

BUXORO DAVLAT UNIVERSITETI ILMIY AXBOROTI

SCIENTIFIC REPORTS OF BUKHARA STATE UNIVERSITY

НАУЧНЫЙ ВЕСТНИК БУХАРСКОГО ГОСУДАРСТВЕННОГО УНИВЕРСИТЕТА



5-6/2021

PUBI TSHED **SINCE 2000** (Online since 2020) PUBLISHED STX TIMES A YEAR

2021/5-6(87/88)

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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.

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CONTENTS

Kurbonova G.S., Rofieva G.Y. The use of conceptual metaphors in Uzbek-French texts Alaydarov A.A., Norrova M.F. Poetics of works on loneliness in American and Uzbek literature Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language Yakhyayeva N. Aspect of universal values and their linguistic analysis Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines **Diamova Sh.** Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines **Diamova Sh.** **Tukhtasinova N.** The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Khudoyberdieva N.Sh. Altisher Navoi's works in the works of Usman Azim **NAVOIY GULSHANI** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya **NAVOIY GULSHANI** **ECONOMICS** Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Roder of the dynamics of incoming internat	EXACT AND NATURAL SCIENCES			
Bobokalonov R.R., Bobokalonov P.R. Text linguistics and the problem of the syntax 21 Kurbonova G.S., Rofieva G.Y. The use of conceptual metaphors in Uzbek-French texts 34 Khaydarov A.A., Norova M.F. Skilicheva M.R. Poetics of works on loneliness in American and Uzbek literature 56 Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language 75 Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines LITERARY CRITICISM Bozorova N., Saidova M. Stilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 14 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 15 Abdullayeva U. Role-playing lyrics in the works of Usman Azim "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan The essence and functional features of quality management in school education				
Bobokalonov R.R., Bobokalonov P.R. Text linguistics and the problem of the syntax 21 Kurbonova G.S., Rofieva G.Y. The use of conceptual metaphors in Uzbek-French texts 34 Khaydarov A.A., Connotative meanings of phonetically modified words in pronunciation Kilicheva M.R. Poetics of works on loneliness in American and Uzbek literature 56 Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language 57 Sakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines 87 LITERARY CRITICISM Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goeth's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Them types of Uzbek folk tales and their reflections in translation 154 **NAVOIY GULSHANI** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 175 **ECONOMICS** Ma Jia, Vivica O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 195 Juraeva N.J. The essence and functional features of quality management in school education 205	Yuldoshov B.A.	battery, studying the effects of pollution	2	
Bobokalonov P.R. Text linguistics and the problem of the syntax 21		LINGUISTICS		
Kurbonova G.S., Rofieva G.Y. The use of conceptual metaphors in Uzbek-French texts Khaydarov A.A., Norova M.F. Poetics of works on loneliness in American and Uzbek literature Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language Syakhyayeva N. Aspect of universal values and their linguistic analysis Azimova Sh. Types of speech acts and its' studying in linguistics S7 akinova Sh. Types of speech acts and its' studying in linguistics S87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines S1 aidova M. Bozorova N., Saidova M. Shiled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Nkhudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Nieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education				
Rofieva G.Y. The use of conceptual metaphors in Uzbek-French texts Khaydarov A.A., Connotative meanings of phonetically modified words in pronunciation Kilicheva M. R. Poetics of works on loneliness in American and Uzbek literature Flova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language Aspect of universal values and their linguistic analysis Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines LITERARY CRITICISM Bozorova N., Scientific and practical importance of creating a concise dictionary of agiotermines LITERARY CRITICISM Bozorova N., Skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation in the Navoi's works in the works of Usman Azim "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Nieva O.V., Liu Chen, Tadjieva S.U. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education		Text linguistics and the problem of the syntax	21	
Khaydarov A.A., Norova M.F. Kilicheva M.R. Poetics of works on loneliness in American and Uzbek literature Flova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language 55 Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 76 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines 87 LITERARY CRITICISM Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Alisher Navoi's works in the research of western scientists Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation Abdullayeva U. Role-playing lyrics in the works of Usman Azim **NAVOIY GULSHANI** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya **ECONOMICS** Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Rajabova M.A. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education 202 Juraeva N.J. The essence and functional features of quality management in school education				
Norova M.F. pronunciation 45 Kilicheva M. R. Poetics of works on loneliness in American and Uzbek literature 56 Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language 65 Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a coneise dictionary of agiotermines 97 LITERARY CRITICISM Bozorova N., The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi 105 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 119 Kurbanova O.B. Critical skills of Ibrahim Gafurov 119 Kuziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 150 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 160 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Wileva O.V., Liu Chen, Tadjieva S.U. Innovative methods for assessing the financial condition in family enterprises 192 Nariova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 102 Uzbekistan 103 Uzbekistan 103 Uzbekistan 104 Uzbekistan 105 Uzb			34	
Kilicheva M. R. Poetics of works on loneliness in American and Uzbek literature Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language 65 Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines 97 LITERARY CRITICISM Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi 105 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 115 Kurbanova O.B. Critical skills of Ibrahim Gafurov 133 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Wileva O.V., Liu Chen, Tadjieva S.U. Innovative methods for assessing the financial condition in family enterprises 195 Charifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 192 Juraeva N.J. The essence and functional features of quality management in school education 221			45	
Elova D.Q. On the issue of tegging words of limited vocabulary in the process creation of the national corpus of the Uzbek language Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines **Post Control of Scientific and Particular Scientific and Particular Scientific and Particular Scientific and Particular Scientific and practical importance of creating a concise dictionary of agiotermines **Post Control of Scientific and Particular Scientific and Individual Scient		1		
creation of the national corpus of the Uzbek language Yakhyayeva N. Aspect of universal values and their linguistic analysis 76 Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines **Tukhtasinova N.** Scientific and practical importance of creating a concise dictionary of agiotermines **Tukhtasinova N.** Scientific and practical importance of creating a concise dictionary of agiotermines **Tukhtasinova N.** **LITERARY CRITICISM** Bozorova N., Saidova M. Stilled translator Rauf Parfi 100 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov 131 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 **NAVOIY GULSHANI** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 **ECONOMICS** Ma Jia, Ivieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Rajabova M.A. Halal restaurants and measures to improve their services in Uzbekistan 192 Juraeva N.J. The essence and functional features of quality management in school education 222			50	
