



**“FILOLOGIK KOMPARATIVISTIKA VA
TARJIMASHUNOSLIK MASALALARI”**
mavzusidagi xalqaro ilmiy-amaliy konferensiya
2025-yil, 12-13-noyabr

**“PROBLEMS OF COMPARATIVE
PHILOLOGY AND TRANSLATION
STUDIES”**
international scientific and practical conference
November 12-13, 2025



O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI

ALISHER NAVOIY NOMIDAGI
TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI
UNIVERSITETI

TARJIMA NAZARIYASI VA AMALIYOTI KAFEDRASI

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THE MINISTRY OF HIGHER EDUCATION, SCIENCE AND
INNOVATIONS OF THE REPUBLIC OF UZBEKISTAN

ALISHER NAVO‘I TASHKENT STATE UNIVERSITY
OF UZBEK LANGUAGE AND LITERATURE

THE DEPARTMENT OF “TRANSLATION THEORY AND PRACTICE”

Proceedings of the International Scientific and Practical Conference titled

**“PROBLEMS OF COMPARATIVE PHILOLOGY
AND TRANSLATION STUDIES”**

November 12-13, 2025

Tashkent – 2025

UO‘K 845.711.05

KBK 133.585.3 “Filologik komparativistika va tarjimashunoslik masalalari” mavzusidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Toshkent, 2025. – 889 b.

ISBN 978-9910-8871-6-1

Mas’ul muharrir:
Shuhrat SIROJIDDINOV

akademik

Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti rektori

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Mazkur xalqaro konferensiya materiali filologik komparativistika va tarjimashunoslikning dolzarb nazariy hamda amaliy masalalarini zamonaviy ilmiy yondashuvlar asosida yoritishga bag‘ishlanadi. To‘plamda turli milliy adabiyotlar, tillar va madaniyatlar o‘rtasidagi o‘zaro ta’sir, adabiyotlararo aloqalar, qiyosiy-tipologik va qiyosiy-genetik tadqiqotlar, badiiy va maxsus matnlarni tarjima qilish muammolari, tarjima strategiyalari va ekvivalentlik masalalari tahlil qilinadi. Shuningdek, konferensiya materiallarida tarjima nazariyasining zamonaviy konsepsiyalari, tarjimon kompetensiyasini shakllantirish, tarjimoni o‘qitish metodikasi, madaniyatlararo kommunikatsiya hamda globallashuv sharoitida tarjimaning ijtimoiy-madaniy ahamiyati kabi masalalar keng yoritiladi. Ilmiy maqolalar filologik komparativistika va tarjimashunoslik sohalarida faoliyat yuritayotgan olimlar, tadqiqotchilar, doktorantlar, magistrantlar hamda talabalar uchun mo‘ljallangan bo‘lib, fanlararo integratsiyani kuchaytirishga hamda nazariya va amaliyot uyg‘unligini ta’minlashga xizmat qiladi.

Mualliflar qarashi va asarlar nomlaridagi imlo tahririyat nuqtayi nazaridan farqlanishi mumkin.

To‘plam Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti Ilmiy-texnik kengashining 2025-yil 17-dekabrda 6-sonli yig‘ilish qaroriga asosan nashrga tavsiya etilgan.

UO‘K 845.711.05

KBK 133.585.3 Proceedings of the International Scientific-Practical Conference on the topic
“Problems of comparative philology and translation studies”. – Tashkent, 2025. – 889 p.

ISBN 978-9910-8871-6-1

Editor-in-Chief:

Shuhrat SIROJIDDINOV

Academician

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This international conference articles are dedicated to illuminating the current theoretical and practical issues in philological comparativistics and translation studies based on the modern scientific approaches. The collection analyzes of mutual influences between different national literatures, languages and cultures; interliterary connections; comparative-typological and comparative-genetic studies; the issues of translating literary and specialized texts; translation strategies and problems of equivalence. Furthermore, the conference materials extensively cover the topics such as: contemporary concepts in translation theory, the formation of a translator competence, methodologies for teaching translation, intercultural communication and socio-cultural significance of translation in the context of globalization. The given scientific articles are intended to scientists, researchers, doctoral students, master’s students and undergraduate students who actively working in the fields of philological comparativistics and translation studies and they serve to strengthen interdisciplinary integration as well as to ensure the harmony between theory and practice.

The views expressed in the articles do not necessarily reflect those of the editorial board.

The publication was recommended by the Scientific and Technical Council of Alisher Navo‘i Tashkent State University of Uzbek Language and Literature on December 17, 2025.

THE USE OF LABOR-RELATED EUPHEMISMS IN ENGLISH AND UZBEK LINGUISTICS

*Diyora Akramova,
TSUULL*

Abstract. The phenomenon of euphemism has long occupied an important position in linguistic research, functioning as a reflection of how societies handle sensitive or uncomfortable realities through language. When applied to the field of labor discourse, euphemism reveals how work, hierarchy, and economic relations are framed within social interaction. This study explores the use of labor-related euphemisms in both English and Uzbek, situating them within pragmatic, sociolinguistic, and critical discourse frameworks. It draws on theories of politeness [Brown, Levinson, 1987] and the critical discourse tradition [Fairclough, 2003] to argue that employment-related euphemisms serve not only interpersonal politeness but also institutional concealment. In both languages, euphemisms appear in contexts related to job termination, pay and benefits, performance evaluation and occupational hierarchy. Yet the linguistic strategies and cultural motivations differ in important ways.

