

LOGICALITY AND METAPHOR AS AN ADJACENT PECULIARITY OF SPEECH**Linguistics**

Keywords: metaphor, discourse, thinking, memory, mentality, language, speech, linguistic metaphor, speech metaphor, computer linguistics, corpora analysis, metaphorical discourse.

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Abstract

Metaphor is an intellectual medium that differentiates the language from other communicative means. It is a vivid proof that the language is a social phenomenon. This mentality is distinguished from other mentalities, with the ability to manifest itself in a material way. In metaphorical thinking, it sees the harmony between events and phenomena and in this way separates the important ones for itself and the listener – a new image. In this image, the contrast between old times creates a new whole.

The world's interest in metaphors has been formed by the occurrence of science-related events in human development. The problem is that the great thinkers Aristotle, J. Reussioe, V.Hegel and others did not draw attention. It is well-known that metaphors are not just for scholars, but also representatives of all spheres of business. It has become and remains the treasure of the valuable language for everyone involved in the vocabulary.

Metaphor's attitude to historical traditions, new perceptions and controversies, has become a complex and wide-ranging scientific and practical polyphonic discourse that nowadays these sectors cover all socio-humanitarian spheres, even penetrating into computer linguistics and corpus analysis. The philosophy, logic, psychology, textuality, literature, ethics, aesthetics, hermeneutics and linguistics are purely or comprehensible, such as the neuroscience, semiotics, linguoculturology, rhetoric, linguistic philosophy, theoretically or practically different aspects of metaphor, a complex and complex phenomenon. All of them are based on the unique goal – to open the secrets of the model and mechanism of the human mind and thinking, to know its system and to ensure its efficiency. Indeed, it is the only task of the human component of the human well-being system (the "adoption", the thought, the memory, the language, the speech, the metaphor) - to perceive the existence, to systematize it as knowledge, to use it as a creative force effectively and efficiently [6, p. 41; 4].

World Linguistics Ferdinand de Saussure and Baudouin de Courtenay learned the linguistic structure of the metaphor on the basis of language and discrimination principles. However, in recent years, pure theoretical philological researches have begun to substitute for practical research, with scientific concepts beginning to study in the language, and the linguistic ability of the linguistic potential to explore the effectiveness of communication. If the subject matter of the metaphorical cognitive structure was on the agenda, it later began to replace the language for artificial intelligence modeling. Modeling portable units among language events is a great challenge. Because their high level of conventional language phenomena, as well as the

brightness of their national-mental attributes, lead to the disadvantages of addicts, which causes major problems in modeling this inclination.

Expanding the scope of the language as a result of science and technology is based on the fact that metaphorical units are widely used even in scientifically-specific texts. As metaphor in any field is used as a means of expression, it is gradually forgotten by the nature of the "poetic" tradition, and metaphorical means seek to use other neutral language units. Even the use of unexpected use of their earlier research - children's speech, didactic literature, media, brand names, titles, even in deaf and dumb languages - is also a problem [13; 1; 11; 12; 14; 10, p. 327]. Indeed, "metaphor is an easy way to convey the idea fully and comfortably ... It's a matter of psychotherapeutic dialogue, talking to aviation pilots, ritual dance, artistic teaching, and quantum mechanics – it's pretty scary. Whenever and wherever the metaphor provides, it always improves understanding of human movements, knowledge and language" [10, p. 327].

The metaphor for its traditional linguistic or educational approach, its use in a number of speech styles, has stereotypic societal origin. Of course, metaphorical dyeing and unusuality, its accuracy can in some cases be counterproductive. For example, in the telegrams, the need for a brief and concise expression of the idea, although not limited to the possibility of a metaphorical expression of some thoughtful sentence, is inadmissible. Thus, in some cases, the short and simple texts created without metaphorical use can also be regarded as "telegraphic methods." Also, we do not encounter metaphorical expression in legal or military-technical discourses. But the metaphorical discourse is found in medical records. However, the discovery requirement prevails when expressing some medical concepts. Then we face the medical ephemeris. Examples: **Yorg'oq.** *O'g'il bolada yorg'oq ichidagi harorat tana harorati bo'lmish 36-36,5 dan 1-1,5 gacha past, ya'ni 35-35,5 daraja bo'ladi. Aynan shu past harorat moyaklarning yaxshi rivojlanishiga yetarlicha imkon beradi. 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, №13,34-b.). **Orqa chiqaruv yo'li.** *Orqa chiqaruv yo'li gigiyenasida maxsus yuvuvchi vositalardan foydalanish tavsiya qilinmaydi* ("Shifo-info", 2016, №20, 20-b.).

It seems that even though the medical discourse is subject to the requirements of other prescriptive and commissioning discourses, all its appearance is not always followed. This argument is based on the fact that the criterion of discharging is not always absolute or unstable.

