

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

# Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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**2025**

# **SCIENCEPROBLEMS.UZ**

## **IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI**

*№ 5/9 (5) – 2025*

## **АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК**

## **ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**TOSHKENT-2025**

## **BOSH MUHARRIR:**

Isanova Feruza Tulqinovna

## **TAHRIR HAY'ATI:**

### *07.00.00- TARIX FANLARI:*

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor;

Xazratkulov Abror – tarix fanlari doktori, dotsent;

Tursunov Ravshan Normuratovich – tarix fanlari doktori;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

### *08.00.00- IQTISODIYOT FANLARI:*

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor;

Nasirxodjayeva Dilafroz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b.;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent;

Jabborova Charos Aminovna - iqtisodiyot fanlari bo'yicha falsafa doktori (PhD).

### *09.00.00- FALSAFA FANLARI:*

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

### *10.00.00- FILOLOGIYA FANLARI:*

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent;

Qodirova Muqaddas Tog'ayevna - filologiya fanlari nomzodi, dotsent.

#### *12.00.00- YURIDIK FANLAR:*

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b.,;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

#### *13.00.00- PEDAGOGIKA FANLARI:*

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

#### *19.00.00- PSIXOLOGIYA FANLARI:*

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

#### *22.00.00- SOTSIOLOGIYA FANLARI:*

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

#### *23.00.00- SIYOSIY FANLAR*

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

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## OAK Ro'yxati

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrdagi 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo'yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan.

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**Muassis:** “SCIENCEPROBLEMS TEAM” mas'uliyati cheklangan jamiyati

## Tahririyat manzili:

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog'och ko'chasi, 70/10-uy. Elektron manzil:

[scienceproblems.uz@gmail.com](mailto:scienceproblems.uz@gmail.com)

## Bog'lanish uchun telefon:

(99) 602-09-84 (telegram).

**07.00.00 – TARIX FANLARI**

*Raupov Xolmamat Rashidovich, Xaitova Olmaxon Saidovna*

O'ZBEKISTONDA KON-METALLURGIYA SOHASI TARAQQIYOTIDA BERUNIY

ILMIY METODOLOGIYASINING O'RNI ..... 13-19

*Muminov Ulmas Ravshanqulovich*

QADIMGI TURKIYLARDA DAVLATCHILIK AN'ANALARI ..... 20-30

*Azamatova Gulmira Bayirbekovna*

MEHNAT MIGRATSIYASINI HUQUQIY TARTIBGA SOLISH MEXANIZMLARI:

