

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

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**2024**

**SCIENCEPROBLEMS.UZ**

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ  
ДОЛЗАРБ МУАММОЛАРИ**

***№ 11 (4) - 2024***

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2024**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаххаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилевич – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

#### 12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

#### 13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохид Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

#### 19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

#### 22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пулатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобовна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

#### 23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

### ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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[scienceproblems.uz@gmail.com](mailto:scienceproblems.uz@gmail.com)

### Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

## MUNDARIJA

### 07.00.00 – TARIX FANLARI

<i>Лутфиллаев Ҳамидилло Муродиллаевич</i> “ЖАВОҲИР АТ-ТАФСИР ЛИ ТУҲФАТ АЛ-АМИР” АСАРИНИНГ МАЗМУНИ ВА ТАРКИБИЙ ҚИСМЛАРИ ҲАҚИДА .....	12-17
<i>Эгамбергенов Ҳайтбой Ҳамидулло ўғли</i> ТОШ ДАВРИ АҲОЛИ МИГРАЦИЯЛАРИ (ЎРТА ОСИЁНИНГ ЖАНУБИЙ, ЖАНУБИЙ-ҒАРБИЙ ВА ҚУЙИ АМУДАРЁ ҲУДУДЛАРИ МИҚЁСИДА) .....	18-25
<i>Esonov Ziyodbek Yuldashevich</i> ҚО’ҚОН ХОНЛАРИ СУЛОЛАСИНИНГ ГЕНЕОЛОГИК ТАҲЛИЛИ .....	26-31
<i>Mamatqulov Bekzod</i> О’ЗБЕКИСТОНДА XX-АСРНИНГ 20-40-ЙИЛЛАРИДА СANOAT TARMOQLARINING RIVOJLANISHI VA KADRLAR TARKIBINI SHAKLLANTIRISH JARAYONLARI .....	32-38
<i>Asadova Ra’no Baymanovna</i> О’ЗБЕК- HIND MUNOSABATLARINING YANGI BOSQICHGA KO’TARILISHI: HAMKORLIK ISTIQBOLLARI .....	39-42
<i>Saidova Raxima</i> О’ЗБЕКИСТОН ВА ИТАЛИЯ MUNOSABATLARINING ME’YORIY-HUQUQIY MANBALARI ....	43-48
<i>Ortiqov Yosin Abdulboqiyevich, Ergasheva Ra’no Muzaffarbek qizi</i> AFROSIYOB ARXEOLIGIK YODGORLIGINING O’RGANILISH TARIXI .....	49-55
<i>Iriskulov Bekzod Jaxongirovich</i> TURKISTON GENERAL-GUBERNATORLIGI BYUDJETINING SARFLANISHIGA DOIR AYRIM MULOHAZALAR .....	56-60
<i>Mirsoatova Sayyora Turg’unovna</i> QOYATOSH SURATLARIDA IBTIDOIY DAVR IQTISODIY HAYOTINING AKS ETISHI .....	61-66
<i>Лухмонов Шахзод Сайфиддин ўғли</i> ВЛИЯНИЕ ДЕНЕЖНОЙ ЭМИССИИ В 1918-1920 ГОДАХ НА СОЦИАЛЬНО- ЭКОНОМИЧЕСКУЮ ЖИЗНЬ НАРОДОВ ТАССР .....	67-71
<i>Axmedov Bekzod</i> SOVET HOKIMIYATI TOMONIDAN O’ZBEKISTONDA QORAKO’LCHILIKNI RIVOJLANTIRISH TADBIRLARI.....	72-75
<i>Mamatov Jasurbek Qodirqul o’g’li</i> NAMANGAN VILOYATI ZIYORATGOHLARINING AHOLINING IJTIMOIIY HAYOTIDAGI O’RNI (UYCHI TUMANI DEVONA BUVA ZIYORATGOHI MISOLIDA) .....	76-80
<i>Saidaxmatov Sharifbek Toshpo’latovich</i> SURXONDARYO VILOYATI SANOATINI RIVOJLANTIRISH STRATEGIYASINING ASOSIY YO’NALISHLARI .....	81-88

