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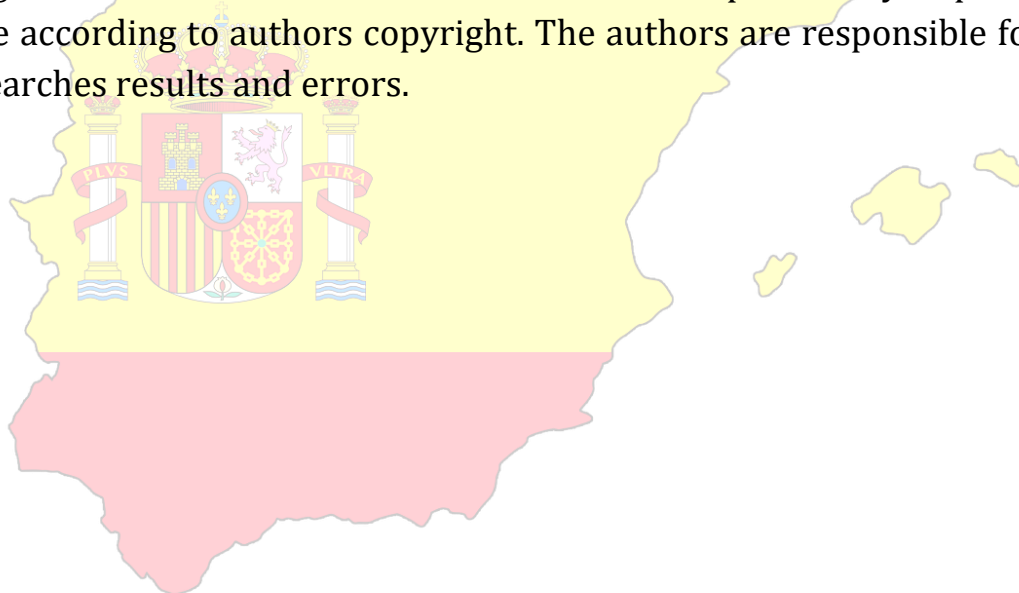


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Zahiriddin Muhammad Bobur: Tarixdagi birinchi “Soft Power” amaliyotchisi sifatida.

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Ilmiy rahbar: Turdiyev Madiyor Mamanazarovich - katta o‘qituvchi.

Annotatsiya. Ushbu maqola Zahiriddin Muhammad Boburning tarixiy siymosini “soft power” — yumshoq kuch nazariyasi asosida qayta talqin qilishga urinadi. Mazkur kontseptsiya XX asr oxirlarida amerikalik olim Joseph Nye tomonidan ilgari surilgan bo‘lib, davlat yoki shaxsning zo‘ravonlik va iqtisodiy bosimsiz, balki madaniyat, qadriyat va diplomatik joziba orqali boshqa subyektlarga ta‘sir ko‘rsatish qobiliyatini ifodalaydi. Bobur aynan shu zamonaviy tushuncha mezonlariga mos ravishda, Hindistonga qilgan yurishlari davomida qurol bilan emas, balki madaniy-ma‘naviy, adabiy va siyosiy ta‘sir orqali o‘z hokimiyatini mustahkamlagan tarixiy arbob sifatida tahlil qilinadi.

Maqolada Boburning “Boburnoma” asari, uning she‘riyati, diniy bag‘rikengligi va ijtimoiy qadriyatlarni tarannum etgan siyosiy qarashlari asosida yumshoq kuch omillari aniqlanadi. Shuningdek, Boburiylar saltanati misolida soft power‘ning nasliy ta‘siri, madaniy diplomatiya, xalqlararo murosaga asoslangan boshqaruv modeli o‘rganiladi. Ushbu yondashuv Boburni faqat zabt etuvchi sarkarda sifatida emas, balki o‘z madaniyatini strategik uslubda eksport qilgan geosiyosiy lider sifatida talqin qilish imkonini beradi. Maqola tarixshunoslik, siyosatshunoslik va madaniyatshunoslik kesishmasida olib borilgan bo‘lib, tarixiy shaxsiyatni zamonaviy nazariya orqali tahlil qilishga qaratilgan. Bu esa o‘z navbatida, tarixni yangi nigoh bilan o‘rganish va bugungi global munosabatlarda yumshoq kuchning ildizlarini tushunishga zamin yaratadi.