XALQARO STANDARTLAR VA MILLIY QONUNCHILIK ..... 31-37

*Absalom Ziyadullayevich Xujanazarov*

YANGI O'ZBEKISTON SHAROITIDA SURXONDARYO VILOYATIDA

SOG'LIQNI SAQLASH SOHASIDAGI O'ZGARISHLAR ..... 38-43

*Allamuratov Shuxrat Ashurovich*

BUXORO AMIRLIGINING ICHKI SAVDO-TRANZIT ALOQALARIDA

AMUDARYO SUV YO'LINING O'RNI ..... 44-49

*Sabirov Mansurbek*

AMUDARYO SOHILI BO'YLAB XALQARO KARVON YO'LIDA RIVOJLANGAN

O'RTA ASR VA SHAHARLARI SAHIFASI ..... 50-53

*Matnazarova Mohira Uktamovna*

KO'CHMANCHI CHORVADORLAR CHORVACHILIK XO'JALIGINING

SHAKLLANISH OMILLARI ..... 54-59

*Shukurillayev Yunus Asrorovich*

BUXORO AMIRLIGIDA HARBIY UNVON VA MANSABLARGA TAYINLANISHIGA

OID HUIJATLAR TAHLILI (QO'SHBEGI DEVONXONASI ARXIVI HUIJATLARI ASOSIDA)..... 60-67

*Esanova Nilufar*

O'ZBEKISTONDA XALQARO MUNOSABATLARNING USTUVOR YO'NALISHLARI

VA ULARNING SANOAT RIVOJLANISHIDAGI BUGUNGI KUNDAGI AHAMIYATI ..... 68-73

*Jumayev Abdumo'min Fayziyevich*

IBN SINONING ASH-SHIFO ASARINING ISLOM VA YEVIROPA FALSAFASIGA TA'SIRI ..... 74-82

*Pardaxol Normamatova Ochildiyevna*

MUSTAQILLIK YILLARIDA SURXONDARYO VILOYATINING

SOG'LIQNI SAQLASH SOHASIDAGI XALQARO HAMKORLIGI ..... 83-87

*Elboyeva Shaxnoza*

O'ZBEK OLIMALARINING XALQARO ILM-FAN, MADANIYAT RIVOJIGA

HAMDA FAN VA TEXNIKA TARAQQIYOTIGA QO'SHGAN HISSALARI ..... 88-94

*Джаббарова Юлдуз Джуманиязовна*

РОЛЬ ИСТОРИИ МЕДИЦИНЫ В ФОРМИРОВАНИИ ПРОФЕССИОНАЛЬНОЙ

ИДЕНТИЧНОСТИ БУДУЩИХ ВРАЧЕЙ В МЕДИЦИНСКИХ ВУЗАХ УЗБЕКИСТАНА ..... 95-100

*Tuyev Fazliddin Erkinovich*

2009–2011-YILLARDA BUXORO, SAMARQAND, NAVOIY SANOATIDA

O'SISH VA XALQARO HAMKORLIK DINAMIKASI ..... 101-104

|                                                                                                                                                                                |         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Жураева Камола Сайфиддиновна</i><br>КАСПИЙСКИЙ РЕГИОН ВО ВНЕШНЕЙ ПОЛИТИКЕ УЗБЕКИСТАНА .....                                                                                 | 105-109 |
| <i>Abdujabborov Kamoliddin</i><br>QADIMGI BAQTRIYA VA AVESTO JAMIYATI DAVRI QISQACHA TAHLILI .....                                                                             | 110-115 |
| <i>Mamanov Abdurahim Abduhakimovich</i><br>TEMURIYLAR VA ULARDAN KEYINGI SULOLALAR DAVRIDA DINIY<br>HOKIMIYATNING KUCHAYISHI (SABABLAR VA NATIJALAR) .....                     | 116-122 |
| <i>Xolmatov Shukurillo Ziyoviddin o'g'li</i><br>INGLIZ TILLI TADQIQOTLARDA ILK O'RTA ASRLAR MARKAZIY OSIYO<br>TARIXINING O'RGANISH BOSQICHLARI .....                           | 123-128 |
| <i>Djurayev Baxtiyor Rajaboyevich</i><br>O'ZBEKISTON IJTIMOY-IQTISODIY HAYOTIDA AYOLLARNING O'RNI<br>VA GENDER TENGLIGI MASALALARI (TARIXIY-IJTIMOY TAHLIL 1991-2025-YY) ..... | 129-136 |
| <i>Matyagbov Toyirjon Sultanbayevich</i><br>JANUBIY OROLBO'YI HUDUDIDA NEOLIT DAVRI KULOLCHILIGIGA<br>DOIR BA'ZI CHIZGILAR .....                                               | 137-140 |

#### **08.00.00 – IQTISODIYOT FANLARI**

|                                                                                                                                                                                             |         |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Султанова Дина Файзрахмановна</i><br>ОБЩЕНАУЧНАЯ МЕТОДОЛОГИЯ ИСТОРИЧЕСКОГО ИНСТИТУЦИОНАЛИЗМА<br>В РАЗВИТИИ ЭКОНОМИКИ ОТРАСЛИ КОНЕВОДСТВА НА ТЕРРИТОРИИ<br>СОВРЕМЕННОГО УЗБЕКИСТАНА ..... | 141-153 |
| <i>Shodmonov Abduvohid Farxod o'g'li</i><br>O'ZBEKISTON TARIXIY YODGORLIKLARINI RAQAMLI TURIZM ORQALI<br>SAQLASH VA RIVOJLANTIRISH .....                                                    | 154-157 |

#### **09.00.00 – FALSAFA FANLARI**

|                                                                                                                                                                  |         |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Otamuratov Sarvar</i><br>YOSHLARGA OID DAVLAT SIYOSATI: XALQARO TAJRIBA ASOSIDA YANGI<br>TASHABBUSLAR VA QONUNGA TAKLIF ETILAYOTGAN MUHIM QO'SHIMCHALAR ..... | 158-164 |
| <i>Tashanov Abduxoliq</i><br>BUZG'UNCHI G'OYA VA BUZG'UNCHI FAOLIYATNING SHAKLLANISHIDA SALBIY<br>TARBIYA VA ATROF-MUHIT TA'SIRI .....                           | 165-171 |
| <i>Raxmatova Xolidaxon Xolikovna</i><br>XOJA AHROR VALIY MUROSAGA OID QARASHLARINING FALSAFIY MOHIYATI .....                                                     | 172-178 |
| <i>O'roqova Oysuluv Jamoliddinovna</i><br>ABDULXAMID SULAYMON O'G'LI CHO'LPONNING BADIY-ESTETIK MEROSI .....                                                     | 179-183 |
| <i>Yazdonov Ulug'bek Tashmurotovich</i><br>TA'LIM VA TARBIYA – JAMIYATNI MA'NAVIY-MADANIY<br>DEFORMATSIYALASHUVDAN SAQLOVCHI OMILDIR .....                       | 184-189 |
| <i>Абдуллаева Махбуба Нуруллаевна, Жалалова Гулбахор Одилжоновна</i><br>КОГНИТИВНЫЕ ФАКТОРЫ РАЗВИТИЯ НАУКИ В IX – XII ВЕКАХ<br>В ЦЕНТРАЛЬНОЙ АЗИИ .....          | 190-197 |

