

Shadmanov Kurban Badriddinovich
DSc, prof., BSMI.

Abstract. *The paper is devoted to a comparative analysis of the East and West cultures and, in particular, the initial stage in the formation of the philosophy of the European Renaissance - a remarkable era in the history of world civilization - through the prism of the line of continuity of the Muslim renaissance going from the East to the Renaissance of the West. The main attention is paid to the analysis of individual stages in the development of the Renaissance (XIY-XYII centuries), the characteristics of the works of its most prominent representatives, as well as the views of the thinkers of Central Asia of the 9th-13th centuries - the eastern peripatetic - successively adopted and assimilated by medieval and revival Europe.*

Key words: *European Renaissance, Central Asia, Muslim renaissance, individual stages, formation.*

Introduction

The instruction of the first President of Uzbekistan Islam Karimov that "the supreme goal of our work is the formation of a spiritually rich and morally intact, harmoniously developed personality with an independent worldview and independent thinking based on the great heritage of our ancestors and universal human values" was put as a basis of the preparation of this paper on the history of philosophy which attempted a critical rethinking of old methodological and theoretical approaches to the study of the philosophical heritage of Uzbekistan and the rich spiritual thought of outstanding thinkers of Central Asia. In the light of these circumstances, the emergence of a whole series of urgent problems, the solution of which is related to the objective coverage of history as the main source of the formation of national ideology, is of particular relevance and significance. First of all, this is the need for adequate awareness and preservation in the modern spiritual culture and in everyday practice of the special, irreplaceable value of the classical philosophical heritage, capable, as in previous eras, of profoundly influencing the formation of high spirituality both at the level of an individual and at the level of a social group, a nation, society as a whole.

Main part

Essentially revised and recommended literature which focuses on a new interpretation of our life, our lives, which is understandable, because, firstly, Uzbekistan has the richest traditions in philosophy and, secondly, the new position of our Republic as an independent state requires a deep philosophical understanding. The third aspect of this problem is the need for a broad study of the history of the emergence and formation of European classical philosophy, which played a huge role in the formation and development of the system of modern philosophy, its essence and content.

According to the author, this material will provide theoretical, methodological and practical assistance to teachers and students in the process of their preparation for lecture and seminar studies, independent work and rating. Based on the availability of educational material, the allowance may well be used by students and students of colleges, business schools and other special educational institutions where philosophy is studied. When creating this paper, the goal was to approach one of the basic principles of science: to say simply, briefly and easily about the complex, extremely complex - about the history of philosophy and the idea of development in the light of studying the history of socio-philosophical thought of Central Asia IX-XII centuries. With all the understanding of the enormous complexity of such a task, one cannot tolerate the situation when the mass of talented and educated youth experiences, at best, confusion at the slightest appeal to it. What is the history of philosophy? In short, the history of philosophy is a philosophy in its historical development, the

process of movement and development of thought as "in breadth", and "deep", in time and in the space of social thought. In this case, we are talking about the objective history of philosophy, proceeding within the spiritual creativity of mankind and the development of its culture. But there is also a subjective history of philosophy, which is a scientific description and interpretation of the objective historical and philosophical process, taken in a certain chronological order and internal relationship [5].

The subject of the history of philosophy is the process of emergence, formation and development of man's theoretical thinking, the formation and regular replacement of rational pictures of the world and being of man in it. Philosophical questions are "eternal" and inexhaustible, because they are again and again reproduced in new historical conditions and are already being addressed in a different way by other generations of people. The history of philosophy is, first, a reflection of the general logic of the cultural development of mankind. Being organically woven into the fabric of human civilization and its components as scientific knowledge, morality and religion, social order, the state, philosophical thought always drew in them its foundations and guidelines, ideas and principles. It is a comprehension of the aggregate social practice, relations between people, society and nature. In other words, philosophy is the knowledge of the epoch about itself, the answer to the call of its time; second, there are many eras, trends (tendencies) and trends in them, individual schools, teachings and ideas. Philosophy is one as an organic, interrelated process, but not unique, but always multifarious. The history of philosophy is filled with the creativity of living individuals, for whom philosophizing was the meaning and even the image of their life. The historical-philosophical process is like a "battlefield" where the not-ceasing passions of thinkers are seething, their points of view and arguments collide.

