



“FILOLOGIK KOMPARATIVISTIKA VA TARJIMASHUNOSLIK MASALALARI”

mavzusidagi xalqaro ilmiy-amaliy konferensiya

2025-yil, 12-13-noyabr

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TARJIMASHUNOSLIK MASALALARI”**

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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.

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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.

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EASTERN AND WESTERN MENTALITY: A STRUCTURAL COMPARISON OF “MEHROBDAN CHAYON” AND “PRIDE AND PREJUDICE”

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Abstract. This study explores the structural and mental differences between Eastern and Western worldviews through a comparative analysis of Abdulla Qodiriy’s “Mehrobdan chayon” and Jane Austen’s “Pride and Prejudice”. The research examines how cultural mentality shapes narrative structure, character development, social norms, and moral values in both novels. Qodiriy reflects the traditional Eastern mentality through collectivism, social hierarchy, and moral duty, while Austen portrays Western individualism, personal freedom, and rational choice. By analyzing themes such as marriage, gender roles, family honor, and irony, the article reveals how each writer constructs national identity and critiques societal norms. The structural comparison highlights similarities in romantic plotlines but exposes deep contrasts in cultural ideology, narrative voice, and character motivations. This comparative approach contributes to a deeper understanding of cross-cultural literary mentality and reveals the universal relevance of both works.

Keywords: *eastern mentality, Western mentality, structural comparison, national identity, character analysis, irony, marriage, culture.*

Annotatsiya. Ushbu maqola Abdulla Qodiriyning “Mehrobdan chayon” va Jeyn Ostinning “Pride and Prejudice” asarlarida Sharqona va G’arbona mentalitetning badiiy-struktural ifodasini qiyosiy tahlil qiladi. Tadqiqotda mentalitetning syujet qurilishi, obraz yaratish, ijtimoiy me’yorlar va axloqiy qadriyatlar orqali namoyon bo’lishi o’rganiladi. Qodiriy asarida Sharqona kollektivizm, ijtimoiy iyerarxiya va burch hissi yetakchi bo’lsa, Ostin romanida G’arbona individuallik, shaxsiy erkinlik va aqlga tayanish ustuvorlik qiladi. Nikoh, gender rollari, oilaviy sha’n va kinoya mavzulari orqali ikki asarning milliy o’zlikni aks ettirish uslubi ochib beriladi. Struktural taqqoslash romantik syujetdagi o’xshashliklarga qaramay, madaniy mafkura va qahramon motivatsiyalaridagi chuqur farqlarni ko’rsatadi. Ushbu yondashuv turli madaniyatlar adabiyotidagi mentalitetni chuqurroq anglashga xizmat qiladi.

Kalit so’zlar: *Sharqona mentalitet, G’arbona mentalitet, struktural qiyos, milliy o’zlik, obraz tahlili, kinoya, nikoh, madaniyat.*

Literature serves as a mirror of society, reflecting the cultural, moral, and social norms of its time. Comparative literary studies allow readers to explore how different societies address universal human experiences such as love, duty, and personal growth. This research focuses on Abdulla Qodiriy’s *Mehrobdan Chayon* and Jane Austen’s *Pride and Prejudice*, two seminal novels that, although produced in vastly different cultural and historical contexts, both examine human behavior within the constraints of societal expectations. *Mehrobdan Chayon*, set in early 20th-century Central Asia, portrays the moral and ethical dilemmas faced by its characters in a period of social and political upheaval. Qodiriy employs realism to depict historical events, social structures, and the complex personalities of figures such as Solih maxdum, Anvar, and Ra’no, illustrating the interplay between individual choice and collective cultural responsibilities [Quranboyeva, Axmedova & Satmuratova, 2025:64–66]. The novel emphasizes the importance of personal integrity, social duty, and the preservation of cultural values amidst societal transition.