|                                                                                                                                                                    |         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Rasulov Hakim Mamanovich</i><br>DAVLAT VA JAMIYAT O'ZARO ALOQADORLIGINING SIYOSIY-INSTITSIONAL<br>TAHLILI .....                                                 | 198-201 |
| <i>Azamova Sitora Ayonovna</i><br>O'ZBEKISTON ZAMINIDA EKOLOGIK MADANIYATNING SHAKLLANISHI<br>VA RIVOJLANISH BOSQICHLARI .....                                     | 202-206 |
| <i>Xolmirzaev Xurshid Nakibillaevich</i><br>FUTUROLOGIK TAFAKKURDA SUN'IY INTELEKTNING NAMOYON BO'LISHI .....                                                      | 207-212 |
| <i>Namazova Yulduz Muzaffarovna</i><br>RAQAMLI SIVILIZATSIYA SHAROITIDA MILLIY TA'LIMNING<br>STRUKTURAVIY-FUNKSIONAL JIHATLARI .....                               | 213-217 |
| <i>Abdurazoqov Gulmurod Musurmonqulovich</i><br>MAFKURAVIY OMILLARNING YOSHLAR KAMOLOTIGA TA'SIRI<br>NAMOYON BO'LISHINING O'ZIGA XOS XUSUSIYATLARI .....           | 218-224 |
| <i>Tojibayev Baxromjon Turabayevich</i><br>"PREKARIAT" TUSHUNCHASINING GENEZISI:<br>ETIMOLOGIYA, FALSAFIY-IJTIMOYIY ANGLASH .....                                  | 225-229 |
| <i>Tursunova Laylo Ergashevna</i><br>TILAB MAHMUDOVNING ADABIY ESTETIK QARASHLARINING<br>SHAKLLANISH BOSQICHLARI .....                                             | 230-235 |
| <i>Филиппов Ольгерд Александрович</i><br>ГУМАНИСТИЧЕСКАЯ ТРАДИЦИЯ В ЭПОХУ ЦИФРОВОЙ ТРАНСФОРМАЦИИ<br>ОБЩЕСТВА .....                                                 | 236-244 |
| <i>Chorieva Madina Aliyevna</i><br>INKLYUZIV TAFAKKUR — JAMIYATNING BARQAROR RIVOJLANISHINING<br>FALSAFIY ASOSI .....                                              | 245-249 |
| <i>Zakirova Nigora Xalmaxammatovna</i><br>AXBOROT MAKONIDA MILLIY O'ZLIKNI ANGLASH JARAYONINI<br>RIVOJLANTIRISHDAGI MUAMMOLAR VA ULARNI HAL ETISH IMKONIYATI ..... | 250-254 |
| <i>Primov Baxriddin Abdiraxmonovich</i><br>AXBOROT IMPERIALIZMI TAHDIDLARI .....                                                                                   | 255-261 |
| <i>Karimov Zafarbek Ataboyevich</i><br>TA'LIM TIZIMINI SOTSIOLOGIK-FALSAFIY TAHLIL QILISHDA<br>GUMANITAR YONDASHUVLAR .....                                        | 262-267 |
| <i>O'razov Bobir Baxtiyorovich</i><br>IJTIMOIY DAVLAT HAQIDAGI G'ARBONA QARASHLAR: FALSAFIY-ILMIY TAHLIL .....                                                     | 268-272 |
| <i>Shaydullayev Normamat Sherkuziyevich</i><br>RAQAMLASHGAN JAMIYAT SHAROITIDA INSON QADRI VA ONG EVOLYUTSIYASI .....                                              | 273-278 |
| <i>Tursunova Olmos Fayziyevna</i><br>YOSHLAR HUQUQIY ONGI VA MADANIYATINI YUKSALTIRISHNING MA'NAVIY<br>TARBIYA JARAYONIDA TUTGAN O'RNI VA AHAMIYATI .....          | 279-284 |
| <i>Turaeva Sanobar Khalimovna</i><br>EASTERN EDUCATION - THE IMPORTANCE OF UPBRINGING<br>IN THE FORMATION OF HUMAN QUALITIES IN YOUNG PEOPLE .....                 | 285-287 |

