

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР
АКАДЕМИЯСИ МИНТАҚАВИЙ БЎЛИМИ
ХОРАЗМ МАЪМУН АКАДЕМИЯСИ**

**ХОРАЗМ МАЪМУН
АКАДЕМИЯСИ
АХБОРОТНОМАСИ**

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Tax on personal income - federal tax Object of taxation - income received by taxpayers. Tax base - tax base is determined separately for each type of income in respect of which different tax rates. Tax period - calendar year. Flat rate tax rate - 12%.

Terminological phrases illustrate the specificity of the structure of the Uzbek and English terminological system and its dependence on the language system. A characteristic feature of the tax terminological system of the Uzbek language is the mobility of the reservoir towards expansion and enrichment as a result of dynamism within the economic term field. In general, the analyzed specialized lexical layer is in a continuous state of dynamism under the influence of extralinguistic factors that reflect and emphasize the fact that the language is in constant development.

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PROBLEMS OF ETHICS IN THE HISTORY OF THE ENGLISH LANGUAGE

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Annotatsiya. Maqolada ingliz tili tarixida etikaning fan sifatidagi muammolari va ijtimoiy mavjudlik shakllari o'rganib chiqilgan.

Kalit so'zlar: tamoyil, fan, til, nisbat, lug'at, leksikografiya, leksik ma'no, semantika, xususiyat, tilshunoslar, tadqiqot, bosqichlar, fonetika, morfologiya, atama, tuzilish, etika, jamiyat, diaxronik, fonologiya, morfologiya, sintaksis, terminologik tizim, falsafa, leksik tizim, semantik-sintaktik parametrlar, so'z birikmasi, predloglar, nutq qismlari.

Аннотация. В статье рассматриваются проблемы этики как науки и форм социального существования в истории английского языка.

Ключевые слова: принцип, наука, язык, соотношение, словарный запас, лексикография, лексическое значение, семантика, признак, лингвисты, исследование, этапы, фонетика, морфология, термин, структура, этика, общество, диахронический, фонология, морфология, синтаксис, терминологическая система, философия, лексическая система, семантико-синтаксические параметры, словосочетание, предлоги, части речи.

Abstract. The article examines the problems of ethics as a science and forms of social existence in the history of the English language.

Key words: principle, science, language, ratio, vocabulary, lexicography, lexical meaning, semantics, feature, linguists, research, stages, phonetics, morphology, term, structure, ethics, society, diachronic, phonology, morphology, syntax, terminological system, philosophy, lexical system, semantic-syntactical parameters, word combination, prepositions, parts of speech.

Introduction. Ethics, like any other social and humanitarian philosophical phenomenon, has a historical character. This is one of the oldest theoretical disciplines, which arose as part of philosophy during the formation of slave society. Ethical issues have been at the center of society's attention since the advent of homo sapiens. Moreover, it is the emergence of ethical forms of relationships between individuals that gives us one of the grounds for identifying such a historical and sociological category as Homo sapiens, to state his transition from a primitive state to a more developed one [1, 362].

Problems of ethics as a science and a form of social existence have undoubtedly been considered at all stages of human civilization. However, each time and in each country, the interpretation of ethical concepts and norms (and therefore terms) was specific - historical and national in nature.

It is known that ethics is a science that studies morality and ethics as expressions of social consciousness and forms of social behavior. Morality and ethics are the most important, fundamental features of the existence of human society. Ethics, like a number of other sciences, has experienced a number of paradoxes in its centuries-old history. The first philosophical science was physics, i.e. the study of nature in the form of philosophical reasoning [2, 137]. The founder of an independent ethical trend in philosophy was Socrates. Aristotle singled out ethics as a special science, for which it is enough to recall his works such as "Nicomachean Ethics" and "Great Ethics". However, practically before the Renaissance, ethics did not exist as an independent science, i.e. it did not have its own systematized, ordered scientific word and conceptual and terminological apparatus. For Aristotle, ethics was a science intermediate between psychology and politics. He believed that ethics heals the human soul and serves politics, and the main goal of politics is the creation of a democratic society.