The history of philosophy is a concrete historical representation of a person about the world around him and his place in it. According to G. Hegel's apt determination, philosophy is "an era grasped in thought." Historical types of philosophizing are always conditioned by the character of a particular epoch, the level of knowledge in it, the social structure, social processes and contradictions, and other circumstances. A special place in philosophy is the comprehension of the problem of man. The history of philosophy is the creative process of a relentless theoretical search for truth. Like poetry, philosophy is the deepening of restless Reason in ever new problems, finding Truth and error on this path. Without knowledge there is no accumulation of new knowledge and ideas. But the old in philosophy is not discarded as useless, but is often rethought and becomes a condition for the further progressive upturn of Reason. In this sense, the history of philosophy is the history of the formulation, interpretation and solution of cognitive problems, which together constitute the subject of philosophy: everything in the "Man-World" system. The history of philosophy is always an active dialogue of ideas, the mutual enrichment and continuity of various worldview systems. In this process, both epochs and original national philosophical systems take part. In this regard, the historical and philosophical process includes the movement in time (specific epochs of philosophical knowledge and types of outlook), and in space (national philosophical systems and traditions). The history of world philosophy is an integral stream of thoughts, which is the inner core of the spiritual culture of humanity.

It is known that the first shoots of philosophical thinking appeared about two and a half thousand years ago in Ancient China and India, in Greece, Egypt and Babilon. The birth of philosophy has become a true spiritual revolution in the history of the human race. This occurred during the transition from a clan society to a socially heterogeneous society, where mental work became an independent activity. The emergence of philosophy meant that the prevailing mythological worldview was gradually replaced by theoretical thinking with its enormous cognitive abilities. The emergence of philosophy contributed to a number of other circumstances. She did her first steps together with the appearance in the ancient society of a narrow stratum of free citizens engaged in various types of

26	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 09 in September-2022 https://www.gejournal.net/index.php/IJSSIR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

intellectual activity: scientific cognition, art and religion, politics. From that moment on, philosophy began to turn into a special kind of intellectual labor, which requires an appropriate type of thinking, enormous erudition, civic courage and, of course, free time as a "space of flight" and the development of creative thinking.

Philosophy was born also thanks to the first forms of scientific knowledge. The first sprouts of such knowledge in the form of ancient mathematics and physics, astronomy and geometry, medicine, history and other sciences gave abundant factual material to the philosophy for reflection and the formation of a rational, generalized picture of the world. Since then, the development of philosophy is, as a rule, in close interaction with the scientific knowledge of the surrounding world and the existence of man in it. A certain influence on the formation of philosophy was exerted by national wisdom, which had existed for a long time in the form of signs and aphorisms, proverbs and sayings, legends. Philosophy absorbed itself and interpreted a rich experience in all-day spiritual and practical activities of people, expressed in their language, folklore and other forms of spiritual culture. Having been born, philosophy has gone a long way in its development. She showed the world a huge variety of thinking individuals, their ideas and teachings, various schools, trends and trends. Philosophy has become an integral part of the spiritual culture of society, bearing in itself the experience of comprehending the world and the life of man, the wisdom of many generations of people. Why do we need to study the history of philosophy? The answer suggests itself: it absorbs the richest experience of people's spiritual and practical activities, their search, finding and loss on this thorny path. The history of philosophy is the history of the acquisition of wisdom by thinking humanity.

As long as people ask themselves questions about the world and their place in it, about death and immortality, about the meaning of their own lives, they will remain thinking beings. And at the same time - this is the call of the past generations to us, now living and coming: do not rest in your intellectual search! And knowledge of the history of philosophy will help you in the main - to form your theoretical thinking as a tool for the search and discovery of Truth. Without this, your personality can not be "completed", completed in its intellectual development.