*Ибрагимов Рахмон Зиёдуллаевич*

ТОШКЕНТ ВОҲАСИ ПАЛЕОМЕТАЛЛ ДАВРИ ЖАМИЯТИ ТАРАҚҚИЁТИДА ТАБИИЙ  
РЕСУРСЛАРНИНГ АҲАМИЯТИ ..... 89-93

*Akrorov Botir Bakhodirovich*

ДОГОВОРНО-ПРАВОВАЯ БАЗА СОТРУДНИЧЕСТВА РЕСПУБЛИКИ УЗБЕКИСТАН И ИРАНА  
В ГОДЫ НЕЗАВИСИМОСТИ ..... 94-99

## 08.00.00 – IQTISODIYOT FANLARI

*Tursunov Bekmuxammad Omonovich*

IQTISODIYOTDAGI TARKIBIY O'ZGARISHLAR SHAROITIDA SANOAT KORXONALARI  
RAQOBATBARDOSHLIGINI TA'MINLASH MEKANIZMI TAKOMILLASHTIRISH ..... 100-108

*Muxitdinova Kamola Alisherovna*

«OLMALIQ KON-METALLURGIYA KOMBINATI» AJDA ISHLAB CHIQARILADIGAN  
MAHSULOTLARNING SANOAT KORXONALARIDA QO'LLANISHI ..... 109-115

*Madraximov Qaxramon Egamberganovich*

INNOVATSION FAOLIYATNI RIVOJLANTIRISH ORQALI IQTISODIY BARQARORLIKKA  
ERISHISH YO'LLARI: XORAZM VILOYATI MISOLIDA..... 116-125

*Кетманов Авазбек Маликович*

КИЧИК БИЗНЕС МОЛИЯВИЙ РЕСУРСЛАРИ САМАРАДОРЛИГИ ОМИЛЛАРИ ВА УЛАРНИНГ  
ЎЗИГА ХОС ХУСУСИЯТЛАРИ ..... 126-134

*Xolmirzayev Abdulxamid Xapizovich*

KAMBAG'ALLIKKA QARSHI KURASHISHNING OMILLARI..... 135-142

*Bahriddinov Jahongirbek Ravshanjon ogli*

MARKET MECHANISMS, METHODS OF PRICE FORMATION IN THE SYSTEM OF MARKETING  
OF GOODS AND SERVICES ..... 143-152

*Ilhamova Zarnigor Po'latjon qizi*

MINTAQA TURIZMINI RIVOJLANTIRISHDA RAQAMLI MARKETING TIZIMINI  
TASNIFI ..... 153-160

*Sharipov Komil*

MINTAQAVIY KAMBAG'ALLIKNI KAMAYTIRISHDAGI KICHIK BIZNESNING ROLI ..... 161-170

*Rajabov Navruzbek Azimjonovich*

MAISHIY XIZMAT KO'RSATISH SOHASINI RIVOJLANISHI VA KAMBAG'ALLIKNI  
QISQARTIRISHGA TA'SIR ETUVCHI OMILLAR TAHLILI ..... 171-179

*Mirzaeva Shirin Nodirovna*

SUPPORT AND DEVELOPMENT OF WOMEN'S ENTREPRENEURSHIP IN  
UZBEKISTAN..... 180-187

*Pardayev Rasulbek Islomovich*

TURIZM XIZMATLARI SIFATINI BAHOLASHNING USULLARI VA ULARNING  
TAHLILI ..... 188-196

*Bahodirov Shohruh Bahodir o'g'li*

SANOAT KORXONALARIDA INNOVATSION FAOLIYATNI BOSHQARISH  
XUSUSIYATLARI ..... 197-202

*Рахимов Бахромжон Ибрахимович*

ВНЕДРЕНИЕ ИННОВАЦИОННЫХ МЕТОДОВ ДЛЯ ПОВЫШЕНИЯ ЭФФЕКТИВНОГО  
ИСПОЛЬЗОВАНИЯ ВОДНЫХ РЕСУРСОВ ..... 203-209

*Zakirova Gulnora Mirzaliyeva, Madaminov Abdulaziz Anvarjon o'g'li*

O'ZBEKISTON RESPUBLIKASIDA EKSPORT VA IMPORT SALOHİYATI (NAMANGAN  
VILOYATI TAHLILIDA)..... 210-216

*Hasanov Ilkhom Isakovich*

IMPROVING THE FINANCING MECHANISM OF THE SCIENTIFIC SUPPLY SYSTEM IN THE  
AGRICULTURE OF UZBEKISTAN..... 217-221

*Ibragimova Nilufar Ziyadullayevna*

CHAKANA SAVDO KORXONALARIDA XIZMATLAR KO'RSATISHNING  
XUSUSIYATLARI ..... 222-227

*Maxmudov Jasurbek Ergashevich*

INNOVATION IQTISODIYOT SHAROITIDA KICHIK BIZNES SUBYEKTLARINI MOLİYAVIY  
JIHATDAN QO'LLAB-QUVVATLASH TAHLILI ..... 228-233