In contrast, Austen’s *Pride and Prejudice*, set in early 19th-century England, focuses on the challenges of love and marriage within a rigid social hierarchy. The protagonists, Elizabeth Bennet and Mr. Darcy, navigate personal prejudices, social class differences, and familial expectations in their pursuit of emotional fulfillment. Austen highlights individual agency, feminist consciousness, and the moral growth of her characters, emphasizing the value of equality and sincerity in personal relationships [Astuti, 2025:112; Jie Guo, 2025:47]. By comparing these two novels, this research seeks to explore the similarities and differences between Eastern and Western mentalities as reflected in literature. While both texts address human struggles, ethical dilemmas, and social norms, the cultural frameworks and narrative strategies employed by Qodiriy and Austen reveal distinct

approaches to character development, moral evaluation, and societal critique. This comparative study aims to illuminate how historical, cultural, and social contexts shape literary representation, providing insight into the universal and culturally specific dimensions of human experience.

Love Struggle and Feminist Consciousness in Jane Austen’s *Pride and Prejudice*. This research analyzes the love struggle between Elizabeth Bennet and Mr. Darcy in Jane Austen’s novel *Pride and Prejudice*. The novel portrays the conflict and reconciliation between characters from different social classes: Elizabeth comes from a relatively modest family, whereas Darcy belongs to the wealthy English gentry. The love struggle between Elizabeth and Darcy emerges from their personal prejudices and social conventions. Darcy initially displays arrogance and dismisses Elizabeth’s family due to their lower social standing, while Elizabeth holds preconceived notions about Darcy based on his pride and haughty behavior [Astuti, 2025:113]. Elizabeth’s feminist consciousness is evident in her insistence on equality and personal judgment in matters of love and marriage. Despite societal pressure, she refuses Mr. Collins’ proposal, a clergyman seeking marriage primarily for material security and social advantage. Her refusal demonstrates her independent thinking and prioritization of emotional connection over wealth or status. Elizabeth challenges the traditional view that women should marry solely for financial security, reflecting a progressive understanding of women’s autonomy and personal choice in marriage [Jie Guo, 2025:47]. The novel also presents Elizabeth’s interactions with other female characters to contrast differing attitudes toward marriage. Mrs. Bennet, Elizabeth’s mother, is depicted as a woman preoccupied with securing advantageous marriages for her daughters due to inheritance laws favoring male heirs. Her concern for her daughters’ future underscores the societal limitations imposed on women, while also highlighting her protective instincts and practical awareness. Meanwhile, Charlotte Lucas accepts Mr. Collins’ proposal as a pragmatic decision, illustrating the tension between social necessity and personal fulfillment in marriage.

In conclusion, *Pride and Prejudice* presents a nuanced exploration of love, class, and feminist consciousness. Elizabeth Bennet’s courage to defy societal norms and assert her independence, coupled with Darcy’s moral and social growth, illustrates how personal agency and mutual respect can transform traditional marital expectations. Austen’s novel remains a profound commentary on gender relations, social hierarchy, and the pursuit of authentic emotional connections in marriage [Astuti, 2025: 113].

Realism and Characterization in Abdulla Qodiriy’s *Mehrobdan Chayon*. Although the novel *Mehrobdan Chayon* reflects certain aspects of the era’s oppression, and the author sometimes shows personal inclinations, it primarily occupies a realistic position, striving to depict historical truth as faithfully as possible. Qodiriy’s realistic mastery is particularly evident in the character of Solih Maxdum. Through light humor, jokes, satire, irony, and ridicule, the author vividly portrays the traits of Maxdum, revealing both his strengths and flaws. The novel also explores the social and internal roots of these traits. At the same time, it highlights Maxdum’s virtues, emphasizing that “in any case, Maxdum was one of the foremost scholars of his time, contributing to the literacy of most people in Kokand” [Quranboyeva, Axmedova & Satmuratova, 2025:64]. The characters of Anvar and Ra’no, at first glance, appear as romantic heroes. Their intellectual refinement, loyalty in friendship and love, courage in the pursuit of justice, and moral excellence resemble those of legendary or epic figures. In their love-related interactions, the dialogues appear somewhat literary and poetic. However, upon closer examination, their extraordinary and seemingly “unnatural” qualities are grounded in logic and psychology. They are well-educated, deeply cultured, and committed to the humanistic and moral ideals of Eastern civilization, which they adopt as their guiding principles [Quranboyeva, Axmedova & Satmuratova, 2025:65].