In modern conditions, the correct choice of the methodological basis determines not only the methodological nature of the research, but also its prospects and results. A truly strange, at first glance, picture is the history of understanding the philosophical teachings of the past. The thinker, his views in the minds of the perceivers seem to multiply, appearing in different, sometimes diametrically opposed images. The amplitude of the interpretation of the same doctrine is often so great that there is doubt in general about the possibility of breaking through their thickness to an adequate understanding of the essence of the historical and philosophical phenomenon. For example, B. Spinoza (Benedict) (1632-1677). He is separated from us for several centuries and we can judge the essence of his views on the basis of his original works. Spinozism in the history of philosophy was seen as rationalism and irrationalism, pantheism and theism, naturalism and acosmism, monism and pluralism, fatalism and voluntarism. If in the XVII - first half of the XVIII century Spinoza almost unanimously recognized the "atheistic Euclid", then from the end of the XVIII century in the representation of the German romantics he is a "godfather" (Novalis), full of "religion and holy spirit" (Schleiermacher). This trend in the XIX century continues E. Renan, V. Soloviev. It is typical for many modern interpreters of the teachings of the great Dutch thinker, who during his lifetime was exposed as a malicious atheist to persecution and persecution on the part of zealots of Judaism, and which today is proclaimed by the modern Zionist ideologues "the most Jewish among all thinkers", "the spokesman of the national outlook on religious moral grounds" [7, P.78].

Such a "diversity of knowledge," where the position of the historian of philosophy often overshadows the objective image of the history of philosophy, is characteristic not only of individual thinkers, but also of whole stages in the development of philosophical thought. The view of the entire preceding history of philosophy as a collection of false opinions and delusions, characteristic of some

27	ISSN 2277-3630 (online), Published by International Journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 09 in September-2022 https://www.gejournal.net/index.php/IJSSIR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

early representatives of the philosophy of the New Time, the interpretation of the Italian Renaissance thinkers of the philosophy of the Middle Ages as the era of darkness and decay were, in the apt phrase of N.I. Konrad, "in essence a conception of the desired present and the future, the projecting into the past of ideals facing modernity ... Therefore, when establishing the progress of history with such assessments, one should be considered, but mainly to imagine more specifically what the society of the given epoch wanted or did not want for itself, what it considered to be a progressive "[3, C.479].

The problem of historical and philosophical interpretation turns out to be one of the "hot" points around which an acute struggle unfolds in the modern world. The main thing is to understand the place occupied by the philosopher in the struggle of opinions and interpretations, although the relation of philosophical teaching to religion is undoubtedly one of the essential parameters in assessing the position of the thinker of the past. However, in the answer to this, in essence, the initial one in the historical-philosophical study, the question, sometimes, is also difficult to discover the complete unity of opinions. The historian of the language of philosophy does not witness the process of intellectual creativity, which he seeks to explain. History is the science of the past, and it does not allow the researcher to observe the object in its immediate reality. The researcher deals only with "imprint", representing a more or less accurate "impression" of the results of philosophical creativity. To this should be added the factors conditioned by the peculiarity of the attitude of the historian of the language of philosophy (ie the researcher of the language of philosophy) to the history he studies. After referring to the materials of the past, we see in them not an object of museum curiosity; the past is always of interest to us from the perspective of the problems that are relevant in our "today". Noting this feature, which determines the specific fate of the work in its actual functioning in history, Hegel once wrote: "The work is, it means it is for other individuals, and for them it is an alien reality, instead of which they must reveal their reality, in order to communicate to oneself the consciousness of one's unity with reality, their interest in the named work, revealed by their original nature, other than the specific interest of this work, which way they became something else. The product, therefore, all have something in passing that dies due to counteract other forces and interests, personality reproduces reality soon fades than-consummate ".

