In this article, we consider Gulkhani - a fabulist; how beautiful, varied, rich is his choice of words, so rich. It is possible to separate in it a huge number of expressions of those connections of words that are inseparable for the mind just like the syllables of one word: many of them are the old heritage of the people. The connection of the language of the fable with totemistic ideas is manifested in the use of the nomenclature of various animal species to designate certain groups of people. This phenomenon, as a rule, occurs only in a society with weak functional specialization and social hierarchy. This feature indicates the appearance of a fable at the early stages of the development of human society. As you know, originally fables were created by slaves for slaves.

During its twenty-century history, the fable spread from Ancient Greece and Ancient India throughout Europe, and then Asia, Africa and reached America. In all its modifications, the fable is a universal phenomenon in world folklore and literature. The versatility of the language of the fable genre allowed us to investigate the substantial features inherent in it and analyze the metalanguage aspect of the fable.

The significance of Gulkhani's creativity for the development of the genre of fable - there would be no Gulkhani, without which no collections of words, phrases of expressions, sayings and proverbs included in his fables will replace his fables, what seductive forms not to give the repeated appeal of English translators to Gulkhani's fables is all the more interesting that a firm attitude towards them was established as to material that is absolutely unreproducible in a foreign language environment. The unique idiolect of Gulkhani the fable was seen as a stumbling block, about which
The practical value of the work lies in the fact that the provisions formulated in the course of the analysis can be used by teachers of philological faculties during special courses and special seminars, in the practice of teaching Russian and French. The main results of the dissertation make it practically significant for the course of text transmission of cultural information based on the classifications of E.M. Vereshchagin, V.G. Kostomarova, E.G. Rostova, supplemented by the diachronic aspect of consideration; allowing you to see these tools not only statically, but also in dynamics. The dissertation research outlines the prospects for the further study of the linguistic means of transmitting cultural information of fables, including works of a comparative nature, aimed at comparing nationally specific linguistic means in fable texts of different cultures and peoples.
3. CONCLUSION.

The practical significance of the work lies in the possibility of using the results obtained in the development of theoretical courses and special courses in the field of cultural linguistics, linguistic and cultural studies, linguoculturological analysis; artistic text. A detailed description of linguistic units reflecting Russian culture can be used in practical classes in Russian as a foreign language in the process of students working with a literary text. Research materials can help in compiling a linguoculturological commentary on the texts of Russian fables. The linguistic units described in the work can become the basis for compiling dictionaries of the language of Russian fable writers.

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