

Scientific and theoretical foundations and principles of the research category of the desire

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Annotation: The article is based on the language category, represented by a language as a social and psychological phenomenon, and this category is considered as a complex ethnopsychological event in the prism of philosophical, cultural, logical, social and etymological framework.

Keywords: category, category of desire, desiredness, category of intensity

In linguistics, the *concept of category* consists of certain meanings and systems of forms, and in a broad sense of phonetic, lexical or semantically. The **category of desire** is an object of exploring to the means of desolation, the factors and opportunities, to the factors and opportunities, in terms of semantic, lexical, grammatical and methodological aspects.

As the desire is expressed through language as a social and psychological phenomenon, we consider it expedient to call it a lice category. Consequently, if the desire is a language of modal relations in terms of the general point of view, it is determined by the age-related language, in terms of privacy, in terms of humanity, in its internal psyche, and external social environment.

Some of the private aspects of the desire in Uzbek linguist were studied, but was not learned as a separate, independent category. Basically, despite a significant glory of theoretical and metal grammatical grammatical grammatical grammatical ascins in cases of the verb inclinating paradiation, it is not summarized in the conceptual plan. It is well known that everything in existence is distinguished by a specific symptoms of the object, incident, character, movement, and circumstances. At the same time, according to these aspects, it differs from something else. This feature shows that it is possible to be their independent category or to unite to another category¹. The means of patients with the meaning of desire in Uzbek are classified as follows:

Morphological means:

-sa; -sa+m; -sa+ng; -sa edi (-saydi); -masa+edi; -sa+ekan (-sayakan, -saykin); -gi; -gi+m; -gi+ng; -gi+si; -y (-ay); -ay+lik; -sa ham mayli; -sa bo'ldi; -sa bas; -sa bo'lgani; -sa go'rga; -sa boshqa gap edi; -sa bir navi edi.

Lexic means:

- desire, desire, dream, disappointment, disappoint, ease, imagination, heart, dream, incentive, wishing, incentive, wax,

¹ Содиқова Ш. Ўзбек тилида ҳурмат категорияси. Т.: 2010. – Б. 13

- the desire to want, dream, dream, dream, dream, dream, walk, to do hope, to pursue, to pursue, to pursue;

- no point, did not have health, did not have tolerate, and did not need to desire

Syntactic stylistic means:

If God wills, God wills, then, What will He do? What will he do, what will he do?

Hence, the scope of originally meaningfulness, the presence of methods and methods of expression can be theoretical foundation to be determined as a linguistic category.

Also, the opposition of **desiring** / **unwanted** style in the existence of a desire and the **degradation** product is a factor of these categories. As part of the category, the generalization is a condition for living in any flesh of existence, especially for language unity. The scope of originally meaning, the existence of methods of expression and methods can be theoretical basis for the desire to be determined as a linguistic category.

The category "**wish**" requires inspection of philosophical, cultural, logical, social, religious, etimoidous and other foundations as a complex ethnopsychological event.

With the increase in an anthropocentric principle of an anthropocentric principle of study of the language and the functional and semantical aspects of syntactic units, it began to focus on the issue of desirable meaning within the Arabic syntax. The meaning of linguistics, logic, and the desire to achieve something, the desire to achieve something, "is being explored in the linguistic image of the world, and is explained as a psychopolosconized concept expressed by certain linguistic and paralyzing. Focusing on traditional linguistics is based on the meaning of the "*desire*", the problem of determining the concept area of language units, which expresses the meaning of the defense based on modern theoretical principles, have become a topical issue.

A.A.Potebnya, A.A.Shakhmatov, V.Vhinogradov, N.A. Kokhvedova, N.K. Cononov, N.Z.Gadjiev, N.Ghadjieva, E.M.Mudievaev, D.G.Korkiev, D.G.Tu, D.G.TU Masheva, N.G.Anyzade, I.V.Adamon, F.Yusupov, Dj.G.Kiekbaev, A.A.Yuldashev, N.X. Yullatov, T.IKHOKHOPOV, T.I.Raspopova, M.A. K. KOLOSOVA M.V.Zaynullin, V.P.P.Prontichev, A.B.Zelenwikov, A.V. The category of desire is studied by a number of linguists, R.A. Burnalova EV.Av. Buralova, M.I.Shcherbaeva, studied with a number of linguists, such as linguistics.