|                                                                                                                                                              |         |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Jo'rayev Akram Namozovich</i><br>EKSTREMIZM G'OYALARIGA QARSHI KURASHDA MILLIY O'ZLIKNI ANGLASH<br>MEXANIZMLARINING PSIXOLOGIK VA FALSAFIY ASOSLARI ..... | 288-291 |
| <i>Taylyakova Feruzahon Sultanovna</i><br>GLOBALASHUV - MA'NAVIYATNI ANGLASH OMILI .....                                                                     | 292-296 |
| <i>Toxirov Abdumalik Ashurali o'g'li</i><br>MAHALLA VA OILADA YOSHLAR AXLOQINI ME'YORLASHTIRISHNING<br>IJTIMOIY-FALSAFIY ASOSLARI .....                      | 297-302 |
| <i>Sherboboyev Muxriddin, Javlonbek Hafizullayev</i><br>KARL POPPERNING BILISH FALSAFASIGA OID QARASHLARI .....                                              | 303-307 |
| <i>Nasriddinov Faxriddin Xalmamatovich</i><br>AXBOROT VA AXBOROT TIZIMLARINING FALSAFIY TAHLILI .....                                                        | 308-314 |
| <i>Ochilov Husan</i><br>MILLIY AN'ANA VA MODERNIZATSIYA UYG'UNLIGINING FALSAFIY TAHLILI .....                                                                | 315-321 |
| <i>Madaminov Nasimjon</i><br>MILLIY MUSIQIY MEROS ASOSIDA YOSHLARNING ESTETIK DIDI VA TAFAKKURINI<br>RIVOJLANTIRISHNING FALSAFIY JIHATLARI .....             | 322-326 |
| <i>Xolmirzayeva Jumagul Xamdammovna</i><br>MEHNAT MADANIYATINI SHAKLLANTIRISH SOHADAGI XORIJIY TAJRIBALAR .....                                              | 327-331 |
| <b>10.00.00 - FILOLOGIYA FANLARI</b>                                                                                                                         |         |
| <i>Narmuratov Zayniddin Radjabovich</i><br>INGLIZ VA O'ZBEK TILLARIDAGI SCIENCE/ILM KONSEPTLI FRAZELOGIK<br>BIRLIK LARNING LINGOMADANIY XUSUSIYATLARI .....  | 332-337 |
| <i>Payzibayeva Madinaxon Sobirjon qizi</i><br>INGLIZ XALQ ERTAKLARI OBRAZLARINING BADIY XUSUSIYATLARI<br>VA ULARNING O'ZIGA XOS JIHATLARI .....              | 338-342 |
| <i>Axmedov Anvar Botirovich</i><br>NEMIS TILI TIZIMIDA O'ZLASHMA NEOLOGIZMLARNING ROD KATEGORIYASIGA EGA<br>BO'LIH MASALASI .....                            | 343-347 |
| <i>Djabbarova Shoiri Baltayevna</i><br>ETNOGRAFIK REALIYALARNING LINGVISTIK XUSUSIYATI .....                                                                 | 348-351 |
| <i>Genjemuratov Yaqipbek Baxriyatovich</i><br>FELETONNING JANR SIFATIDA ANIQLASH MUAMMOLARI .....                                                            | 352-355 |
| <i>Tadjiyeva Mastura Fayzullayevna</i><br>INGLIZ MAQOLLARIDA "LOVE" KONSEPTINING VOQELANISHI .....                                                           | 356-360 |
| <i>Qurbonova Gulnoza Abduholiq qizi</i><br>GIDRONIMLARNING STRUKTUR-SEMANIK TAHLILINING XUSUSIYATLARI .....                                                  | 361-364 |
| <i>Ayimbetova Shyryn Jabbar qizi</i><br>BOLALAR ADABIYOTINING POETIK-FUNKSIONAL XUSUSIYATLARI:<br>YOSH PSIXOLOGIYASI, DIDAKTIKA, AKSILOGIYA .....            | 365-371 |
| <i>Ruziyeva Nasiba Kenjayevna</i><br>O'ZBEK TILIDAGI IBORALARNING SEMANTIK XUSUSIYATLARI<br>VA FRANSUZ TILIGA TARJIMASI .....                                | 372-375 |