Keywords: *euphemism, labor discourse, politeness, critical discourse analysis, organizational communication.*

Annotatsiya. Evrifemizm hodisasi uzoq yillardan beri tilshunoslik tadqiqotlarida muhim o‘rin egallab keladi. U jamiyatlarning noqulay yoki nozik haqiqatlarga tildan foydalanish orqali qanday munosabat bildirishini aks ettiradi. Mehnat diskursi sohasiga qo‘llanganda esa, evrifemizm ish, ierarxiya va iqtisodiy munosabatlarning ijtimoiy muloqotda qanday shakllantirilishini ochib beradi. Ushbu tadqiqot ingliz va o‘zbek tillarida mehnatga oid evrifemizmlarning qo‘llanishini pragmatik, sotsiolingvistik va tanqidiy diskurs doiralarida tahlil qiladi. Tadqiqotda xushmuomalalik nazariyasi [Brown, Levinson, 1987] hamda tanqidiy diskurs an‘anasi [Fairclough, 2003] asosida ishga oid evrifemizmlar nafaqat shaxslararo xushmuomalalikni, balki institutsional yashirish (maskirovka) funksiyasini ham bajarishi ta’kidlanadi. Har ikki tilda evrifemizmlar ishdan bo‘shatish, ish haqi va imtiyozlar, mehnat unumdorligini baholash hamda kasbiy ierarxiya bilan bog‘liq kontekstlarda qo‘llanadi. Shu bilan birga, til vositalari va madaniy motivatsiyalar muhim jihatdan farq qiladi.

Kalit so‘zlar: *evrifemizm, mehnat diskursi, xushmuomalalik, tanqidiy diskurs tahlili, tashkiliy kommunikatsiya.*

Labor discourse is inherently face-threatening because it deals with personal livelihood, power dynamics, and evaluation. When employers communicate dismissals or restructuring, they often rely on euphemisms that mask or soften the message. In English, phrases such as *to let someone go*, *to be laid off*, *made redundant*, or *position eliminated* all replace the direct but harsh *to fire*. The language of human resources further abstracts the act into bureaucratic terminology like *workforce reduction*, *rightsizing*, or *headcount optimization*. In these constructions, the human agent is often deleted: *roles were eliminated* rather than *we eliminated roles*. Such linguistic forms correspond to what Fairclough [2003] identifies as the “agent suppression” typical of institutional discourse, where responsibility is obscured through nominalization and passive voice. The euphemistic strategy thus performs dual work—protecting individual face while shielding organizational accountability.

In Uzbek, similar tendencies appear through formal bureaucratic phrases such as *ish o‘rinlarini qisqartirish*, *shtatlarni optimallashtirish*, and *strukturaviy o‘zgarishlar sababli bo‘shatildi*. These terms are stylistically elevated and depersonalized, creating a sense of administrative necessity. At the interpersonal level, the expression *o‘zi ariza yozdi* (“he wrote a resignation himself”) is a well-known euphemism used to describe a forced resignation. This phrase maintains the appearance of voluntariness and therefore saves the dignity of both parties. Another mild alternative, *o‘rnini bo‘shatdi* (“vacated the position”), similarly conceals the act of dismissal. Such strategies are consistent with Brown and Levinson’s [1987] concept of negative politeness, in which speakers reduce imposition and preserve social harmony. In Uzbek professional communication, politeness and hierarchy play crucial roles, and directness is often avoided when it could threaten respect or social cohesion.

Euphemisms extend beyond termination to other domains of labor communication. In performance management, English speakers soften evaluation through expressions like *areas for improvement*, *not a good fit*, or *development plan*. Even the bureaucratic *performance improvement plan* has become semi-stigmatic, leading to new substitutes such as *support plan* or *coaching framework*. In Uzbek, the same principle applies through phrases such as *faoliyatini takomillashtirish zarur*, *lavozimiga mos emas*, or *vazifalarni qayta taqsimlash*, all of which replace direct criticism with neutral bureaucratic reformulations. Here, euphemism operates as a tool of harmony preservation and social tact.

Pay and working conditions are equally euphemized. In English, pay cuts are reframed as *compensation realignment* or *salary harmonization*, while reduced hours are *schedule optimization* or *furlough*. These expressions make economic pressures sound like strategic planning. In Uzbek, we encounter *maoshni qayta ko‘rib chiqish*, *kompensatsiya tarkibini optimallashtirish*, or *muddatli ta‘til*, each functioning as an abstracted substitute for *ishdan vaqtincha bo‘shatish* or *maoshni kamaytirish*. In both linguistic environments, abstraction through nominalization produces a veneer of rationality and inevitability, aligning with Allan and Burridge’s [2006] observation that euphemism “serves to neutralize unpleasant realities by converting actions into things.”

Occupational titles present another area of euphemistic innovation. In English, a *janitor* becomes a *custodian* or *sanitation engineer*; a *salesman* becomes a *sales associate*; a *receptionist* becomes a *front desk coordinator*. These examples demonstrate what Rawson [1981] called “title inflation” through which occupational prestige is linguistically elevated. The same pattern appears in Uzbek, where *farrosh* becomes *xizmat ko‘rsatish xodimi*, *qarovchi* becomes *mutasaddi yordamchi*, *omborch* becomes *logistika mutaxassisi*, and *sotuvchi* becomes *sotuv bo‘yicha maslahatchi*. These constructions make extensive use of nominal suffixes such as *-chi*, *-kor*, and *-mutaxassis*, which carry professional and neutral connotations. Euphemism here serves not as avoidance but as enhancement—a form of symbolic mobility in a stratified job market.

