



# INTERNATIONAL CONFERENCE ON MODERN DEVELOPMENT OF PEDAGOGY AND LINGUISTICS

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## **INTERNATIONAL CONFERENCE ON MODERN DEVELOPMENT OF PEDAGOGY AND LINGUISTICS**

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## **MAIN FUNCTIONS OF PHRASEMES AND PAREMIOLOGICAL UNITS IN EMPATHETIC SPEECH**

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**Abstract:** This research paper discusses the use and primary functions of phraseologisms and paremiological units within the structure of empathetic speech, which is one of the forms of ethical-aesthetic discourse. The arguments presented are supported with excerpts from literary texts.

**Keywords:** empathetic sema, phraseme, paremiological unit, speech, empathy, consolation, comfort, aesthetic speech, etc.

In today's globalized world, societal changes inevitably affect the field of science, particularly linguistics. As society and science evolve, new dimensions of various disciplines are continually discovered. Modern linguists pay special attention not only to the structure and functions of speech but also to its ethical-aesthetic genres. Speech units in the Uzbek language appear across various discourses. Accordingly, ethical-aesthetic types of speech in Uzbek can be classified as expressions of gratitude, irony, consolation, forgiveness, anger, affection, praise, empathy, protest, and reproach.

One of these genres, empathetic speech, has gradually moved from the realms of psychology and philosophy into linguistics, necessitating an interdisciplinary approach to its analysis. This growing interest among linguists highlights the need to study not only the speech itself but also the empathetic sema it conveys. Empathetic speech is primarily constructed to express concern, provide consolation, and offer comfort by acknowledging the emotions and inner state of the interlocutor.

According to the Explanatory Dictionary of the Uzbek Language, the term *hamdardlik* (empathy/sympathy) is defined as “a feeling of shared sorrow, pain, or grief with someone else” and “to offer comforting words to alleviate someone's sadness or express solidarity with a grieving person.”

The inclination to help others, share kindness, and support those in hardship is deeply embedded in Uzbek culture and identity. Naturally, this tendency has shaped the emergence and frequent use of related linguistic expressions in everyday speech. In Islam as well, consoling those in distress and sharing their pain is considered a meritorious act.

Within empathetic speech, the use of introductory words, interjections, paremiological units, and phraseologisms serves to intensify the empathetic sema. Below are examples of emotionally charged utterances containing such expressions:

Pain, sorrow, and troubles are an inheritance from our ancestors. The poet wrote: “The world’s wealth is mine, but why this grief? / My body was irrigated with the waters of sorrow from the beginning.”

Enough, don’t cry, dear! Your heart must be bleeding from so much crying.

I would give my life for you, my dear child. Please don’t cry too much. Your father was a saintly man.

Don’t torment your soul so much, my daughter. Death comes to us all.

*(Dard, g’am, tashvishlar Atomizdan bizga meros. Shoir bunday misralarni bejizga bitmagan:*

*Jahon mulki manim mulkim, bilmam bu g’am nimandandur?*

*Azalda g’am suvi bilan sug’orilgan badandandur.*

*Bo’ldi, yig’lamang, o’rgilay! Yig’layverib jigar bag’ringiz xun bo’ldi-ku!*

*Jonim fido senga, o’rgilay, jon bolam, ko’p yig’layvermagin. Otaginang jannati inson edilar.*

*Bir joningizni bunchalik o’rtayvermang, qizim, o’lim har kimning boshida bor.)*

Here, expressions like “irrigated with the waters of sorrow,” “heart bleeding,” “tormented soul,” and “give my life” intensify the empathetic tone and increase the emotional-expressive depth of the speech.

Like phrasemes, paremiological units—such as proverbs and wise sayings—also enhance the persuasive power and aesthetic appeal of empathetic speech when used appropriately:

Death lies between the eyebrow and the eyelid, my child. These hardships come to everyone. Don’t let grief overcome you. Be patient.

Your father was a good man, my son, but what can we say? As the saying goes: “Death is certain, inheritance is lawful.”

Don’t be defeated by worldly sorrows: there is no river without flow, no world without death.

My child, don’t cry too much. Your mother’s time had come—she was almost 100. Life had become too difficult. After all, they say: “Pain is bad, but old age caused by pain is worse.”

*(O’lim qosh bilan qovoqning orasida bo’ladi, bolam, bu ko’rguliklar har kimning boshida bor. G’amga yengilma, sabrli bo’l.*

*Otangiz yaxshi inson edilar, o’g’lim, ammo nima ham deymiz “o’lim – haq, meros – halol”, degan gap bor.*

*Dunyo g'amiga bunchalik yengilmaslik kerak: o'tgusiz daryo, o'limsiz dunyo bo'lmas. Bolam ko'p yig'lamang, onangizning to'yi bo'lyapti: 5 kam 100 ga kirgandilar. Bundan buyog'i yashash ham qiyin bo'lib qolgandi. Axir aytishadi-ku, "dard yomon, darddan qarilik yomon" deb.)*

In addition to proverbs (maqol) and sayings (matal), wise expressions can also be used in empathetic speech, provided they carry an empathetic meaning. However, it is essential to fully understand their content before using them. Inappropriate use of any linguistic unit can diminish the quality of speech. For example, it would be inappropriate to use proverbs related to joy, fatigue, or aging at a funeral. Instead, proverbs with comforting and consoling meanings are more suitable.

Everyone leaves this world eventually, my dear—some sooner, some later. As our people say: "When death comes, even the judge dies."

My friend, I know separation feels worse than death, but please pull yourself together. Dear child, stop worrying so much—I can't bear it either. But what can I do? If I speak, I'll burn my tongue; if I stay silent, I'll burn my heart.

*(Bu dunyodan hamma o'tguvchi, o'rgilay, kimdir erta, kimdir kech. Axir xalqimizda matal bor: "Ajaj yetsa eshak o'ladi, qazo yetsa, qozi o'ladi".*

*Do'stim, bilaman, ayriliq – o'limdan qattiq, ammo o'zingni qo'lga ol.*

*Jon bolam, bo'ldi siqilavermagin, men ham chiday olmayapman. Lekin nima qilay? Aytsam tilim kuyadi, aytmasam – dilim.)*

### **CONCLUSION:**

Just as in other speech forms, the appropriate use of phraseologisms, paremiological units, and other linguistic elements in empathetic speech can significantly enhance its emotional power and aesthetic appeal. This allows the empathetic content to become more vivid and impactful. However, even the smallest inappropriately used expression can negatively affect the quality, expressiveness, and emotional tone of the speech.

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## **RESPUBLIKAMIZDA INNOVATSION TADBIRKORLIKNI RIVOJLANTIRISH ORQALI BANDLIKNI OSHIRISH**

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**Annotatsiya:** Maqolada innovatsion tadbirkorlik sohasini rivojlantirish orqali aholining ish bilan bandligini oshirish yo'nalishlari tadqiq etilgan. Innovatsion faoliyatni shaxsiy tadbirkor sifatida amalga oshirishning afzalliklari va kamchiliklari yoritib berilgan, shu asosida muallifning taklif va tavsiyalari ilgari surilgan.

**Kalit so'zlar:** tadbirkorlik, ish bilan bandlik, mehnat munosabatlari, aholi daromadi va farovonligi, innovatsion salohiyat.

Innovatsion iqtisodiyot sharoitida kichik biznes va xususiy tadbirkorlikning jadal va samarali rivojlanishi evaziga mikroiqtisodiyotda ro'y berayotgan o'zgarishlarga asoslanib, individual inson kapitalining birlamchi asosini ishchi kuchi emas, balki inson unumli qobiliyatlari tashkil etadi.

O'zbekiston Respublikasi Prezidenti "Bugun biz davlat va jamiyat xayotining barcha sohalarini tubdan yangilashga qaratilgan innovatsion rivojlanish yo'liga o'tmoqdamiz. Bu bejiz emas, albatta.

Yangi fikr, yangi g'oyaga, innovatsiyaga tayangan davlat yutadi. Innovatsiya - bu, kelajak degani. Biz buyuk kelajagimizni barpo etishni bugundan boshlaydigan bo'lsak, uni aynan innovatsion g'oyalar, innovatsion yondashuv asosida boshlashimiz kerak". Binobarin, bozor iqtisodiyotini rivojlantirishning, aniqrog'i tadbirkorlik faoliyatining asosiy lokomotivi - bu, innovatsion tadbirkorlikdir.

Dunyoning bir qator rivojlangan mamlakatlarida kichik biznes va xususiy tadbirkorlikni rivojlantirishda mehnat munosabatlari tajribasini o'rganish natijasida mamlakatimizda ham quyidagi chora-tadbirlarni amalga oshirish maqsadga muvofiq bo'ladi:

- korxonalar va tashkilotlarda kasbiy o'sish, martaba, kasbiy tayyorgarlik, raqobat borasida munosabatlarning qo'llab-quvvatlanishi;
- innovatsion tadbirkorlikni iqtisodiyotning turli sohalarida tashkil etilishi mehnatga layoqatli aholi orasida bandlik darajasining oshishi;
- korxonalar va tashkilotlarda bo'sh ish o'rinlari banki va yuqori malakali kadrlarga bo'lgan ehtiyojlarni rag'batlantiruvchi axborotlar bazasining shakllanishi.

Milliy iqtisodiyotning rivojlanishi sharoitida innovatsion salohiyatni faol turdagi takror ishlab chiqarish manbaiga aylantirish uchun ish bilan bandlik va mehnatga layoqatli aholining ijtimoiy ishlab chiqarishdagi ishtirokini ta'minlash muhim hisoblanadi.

O'zbekiston Respublikasida 2022 yilda yakka tartibdagi tadbirkorlar soni 238,5 mingni tashkil qilib, bu ko'rsatkich o'tgan yilga nisbatan 9,4 % ga oshib borganligini ko'rish mumkin.

Jami tadbirkorlarning 41,6 % ayollar hisobiga to'g'ri keladi. Sohalar bo'yicha o'sish ko'rsatkichi hunarmandchilik (19,3 %), chakana savdo (9,2 %), maishiy xizmat ko'rsatish (8,3 %), boshqa faoliyat turlarida (7 %) ni tashkil qilgan.[2]. Shuningdek, O'zbekistonda aholi ish bilan bandligini ta'minlash va daromadini oshirish uchun kichik biznes va xususiy tadbirkorlik sohalarida innovatsion, noan'anaviy ish joylarini ko'paytirish mehnat bozorini barqarorlashtirish imkoniyatlarini yanada keygaytiradi.