To resolve this dialectical contradiction between the individual design of the work and its general social meaning, seen by Hegel, is one of the most complicated tasks of historical and philosophical research [1, C. 216]. If we take into account the worldview of philosophy, due to its specificity, the deeply intimate nature of the connection between philosophy and its history, it becomes clear how the task of an adequate historical and philosophical interpretation is complex even in comparison with historical interpretation in general. There can not be a "non-premise", "disinterested" attitude to history. "The historian," writes the famous French historian of science Alexander Koire, - projects in history the interests and the scale of values of his time, and only in accordance with the ideas of his time - and with his own ideas - he makes his own reconstruction [4]. That's why the story is updated every time, and nothing changes more quickly than the static past. " But how in this stream of updates to identify an adequate image of the past, separating it from distortions? How to correlate the polysemy of interpretation and the regularity of the historical-philosophical process? Is it possible at all to have an objective, adequate historical and philosophical interpretation? If so, why are there new interpretations after it? If not, then what is the meaning of any interpretation at all? Do different interpretations exclude each other or do they complement each other? If supplemented, then, as it happens - by simple summation, integration or some other way? To this comes the essence of the questions that pose today the problems of understanding at the center of the methodological quest for historical and philosophical science. In modern foreign philosophy, this was reflected in the widespread discussion in the 70s of the 20th century about hermeneutics - the tradition of the semantic analysis of texts that goes back to the ancient rhetoric, early Christian exegesis, conceptually formed in the early movement of the Reformation, with its emphasis on the need for literal reading of the

Holy Scripture in an interpretation different from the dogmatic, and also in the aesthetics of Romanticism, with its setting on an adequate understanding of the author and the world of his experiences. The generalization of the hermeneutics as an independent tradition of philosophical analysis was dealt with by V. Dilthey, M. Heidegger, H.-G. Gadamer, K.-O. Apel, P. Ricker, G. Mish, M. Wah, P. Szondi, E.D. Hirsch, Husserl and others.

If the foundations of hermeneutics as a general theory of interpretation were laid by F. Schleiermacher, Dilthey developed hermeneutics as the methodological basis of humanitarian knowledge. This line was continued by G. Mish, M. Wach, Rothner and others. P. Szondi is the representative of "literary hermeneutics." It should be pointed out that many representatives of hermeneutics as a method of interpreting texts (Betty, E.D. Hirsch, etc.) strongly protest against the attempt to turn hermeneutics into philosophy. The project of hermeneutics as an ontology is developed in the works of Habermas, Apel, Riker. K.-O. Apel puts hermeneutics at the service of philosophical synthesis, which must merge the "philosophy of analysis" with the "philosophy of existence." In the direction of limiting the claims of philosophical hermeneutics to universality, Y. Habermas develops this problematics. In the 70s of XX century a new kind of hermeneutics appeared as a philosophical discipline: now we have already talked about justifying the inevitable and unchanging connection of the spirit, life, consciousness with ordinary language [2, C. 29]. By the definition of H.-G. Gadamer the task of philosophical hermeneutics is to "disclose the hermeneutical dimension in its full extent and fundamental significance for our entire worldview, in all its manifestations, from inter-human communication to social manipulation, from the experience of an individual person both in this society and with this society, from the tradition built up of religion and law, art and philosophy, and to the emancipatory energy of the reflection of revolutionary consciousness." [6, p.57].

Conclusion

Thus, the real problems behind the hermeneutic theory of interpretation are not exhausted by an analysis of the understanding of texts; it affects deeper and broader layers of cognition - its historical, cultural, linguistic, personal and problematic conditioning, the phenomenology of experimental activity. With this approach, the activity of man in scientific cognition, the historical certainty of this cognition is emphasized. However, the primary attention is paid, on the one hand, to the personal, phenomenological aspects of understanding, on the other hand, the historical conditioning of knowledge is reduced to language determinations.

The question arises: why exactly are the problems of historical and philosophical interpretation put to the forefront? After all, the very essence of understanding the teachings of the past, the resulting polysemy of historical and philosophical interpretations was realized long ago. In any case, the ancient skeptics, it has already been identified quite sharply. The emphasis is precisely on the methodological problems of historical and philosophical interpretation due to the urgency of developing the problem of understanding as such, which, in our view, is one of the most important aspects of human development of the world, characterizing the quality and extent of this development. In this sense, historical and philosophical understanding turns out to be a specification of a broader problem put forward to the forefront by the logic of contemporary historical development.