Cultural factors strongly influence euphemistic preference. In Anglo-American corporate communication, euphemism is closely tied to brand management, legal liability, and investor relations. Corporate communication departments train managers to use neutral terminology to avoid defamation or lawsuits. In Uzbekistan, by contrast, euphemism arises more from hierarchical politeness and collectivist cultural scripts. Direct reference to failure, dismissal, or conflict risks undermining *obro‘* (reputation) and institutional harmony. As a result, official announcements adopt ceremonial language even for negative events: *strukturaviy o‘zgarishlar* (“structural changes”) or *tashkiliy yangilanishlar* (“organizational renewal”) conceal the underlying disruption.

While labour euphemisms are generally gender-neutral, gendered norms may influence their use. Uzbek scholars such as Gulyamova [2020] have shown that euphemisms often serve to mask gendered expectations in other domains, and expressions like *oilaviy sabablarga ko‘ra* (“for family reasons”) are commonly used to frame women’s withdrawal from employment in socially acceptable terms. In English contexts, phrases like *work–life balance* or *career break* perform similar face-saving functions. Thus, euphemism also intersects with broader ideological structures around gender and labor.

From an ethical perspective, euphemisms perform both beneficial and problematic functions. They can mitigate interpersonal harm: delivering bad news without humiliation, preserving relationships, and enabling cooperative transition. They also serve legitimate organizational purposes by maintaining morale, protecting reputation, and managing crisis communication. However, as Rawson [1981] and Fairclough [2003] warn, euphemisms easily become doublespeak-language that hides agency, minimizes damage, or obscures truth. When *headcount optimization* replaces *mass*

layoffs, workers’ experiences are linguistically erased. Similarly, calling an industrial accident a *safety incident* reduces moral urgency. Burrige [2012] aptly describes this paradox: euphemism is “a social lubricant that can, through overuse, turn into a solvent of trust.” Comparing the two languages reveals similar pragmatic motives but distinct cultural inflections. English discourse is dominated by the managerial voice of risk management and legal sanitisation; Uzbek discourse by relational and hierarchical decorum. Yet both share the structural tendency toward abstraction and agent deletion. These parallels suggest that euphemism in labor contexts responds to universal communicative pressures-face preservation, power asymmetry, and institutional legitimacy-even as local norms determine the stylistic realization.

In conclusion, labor-related euphemisms in English and Uzbek illustrate the intricate interplay between politeness, power and ideology in language. Both linguistic traditions use euphemism to manage interpersonal face and organizational risk, yet their lexical resources and cultural motivations differ. From a pragmatic view, euphemism can be humane-a necessary courtesy in difficult communication. From a critical perspective, it can conceal agency and dull social conscience. The challenge for communicators and scholars alike is to preserve clarity while maintaining empathy, recognizing that the language of labor not only describes work but also shapes how societies value human dignity within it.

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MUNDARIJA		
I SHO‘BA. TARJIMASHUNOSLIKNING DOLZARB MASALALARI		
1.	Zuhriddin ISOMIDDINOV. Bizdagi tarjima muammolari	5
2.	Uzoq JO‘RAQULOV. O‘zbek tarjimachiligi istiqbollari	9
3.	Xurram RAHIMOV. Alisher Navoiyning “Munojot” asari tarixi, tabdili va tarjimalari xususida	14
4.	Олимджон КАСИМОВ, Мартаба СУЛТОНЗОДА. Некоторые лингвистические особенности перевода лексем «Шахнаме» на русский язык	17
5.	Ne‘matilla OTAJONOV. Eiji Mano – boburshunos olim	22
6.	Rukhsana IFTIKHAR. Beautification of Mughal women	26
7.	Наталья ФИЛИМОНОВА. Возможности перевода при работе иностранных учащихся с художественным текстом: начальный этап изучения русского языка	30
8.	Kosimboy MAMUROV, Nargiza TILAKOVA Functional syntax and mystical semantics: correlating syntaxemes with sufi concepts in Alisher Navai’s Uzbek and English ghazals	34
9.	Xayrulla HAMIDOV. Muslimbek Yo‘ldoshevning tarjimonlik mahorati	38
10.	Ирода СИДДИКОВА. К вопросу взаимосвязи психолингвистики и художественного перевода	43
11.	Xayrulla HAMIDOV, Zulfizarxon QORAXO‘JAYEVA. Nafisiyning “Jannatning yarim yo‘lida” asaridagi personaj portretining tarjimada berilishi	46
12.	Абдумажид МАДРАИМОВ, Аскарый МАДРАИМОВ. Вопросы перевода научного наследия Захириддина Мухаммада Бабур и традиция перевода в библиотеке Акбара в XVI веке	51
13.	Supriya BANERJEE, Iroda UMAROVA Reimagining classics: Tagore, translation and the global reader	54
14.	Ziyodaxon TESHABOYEVA. “Boburnoma”da milliy-madaniy xususiyatli til birliklar va ularning inglizcha tarjimalari	58
15.	Zulhumor MIRZAEVA. Politics under the mask of poetics: Chulpon’s translations in the 1920s-1930s	62
16.	Abdumajid MAMADALIYEV. Badiiy matn tarjimasida milliy koloritni ifodalash muammosi	72
17.	Muhammadjon ABDUVALIYEV. Sinxron tarjimashunoslikning zamonaviy masalalari	74
18.	Мұратбек БАҒИЛА, Кәмшат АЙМАҒАМБЕТОВА. Қазақ тілін оқыту әдістемесінің жаңа парадигмалары	80
19.	Shermurod SUBHON. Ijodiy kengashlarda	84