Yakhyayeva N. Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines LITERARY CRITICISM Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov 133 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education 202 203	Liova D.Q.		65	
Azimova Sh. Types of speech acts and its' studying in linguistics 87 Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines 97 LITERARY CRITICISM Bozorova N., The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi 109 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 119 Kurbanova O.B. Critical skills of Ibrahim Gafurov 119 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 114 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Innovative methods for assessing the financial condition in family enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221	Yakhvayeva N.		76	
Tukhtasinova N. Scientific and practical importance of creating a concise dictionary of agiotermines LITERARY CRITICISM Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi 105 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 115 Kurbanova O.B. Critical skills of Ibrahim Gafurov 133 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Innovative methods for assessing the financial condition in family enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221			87	
Bozorova N., Saidova M. The essence of sumbolic images in the work of the theunque poet, skilled translator Rauf Parfi Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov 133 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation **NAVOIY GULSHANI*** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 **ECONOMICS** Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Role-playing international tourism (periods of formation and development of the tourism market in China) Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 193 Juraeva N.J. The essence and functional features of quality management in school education 221	Tukhtasinova N.			
Bozorova N., Saidova M. Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Iskhudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation **NAVOIY GULSHANI** Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya **ECONOMICS** Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Uzbekistan The essence and functional features of quality management in school education Total Content of the towns of the work of the towns of the duple of the order of the duple of the duple of the duple of the duple of the		of agiotermines	97	
Saidova M. skilled translator Rauf Parfi 109 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 119 Kurbanova O.B. Critical skills of Ibrahim Gafurov 133 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivilieva O.V., Usuamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221	LITERARY CRITICISM			
Saidova M. skilled translator Rauf Parfi 109 Makhmudova M.M. Fundamentals and ideological content of the creation of Y.V. Goethe's "West-east collection of poems" 119 Kurbanova O.B. Critical skills of Ibrahim Gafurov 131 Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 154 Abdullayeva U. Role-playing lyrics in the works of Usman Azim 166 "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivilieva O.V., Liu Chen, Tadjieva S.U. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221	Bozorova N.,	The essence of sumbolic images in the work of the theunque poet,		
Y.V. Goethe's "West-east collection of poems" Kurbanova O.B. Critical skills of Ibrahim Gafurov Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists 144 Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Innovative methods for assessing the financial condition in family enterprises Juraeva N.J. The essence and functional features of quality management in school education 221	Saidova M.		109	
Khudoyberdieva N.Sh. Alisher Navoi's works in the research of western scientists Ruziyev N.K. Theme types of Uzbek folk tales and their reflections in translation 15- Abdullayeva U. Role-playing lyrics in the works of Usman Azim 16' "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178 ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221	Makhmudova M.M.		119	
Ruziyev N.K. Abdullayeva U. Role-playing lyrics in the works of Usman Azim "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 154 "NAVOIY GULSHANI" 178 ECONOMICS Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 193 Juraeva N.J. The essence and functional features of quality management in school education	Kurbanova O.B.		131	
Abdullayeva U. Role-playing lyrics in the works of Usman Azim "NAVOIY GULSHANI" Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 167 "NAVOIY GULSHANI" ECONOMICS Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 209 Juraeva N.J. The essence and functional features of quality management in school education			144	
## Sayliyeva M.R. The image of a flower in Sittai Zaruriya 178		7.	154	
Bekova N.J., Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The image of a flower in Sittai Zaruriya ECONOMICS Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 195 Juraeva N.J. The essence and functional features of quality management in school education	Abdullayeva U.	Role-playing lyrics in the works of Usman Azim	167	
Sayliyeva M.R. The image of a flower in Sittai Zaruriya ECONOMICS Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan The image of a flower in Sittai Zaruriya ECONOMICS Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 Innovative methods for assessing the financial condition in family enterprises Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 209 Juraeva N.J. The essence and functional features of quality management in school education		"NAVOIY GULSHANI"		
Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. Ma Jia, Isocio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 183 184 185 185 185 186 187 188 188 188 188 188 188	Bekova N.J.,			
Ma Jia, Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Juraeva N.J. Socio-economic state of chinese regions as a key factor of the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 183 184 185 185 185 185 185 185 185	Sayliyeva M.R.	The image of a flower in Sittai Zaruriya	178	
Ivlieva O.V., Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. To the dynamics of incoming international tourism (periods of formation and development of the tourism market in China) 182 195 195 Juraeva N.J. The essence and functional features of quality management in school education	ECONOMICS			
Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Innovative methods for assessing the financial condition in family enterprises Halal restaurants and measures to improve their services in Uzbekistan The essence and functional features of quality management in school education 182	Ma Jia,	Socio-economic state of chinese regions as a less feator of the		
Liu Chen, Tadjieva S.U. Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education 182 182 182 183 184 185 185 186 187 188 188 188 188 188 188	Ivlieva O.V.,			
Khodzhaeva D.Kh., Rajabova M.A. Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan Juraeva N.J. The essence and functional features of quality management in school education 221				
Rajabova M.A. enterprises 195 Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 205 Juraeva N.J. The essence and functional features of quality management in school education 221			102	
Sharifova Sh.Sh. Halal restaurants and measures to improve their services in Uzbekistan 209 Juraeva N.J. The essence and functional features of quality management in school education 221				
Juraeva N.J. The essence and functional features of quality management in school education 221		*	195	
school education 221		Uzbekistan	209	
PEDAGOGICS	Juraeva N.J.		221	
	PEDAGOGICS			
Aliyeva Kh. Universal ideas in the pedagogical accounts of Mevlana Jalaluddin Rumi 233	Aliyeva Kh.	1 00	233	