*Ravshanov Nodirjon Begalievich*

TA'LIM XIZMATLARI BOZORIDA OLIY TA'LIM MUASSASALARI RAQOBATBARDOSHLIGINI  
OSHIRISHNING AHAMIYATI ..... 234-243

## **09.00.00 – FALSAFA FANLARI**

*Murtozayev Shahobiddin Baxriddinovich*

SHIHOIDDIN SUHRAVARDIY FALSAFIY QARASHLARIGA IJTIMOY-SIYOSIY  
VAZIYATLARNING TA'SIRI ..... 244-248

*Qutlimuratov Sardorbek Rustamovich*

XORAZM JADIDLARI MA'NAVİY MEROSINING YANGI O'ZBEKISTONDA YOSHLARINI  
VATANPARVARLIK VA BAG'RIKENGLIK RUHIDA TARBIYALASHDAGI AHAMIYATI..... 249-254

*Saburov Jaloliddin*

XVIII-ASR OXIRI VA XIX-ASR BOSHLARIDA BUXORO AMIRLIGIDA ILM-FAN VA MADANIY  
HAYOT RIVOJI ..... 255-260

*Jabborov Ikromjon Jumaniyozovich*

NAJMIDDIN KUBRO TA'LIMOTIDA "KOMIL INSON" TARBIYASI VA UNING AXLOQIY VA  
MA'NAVİY YUKSALISHGA OID G'OYALARNING O'ZIGA XOS XUSUSIYATLARI ..... 261-265

*Saidkulov Nuriddin Akramkulovich*

FORMATION OF PERSPECTIVES REGARDING SOCIETY'S STABILITY ..... 266-271

*Adilov Zafar Yunusovich*

MAHMUD AZ-ZAMAHSHARIY QARASHLARIDA SUV VA SHIFOBAXSH  
MEVALAR MASALASI ..... 272-277

*Yuldashev Farrux Abdurakhmanovich*

ON THE QUESTION OF THE UNIQUE ROLE OF THE PRINCIPLES OF HUMANITY AND  
PATRIOTISM IN THE DEVELOPMENT AND STRENGTHENING OF THE FUTURE OF THE  
YOUNG GENERATION ..... 278-282

*Ganiyev Baxodirjon Sodiqjonovich*

TADBIRKORLIK MADANIYATINING SENSUALISTIK VA AKSILOGIK XUSUSIYATLARINING  
IJTIMOIY-FALSAFIY TAHLILI ..... 283-287



**11.00.00 – FILOLOGIYA FANLARI***Baxronova Dilrabo*

PROTOTURKIYLARNING AMERIKA QIT'ASIGA KO'CHISHI: LEKSIK PARALLELLIZM VA ETIMOLOGIK-SEMANTIK TADQIQ ..... 288-295

*Daliyeva Madina*

DETERMINANTS OF COGNITIVE MODELING OF POLYSEMY OF LINGUISTIC TERMS IN ENGLISH, UZBEK, AND RUSSIAN LANGUAGES ..... 296-300

*Paluanova Khalifa*

STRATEGIES FOR ENHANCING PRAGMATIC COMPETENCE IN SECOND LANGUAGE ACQUISITION (SLA) THROUGH EFFECTIVE APPROACHES ..... 301-306