Main part. The identification of ethics, like the development of philosophy in general, was carried out gradually. The ancient Greeks usually divided philosophy into three parts, but each school did it in its own way. Some emphasized physics, dialectics and logic, others physics, dialectics and rhetoric, etc. Ethics, along with physics and logic, was first highlighted by the Stoics. This division, coexisting along with others, no longer disappeared, but gradually developed. It was also characteristic of medieval thinkers, representatives of the Renaissance and Modern times (Abelard, Chaucer, Thomas Aquinas, T. More, Francis Bacon, Hobbes, Locke, Spinoza, Shaftesbury, Hutcheson, Hume, Helvetius, Edm. Spenser, etc.).

In general, for antiquity and the Middle Ages, ethics was an integral part of philosophy; it was fused with them. Ethics was actually a concrete, practical science, the main task of which was the bodily and mental hygiene of life. In ancient-medieval ethics, naturalistic and moral directions were closely intertwined, and at first the first prevailed. Thus, a rather narrow understanding of the essence, purpose and objectives of ethics as a science about human nature, the causes and forms of his actions, existed for a very long time, until the late Renaissance and Modern times.

In the Middle Ages, such a tradition prevailed, when everything was subordinated to theology, and philosophy was recognized as its servant. The Church, God, and the Holy Scriptures have predetermined the solution of any problems, including the place and role of a person in this life. Questions of morality, morality, human values, etc. were solved in the same ways. However, all these centuries, sometimes secretly, sometimes openly, there was a stubborn struggle of free thought with theological prejudices. Many thinkers of the Middle Ages (St. Augustine, Thomas Aquinas, etc.) highly appreciated the freedom of the human mind. The development of ethical thought among Eastern and European philosophers in the Middle Ages gradually led to a revolution in the understanding of ethics in subsequent periods - the Renaissance and Modern Times. In the history of English philosophy, this is associated with the names of Duns Scott, T. More, F. Bacon, Thomas Hobbes, J. Locke, J. Berkeley, D. Hume, B. Spinoza, Shaftesbury, as well as W. Shakespeare, J. Donne, B. Johnson, J. Puttenham, etc. It should be emphasized that this revolution was not a revolution only in ethics, it was a revolution in all science and social practice. Science could not remain indefinitely in the narrow grip of religious thinking, this contradicted the very nature of science as a specific sphere of thought, as an objective form of reflection of life [3, 165; 4, 504-506]. The revolution began with the discovery of Copernicus, who destroyed the geocentric picture of the world and created a heliocentric one. The right of the supreme judge was taken away from God, the Earth turned out to be immeasurably smaller than the Sun, moreover, rotating around it.

The second circle of the new natural science thinking closed on man himself, philosophy became anthropocentric. The new science developed by the followers of Copernicus gave man the opportunity to realize his capabilities. It is extremely important that science helped to liberate ethics, and ethics helped science. There was a process of mutual fruitful influence and mutual support in the

fight against theology [5; 6, 31-39]. With the Copernican revolution, science for the first time challenged theology's right to monopolize the formation of a worldview. This was the first act in the process of penetration of scientific knowledge and scientific thinking into the structure of activity, man and society. All this had the most direct implications for human independence, but in the light of new ethical standards. Briefly and succinctly, this thought can be expressed in the following form: if it was immoral to criticize God before, now it has become immoral to humiliate a person [7, 31-39; 8, 143-145].

Determining what happiness is and what a person's goals are is an important task of any ethical teaching. Although the concepts and terms of ethics are quite common in English philosophical, socio-political and fiction literature of the XIV-XVII centuries, nevertheless, this does not mean that the country's thinkers clearly realized the place of ethics in the general system of sciences and explored it as an independent direction [9, 85]. In the centuries under consideration, there was an active process of separating the main definitions and categories of ethics.

Initially, ethics as an independent scientific system was formed only at the end of the XVII century: it was during this period that its basic concepts related to such important categories (universal ethical concepts, properties of human character, properties of human intelligence, types of human relations, etc.) were revealed, shedding light on the system of general characteristics of a person, his spiritual development and physical perfection. As an example, such important lexical units as emotion (1579) – “excitement”, falsification (1565) – “distortion”, timidity (1598) – “fear”, inconstancy (1526) – “impermanence”, levity (1564) – “frivolity”, aberration (1594) - “delusion”, atrocity (1534) – “cruelty”, constancy (1526) – “constancy”, modesty (1531) – “modesty”, acumen (1531) – “insight”, etc. These words reflect the characteristic qualitative changes in the dictionary of ethics of the English language. The development of the lexicon of ethics during this period is associated, as the analyzed material shows, with the regrouping of the main genetic and stylistic layers of vocabulary, reflecting the process of destruction of English-French bilingualism, which began in the XIII century.

