

THE STANDARD IS THE BASIS OF THE ANALYSIS PHENOMENON

Turakulova Umidaxon Anvarovna,

Independent researcher at Namangan State University.

Gmail: talabagrant555@gmail.com

Abstract: This article focuses on the concepts of analogy standards, their specific features, the purpose of choosing a standard, the semantics reflected in it, standards that expand with a qualifier, and failed standards.

Keywords: analogies, standard, semantics, standard with qualifier, logical approach.

As humanity comprehends the world, the role of analogy and comparison is very important. Analogy is inextricably linked to processes such as observation and comparison. However, it is also inappropriate to look for analogies in things and events encountered. Analogy is a phenomenon that, when an object, event, person or situation is observed, it involuntarily reminds us of something else. This situation is the reason for the birth of analogy. In the scientific treatise "Study of the Linguistics of Language" by Nizomiddin Mahmudov, the following is said about analogies: "... it provides an opportunity to easily know an unknown thing-property through comparison alone"¹, – defines. For example, in poetry, it is common to compare the lip to a bud, the eyebrow to a bow, and the face to the moon, because no special knowledge is required to recognize objects such as the moon, the sun, and the bow. Therefore, it is not surprising that the first examples of similes were like this, and even that they have reached the level of stabilization as paremiological units from being used so often. If you think about it, these similes did not arise by themselves. Before describing the lip, the bud was better known, before describing the eyebrow, the bow, before describing the face, the moon. In today's literature, similes are also used in a variety of ways, which increases the reader's imagination and delights, and in its place, determines the skill of the writer or poet.

A standard is a term related to the exact sciences and is a standard that evaluates the properties and qualities of an object, substance, or event. A standard is an entity that measures the properties and qualities of objects. This term is also used in the field of linguoculturology, where as a linguistic term "...things that are understood as a model, example of a certain person, thing, event, or situation, used in the figurative expression of this person, thing, event, or situation"². In Maslow's words, "a standard is a measure of the properties and qualities of objects, phenomena, and events."³

In the formation of analogies, analogical standards are of great importance. Standards reflect the national worldview, since they are the result of one's own national-customary measurement of world phenomena. "The standard is reflected in the socio-psychological scale in the form of normative ideas of society about nature, phenomena, and man"⁴. Through them, it is possible to measure or imagine the characteristics and qualities of a person, thing, event, object. In places where this characteristic is unknown or difficult to know, standards are considered to be of great importance. "It is often based

¹ Mahmudov N. Study of linguistics. – Tashkent, Mumtaz so'z. 2017. – P.160.

² Usmanov F.F. Linguistic and cultural aspects of Uzbek national values: Doctor of Philological Sciences (DSc)... dissertation. – Andijan, 2024. – P.35.

³ Maslova V. Conceptual basic modern linguistics. Fly away. posobie. - M.: Flinta, 2019. - S. 144.

⁴ Khudoiberganova D. A brief explanatory dictionary of linguistic and cultural terms. – Tashkent: Turan zamin ziyo, 2015. – P. 21.

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on the experience of ancestors or first impressions, and it causes a certain subjectivity in direct assessment and selection”⁵. Within the text of Tohir Malik's works, the standards reveal information about the character's fundamental character in certain speech situations.

“This element constitutes the center, the essence of the comparison, other elements (the subject of comparison, the basis of comparison) unite around this standard. At the same time, while other elements can be expressed implicitly, the standard of comparison must be expressed explicitly, that is, if the standard of comparison does not have a direct linguistic expression, an expression with a similar content cannot be formed. The most important thing is that the uniqueness of the people's vision and understanding of the world, that is, national-cultural and national-connotative information, is directly reflected in this standard of comparison. As a product of the people's national figurative way of thinking, stabilized, standardized images reflect national perception”⁶. The opinion of M. Yuldoshev, who seriously studied this problem, is also noteworthy for its validity: “The linguopoetic basis of any simile is directly formed by the standard of simile. The poetic value and aesthetic weight of simile as a figurative means are also determined by the same standard of simile. The originality of simile arises from the originality of this standard of simile.”⁷

Researchers have shown that when any simile is expressed in language, four elements (members) are necessarily taken into account, namely, 1) the subject of simile, 2) the standard of simile, 3) the basis of simile, 4) the formal indicator of simile.

