

Silence is a Pragma linguistic event taking medical Ephemeric significance

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Abstract: It is important that any activity in human society has a positive practical value. Since language and speech derived from it is an activity associated with communication, expressiveness, accumulation, its result is also characterized by the power of speech, the achievement of the intended goal of speech. It is well known that verbal communication differs from the simple realization of linguistic possibilities in a certain material form. Verbal communication is situational, so its forms and expressiveness are multifaceted.

Today, in Uzbek linguistics, cognitive linguistics is a new direction of research that determines the cognitive characteristics of linguistic units. In connection with the common language and national thinking, the main task of this direction is to study the cognitive, expressive, accumulative aspects of each linguistic phenomenon. Indeed, in the Uzbek environment, this period requires an analysis of the language with its owner in the presence of such factors as social environment, culture, nationality.

In this article, verbal (synonymy, gradonymy, antonymy, paraphrase, metaphor, metonymy, synecdoche, irony, phraseology, euphemism, etc.) and non-verbal (tone, silent unit) language serve to reveal medical euphemistic meanings as a means of realizing linguopragmatics.

Keywords: verbal communication, medical euphemistic meaning, synonyms, gradonyms, antonyms, paraphrase, metaphor, euphemism, non-verbal means: tone, silence

Introduction. The national language determines spirituality, culture, the level of speakers of this language; it is an incomparable factor that shapes a nation as a nation, elevates a nation as a people. Indeed, the emergence, formation and formation of a nation are closely related to the national language, which is an ethnocultural phenomenon. As our compatriot Jadid Abdurauf Fitrat rightly noted: “The main factor that determines the identity of a nation, its existence in the world, its identity is its native language” [1].

So the language is associated with the nation. Our mothers are the creators of the nation. Therefore, it is natural to use the unit of the native language in relation to the language. Yes, giving a language the status of a native language is an example of high respect for it on the part of the people, on the part of its masters.

The richness of any language is measured by the degree of applicability of these linguistic units. Among the languages of the world, the Uzbek language has a wide range of possibilities to perform the basic functions of the language – communicative, expressive and accumulative, that is, to reveal colorful speech realities, to create the Uzbek linguistic landscape of the world. This can be clearly seen in the linguistic methods of informing and obtaining information (locutiva), emotional and expressive influence on the listener in a specific communicative speech (linguopragmatics), description or description (symbolic) of reality, object or action in written sources.

Here we pay attention to the linguo-pragmatic feature of the language. (In the examples given on the chosen topic, we try to take into account doctors who are the guardians of our health and the linguo-pragmatic aspects of their speech.)

Speech, which is language and its reality, is not just something to say or write. Language is a mirror of culture, spirituality of a person, as well as the entire nation, its educational level.

We use various linguistic or paralinguistic means in our daily life to express information about a specific reality, as well as about our relationship to this reality, about our emotional experiences. After all, there are several ways of expressing reality that serve the emergence of communicative intensity. Linguists are well aware of the existence of a number of phenomena in linguistics, such as synonymy, gradonymy, antonymy, periphrasis, metaphor, metonymy, synecdoche, allegory, phraseology, euphemism, epithet, which contribute to the emergence of communicative intention. For example,

Synonyms enrich speech as units that are different in shape, representing the same concept with different colors and shades of shade. Lexical semantics is inter-lexical relations, in which the semantics of a noun and a function in semantic semantics are the same, the semantics of expression is different, representing the kind of thing-object, symbol-attribute, action-state. For example, *kasal* (arabic word) – *bemor* (persian word) – *notob* (persian word) – *betob* (persian word) – *nosog`* (persian word) – *xasta* (persian word).

Sometimes the patient's cognitive unit has been used synonymously with these words, which more effectively convey meaning than the words "bemor" (patient) or "kasal" (sick).

Hayotimiz va tani xasta salomatligimiz yo`lida o`z huzur-halovatidan kechib xizmat qiladigan bu sharaflı kasb egalarini har qancha e`tirof etsak arziydi. Ayniqsa bugungi pandemiya davrida tunu kun mehnat qilib kasallikka qarshi kurashishda jasorat ko`rsatayotgan, bemorlarning salomatliklari yo`lida ko`rsatayotgan fidoyiliklari tahsinga sazovor.

