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HISTORY OF OLD UZBEK LITERARY WRITING
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Abstract: This article deals with the history of the Old Uzbek literary language, its origin, lexical, grammatical features, based on the Arabic script, the role of the Old Uzbek literary language in today's life, the contribution of our poets in the development of the Old Uzbek language. and the works we have created, to illuminate the connection between the Old Uzbek script and the modern Uzbek script.

Keywords: Old Uzbek language, writing, letters, alphabet, phonetic, lexical, grammatical features, short vowel, long vowel, vowel sound and consonant sound,

The peoples of Central Asia, including the Uzbeks, have long used a variety of scripts. The main script used in the history of Uzbek writing was phonographic, that is, phonetic, alphabetic or alphabet.

The Uzbek people, like other peoples of Central Asia, are Aramaic, Greek, Karoshta, Sogdian, Khorezmian, Kushan, Hephthalite, Pahlavi, Syrian, Indian, Orhun (Runic), Uyghur, Arabic, Latin, Krill. "Oguznoma", "Tafsir" (literal translation of the Qur'an, commentaries, commentaries, explanations), "Khusrav and Shirin" by Qutb, "Gulistan" by Sayfi Palace, Khorezmi "Muhabbatnoma" is the first example of his work in the old Uzbek language.

The phonetic, lexical, and grammatical features of Arabic and Farsi-Tajik languages have been adopted by the old Uzbek language. During this period, Uzbek tribes began to take the lead in political life compared to other tribes.

In these difficult times, we are watching with you the old Uzbek script. Old Uzbek script - Uzbek script based on Arabic graphics and used from the

11th to the beginning of the 20th century; is formed by adding 4 more letters to the 28 letters of the Arabic alphabet to reflect sounds that are not in Arabic but are specific to Iranian and Turkic languages. These letters are formed by adding dots or dashes to the finished letters of the Arabic alphabet, and each of them is placed after the letter on which the alphabet is based; their naming is also adapted to the naming of the base letters.

In the old Uzbek script, the spelling features of the Arabic script, all the letters of the Arabic alphabet, how many of them have many forms, whether they are written with or without the next letter, etc., are accepted exactly as in the Arabic script. Although the number of letters in the alphabet has reached 32, their basic forms are only 18; many letters differ in the number of dots that are placed above or below each other. In the old Uzbek script, almost all vowels and consonants in pure Uzbek words are represented by separate letters. However, in Uzbek Arabic and Persian words, only consonant sounds and long vowels o, u, i are written; although short vowels are pronounced, they do not have a separate letter.

More than 10 auxiliary characters, called movements, are placed above or below the corresponding consonants to indicate short vowels and other phonetic situations that are not reflected in the text; There are fatha, kasra, zamma, tanvin, madd, tashdid, hamza and others. In the old Uzbek script, the letter I (alif) mainly represented the sounds o, a, and at the beginning of Arabic words, it also represented the sounds u, i, e, depending on the action; The vowel (vov) is represented by the consonant v, as well as by vowels between Uzbek words; The letter (bow) represents the consonant y and the vowels i, e in the middle of the word; The letter combination is introduced to represent the u and o sounds at the beginning of Uzbek words, and the letter combination is introduced to represent the vowels i and e at the beginning of Uzbek words. The old Uzbek script was seriously reformed in 1920-21 by several Uzbek intellectuals, including members of the Chigatay Gurugi, led by Fitrat.

At the same time, special letters were introduced for the 6 vowels in the Uzbek literary language, and it was decided to remove from the alphabet the letters that are foreign to the Uzbek language, which are found only in Arabic words, and to limit the use of the letter. The Proceedings of the Tilimlo Congress, held in January 1921, was the first book to be published following this reform. It should be noted that this reform did not have consistency in the spelling of the Old Uzbek script, ie the correct spelling of words, the use of diacritical and punctuation marks. As a result of the reform, the above-mentioned shortcomings and shortcomings have been eliminated to some extent. introduced. During the Navoi period and before Navoi, the Uzbek language was called the Turkic word, the Turkic language.