*Равшанов Махмуд*

СЕМАНТИКА ГЛАГОЛОВ В «ДИВАНИ ЛУГАТ-ИТ ТУРК» МАХМУДА КАШГАРСКОГО ..... 307-311

*Bekbergenova Gulaim Aijarıkovna*

SEMANTIC CLASSIFICATION OF ENGLISH AND KARAKALPAK ANTHROPOCENTRIC PROVERBS ..... 312-318

*Normamatov Farrux Komiljon o'g'li*

MURAKKAB USLUBDAGI ASARLAR XUSUSIYATLARI VA UNDA FORMALIZM YONDASHUVI ..... 319-322

*Gulamova Dilobar Imamkulovna*

ADABIYOT DARSLIKLARDA EVFEMIZMLARNING QO'LLANILISHI VA TAHLILI ..... 323-326

*Xolmuxamedov Baxtiyor*

TERS LUG'ATLARNING ASOSIY XUSUSIYATI VA ULARNI TUZISH METODIKASI ..... 327-334

*Chorieva Iroda Kurbonboevna*

KASALLIK NOMLARI VA BELGILARI KELTIRILGAN INGLIZ VA O'ZBEK MAQOLLARINING LINGVOMADANIY XUSUSIYATLARI ..... 335-339

*Ganiyeva Orzigul Xayriddinovna*

XX ASR AMERIKA REALISTIK QISSACHILIGIDA POETIK KONSTRUKSIYA: SHAKL VA MAZMUN MASALASI ..... 340-345

*Расулова Камола*

ПОНЯТИЕ ТРАНСФОРМАЦИИ. ВИДЫ АВТОРСКИХ ПРЕОБРАЗОВАНИЙ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ ..... 346-353

*Омонов Турғунбой*

“СУҒУРТА” ТЕРМИНИНИНГ ЛИНГВИСТИК ТАЪРИФИ ..... 354-358

*Хакбердиева Сайёра Фармоновна*

ЛИНГВИСТИЧЕСКАЯ ОБЪЕКТИВИЗАЦИЯ ФРЕЙМА «МАТЬ» И «ОТЕЦ» В РУССКОМ И УЗБЕКСКОМ ЯЗЫКАХ ..... 359-364

*Xolmirzayev Baxtiyor Mirzamahmudovich*

IJTIMOIY-SIYOSIY ASAR TARJIMASINING O'ZIGA XOS XUSUSIYATLARI ..... 365-370

*Gubaydullin Artur Faridovich*

CHALLENGES OF TRANSLATION IN TERRY PRATCHETT'S "GOOD OMENS" ..... 371-376

*Abdullaeva Sevara Makhsudaliyevna*

EMOTIVE INTENSIFIERS OF ENGLISH AND RUSSIAN LANGUAGES ..... 377-381

*Baymuradova Gulbaxar Chari Qizi*

SURXONDARYO VILOYATI FITOTOPONIMLARINING STRUKTURGRAMMATIK

TAHLILI ..... 382-385

*Yuldasheva Nigora Baxodirovna*

INGLIZ VA O'ZBEK PAREMIYALARINI O'RGANISHNING AKSIOLOGIK JIHATLARI ..... 386-390

*Quljanova To'lg'anoy Shodiyor qizi*

ABDUVALI QUTBIDDIN SHE'RIYATIDA POETIK OBRAZLAR TAHLILI ..... 391-396

## 12.00.00 – YURIDIK FANLAR

*Рузметов Хайрулла*

ФУҚАРОЛАРНИНГ ЎЗИНИ ЎЗИ БОШҚАРИШ ОРГАНЛАРИ МАНСАБДОР ШАХСЛАРИНИНГ  
КОНСТИТУЦИЯВИЙ-ҲУҚУҚИЙ ЖАВОБГАРЛИГИ ..... 397-402

*Ачилова Лилия Илхомовна*

ТУРИСТИК ХИЗМАТЛАР КЎРСАТИШ БЎЙИЧА ФУҚАРОЛИК-ҲУҚУҚИЙ  
МУНОСАБАТЛАРНИ ТАРТИБГА СОЛИШНИНГ УНИФИКАЦИЯСИ ЧЕГАРАЛАРИ  
РАҚАМЛАШТИРИШ ШАРОИТИДА ..... 403-410

*Abdubannayev Umidjon*

AXBOROTGA BO'LGAN INSON HUQUQLARINI TA'MINLASHNING  
RIVOJLANISH BOSQICHLARI ..... 411-421

*Халиқулов Комолиддин Носирович*

ХОРИЖИЙ ДАВЛАТ СУДЛАРИНИНГ ҚАРОРЛАРИНИ ТАН ОЛИШ ВА ИЖРО ЭТИШДА  
ДАВЛАТ СУВЕРЕНИТЕТИ МАСАЛАЛАРИ ..... 422-427

*Тўраев Жавоҳир Усмон ўғли*

ХОДИМЛАР МЕҲНАТ ҲУҚУҚЛАРИГА РИОЯ ҚИЛИНИШИ БЎЙИЧА ДАВЛАТ НАЗОРАТИ ВА  
ТЕКШИРУВИ ТУШУНЧАСИГА ОИД НАЗАРИЙ ҚАРАШЛАР ..... 428-433