Shuningdek, innovatsion tadbirkorlik faoliyatining o'ziga xos xususiyatlari va unda bandlikka e'tibor qaratishni lozim deb hisoblaymiz, zero aholi turmush tarzining yaxshilanishiva daromadlarining oshishiga olib keladi. Akademik Q.X. Abdurahmonov fikricha innovatsion tadbirkorlik mehnat munosabatlarining zamonaviy shakli bo'lib, ham aksiyadorlik jamiyati miqyosida, ham kichik korxonada shaxsiy tadbirkor sifatida amalga oshirilishi mumkin.

Jumladan, innovatsion tadbirkorlik faoliyatini kichik tuzilma - kichik innovatsion korxonasi sifatida amalga oshirishning o'z afzalliklari va kamchiliklari mavjud, innovatsion faoliyatni shaxsiy tadbirkor sifatida amalga oshirishning afzalliklari va kamchiliklari guruhlanadi.

### **Innovatsion faoliyatni shaxsiy tadbirkor sifatida amalga oshirishning afzalliklari va kamchiliklari**

#### ***Innovatsion faoliyatni shaxsiy tadbirkor sifatida amalga oshirishning afzalliklari***

- Biznesni tashkil etishda davlat tomonidan ro'yxatga olishning yengilligi
- Bankda hisob varaqni ochish tezkorligi
- Soliqqa tortishning soddalashtirilgan tartibi va soliq stavkalarining pastligi
- Tashqi moliyalashtirish manbalarini topishning murakkabligi
- Hisobotlarning soddaligi
- Biznesni yuritishda mustaqillik va yuksak
- samaradorlikka erishish uchun motivatsiyaning kuchliligi

#### ***Innovatsion faoliyatni shaxsiy tadbirkor sifatida amalga oshirishning kamchiliklari***

- Moliya-xo'jalik, innovatsion va boshqaruv funksiyalarining qo'shib olib borilishi
- Shaxsiy tadbirkorlikni amalga oshirishda kredit olish uchun garov masalasi murakkabligi

- Tashqi moliyalashtirish manbalarini topishning murakkabligi
- Ishlab chiqarilgan innovatsion mahsulot uchun mijoz topishning qiyinligi
- Majburiyatlar bo'yicha to'liq shaxsiy ma'suliyat
- KBXTda ish bilan bandlikning zamonaviy shakllarini tadbiq etish imkoniyatlaridan to'liq foydalanmaslik.

Iqtisodiy, ijtimoiy, migratsion, demografik, munosabatlar ayollarning ish bilan bandligi samaradorligini oshirishda gender tengligi darajasida o'rganilishi lozimki, bu jarayon ularning nafaqat ijtimoiy ishlab chiqarishda ish bilan bandligi balki, ularning oilaviy yumushlar va farzandlar tarbiyasi bilan mashg'ulligini uyg'un tarzda olib borishlariga sharoitlar yaratish kerak.

Makroiqtisodiy o'zgarishlarning asosiy belgilaridan biri yangi ish joylarini tashkil etish bo'lib ishsizlik darajasini kamaytirish, birinchi navbatda, ish kuchi taklifidan kelib chiqqan holda yangi ish joylari yaratishga bog'liqdir. Mamlakatda yangi ish o'rinlari yaratishning o'ziga xos tizimi yaratilgan bo'lib yangi ish o'rinlari investitsiya dasturlari, mahalliyashtirish, ishlab chiqarishni modernizatsiyalash va texnologik qayta jihozlash tarmoq dasturlari, kasanachilikni rivojlantirish hisobiga yaratilmoqda.

Ayollar va erkaklarning kichik biznes va xususiy tadbirkorlikda ish bilan bandligi o'ziga xos xususiyatlar bilan farqlanadi, jumladan, erkaklar mazkur faoliyatni sanoat, qurilish, savdo, xizmat ko'rsatishda maqbul bo'lgan tarmoq deb hisoblasalar, ayollar xizmat ko'rsatish, savdo, yengil sanoat, qishloq xo'jaligi mahsulotlarini qayta ishlash tarmoqlarini afzal ko'radilar. Qishloq joylarida esa ayollar mazkur sohalarida ko'proq kasanachilikni ma'qul deb hisoblaydilar va bu borada ularni yaqin do'stlari, turmush o'rtog'i, oila, ayollar uyushmalari qo'llab-quvvatlaydilar.

Ayollarga mos ish o'rinlarini ishlab chiqarishning kichik biznes va xususiy tadbirkorlik sohalarida yaratish yuqori unumdorlikni ta'minlaydi.

Bundan kelib chiqqan holda e'tirof etish kerakki, ayollarning ayniqsa, mehnat bozoriga birinchi bor kirib kelayotgan qizlarning mutaxassisligi bo'yicha ishga joylashtirishda real va moliyaviy sektorlar bo'yicha ish bilan bandligini ta'minlashning aniq tartiblarni belgilash orqali ularning o'z ish o'rinlaridagi qo'nimlilikini ta'minlash hamda bu borada ish beruvchilar, nodavlat notijorat tashkilotlari ma'sulligini oshirish, mehnatni tashkil qilish va boshqarishning aynan

ayollar manfaatiga qaratilgan mexanizmlarni takomillashtirish maqsadga muvofiq.

Respublikada oilaviy tadbirkorlik ayollarning ish bilan bandligini iqtisodiy tartibga solishda muhim imkoniyatlardan biri hisoblanadi. Ayollar tadbirkorligi, ayniqsa oilaviy tadbirkorligini rivojlantirish uchun quyidagi samarali mexanizmlarni tatbiq etish lozim. Innovatsion tadbirkorlikni iqtisodiy qo'llab-quvvatlash to'g'risida me'yoriy-qonuniy hujjatlarni ishlab chiqish va ularni amaliyotga tatbiq etish, tijorat banklari,

sug'urta, lizing va boshqa moliyaviy tashkilotlar tomonidan imtiyozli kreditlar ajratish hamda xizmatlar ko'rsatishni yanada takomillashtirish, qayta ishlash sanoati, xizmat ko'rsatish sohalarida ayollar uchun tadbirkorlik ish joylarini yaratish, qishloq xo'jaligi ishlab chiqarishida ularning oilaviy tadbirkorligi uchun iqtisodiy imtiyozlar taqdim etish.

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**Annotatsiya:** Mahalla azaldan hayotimizda muhim ahamiyatga ega bo'lib, tinchlik- osoyishtalik, ahillik va hamjihatlik, ma'rifat hamda tarbiya maskani bo'lib kelgan. Shunisi e'tiborga molikki, bugungi kunda ham mahalla odamlar o'rtasida mehr-oqibatbar davomligini ta'minlash, milliy qadriyatlarimizni mustahkamlash, odamlarga har tomonlama ko'mak berish bilan samarali faoliyat olib borayotgan tuzilmaga aylandi. Ushbu maqolada bugungi kunda mahalla institutining jamiyatdagi roli, yoshlarni oilaviy hayotga tayyorlashda mahallaning roli haqida so'z yuritiladi.

**Kalit so'zlar.** Mahalla, oila, ma'naviy olam, kamolot, ijodiy qobiliyat, milliy g'urur, milliy madaniyat vatanparvarlik, ta'lim, shaxs erkinligi.

**Аннотация:** В этой статье излагается роль махалли в подготовке семьи современной молодёжи, основные черты гармонично-развитой личности, как гуманизм, патриотизм, любовь и уважение к членам семьи, являются основными звеньями в процессе воспитания молодого поколения, то что нам нужно восстановить наши обычаи, то есть наши прекрасные и неповторимые обычаи, чтобы они вернулись к нашему браку в виде покровительства согласно потребностям времени, но сохранили свой первоначальный смысл, то есть были осуществлялись добровольно, молодые люди не должны терять чувства чести, достоинства, надежды и гордости.

**Ключевые слова:** махалля, национальная гордость, национальная культура, семейное воспитание, свобода личности, празднование, церемония, преданность, уважение, образование, воспитание. творческое мастерство.

Mahalla azaldan hayotimizda muhim ahamiyatga ega bo'lib, tinchlik- osoyishtalik, ahillik va hamjihatlik, ma'rifat hamda tarbiya maskani bo'lib kelgan. Shunisi e'tiborga molikki, bugungi kunda ham mahalla odamlar o'rtasida mehr-oqibatbardavomligini ta'minlash, milliy qadriyatlarimizni mustahkamlash, odamlarga har tomonlama ko'mak berish bilan samarali faoliyat olib borayotgan tuzilmaga aylandi.

Biz mahalla deganda, dunyoda kamdan-kam uchraydigan, insonni jamiyat bilan uyg'un bo'lib yashashga o'rgatib, bag'rikenglik ruhida tarbiyalaydigan, xalq bilan davlat o'rtasidagi ishonchli ko'prik vazifasini bajaradigan noyob tuzilmani tushunamiz. Ayni paytda, yurtimizda yashayotgan har bir inson, millati, tili va dinidan qat'i nazar, o'z hayotini, quvonchu tashvishlarini mahalladan ayri holda tasavvur eta olmaydi.

O'zbekistonda fuqarolar o'zini -o'zi boshqaruvini amalga oshirishda mahalla o'rnak bo'ladi. Mahalla o'zbeklarning tarixan shakllangan jamiyat taraqqiyotini yuksaltirish uchun yagona maqsad bilan yashab, faoliyat ko'rsatish makoniga aylangan. U o'zbek xalqining turmush tarzi, ruhiyati, ijtimoiy hayotining o'ziga xos xususiyatlarini aks ettiruvchi, milliy an'analarini, urf-odatlarini, axloqiy-ma'naviy qadriyatlarini avloddan-avlodga etkazuvchi muqaddas maskan bo'lib kelgan. Mahalla insonlarning millati, yoshi, jinsi, dini, irqi, tili, e'tiqodi, ijtimoiy kelib chiqishi, shaxsiy va ijtimoiy mavqeidan qat'i nazar ularni ezgulik yo'lida jipslashtiruvchi va birlashtiruvchi katta va muqaddas oila hisoblanadi. "[1].