Yaratgan egam, sendan qalbi ko`r, qalbi bemorlarga va tani xastalarga shifo berishingni so`raymiz. Bizni bu dardlardan yiroq qil!

Science has long known that gradonymic lexical units form a certain series of hierarchies in accordance with their mutual spiritual connection. The essence of the non-linguistic factor is that there is a difference in both quantity and quality of a thing. For example, *bo`lmaq`ur holat* (bad situation) – *be`mani odat* (meaningless habit) – *noma`qul farzand* (naughty child) – *nodurust yumush* (wrong job) – *tuban kishi* (low person) – *jirkanch jinoyat* (disgusting crime) – *rasvo ko`rinish* (appearance) – *yaramas odat* (bad habit) – *razil odam* (disgusting person) – *qabih ish* (ugly work).

In the lexical unit of the word (*bo`lmaq`ur*) there is a lower expression of a sign indicating a state of misconduct or deviation from the moral norms and human qualities established by society. For example,

Sohada shifokorlarning bemorlar sog`ligiga befarq bo`lishi, xodimlarning korrupsiyaga berilishi kabi bo`lmaq`ur holatlar kuzatilganligini inkor etib bo`lmayapti. (<https://t.me>)

Shifokorning bemordan nimanidir tama qilib turishidek bo`lmaq`ur holatni ko`rgan emasman. (<https://twitter.com>)

However, in *razil* (disgusting) or *qabih* (ugly) lexical units, we observe that the sign of the listed defects is at a high level. For example,

Хуллас, шифокор тўғри одам бўлганлиги учун бу разил одамларни ўзидан узоқлаштирибди. (<https://sultanrabat>)

...Насиба она аввал болалар хонасига, кейин жонлантириш бўлимига кириб чиқди. Бола ерда ҳам, кўкда ҳам йўқ, изсиз зойиб бўлган эди. Эртаси кун тонгда хиёбонни тозалашга келган фаррош ўриндиқлардан бирида совуқдан музлаб қолган чақалоқ жасадини топди. Бу «мехрибон» шифокорнинг қабих иши эди... (<http://darakchi.uz/>)

Color and other features in nature are so diverse that dyers distinguish even more than a dozen types of black. The active consciousness of a person reflects this quantitative and qualitative difference. Since language is an expression of consciousness, it must also express such quantitative differences that are reflected in consciousness. This quantitative difference is also represented by a variety of techniques, including individual lexemes. For example, *shifo* – *dawo* – *malam* (healing is like an ointment).

At the heart of antonymous tokens is the opposite concept, which is a reflection of the existing opposite phenomenon. For example, *Yurtimizda tajribali shifokorlar ko'p. – Umrim bino bo'lib bunday no'noq do'xtirni ko'rmagan edim.*

Periphrases are units that evaluate a designation that has its own name in speech, renaming it based on coloration. For example,

Hozirgi tahlkali kunlarda, butun dunyo ahli ko'rinmas yov bilan kurashayotgan bir darvrda, ayniqsa, jonlarini garovga qo'yib, betoblarga yordam ko'rsatayotgan shifokorlarning sharafli va mashaqqatli kasbini yana bir bor madh etish ayni muddao bo'lsa kerak. (<http://uchildiz.uz/>)

Salomatlik – tuman boyluk, degan hikmat zamirida olamcha ma'no mujassam. Inson sog'lom bo'lsa hayot tatiydi, baxt tatiydi. Zamondoshlariga ana shunday baxt ulashayotgan salomatlik posbonlariga hamisha omad tilab qolamiz. (<http://uchildiz.uz/>)