From the 16th century, the name of the Uzbek tribe became the name of the whole nation. Therefore, the Uzbek language was called Chigatay after the Mongol invasion, and during the Russian invasion it was called Sart by the Russians. Thus, the old Uzbek language covers the history of the Uzbek language from the XII-XIII centuries to the beginning of the XX century and contains a large number of written sources. Alisher Navoi, Zahiriddin Muhammad Babur, Turdi Farogi, Boborahim Mashrab, Zokirjon Kholmuhhammad oglu Furkat, Muhammad Aminkhoja Muqimi have made a great contribution to bringing the old Uzbek language to a new stage of development. Alisher Navoi has done a great job in this regard. He considered the Uzbek language a treasure. He said the treasure was surrounded by snakes and thorns. Navoi cleared the old Uzbek literary language of these "snakes" and "thorns". When the Uzbek script was formed on the basis of Latin script in 1929 and Russian script in 1940, the study of the old Uzbek script slowed down, and there was even opposition to it; the circle of those who know it is much narrower.

The reform of the Arabic script of the 1920s, when the Uzbek national consciousness began to take shape, as well as the attempts to replace it, are characterized by the subordination to this goal. The Enlightenment saw this as the basis for the awakening of national consciousness, for the renewal of the national worldview. In this sense, the opinion of the son of Jadid Samad Ogamali, "The new Uzbek alphabet is a new path to Uzbek history," is very meaningful. That is why the Uzbek people, under the leadership of their leader I. Karimov, who have shown their national identity to the world, have managed to abandon the Cyrillic script and switch to Latin script.

After the independence of Uzbekistan, there were ample opportunities to study this script, and special courses were organized to study it. The Law of the Republic of Uzbekistan "On the introduction of the Uzbek alphabet based on the Latin script" also states that the necessary conditions for the study and use of the Arabic alphabet, ie the Old Uzbek script, will be preserved.

Today, we, the youth, study on the basis of the script and spelling of independence. It is true that the new alphabet of independence is not the national script of the Uzbek people. But the important thing is that it is not a weapon of any dominant ideology for us. Today, students are taught to write and spell independently. It is becoming increasingly clear that having one's own writing, freeing oneself from the shackles of dominant and foreign ideology is an important factor in establishing national ideology in the child's mind, understanding him, and distinguishing him from others.

You may be wondering why there are so many problematic topics, why I chose this topic, I wanted to know how many people have struggled to achieve this in the past, at a time when Uzbek youth are using ready-made

writing. After all, "self-awareness begins with knowing history." Let us be worthy children of our independent Uzbekistan, take advantage of the opportunities created for us and raise the flag of our Motherland. If he can't do it, let's just be good people. My dear peers never read

Let's not stop researching. As the great philosopher Denis Diderot put it, "As soon as people stop reading, they stop thinking."

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IMPORTANCE OF DEVELOPMENT OF TECHNOLOGY OF REPRODUCTION AND GROWTH OF HELICHRYSUM MARACANDICUM M.POP

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Abstract: In recent years, as a priority in the development of the pharmaceutical industry in our country, special attention is paid to herbal medicines. In this regard, a number of government decisions have been made on the rational use of natural resources, the establishment of plantations on farms and forests for the cultivation of medicinal plants, and the processing of raw materials. In particular, the Resolution of the President of the Republic of Uzbekistan dated April 10, 2020 "On measures for the protection, cultivation, processing and rational use of available resources of wild medicinal plants" PP-4670- Resolution No. has had a significant impact on the development of this sector as a new legal framework. In order to create a favorable environment for further development of cultivation and processing of medicinal plants, increase the export potential of the industry, as well as the integration of educational, scientific and production processes, the list of regions specializing in the cultivation of medicinal plants is attached. confirmed. In the 37th place in the list from the seeds of Samarkand booze (*Helichrysum maracandicum* M.Pop.) Jizzakh as a conditionally irrigated (mesophyte) plant, suitable for