*Элмурзаев Билолиддин Нурмон ўғли*

ТЕРГОВ ҲАРАКАТЛАРИНИ АМАЛГА ОШИРИШДА ТЕРГОВЧИНИНГ ПРОЦЕССУАЛ  
МУСТАҚИЛЛИГИНИ ТАЪМИНЛАШ ..... 434-439

*Djumaniyazova Dilfuza Kamalovna, Shayakubov Shomansur Shakabilovich*

IJTIMOIIY HAVF GURUHIGA KIRUVCHI YOSHLAR O'RTASIDA HUQUQBUZARLIKLARGA  
QARSHI KURASHISH BO'YICHA XORIJIY TAJRIBA ..... 440-446

*Алиев Асилбек Кадирович*

КРИМИНОЛОГИЧЕСКИЕ (СОЦИАЛЬНЫЕ) ПРЕДПОСЫЛКИ И КОРНИ РАСПРОСТРАНЕНИЯ  
АЗАРТНЫХ ИГР СРЕДИ НАСЕЛЕНИЯ ..... 447-451

*Нодирахон Абдурахманова*

РЕГУЛИРОВАНИЕ ФИНТЕХА И КРИПТОВАЛЮТ: ОСНОВНЫЕ ВЫЗОВЫ И ПРАВОВЫЕ  
АСПЕКТЫ ..... 452-462

*Ғайбуллаев Соҳибжон Ғайбуллаевич*

РЕПО БИТИМЛАР – ТАЪМИНЛОВЧИ БИТИМ СИФАТИДА УМУМИЙ ТАВСИФ ..... 463-469

## 13.00.00 – PEDAGOGIKA FANLARI

*Xusanova Mohira*

OLIY O'QUV YURTLARIDA TALABALARNI BAHOLASH SHAKLINI  
TAKOMILLASHTIRISH ..... 470-479

<i>Берикбаев Алишер Аликулович</i> ТАСВИРИЙ САНЪАТ ФАНЛАРИНИ ЎҚИТИШДА ИЛҒОР ТАЪЛИМ ТЕХНОЛОГИЯСИДАН ФОЙДАЛАНИШ САМАРАДОРЛИГИНИ ОШИРИШ .....	480-483
<i>Yusupova Shoxista Alimjanovna</i> TALABALARNING TASVIRIY SAN'AT MASHG'ULOTLARIDA IJODIY QOBILIYATINI SHAKLLANTIRISH TEXNOLOGIYASI .....	484-489
<i>Yakubova Nafisa Odilyanovna</i> CHIZMACHILIK DARSLARIDA TALABALARNI IJODIY-KREATIV FIKRLASHGA O'RGATISH .....	490-494
<i>Musirmanov Shohboz Usmon o'g'li</i> TURIZM SOHASIDA KADRLAR TAYYORLASHDA AMALIYOT VA NAZARIYANING PEDAGOGIK UYG'UNLIGI .....	495-500
<i>Suvankulov Umid Ilxom o'g'li</i> MALAKA OSHIRISH JARAYONIDA PEDAGOGLARNING DISKURSIV KOMPETENSIYALARINI RIVOJLANTIRISH TEXNOLOGIYASI .....	501-505
<i>Ibragimov A'lamjon Amrilloevich</i> O'QITUVCHILARNI UZLUKSIZ KASBIY RIVOJLANTIRISHGA KOGNITIVFUNKSIONAL YONDASHUV .....	506-518
<i>Jo'rayeva Feruza Baxtiyor qizi, Mavlonov Shaxzod Shahobiddin o'g'li</i> TA'LIMDA KOMMUNIKATIV INNOVATSION VOSITALAR VA ULARNING IMKONIYATLARI .....	519-524
<i>Siddiqova Shahnoza Ahmedovna</i> SCIENCE XALQARO BAHOLASH TADQIQOTLARINING O'ZBEKISTONDA BIOLOGIYA O'QITUVCHILARINING TABIIY FANLAR SAVODXONLIGINI SHAKLLANTIRISHGA TA'SIRI .....	525-529
<i>Xoliqov Nasriddin Abdikarimovich</i> MILLIY IQTISODIYOT RIVOJLANISHINING SHARTI SIFATIDA TA'LIM, FAN VA BIZNESNING O'ZARO ALOQALARI MAZMUNI .....	530-534
<i>Javliyeva Shahnoza Bahodirovna</i> TA'LIM SIFATIGA YO'NALTIRILGAN O'QUV MATERIALLARINI YARATISH MODEL ..... 535-539	535-539
<i>Jumaboev Nabi Pardaboevich</i> TA'LIM SIFATIGA YO'NALTIRILGAN O'QUV MATERIALLARINI YARATISH MODEL ..... 540-545	540-545
<i>Kayumov Erkin Kazakbayevich</i> THE IMPORTANCE OF FINE ARTS IN SHAPING STUDENTS' PERCEPTION AND CREATIVITY .....	546-550
<i>Khojamqulov Rasulbek Kurban ugli</i> THE NEED TO DEVELOP COMPETENCY OF FUTURE ENGINEERS USING COMPUTER GRAPHICS .....	551-555
<i>Latipova Gavhar Shavkat kizi</i> TARIX YO'NALISHI TINGLOVCHILARI UCHUN KREATIV SALOHİYATNI RIVOJLANTIRISH DOLZARB PEDAGOGIK MUAMMO SIFATIDA .....	556-564
<i>Ernazarov G'olibjon Ne'matovich</i> ATROF- MUXITNING YUKORI XARORATIDA MUSHAK FAOLIYATI .....	565-568