There are many specialties in the world. One of them is medicine. At a time when the entire population of the globe is experiencing a pandemic, the need for these specialists is greater than ever. The human factor has become a serious problem. After all, it's not a secret for anyone that the human factor is primarily associated with his physical and mental health. No wonder our elders say: "A healthy person is the most unique part of nature". Perhaps that is why medical metaphors, medical analogies, medical phraseologies or medical euphemisms related to the medical profession are more common in Uzbek speech than in other professions (for example, teaching, coaching, or engineering). After all, in life, "the experience of one qualified doctor is equal to the skill of most soldiers". (Homer)

Metaphors move on the basis of mutual similarity, that is, the mechanism of speech is the use of a lexeme designation to express another meaning based on external, apparent similarity. Each industry has its own metaphors. Examples of medical metaphors include:

Hozirgi pandemiya sharoitida metiniroda shifokorlarimiz ko'rinmas yov oldiga birinchilardan bo'lib kurashga chiqdilar. (<http://uchildiz.uz/>)

Eng muhimi, azalqo'rg'on xalqimiz sog'-salomat bo'lib, bu hayotdan mamnun yashasinlar. Shu ezgu maqsad yo'lida yengilmas tog' shifokorlarimiz, kunu tun el xizmatida. (<http://uchildiz.uz/>)

Phraseological units are lexically and semantically stable compounds in a language, and it is appropriate to give an example of medical phraseology:

*Men sizdan davo topdim, jonga jon shifokorlar,
Maqsadi salomatlik, mehribon shifokorlar.*

*Insonning hayotiga chang solsa agar bir xavf,
Ilmini qurol qilgan posbon shifokorlar.* (P.Mo'min)

In Uzbek speech, medical euphemisms are most often found. It is no exaggeration to say that such blocks can be adapted by the speakers themselves. Euphemisms are units that give sensitivity and pleasantness to speech and serve for a soft and polite expression of information (thoughts, comments). In euphemisms, rude, obscene, forbidden words or phrases are culturally veiled, which, on the one hand, is directly related to the culture of speech, and on the other, to the national identity of the Uzbek people.

Yes, the term euphemism, which means "speak well," "smooth speech," refers to keeping the speaker from using harsh, uncivilized words or using awkward words that might "offend" the listener, but these euphemisms are harsh, uncomfortable words .. doesn't mean , which does not give a pronounced logic. Indeed, the euphemism arises from the positive approach to the expression [1; 2; 15].

Our observations show that euphemisms are more commonly used by some professionals, especially writers and poets. However, it should be noted that every professional working in our social life, as well as anyone who considers himself cultural, should try to use euphemisms correctly and appropriately. And again, the use of euphemisms in speech is also one of the norms that determine the level of a person's intelligence.

This means that a person enters into any circle, first of all, with his word. Therefore, not only in Uzbek linguistics, but also in world linguistics, works on the relationship between language and culture, nationally specific elements of the language system and the study of the speech of a native speaker do not lose their relevance. These include euphemisms and their professional characteristics.

One of the professionals who interacts the most with people of different categories, ages and points of view in everyday life are doctors.

There is humanity, whose head rests on a pillow and looks into the doctor's mouth, seeking treatment. One word from the doctor either builds or destroys. This means that speech euphemisms are needed by doctors more than specialists in other professions.

Since time immemorial, doctors with their warm attitude and high knowledge have been an ointment for the ailments of patients, treating them. Ibn Sina, a medical scientist, wrote about this: "The doctor should be calm, meticulous and, of course, sweet. If he can convince his patient with his sweet words that he will cure him, the patient and the doctor will fight side by side, and the pain will surely be overcome. If the doctor cannot convince the patient, then the pain makes him a spiritual partner. Together they confront the doctor. Of course, it is very difficult to treat, and sometimes ineffective".

Medicine of the 21st century has fully substantiated the fact that relying solely on scientifically grounded medical knowledge is ineffective in treating a patient's illness, in this regard, first of all, verbal processing of the patient's psyche, that is, its linguistic influence, is important. After all, knowing the truth is not enough today. How to convey the truth to the listener is more important than the truth itself. We confirm our opinion on the basis of an ancient legend:

In the king's dream, all his teeth fell out. In the end, he was upset by this dream, so early in the morning he called the sage and told him about the dream.

The sage said:

– All the children, wives and relatives of the king will die before him.