|                                                                                                                                                                                  |         |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Бабаева Зарина Сайфуллаевна, Фёдорова Арина Максимовна</i><br>ГЕЙМИФИКАЦИЯ В ПРОЦЕССЕ ФОРМИРОВАНИЯ ФУНКЦИОНАЛЬНОЙ<br>ГРАМОТНОСТИ НА УРОКАХ РУССКОГО ЯЗЫКА .....               | 376-385 |
| <i>Xushmatatova Aminaxon</i><br>LINGUOCULTURAL FEATURES OF SPEECH INTENTION IN THE DISCOURSE OF<br>ENGLISH AND UZBEK DRAMATIC WORKS .....                                        | 386-392 |
| <i>Saparniyazova Sarbinaz Baxtiyarovna</i><br>THE INFLUENCE OF CONTEXTUAL FACTORS ON THE PERCEPTION OF<br>THE PRAGMATICS OF APOLOGY IN ENGLISH AND UZBEK .....                   | 393-397 |
| <i>Adxamova Shirin Farhodjon qizi</i><br>INGLIZ VA O'ZBEK TILLARIDA EMOTSIONAL HOLATNI IFODALOVCHI<br>KOLLOKATSIYALARNING QIYOSIY TADQIQI .....                                  | 398-401 |
| <i>Машарипова Валентина</i><br>ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ ВЕРБАЛИЗАЦИИ ПАРАЛИНГВИСТИЧЕСКИХ<br>СРЕДСТВ В ПОРТРЕТНЫХ ОПИСАНИЯХ В АНГЛИЙСКИХ И РУССКИХ<br>ХУДОЖЕСТВЕННЫХ ТЕКСТАХ ..... | 402-405 |
| <i>Abduqahhorova Gulnoza Abduvahobovna</i><br>RUS VA O'ZBEK TILLARIDAGI IQTISODIY ANGLISIZMLARNING SINTAKTIK<br>XUSUSIYATLARI .....                                              | 406-411 |
| <i>Raxmonova Yulduz Xusanovna</i><br>ADABIY ASARLARDA IJTIMOIIY FOJIAVIYLIKNING ESTETIK TALQINI .....                                                                            | 412-417 |
| <i>Ayimbetova Damekhan Maksetbay qizi</i><br>ADABIYOTDA ANIMALISTIK JANR VA RAMZIY OBRAZLAR BO'YICHA OLIV<br>BORILGAN ILMIY TADQIQOTLAR .....                                    | 418-427 |
| <b>12.00.00 – YURIDIK FANLAR</b>                                                                                                                                                 |         |
| <i>Фазилов Фарход Маратович</i><br>УГОЛОВНО-ПРАВОВОЕ РЕГУЛИРОВАНИЕ ДИПФЕЙКОВ:<br>ОПЫТ УЗБЕКИСТАНА .....                                                                          | 428-439 |
| <i>Zokirov Sherzod Ilxom o'g'li</i><br>FUQAROLAR MUHOJAJATLARI BILAN ISHLASH BO'YICHA CHET EL DAVLATLARI<br>TAJIRIBASI: QIYOSIY-HUQUQIY TAHLIL .....                             | 440-448 |
| <i>Rakhmonov Tolib</i><br>ISSUES OF DETERMINING THE CIVIL LEGAL STATUS OF ARTIFICIAL<br>INTELLIGENCE IN UZBEKISTAN .....                                                         | 449-454 |
| <i>Sobitxonov Joxongir Zunnurxon o'g'li</i><br>ISLOM BANKLARI FAOLIYATIDA "FATVO SHOPPING" AMALIYOTI<br>VA UNING OLDINI OLISH BO'YICHA HUQUQIY MEKANIZMLAR .....                 | 455-462 |
| <i>Mamatmurodov Farrux Farxod o'g'li</i><br>O'ZBEKISTONDA SUKUKNI RIVOJLANTIRISH: HUQUQIY ISLOHOTLAR,<br>INFRATUZILMA, MUAMMOLAR VA IMKONIYATLAR .....                           | 463-472 |
| <i>Юнусов Достонбек Анваржон угли</i><br>ПОНЯТИЕ И ОСНОВНЫЕ ЭЛЕМЕНТЫ ПРАВОВОГО РЕЖИМА ИНОСТРАННЫХ<br>ИНВЕСТИЦИЙ В РЕСПУБЛИКЕ УЗБЕКИСТАН .....                                    | 473-481 |

|                                                                                                                                                                                                                 |         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Uteniyazov Keulimjay Kuanishbayevich</i><br>JINOYAT PROTSSESSIDA AYBLOV FUNKSIYASINI AMALGA OSHIRUVCHI<br>SUBYEKTLARNING HUQUQIY MAQOMIGA OID MUAMMO VA YECHIMLAR .....                                      | 482-489 |
| <i>Xidirov G'anisher Tojimurodovich</i><br>TEZKOR-QIDIRUV FAOLIYATI USTIDAN SUD NAZORATINING<br>QIYOSIY-HUQUQIY TAHLILI .....                                                                                   | 490-499 |
| <i>Baxronov Ravshan Rashid o'g'li</i><br>SUN'IY INTELLEKT VA INSON HUQUQLARI: NAZARIY VA HUQUQIY ASOSLAR .....                                                                                                  | 500-504 |
| <i>Усмонов Малик</i><br>ОТСЛЕЖИВАНИЕ И ЗАМОРАЖИВАНИЕ НЕЗАКОННО ПОЛУЧЕННЫХ АКТИВОВ:<br>СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ПОДХОДОВ .....                                                                                 | 505-510 |
| <i>Abdusatarov Jaloliddin Sharafutdin o'g'li</i><br>RAQAMLI AKTIVLAR BILAN BOG'LIQ NIZOLARNI HAL QILISHNING<br>MUQOBIL USULLARI .....                                                                           | 511-517 |
| <i>Islomqulova Shohsanam Vahobjon qizi</i><br>TIBBIYOT XODIMINING KASBIY JAVOBGARLIGINI SUG'URTALASHDA<br>SUG'URTA TOVONI, SUG'URTA PULI VA SUG'URTA MUKOFOTI<br>TUSHUNCHALARINING MOHIYATI .....               | 518-524 |
| <i>Ibodullo Xayrullo Jaxongir o'g'li</i><br>O'ZBEKISTON RESPUBLIKASI VA XORIJIY DAVLATLAR SUDYALARINING<br>KONSTITUTSIYAVIY-HUQUQIY MAQOMI .....                                                                | 525-530 |
| <b>13.00.00 – PEDAGOGIKA FANLARI</b>                                                                                                                                                                            |         |
| <i>Xolmatova Ziroatxon Anvarovna</i><br>BO'LG'USI PEDAGOGLARDA NOSTANDART TESTLARNI TUZISH<br>KO'NIKMALARINI RIVOJLANTIRISHDA XORIJ TAJRIBASI .....                                                             | 531-534 |
| <i>Mamajonova Gulnoza Karimovna</i><br>AXLOQIY VA ESTETIK TARBIYA INTEGRATSIYASINING PEDAGOGIK ASOSLARI .....                                                                                                   | 535-539 |
| <i>Gulomova Komila Maxamatjanovna</i><br>TA'LIMDA FAOL O'QITISH METODLARINING SAMARADORLIGI:<br>TAJRIBA VA TAHLIL .....                                                                                         | 540-544 |
| <i>Berdiyeva Nilufar Berdiyev qizi</i><br>BO'LAJAK MAKTABGACHA TA'LIM TASHKILOTLARI<br>TARBIYACHI –PEDAGOGLARINING IJODIY KOMPETENSIYALARINI<br>INNOVATSION YONDASHUV ASOSIDA SHAKLLANTIRISH TAMOIYILLARI ..... | 545-549 |
| <i>Фадлиева Амина Ильхамовна</i><br>ГУМАНИСТИЧЕСКАЯ ПЕДАГОГИКА КАРЛА РОДЖЕРСА И ЕЁ ЗНАЧЕНИЕ<br>ДЛЯ РАЗВИТИЯ СОВРЕМЕННОГО ОБРАЗОВАНИЯ .....                                                                      | 550-556 |
| <i>Rajabov Eldor Erkinovich</i><br>THE ROLE OF PEER REVIEW TO IMPROVE WRITING EFFECTIVELY<br>AMONG EFL STUDENTS .....                                                                                           | 557-561 |
| <i>Jumagulova Aziza Abduljalil qizi</i><br>BOSHLANG'ICH TAYYORGARLIK BOSQICHIDAGI DZYUDOKILARNING JISMONIY<br>SIFATLARINI RIVOJLANTIRISH ORQALI JISMONIY TAYYORGARLIGINI<br>TAKOMILLASHTIRISH USLUBIYATI .....  | 562-573 |

