

THE EXPRESSIVE SIDE OF UZBEK LANGUAGE AND THE FORMATION OF GRADUAL REALITION IN IT

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Annotation:

This article provides a scientific analysis of the expressive side of the language and the expression of gradual processes in it.

Keywords: Uzbek language, gradual approach to linguistic expression, linguistic means.

In modern Uzbek linguistics, language problems are considered from the point of view of philosophical methodology. From this point of view, this scientific information was directed to the study of the expressive side of the language.

The universe is dialectically the decomposition of objective being into components in various forms, the realization of a thing-subject according to various private relations. The process of decomposition into these components is a phenomenon associated with the processes of diverse and infinite motion, changes in the universe in time and space from the point of view of the dialectic of the form-content of philosophy.

Indeed, the natural sciences – such as *chemistry, biology and physics*, which arose on the basis of the historical development of the external world - were enriched and expanded by the creative thinking of the human mind, taking into account the needs and interests of society.

If we analyze the question raised in this scientific information on the basis of the principles of the *anthropocentric paradigm* – a progressive research aspect of modern theoretical linguistics, then we can say that the human world of perception (thinking) is not really mirror in nature, but is a set of material worlds capable of new connections, relationships and, as a consequence, to the material world. new objects, objects, this is a creative world that can recommend copies of designs.

Phonemes, which are the smallest building blocks of the linguistic side of expression, are also material in nature, they manifest the appearance of a physical (acoustic) phenomenon created by the speech apparatus and put at the service of the semantic (meaningful) side of the language. Consequently, language also has physico-semiotic facets through which it is also connected with objective being[2].

As Russian linguist V.Solntsev notes, language also obeys the general laws of the existence and development of nature-society. At the same time, it goes without saying that in a language that is considered a separate social phenomenon, general laws manifest themselves in a certain way.

The above shows that there are also common features between the construction of the sides of expression and content in language and other worlds of real being, which do not deny structurally distinctive qualities and characteristics.

And these commonalities are based on the fact that language and other worlds that make it up are based on a single objective being that acquires various qualitative and quantitative manifestations. It is the commonality associated with this reason that provides a different degree of interconnectedness (proximity-remoteness) of disciplines, which means that it is possible to clarify the issues of the second discipline with the help of one discipline. In other words, properties serve to ensure that commonalities and commonalities continue to be studied in stages.

The continuous (sequential) movement of things in the external world, the gradual change of quantitative changes from one qualitative type to another through intermediate (distinctive) states indicate that existence itself was formed on the basis of the phenomenon of essential gradation. Although science currently notes the existence of mechanics, physics, chemistry, biology and social sciences in a general way, graduated phenomena can only be understood in two dimensions. While the first is a gradual phenomenon of genetic orientation associated with the stages of formation, the second is a particular gradual phenomenon associated with qualitative color variations within each type of universe.

It goes without saying that the external world is something colorful and infinitely changing, consisting of systems of phenomena, and the gradual phenomena inherent in them are also extremely diverse, continuous and continuous formations.

Indeed, language, representing being in the form of perception, does not have the ability to perceive the graded phenomena inherent in natural and social phenomena, relationships, as they really are. One of the main reasons for this is the limited number of language units associated with memory and thinking capabilities. In general, language inaccurately reflects the innumerable, continuous and infinitely graded phenomena inherent in being. Take, for example, gradual relations, such as (*mo''tadil ~ iliq ~ issiq ~ qaynoq*) moderate ~ warm ~ hot ~ hot, which are reflected in lexical units. The change in water temperature from "0" to "100" degrees changes with each degree, so that our senses cannot perceive these changes as they really are. For example, after minus "1" degree, the sequential heat gain is +1., +2., +3., As +100, while the lateral states do not differ sharply from each other qualitatively. And they cannot be differentiated by human feelings at the level of initial (ontological) qualitative changes.

The main reason for this is the extreme limitations of human sensory organs. If a person continued to take units of measurement even in relation to the slightest gradual phenomena in order to adequately reflect the outside world, the vocabulary would be overloaded, and there would be difficulties with memory. Nevertheless, on the other hand, a person could not help noticing large structural differences or noting in perception vivid gradual connections between

something, phenomenon and relations, the existence of which is associated with these differences, without reflecting them in semantic and functional aspects of vocabulary, verbal and grammatical forms, syntactic units of language. Otherwise there would be no truth in the relationship between man and the universe.

In general, the gradual relations in language are a representation in the perception of the gradual processes of the entire universe. It goes without saying that graduated phenomena, continuous in nature, have received various studies at the stages of the path of human cognition from simple to complex, from incomplete to complete. The need for a consistent approach to the phenomenon of gradual relation requires that we look at the nature of the simple way of cognition of logic and the possibility of this methodology to investigate linguistic gradual phenomena.

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