References:

1. Гегель. Система наук. Часть первая. Феноменология духа.- М., 1959.
2. Герменевтика: история и современность. – М.: Мысль, 1985.
3. Конрад Н.И. Запад и Восток. – М.: Наука. 1972.
4. Черняк В.С. Генезис классической науки (По поводу исторической концепции А.Койре)// Вопросы философии, 1976, № 10. - С.42.

5. Шадманов К. Философия в контексте прошлой и современной культуры: проблемное поле ее восприятия/Эстетико-философская картина мира в системе Восток-Запад: ретроспектива и перспектива. – Бухара, 2021. – С.7-46.
6. Gadamer H.-G. Rhetorik, Hermeneutik und Ideologiekritik. Metakritische Erläuterungen zu “Wahrheit und Methode”- Theorie –Diskussion. Frankfurt am Main, 1971.
7. Groen J.J. Spinoza: Philosopher and Prophet. – In: Spinoza on Knowing, Being and Freedom. Assen, 1974. p.78.
8. Shadmanov K. B. English spirituality and language //Dusseldorf: Lambert Publishing House. – 2015. – С. 264.
9. Shadmanov K., and all. Succession and correlation of ancient Greek, IX-XII centuries Central Asian and XIY-XYI centuries European philosophical thought//
10. Shadmanov K. Transformation of philosophy of understanding as a factor of information culture development of the epoch//Cross-Cultural Studies: Education and Science. Vol.5, Issue1, March 2020, USA. - Pp.61-67.
11. Шадманов К. Английская духовность и язык. – 2010.
12. Шадманов Курбан Бадриддинович, Садуллаев Денис Бахтиерович Из истории становления системы основных понятий английской философии // Наука и образование сегодня. 2019. №10 (45). URL: <https://cyberleninka.ru/article/n/iz-istorii-stanovleniya-sistemy-osnovnyh-ponyatiy-angliyskoy-filosofii>
13. Kurban B. Shadmanov Formation of new integral world outlook and English Renaissance philosophy of language: problems of comprehension of semiotic reality // CCS&ES. 2019. №2. URL: <https://cyberleninka.ru/article/n/formation-of-new-integral-world-outlook-and-english-renaissance-philosophy-of-language-problems-of-comprehension-of-semiotic-reality>
14. Kurban Badriddinovich Shadmanov, Shahobiddin Sharofiddinovich Shodiev, & Tasheva Nafisa Zayniddinovna. (2021). Islam in the evolution of social and political views of the Uzbek Jadids, their role in the formation of the idea of National Independence. *CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY*, 2(2), 44-50. Retrieved from <https://cajssh.centralasianstudies.org/index.php/CAJSSH/article/view/61>
15. Shadmanov, K. (2003). Sovereign Uzbekistan and Issues of Philosophical Terminology. In *XXI World Congress of Philosophy. Abstracts. Istanbul, Turkey* (p. 358).
16. Бычко И. В., Шадманов К. Методологический анализ историко-философского знания/И //Бычко, А. Бычко, И. Быстрицкий. – 2004.
17. Shadmanov K. English spirituality and language: The interdependence of the linguophilosophical dialogue West-East //Tashkent: Fan. – 2010
18. Шадманов К. Б. Особенности английской философской мысли и лексики XIV-XVII вв //Т.: ТФИ. – 2003. – С. 66.
19. Шадманов К. Б. Язык-Идеология-Семантика //Т.: Фан. – 1992.
20. Шадманов , К. ., & Шадманов , К. . (2022). НОВАЯ ГЛОБАЛЬНАЯ РЕАЛЬНОСТЬ В АСПЕКТЕ КУЛЬТУРНО-ФИЛОСОФСКОЙ КАРТИНЫ МИРА СИСТЕМЫ ВОСТОК-ЗАПАДИ . *Eurasian Journal of Medical and Natural Sciences*, 2(7), 64–66. извлечено от <https://in-academy.uz/index.php/EJMNS/article/view/1885>
21. Шадманов, Курбан Бадриддинович О ФИЛОСОФСКОЙ КУЛЬТУРЕ И ЭРУДИЦИИ МОЛОДЕЖИ СУВЕРЕННОГО УЗБЕКИСТАНА В СВЕТЕ ТРЕТЬЕГО РЕНЕССАНСА // ORIENSS. 2022. №Special Issue 23. URL: <https://cyberleninka.ru/article/n/o-filosofskoy-kulture-i-eruditsii-molodezhi-suverenogo-uzbekistana-v-svete-tretiego-renessansa>
22. Badriddinovich S. K. Sadullaev Denis Bakhtierovich From the history of the formation of the system of basic concepts of English philosophy //Science and education today. – 2019. – №. 10. – С. 45.