20.	Shermurod SUBHON. Kitobxon oldida mas’uliyat	97
21.	Murtazo SAYDUMAROV, Mahmudaxon SAYDUMAROVA. O‘zbek adabiyotining ilk romani tarjimalarida lingvomadaniy xususiyatlar va semantik o‘zgarishlar	100
22.	Mahmadiyor ASADOV. Tarjima – qiyosiy adabiyotshunoslikning tadqiqot obyekti	107
23.	Toshtemir ALIMOV. Gender as a linguistic and cultural parameter in literary translation	113
24.	Tozagul MATYOQUBOVA. Ilk hasbi hol qasida va uning o‘zbek tarjimoni	116
25.	Dilafruz MUHAMMADIYEVA. “Boburnoma”ning turkcha tarjimasi bilan bog‘liq muammolar	120
26.	Umida TURAeva. Some challenges of translating forensic terminology between English and Uzbek	125
27.	Елена ПАНОВА. Мифопоэтическая традиция и проблемы перевода и функционирования онимов в волшебной повести «Алиса в стране чудес» Л. Кэрролла	128
28.	Gulnoz MAMARASULOVA. Siyosiy matn tarjimasining lingvokulturologik jihatlari	137
29.	Эльнора БАГАВОВА. Эволюция переводческих теорий: от традиционных подходов к современным тенденциям	140
30.	Dilfuza KHUDAIBERDIEVA. Translation studies: traditional and modern approaches	144
31.	Gulnoz MAMARASULOVA, Ruxshona CHO‘LIYEVA. Diplomatiik matnlarning tarjimada ifodalanishi	148
32.	Dilshod AMIRQULOV. Tarjimashunoslikda til tipologiyasi asosida komparativ yondashuv	151
33.	Tozagul NASRULLAEVA. Literary translation as interpretation: on the basis of Dreiser’s literary works	154
34.	Мохира ЭШКУВАТОВА, Достонбек АХМАДОВ. Роль лингвострановедческого компонента в обучении переводу	156
35.	Islom TURDIYEV. Ingliz va o‘zbek tillaridagi ayrim ish yuritish terminlarining tarjima talqinidagi muammolari	160
36.	Фотима УМИРЗАКОВА. Проблемы традиционных и современных подходов в немецком переводе	163
37.	Shohsanam BEKMURATOVA. Maqollar tarjimasida tarjimonlarining lingvomadaniy yondashuvlari	166
II SHO‘BA. QIYOSIY TILSHUNOSLIK MASALALARI		
38.	Sayed Mohamed Ahmad KORAYEM. Principles for developing comparative linguistic studies	171
39.	Nedim BAKIRCI. Milli kimlik inʼsasında halk biliminin işlevi	183
40.	Farhad RAHIMI. Beş, bel, bilek, elik/ el ve ilik kelimelerinin etimolojik ve anlamsal bağlantilari	190

41.	Farhad RAHIMI. Nezirali'nin Çağatay türkçesi sözlüğünün yanlışları üzerine iii	196
42.	Сырга ОРУНБАЕВА, Долон МАЛДЫБАЕВ, Сагынбек ОРУНБАЕВ, Минаим МЫРЗАКМАТОВА, Жумакадыр КАРАМОЛДОЕВ. Горы и их лингвистические особенности: типология высот и культурных различий	215
43.	Saodat MUHAMMEDOVA, Kosimboy MAMUROV. Reforming the Uzbek latin alphabet: balancing phonology and global usability	221
44.	Jamoliddin YOQUBOV. O‘zbek va fransuz tillarida “ona” leksemasi ifodalanishining lingvomadaniy xususiyatlari	223
45.	Valijon VOSITOV. Inkor kategoriyasi lingvistik voqelik sifatida	228
46.	Khushnuda SAMIGOVA. Identifying the semantic component of affectionate form	230
47.	Nargiza DOSBAYEVA. Specific features of intercultural interaction in the course of teaching foreign languages	234
48.	Наргиза РАШИДОВА. Арабские заимствования в узбекском языке	237
49.	Ulugbek KARIMOV. Evolution of the cyborg in 21st-century science fiction	240
50.	Kamola ABDULLOEVA. Diskursiv shaxsning grafik vositalar orqali aks etishi	243
51.	Malohat BADALBAYEVA. The special lexicon of emergency situations in global linguistics	246
52.	Nargiza MIRZALIYEVA. Abdulla Qahhor va Ernest Xeminguey hikoyalari qahramonlarining o‘ziga xos xususiyatlari: badiiy tahlil va qiyosiy yondashuv	250
53.	Azizjon SHARIPOV. Yozma manbalarda Hirotning tarixiy toponimikasiga doir ma’lumotlar: Shohrux Mirzo davri	253
54.	Марина ИСКАКОВА. Тюркоязычный мир от древности	263
55.	Nargiza YUSUPOVA. The impact of artificial intelligence on comparative philology and translation studies	268
56.	Feruzaxon KARIMOVA. Aksiolingvistikada ma’naviy qadriyatlar talqini	272
57.	Zebiniso BEKMURADOVA. O‘zbek va fransuz maqollaridagi xiazmlarning stilistik, semantik va lingvokulturologik tahlili	276
58.	Sabohat QAHHAROVA. Yassaviy hikmatlarining lingvokulturologik tahlili	279
59.	Dildora KENJAYEVA. “Boburnoma”da antroponimlarning etimologik o‘ziga xosligi	283
60.	Gulchexra IBRAGIMOVA. Ingliz tilida abbreviatura va akronimlarning lingvistik tahlili	287
61.	Asror YUSUPOV. Lug‘at maqolasi strukturasi nazariyasining rivojlanishi	289