A.P.Rusteva considers the "wish" phenomenon as a philosophical category, describing three types of attitudes toward understanding and knowing it:

a) **Valuable, emotional attitude.** In this case, the lust is experienced, sanctified, sanctified, mysterious, and subjective subjective component is accepted as any unknown objective component. (This is, first of all, the East spiritual life is unique to ancient Indian philosophy). Apparently, the desire, which is more than more "divine", "Space", "the cosmic" or "ancestral" forces cannot be free;

b) **Rational attitude.** When it is believed to explain the desire, knowledge, to be called patiental, it is not recognized as a secret. (This approach is specific to classical philosophy and modern Antime philosophy) Therefore, the desire is not just as the object of human knowledge, the desire is "for man" and fully controlled, can be controlled and necessary. It is understood as something that is;

c) **Philosophical attitude.** As a symbol of the quality of the "emotional" and "cognitive" relationship, as a quality of harmonious person, the desire is a rhytriadial understanding. The task of such an approach is, on the one hand, on the one hand, is the universal characteristics of human presence, to recognize the secret of desire and the confession of its inner value, as well as some "sections of the desire." In such an attitude, the presence of a logic of special desires in the community of culture is recognized and requires the use of rhesional and emotional knowledge for it, as well as the use of sensory.²

Philosophers, B.Spinoza's desire, agrees with the views of a person: "The desire is central to the human spirit, as the essence or nature of everyone, and is the reason for all its voluntary actions; As semantically factors, it can enter into any emotional interpretation, which requires adequate response from the subject." ³

According to E.A. Torkcheva conclusion, *a conscious desire, conscious need, as a conscious need*, is characterized by expression such as a driving desire. . ⁴

According to AP. Salesawa, there is no unity in understanding the causes of desire among philosophers; The cause of the desire is considered only by the subject or sees the full action of general, space, social, divine forces in determining the will of the entity in the desire. Interestingly, in all cases the source of desire does not correspond to the person (i.e. , personality directs it; In other words, due to the person (concept), the desire will be meaningful and creates a meaning.

The category of desire is a philosophy of value and the artiology of the subject: The result of this question is determined by the entity itself. The category of desire can also be provided as a linguofaliffary concept, as the nature of the desire is already enough to reflect as the beginning of life in space and the universe. This was a brighter example of Aristotle's "Guide about the Spirit", which is one of the first to talk to the topic of the personality material and spiritual "desired" personality⁵. The logical chain of aristotle's thoughts is "Knowing the Spirit helps us to know the truth," so to know desires also lead to the movement of that spirit.

The philosophical interpretation of the category of desire is a long history and in the same way as the "wish" concept ("*Purpose*", "*Target*", "*Freedom*", *as well as concepts such as "perception"*) in ancient times also today, many scientists remain objects of important scientific and theoretical studies.

² Мальцева А.П. Введение в философию желания. Критический анализ опыта концептуализации феномена желания. М.: ФЛИНТА, 2014. – С. 4

³ Бенедикт Спиноза. Избранные произведения Том I. 1957. // <https://scicenter.online/teoriya-poznaniya-ontologiya>

⁴ Воркачева Е.А. "Сама сущность или природа каждого": семантика желания и речевое употребление глаголато *wish*//Филологические науки. Вопросы теории и практики. Тамбов: Грамота, 2017. № 3(69): в 3-х ч. Ч. 1. С. 68-73.

⁵ Аристотель. Сочн.: В 4т. М., 1976. – С. 87

E.V.Avtabaeva description of the language's concept of "wish" is to show his special importance in the life of the speaker and to consider various interpretations of world philosophical thinking, in particular, philosophical. The study explains the need to study the relationship between the concepts of "wants and will" dichotomy, the concept of value and desire and determine the diachronical essence of the national mentality phenomenon. The desire also states the relevance of the study of the mental world of the modern Lisani person who is one of the leaders. ⁶

The platform of a scientist, which contains cognitive models, believes that a special catering sector is responsible for the discretion of the person and the knowledge of this knowledge and the knowledge will allow us to guess the presence of a special conceptual structure⁷.