Navoiy gulshani

THE IMAGE OF A FLOWER IN SITTAI ZARURIYA

Bekova Nazora Jurayevna candidate of philological sciences, docent, BSU, Sayliyeva Mokhinur Rakhmiddinovna teacher at the department of English Literature and Stylistics, BSU

The ancestor of Uzbek literature, Mir Alisher Navoi, was also a classical artist who highly valued the word in Persian. Raising the level of art in both languages and being praised by teachers like Abdurahmon Jami made Alisher Navoi's name even more beloved and glorious. His Persian poems, ghazals, rubais and marsis became famous not only among masters of artistic expression, poets and poetesses, but also among the Tajik-speaking people. That is why Navoi collected these poems and compiled them into a separate book called Devoni Foniy. We found it necessary to analyze an excerpt from the series of poems "Sittai zaruriya", which is part of this devon, dedicated to the depiction of flower symbols.

The great poet, through the symbols of flowers such as basil, sunflower, narcissus, tulip, jasmine, points to the divine light shining in the hearts of lovers and its radiance in various forms.

In the works of Alisher Navoi, Gul is often used as an artistic symbol. In the series of poems "Sittai zaruriya" the poet also referred to many types of flowers, such as tulips, jasmine, narcissus, suman, sunbul. The flower is used in the classical poetry of the East as a symbol of the beauty of the mistress, the memory of Allah, the manifestation of the truth.