The metaphor, as a rule, describes the individual, the exact image and description of the *action / situation*. Experts point out that the metaphor shows the person so precisely as if he was a sentence, but not a judgment, though he had a description and a resume, but not in the folders. **Eshshak** (donkey) is enough to express all the "qualities" of a person as a whole, but it is never reflected, but this expression is very important in describing it. No matter how much we describe a person, his behavior, attitude to people, spirituality, and lifestyle can be attributed to one single image.

In metaphorical thinking, he sees the harmony between events and phenomena, and in this way separates the important ones for himself and the listener - a new image. In this image, the contrast between old times creates a new whole. This is metaphor, art, creation. The success of metaphor is that it is a find. The power of the talker's intuition, the depth of his perception in the metaphor, the power and depth of it occur in their metaphorical findings. The metaphor is the uncertainty of the metaphor and the "*stranger*" lighthouse.

The metaphors for the general public's thought are rapidly stirred up and publicly quoted. In fact, metaphor is characterized by the absence of traditional semantic-syntactic patterns. It is not directly related to the subject of the talk, but by the roundabout way. The length of these circular paths also reflects the perception of the metaphor of the owner and the quality of the metaphORIZER. Example:

"Anas ibn Molik roziyallohu anhudan rivoyat qilinadi:

"Rasululloh sollallohu alayhi vasallam o'z safarlaridan birida edilar. Sarbon hirgoyi boshladi. Shunda

Nabiy sollallohu alayhi vasallam:

*"Muloyim bo 'l! Hoy Anjasha! Sho'ring qurg'ur! **Billurlarni** ehtiyot qil!" dedilar".*

The meaning of the **hadis** is that when the Prophet (Allah bless him and grant him peace) went to the farewell pilgrimage, the *sarbon* became a hoof of the caravan. This is the custom of the Arab caravan chiefs, and the camel camels learn how to make the step towards this stage. Depending on the spell of *Sarbon*, camels can move faster or slower. The Messenger of Allaah (peace and blessings of Allaah be upon him) used to write about the mothers who were traveling in that caravan **billurlar**. The women in Caravan were holding a tent called *Havaj* in a special seat on a saddle. As the camel goes up quickly, the creeps shatter and cause a bit of anxiety to women. Therefore, the Prophet (peace and blessings of Allaah be upon him) commanded the carrot to not let the camels hurry, and with a beautiful interpretation. Some of the scholars in this *hadis* are not the narrators [7, p. 523].

From the evidence it is clear that the accuracy and convenience, the dyeing, the sensitivity and effectiveness distinguish metaphorical expressions from other expressions. Among these signs, only one "dye" is strangers to the scientific and official style of the metaphor "cold". Rationalists, positivists, and pragmatists have their own views on this issue.

In the linguistics and in other social sciences, the emergence of the language in the emotional roots of the linguistic contradicts the role of the metaphor. The attention of experts is drawn to F. Nietzsche's mind in this regard: "The thing in itself" (it would be exactly pure, inconsistent truth) is completely unattainable ... for the creator of the language and in his eyes does not deserve to look for it. It means only the relationship of things to people and uses the most

audacious metaphors to express them. Nerve arousal becomes the image! The first metaphor. The image becomes a sound! The second metaphor. And every time a full jump into a completely different and alien area ... We think that we know something about the things themselves when we talk about trees, colors, snow and flowers; in fact, we possess only metaphors of things that are completely inconsistent with their original essences” [3, p.396].

The new knowledge is based on the old ones. Consequently, new expressions are, in many cases, based on the old ones. New words in existing words are made or new names are added. This unit is based on similarities. Nietzsche obliges the metaphoricality of that sense of knowing. Rationalists do not sympathize with the emotional-metaphor because they act on their minds and accept them as a violation of the language. Philosophical irrationalists, who propound contradictory views and support their base bases, claim that the metaphor is based on the language. Rationalists see lies in the metaphor, and irrational biologists see the essence of the language. In this case, the multiplication of the event and its approach to the various aspects of the edges. It is well known that philosophical orientation of rationalism (ratio ratio - mind, perception) is understood as the basis of knowledge, behavior and behavior of people. Rationalism contradicts irrationality and sensualism. Classic Rationalism In the XVII-XVIII centuries, the idea of natural order that dominated medieval scholasticism and religious doctrine was dominated by a chain of infinite causes all over the world. According to rationalism, scientific knowledge (that is, objective, general, essential) is achieved only by reason, and the criterion of its authenticity is intelligent. According to rationalism, emotions are deceptive, it is a barrier to reality [8, p. 262]. For example, R.Descartes, a leading figure in rationalism, interprets the essence of a person. That's why the idea that I'm thinking is real. According to him, the first found in reliable, proven, experimental knowledge is found in two ways – the first through induction and analysis, the second – through deduction and synthesis. Descartes considers the second path a decent way. He appreciates the role of human intelligence in the process of knowing that "every single outcome must be doubted". In the Islamic religion, Abu Mansur Moturidi was also rationalist in his knowledge. It gives intelligence priority as it tries to communicate it to religion. The book “Kitob at-tawhid” is the first special source of theology in theology. In the introduction to the book of the book of the book of kalam, three sources of knowledge are emphasized:

- 1) knowledge created by emotional members;
- 2) the knowledge generated by means of proverb-narrations;
- 3) knowledge generated by intelligence.