23. Shadmanov Kurban Badriddinovich, & Sadullaev Denis Bakhtiyorovich. (2021). STRUCTURAL FEATURES OF TERMS IN ENGLISH. *Central Asian Journal of Theoretical and Applied Science*, 2(6), 48-52. Retrieved from <https://cajotas.centralasianstudies.org/index.php/CAJOTAS/article/view/188>
24. Kurban , S. (2021). PHILOSOPHY OF LATE RENAISSANCE IN ENGLAND: HUMAN MORALITY. *Аль-Фараби*, 73(1). <https://doi.org/10.48010/2021.1/1999-5911.03>
25. Шадманов Курбан Бадриддинович НОВЫЕ ТЕНДЕНЦИИ В ВОПРОСЕ О ФИЛОСОФСКОЙ КУЛЬТУРЕ И МИРОВОЗЗРЕНИИ МОЛОДЁЖИ СУВЕРЕННОГО УЗБЕКИСТАНА // Вестник ЧелГУ. 2020. №8 (442). URL: <https://cyberleninka.ru/article/n/novye-tendentsii-v-voprose-o-filosofskoy-kulture-i-mirovozzrenii-molodyozhi-suverennogo-uzbekistana>
26. Шадманов Курбан Бадриддинович ИСЛАМ В ЭВОЛЮЦИИ ОБЩЕСТВЕННО-ПОЛИТИЧЕСКИХ ВЗГЛЯДОВ УЗБЕКСКИХ ДЖАДИДОВ, ИХ РОЛИ В ФОРМИРОВАНИИ ИДЕИ НАЦИОНАЛЬНОЙ НЕЗАВИСИМОСТИ // Вестник ЧелГУ. 2020. №9 (443). URL: <https://cyberleninka.ru/article/n/islam-v-evolyutsii-obschestvenno-politicheskikh-vzglyadov-uzbekskikh-dzhadidov-ih-rol-i-v-formirovanii-idei-natsionalnoy-nezavisimosti> (дата обращения: 27.09.2022).
27. Shadmanov K. ENSURING EFFICIENT EMPLOYMENT IN LABOR MARKETS: PROBLEMS AND SOLUTIONS // *International Finance and Accounting*. – 2019. – Т. 2019. – №. 2. – С. 25.
28. Шадманов К. Б., Бакаев Н. Б. РОЛЬ ФИЛОСОФСКОЙ КУЛЬТУРЫ КАК ВАЖНЫЙ ФАКТОР ПОВЫШЕНИЯ КАЧЕСТВА ОБРАЗОВАНИЯ И МИРОВОЗЗРЕНИЯ МОЛОДОГО СПЕЦИАЛИСТА // ТОМ–II. – 2018. – С. 309.
29. Mirzaeva, A. S. (2022). INTRA-LINGUISTIC AND EXTRA-LINGUISTIC FACTORS RELATED TO THE LANGUAGE AND VOCABULARY OF THE BASIC CONCEPTS OF RENAISSANCE ENGLISH PHILOSOPHY. *Eurasian Journal of Social Sciences, Philosophy and Culture*, 1(5), 9-17.
30. Aziza, M. (2022). THE THEORY OF INTERTEXTUALITY AS A PARADIGM AND THE IMPACT OF THIS THEORY ON TRANSLATION. *Eurasian Journal of Academic Research*, 2(5), 990-995.
31. Мирзаева, А. Ш. (2021). РЕМИНИСЦЕНЦИЯ КАК ЭЛЕМЕНТ ИНТЕРТЕКСТУАЛЬНОСТИ В ПРОИЗВЕДЕНИИ РИКА РИОРДАНА “PERCU JACKSON AND THE LIGHTNING THIEF”. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 4(3).
32. Mirzaeva, A. S. (2022). THEORY IN INTERTEXTUALITY AND THREE SEAMLESS INTERTEXTS: M. BUTTERFLY BY DAVID H. HWANG, AS IS BY WILLIAM M. HOFFMAN, AND EXECUTION OF JUSTICE BY EMILY MANN. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(5-2), 160-165.
33. Shavkatovna, M. A. (2022). ENLIGHTENMENT-MORAL, PHILOSOPHICAL, LINGUISTIC VIEWS OF MODERN CREATORS.
34. Khakimov, M. K. (2021). VISUAL POETIC TEXTS AS MULTISEMIOTIC SYSTEM. *Theoretical & Applied Science*, (8), 185-188.
35. Maxmudova, O. (2022). ONA TILINI ZAMONAVIY TEXNOLOGIYALAR ASOSIDA O‘RGANISH. *Central Asian Research Journal for Interdisciplinary Studies (CARJIS)*, 2(Special Issue 4), 97-104.
36. Usmonova, D. (2022). TO STUDY THE IMPORTANCE OF TRANSPOSITION OF WORD CATEGORIES IN ENGLISH. *O‘ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIIY TADQIQOTLAR JURNALI*, 1(10), 128-131.