As for the final design of science, this process, as many researchers believe, continues to this day [10, 64-66; 11, 400-404]. Thomas Hobbes, for example, considered ethics not to be an independent science, but one that links philosophy with social theory. According to Hobbes, the basis of ethics is natural laws and their manifestations in man. Therefore, Hobbes, in fundamental difference from his medieval predecessors, sees nothing wrong with the fact that morality and morality proceed primarily from such natural human inclinations as self-preservation, the realization of natural needs [17, 8-10]. The good and the good for Hobbes is what a person strives for, what he desires. Evil is something that he dislikes and avoids. From the point of view of the general theory of ethics, Hobbes considers the main ethical categories - good, evil, moral, etc. - to be relative concepts. This already led to a sharp discrepancy with the philosophers of previous times, as well as with his contemporaries. Hobbes' ethical views were most closely influenced by his political views. Human virtue (or vice), he believed, depends on how intelligent the members of society are, how much they promote or hinder the realization of the good [12; 13, 42; 14; 15, 78]. Since, according to Hobbes, the state is created as a result of a voluntary social contract, the duties of the members of society coincide with the morality that underlies the social contract and is provided for by it. Failure to comply with moral and ethical requirements, that is, violation of the rules of ethics, should be punished by various punishments as failure to comply with the provisions of the social contract [16]. Hobbes considered the stability of the system to be the most important goal of society, so he identified morality and its laws with civic virtues. Thus, ethics served for Hobbes as the moral foundation of his philosophy, it supported the new science and rejected abstract and fruitless ethical ideas.

Quite close to Hobbes, if we take into account the general spread of opinions on ethics in world philosophy, was J. Locke. Locke idealized ethics somewhat, he believed that it could be a science similar to mathematics. Being an empiricist in his worldview, Locke believed that good is what brings pleasure, and evil is what causes suffering. Therefore, happiness consists in getting more pleasure and less suffering. Therefore, according to Locke, the pursuit of happiness is a natural and

understandable process. All human activity should be free, and the goal of individual freedom is the pursuit of individual and common good.

Throughout Hobbes' ethical philosophy, there is also the presence of empiricism and the defense of constitutional monarchy. Thus, the divine understanding of the world, built according to God's understanding, was being destroyed. But it was already being destroyed in a different way. If in the Middle Ages such destruction was carried out only theoretically and a priori, and was cruelly persecuted as heretical, now, in the age of Enlightenment, this destruction was actually carried out on the basis of experiments and practical evidence. Supporters of the previous vision of the world could not deny natural science discoveries, because these discoveries were reality and were perceived by the broad masses as correct and true. This also shows one of the manifestations of the ethics of the XVI-XVII centuries, i.e. the new ethics. And it is no wonder that English philosophers, artists of the word and public figures have paid such serious attention to this issue.

Conclusion. These were the realities that should be taken into account when describing the situation of the era. The most important thing is that ethics, as a result, was unified, made a global, unified criterion and phenomenon by the philosophers of the late Renaissance. In the XIV-XVII centuries, ethics became ethics proper in the modern sense, the meaning of the word.

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ALISHER NAVOIYNING “HAYRAT UL-ABROR” ASARIDA AKS ETGAN MAKON TUSHUNCHASINI IFODALOVCHI SO‘ZLAR

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Annotatsiya. Maqolada Navoiyning «Hayrat ul-abror» dostonida qo‘llangan makon tushunchasini ifodalovchi birliklar xususida so‘z yuritilgan. Bundan tashqari, maqolada eski o‘zbek leksikasining ot so‘z turkumi doirasidagi makon semasini bildiruvchi atoqli va turdosh otlar o‘ziga xos tadqiq etilgan. Bilamizki, mumtoz adabiyotimiz vakillarining asarlarida ham toponimlarning qo‘llanilish ko‘lami nihoyatda keng va biz tadqiq etayotgan Alisher Navoiyning “Hayrat ul-abror” dostonida makro va mikrotoponimlarning keng qo‘llanilganiga guvoh bo‘lamiz. Masalan, Chin,

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**ХОРАЗМ МАЪМУН АКАДЕМИЯСИ
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Техник муҳаррир:

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