Moturidiy honors intelligence without leaving a purely religious circle, and emphasizes the importance of logic-based knowledge. The book analyzed the views of the sophisticated groups of that era in reality. Moturidiy stated that "all the mistakes in the religion are blindly followed by hypocrites" [8, p. 98]. Linguists, who do not give metaphor for language, pay much more attention to the fact that the basic expressions of the language are free of metaphor. This, for example, contradicted the sophistication of new metaphorical

Nietzsche's methodology, aphorisms, and philosophical difficulties. Hence, metaphors are based on Nietzsche's ideas. Indeed, every expression of his metaphor is full of metaphors. Here are the results of such inspiration "Our concept of the world depends on our ideas of consciousness, and it, in turn, predetermines our morality, our politics, our art. It turns out that the whole huge building of the Universe, full of life, rests on a tiny and airy body of metaphor" [5, p. 77]. Perhaps these views are regarded as irrationalistic views, sensualistic theories. However, no matter how much the metaphor is viewed as "lie", it is impossible to imagine the language without a word. Regardless of how the language is today, when the metaphor is its soul, it is impossible to say that the development of the language is the development of metaphorical expressions. No matter how much the new expression is not created (except that it is apt), language options are more likely to be metaphors. In other words, if it were possible to compare the occurrence of daily word formation and new metaphors, then it would certainly be in favor of metaphorical comparison. This is one aspect of the matter.

On the other hand, it is not correct to discriminate as metaphors for the next phase of the language, according to scholars who have studied the myths and myths of the first epoch of the language. Linguist E.Cassirer analyzes the problem from the point of view of modern cognitivism. The finds come to the conclusion that the findings are in search of the ruins of mythology, religion and art from the logic of thought. In the language, the logical, the legend, the symbol of mathematical thinking is reflected, and this is the key to the researcher's understanding of the mind and consciousness. E.Cassirer calls the language symbolic and the linguist as homo symbolical [9, p. 13]. Humanity creates a symbol, and man recognizes and accepts the symbol. This language exposes one aspect of humanity and human relationships.

E.Cassirer does not evaluate all aspects of his thinking as metaphors. It separates two types of intellectual activity:

- metaphoric;
- metaphorical.

The metaphorical thinking is the first step in thinking, in which case the object of thought is a particular thing / phenomenon in the composition of things / phenomena combined with them. In the first place, the characteristics of the object being understood and understood by the immediate senses of this object are considered. In this case, the subject will be in the state of "clear / inaccurate".

The point is that for the observer, the subject is as fascinating as it is. Indeed, it has been "seen" / "heard" and other. features. Although the object is contained in the item / event, it is still not considered in the gang, system structure at the first stage of the thought. At this stage experimental laws are formed. The first perceptual rules of the natural sciences, that is, the things that are covered in the direct observation, are thus seen in the face of the world.

According to the discursive thinking, the metaphorical thinking moves to thinking over differences and similarities. Looking at things and events in the system structure goes back to seeing links, meanings, and essences [9]. The cashier evaluates this as a qualitative assessment of quantitative characteristics. The similarities between the meanings are the metaphorical nature of the relationship. Knowledge gains a new dimension. Metaphor means to bring new knowledge to the old ones. In general, the high level of thinking is old-fashioned and is a way of thinking about innovations, more precisely, understanding their conformity.

The basis metaphor arise the "metaphor" is the thought of being the basis. On the basis of old metaphors, new ones are formed, new ones are worn out and continue to be replaced by new ones, and it is seen that we live "on the basis of metaphors" (M. Johnson and J. Lakoff) – so long as we live our whole life and mind. The following opinion of M. Minkin is the interpretation of M. Johnson and J. Lakoff: "Such analogies sometimes give us the opportunity to see some object or idea as if 'in the light' of another object or idea, which allows us to apply knowledge and experience acquired in one area to solve problems in another area. It is in this way that knowledge is spread from one scientific paradigm to another. So, we are becoming more and more accustomed to consider gases and liquids as aggregates of particles, particles as waves, and waves as surfaces of expanding spheres" [2, p.291-292]. Thus, the concepts of natural language and artificial language are inherently distinctive. If the natural language is the bones and bones of the tongue, the metaphor is its spirit. This is one of the recent conclusions of today's metaphorology. As long as the detection is suspended, the results will be updated.

Thus, it can be said that the metaphor is an intellectual way of expressing language differently from other communicative means, and it is a brilliant proof that language is a social phenomenon. But this mentality is characterized by the fact that it is materialized.

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