Abstract:

This article explores the historical personality of Zahiriddin Muhammad Babur through the lens of contemporary international relations theory—specifically, the concept of soft power as articulated by Joseph Nye. While Babur is widely recognized as a military commander and founder of the Mughal Empire in India, this study focuses on his strategic use of culture, literature, religious tolerance, and diplomacy to exert influence and establish long-lasting legitimacy in a foreign land. The central thesis is that Babur’s leadership approach exemplifies key components of soft power, namely the ability to attract and co-opt rather than coerce.

PARONYMS AND THEIR LEXICAL-STYLISTIC FEATURES IN THE UZBEK LANGUAGE

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Abstract. This article analyzes paronyms in the Uzbek language and their lexical-stylistic features. It examines the similarities and differences of paronyms in terms of pronunciation, spelling, and meaning, as well as errors that arise from their incorrect use in speech. The article also highlights the distinctions between paronyms, homonyms, and homophones.

Аннотация. В данной статье анализируются паронимы в узбекском языке и их лексико-стилистические особенности. Рассматриваются сходства и различия паронимов с точки зрения произношения, написания и значения, а также ошибки, возникающие при их неправильном использовании в речи. В статье также освещаются различия между паронимами, омонимами и омофонами.

Ключевые слова: паронимы, паронимия, лексическая система, произношение, значение, узбекский язык, фонетическое сходство, лексико-стистика, речевые ошибки, омонимы, омофоны.

Introduction. The lexical system of a language is a complex and multifaceted phenomenon. In it, words are interconnected based on various semantic, morphological, and phonetic relationships.

Keywords: paronyms, paronymy, lexical system, pronunciation, meaning, Uzbek language, phonetic similarity, lexical-stylistics, speech errors, homonyms, homophones.

One such relationship is the phenomenon of paronymy. Paronyms are words that have similar pronunciation, auditory perception, and morphemic structure, but their lexical meanings are different or partially close. The existence of such words in a language is called paronymy. The problem of paronymy arises in speech when paronyms are deliberately placed close together or confused without distinguishing their meanings, resulting in speech errors¹¹.

Paronyms (from Greek "para" meaning "near" and "onoma" meaning "name") are words that have similar pronunciation and spelling but different meanings. They can cause ambiguity or errors in speech, so it is important to use them correctly. Paronyms have similar pronunciation, auditory perception, and morphemic structure, but their lexical meanings are different or partially close. Sometimes their appearance and pronunciation can confuse

¹¹ Toshtemirov Farhod O'zbek tilshunosligida paronimlar Eurasian journal of social sciences, philosophy and culture October 2022

learners. Even professional language specialists, editors, proofreaders, writers, and journalists can make mistakes or get confused when using them. Paronym (from Greek "para" meaning "beside" + "before") refers to two or more lexemes that are similar and consonant in pronunciation. Such similarity usually arises from the physical-acoustic closeness of sounds in two or three lexemes. The phenomenon of the existence of such words in a language is called "paronymy." Paronymy (from Greek "para" meaning "beside" and "onyma" meaning "name") refers to two or more lexemes having similar, consonant pronunciation. The term "paronyms" was first proposed by Aristotle in the sense of derived words.¹²

According to D.A. Chernoglazov, the term "paronym" was first used by Aristotle in the sense of a derived word. In Russian linguistics, paronyms usually refer to words belonging to the same word class and having the same root (stem). For example, *adresat* (sender, dispatcher, or transmitter) – *adresat* (recipient), *kompaniya* (organization, institution, or association) – *kampaniya* (campaign or season), and others.¹³