This greatly upset the king. By order of the king, all the sage's teeth were pulled out with a hammer and his tongue was cut off. They called another prophet and told him a dream. The second prophet was a very wise and kind man. He said:

– O king, this dream is a sign of the longevity of your life. You will live longer than all your children, wife and loved ones.

The king liked it, and he gave him a thousand coins with a horse and clothes, and I said:

– Although these two sentences have the same meaning. But the first sage threw himself into the pit of destruction, speaking with evil. The second wise man, on the other hand, signaled with a soft word and won the prize. (<http://xorazmiy.uz/>)

We live in an era of nervousness. They say one is missing, two more. In such a situation, it is very important for a person, especially doctors, to be able to "find and talk". From every person with a higher medical education to a highly qualified good doctor, everyone is in constant contact with patients. Consequently, the need for a profession requires from them not only serious special training, but also the possession of high ideological and moral qualities. All over the world, medicine has been and remains a respected profession.

Kindness, warmth, humane attitude of healing people to the patient, first of all, balances the spiritual world of a person in need of healing, which forms the patient's correct attitude to his pain. According to Abu Ali ibn Sina, *the doctor is a friend, mentor and assistant to the patient*. To fulfill this responsible task, in addition to professional knowledge and experience, human qualities are needed – compassion, conscience, faith, in a word, a high level of culture and spirituality.

Often the appearance of defects, pain in the delicate organs of the patient makes it difficult to communicate between the patient and the doctor. It is at such moments that medical ephemerals come to the aid of this process. We see this in some examples.

Havo o'tkazmaydigan har qanday tagliklar esa yorg'oqning qizib ketishiga olib kelib, o'g'il bolalar jinsiy rivojiga salbiy ta'sir etishi bois xatarli hisoblanadi. ("Shifo-info", 2016. №13. – B.34.)

Ro'y bergan avariya qizning ko'payish a'zosiga qattiq ta'sir ko'rsatgan. Biz uni zudlik bilan jarrohlik stoliga yotqizishimiz kerak.

Sochiqlardan foydalanishda ham e'tiborli bo'lish foydadan xoli bo'lmaydi. Nozik sohalar uchun sochiqlar ham toza, yumshoq va, eng asosiysi, shaxsiy bo'lmog'i zarur. ("Shifo-info", 2016.№20. –B.34.)

Bemorda peshob tutilishi kuzatilgani bois unga sistostoma o'rnatiladi. Shu usulda adenomaning peshob chiqarish kanalini bevosita ezib turuvchi qismi olib tashlanadi. ("Shifo-info", 2016. №20. –B. 47.)

Bo'qoq kasalligini vaqtida davolamasangiz, agar siz tug'ruq yoshida bo'lsangiz, homilador bo'lishingiz muammoga aylanadi, chunki yod tanqisligi ayolning nasl qoldiruvchi xususiyatiga ham ta'sir ko'rsatadi. ("Doktor press", 2016.№26. –B. 7.)

The use of medical metaphorical euphemisms in the speech process, such as *yorg'oq* (flap), *ko'payish a'zosi* (reproductive organ), *nozik sohalar* (tender areas), *peshob chiqarish kanali* (urinary tract), *nasl qoldiruvchi xususiyat* (hereditary trait) speech process, does not cause discomfort to either the patient or him. doctor. Examples show that euphemisms play a leading role in migrations when the national worldview is consistent with the metaphorical foundations of the language, the secondary mechanism of nomenclature and the product.

Here we will dwell a little on metaphorical euphemisms.

Metaphorical euphemisms are manifested in the reflection of the national-mental interconnection of being, which shows the expression of cultural values in the language, in the metaphor, along with clarity and expressiveness, there is also attractiveness, abstract interconnection. It is important to note that metaphorical euphemisms arise depending on the linguocultural environment to which the speaker belongs, the way of thinking and language skills. Metaphorical euphemistic expressions consist of the main information content and the connotative meaning and attitude superimposed on it. The information is complicated by the euphemistic connotative meaning, when one of the negative or positive attitudes underlying the metaphorical image is in the lead among the connotative meanings. An increase in connotative meaning occurs with a weakening of denotative and functional meaning.