Mahalla sharqona an'analar, urf-odatlar va marosimlarni jamoada amalga oshirib, avloddan-avlodga etkazib kelmoqda. Mahalla faollari an'anaviy, oilaviy to'ylar, bayramlar, motam marosimlarini o'tkazish bilan bog'liq tashkiliy ishlarni amalga oshirishda bosh-qosh bo'lishadi. Ularni dabdabasiz, isrofgarchiliksiz, ortiqcha xarajatlarsiz, ixcham qilib o'tkazish, mahalla oqsoqoli va maxsus mutasaddi komissiyalarga bog'liq. Mahallada o'tayotgan har bir tantana yoki marosim uchun mahalla ahlining kattayu kichigi birday mas'uldir. Bunday tadbirlarda kattayu kichikka, boyu kambag'alga, mansabdor-u oddiy fuqaroga bir xil hurmat va ehtirom ko'rsatiladi. Chunki mahallaning barcha a'zosi yagona, teng huquqli va mustahkam bitta oila hisoblanadi. Shu bilan birga mahalla tashabbuslar markazi ham desak xato qilmagan bo'lamiz. "[2].

Sharqona oila hamisha mahallaning uzviy bir bo'lagi, uning ajralmas bir tarkibiy qismi deb anglangan. Mahalladan ajralib qolgan oila doimo tanqid ostiga olinib, uni mahalla ish-yumushlariga, marosimlariga qayta faol ishtirok etishga da'vat etilgan. Mahalla jamoasi va oqsoqollari guruhiga quloq tutmagan, bebosh va nopok oilalar ko'pchilik talabi bilan hatto boshqa yoqqa badarg'a qilinib, mahalladan chetlashtirilgani ham tarixdan ma'lum.

Bugungi mahalla bundan 7-8 yil avvalgisidan tubdan farq qiladi. Prezidenimiz tashabbusi bilan mahallaning jamiyatdagi nufuzi va rolini oshirish, mahallani joylardagi muammolarni hal etadigan chinakam tizimga aylantirish, xususan, mahallabay ishlash tizimini kuchaytirish, mahalla fuqarolar yig'inlari mas'ullarining ish samaradorligi hamda mas'uliyatini oshirishga qaratilgan keng ko'lamli ishlar olib borilmoqda.

Prezidentimizning 2023 yil 11-sentyabrdagi Farmoni bilan tasdiqlangan “O‘zbekiston-2030 strategiyasi”da muhim ustivor yo‘nalishlar qatorida xalq xizmatidagi davlat tashkil etish va jamoatchilik boshqaruvini takomillashtirish bo‘yicha keng ko‘lamli sa‘y - harakatlar belgilangani e‘tiborga molik. Uning maqsadi aholi farovonligini ta‘minlash va hududlarda kundalik masalalarni hal etishda mahallani jamoatchilik hamda davlat organlari o‘rtasidagi “tayanch ko‘prik”ka aylantirilishi ko‘rsatib o‘tildi.”[3].

Prezidentimizning 2023 yil 21 dekabrda “Mahalla institutining jamiyatdagi rolini tubdan oshirish va uning aholi muammolarini hal etishda birinchi bo‘g‘in sifatida ishlashini ta‘minlashga qaratilgan chora-tadbirlari to‘g‘risida”gi farmoniga ko‘ra, mahalla obodligini ta‘minlash, “Obod mahalla”, “Obod ko‘cha”, “Obod xonadon” mezonlarini joriy etishda aholining faol ishtiroki va mas‘uliyatini oshirish choralarini ko‘rish, mahallalardagi muammolarning o‘z vaqtida va samarali echilishida davlat organlari va tashkilotlarining mahallalardagi vakillarining sa‘y-harakatlarini birlashtirish, muvofiqlashtirish va yo‘naltirish, mahallaning moliyaviy imkoniyatlarini oshirish, kambag‘al oilalarga ajratilayotgan byudjet mablag‘lari va boshqa mablag‘larning maqsadli va manzilli yo‘naltirilishini ta‘minlash, mahallalarning moddiy-texnika ta‘minotini yaxshilash, ularga ajratiladigan mablag‘larni markazlashgan tarzda taqsimlash, sohaga zamonaviy axborot-kommunikatsiya texnologiyalarini joriy etish, mahalla mas‘ullarining malakasini oshirish, ularda zamonaviy boshqaruv ko‘nikmalari shakllanishiga ko‘maklashish vazifalari belgilab berilganligi ta‘kidlandi.[4].

Davlatimiz rahbarining topshirig‘i bilan mahallalarda “ettilik” faoliyati yo‘lga qo‘yilgan bo‘lib, ularga quyidagi asosiy vazifalar yuklangan:

- mahalla raisi – ehtiyojmand oilalarga uy-joyini yaxshilashga ko‘maklashish;
- hokim yordamchisi – ishsizlarga ish topishga ko‘maklashish;
- yoshlar etakchisi – yoshlarni sport, musiqa va to‘garaklarga jalb etish;
- xotin-qizlar faoli – ayollarni tadbirkorlik, kasanachilik, hunarmandchi -likka jalb qilish;
- profilaktika inspektori mahallada huquqbuzarliklarning oldini olish, jamoat tartibini saqlash va xavfsiz muhitni ta‘minlash, fuqarolarning qulay atrof-muhitga bo‘lgan huquqlarini amalga oshirishda ko‘maklashish;
- soliq xodimi – mahalladagi imkoniyatlarni ishga solib, soliq bazasini kengaytirish, tadbirkorlik faoliyatini qonuniylashtirishga hamda o‘zini o‘zi band qilganlarga kichik biznes toifasiga o‘tishga ko‘maklashish;
- ijtimoiy xodim – yolg‘iz keksa, nogiron va boshqa muhtojlarga ijtimoiy xizmat ko‘rsatish kabi aniq vazifalar bilan shug‘ullanish.”[5].

Joriy etilgan “Mahalla ettiligi” tizimi ana shu yo‘nalishdagi ishlarni yanada yuqori bosqichga ko‘tarishga xizmat qilmoqda. Muhtaram Prezidentimiz ta’kidlaganlaridek: “Zamon shiddat bilan o‘zgaryapti. Mahallani joylarda muammolarni chinakam hal qiladigan institutga aylantirishimiz zarur. Yana tajriba orttiramiz, yana o‘zgartiramiz. Hayot bizni shunga majbur qilyapti. Hozirgi tahlikalarga echim topamiz desak, bizning yagona yo‘limiz – mahalla, mahalla, mahalla va yana bir marta mahalla. Mahalla tizimi obro‘yini qancha ko‘tarsak, odamlar ishonadi, odamlar bizdan rozi bo‘ladi”[6].

Xalqimizda: “Bir bolaga etti mahalla ota-ona”, degan gap bejiz aytilmagan. Farzandlarimizning ma’naviy barkamol insonlar bo‘lib voyaga etishi, yosh oilalarning mustahkam oyoqqa turib olishida ushbu tuzilmaning rolini yanada oshirish, “Har bir nuroniy – besh nafar yoshga murabbiy” tamoyili asosida boshlangan ezgu ishlarimizni izchil davom ettirish bugungi kun talabidir.”[7].

Ayni vaqtda aholining ehtiyojmand qatlami bilan manzilli ish olib borish, “Temir daftar”, “Ayollar daftari” va “Yoshlar daftari”ga kiritilgan yurtdoshlarimiz muammolarini “xonadonbay” hal etishda, hech shubhasiz, mahalla organlari muhim o‘rin tutadi. “Kuchli davlatdan – kuchli fuqarolik jamiyati sari” degan muhim tamoyilni amalga oshirishda avvalo mahalla tizimiga, mahalla faollari va fidoyilarining ulkan salohiyatiga tayanilmoqda. Mahalla bir tomondan har tomonlama rivojlangan shaxsni, ya’ni axloqiy va mehnat tarbiyasi asosida tarbiyalashni, ikkinchi tomondan yosh insonni oilaviy hayot uchun zarur bo‘lgan bilim va malaka bilan qurollantirishni nazarda tutadi. Yoshlar turmush jarayonida katta avloddan o‘zga jinsdagi insonga munosabat haqida, nikoh haqida, oila haqida taqlidan ancha bilimlarni o‘rganib oladi, ahloq mezonlarini o‘zlashtiradi. Ularda o‘rtoqlik, do‘stlik, or-nomus, qadr-qimmat tuyg‘usi erta rivojlana boshlaydi. Bu esa ularning oliy insoniy tuyg‘u-muhabbat haqida, nikoh-oila munosabatlari haqida tasavvurlarining to‘g‘ri shakllanishiga yordam beradi.”[8].

Xulosa qilib aytadigan bo‘lsak, mahallada kelajak avlodimiz tarbiya topadi. Bu erda o‘sayotgan har bir yigit-qizning axloq-odobi uchun butun mahalla ahli mas’uldir. Shuning uchun ham “Bir bolaga etti qo‘shni ota-ona”, “Bir bola tarbiyasi uchun etti mahalla ota-ona” kabi naqlar bejiz paydo bo‘lmagan. Yoshlarning har bir hatti-harakati barchaning diqqat-markazida bo‘ladi. Mahalladoshlarning har bir yosh taqdiriga javobgarligi, ularni nazorat qilishi-barkamol insonni tarbiyalab etishtirishning negizidir. Xulq-odobi yaxshi har tomonlama namunali farzand mahallaning obro‘sidir, noqobil, axloqan nomaqbul farzand esa mahalla uchun qora dog‘dir. Mahalladan yurtga taniqli insonlar etishib chiqsa, butun mahalla ahli, ularning avlod-ajdodlari g‘ururlanadilar.”[9].

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## **MARKAZIY OSIYO DAVLATLARIDA CHEGARA MUAMMOLARI VA ULARNI HAL QILISH ISTIQBOLLARI**

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**Annotatsiya:** Ushbu tezisda Markaziy Osiyo davlatlarida chegara muammolari va ularni hal qilish istiqbollari o‘rganilib tahlil qilingan. **Madsad** Markaziy Osiyo chegara muammolarini o‘rganish **jarayonida mavjud chegara muammolari mohiyatini ochib berish, ushbu muammolarning mintaqaviy xavfsizlik va barqarorlikni ta‘minlashga ta‘sirini aniqlash va bu borada ilmiy asoslangan taklif va tavsiyalar ishlab chiqishdan iborat.**

**Kalit so‘zlar:** Markaziy Osiyo, chegara davlatlari, milliy-hududiy demarkatsiya, Sovet Ittifoqining parchalanishi, hududiy-ma‘muriy muammolar.