|                                                                                                                                                                                    |         |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <i>Toshnazarova Mohinur O'sarali qizi</i><br>"MOTIVATSION YONDASHUV" HAMDA "KREATIV FIKRLASH"<br>TUSHUNCHALARINING MAZMUN VA MOHIYATI .....                                        | 574-578 |
| <i>Maxmudova Nigoraxon Boyqo'zi qizi</i><br>BO'LAJAK CHET TILI O'QITUVCHILARINI KOMMUNIKATIV KOMPETENSIYASINI<br>RIVOJLANTIRISHDA PRAGMATIK MUAMMOLAR VA ULARNING YECHIMLARI ..... | 579-585 |
| <i>Hamroyeva Robiya Sherali qizi</i><br>KELAJAK PEDAGOGLARINING TANQIDIY TAFAKKURINI RIVOJLANTIRISHDA<br>INNOVATSION YONDASHUVLAR .....                                            | 586-591 |
| <i>Tug'anboyeva Zamiraxon Shuxratbek qizi</i><br>TALABA KURASHCHI QIZLARNING KUCH CHIDAMLILIGINI<br>MAXSUS MASHQLAR ORQALI OSHIRISH METODIKASI .....                               | 592-598 |
| <i>Sadritdinova Dinora A'zamjon qizi</i><br>WEB ILOVALARNI LOYIHALASHGA OID KOMPETENTLIK<br>VA UNI RIVOJLANTIRISH .....                                                            | 599-602 |
| <i>Солохиддинова Фазилатхон Мухиддин кизи</i><br>ИСПОЛЬЗОВАНИЕ ТЕХНОЛОГИИ КРИТИЧЕСКОГО МЫШЛЕНИЯ<br>В ПРОЦЕССЕ УСВОЕНИЯ ГРАММАТИЧЕСКИХ ПОНЯТИЙ .....                                | 603-611 |
| <i>Ниязова Регина Рустамовна</i><br>АКТУАЛЬНЫЕ ПРОБЛЕМЫ ПОДГОТОВКИ КВАЛИФИЦИРОВАННЫХ КАДРОВ<br>В ОБЛАСТИ ФИЗИЧЕСКОЙ КУЛЬТУРЫ И СПОРТА .....                                        | 612-615 |

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## **THE INFLUENCE OF CONTEXTUAL FACTORS ON THE PERCEPTION OF THE PRAGMATICS OF APOLOGY IN ENGLISH AND UZBEK LANGUAGES**

**Saparniyazova Sarbinaz Baxtiyarovna**

Tashkent, Almazar district,  
English language teacher at school №224  
E-mail: [adventurer9898@gmail.com](mailto:adventurer9898@gmail.com)

**Abstract.** This article analyzes the influence of contextual factors on the perception of the pragmatics of apology in English and Uzbek languages. Special attention is given to how social and cultural factors shape the ways apologies are expressed.

**Keywords:** apology, pragmatics, context, intercultural communication, social factors.

## **INGLIZ VA O'ZBEK TILLARIDA UZR SO'RASH PRAGMATIKASINI IDROK ETISHDA KONTEKSTUAL OMILLARNING TA'SIRI**

**Saparniyazova Sarbinaz Baxtiyarovna**

Toshkent shahar, Olmazor tumani 224-maktab  
Ingliz tili fani o'qituvchisi

**Annotatsiya.** Ushbu maqolada ingliz va o'zbek tillarida uzr so'rash pragmatikasini qabul qilishga kontekstual omillarning ta'siri tahlil qilinadi. Tadqiqotda turli ijtimoiy holatlar va madaniy omillar uzr so'rashni ifoda etishda qanday ta'sir qilishini aniqlashga alohida e'tibor qaratilgan.