Words that have similar pronunciation (phonetic expression) but different lexical meanings and share the same root are called paronyms. The lexical and semantic relationship between paronyms is referred to as paronymy.¹⁴ Paronymy (from Greek *para* meaning "near" + *onyma* meaning "name") refers to two or more lexemes that are similar and consonant in pronunciation. Such similarity usually arises from the physical-acoustic closeness of sounds within two (or three) lexemes. For example, *arqon* and *arkon*. Out of the five sounds in these two words, four phonemes are exactly the same, but the first word contains the phoneme "q," while the second contains "k." The phoneme "q" is a deep back tongue sound, and "k" is a shallow back tongue sound; both are voiceless, plosive consonants. Therefore, their physical-acoustic and articulatory features are very close, which is why the lexemes *arqon* and *arkon* are similar in pronunciation.¹⁵

A difference of only one sound within a word does not always lead to paronymy. Otherwise, all quasi-homonyms (minimal pairs) in the language would have to be considered paronyms, such as *boy-poy-toy*, *bosh-tosh-mosh*, *til-tish*, *ish-in-ip*, and so on. The number of such words increases further when considering multisyllabic words, for example, *daraxt-karaxt*, *paxta-taxta*, *tomon-somon*, etc. In paronymy, sometimes the number of phonemes in the lexemes may not be equal, but their pronunciation must exhibit closeness

¹² Negmatova Mo'tabar Jahontilshunosligidaparonimiyaxodisasining o'rganilishi. Yangi o'zbekiston ilmiy tadqiqotlar jurnali 2-JILD, 2-SON (YO'ITJ) B – 102

¹³ Ozoda Faxritdinova Paronimlik tushunchasiga doir mulohazalar Central Asian journal of academic research Volume2, Issue 4, April 2024 B – 18-19

¹⁴ I. Yo'ldoshev, O'. sharipov Tilshunoslik asoslari "Iqtisod-moliya" nashriyoti T – 2007 B – 102

¹⁵ H.Jamolxonov Hozirgi o'zbek adabiy tili "Talqin" nashriyoti T – 2005 B – 181-182

and consonance, such as *amr* (3 phonemes) – *amir* (4 phonemes), *asr* (3 phonemes) – *asir* (4 phonemes)¹⁶.

In Uzbek linguistics, not only lexemes with the same root but also words with similar pronunciation but different roots are considered paronyms. For example: *afzal* – *abzal*. *Afzal* (an Arabic word meaning the best, most virtuous) primarily conveys meanings such as better, superior, or excellent when comparing two things. For instance, "It is better to die honorably than to live without honor." *Abzal* (a Persian word meaning tool or equipment) refers to a set of tools necessary for mounting a horse or attaching a cart. For example, "In summer, the horse carrying the equipment on its back went in search of the gray horse among the herd."

Paronyms differ from homonyms and homophones by the following characteristics:

1. Paronyms have similar, close pronunciation (as in the examples above). Homonyms have identical pronunciation and spelling, for example, *o'r* meaning "grass" and *o'r* meaning "fire."

2. Homophones also have identical pronunciation, for example, *tub* and *tup* (in writing) are pronounced the same. Paronyms, however, have similar but not identical pronunciation, such as *ganj* and *ganch*. Homophones have the same number of phonemes, whereas paronyms may have either the same or different numbers. For example, *to'n* (clothing) – *ton* (sound tone) both have 3 phonemes and are homophones; *asr* (era) has 3 phonemes, while *asir* (prisoner) has 4 phonemes and they are paronyms.

3. Paronyms should not be confused with word variants: paronyms are several lexemes belonging to the same word class, such as *san'at* (art) and *sanoat* (industry). Variations, on the other hand, are different forms of the same lexeme, such as *tomosha* and *tamosho*, *do'ppi* and *to'ppi*, *gado* and *gadoy*, *shohi* and *shoyi*.

Conclusion. This article provides a detailed analysis of paronyms in the Uzbek language and their lexical-stylistic characteristics. It was shown that although paronyms are similar in pronunciation and morphemic structure, their meanings can differ. The incorrect use of paronyms in speech can cause confusion in meaning and lead to speech errors. Additionally, the distinctions between paronyms, homonyms, and homophones were clarified. Studying paronyms contributes to a deeper understanding of the lexical system of the language. The concepts related to paronyms and their role in linguistics need to be further expanded.

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¹⁶ H.Jamolxonov Hozirgi o'zbek adabiy tili "Talqin" nashriyoti T – 2005 B – 181-183

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