III SHO‘BA. QIYOSIY ADABIYOTSHUNOSLIK MASALALARI		
62.	Islamjan YAKUBOV. Rudakiy adabiy-estetik qarashlari va lirik qahramon kechinmalari	293
63.	Islamjan YAKUBOV. Tragik konflikt, tragik holat va tragik qahramon	299
64.	Dilnavoz YUSUPOVA, Kemal Yavuz ATAMAN. Uch tazkira qiyosi	308
65.	Gulnoz XALLIEVA, Sitora SHAHOBOVA. “Middlemarch” va “Anna Karenina” asarlarida ayol obrazining o‘rni	316
66.	Bahodir XOLIQOV. Britaniya adabiyoti va o‘zbek mifologiyasida daydi yog‘dularning badiiy xususiyatlari	320
67.	Gulnoz XALLIYEVA, Farangizbonu ADAMOVA. “Jek Raymond” romanida Jek obrazi tahlili	323
68.	Nuriddin ALTINBOYEV. Qiyosiy tahlilda tipologiya va ta’sir fenomeni	326
69.	Gulnoz XALLIYEVA, Iroda ABDULLAYEVA. The nature of satirical characters in the works of Jonathan Swift	330
70.	Mohinur SOTVOLDIYEVA, Gulnoz KHALLIEVA. The poetics and typology of father figures in world literature: a comparative study	333
71.	Xafiza KUCHKAROVA. Badiiy adabiyotda peyzajning o‘rni	336
72.	Dilafro‘z QAHNAROVA. Zamonaviy o‘zbek qissachiligi: xalq an’analari va yangi badiiy shakllar	340
73.	Elmira HAZRATQULOVA. Temuriylar davri adabiy muhitida ustoz-shogird munosabatlari	344
74.	Тоҳир ТУРДИБОЕВ, Нигора ЖЎРАЕВА. Беҳбудий таълимотида ижтимоий-маърифий масалалар	347
75.	Ma’suma OVIDJONOVA. Ingliz va o‘zbek adabiyotida ilmiy fantastikaning narratologik asoslari	351
76.	Эльмира АДИБЕКОВА, Сўлтан САНИЯТ. Türk masallarında hayvan motifleri: geyik motifinin kültürel yansimalari	357
77.	Эльмира АДИБЕКОВА, Сая БЕРІКҚЫЗЫ. Türk-islam kimliginin sembolü olarak Носа Ahmet Yesevi türbesi	368
78.	Эльмира АДИБЕКОВА, Гүлнұр ЕСЕНГЕЛДІ. Karaşaş Ana türbesi ve halk inançlarında kadın Evliya imgesi	375
79.	Дильфуза МАМЕТОВА, Малика ПРИСТАЕВА. Keloğlan ile padişahin kizi masalinin Anadolu, Uygur, Gagavuz varyantlarında kahraman ideali	383
80.	Карлыгаш БОРБАСОВА, Какимжан БИШМАНОВ, Мира БАЛТЫМОВА. Сравнительный анализ текстов Корана, Библии и Торы по проблеме межрелигиозного диалога и укрепления общенационального единства	394
81.	Улжан ТУНГАТОВА, Алуа АЛШЕР. Сравнительный анализ идей толерантности в Коране и Библии	400
82.	Ляззат АЛИЕВА, Möldir NIŞANHAN. Masalların mitolojik mirasi: şamanizm ve islam’in izleri	404