According to E.V.Avtabaeva, the desire in the national liasonian mind is a cognitive basis of the category of a desire to language. ⁸

The views on the concept of psychologists show that this category is of power in human life, which should include information about what you want from life: "How can he make life happy and happy. What you love to do and what makes your life into the feast. Focus on one big goal. His gain of the domino effect leads to the fulfillment of all other desires. Most people do not direct their thoughts to goals, they are accustomed to taking full freedom. In this case, desires are spreading, becomes an amorphous, so accurate results are not visible in human life. **The truth is created only through systemic desires.**" ⁹

J.Lokk said the person strives for peace and only beautiful / useful / interesting / interesting / interesting because emotionally irritating his feelings, it causes anxiety. owns, wants to have it, i.e., to be movement and active. The logic of thinking of J.Lokk is clear: The reason for satisfaction is the reason for satisfaction, if the desire is done, spirituality will return to tranquility and the return of the calmness as a result of the fulfillment of this desire. ¹⁰

J.Lokk is interpreting the result of the activity of the mind as a result of the opinion of the "desire" feeling "Perception", "Thinking", "Doubts", "Belief", "Knowing", "Knowledge". The idea is the object of thinking. Recognizing that everyone is thinking and what is something that is busy during thinking, they come from intining or reflection. The intuition, experience, internal perception is sources that provide ideas with ideas. Man is an internal feeling of understanding them. *Feeling → Reflection in*

⁶ Алтабаева Е.В. Концепт «желание» как лингвофилософская категория // Вопросы когнитивной лингвистики № 4 (013) 2007. – С. 109-118

⁷ Алтабаева Е.В. Там же.

⁸ Алтабаева Е.В. Там же.

⁹ <https://t.me/mozgopravuz/684>

¹⁰ Мальцева А.П. Феномен желания: философско-антропологический подход: дисс...док-ра философ. наук. Ульяновск, 2005. – С.199

mind → *Meditating*, thinking is the result of the ideas as a result of the activity of mind. Thus, the internal activity of the mind is the only source of the mind, which emphasizes the origin of all our ideas, J.Lokk. The term "activity" is a broader effort not only the actions of the mind, but also the effects of satisfaction or protest that arises from ideas.¹¹

J.Locke describes the concept of desires:

"The presence is a big or smaller wish, depending on something that causes a sense of satisfaction in the mind. Here, it is possible to note, perhaps, even though it is unique, but is the main impartial. The **desire** is limited to its complete absence, when the discomfort is not experiencing something other than a weak wish to achieve, and try to apply effective or energetic means to achieve it does not. It also ends or weakens with the idea that the wish is not possible or not to achieve the expectation of the wish, as the anxiety is lost or decreased. " ¹²

In other words, J.Lock can specify the following types of desire:

1. The desire is a less imperceptible weak desire.
2. A normal desire that encourages a person into action and labor.
3. An imaginary desire that cannot be achieved.

Based on our observations, the category of a desire is also important in the life of society as a necessary socio-legal character. We can see this in texts on law and law documents:

*According to the Law of the Republic of Uzbekistan "On Procency" In this sense, the property is **voluntarily** acknowledging the rights to its property at will. The owner will want to say that he will act in his **own interests**, without pressure, without pressure on his own will. ¹³*

*Article 405 of the Labor Code of the Republic of Uzbekistan. After the end of pregnancy and childbirth, **according to the discretion** of the woman, she is given a child care until her two years age, and for this period, a benefit is paid in the manner prescribed by the Cabinet of Ministers of the Republic of Uzbekistan.*

*According to the woman, her will, according to **her will**, until her child's will be three years old, an additional leave is also given without charging her. . ¹⁴*

The Chairman of the Citizens' Assembly is based on the Law on the Chairman of the Citizens, signed on October 15, 2018. non-consent are not included in the list of candidates.¹⁵

¹¹ - Локк Дж. Опыт о человеческом разумении. В кн.: Дж. Локк. *Сочинения в 3-х томах*. Т. 1. -М.: Мысль, 1985. - С. 155