**Sabab:** Respublikalar o‘rtasidagi chegara nizolarining asosiy sabablaridan biri SSSR Oliy Soveti tomonidan o‘rnatilgan chegaralarni qonuniy tan oladigan qonunlarning yo‘qligi edi. 1924-yildan buyon chegaralarni belgilashda turli etnik guruhlarining ko‘p asrlik istiqomat qilishlari hisobga olinmaganligi respublikalar mustaqillikka erishgandan so‘ng chegara chalkashliklariga sabab bo‘ldi va mahalliy aholining normal hayotiga to‘sqinlik qildi. O‘z milliy davlatlaridan tashqarida qolgan etnik guruhlar yana bir muammo va respublikalar o‘rtasidagi da‘volar uchun sabab bo‘ldi.

Markaziy Osiyoda chegara muammolari paydo bo‘lishining qo‘shimcha sabablaridan biri bu siyosiy klanlarning ta‘siri va mahalliy rahbarlarning shaxsiy ambitsiyalaridir. Bu omillar davlatlar o‘rtasidagi chegaralarni delimitatsiya va demarkatsiya qilish jarayonini murakkablashtiradi. Yer uchastkalari va hududlarni ijaraga berish amaliyoti chegaralarni o‘zgartirishga ta‘sir qilishda davom etmoqda, garchi shunga o‘xshash jarayonlar Sovet davrida ham sodir bo‘lgan. Biroq, yagona davlat mavjudligi va aniq belgilangan respublikalararo chegaralarning yo‘qligi sharoitida bu muammo sifatida qabul qilinmadi. Postsovet davrida transport va boshqa infratuzilmalardagi investitsiya loyihalari keskinlikning yangi manbasiga aylandi. Sovet davrida janubiy respublikalarning shimol bilan aloqasi yaxshi emas edi, chunki yaxlit transport tarmog‘i mavjud emas edi. Ittifoq parchalanganidan so‘ng milliy temir yo‘l va avtomobil yo‘llarining yangi tashkil etilgan davlatlar chegaralari orqali o‘tishi bahs mavzusiga

aylandi, chunki ularni qurishda chegaralarning kelajakdagi xalqaro maqomi hisobga olinmagan. Bu qarama-qarshiliklar ayniqsa Qirg'iziston va Tojikiston, shuningdek, Qirg'iziston va O'zbekiston o'rtasidagi chegara hududlarida keskinlashdi. Shunday qilib, siyosiy ambitsiyalar va infratuzilma loyihalaridan tortib tarixiy va ijtimoiy-iqtisodiy sharoitlargacha bo'lgan omillarning kombinatsiyasi Markaziy Osiyo respublikalari o'rtasida barqaror va o'zaro tan olingan davlat chegaralarini o'rnatish jarayonini sezilarli darajada murakkablashtiradi.

**Muammo:** 1991-yilda Sovet Ittifoqining parchalanishi tektonik hodisa bo'lib, xalqaro tizimning tubdan qayta tashkil etilishiga, jumladan, Markaziy Osiyoda yangi mustaqil davlatlar: Qozog'iston, O'zbekiston, Qirg'iziston, Tojikiston, Turkmanistonning paydo bo'lishiga olib keldi. Biroq, ular suverenitet bilan bir qatorda hal qilinmagan hududiy-ma'muriy muammolar majmuasini, birinchi navbatda, aniq bo'lmagan chegaralarni meros qilib oldilar, ular ba'zi hollarda keskin davlatlararo qarama-qarshiliklar va nizolar manbai bo'ldi. SSSRda ittifoq respublikalari o'rtasidagi chegaralar rasmiy ma'muriy xarakterga ega bo'lib, davlat chegaralari sifatida qabul qilinmas edi. Respublikalar o'rtasida tovarlar, mehnat va resurslar erkin harakatlanar, suvdan foydalanish, yer va aloqa masalalari markazlashgan holda tartibga solinardi. 1991-yildan keyin bu ma'muriy chiziqlar to'liq delimitatsiya va demarkatsiya qilinmasdan, davlat chegaralari maqomida amalda "muzlatilgan" edi.

Sovet davrida ko'plab chegaralar haqiqiy etnik, geografik va iqtisodiy omillar hisobga olinmagan holda chizilgan, bu esa 1920-yillardagi milliy-hududiy demarkatsiya siyosatining natijasi edi. Aholi zichligi, etnik mozaikasi va iqtisodiy o'zaro bog'liqligi yuqori bo'lgan Farg'ona vodiysida vaziyat ayniqsa og'ir edi. Sovet Ittifoqi parchalanib, 1991-yilda mustaqillikka erishgach, Markaziy Osiyo davlatlari avvallari ma'muriy xarakterga ega bo'lgan milliy chegaralarini qayta ko'rib chiqish va himoya qilish zaruriyatiga duch keldi. Demarkatsiyaning aniq mexanizmlarining yo'qligi, shuningdek, sovet davridan meros bo'lib qolgan hududiy, etnik va huquqiy qarama-qarshiliklar chegara nizolari va mahalliy nizolarning paydo bo'lishiga olib keldi. Ushbu sabablarni bir nechta asosiy yo'nalishlarga bo'lish mumkin Sovet Ittifoqidan keyingi suverenitet ma'muriy chiziqlarni qat'iy davlat chegaralariga aylantirdi, bu etnik va resurs qarama-qarshiliklarini yanada kuchaytirdi. Ushbu mojarolarni hal qilish chegaralarni to'liq huquqiy jihatdan belgilashdan tortib, xalqaro va mintaqaviy tashkilotlarni jalb etgan holda transchegaraviy hamkorlikning barqaror mexanizmlarini yaratishgacha bo'lgan kompleks yondashuvni talab qiladi.

**Yechim:** Murakkab tarixiy merosga, jumladan mustamlaka demarkatsiyasi, sovet etno-hududiy arxitekturasi va postsovet nizolariga qaramasdan, Markaziy Osiyo davlatlari so'nggi yillarda chegara nizolarini pragmatik, tinch va o'zaro manfaatli tarzda hal etish istagini tobora ko'proq namoyon etmoqda. Ushbu siljish mintaqaviy siyosiy

madaniyatning o‘zgarishini aks ettiradi, asosiy e’tibor qarama-qarshilikdan hamkorlik va institutsional muloqotga o‘tadi.

Ushbu tendensiyaga yordam beradigan asosiy ichki omillar:

- Transchegaraviy xavf-xatarlar sharoitida mintaqaviy barqarorlikni ta’minlash zarurati;
- Savdo, logistika va investitsiyalar uchun barqaror va ochiq chegaralarni talab qiluvchi barqaror iqtisodiy rivojlanish;
- Barqaror chegaralar suverenitet va qonuniylik ramzi bo‘lgan milliy davlat qurilishi.

Tashqi omillarga quyidagilar kiradi:

Nizolarni tinch yo‘l bilan hal etish formatlarini faol ilgari surayotgan global va mintaqaviy ishtirokchilarning (jumladan, BMT, KXShT, ShHT, YeI va YXHT) e’tiborini kuchaytirish;

Markaziy Osiyo davlatlari o‘rtasidagi chegaralarni delimitatsiya va demarkatsiya qilish muammolari muammo bo‘lib qolmoqda, biroq ayni paytda imkoniyatdir. Mintaqaning hozirgi voqeligi qarama-qarshilik merosidan pragmatik, o‘zaro manfaatli va institutsional hamkorlikka o‘tishni taqozo etmoqda. Chegara masalalarini muvaffaqiyatli hal etish siyosiy iroda, xalqaro huquqiy me’yorlar, ijtimoiy inklyuzivlik va iqtisodiy o‘zaro bog‘liqlikni o‘zida mujassam etgan kompleks yondashuv bilangina mumkin bo‘ladi. Shu nuqtayi nazardan, mintaqa qarama-qarshilik maydonidan barqaror hamkorlik va integratsiya makoniga aylanishi mumkin.

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## **ARABIC BORROWINGS IN UZBEK MEDICAL TERMINOLOGY: BASED ON ABU ALI IBN SINA'S CANON OF MEDICINE**

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**Abstract.** This thesis analyzes the linguistic features of Arabic-origin medical units used in Abu Ali Ibn Sina's Canon of Medicine. The study focuses on how these medical terms entered the Uzbek language, their semantic shifts, polysemy, homonymy, and contextual usage. Particular attention is given to the role of Arabic borrowings in shaping the historical layers of Uzbek medical terminology.

**Keywords:** Medical terminology, Arabic borrowings, Canon of Medicine, Avicenna, linguistic analysis, semantics, Uzbek language.

**Introduction.** The development of the lexical richness of the Uzbek language has been significantly influenced by external sources, especially Arabic. This influence is particularly evident in the domains of religion, philosophy, science, and notably in the language of medicine. In the Islamic world, medical knowledge was primarily developed in Arabic, drawing upon ancient Greek and Indian sources, with Arabic functioning as the primary language of science at that time. Medical texts composed in Arabic were later translated into various languages, including Uzbek, and many Arabic medical terms were directly assimilated into the Uzbek lexicon.

One of the most valuable scientific heritages that reflects this process is Abu Ali Ibn Sina's Canon of Medicine (Al-Qanun fi't-Tibb). This monumental work holds a unique place in the history of Eastern and Western science. It synthesized centuries of medical experience, integrating Greek, Indian, and Arab knowledge into a theoretically and practically coherent system. The Canon served not only as a principal medical textbook of its time but also as a primary reference for several centuries thereafter. Beyond its significance in diagnosing and treating diseases, it also holds considerable linguistic value.

The medical terminology used in the Canon, particularly Arabic-derived terms, has left a lasting imprint on the formation of Uzbek medical vocabulary. These terms have not only preserved their original medical meanings but have also acquired additional semantic layers over time, often becoming polysemous or homonymous. Some have even permeated artistic and colloquial language, functioning as expressive-emotive

tools. Thus, these terms possess not only historical and scientific value but also linguistic, stylistic, and sociocultural significance.

From a linguistic perspective, Arabic-origin medical terms should not be viewed merely as translated elements, but as multifunctional units that have been deeply integrated into the semantic system of the Uzbek language, enhancing its expressive capacity. In particular, the terminology found in *The Canon of Medicine* reveals the historical roots of the scientific Uzbek medical lexicon.

