn/2020-06/10/c_139128422.htm)

13. SB razrabotal tri stenariya razvitiya v postpandemiyniy period <https://podrobno.uz/cat/obchestvo/tsb-razrabotal-tri-stsenariya-razvitiya-v-postpandemiynyy-period-v-khudshem-variante-ekonomika-vojde/>
14. Advantages and Disadvantages of Traveling With Travel Agency <https://www.ityt.com/forums/f74/advantages-and-disadvantages-of-traveling-with-travel-agency-5534.html>
15. Farzanegan M. R., Gholipour H.F., Feizi M., Nunkoo R., & Andargoli A. E. (2020). *International Tourism and Outbreak of Coronavirus (COVID-19): A Cross-Country Analysis. Journal of Travel Research*
16. Geoff Whitmore, Pros And Cons Of Using A Travel Agent <https://www.forbes.com/sites/geoffwhitmore/2019/10/29/9-pros-and-cons-of-using-a-travel-agent/?sh=18875873351b>
17. Richards G., Morrill W. "The challenge of covid-19 for youth travel"
18. Gursoy D., & Chi C.G. (2020). *Effects of COVID-19 pandemic on hospitality industry: review of the current situations and a research agenda. Journal Journal of Hospitality Marketing & Management*, 29(5).
19. Gössling S., Scott D., & Hall C.M. (2020). *Pandemics, tourism and global change: a rapid assessment of COVID-19. Journal of Sustainable Tourism*, 1-20.
20. UNWTO/WYSE Travel Confederation (2007) *Youth Travel Matters: Understanding the global phenomenon of youth travel. Madrid: World Tourism Organisation.*
21. WYSE Travel Confederation (2018) *New Horizons IV: A global study of the youth and student traveller. Amsterdam: WYSE Travel Confederation.*
22. Wikipediya xalqaro ensiklopediyasi [https://ru.wikipedia.org/wiki/Galileo\\_\(компьютерная\\_система\)](https://ru.wikipedia.org/wiki/Galileo_(компьютерная_система))
23. Navruz-Zoda B.N, Axrorova N.U. *The ways of developing youth tourism during the pandemic. The Round Table Proceedings on "MICE industry as a driver of economic development" in the frames of online III Millennials' Tourism Festival Tashkent: Management Development Institute of Singapore in Tashkent, 2020. – 68 pages.P: 41-44.*
24. Navruz-Zoda B.N., Khurramov O.K. (2020) *Features and opportunities of digital tourism and its development in Uzbekistan. LXIV International scientific and practical conference. European research: innovation in science, education and technology. London. United Kingdom. P: 145-148.*



**"SCIENTIFIC REPORTS  
OF BUKHARA STATE  
UNIVERSITY"**

The journal was composed  
in the Editorial and  
Publishing Department of  
Bukhara State University.

**Editorial address:**

Bukhara, 200117  
Bukhara state university, main  
building, 2<sup>nd</sup> floor, room 219.  
Editorial and Publishing  
Department.  
Phone number: 0(365)2213032  
<https://uzjournals.edu.uz/buxdu/>  
e-mail: tahriryat12@mail.ru

Printing was permitted  
30.08.2021 y. Paper format  
60x84,1/8. Printed in express  
printing method. Conditional  
printing plate – 21,5.  
Circulation 70. Order № 290  
Price is negotiable.  
Published in the printing house  
"Sadriiddin Salim Buxoriy" LLC  
Address: Bukhara,  
M.Ikbol street, 11