A doctor should really be a good speaker, psychologist, teacher. True, in fact, the doctor is also an ordinary person. He is also a father, mother, spouse or relative. He experiences the ups and downs of life, difficulties in performing official duties, complications associated with diagnosing a patient, physical exhaustion from work from morning to night, and sometimes a state of stress. So, in such situations, the doctor must first get himself out of a difficult psychological state. This is inextricably linked with the strong will of the doctor, the level of development of his spiritual culture.

Although medical discourse is also subject to the demands of other prescriptive and prescriptive discourses, not all of its manifestations are always followed. To prove that the criteria of discourse are not always absolute and rigid, the following arguments can be used:

Bemorning orqa chiqaruv yorig'idan chiqqan gemrroidal tugunlar mustaqil o'z joyiga tushmaydi va uni faqat bosim ostida o'z joyiga tushirish mumkin. (<http://tmatm.uz/>)

Gapiradigan kasallik (gemorroy) to'g'ri ichak pastki qismlari va orqa chiqaruv teshigi trofidagi vena qon tomirlarining kengayib, shishish kasalligi hisoblanadi. (<https://daryo.uz>)

Consequently, units of speech communicative culture in medical discourse are created by the doctor himself, depending on the condition, gender, psyche of the patient in certain conditions. Literally medical euphemisms are units that lead to embarrassment, rudeness or embarrassment (words, phrases, phrases, sentences, sometimes text) used in the dialogue between the doctor and the patient, as well as medical terms used to preserve the confidentiality of the disease. like trauma to the patient's psyche - speech products that are commonly used by doctors to prevent

transmission. That is, the doctor creates a new image associated with his or her profession in metaphorical thinking. Metaphorical medical euphemisms are the art of speech, creativity, necessary search. In the end, the strength of the speaker's intuition, the depth of his perception are contained in the metaphor, and this level of strength and depth is manifested in their metaphorical findings. The value of a metaphor lies in the fact that it is unusual and constantly renewed. Medical metaphorical euphemisms mean the embodiment of the naked truth about the patient's condition in new – soft, flowing forms.

In general, medical metaphorical euphemisms are a way of thinking that requires a doctor to rise to a higher level of thinking in order to reconcile reality and unreality in expressing reality, or rather, to understand their correspondence.

The deeper you penetrate into the heart of a person, the more you open new facets. This means that, first of all, medical professionals must penetrate deep into the heart of a person and find a way to it. While doctors have a responsibility to care for the health and lives of the population, it is important that they approach their profession with an honest and high sense of responsibility and that they are committed to their spiritual responsibilities and deontological culture.

However, in the process of healing, this word means a powerful weapon, an incomparable ointment, a semi-medicine. It's no secret that words have a stronger effect on people than any ointment. The word heals the soul. As the judge of Bukhara said, “a coin cannot be cured without healing a human soul”.

But the use of medical euphemisms in discourse alone is not enough. The tone of the doctor's speech, even the silence he maintains, must correspond to the speech situation. If there is a sense of negligence, rudeness, indifference or insincerity in the tone of the doctor's speech, any euphemistic unit also loses its influence [13;14].

One of the main non-verbal components of speech is tone. In addition to verbal means, non-verbal means also play an important role in complex and at the same time extremely colorful, unique speech communication in terms of content, form and volume of the object. Sometimes the form of the speech process can also be simply non-verbal. Of course, this depends on a number of factors, such as speech conditions, social environment, language sensitivity of communicators.

For example,

Kechasi allamahalda Qodirali otaning umr yo'ldoshi Hafiza ayaning ahvoli og'irlashib qoldi. Chaqirilgan “tez yordam”chilar ancha kechikib kelishdi. Qodirali ota oq xalatlil vrach bilan xamshiraga yo'l boshlar ekan, yo'l-yo'lakay xotining holatini tushuntirishga urindi...