This thesis focuses on the linguistic analysis of Arabic-origin medical terms found in Ibn Sina's *Canon of Medicine*. The study examines historically rooted, semantically enriched medical units that have been fully assimilated into the Uzbek language, tracing their Arabic origins. Special attention is given to their current semantic load, connotative meanings, lexical functions, and contextual usage in modern Uzbek. The occasional use of such terms in oral and literary discourse as expressive linguistic devices is also discussed.

**Analysis.** Within the scope of this research, several Arabic-derived medical terms such as *zotiljam* (inflammation of the pleura), *zotirria* (inflammation of the lung tissue), *imtilo* (congestion-related disorder), and *savdoviy* (a condition related to sexually transmitted diseases) have been selected as primary objects of linguistic analysis. These terms are examined in terms of their semantic development in the Uzbek language, their roles in both colloquial and medical terminological systems, their potential semantic shift or narrowing, and, in some cases, their expressive function in spoken or informal usage.

*Zotiljam* is an Arabic-origin term composed of *zot* (essence/owner) and *jam* (gathering, accumulation). In medical usage, it refers to pleuritis or, in some cases, pneumonia. In *The Canon of Medicine*, Ibn Sina describes *zotiljam* as a severe illness manifested by high fever, chest pain, and difficulty in breathing. The *Explanatory Dictionary of the Uzbek Language* defines it as “inflammation of the lungs, an infectious disease of the lungs.” In modern medicine, it corresponds to pneumonia or pleuritis. The term is still used in colloquial Uzbek, often carrying a strong emotional charge. Compared to its equivalents in other languages (e.g., Russian: *воспаление лёгких*, English: lung inflammation), *zotiljam* stands out due to its historical depth and cultural resonance in the Uzbek language.

*Zotirria* is also of Arabic origin, composed of *zot* (essence) and *ria* (breath/lung). Ibn Sina used it to describe a deeper inflammation of lung tissues, including the interstitial areas. Unlike *zotiljam*, which refers to pleural inflammation, *zotirria* involves the bronchial and interstitial tissues. According to *The Canon*, symptoms include chest pain, labored breathing, and sputum production. In modern medical terminology, this

condition aligns with interstitial pneumonia (Latin: *Pneumonitis interstitialis*, Russian: *интерстициальное воспаление легких*). Though not commonly used in contemporary Uzbek, the term has entered the lexicon via historical texts, underscoring its relevance for diachronic linguistic study.

Imtilo is derived from the Arabic *imtala'a*, meaning “to be filled.” In Ibn Sina’s classification, it describes the pathological accumulation of fluids or blood in a specific organ. Medically, it may correspond to pleural effusion (*effusio pleurae* in Latin, *плевральный выпот* in Russian), hypertension, or congestive organ conditions. In *The Canon*, *imtilo* is associated with the dominance of cold-moist humors, gradually leading to reduced organ function. Although not widely used in modern Uzbek medical discourse, it is linguistically significant for understanding historical perspectives on metabolism-related diseases. Semantically, the term has narrowed over time and is now largely obsolete in practical usage, though it remains important for historical and lexical analysis.

*Savdoviy* stems from the Arabic *sawda*, referring to “black bile” or a harmful fluid. In *The Canon*, this term is applied to chronic, contagious conditions, particularly those transmitted sexually. In modern medicine, these are known as STIs (Sexually Transmitted Infections) or venereal diseases (Latin: *morbi venerei*, Russian: *венерические болезни*). The term *savdoviy* often carries a negative moral connotation and is used pejoratively in colloquial speech. It also functions as an expressive and metaphorical unit, reflecting public attitudes toward sexually transmitted illnesses. Linguistic analysis shows that *savdoviy* has undergone semantic expansion and remains active in metaphorical and emotionally charged speech contexts.

**Conclusion.** The Arabic-derived medical terms used in Abu Ali Ibn Sina’s *Canon of Medicine*—such as *zotiljam*, *zotirria*, *imtilo*, and *savdoviy*—form a significant layer of historical medical vocabulary in the Uzbek language. These lexical units entered Uzbek primarily through scientific translation and intellectual influence, particularly in the field of medicine. Their semantic, lexical, and stylistic characteristics continue to manifest in different ways within modern language usage.

The analysis reveals that: These terms encapsulate the core medical concepts of classical Arabic medicine and have played a vital role in the development of Uzbek medical discourse;

Each unit has undergone various degrees of semantic broadening or narrowing over time;

While many of these terms have been replaced by modern equivalents in today’s medical terminology, they still retain historical, stylistic, and expressive significance;

Therefore, the linguistic study of Arabic medical borrowings found in The Canon of Medicine contributes not only to understanding the historical stages of the Uzbek language's development but also to identifying the foundational sources of contemporary medical vocabulary.

This research may serve as a valuable foundation for the further scientific development and refinement of the lexical-semantic system of Uzbek medical terminology.

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## **THE INTRODUCTION OF THE IMAGE OF THE SEVEN WISE MEN INTO UZBEK LITERATURE**

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**Annotation.** In the classical literature of the East there are traditional images, which are repeated in stories, legends, epics and in general creative works and have become known and popular to everyone. One of such images is the image of the wise man. In the literature and historical books of the Near and Middle East, he is called the wise man, the wise man.

**Keywords:** Eastern classical literature, Hakim, Aristotle, Plato, Bilgamish epic, Alisher Navoi, "Saddi Iskandariy", epic, Socrates and Farfinius (Faisogurs).

**1. Introduction.** The concept of the sacred seven is equally significant for almost all peoples on earth. Because this number is the most famous of the magical numbers and is especially revered in the East. Providing information about the origin of this number and its connection with the planets, S. Hasanov explains that it is associated with the religious beliefs of the Sumerians who lived south of Babylon. Zoir Ziyotov in his book "Sumerlar va qavmlari" puts forward the idea that the Sumerians are actually the ancestors of the peoples of Central Asia. In the epic "Bilgamish", which is considered an example of the creativity of this people, the seven is one of the significant images. For example, "In Sumerian epic poetry, the goddess of love Inanna passes through seven gates to the Underworld, the priests in the religious temple are divided into seven levels, etc. At this time, the powerful Babylonian culture, its famous idea of seven planets - seven main gods, had not yet been formed. In the Babylonian civilization, which absorbed and developed the Sumerian culture, astronomy also played a major role, and the seven planets around the earth (according to the ideas of that time) were considered seven gods influencing the universe and human life. The days of the week based on seven were formed. Seven gods were designated as the patrons of each of the days.

**2. Methods. Literature Review and Theoretical Foundations.** Literary critic Zuhra Mamadaliyeva's book "Lison ut-tayr images: the world of symbols and metaphors" contains the following information about this: "The monotheistic idea of Islam - the influence of Tawhid - reduced the religious and divine significance of the harmony of the seven in the issues of the balance of the universe in the imagination of the Muslim

East. The heroes, assimilated through Babylonian religious views and culture, began to be interpreted not as gods, but simply as planets. However, this harmony was so deeply embedded in the minds of the peoples of the East that it was impossible to completely exclude it from the thinking and consumption of the people.

In addition, the number seven was also gaining importance in Islam. The concept of the creation of the world by the one God - Allah in seven days, seven hells and one more paradise, the seven layers of heaven and earth were described in connection with the merajnomas. The views that the seven planets influence the seven days of the week, the seven climates and the human mind, patronize them, have or have no properties, etc. were also preserved in the astrology of the Muslim East. Although they are no longer gods, at the level of angels with independent divine power, as described in the merajnomas, they still lived, kissing the feet of the Prophet of Islam and being proud of his achievements.

It can be said that the number "seven" was also accepted as having a symbolic meaning in Sufi literature, which is an integral part of classical literature. In accordance with terms such as "seven positions", "seven states", symbolic images such as "seven climates", "seven planets", "seven worlds" began to appear in Sufism. The Naqshbandis defined the ranks of the soul, which were classified into four in the previous stages of Sufism, as seven. They are: nafsi ammorah, nafsi lavvoma, nafsi mulhama, nafsi mutmainna, nafsi raziya, nafsi marziya and nafsi komila (sofiya).

Navoi's seven sages are as follows: Plato (Filotun), Socrates, Balinos, Buqrat, Hurmus, Parphmyus and Aristotle. In the epic, it is said that Alexander had a total of five hundred judges, ten of whom were constantly with him. This independent city-state later came under the influence of Macedonia. Alisher Navoi was a wise man who always valued knowledge and enlightenment.

### **3. Results. Pedagogical Benefits in TESOL Contexts**

The epic "Saddi Iskandariy" is Navoi's work that clearly demonstrates the image of the judges. These are Naqumojis (Nakumojis, Nicomachus, the father of Aratu in the epic), Arastu (Aristotle), Philotun-Aflatun (Plato), Socrates (Socrates), Ascalinus (Iskilinus), Buqrot (Hippocrates), Hurmus (Hermes) and Phaisogurs (Pythagoras). It is known that since ancient times, ancient Greek scientists and philosophers, especially Aristotle, Socrates, Hippocrates and others, were well known to the peoples of the Near and Middle East, many of their works were translated into Arabic and commented, analyzed and some were creatively reworked by scientists from Central Asia and other countries. Legends and legends, works of art appeared about Aristotle, Plato and others. Undoubtedly, Navoi was perfectly familiar with many of these. However, Navoi did not set himself the goal of creating historical images of Greek scientists and

philosophers in "Saddi Iskandarii" or providing information about their scientific activities or illuminating their socio-philosophical views. The ideological and aesthetic purpose of the work did not require this. Navoi, following the tradition, takes the names of scientists, but through their images he wants to shed light on the socio-political problems of his time, on the issues of education and upbringing. Just as he transferred Alexander from the ancient world to his own time, to the world of progressive fantasies and dreams of his time, he also transfers scientists to his time and place. The scientists in "Saddi Iskandariy" are progressive thinkers of Navoi's time with their worldview and socio-political ideals. The opinions expressed in their language are Navoi's own opinions.

#### **4. Discussion. Limitations and Ethical Challenges**

Navoi, who put forward the idea that heads of state should work with the advice and counsel of scholars and wise men, describes a number of socio-political and moral-educational issues in the language of scientists. This is more like a question from Alexander and an answer from Aristotle.