37. Shodieva, G. (2022). TO STUDY THE IMPORTANCE OF TRANSPOSITION OF WORD CATEGORIES IN ENGLISH. *Science and innovation*, 1(B5), 506-509.
38. Гафуров, Б. З. ТЕКСТЫ С ФОНОСТИЛИСТИЧЕСКИМИ ФОНОВАРИАНТАМИ И ИХ ПЕРЕВОД (НА МАТЕРИАЛЕ УЗБЕКСКОГО ЯЗЫКА). *ILIM ҳам JÁMIYET*, 72.
39. Zakirovich, G. B. (2022). The Theme of Female Gender in the Texts of Advertising in Russian and Uzbek Languages (On the Material of Medical Vocabulary). *Pindus Journal of Culture, Literature, and ELT*, 2(1), 23-29.
40. Gafurov, B. Z. (2022). Analysis of medical version in texts of advertising of hygiene products in the fight against COVID-19 (on the material of Russian and Uzbek languages). *Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL)*.
41. Gafurov, B. Z. Similarities and differences of segment background options for Russian, Uzbek and English languages. *Monografia pokonferency jnascience, Research, development*, 26, 17-19.
42. Gafurov, B. Z. (2021). Medical terminology in advertising text. *Scientific reports of Bukhara State University*, 5(3), 30-40.
43. Zakirovich, G. B. (2020). Super-segment phonostylistics as the basis for studying the problems of accent variants of Russian nouns. *CREATION OF ETHNOGRAPHIES WITH POPULAR TRADITIONS*, 11(13), 39.
44. Gafurov, B. Z. (2021). Study of advertising texts in Russian on the topic of medical terminology. *International Journal of Progressive Sciences and Technologies (IJPSAT).-Indonesia*, 26(1), 586-590.
45. Gafurov, B. Z. (2020). ANALYSIS OF THE RELATIONSHIP OF MEDICAL TERMINOLOGY WITH SEGMENT PHONOSTYLISTICS OF THE NOUN IN RUSSIAN, UZBEK AND ENGLISH LANGUAGES. *Theoretical & Applied Science*, (1), 464-466.