¹² Локк Дж. Опыт о человеческом разумении. В кн.: Дж. Локк. *Сочинения в 3-х томах*. Т. 1. -М.: Мысль, 1985. - С.282

¹³ Топилдиев В. Фукаролик ҳуқуқи. II қисм. Т.: Университет, 2014. – Б. 22

¹⁴ ¹⁴<https://lex.uz/uz/docs/6257288>

¹⁵ <https://www.gashqadaryogz.uz/read/okim-ma-alla-raisini-ishdan-b-shatishi-mumkinmi>

A. Vajbiskaya and Scientists such as D. Yu. Aprisyan are interpreting "desire" and "wish" as a distinctive psychological, a lexical universal, mental predicate, ¹⁶the "wish", on the one hand, is the simplest physiological need On the other hand, the goal is united with the goal, "grown", intellectual, ideal needs. ¹⁷

A. Najmeddinov studied the concept of desire as a member of the Intensity. The dialogue process not only exchanges information, but also the interlocutor's implementation, the spokesman/listener **intension**, also implies a mechanism of interaction of the consciousness of the communication participants. The essence of the level of the integrity and the multifaceted and systematic analysis of the Intense and the steps of the desire for the multifaceted and systematic analysis, it is better to look at the stages of human mind and develop. The category of intensity shows that the reflection of various lisanium and nitrogenous means in the speech is the inclination to his incompetence as a psychological pressing category. This category organizes the structure of the field through a relatively narrative concept of understanding, through the desire.¹⁸

O.V.Chernichina Interpalition Interpentional Interpentine Interpentine Determines The subjective and objective cause and factors of the comforter to the communicative intention:

The purposes of communicative integrity may have different foundations. The reasons for which it is displayed are **subjectively** (causes determined by the egocentrism / center, activity / passability, temperament, last documentation), and **objectively** (the need for educational data, the need for urgency, long-term pause, subject pause, subject to a long-term pause, you can divide the change and others). The beginning of dialogue is the desire to share information with the interlocutor, to improve communication environment, to demonstrate the awareness, professional superiority, personal superiority, and showing their personal advantage, and insulting the interviewee, to show their personal advancement will give.

One more thing to say that the category of the intensity will be fulfilled through the latency function: is manifested in the ability to give. **Volutative function** is a priority for documents a majority official - administrative (command, decision, instructions, etc.) and. The Voluntary Function of Language is manifested in the speech, the morphological forms (where inclinations will play a special role), as well as in the intronomy, word mode, syntactic structures. The Voluntian Function is aimed at creating a relationship in human society, storage and regulation¹⁹. "In other words, the expected end of the **intentional category**, in general, means communicative desire,

¹⁶ Вежбицкая А. Понимание культуры через посредство ключевых слов. М., 1997. – С. 64

¹⁷ Апресян Ю. Д. Избранные труды. Том 2. М., 2016. – С. 86

¹⁸ Нажмеддинов А. Инглиз ва ўзбек тилларида интенционалик категориясини ифодаловчи воситаларнинг семантик ва прагматик хусусиятлари: филол.фанлари бўйича фалсафа д-ри (PhD). Қўқон, 2022.

¹⁹ <https://www.megapredmet.ru/1-28262.html>

to express the **category desire** and encouragement to the material and spiritual needs of the individual or community.

Analyze the lexical-semantic meanings of units of different levels, the learning "desire" and the contextual application of their contextual application will allow determining signs. The message described in a certain expression, even though the main lexical core of the information is "desire", *wish, want to be triveted, want to gather, try*, and object meaning.

In short, the content of the meaning of the meaning of human desires is the status as a psychopoly event with the desires, the factors and opportunities, and it is lexical semantic, It is advisable to study grammatical, pragmatic and communicative aspects. The **category** "desire" requires the prism of philosophical, cultural, logical, social and etymically basic foundations as a complex ethnopsychological event.

The category of a desire is also important in the life of society as necessary as a necessary socio-legal character. Therefore, the concepts of the category of a desire shall be actively used in the texts on the law and the regulations of the law and the regulations, as one of the leading criteria associated with human rights and freedoms.

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