The most important of the four elements in the structure of similes is the standard. The standard is the main tool that can establish a similarity relationship between the two objects being compared, ensuring beauty in the simile phenomenon. Through it, one can easily understand the national figurative thinking of the people, the linguistic picture of the world in the imagination of the people. For example, the standard of a horse reflected in the simile of being like a horse (healthy) expresses the close knowledge of the Uzbek people about horses, their care and knowledge of their characteristics. Other animals can also be used as a standard, but this analogy shows that running and galloping are characteristic of a healthy person, and only a horse can easily perform the listed movements. Animals such as kangaroos and monkeys can also run fast, but the Uzbek people do not have as much knowledge about these animals as they do about horses. The role of the standard is of particular importance in the inclusion of similes in the list of speech-distracting devices. The characteristics of the standard chosen to reveal it stand out more than the object being compared. Of course, when using a standard, it is advisable to choose a well-known object, situation, or person. When talking about the standard, it should be emphasized that the standard provides all the main conditions such as the ease of the simile, the ability to imagine the object (subject) being compared through it, the stabilization of the simile when the time comes, and the ability to give pleasure to the listener or reader. Therefore, the standard in the structure of analogies can also be called the nucleus of the analogy. The word nucleus is used as a term in a number of sciences. For example, in botany, the nucleus is reflected as the most important part that forms the center of the cell.⁸

In addition, during the observations, it was confirmed that an object, person or event that is closely familiar to a particular people, all the characteristics of which are clear, can serve as a standard. For

⁵ Ashurov D.A. Linguo-cultural characteristics of the epic poem "Alpomish" /Monography/ – Namangan: 2024. – P.36.

⁶ Mahmudov N. The charm of national mentality in analogies // Language and literature education. – Tashkent, 2019. – No. 2. – P.6.

⁷ Yuldashev M. The secrets of the word Chulpon. – Tashkent: Manaviyat, 2002. – P. 58.

⁸ Biology. Textbook. Grade 6. – Tashkent: Uzbekistan, 2007. – P. 13.

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example, the Uzbek people do not have a gentle simile like a zebra, because the characteristics of an animal called a zebra (even if it is indeed gentle) are not known to the Uzbek people. The function of a standard is to make a situation or object easy for the listener to understand. If an unfamiliar object is used as a standard, it becomes much more difficult to understand speech. Each people has its own customs and views, and these views and customs are often reflected in standards, that is, comparisons in the language of the people are understandable to all representatives of that people. There are standards that, although they serve for several semantics, express negativity, and there are also standards that always serve for positive semantics. In the linguistic culture of the Uzbek people, words such as dog, fox, cat, wolf serve to express negative semantics, and words such as moon, sun, mother, flower serve to express positive semantics. In the process of observing literary texts, we also encountered such standards, which express a neutral meaning, but when accompanied by a corresponding determiner, they serve for positive or negative semantics. In places where the word *adam* is a standard, often when it is expanded with determiners such as good, happy, fought, lost something, neutrality is lost and the determiner serves to reflect the semantics expressed more clearly, for example, from the sentence *U sei sem sabziya So*, words with neutral content can be used with their own determiners and controlled by the semantics of the determiner. Such similes occur in more than fifty places in T. Malik's story "Shaytanat" alone, and each time the standard is used with the determiner. It is also worth noting that the determiner cannot be omitted, because each serves its own subtleties of meaning. In such places, using the word "man" itself as a standard is insufficient.

In this regard, in places related to the use of a standard, one should also approach it from the point of view of the science of logic, because for the simile to be successful, the standard must be based on the science of logic, and using the analogy of a heart like a pomegranate is contrary to the science of logic. It is clear to everyone that the heart is smaller than a pomegranate. The redness in it and the scattering of its grains can be the basis for the pomegranate to be a standard. If its shape is applied to the heart, such a simile will be an unsuccessful simile, because the use of standards such as a fist, a stone, or a horse's head in relation to the heart is understandable for the Uyghur people. Therefore, the success of similes, their ability to delight the reader, their ability to give aesthetic pleasure, and even their transition to the status of stability are also related to the standard, because if the standard can give aesthetic pleasure to the reader, the consumers of such a simile will increase, and thus the simile will take a step towards stability. Standards are not simply chosen. The characteristics of the object, person, or event being taken as a standard must be far superior to those of its own kind. For example, to standardize a flower, its beauty is taken as the basis, because its beauty is superior to that of other plants. To standardize honey, its sweet taste is taken as the basis, because the sweetness of sugar and molasses is much less than that of honey.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI

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