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## **ON THE QUESTION OF THE UNIQUE ROLE OF THE PRINCIPLES OF HUMANITY AND PATRIOTISM IN THE DEVELOPMENT AND STRENGTHENING OF THE FUTURE OF THE YOUNG GENERATION**

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**Abstract.** This article discusses the role and place of the ideals of humanism as well as tolerance in the development of ethics, culture, humanistic qualities of young people who are the leading forces of our society. There are ideas about the wide use of the scientific heritage of the scientists and thinkers in the life of youth.

**Key words:** stability, independent thinking, personality, society, humanism, worldview, tolerance, progress, spiritual and moral maturity, interethnic harmony, compromise, dedication, diligence, thinker, spiritual legacy.

## **YOSH AVLOD KAMOLATI VA KELAJAGINI MUSTAXKAMLASHDA INSONIYLIK VA VATANPARVARLIK TAMOIYLLARINING O'RNI MASALASI HAQIDA**

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**Annotatsiya.** Maqolada insonparvarlik, vatanparvarlik, bag'rikenglik g'oyalarining jamiyatimizning yetakchi kuchi bo'lgan yoshlarning odob-axloqi, madaniyati, insonparvarlik fazilatlarini rivojlantirishdagi o'rni va o'rni ko'rib chiqiladi. Olim va mutafakkirlar ilmiy merosidan yoshlar hayotida keng foydalanish yuzasidan fikr-mulohazalar bildirilmoqda.

**Kalit so'zlar:** barqarorlik, tafakkur mustaqilligi, shaxs, jamiyat, insonparvarlik, dunyoqarash, bag'rikenglik, taraqqiyot, ma'naviy-axloqiy kamolot, millatlararo totuvlik, murosa, fidoyilik, mehnatsevarlik, mutafakkir, ma'naviy meros, vatanparvarlik.

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**Introduction.** Over these 28 years, comprehensive reforms have focused on ensuring societal peace, nurturing social and spiritual wellbeing, fostering respect for national values, cultivating patriotism, and developing tolerance among youth. Significant efforts have been devoted to maintaining peace among growing populations and citizens. In today's world, strengthening global unity and harmony between nations and peoples is crucial. When society experiences stability, national tolerance flourishes. The principle of tolerance, being a cornerstone of our state ideology, serves as a vital force in uniting young people of diverse faiths and religions around shared noble goals and aspirations.

**Literature review and methodology.** Attention is being paid to strengthen the tolerant environment in Uzbekistan. It can be proved with the sentences of Shavkat Mirziyoyev, the President of the Republic of Uzbekistan, said: "We will focus on further developing the

friendship and solidarity prevailing in our society, ensuring equal rights for all citizens, regardless of their nationality, religion or faith. The dissemination of extremist and radical ideas among them is absolutely forbidden in Uzbekistan"[1]. These attributes become permanent values when they align with an individual's character development, including their sense of patriotism, commitment, work ethic, and other personal characteristics. It's essential to cultivate both knowledge and national principles in young people's hearts. Our country's peaceful policies have successfully fostered societal stability and ethnic harmony. Through a decree signed on January 25, 2017, President Shavkat Mirziyoyev recognized national cultural center activists who enhanced the nation's tolerance and strengthened its spiritual foundations. Notably, throughout history, our great thinkers have nurtured our people with humanistic values, promoting peace, collaboration, and unity through principles of religious tolerance, compromise, and mutual respect among people of different faiths.