**Kalit so'zlar:** uzr so'rash, pragmatika, kontekst, madaniyatlararo muloqot, ijtimoiy omillar.

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**Introduction.** Language serves not only as a means of communication but also as a reflection of social and cultural values shared by a community. Among various speech acts, apology plays a crucial role in maintaining social harmony, repairing interpersonal relationships, and demonstrating politeness within specific cultural contexts. The pragmatics of apology involve not only linguistic expressions but also a complex set of contextual factors, including social distance, power relations, situational formality, and cultural expectations.

The significance of studying apologies lies in their variability across cultures and languages. English and Uzbek languages demonstrate distinct pragmatic patterns in expressing and interpreting apologies due to their differing cultural norms and communicative traditions. In English-speaking cultures, apologies tend to emphasize individual responsibility and directness, whereas in Uzbek communication, they are often influenced by collectivist values and the desire to maintain social balance.

The present study aims to analyze the influence of contextual factors on the perception of the pragmatics of apology in English and Uzbek languages. The main objectives are:

1. To identify linguistic and pragmatic features of apology strategies in both languages.

2. To examine how contextual and sociocultural factors affect the use and perception of apologies.
3. To compare the pragmatic functions of apologies in English and Uzbek communicative settings.

The research contributes to the field of contrastive pragmatics and intercultural communication, offering insights into how apology acts function within different linguistic and cultural environments.

**Literature review.** The study of apologies as a pragmatic phenomenon has received considerable attention in the fields of sociolinguistics and intercultural pragmatics. The theoretical foundation of apology research was established by Austin and Searle through Speech Act Theory, which views apologies as expressive acts that aim to restore social equilibrium after a violation of social norms [1; pp. 25-26].

Subsequent studies by Goffman and Brown and Levinson emphasized the role of politeness theory and face management in apology behavior. These scholars argued that apologies are strategies used to mitigate face-threatening acts and to maintain interpersonal relationships.

Cross-cultural research has shown that the way people apologize varies depending on cultural values, power relations, and social distance. For example, Blum-Kulka and Olshtain [2; pp. 196-213], within the Cross-Cultural Speech Act Realization Project, compared apology strategies in several languages and revealed that speakers of different linguistic backgrounds employ distinct forms and levels of directness.

In the context of English, numerous studies have demonstrated that apology expressions often rely on formulaic phrases such as “I’m sorry”, “I apologize”, and “Excuse me”, often followed by explanations or offers of repair. Meanwhile, in Uzbek, apology expressions frequently reflect collectivist cultural patterns, with emphasis on maintaining harmony and showing respect. Phrases such as “Kechirasiz” or “Uzr so‘rayman” are often accompanied by gestures or additional expressions of humility.

Previous comparative works have indicated that pragmatic competence in apology behavior is crucial for successful intercultural communication [3; pp.56-67]. However, there remains a need for further research into how contextual factors—such as status difference, formality, and cultural expectation—affect the perception rather than only the production of apologies, particularly between English and Uzbek speakers.

Therefore, the current study fills this gap by exploring the influence of contextual variables on how apologies are understood and evaluated across these two linguistic and cultural environments.

**Methodology.** This study employs a qualitative contrastive approach to investigate how contextual factors shape the perception of apology pragmatics in English and Uzbek languages. It focuses on the intricate relationship between social context, cultural norms, and linguistic expression, examining how variations in formality, social distance, power dynamics, and the severity of offenses influence the way apologies are interpreted and delivered. The analysis draws on established theoretical frameworks in pragmatics and politeness theory, categorizing apology strategies into key types, including expressions of apology, explanations, offers of repair, promises of forbearance, and requests for forgiveness. By systematically comparing these strategies across the two languages, the study aims to identify both cross-cultural

similarities and differences, highlighting how context mediates not only the production but also the perception of apologies. This approach provides a comprehensive understanding of apology behavior, emphasizing the importance of cultural and situational sensitivity in both native and intercultural communication contexts.

**Results and discussion.** The results of this study reveal significant cross-cultural differences in the way apologies are perceived and produced in English and Uzbek. These differences are not limited to linguistic structures but also extend deeply into the sociocultural and pragmatic frameworks that shape interpersonal communication.

In English, apologies are primarily guided by the principle of individual responsibility and the need for explicit acknowledgment of fault. Speakers tend to use direct and formulaic expressions such as “I’m sorry,” “I apologize,” or “Please forgive me.” These expressions are often accompanied by explanations or offers of repair, reflecting the speaker’s intent to restore balance and maintain personal integrity. For instance, an English speaker might say, “I’m terribly sorry I missed your call — I should have checked my phone earlier.” The explicit admission of fault and the verbal act of self-blame help to preserve the speaker’s sincerity in contexts where personal accountability is highly valued [4; pp.10-12].