In summary, *Mehrobdan Chayon* successfully integrates realism, historical accuracy, and character psychology. Through the nuanced depiction of figures such as Solih Maxdum, Anvar, and Ra’no, Qodiriy conveys both individual human traits and broader social, moral, and cultural dynamics, establishing a rich and historically grounded literary world [Quranboyeva, Axmedova & Satmuratova, 2025:67].

Comparative Analysis of Eastern and Western Mentalities: *Mehrobdan Chayon* and *Pride and Prejudice*. Abdulla Qodiriy’s *Mehrobdan Chayon* and Jane Austen’s *Pride and Prejudice* offer rich insights into the cultural, social, and moral values of their respective societies. While both novels center on human relationships and social expectations, the depiction of characters, their struggles, and the societal frameworks differ due to the distinct historical and cultural contexts. In *Mehrobdan Chayon*, Qodiriy situates his narrative in early 20th-century Central Asia, a period marked by political upheaval and social transition. Qodiriy’s characters embody a mixture of traditional values and emerging modern consciousness, reflecting the tensions between heritage and change [Quranboyeva, Axmedova & Satmuratova, 2023:66–67]. In contrast, Austen’s *Pride and Prejudice* explores love, marriage, and social hierarchy in early 19th-century England. The conflict between Elizabeth Bennet and Mr. Darcy arises primarily from differences in social class, pride, and personal prejudice [Astuti, 2025:46]. Unlike Solih maxdum, whose struggles are intertwined with national and societal obligations, Elizabeth and Darcy’s challenges are mostly interpersonal, focusing on mutual understanding, moral growth, and overcoming social prejudices. Austen emphasizes individual agency, feminist consciousness, and the importance of personal choice in matters of love and marriage. Elizabeth’s refusal of Mr. Collins’ pragmatic proposal illustrates her prioritization of emotional authenticity over social and material considerations [Jie Guo, 2025:47]. A key similarity between the two novels lies in their exploration of moral and ethical ideals through the protagonists. Both Solih maxdum and Elizabeth confront societal norms and personal biases, striving for justice and integrity in their respective contexts. Maxdum’s ethical decisions are influenced by historical and cultural responsibilities, while Elizabeth’s judgments are guided by personal conscience and feminist principles. Both works highlight the tension between individual desires and societal expectations, though the nature of these expectations differs between Eastern and Western contexts. The structural and stylistic approaches also reveal cultural distinctions. *Mehrobdan Chayon* combines historical realism, social commentary, and narrative exposition to reflect Eastern literary traditions, portraying characters within a collective social framework. Conversely, *Pride and Prejudice* emphasizes psychological realism, wit, and irony, focusing on individual character development and social satire, reflecting Western narrative conventions [Jie Guo, 2025:48].

In conclusion, a comparative analysis of Qodiriy and Austen demonstrates how literature serves as a mirror of cultural values and social norms. While both novels explore love, moral responsibility, and social expectations, *Mehrobdan Chayon* foregrounds collective cultural identity and historical consciousness, whereas *Pride and Prejudice* highlights personal agency, equality, and the critique of social hierarchy. Together, these works provide complementary perspectives on Eastern and Western mentalities, illustrating the interplay between individual character and societal structure across diverse cultural settings.

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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. Diplomatik 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 inʼsasinda halk biliminin ishlevi | 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 АДильБЕКОВА, Сўлтан САНИЯТ. Türk masallarında hayvan motifleri: geyik motifinin kültürel yansimalari | 357 |
| 77. | Эльмира АДильБЕКОВА, Сая БЕРІКҚЫЗЫ. Türk-islam kimliginin sembolü olarak Носа Ahmet Yesevi türbesi | 368 |
| 78. | Эльмира АДильБЕКОВА, Гүлнўр 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 |