83.	Ынтымакгул НУРМАГОМБЕТОВА. Бейсенбай Кенжебаев зерттеулеріндегі қазақ және түркі әдеби мұраларының тарихи-филологиялық зерделенуі	412
84.	Saltanat YERALIYEVA. The writing of Khoja Akhmet Yasawi’s “Diwani hikmet” in turkic language	420
85.	Yorqinoy ISMONOVA. Bola timsolining roman obrazlari tizimidagi o‘rni	423
86.	Динара САЗАНОВА. “Диуани хикмет” мәтініндегі сопылық терминдердің рухани-философиялық мағынасы	427
87.	Шахноза КАРИМОВА, Жұлдыз МҮСІРКЕП. Akbura Evliya türbesi: türk-islam mimarisi ve halk inanci arasindaki bağ	433
88.	Bahodir ABSAMADOV. Shekspirning “Venetsiya savdogari” asarida komik adolat va axloqiy kinoya	440
89.	Ghalib ZEYAD. The evolution of Uzbek language, literature, and culture: the enduring legacy of Alisher Navai	445
90.	Axror QODIROV. O‘zbek qissachiligida xarakter va kolliziya: Qo‘Chqor Norqobil ijodi misolida XX–XXI asr badiiy talqinlarining evolyutsiyasi	451
91.	Мұратбек БАҒИЛА, Қанзада ЖҮБАНЫШЕВА. Тілді деңгейлік оқыту жүйесінің ғылыми негіздері	457
92.	Sevinchoy YOQUBOVA. G‘oyaviy-badiiy konsepsiya va poetik obrazlar hissiy tonalligi	461
93.	Munira KARIMOVA. The poetics of human and animal characters in Uzbek prose	472
<p>IV SHO‘BA. KOMPARATIVISTIKA VA METODIKA: TIL, ADABIYOT TA‘LIMI TIPOLOGIYASI</p>		
94.	Назаркул ИШЕКЕЕВ, Рима ЗАЙЫРКУЛОВА. Ааламдашуу доорунда медициналык багытта окуп жаткан чет элдик студенттерге «Манас» эпосу жана «Махабхарата» эпосундагы идеяларды салыштыруу менен тарбиялоонун мүмкүнчүлүктөрү	480
95.	Ирина ЯНОВСКАЯ. Формирование риторической компетенции в системе профессиональной подготовки студентов нефилологических специальностей	487
96.	Лариса БАСОВА, Светлана ДРАЧЕВА. Повышение качества обучения русскому языку в странах постсоветского пространства: опыт Тюменского государственного университета	490
97.	Айгул АЙТБЕНБЕТОВА, Нургул ЖОЛДАСОВА. Қазақ тілін оқытудағы цифрлық ресурстар: тиімділігі мен болашағы	494
98.	Muxabbat MATQURBONOVA, Umida YANGIBOYEVA. Ikki tillilik sharoitida o‘zbek tili ta’limining komparativ tahlili	498
99.	Зулхумар ЖУМАНОВА. Роль алгоритмов в формировании навыков устной и письменной речи студентов	500
100.	Максим ЧИКОВ, Диляра ЗАРИПОВА. Проблемы подготовки специалистов в тройке языков русский-английский-узбекский и пути решения	504
101.	Раъно ИСАМУТДИНОВА. Система упражнений для развития навыков устной речи на занятиях по русскому как иностранному	509

102.	Зулфия КУРБАНОВА. Методика работы с текстом на занятиях по русскому как иностранному	513
103.	Nilufar BURIYEVA. Sun’iy intellekt vositalari asosida o’quvchilarning lingvokulturologik kompetentligini rivojlantirish metodikasi	516
104.	Шахло УРИНОВА. Методика формирования лексической компетенции студентов в процессе изучения русского как иностранного	520
105.	Gulnoz MAMARASULOVA. Geopolitical meanings in media discourse	524
	V SHO’BA. КОМПАРАТИВИСТИКА YOSH TADQIQOTCHILAR NIGOHIDA	
106.	Saida SULTANOVA. Badiiy tarjimaga o’rgatishda an’anaviy va zamonaviy yondashuvlarning ahamiyati	529
107.	Зухра МОЛДАБАЕВА, Айжан ЖАНҒЫЛЫШ. Коммуникативтік құзыреттілікті қалыптастырудағы инновациялық әдістер	533
108.	Barno ABDULLAYEVA. “Boburnoma”ning xorijiy tillarga tarjima qilinishi	539
109.	Zilola ERGASHEVA. The transformation of translation practices through artificial intelligence technologies	544
110.	Dilfuza ZOYIROVA, Aziza YORIQULOVA. Tarjima jarayonida ekvivalentlik tamoyilining an’anaviy talqinlari	547
111.	Anvar MIRZAQULOV. Ikkinchi jahon urushidan so’ng sinxron tarjimaning paydo bo’lishi va rivojlanishi	549
112.	Shuhrat MULADJANOV. Different approaches to the lingua-stylistic analysis in literary translation	552
113.	Gulshan ERGASHEVA. Tarjimashunoslikda an’anaviy va zamonaviy yondashuvlar: o’zbek va nemis tilidagi frazeologizmlar talqinida	555
114.	Dilnoza SHONAZAROVA. Xabarlar tarjimasi va lokalizatsiyasi	559
115.	Умида МУХАММАДИЕВА. Язык и культура: трудности перевода национально-культурных особенностей	562
116.	Gulnoza XUDAYQULOVA. Badiiy asarlarni tarjima qilishda uchraydigan ba’zi frazeologik muammolar	567
117.	Shoira XODJAYEVA. Bilvosita tarjimaning muammolari: an’anaviy va zamonaviy yondashuvlar	570
118.	Djamila BEGJANOVA. Paremiologik birliklar tarjimasida lingvokulturologik ekvivalentlik	573
119.	Shaxnoza IBRAGIMOVA. Linguistic representations of characters and peculiarities of translating their original names in “A farewell to arms”	577
120.	Fazilat XABIBULLAYEVA. Mumtoz adabiy manbalar tarjimasida: arxaik leksika jahon tarjimashunosligi kontekstida	580
121.	Maftuna RO’ZMETOVA. Fentezi adabiyoti tarjimasida madaniy konnotatsiyalarning ifodalanishi	584
122.	Maftuna SAPAROVA. “Al-qistosu-l-mustaqim fi ilmi-l-arud” asarining ingliz tilidagi tarjimasida xususida	588

