

## Lexicographic Analysis of the Semantic Field of "Ma'naviyat" In the Uzbek Language

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**Annotation:** Studying the semantic field of "ma'naviyat" and its descriptive meanings in different dictionaries written from 1981 till the present time has been analysed in this article. The works carried out on the similar topics are also discussed and their differences are analyzed.

**Keywords:** Lexicographic analysis, dictionary meaning, descriptive dictionary, spirituality, lexical units, semantic signs.

**Introduction.** In 2018, in the articles "Development and Spirituality" and "Spirituality in the bosom of language" published in the "Marifat" newspaper, Professor Bakhtiyor Mengliyev made a conceptual statement about a new linguistic direction - linguo-spirituality, its necessity and prospects. published opinions. The main goal of the direction is to create a specific linguistic support for the scientific-practical mechanism that serves the education of a highly spiritual person.

**Main part.** One of the reasons why our spiritual and educational activities are not achieving the expected results today is that this special linguistic base has not been formed. It is impossible to perceive spiritual and educational work as a whole system without determining the problems of this direction and the place of the category of "spirituality" in the language system. Today, in our linguistics, the first steps are being taken in the direction of linguistic and spiritual studies. Among them there are dissertations such as "The lexical-semantic category of the Uzbek language "spirituality", the spiritual group "belief" is a system of noun units" (F. Yoldoshev, 2021), "The spiritual-educational lexicon of the Uzbek language development in the years of independence" (G. Tojiyeva, 2018), "Typology of nominative units with a common theme of "ma'naviyat" in the Uzbek language and "spirituality" in the English language" (M. Ahmedova, 2019), "Ethics" general nominative unit system of "ma'naviyat" lexical-semantic category in the Uzbek language" (Sh. Bobojonova, 2022), and a number of dictionaries. In front of the direction, to study the phenomenon of "spirituality" in the aspect of linguistics, distinguishing it from the category of ideology, to systematically solve the specific and general issues of the problem of the commonality of language and spirituality that can be solved in linguistics; the essence, structure, components and elements of the "spirituality" category, determining the relationships between them, comprehensive analysis of language phenomena related to the "spirituality" category; there are issues of providing terms within this category in dictionaries, explaining, improving explanations, compiling relevant dictionaries and encyclopedias, and placing this category in the national corpora of the Uzbek language<sup>1</sup>.

To describe the individual characteristics of the word spirituality, we analyze the dictionary definitions of the lexeme using historical, etymological, explanatory and frequency dictionaries. For the first time, a comparative analysis of the semantic scope of the lexeme "spirituality" in the contexts of the Uzbek language from 1981 to the present was carried out. As a result of the study, it was proved that during the two hundred years of the presence of the lexeme "spirituality" in the language, a semantic shift took place: as a result of the narrowing and expansion of the meaning, a change in the meanings of the studied lexeme was observed. The semantic scope of the lexeme "spirituality" is quite wide, and based

<sup>1</sup> <http://marifat.uz/marifat/ruknlar/manaviat/Shakllanayotgan-ilmiy-maktablar-o-zbek-amaliy-tilshunosligi.htm>

on the analysis of the contexts in the Uzbek language, this word has become a hybrid construction with multiple meanings and a single meaning, and it is the semantic field of "spirituality". led to different views on

After Uzbekistan gained national independence, the issue of spirituality was put on the agenda as a national problem, a condition for the development of our independent nation. In the two-volume "Annotated Dictionary of the Uzbek Language" (abbreviated OTIL) published before independence, i.e. in 1981, the lexeme of spirituality was not given. It only gives an explanation of the word "spiritual" (O'TIL, I, p. 454). So, before independence, spirituality existed only as a sign in the social consciousness, and did not have the status of a separate phenomenon of existence. This situation may have been caused by the lack of an alternative word for spirituality in the languages of Russian and other European nations. As the second reason, the concepts of spirituality and national spirit were used instead of the word spirituality, and the specialization of the meaning of the word was observed.

It is known that language is the representative and preserver, developer and transmitter of spirituality. Although the idea of "Mother language is the soul of the nation" (I. Karimov) was recognized during the period of independence, the aspects of the language related to the spirit and spirituality of the nation were not specifically researched, conceptual work was not carried out in this regard, prospective directions of Uzbek linguistics were not formed, goals were set and tasks not specified. Reasons for this include:

firstly, the study of the role of language in preserving spirituality and transmitting it from ancestors to generations (accumulative and transformative) was absent in the traditions of Uzbek linguistics;

secondly, in Western and European linguistics, it was not customary to put the commonality of language and spirituality as a problem;

thirdly, the science of Uzbek linguistics did not receive orders from the spiritual and educational structures of the republic<sup>2</sup>.

Although the concept of "spirituality" existed in the linguistic consciousness of the Uzbek people during the former Shura era, the linguistic expression of this concept was not socialized. This can be observed based on the materials of explanatory and encyclopedic dictionaries on the Uzbek language. As mentioned, in "OTIL" published in 1981, the lexeme of spirituality was not given. In this dictionary, the spiritual lexeme that reflects the essence of this term is explained: "Spiritual (a) 1. Pertaining to the inner spiritual life of a person. Spiritual needs. Moral support. Every work of the young Soviet teacher was a blow to the poor teacher, both morally and materially. P. Tursun, Teacher. 2. exactly. the spiritual image of a moral Person" (O'TIL:I, p. 454).

In the explanatory dictionary mentioned above, there is also an explanation of the word "ma'nan", which is directly related to the concept of spirituality: "Ma'nan[a] ravish 1. Ma'naviy jihatdan, ruhan. Uning (Yusufbek hojining) har bir ra'yiga Normuhammad qushbegi qonunan majbur bo'lmasa-da, ma'nan bir majburiyat his etar edi. A.Qodiriy, O'tkan kunlar. Ma'nan va jisman ezilgan ...Anvar ...go'yo hushsiz kabi boshini ikki qo'li orasiga olib, sandal ustiga engashdi. A.Qodiriy, Mehrobdan chayon. 2. Ma'no jihatidan, ma'nosiga ko'ra. Ma'nan bir xil so'zlar" (O'TIL:I,455-b.).

**Conclusion.** The analysis shows that the word "spirituality" was not widely used in the Uzbek language of the 20th century, and it was not even used in the illustrative materials of the two-volume explanatory dictionary. However, the concept of spirituality has always existed as the most important moral standard in the social life of the Uzbek people. The reason why we say that the concept of "spirituality" exists in the Uzbek linguistic consciousness is that the concepts noted in today's new interpretations - explanatory dictionaries, encyclopedias within the framework of this lexeme or concept, and the concepts noted in the descriptions, cannot be said to have been formed only in the new era.

<sup>2</sup> Менглиев Б.Р. «Тил бағридаги маънавият: лингвомаънавиятшунослик ва унинг истиқболлари ҳақида»// «Маърифат» газетаси, 2018 йил 9 март сони.

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