

THE SOURCE OF THE STUDY IS VARIETY

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Annotation

The article talks about the fact that language is a variety, complex phenomenon, therefore, the need for a dialectical approach to its units.

Keywords and phrases: source of learning, philosophical worldview, dialectical veracity, basis of classification, linguistic unity.

Each discipline has its own source of learning as well as the way it is researched. And in the researcher, a certain worldview of himself will be formed. It is known that without a philosophical worldview, the formation of a scientific view is impossible. A philosophical worldview does not just declare its foundations (principles) and teach people, but proves them, logically concludes. In terms of its content, the philosophical worldview can be both scientific and inhuman, and even contrary to science. A scientific worldview can be considered only a worldview that allows you to correctly reflect the existing reality, justifies its conclusions with the data of a contemporary science, uses the scientific method of thinking, leaves no place for inhuman views in various ways.

Dialectica ¹ looks at things, their mental gifts, concepts in interrelationship, movement, emergence, conflict development, and transition from one species to another. The conscious application of dialectics to life, the correct use of its concepts makes it possible to take into account the interrelationship of phenomena, their contradiction, variability, the possibility of their contradictions moving to each other. Also, only a dialectical approach to the analysis of phenomena can help to unravel their true laws and driving forces of progress and find effective ways to implement it.

The worldview in any science, the essence of the philosophical point of view is expressed in how the researcher understands the source of research in this science (field) and in what way, from which side he approaches this source.

The fact that language is a lush, complex phenomenon requires its units, a dialectical approach. This makes it possible to learn language as an objective phenomenon in constant progress, surrounded by various communications and relationships. It is such an approach that can capture many aspects of the source of learning, reveal to the researcher the essence of the language, its units, systematic structure. In a system-structural approach to language learning, language units (phoneme, morpheme, etc. the validity, form and categories of K) should not be confused with the relationships in them.

Dialectical logic considers the source of learning not only through its relationships, but also as a carrier of all the quality, properties, relationships that exist without dependence on the researcher, and in itself. The idea of the immediate existence (objectivity) of the "thing", that is, the source of learning, is the first and most important unit (element) of dialectics. Consequently, it is necessary for the unit of language to be considered as a carrier of all communication and relationships in itself, and

¹ Фалсафий адабиётимизда X-XI асрларда «диалектика» сўзи юнунча луғавий маъносининг таржимаси «жадал» («бахслашиш») деб номланган. Кейинчалик мантиқ ва фалсафанинг кўп ҳолатда бирлашиши натижасида «диалектика» маъносида, айниқса, форсий адабиётда «қиёс» сўзи ишлатила бошлади. Сўнгги даврда ўзбек тилшунослигида «диалектика» маъносида «қиёс, қиёсийёт» сўзлари ишлатилганлиги сабабли биз ҳам шундай ишлатдик.

it is imperative that it be learned from an excellent trailer of any characteristics that are not inherent in its internal nature. In other words, it is darcor that language units are studied zotically (substantively).

As a source, we have received the lexeme and the basis of their classification. Therefore, we equate the lexeme with the philosophical "thing" (vesh). While defining thing T A B I A t I, in the doctrine of qiyasiyot, its first stage of development – from Democritus to Ibn Rushd and Hegel, the "thing" was interpreted in the manner of a lush and complex (i.e., the sum of some parties and features, stability) phenomenon.

What is the brilliance of the thing? It is understood that the brilliance of N A R s a means that something desired in reality, similar to the phenomenon, event, character-trait, and attitude itself, and exhibits different characteristics, often contradictory, mutually negating, without dissociation.

Checking the source of learning as a surreal phenomenon is an important sign of a dialectical approach to the issue. F. Hegel had highlighted the brilliance and versatility in events so many times. In particular, he wrote in his "science of logic": "the richer the subject to be described, that is, the more aspects it exhibits for research, the more definitions they can be created on the basis of (side, aspects)".

The brilliance of the thing can be seen even more clearly on the example of a person. Take a separate person named chunonchi, s a l i m A.