123.	Zuhra ZOKIROVA. Jorj Oruel “Molxona” asaridagi satirik jumlar tarjimasining madaniy jihatdan moslashtirilganligi	591
124.	Mokhinur GELDIEVA. “Kecha va kunduz” romani inglizcha tarjimasida leksik-semantik hamda sintaktik o‘ziga xoslik	593
125.	Dilnoza OLIMOVA. Ritm va takorlash: “Alpomish” dostonining Qosimboy Ma’urov tarjimasida sintaktik-semantik transformatsiyalar	596
126.	Mohichehraxon ANVAROVA. Zamonaviy texnologik terminlarni tarjima qilish usullari	599
127.	Xosiyatxon QO‘CHQORALIYEVA. The role of Reynold Nicholson and John Arberry’s translation in the study of sufi literature	603
128.	Nargizaxon MIRAXATOVA. Dariy tilidagi ba’zi somatizmlar qatnashgan maqollarning o‘zbek tiliga tarjima qilish masalasi	606
129.	Munisa NAZIROVA. O‘zbek va ingliz tilidagi idiomalarning qiyosiy tarjimalari	609
130.	Муниса ТОШБОЕВА. Стратегии транскреации и адаптации политических реалий в узбекском цифровом медиадискурсе	612
131.	Mahliyo FAYZULLAYEVA. Sinxron tarjimada ekvivalentlik va muqobillik masalasi	615
132.	Достонбек АХМАДОВ. Первый шаг к академической истории перевода	618
133.	Sevinch MIRZALIYEVA. Badiiy tarjimada leksik-stilistik bo‘yoqdorlik muammolari	623
134.	Nozima QAYUMOVA. The impact of artificial intelligence on the translation process and the transformation of the translation profession	626
135.	Ситора ТУРСУНБОЕВА. Грамматические и лексические трансформации в художественном переводе	629
136.	Миннура ЮЛДАШЕВА. Об узбекских переводах произведений Чингиза Айтматова	633
137.	Раънохон ХОЛОВА. Роль невербальной коммуникации в синхронном переводе с русского на узбекский	636
138.	Aziza MAHAMMATOVA. Bilvosita tarjimada tarjimon mahoratining namoyon bo‘lishi	640
139.	Mashhuraxon MAHAMMADALIYEVA. Tarjimashunoslik: an’anaviy va zamonaviy yondashuvlar	644
140.	Nozima ABDURAHMONOVA. Tibbiy terminlarni tarjima qilishda so‘zma-so‘z va erkin yondashuvlarning o‘zaro ta’siri	646
141.	Azimjon AXMEDOV. Frazeologiya va frazeografiya tarixiga umumiy nazar	649
142.	Madinabonu OLLABERGANOVA. Comparative-methodology and typology in language and literature education	654
143.	Мўхаббат МАССАДИКОВА, Akerke ALTINBEKOVA. Masallarda toplumsal normlar bag‘lamida adalet ve ceza kavrami	657
144.	A’zamxon SOBITOV. Zoonimlarning etnolingvistik va madaniy konnotatsiyalari	665
145.	Vazira ABDIEVA. The essential role of intercultural communication competence in various fields	668

146.	Oyshajon USMONOVA. Structural and semantic aspects of legal terminology in the context of linguistic comparativism	670
147.	Diyora AKRAMOVA. The use of labor-related euphemisms in English and Uzbek linguistics	675
148.	Zebuniso FAYZULLAYEVA. Nemis va o‘zbek tillaridagi fe‘l mayllarining chog‘ishtirma tadqiqi	679
149.	Dilnoza NURULLAYEVA. Ma‘dan komponentli frazeologik birliklarda insonga xos xususiyatlar	683
150.	Dilorom KHURRAMOVA. Semantic features of mimetic words in Uzbek and Korean	686
151.	Munisa KARIMOVA. Ingliz fe‘llari aspektualligini belgilashda funksional-semantik yondashuv va harakat turlari (aktionsart)	690
152.	Gulzoda SUYUNOVA. The evolution of the verb “to be” from Proto-Indo-European to Proto-Germanic	693
153.	Temur ASHUROV. Realia as cognitive and linguocultural anchors in multilingual communication: towards a new integrative model	700
154.	Shahnoza NAZAROVA. O‘zbek va nemis tillarida tanqid nutqiy akti: lingvopragmatik xususiyatlar	703
155.	Shoxida NAZAROVA. Bilvosita nutqning pragmatik jihatlari	706
156.	Lobar RAHIMQULOVA. Ijtimoiy tarmoq matnlarini lingvistik tahlil qilishning ahamiyati	710
157.	Farrukh ABDUSAMATOV. How speech act theory (sat) is applied in discourse analysis	713
158.	Gulmira ERGASHEVA. Davlat boshqaruvi terminlari xususida ayrim ilmiy-nazariy qarashlar	717
159.	Nodira BEKMATOVA. The lexicon of the machine: decoding the new language of AI	720
160.	Munisa DUSTBERDIYEVA. Causative syntaxemes, the use of preposition “under”	724
161.	Nigora ISMATULLAYEVA. Globallashuv konseptining semantik qirralari	727
162.	Mahliyo JALISHOVA. Persuazivlik argumentatsiya va manipulyatsiya o‘rtasida: mediadiskursdagi kommunikativ-pragmatik jihatlari	730
163.	Ozoda QURBONOVA. O‘zbek tilida gidrometeorologik terminlar sinonimiyasi	733
164.	Guljahon RAHMATULLAYEVA. Ruhiiy holatlarni ifodalovchi leksik birliklarning semantik tarmoqlanishi	736
165.	Yulduz SATTOROVA. Siyosiy diskursda aforistik ifodalarning kognitiv qiyosiy tahlili: ingliz va o‘zbek tillari misolida	743
166.	Umida ELMURATOVA. O‘zbek va koreys tillarida shaxs konseptosferasining periferik birliklari	746
167.	Nafosat RAIMOVA. Ijtimoiy chegaralangan leksikaning struktur va semantik xususiyatlari	749
168.	Dilnura YULDASHEVA. Ingliz tilidagi ayrim siyosiy terminlarning etimologik tahlili	751