The judges play a very important role in the events of the epic, in the development of the ideological motifs of the epic, complementing and improving the image of the main character of the epic, Alexander. Alexander consults with the judges on every issue, follows their rational opinions, solves problems with their support, and overcomes dangers. In this way, the judges in "Saddi Iskandariy" do not remain wrapped in the shell of their scientific activities, but actively participate in socio-political life, fighting for the vital, practical results of science and thought. Navoi wanted and dreamed of people of knowledge and enlightenment to be like this.

Navoi describes the relationship between Alexander and the rulers in such a close way that they are depicted not as kings and officials, but as close friends.

#### **Implications for Teachers and Curriculum Designers**

Alexander was a talented scientist, a herald and patron of science and enlightenment. Having studied under Nakumajis in his youth, Alexander spent his whole life with scientists such as Aristotle and Plato, acting on their advice, and patronizing their scientific activities. Inspired by the mirror that Chin Khagan presented to him, Alexander inspired scientists to new scientific inventions. Under the leadership of Plato and Socrates, scientists discovered the astrolabe, a mirror that showed the world of stars, and under the leadership of Aristotle and Buqrat, scientists discovered the world map, a mirror that showed various phenomena on Earth.

#### **5. Conclusion**

On the initiative of Alexander, the natural and geographical features of the lands were studied, and signs indicating distances were installed in places.

By listing all these works one by one, Navoi's goal is to teach every ruler that he should pay attention to science, enlightenment, education, and thus the rise of any state. This was actually the goal of widely illuminating the image of the judges. Based on the above considerations, the following conclusion was reached:

1. Abdurakhmon Jami's "Khiradnomayi Iskandariy" and Alisher Navoi's "Saddi Iskandariy" dostans were created almost at the same time, that is, in 1485. Hazrat Navoi's "Saddi Iskandariy" dostan is much larger in size and consists of 7215 verses. This means that it is 3 times larger than Jami's dostan. While Abdurakhmon Jami focused on Alexander's wisdom, not his globalism, in his dostan, Alisher Navoi embodies his dreams of a just king in the image of Alexander.
2. Alexander the Great is also a man of the level of a hakim, because the fact that he gathered these wise men together and assigned them to discover various things is evidence of his hakim.
3. Although the hakims lived in different periods in life, they are represented in the work as scientists of the same period. This is as if Navoi was teaching that the knowledge created by them is always necessary, not the period in which different hakims lived.
4. Navoi mentioned in this epic that every king should have hakims around him and act with their advice.

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## **THE EFFECTIVENESS OF INTERACTIVE PLATFORMS IN IMPROVING ENGLISH PRONUNCIATION USING ARTIFICIAL INTELLIGENCE**

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**Annotation.** This paper investigates how artificial intelligence (AI) integrated into interactive learning platforms enhances English pronunciation among non-native speakers. Drawing upon pedagogical principles from the MA TESOL framework, the study identifies AI tools' capabilities in offering personalized, immediate feedback and learner-driven pronunciation training. It presents qualitative and empirical evidence that AI tools improve both segmental and suprasegmental features of speech. The paper also discusses limitations, ethical concerns, and practical implications for TESOL practitioners seeking to incorporate AI into blended learning environments.

**Key Words.** Artificial intelligence, pronunciation instruction, TESOL, interactive platforms, speech recognition, intelligibility, segmental features, learner autonomy, pronunciation feedback

**1. Introduction.** Pronunciation plays a crucial role in second language (L2) communication, directly impacting learners' intelligibility and overall speaking confidence. However, many English language learners (ELLs) report insufficient pronunciation practice in traditional classroom contexts, largely due to time constraints, class size, or teacher insecurity (Derwing & Munro, 2015). To address this gap, the integration of artificial intelligence (AI) into language learning platforms has created new opportunities for autonomous, high-frequency, and accurate pronunciation training. Interactive platforms that use AI can offer learners real-time corrective feedback, visualization of speech output, and motivation through gamified interfaces. This paper evaluates the effectiveness of such platforms in improving pronunciation outcomes by referencing TESOL pedagogical frameworks and recent AI implementations. The discussion also explores practical applications for educators and implications for blended teaching models.

**2. Methods. Literature Review and Theoretical Foundations.** Historically, pronunciation has been undervalued in TESOL curricula. Yet, intelligible speech is essential for effective communication and learner identity. According to Celce-Murcia, Brinton, and Goodwin (2010), pronunciation instruction should be communicative,

integrated, and personalized. AI platforms meet these principles by leveraging individualized data to deliver context-aware feedback.

The communicative approach emphasizes the importance of real-time, meaningful interaction. AI systems such as speech recognition and natural language processing simulate this through immediate correction, allowing learners to refine their output in practice-rich environments. As Levis (2005) notes, “The intelligibility principle, rather than the nativeness principle, should guide pronunciation instruction” (p. 370). AI systems align well with this shift by focusing not only on accent eradication, but also on clear, intelligible speech production. Furthermore, Vygotsky’s (1978) sociocultural theory supports AI’s role in scaffolding learners through their zone of proximal development. By providing feedback just beyond learners’ current abilities, AI tools help bridge the gap toward more accurate pronunciation.

### **Key Features of AI-Based Pronunciation Platforms.**

Modern AI-integrated tools, such as ELSA Speak, Google’s AI for Education, Mondly, and Duolingo’s AI tutor, deliver various key features:

*Automatic Speech Recognition (ASR):* These systems detect phonemic errors and offer detailed phonetic feedback.

*Waveform and pitch comparison:* Learners visualize their speech against native-speaker models, promoting self-correction.

*Segmental and suprasegmental training:* Learners can practice individual sounds as well as stress, rhythm, and intonation patterns.

*Gamification and progress tracking:* Motivation is reinforced through badges, levels, and leaderboards.

For example, ELSA Speak offers phoneme-level accuracy feedback with customized daily goals. One learner commented (via ELSA’s platform): “After 3 weeks, my pronunciation improved so much that my colleagues noticed a difference in meetings.” These platforms fulfill MA TESOL’s emphasis on learner autonomy, immediate feedback, and comprehensible input, all of which are pillars of successful pronunciation development.

### **3. Results. Pedagogical Benefits in TESOL Contexts**

AI tools support pronunciation learning in the following pedagogical domains:

*Individualization:* AI platforms adapt to each learner’s pace and performance, embodying the differentiation strategies central to TESOL (Grabe & Stoller, 2011).

*Increased exposure:* Learners can receive significantly more corrective feedback than traditional classrooms can offer in limited instructional time (Levis, 2018).

*Learner autonomy:* Self-regulated learners engage more deeply when they control their practice routines.

*Pronunciation awareness:* By isolating and targeting problem areas, AI enhances phonological awareness and listening discrimination.

Indirect evidence from Neri et al. (2008) shows that ASR-based feedback systems significantly outperform classroom-only instruction in helping learners improve segmental accuracy. This reinforces the value of integrating tech into mainstream TESOL classrooms.

#### **4. Discussion. Limitations and Ethical Challenges**

While the benefits of AI tools are significant, there are notable limitations:

*Accent Bias:* Most systems are trained on General American or RP (Received Pronunciation) accents, potentially marginalizing World Englishes (Jenkins, 2007).

*Technological accessibility:* Learners from low-income or rural areas may lack access to stable internet or compatible devices.

*Data Privacy:* Platforms may collect sensitive speech data. According to GDPR principles, informed consent and transparency are essential.

TESOL educators must ensure that ethical principles guide the implementation of AI tools in classrooms, balancing effectiveness with inclusivity and privacy.

#### **Implications for Teachers and Curriculum Designers**

To maximize the impact of AI tools in pronunciation teaching:

1. Teachers should receive professional development on integrating AI with pronunciation instruction.
2. Curricula should include blended learning pathways, combining AI platforms with communicative classroom tasks.
3. Programs must diversify AI accents to support learners' exposure to global Englishes, reflecting the multilingual reality of English use.

The MA TESOL curriculum already emphasizes the importance of multimodal teaching and learner agency, both of which AI platforms can support when used strategically.

#### **5. Conclusion**

AI-driven interactive platforms mark a transformative shift in pronunciation pedagogy. By providing personalized, consistent, and intelligibility-focused feedback, they address several long-standing challenges in TESOL pronunciation instruction. While ethical and accessibility concerns remain, these tools—when thoughtfully integrated—can significantly enhance learners' pronunciation outcomes and overall confidence in spoken English.

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## **THE IMPORTANCE OF MUSIC CULTURE IN PREPARING FUTURE PRIMARY TEACHERS FOR PEDAGOGICAL ACTIVITY**

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**Abstract:** This thesis discusses the importance of music and art, the subject of music methodology, which is offered as an elective subject to primary education students studying in higher education institutions, and how effective it is for students.

**Keywords:** education, experimental, innovation, art, music, environment, spirit, methodology, spirituality, skill.

Even 5 years ago, the potential of the word innovation to enter education was few. Look, today's rapid growth and development in our Republic is in all areas, and changes in the field of education are in the first place. These developments in themselves create an opportunity to further promote the word and itself as innovation. In improving the quality of education, pedagogical activity is at the top, and most of the tasks fall on teachers in higher educational institutions and future pedagogical students. Students studying in higher educational institutions receive education in various areas and specialties. Every profession must be extremely responsible, and among the pedagogical professions, the one that requires the most responsibility is primary school teachers.

The goal of the search for active technologies that will help primary school teachers achieve educational and educational goals is to educate a highly spiritual, creatively thinking, and comprehensively developed personality, which allows us to view this problem as pedagogically important. According to the frustrations in our social life and the results of statistical analysis, it is noted that the educational potential of art is not fully utilized in the practice of school activities. There are several types of art, which are highly effective in the educational impact of the individual. The main mechanism is the emotional perception of artistic images, the development of moral qualities, the full use and cultivation of creative abilities and capabilities, the ability to consciously form a personal attitude to environmental realities, and the ability to create necessary life experience. It is intended to develop effective pedagogical conditions and technologies for the development of moral qualities of young people using the means and means of art, as well as to substantiate the experience, develop a certain algorithm of interaction of subjects, and implement it in the educational process of students. The educational process through art is an innovative pedagogical technology that

contributes to the creation of an emotionally rich environment for the formation of free moral attitudes of the student - a program of non-traditional approaches to influencing the personality through art. At the same time, in the education of the moral qualities of the student through music lessons, there is an opportunity to use a number of movement tools, such as dance, fine arts, music and their generalizing element, improvisation. Expressive art tools allow children to unconsciously influence, which in turn creates a basis for students to think creatively, express their ideas and emotional reactions. The Resolution of the President of the Republic of Uzbekistan No. PQ112 dated February 2, 2022 “On additional measures for the further development of the sphere of culture and art” provides for measures aimed at developing the musical knowledge and skills of teachers and students, forming in their hearts a love for national culture, identifying and supporting young talents [R1].