S a L I m A who? the interrogative question "" is ambiguous from the point of view of dialectics. Because S A L I m A has dozens of edges, sides, characters and properties: Salima - daughter (1), Salima - wife (2), Salima - Mother (3), Salima - aunt (4), Salima - niece (5), Salima - A M M A (6), Salima - U S T O Z (7), Salima -sh O G I R D (8), Salima - P A S T (9), Salima - B A L A N D, (10), Salima-O G i r (11), Salima - e n g i l (12) and H.K. Such judgments can be in unlimited quantities compared to Salima. As we have seen, these deny each other. Chunonchi, Salima-X O t i n, Salima-q i z; Salima-X O L A, Salima-c i y a n...

In dialectical language, all of the above judgments are abstract, notugal. Because, as a rule, judgments affirm or deny any aspect about N A R S A, but N A R s Disconnects A from the relationship. According to the teaching of dialectics, N A R s a manifests its various qualities in its relationship with different things. Therefore, when we fill the above judgments with something, relationships, the visible conflict completely disappears. Chunonchi, daughter of Salima-Rahimbobo (1), Wife of Salima - Zafar (2), Mother of Salima - Nadir (3), aunt of Salima - Ikrom (4), niece of Salima-Karim (5), aunt of Salima - Gulchehra, (6), lower than Salima - Dilrabo (9), higher than Salima - Laylo (10), heavier than Salima - Darmonoy (11), lighter than Salima - Shahida (12 and H.K.). Thus we will have a dozen references to one "thing" - s a L I m A, and we will witness that even contradictory data do not reject each other, but complement: new-new sides of the "thing", reveal their features. In this place, naturally, there is such a philosophical question: about the "thing" (Salima), for example, S A L I m A, on the basis of its relations, hundreds of edges, sides, properties open, are these different sides of this one "thing" (i.e. s a l i m A) or something different? As the simple example presented about Salima shows vividly, it is about one" thing", that is, one s a l i m is going over judgments about different properties, edges, sides of a. N A R s a G a different edge, side, approach as the integrity of properties in dialectic N A R S A is called holistic and whole (Zoological) understanding.

Every sentence described about " thing " (including S A L I m A) is absolute for S A L I m a, not even the only true one. This kind of complex dialectics (qiyasiyot) formed the basis of Islamic tasavuff and was also reflected in the textbooks and manuals of the primitive school in the XYIII-XIX centuries. In "Sabotul - ojizin" by chunonchi, Sufi Olloyor, we read the following verses:

**Субутидур анинг саккиз сифоти,
Сифат зоти эмас, на ғайри зоти.**

Content: it (Allah) has eight stable, lasting qualities. These qualities do not constitute its being (breed, essence), but are not alien (separate) from Z O t I either .

The philosophical doctrine of the veracity of the thing is of incomparable great importance in linguistics. Because one view of serfdom, characteristic of linguistic units, is multitasking (polyfunctionality). Chunonchi, in the sentence " good boy reads Well", ya x sh I is performing two different tasks. In a number of languages of the world, these two different tasks are given through two words, something in two syllables. Chunonchi, in Russian: Khoroshiy Rebenok khorosho uchitsya.

I jizn khorosha I JIT khorosho (V.V. Mayakovsky) some researchers evaluate in Uzbek the multitasking of one thing - one good word, its brilliance in the manner of various fog objects: ya x sh I –Quality, ya x sh I – clarity. Whereas the essence can be completely different if the dialectic-teaching brilliance of a thing is taken into account, or if the multitasking of the word x i is analyzed on the basis of philosophical brilliance.

While we are dealing with the question of the Uzbek language L E K S E M A L A r i n i n g t a S n i f i, our main and main base point will be the conclusion of the comparative (including mysticism) about the fragility of something, its integrity and integrity (zotility).

The veracity of N A R s a, interpreted from a comparative point of view, assumes the differentiation of concepts such as the thing, its properties and the side of O R G A n i l a y o t Gan. In particular, the analysis of something as a whole - integrity of its own infinite edges constitutes a source of study. However, each aspect of a thing (side, characteristics) and so on can be evaluated based on different methods and norms . Therefore, the learning M A N B is the edge of a I being analyzed in a specific case, the side of which constitutes the subject of study. Comparable to our source, L E K S E M A. when the various functions, meaning and construction connections of u n i n g are taken in the whole, forming a source of study, the subject quality of a particular method of analysis (side, edge) of the lexeme, which is studied separately, comes to the surface.

The interpretation of a thing in the form of a bright essence in the analogy requires the fact that different definitions can be given in the nature of the thing, and a special approach to the classification of the thing as well. Learning means identifying the general characteristics of the source as well as the characteristics of a private character.

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