Бунафша бар гирехи турра баст марғула, Суман ба жилва даровард орази зебо.

Meaning: tied (bloomed) bells around the purple collar (giriboni). Suman smirked at his beautiful face.

Jilva is a mystical term that means flirtation, warmth, conquering the hearts of beauties, or beautiful actions. Or the divine light that shines in the hearts of the leech people. And this light drives the lover mad.

Suman-saman. The abbreviation of the word jasmine. Flowers such as basil, sunflower, daffodil are also skillfully depicted in the art of diagnostics:

"NAVOIY GULSHANI"

Зи нисфи пўсти норанж бахри наргиси шўх, Пиёла кардию ў маст гашт бе сахбо.

Meaning: You made a bowl of half an orange peel for a delicious narcissus, which was drunk without a glass.

Nargis-bush, the symbol of the eye, i.E. The eye "mushabbih", nargis-mushabbihun bih. The phrase "daffodil shit" refers to beautiful daffodil-eyed beauties.ll

We prove our opinion on a verse of the great poet in Turkish:

Икки ўтлуғ наргисингким қилдилар бағрим кабоб, Биридир айни хумор ичинда бири масти $x \cos^2$.

This verse, written by Alisher Navoi, expresses the beauty of Allah, the universe and man, that is, the heart of the lover was kebab from the narcissus eyes of the lover, because in the eyes of the lover there is a manifestation of the creator. The level of insight, the sharpness of the eye of the soul, and at the same time, it is the power that tests, tests the lover. The divine beauty shines in various forms and seeks a way to the heart. The source of the unseen, the fountain of mystery, the symbol of the eye, the wave, the glare, the magic, the charm. Therefore, words such as "khumor" and "drunk" were used in both cuplets (i.E., in the cuplet taken from the ghazal).

This symbol corresponds to the components of a complete mushabbih in terms of structure, and there is a strong logic based on this similarity. In the poem, basil is distinguished from other flower symbols:

Чу чанд рўз бар ин рафт, доди ороиш, Зи шохидони раёхин ба гулшани дунё.

Meaning: for a few days you (You) beautified, to the blossom of the world under the testimony of basil.

In this verse, basil acquires the characteristic of "witness" to man. Because according to mystical views, basil is a symbol of the light that shines in the heart as a result of purification and piety. The word "witness" was not used by the poet in vain, that is, a witness (a creature equal to the heart. The word "gulshan" in the verse symbolizes the conquest and opening of the soul, the enlightenment and enlightenment of the soul).

Рухи чаманро аз хомаи қазо карди, Зи лавн-лавн раёхин чу гунагун дебо.

Meaning: with the pen of destiny you have turned the spirit of the chaman (You) into a basil decorated with colorful paints.

The poet's goal is not only to depict these flowers in a vivid, attractive way through the art of diagnosis (transfer of human characteristics to animals, birds,

"NAVOIY GULSHANI"

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The poet's goal is not only to depict these flowers in a vivid, attractive way through the art of diagnosis (transfer of human characteristics to animals, birds,

"NAVOIY GULSHANI"

inanimate objects), but also to point to the inner-enlightenment meanings through this art.

The poem emphasizes the unity of God and man, the Creator and the creature, nature and the individual through the widespread use of this (diagnostic) spiritual art:

Намуд дил зи раёхин сўи фавокех майл, Чу аз сароби сувар сўи лужжаи маъно... Либоси барг чу ашжори боғро пўшид, Шуд аз намоиши хар як чу гунбади мино... Ва лек анжуми собит шуда фавокехи ў, Ба бурж шохи савобит мисоли побархо.

Meaning: The heart turned from the basil to the orchard, and the beautiful shapes from the countless pictures turned into a mirage. A dressing of leaves covered the tops of the garden trees. From the glare of each, the shape of a turquoise sky appeared. And yet, as the stars fixed, the situation began to appear in the orchard. Just as the stars landed in the constellation, so did the horns stand on their feet.

"Leaves covering the tops of garden trees," "standing at the feet of the branches," is a human movement, and because of the art of diagnosis, they are transplanted into flowering trees.

In these verses, the mysteries of the universe and man are interpreted side by side on the basis of the art of diagnosis. The idea put forward by the author of the poetic work is clearly expressed, the described poetic symbols have gained brightness, vitality, charm.