The subject “Methodology of teaching music to primary school students” is set as an elective subject for students of the primary education direction of the bachelor's degree of higher education. During the lesson, it became clear that students are interested in art and culture, but do not have sufficient basic knowledge. The real fault of this lies in the subjects of musical culture at school. In teaching music culture in secondary schools, especially among primary school students, it is considered somewhat difficult to conduct it as intended if musical knowledge is lacking in the many holiday mornings that are organized. Therefore, the goal of the subject of music teaching methodology for primary and preschool students is to prepare students for practical work in music, equip them with methodological knowledge and skills, and form the musical culture and spirituality of the future generation through the medium of music. To achieve this goal, long creative work is required during practical classes.

Students actually have a high desire for musical instruments, dances, and entertainment performances. In order to develop their creative abilities and talents, not only students of the music education department, but also students of primary and preschool education who are not studying in this specialty, opportunities have been created to organize these subjects and clubs as elective subjects in universities. Now music education instills in the child valuable qualities of a perfect person: determination, will, strong memory, abstract thinking, clear thinking, intelligence, fluency of speech, eloquence, and diplomatic qualities such as mutual exchange of ideas as a result of achieving equal formation of the cerebral hemispheres. The ability to form such qualities is not observed in any other field than music lessons. This serves equally in the formation of not only students, but also every age group, whether students or teachers.

In conclusion, a teacher who has the above knowledge and skills will educate his students with love for our values, customs, traditions, national musical heritage, and society. An integrated approach to education ensures that both future teachers and their students can realize their desires through this subject, taking into account their collective and individual capabilities.

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**SPEECH DEFICIENCIES IN BOYS' AND GIRLS' SPEECH:  
COMPARATIVE ANALYSIS AND REMEDIAL STRATEGIES IN ENGLISH  
AND UZBEK**

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**Abstract**

The study of gender-specific speech deficiencies in children offers valuable insights into the interplay between cognitive development, socialization processes, and linguistic performance. Drawing upon a comparative analysis of Uzbek and English data, this paper investigates the distinctive speech shortcomings observed in boys' and girls' language use, highlighting their linguistic, psycholinguistic, and socio-cultural determinants. The paper synthesizes empirical observations with theoretical perspectives from gender linguistics, discourse analysis, and child language acquisition research. Special attention is given to the ways in which these deficiencies manifest in phonetic, lexical-semantic, and pragmatic domains, as well as to effective strategies for remediation. The study demonstrates that speech deficiencies are not merely individual cognitive limitations but are embedded within culturally mediated communicative norms and gender-specific interactional patterns. The proposed remedial approaches emphasize an integrated methodology that accounts for linguistic structure, discourse environment, and socio-emotional context.

**Keywords:** Gender linguistics Child speech development Speech deficiencies Boys' and girls' language Phonetic variation Lexical-semantic features Pragmatic competence Uzbek language English language Cross-cultural comparison Language socialization Communicative strategies Educational intervention Socio-pragmatic analysis

**Introduction:** Speech is not only a vehicle for communication but also a primary medium through which children internalize cultural norms, social roles, and self-identity. In the context of gender linguistics, the study of boys' and girls' speech deficiencies reveals how linguistic competence is shaped not merely by biological maturation but also by gender-specific expectations, communicative environments, and interactional practices.

Within Uzbek and English linguistic traditions, differences in male and female speech have been well-documented in adult discourse (Holmes, 2013; Pauwels, 1998), but fewer studies have systematically examined these variations at early stages of language

development. Speech deficiencies—whether in articulation, vocabulary selection, semantic structuring, or pragmatic use—can hinder effective communication and impact academic achievement, social integration, and self-esteem.

**Theoretical Framework:** Gender linguistics views speech differences as outcomes of socio-cultural conditioning as much as linguistic competence (Lakoff, 1975; Tannen, 1990). In early childhood, these differences manifest in both structural and functional aspects of language. Boys' and girls' speech often diverges in:

- Lexical choice (e.g., emotive vs. instrumental vocabulary)
- Discourse strategies (e.g., collaborative vs. competitive turn-taking)
- Politeness markers and mitigation devices (Brown & Levinson, 1987)

Vygotsky's socio-cultural theory underscores the role of interaction in cognitive-linguistic development. From this perspective, deficiencies are often linked to limited exposure to varied discourse genres, insufficient feedback, or mismatched communicative expectations between adults and children.

While universal developmental milestones exist, the cultural encoding of gender roles means that similar deficiencies may have different root causes or manifestations across languages. For example, an Uzbek girl's limited use of assertive speech acts may reflect cultural politeness norms, whereas in an English context the same absence might signal pragmatic underdevelopment.

**Gender-specific speech deficiencies:** Empirical data reveal that boys in both Uzbek and English contexts often exhibit:

- Phonetic imprecision, especially in fricatives and affricates, linked to delayed articulatory control.
- Lexical economy, favoring direct, functional expressions over nuanced description (e.g., "Give ball" instead of "Could you give me the ball, please?").
- Reduced use of politeness markers, possibly reflecting early exposure to competitive conversational norms.
- Interruptive turn-taking, associated with dominance-oriented interactional patterns.

Example (Uzbek): An Uzbek boy responding to "Nima qilyapsan?" ("What are you doing?") with a terse "O'ynayapman" ("Playing") rather than elaborating with details.

Example (English): A boy replying to "What happened at school?" with "Nothing" rather than narrating events.

Girls' speech tends to differ in the opposite direction, often marked by:

- Overuse of hedging ("maybe," "I think," "could be"), which may dilute assertiveness.
- Lexical redundancy, with multiple synonyms used for emphasis rather than precision.
- Indirectness in requests, which can hinder clarity in pragmatic contexts.

- Phonetic hyper-articulation, sometimes slowing speech tempo and affecting natural fluency.

Example (Uzbek): A girl saying, “Agar xohlasang, balki o‘yinchoqni menga berarsan” (“If you want, maybe you will give me the toy”) instead of a direct request.

Example (English): “Would it be okay, if it’s not a problem, to maybe have a turn?” instead of “Can I have a turn?”

**Causes and Contributing Factors:** In Uzbekistan, cultural norms often encourage girls to speak modestly and deferentially, while boys are encouraged to be assertive and concise. In English-speaking contexts, while overt gender role reinforcement is less institutionalized, subtle media representations and peer group norms still shape discourse habits.

Teacher interaction styles can unintentionally reinforce gendered patterns—for instance, praising girls for politeness and boys for brevity or confidence.

Parental modeling significantly influences speech development. In households where male speech is more dominant and less elaborative, boys may replicate this economy of expression.

**Remedial Strategies:** For boys: targeted articulation exercises to refine consonant production.

For girls: fluency training to balance articulation clarity with tempo.

Structured activities where children must take on both assertive and cooperative roles, helping boys practice politeness and girls practice directness.

Encouraging boys to elaborate with descriptive adjectives and narrative detail; guiding girls towards precise lexical choices without redundancy.

Mixed-gender collaborative tasks can foster balanced discourse styles by exposing children to alternative communicative models.

**Discussion:** The observed deficiencies are not merely individual linguistic shortcomings but are deeply interwoven with the socio-cultural fabric. In both Uzbek and English contexts, gendered speech patterns emerge early, reflecting the interplay between linguistic input, social expectations, and identity formation. Importantly, these patterns can be modified through conscious educational and parental interventions.

**Conclusion:** Addressing gender-specific speech deficiencies requires a holistic, culturally informed approach that integrates linguistic training with socio-pragmatic awareness. This ensures not only improved communicative competence but also the dismantling of restrictive gender stereotypes in early language socialization.

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## **ZAHIRIDDIN MUHAMMAD BOBURNING “BOBURNOMA” ASARIDA AYOLLAR TIMSOLI**

**Qurbonova Munisa Ibragim qizi**

**Annotatsiya:** Mazkur maqolada Zahiriddin Muhammad Bobur tomonidan yozilgan “Boburnoma” asarida ayollar obrazining ifodalanishi, ularning ijtimoiy hayotdagi oʻrni, shaxsiy fazilatleri va muallif munosabati kontekstida tahlil etiladi. Ayollar timsoli asarda faqatgina oilaviy yoki romantik kontekstda emas, balki ijtimoiy, madaniy va tarixiy voqealar jarayonida ham muhim oʻrin egallab kelgani ochib beriladi.

**Kalit soʻzlar:** ayol obrazi, tarixiy shaxsiyat, maʼnaviyat, oila, badiiy tafakkur, ayollarga munosabat, shaxs, jamiyat, barkamollik.

**Kirish.** Zahiriddin Muhammad Bobur nafaqat buyuk davlat arbobi, sarkarda va shoir, balki oʻzining “Boburnoma” asari orqali oʻzbek adabiyoti va tarixshunosligida chuqur iz qoldirgan yozuvchi sifatida tanilgan. “Boburnoma” — bu oʻz davrining ijtimoiy-siyosiy, madaniy hayotini, shaxsiy kechinmalarni va tarixiy voqealarni yuksak badiiylik bilan ifodalagan asardir. Ushbu asarda ayollar obrazlari turli qiyofalarda — ona, opa-singil, sevikli, ayol hukmdor, ziyoli yoki oddiy xalq vakilasi sifatida tilga olinadi. Boburning ayollarga boʻlgan yondashuvi, ularning sifatlariga bergan bahosi, ularning hayotidagi oʻrni va ularga boʻlgan hurmat-ehtiromi bu obrazlarning chuqur va samimiy tasvirlanishida namoyon boʻladi. Mazkur maqolada Bobur qalamiga mansub ayollar timsollari tahlil qilinadi hamda ulardagi maʼnaviy, ijtimoiy va madaniy mazmun yoritiladi.