*–Vahima qilmang, ota, qon bosimi keksalarning ko'pida bor, – dedi **beparvo ohangda** vrach.* (<http://shifokorvahayot.uz/>)

It can be seen from the passage that the **beparvo ohang** (careless tone) of the speaker (doctor) in the tone of speech negatively affects the listener (close to the patient). The doctor's irresponsibility in his profession is evident in the tone of his words.

For example.

–Kecha nima ovqat yegandingiz?

Asablarim taranglashib ketdi. Yana shu savolmi? Ertalabdan buyon barcha ko'rgan shifokor shu savolni berdi. Ammo natija bo'lgani yo'q. Onamdan oldin javobga shoshdim.

–Ilgari kuni anorli salat bilan osh yeganlar. Kecha manti qilgandim.

*–Tushunarli,–dedi shifokor mening jahlimga qarshi o'laroq **samimiyat bilan**. – Onaxonni qabziyat qiynayapti. Manavi doridan ikki dona olib chiqing. Tuzalib ketadilar.*

... Ko'p o'tmay onajonimning ko'zlari porlab, oyoqqa turdilar.

Shifokor:

*– Yaxshisi, – dedi shifokor menga **iltimos ohangida xuddi o'z onasi haqida qayg'urayotgandek**, – onaxonga tez-tez suyuq ovqatlar tayyorlab bering. Salomat bo'linglar!* (<http://fsh.uz/>)

It is easy to understand from the passage that the doctor's calmness, his knowledge of his profession, and most importantly, his attitude had a positive effect on both the patient and his relatives.

In discourse, the speaker uses a stimulating tone when the goal is to turn an idea expressed in speech into a basic verbal reality (to provoke, to attract attention, sometimes to get some information through it). For example,

–Eh, yengilgina dardga ham odam cho'zilib yotaveradimi? – dedi xona kirib kelgan shifokor ko'tarinki ohangda xuddi eski qadrdonlardek.

Karim so'lg'in jilmaydi. Endi dardini boricha aytmasa bo'lmasligini angladi.

Another important non-verbal component of speech is silence. Any activity is significant in its practical value. Since speech is a communicative activity, its effectiveness is also determined by the effectiveness of speech, the achievement of a specific goal. The interaction of the speaker and the listener (communicant), the degree of realization of a particular goal is the practical result of the communicative process. Indeed, verbal communication is a situational pragmatic whole, which differs from ordinary speech (the realization of linguistic possibilities in a certain material form) in its complexity, verbal and non-verbal, as well as in the interconnection of national, ethical, aesthetic, ethnographic, psychological and others. social components.

The unity of silence should be considered as one of the key components of verbal communication, which is a very complex, concrete instant situation, a pragmatic system that arises in a very short time, inextricably linked with specific communicators, time and space, conditions, purpose / cause and investigation.

By default, doctor-patient conversation is an important means of non-verbal communication. Hippocrates, the father of medicine, wrote: "... a doctor, taking into account the scale of diagnosis and treatment, must take into account not only the patient's current illness, but also his previous illnesses and the complications left by them. ... It should not be forgotten that the ruling patient is an ordinary person, like all other people, and in order to understand him, you need to understand others. For him, even the patient's silence should serve as a guide. "

Literal silence should also be seen as a non-verbal pragmalinguistic phenomenon that generates medical euphemistic meanings, increasing the power of medical euphemisms [5;6;7].

The conclusion is that, although the richness of any language is measured by the level of applicability of these linguistic units, we can confidently say that the scale of the socio-psychological influence of the Uzbek language is extremely wide and diverse. It is important that representatives of any field, including medical professionals who work in connection with the human body, soul, spirit, spirituality, enlightenment, are able to synthesize national linguistic images of the world in terms of their fields and bring them into conformity. their activities.

Indeed, the synthesis of national linguistic images of the universe is formed and develops in the mind of a person on the basis of all his relations with the universe. In this regard, verbal (synonymy, gradonymy, antonymy, periphrasis, metaphor, metonymy, synecdoche, allegory, phraseology, euphemism, etc.) and non-verbal (tone, by default) language units serve as a means of realizing linguopragmatics.

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