Therefore, it is important to educate our young people the philosophy of humanism by feeding on the spiritual heritage of the great thinkers. The interethnic conflicts, bloody wars and various destructions that are taking place in the world today are the result of the destruction of the atmosphere of tolerance in society. It is necessary to prevent the catastrophe of tragedies, the spiritual life of many young people, the negative consequences of nationalism, religious separatism and neglect of other nations. In our basic law, such cases are strongly condemned, and the basic provisions concerning state and religious relations are in line with the legal norms of developed societies. Articles 18, 31, 61 of the Constitution and the provisions of the Law on Freedom of Conscience and Religious Organizations, providing for the right of every person to profess or not to profess any religion, prohibiting the compulsion of religious views, irrespective of their national, racial or religious origin and serve as a solid foundation for the promotion of harmony among the youth of our society [2,12-13]. In the multinational country, harmonization of interests of different nations and ensuring harmony among them is one of the important factors in shaping the thinking of national statehood.

In our nation, extensive state-led reforms focusing on human rights have further reinforced principles of inter-ethnic harmony, religious tolerance, and solidarity. Our people's inherent tolerance represents a core traditional value, providing a foundation for preserving national values, ensuring religious freedom, strengthening ethnic harmony, and developing shared historical traditions.

At this current stage, balancing different ethnic interests in societal development is crucial, with particular focus on understanding how stability and tolerance influence inter-ethnic relations. Stability encompasses complex systemic aspects directly linked to tolerance. Inter-ethnic tolerance elevates cross-cultural relationships to new heights, creating opportunities for deeper connections. This process naturally strengthens the relationship between national and universal values while serving national interests.

**Effective Reforms.** The key political document, the "Strategy of Action" is to radically improve the effectiveness of the reforms, create conditions for the comprehensive and accelerated development of the state and society, modernization of the country and liberalization of all spheres of life. It outlines the policy priorities in the field of interethnic relations [3-36-37]. It is important to note that in inter-ethnic relations, they share their common interests and their own values. In order to ensure the cohesion of the interests of nations in multinational countries, it is necessary to develop common values and criteria in

society. It is desirable to create democratic legal criteria that protect the specific traditions, customs, values and interests of nations and create conditions for their development. The unity of national interests is an important factor in shaping the thinking of the national state, that every representative of a particular nation understands the uniqueness of his homeland, under the protection of a single state, and that national consciousness, formed in the minds of citizens, provides sustainable development.

Taking all the things which are mentioned above it can be ascribed that in today's difficult situation, the issue of further strengthening friendship and solidarity among youth of different nationalities and religions in our country is of particular importance. The principle of humanity and tolerance in interethnic relations also contributes to respect for universal values and to ensuring global stability. The unity of the interests of nations is a matter of confidence, independence and the future of the nation, which will help strengthen the principles of tolerance and tolerance among the youth of our society, promote the ideas of interethnic solidarity, and promote social and spiritual development in society.

**Problems and their solutions.** The philosophical development of youth requires attention to moral, economic, political, social, and spiritual factors. Society must enhance young people's worldview by strengthening their connection to national values, fostering patriotism, and balancing national and universal principles. This requires enriching their philosophical knowledge, developing national consciousness, modernizing spiritual and educational domains, and understanding global trends. **Analysis and results.** Having analyzed all the information the following points can be drawn:

- Demonstrate the role of ethical, aesthetic, political, legal, and democratic factors in the education of young people in civil society;
- Increasing the role of spiritual values in furthering the intellectual potential of young people;
- In the process of spiritual renewal, we should pay more attention to the education of young people as harmoniously developed individuals, to create a new ethical environment, a new type of quality;
- Globalization and a vigilant attitude towards those young people;
- Wide promotion of scientific life of scientists and statesmen, scientific activity among young people.

Today, the development of society and the development of human culture are inseparably linked with the high level of knowledge, intellectual potential and enlightenment of the individual. In any society and in any society, scholars, scholars, thinkers and thinkers have played an immense role. It is worth noting that our great ancestors, rightfully proud of the achievements of our national culture, have a great respect for other cultures and strive to understand, learn them. The interrelationship of all nations and people is related to culture. In the process of interaction in society, elements of other cultures are always drawn into one national culture. Such mutual enrichment, the process of emerging commonalities in them, is called internationalization.