Zahiriddin Muhammad Bobur — oʻz davrining buyuk sarkardasi, davlat arbobi, shoir va tarixchi sifatida oʻzbek adabiyoti va madaniyatida chuqur iz qoldirgan shaxsdir. Uning eng mashhur asari — “Boburnoma” nafaqat tarixiy voqealar bayoni, balki muallifning shaxsiy kechinmalari, ijtimoiy-siyosiy qarashlari, axloqiy-maʼnaviy tushunchalari mujassam boʻlgan nodir asardir. Asar yuksak badiiylik va tafakkur kuchi bilan ajralib turadi. Unda koʻplab tarixiy shaxslar, voqealar bilan bir qatorda, ayollar obrazi ham alohida eʼtibor bilan tasvirlangan. Bobur ayollarni faqat oilaviy yoki estetik timsol sifatida emas, balki jamiyat hayotida faol ishtirok etuvchi, dono, ziyoli, mehribon va kuchli irodali insonlar sifatida tasvirlaydi. Ayniqsa, onasi Qutlugʻ Nigorxonim, singlisi Xonzoda Begim, hamda boshqa tarixiy ayollar haqida iliq va samimiy fikrlar bildirilgani Boburning ayollarga nisbatan chuqur hurmat va ehtirom bilan qaraganini koʻrsatadi. Ushbu maqola “Boburnoma” asaridagi ayollar timsolining

badiiy-falsafiy talqini, ularning shaxsiy fazilatlari va jamiyatdagi o‘rni tahliliga bag‘ishlangan.

**Asosiy qism.** “Boburnoma” asarida ayollar obrazlari ko‘p jihatdan o‘ziga xos va boy badiiy mazmunga ega. Bobur avvalo o‘z onasi — Qutlug‘ Nigorxonimni samimiyat bilan tilga oladi. U onasini dono, e‘tiqodli, saxovatli va mehribon inson sifatida tasvirlab, ayolning nafaqat ona, balki ruhiy tarbiya beruvchi timsol ekanligini ko‘rsatadi.

Shuningdek, Bobur o‘zining singillari va boshqa qarindosh ayollari haqida ham alohida mehr bilan so‘z yuritadi. Masalan, Xonzoda Begim obrazida ma‘rifatli, siyosiy jarayonlarda faol ishtirok etgan ayol qiyofasi gavdalanadi. Xonzoda Begim o‘z zamonasida siyosiy va diplomatik muhitda o‘z o‘rniga ega bo‘lgan ayollardan biri sifatida ko‘rsatilgan.

Boburning asardagi romantik hissiyotlari ham ayollar timsolini kengroq ochib beradi. Uning ko‘plab she‘rlari, xususan, lirik parchalarida ayol go‘zalligi, uning nafosati, ruhiy qudrati, sadoqati va nozik qalbi yuksak san‘atkorlik bilan madh etiladi. Bu Boburning shaxsiy hayoti bilan bog‘liq real kechinmalar asosida yaratilganligi sababli, obrazlar samimiylik va tabiiylik bilan to‘yingan.

Ayniqsa, Bobur ayollarni faqat uy-ro‘zg‘or doirasida emas, balki jamiyat hayotida faol, ma‘naviy jihatdan boy, bilimli va irodali shaxs sifatida ko‘rsatadi. U o‘z davrining ijtimoiy hayotida ayollarning o‘rniga hurmat bilan qaraydi, ularni past ko‘rsatmaydi, balki ularning imkoniyat va fazilatlarini e‘tirof etadi. Bu jihat Bobur tafakkurining yuksakligidan, ayol shaxsiyatini anglashdagi insonparvarlik pozitsiyasidan dalolat beradi.

Boburning “Boburnoma” asarida ayollar obrazlari yuzaki emas, balki chuqur psixologik tahlil asosida berilgan. Bu obrazlar orqali muallif ayolga insoniy, axloqiy, ma‘naviy jihatdan yuqori baho beradi. Ayollar timsollari asarda nafaqat oilaviy doirada, balki siyosiy va madaniy muhitda faol ishtirok etuvchi, jamiyat hayotiga ta‘sir ko‘rsatuvchi kuch sifatida ko‘rsatiladi.

Bobur tarixiy voqealarni bayon etar ekan, ayollarni ham bu jarayonlarning muhim ishtirokchilari sifatida tilga oladi. Ularning sabr-toqati, fidoyiligi, oqilonaligi haqida iliq fikrlar bildiradi. Ayniqsa, Xonzoda Begim obrazida o‘z zamonasining ziyoli, irodali va siyosiy jihatdan faol ayol timsoli gavdalanadi. Shu tarzda, Bobur ayollarni jamiyat hayotining muhim bo‘g‘ini deb biladi.

“Boburnoma” — Zahiriddin Muhammad Boburning hayoti, yuritgan yurishlari, siyosiy faoliyati va shaxsiy kechinmalarini aks ettiruvchi yuksak badiiy va tarixiy yodgorlikdir. Ushbu asarda ayollar timsoli ko‘plab sahifalarda uchraydi va ular turli ijtimoiy maqomda, turli holatlarda tasvirlanadi. Bobur o‘z asarida ayollarga mehr-

muhabbat, hurmat-ehtirom bilan qaraydi, ularning fazilatlarini e'tirof etadi, shaxsiy hayotidagi ayollar haqida chuqur samimiyat bilan so'z yuritadi.

Avvalo, Bobur o'z onasi Qutlug' Nigorxonim obrazini yuksak insoniylik bilan tasvirlaydi. U onasini dono, sabrli, farosatli va mehribon inson sifatida eslaydi. Boburning onasiga nisbatan bildirgan samimiy tuyg'ulari asarda ayol siymosining oliy darajadagi insoniy timsol sifatida aks etganini ko'rsatadi. Bu obraz orqali Bobur ayolni nafaqat farzand tarbiyalovchi, balki axloqiy tayanch, ruhiy madadkor sifatida tasvirlaydi.

Asarda Boburning singlisi Xonzoda Begim haqida ham alohida to'xtalinadi. Bu ayol obrazida siyosiy yetuklik, ma'rifatparvarlik, irodalilik kabi fazilatlar mujassam. Xonzoda Begim faqatgina saroy ahli emas, balki muhim siyosiy va diplomatik jarayonlarda ham faol bo'lgan shaxs sifatida tasvirlanadi. U Boburning hayotida muhim o'rin egallagan, uning qarorlariga ta'sir ko'rsatgan, ba'zan esa vositachilik vazifasini bajargan. Bu esa Bobur davrida ayollarning ijtimoiy-siyosiy hayotda ham ma'lum mavqega ega bo'lganidan dalolat beradi.

Bobur asarda shaxsiy kechinmalari orqali ayollarga bo'lgan romantik munosabatini ham ifodalaydi. Uning ayol go'zalligiga bo'lgan estetika bilan yo'g'rilgan qarashlari, she'riy uslubda berilgan lirik izhorlari bu obrazlarning badiiy jihatdan jonli va tabiiy chiqishiga xizmat qilgan. Bobur ayollarning tashqi go'zalligini madh etish bilan birga, ularning ruhiy nozikligi, sabr-toqati, muhabbati va sadoqatini ham yuqori baholaydi.

“Boburnoma”dagi ayollar obrazlari orasida oddiy xalq vakilasi bo'lgan ayollar ham uchraydi. Ularning og'ir hayot kechirishlari, urush va ko'chishlardagi mashaqqatlarga bardosh berishlari tasvirlangan sahifalarda aks ettiriladi. Bobur bu ayollarga nisbatan ham mehr bilan yondashadi, ularni shafqatli, bardoshli va sabrli insonlar sifatida tilga oladi.

Yuqoridagilardan ko'rinadiki, Bobur o'z asarida ayollarni faqat hissiy, romantik qahramonlar sifatida emas, balki tarixiy, ijtimoiy va ruhiy jihatdan yuksak shaxslar darajasida tasvirlaydi. Ularning har biri o'ziga xos fe'l-atvorga, hayotiy pozitsiyaga va jamiyatdagi rolga ega. Bobur ayollar siymosi orqali o'z davrining ma'naviy qiyofasini, oilaviy qadriyatlarini va insoniy munosabatlarini badiiy ifodalaydi. Bu esa “Boburnoma”ni nafaqat tarixiy manba, balki ma'naviy-tarbiyaviy ahamiyatga ega adabiy asar sifatida qadrlashga asos bo'ladi.

**Xulosa.** Zahiriddin Muhammad Boburning “Boburnoma” asaridagi ayollar timsollari turfa qiyofada tasvirlangan bo'lib, ular orqali muallif o'z davridagi ayollarning ijtimoiy, ma'naviy va ruhiy salohiyatini yuksak darajada aks ettiradi. Bobur ayollarga nisbatan chuqur hurmat va ehtirom bilan yondashadi, ularni jamiyatning teng huquqli

a'zosi sifatida ko'radi. Ayol obrazlari orqali Bobur insoniylik, sadoqat, donolik va go'zallik tushunchalarini mujassamlashtiradi. Ushbu tahlil shuni ko'rsatadiki, Boburning qarashlarida ayol shunchaki romantik obraz emas, balki jamiyat hayotining faol va ma'naviy tayanchidir.

Zahiriddin Muhammad Boburning "Boburnoma" asarida ayollar timsoli yuksak insoniylik, sadoqat, aql-zakovat va ma'naviy barkamollik mezonlari asosida tasvirlangan. Muallif ayollarga faqatgina oilaviy doirada emas, balki ijtimoiy, siyosiy va madaniy hayotda faol ishtirokchi sifatida qaraydi. Onasi Qutlug' Nigorxonim, singlisi Xonzoda Begim kabi tarixiy ayol obrazlari orqali Bobur ayolning nafosatli, lekin ayni paytda dono va irodali shaxs sifatidagi qiyofasini chizadi. Shuningdek, u lirik holatlarda ayol go'zalligi va qalb nozikligini yuksak estetik did bilan madh etadi. Bu esa Boburning ayollarga nisbatan chuqur hurmat, mehr va e'tibor bilan qaraganligini ko'rsatadi. Umuman olganda, "Boburnoma"dagi ayol obrazlari muallif tafakkurining yuksakligi, insonparvarlik g'oyalari va jamiyatda ayolning teng huquqli mavqeni egallashi zarurligiga bo'lgan qat'iy ishonchini ifodalaydi.

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