169.	Maftuna AZIMOVA. Language, context, and intention: a linguapragmatic analysis of code-switching in Uzbek-English conversations	754
170.	Samira RAXIMOVA. Konseptual metaforalar milliy tafakkurning aks-sadosi sifatida: ingliz va o‘zbek tillarining qiyosiy tahlili	759
171.	Gulrom ABDULLAYEVA. Koreya va o‘zbek madaniyatida ota-onaga sadoqat tushunchasining lingvokulturologik tahlili	764
172.	Мубинабону МАМАЛАТИПОВА. Этимология русских числительных	766
173.	Durdona XO‘JAMURODOVA. Lingvistik komparativistikaning taraqqiyot omillari	771
174.	Зохида КИЛИЧЕВА. Отражение общественной жизни в романе А. С. Пушкина «Евгений Онегин»	774
175.	Zilola ISLOMOVA. Ingliz va o‘zbek tillarida qo‘shma so‘zlar yasalishi	780
176.	Nasiba JUMAeva. Literary representation of globalization challenges in contemporary Turkish fiction	785
177.	Gulhayo ORTIQOVA. Charlz Dikens ijodida ramziylik, an’analar va ma’naviy munosabatlarning aks etishi	787
178.	Malohat AYDARALIYEVA. XX asr G‘arb va Sharq adabiyotida ayol obrazi tasvirlanishining o‘ziga xos jihatlari	790
179.	Bahora ABDIYEVA. XVI asrga oid nemis masallari tahlili hamda ularda hasad, ochko‘zlik, beodoblik va sabrsizlik kabilarning tasviri	793
180.	Мунаввара ХАСАНОВА. Проблема нравственного совершенствования личности в творчестве Л. Н. Толстого	795
181.	Shahnoza IKROMOVA. Eastern and Western mentality: a structural comparison of “Mehrobdan chayon” and “Pride and prejudice”	800
182.	Umida PIRNAPASOVA. Functional approach to teaching language	804
183.	Maftuna ASKAROVA. Kognitiv tamoyillar nazariyasining shakllanishi	807
184.	Dilnoza SHONAZAROVA, Gulchehra YO‘LDASHEVA. Maktabgacha ta’limda elektron doska orqali ingliz tilini o‘rgatish samaradorligi	811
185.	Abdurauf BOZOROV. A comparative analysis of pedagogical models focusing on the transition from traditional to digital methodologies	815
186.	Айдана ҚУАНЫШ. Ертегілердегі диалог құрылымының стилистикалық ерекшелігі	818
187.	Shirinoy YAKHSHIMURATOVA. The method of cross-cultural comparison in foreign language lessons	826
188.	Sevinch XUDOYBERDIYEVA. Constructive and behavioral methods in teaching English as a second language	829
189.	Зухра МОЛДАБАЕВА, Нурсая КАДЫРОВА. Қазақ тілін оқытудағы тілдік орта мен мотивация факторы	832
190.	Aziza JALOLOVA. Chet tilini o‘qitishda talabalarning tarjima ko‘nikmalarini rivojlantirishda interfaol usullarning roli	836
191.	Инобатхон УМАРОВА. Роль когнитивистики в обучении русскому языку узбекских студентов	839
192.	Mubina GANIYEVA. Comparative analsis of speech etiquette in hisrorical and modern educational contexts	844

193.	Гулсевар САИДОВА. Языковые особенности творчества А. С. Пушкина и их использование в преподавании ТРКИ	846
194.	Садокат ОЛИМЖОНОВА. Изучение творчества А. С. Пушкина в преподавании русского языка как иностранного	853
195.	Sokina IRISBAYEVA. Moral and ethical values in Uzbek and English proverbs: a comparative study	860
196.	Музаффар ХОДЖАХАНОВ. Структурный и синтаксический анализ терминов статистики в английском и русском языках	864
197.	Shahnozabonu NEMATOVA. The Interconnection Between Gender and Language: A Historical and Sociolinguistic Perspective	866
198.	Мохира ЭШКУВАТОВА. Роль грамматического комментария в преподавании русского как иностранного	870
199.	Nazokat G‘offorova. Zulfiya she’rlari tarjimasida metaforalar tarjimasining o‘ziga xos xususiyatlari	873
200.	Адолат Бобо-Хожаева. Тюркские заимствования в русском языке: пространство билингвизма и историческая перспектива	877