**Great thinkers.** Cultural development accelerates through international interaction and socio-economic ties. While cultures maintain unique national elements, they also share common international aspects. In Central Asia during the 10th-12th centuries, scholars made significant contributions:

- Ahmad al-Ferghani (798-865): Advanced astronomy, mathematics, and geography through works like "The Basics of Astronomy"

- Al-Khwarizmi: Pioneered mathematical principles and human reasoning methods

These thinkers promoted humanism and tolerance, and their works continue to influence global scholarship today. Abu Nasr al-Farabi contributed to world science, culture and enlightenment. He wrote over 160 works, some of which have been translated into Uzbek, Russian and other languages[4,235]. Abu Raihon Beruni works in the Khorezm Mamun Palace. He studied astronomy, physics, mathematics, geodesy, ore and other subjects. He has written 154 papers on astronomy, geography, mathematics and history. He first invented the globe. Abu Ali Ibn Sina (980 - 1037) studied logic, philosophy, mathematics and jurisprudence along with medical science. At the age of 16 he became a great referee and at 18 he became a great scholar of the East. His 35-year career is based on the attainment of perfection, knowledge and enlightenment as a result of human knowledge. The book Donishnama (Science Book) written by Ibni Sina in Persian (1031 or 1035) was not translated into any of the European languages until 1955. His work consists of three parts: Logic, Metaphysics, and Physics [5,101].

### **Discussion.**

**Interconnections between culture and other spheres of life.** It is important to note that these thinkers, as encyclopedic scholars, have interpreted the cultures of the East and the West in their works. It is impossible to imagine the modern development of world scientific thinking without the works of our great ancestors, such as Khorezmian, Ferghani, Farabi, Beruni, Ibn Sina, the great contribution of the East to the development of world culture. Achievements in the development of world culture are found in every national culture. There are many examples of how East and West cultures have always been interconnected and enriched each other. Interaction of cultures, ideas about formation and development of tolerance in them, development of culture and education are closely connected with arts, religions and literature.

Events that occur within one culture may be absorbed into other cultures, transcended by their own national spirit, and thus re-acquired internationally. Some phenomena in national cultures, for example, science are international in its essence. After all, no matter what nationality the creators belong to, scientific truth is expressed in different languages, the conclusions, theorems, axioms, formulas of science are understandable to everyone. When it comes to national, international and universal elements in culture, one must pay attention to the methodological significance. The categories "nationality", "international" and "universal" constitute a dialectical association with each other, such as "singular", "private" and "general". Just as the categories of propriety and generality differ according to the degree of commonality, the categories of internationalism and humanity have some differences. Every culture is national in its essence because its creator is a specific nation with its own history and way of life. Therefore, every culture, regardless of the number of its creators, is unique and unique in its nature. But not every culture can ever be "pure" national. After all, culture of any nation has both national, international and universal elements. The events that we usually regard as national are also deeply human in nature. For example, Oriental peoples' respect for hospitality, love for children, and patience are all manifestations of human values in national colors. Such aspects are the ring that connects any culture with other peoples and with the entire human

culture. From this point of view, it is important to further enhance the role of our scholars in the spiritual heritage, historical memory, and literature in the enhancement of knowledge and enlightenment, and in the absence of various manifestations in society. It is our duty to encourage young people to enrich their knowledge of our ancestors and to enhance their cultural and intellectual potential [6, 4].

**Conclusion.** All in all, human culture, knowledge and enlightenment are the unity of national cultures that manifest themselves through international and universal symbols. In the development of cultures, the unity of nationalism and humanity, as a holistic and multifaceted process, develops on the basis of universal social laws and is the result of the historical and cultural activities of various peoples in education and upbringing process. That is why it is necessary to work towards establishing a new system of education and training [8-131]. It is precisely education and enlightenment that are key to the well-being of humanity, encouraging people to do good, and encouraging generous patience [9].

Enlightenment is the only and most powerful power to free the world, to bring it out of the swamp of ignorance and superstition, to solve its spiritual and economic problems.

Furthermore, in the study of youth problems, the development of systematic, scientific and theoretical knowledge, the broad application of philosophical views, the identification, analysis, historical and logical, universal and national principles of the youth. the use of social and philosophical techniques such as unity. While writing the article a great deal of attention was paid to the issues of ethical relations, upbringing of the person, raising the consciousness of young people and their spiritual life [10].

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