In contrast, the Uzbek apology system is embedded in a collectivist cultural orientation, where harmony, respect, and social hierarchy play decisive roles. Uzbeks often avoid direct self-blame and prefer indirect or mitigated apology strategies that reduce confrontation and preserve social relationships. Phrases such as “Kechirasiz,” “Uzr so’rayman,” or “Aybi bizda emas edi,” are commonly used, sometimes accompanied by contextual justifications or expressions of mutual understanding. In many cases, the apology serves less as an acknowledgment of guilt and more as a ritual expression of politeness and empathy toward the interlocutor.

One of the key findings of the study is that contextual factors—particularly social distance, relative power, and severity of offense—influence apology strategies in both languages. For example, in formal English settings, apologies become more elaborate, incorporating expressions such as “I sincerely apologize for the inconvenience.” Similarly, in Uzbek formal contexts, additional honorifics or deferential forms (e.g., “hurmatli,” “iltimos,” or “katta uzr”) are used to convey respect and humility. Conversely, in informal communication, both English and Uzbek speakers simplify their apologies, relying on shared understanding and non-verbal cues to indicate remorse.

Another important observation is the role of sincerity and emotional tone in the perception of apology. English speakers generally interpret sincerity through verbal intensity and prosody, such as stress, intonation, or repetition (e.g., “I’m really, really sorry”), whereas Uzbek speakers perceive sincerity more through contextual appropriateness and non-verbal behavior, such as gestures, eye contact, or silence. Thus, the pragmatic interpretation of an apology is not merely a linguistic process but a culturally framed interactional act [5; pp.134-156].

The comparative analysis further indicates that English speakers favor explicit pragmatic markers, while Uzbek speakers rely heavily on contextual inference. For instance, in situations involving a superior, Uzbek speakers might choose an indirect apology or even avoid verbal apology altogether, replacing it with a gesture of respect (e.g., lowering the head or offering assistance). In English, however, avoidance or silence may be interpreted as rudeness

or lack of remorse. This difference highlights the fundamental contrast between high-context and low-context cultures: English communication values clarity and verbal precision, whereas Uzbek interaction emphasizes implicit meaning and shared social knowledge [6; pp.45-47].

Moreover, the findings emphasize the importance of relational goals. In English, the main purpose of an apology is to repair a specific offense, while in Uzbek, it is often to maintain long-term social cohesion. This means that Uzbek apologies can occur even when the speaker is not at fault, simply to prevent tension or preserve group harmony.

For example, “Kechirasiz, sizni xafa qilmoqchi emasdim” (“Sorry, I didn’t mean to upset you”) may be used preemptively to soften possible offense.

Finally, the results demonstrate that understanding apology pragmatics requires examining the interplay between linguistic form and sociocultural meaning. Both English and Uzbek speakers employ apology acts as social instruments to regulate relationships, express empathy, and reaffirm values of respect and politeness. However, the way these goals are linguistically realized varies substantially between the two languages. From a practical perspective, these findings have implications for intercultural communication, language teaching, and translation studies. Teachers of English and Uzbek as foreign languages should incorporate pragmatic instruction into their curricula, helping learners understand not only the grammatical structure of apologies but also their cultural appropriateness and social interpretation. Misunderstandings often arise when learners transfer apology norms from their native language into another cultural context, which may lead to unintended pragmatic failure.

Therefore, a deep understanding of contextual sensitivity and pragmatic awareness is essential for effective communication across cultures. The recognition of both universal and culture-specific elements in apology behavior can enhance mutual understanding and promote empathy in intercultural encounters.

**Conclusion.** This study has examined the influence of contextual factors on the perception of apology pragmatics in English and Uzbek languages, revealing both cross-cultural differences and shared patterns. English speakers tend to favor direct, explicit expressions of apology that emphasize individual responsibility and clarity, whereas Uzbek speakers often employ indirect, context-sensitive strategies that prioritize social harmony, respect, and relational balance.

The findings underscore the pivotal role of social distance, power relations, and cultural norms in shaping how apologies are perceived and interpreted. Moreover, sincerity, timing, and appropriateness emerged as universal factors critical to effective apology acts in both linguistic communities.

These results contribute to the field of contrastive pragmatics and intercultural communication by highlighting the interplay between language, context, and culture in speech acts. Understanding these dynamics can enhance pragmatic competence, improve cross-cultural communication, and reduce misunderstandings in multilingual and multicultural interactions.

Future research may expand on these findings by exploring additional social contexts, age groups, or professional settings to further illuminate the nuanced mechanisms underlying the perception and use of apology across diverse cultures.

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mas’uliyati cheklangan jamiyati

**Tahririyat manzili:**

100070. Toshkent shahri, Yakkasaroy tumani, Kichik Beshyog‘och ko‘chasi, 70/10-uy. Elektron manzil:

[scienceproblems.uz@gmail.com](mailto:scienceproblems.uz@gmail.com)

**Bog‘lanish uchun telefon:**

(99) 602-09-84 (telegram).