Abstract: This article discusses types of occurrence of textile and light industry terms in lexemes. Everything and events in existence are interconnected. They affect each other and vice versa. Nothing and events in nature and society exist in isolation from others. In this sense, the words that exist in the language seem to function separately on the surface, but they are inextricably linked to each other in different ways: meaning, application, stylistic features, models of construction, and other aspects.

Key words: textile and light industry, lexemes, meaning, application, stylistic features, models of construction

Introduction

All the words in a language together form a whole lexical system, and within this system there is an inter-lexeme relationship. In this regard, V.M Solntsev's statement: "The system is a whole object consisting of interacting elements" is true in this regard.

In the knowledge of the universe, we distinguish between the individual things and phenomena and the general connections in the interrelationship that
constitute being in linguistic perception. In this process, we learn about the connections and connections with a particular thing and event in order to reveal specific aspects. In order to know things and events scientifically, it is necessary to study all its aspects, all its connections and connections together. Any thought that arises in the human mind is nothing but a reflection of being. Man has the ability to reflect in the mind, distinguishing between general and specific features of things and events in existence.

The main results and findings

Man thinks with the help of his mind, feels the external world through his senses, but he can assimilate the being that surrounds him and his inner world only through language. On the basis of the theory that the material world and its constituent elements form a whole on the basis of certain procedures and at the same time move within certain specific areas, a new direction in science was formed and developed under the term system linguistics. Ferdinand de Saussure, the founder of this movement, writes: “Language is a system of elements that make up a whole. It comes from the existence of every element that makes it up.”

Man has the ability to generalize and differentiate things and events, and rises from emotional cognition to mental cognition. "Through our senses we perceive the properties of things, and through mental cognition we are able to know their material basis and essence."

The objective world, reflected through the human mind, is a system of known objects. The epistemological approach to the mind means acknowledging that its activity is a means of knowing the world. One of the important signs of consciousness is that it is perceived knowledge. Man thinks using his brain. The meaning of consciousness is to know the subject, to master it, to reveal its essence. Consciousness is not only a reflection of the objective world, but also an understanding of one’s own spiritual activity. The mind encompasses both mental and emotional perceptions of reality, and it also includes human feelings and will.
The general aspects of the philosophical foundations used by Eastern scholars, in particular Abu Nasr al-Farabi, Ibn Sina, and Abu Rayhan al-Biruni, are as follows:

1. Substantial approach to the object. It takes into account the dialectic of generality-specificity, essence-phenomenon, and possibility-time.

2. Discover the conflicting nature of the object. It is shown that every object of research consists of internal contradictions, and these contradictions are the basis of the continuous development of the object.

3. Clarify the system properties of the object. To do this, it is shown that each object is a whole consisting of the interrelationships of a particular great whole.

4. Consideration of the dialectic of form and content. It illustrates the interrelationship of this dialectical relationship.

5. The types of relationships between equally valuable elements and different valuable units (whole with part, species with sex) are highlighted, and so on.

Semantic relationships are characterized by the fact that language has an internal conflict. On the one hand, it has stagnation: a word, a morpheme denotes a particular object, defines a class of objects or a type of relationship. On the other hand, they have a mobility feature: language forms change their dependence on the referent very easily, and sometimes extend their relation to the referent altogether. The stability and mobility of word meaning has been a constant focus of linguists. It can be said that without this semantic asymmetry, there would be no difficulties in the theoretical and practical study of language. These two different features of semantic relationships also differ in their naming. The semantic stability of language units is defined as “invariant of word meaning”, “basic or general meaning”, “etymological meaning”, “intermediate link in the development of polysemy”. The mobility and variability of semantic relations are characterized by such concepts as "lexical-semantic variant of the word", "use of the word", "contextual meaning", "mystery of meaning".
The meaning of language units can be understood on the basis of three aspects - attitudes:

a) Paradigmatic relationship - based on the relationship of certain language units to other paradigmatic language units;

b) Syntagmatic relationship - based on the relationship of certain language units with other language units in speech;

c) Denotative attitude - on the basis of the existing thing-event, sign, action-state, expressed by the language units themselves.

F. de Saussure and his followers studied the inter-associative relationship of different level units of language as a paradigmatic relationship and combined certain language units into paradigms according to common characteristics. Grouping language units according to this or that common sign is a paradigm. While members belonging to the same paradigm have a common character, each also has specific characteristics that are different from each other. Having special characteristics allows members of the paradigm to contradict each other and live in the language system as a separate language unit. This suggests that the members of the paradigm united under a common character will consist of a set of mutually differentiated characters. This means that each member of the paradigm will have a specific structure.

The meaning and grammatical forms of words are determined by their position in the paradigm, the semantic field. The paradigmatic and syntagmatic relationship stems, of course, from the denotative relationship, which is the primary relationship. Because the denotative relation connects language units with non-linguistic objects. The study of lexemes in paradigmatic and syntagmatic relations serves to reveal the essence of their meaning.

In traditional linguistics, lexemes are studied from a lexical-grammatical point of view, based on the semantic principle, in which the main attention is paid only to homonymous, synonymous, antonomic phenomena, and grammatical features of terms.
Based on the above, it can be concluded that man is based primarily on the system of relations between them in classifying objects and phenomena in the universe, dividing them into species and genders, certain groups of meanings. Relationships are the basis for discovering the essence of the language units that come into contact. Therefore, the stability and survival of language depends not on the quantity or quality of its elements, but on the degree to which the relationships between the elements are formed. The more colorful, perfect and stable this relationship is, the richer the language, the wider the possibilities of expression, the greater the scale.

H. Nematov and R. Rasulov distinguish three types of relations between language units:

1. Similarity (paradigmatic) attitude.
2. Hierarchical approach.
3. Neighborhood (syntagmatic) attitude.

Prof. A. Nurmanov divides the relationship between lexical units into two:

a) The relationship of units belonging to the same level;

b) The relationship of units belonging to different levels.

A. Nurmonov divides the relationship into two in this way, puts the paradigmatic relationship in the first type and calls it the relationship of harmony. "The process of merging into one group (nest) on the basis of a certain common denominator the same linguistic units that belong to the same level and are of the same value is called a hierarchical relationship."

As can be seen from the above, H. While Nematov and R. Rasulov understand the paradigmatic relationship as a similarity relationship, A. Nurmanov recognizes the paradigmatic relationship as a paradigmatic relationship. So the types of paradigmatic attitudes are different.

In a similarity relationship, words are combined into a paradigm based on a similar character, while in a similarity relationship words are grouped into a paradigm based on a common sema. It follows that there are two aspects to the
definition of paradigms: the first is based on similar characters, and the second is based on spiritual characters. Apparently, while a paradigmatic relationship has a sign of generality, alignment has a sign of specificity towards it. Hence, the relational relationship is included in it as a type of paradigmatic relation. They are further divided into smaller paradigms within themselves.

Conclusion

Based on these views, the terms representing the names of national textile and light industry fabrics can be divided and analyzed into the following paradigms:

1. Formal paradigm (similarity relationship according to the sign of the form).
2. The semic paradigm (the relation of meaning according to the sign of meaning).
3. Functional paradigm (duty relationship according to task performance).
4. Structural paradigm (structural relationship according to the construction sign).

Apparently, the above paradigms are formed on the basis of a certain character, and in it a certain attitude emerges. In the formal paradigm, a similarity relationship occurs based on the form sign. The paradigm assembled on the basis of the general sema forms a semal paradigm in which a relational relationship is formed.

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**Internet resources:**

