

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

Akhmedova Mehrinigor Bahodirovna

Associate professor, PhD, English literature and Translation studies department,
Bukhara State University

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. 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.

Main part. To describe the individual characteristics of the word spirituality, we analyze the dictionary definitions of the lexeme using historical, etymological, explanatory and frequency dictionaries. "Ma'naviyat [a. تىونعم] – axloqiy holat; barcha axloqiy narsalar, xususiyatlar/Insoniyatning falsafiy, huquqiy, ilmiy, badiiy, diniy, axloqiy va sh. k. tasavvurlari va tushunchalari majmui. Ma'naviyat – insonning, xalqning, jamiyatning, davlatning kuch-qudratidir. U yo'q joyda hech qachon baxt-saodat bo'lmaydi.(Gazetadan.) Ma'naviyatimizga ta'sir etuvchi jihatlari shunchalik ko'pki, ularni sanab, sanog'iga yeta olmaymiz. (Gazetadan.) Zero, naqshbandiya ta'limoti – ma'naviyatimiz sarchashmalaridan biri hisoblanadi. (Gazetadan.) Ajdodlarimiz falsafasi ham ma'naviyatimizdir. (Gazetadan.) Biz talabalarga Sharq ma'naviyatining jahon sivilizatsiyasida tutgan o'rni haqida o'rgatamiz. (Gazetadan.)"¹.

In our opinion, the essence of the concept of spirituality may have been expressed by words such as ideology and ideology in the past. Let's look at the meaning of this word: "Ideologiya [grek] Ideyalar majmui, muayyan sinfning manfaatlarini himoya qiluvchi siyosiy, huquqiy, falsafiy, diniy, axloqiy qarashlar sistemasi; mafkura. Markscha-lenincha ideologiya. Burjua ideologiyasi. Ideologiya ishlari» (O'TIL:I,314-b.).

In a class society, ideology was not interpreted as a general and common phenomenon for humanity. Also, the interpretation of words such as ideal and idea in the old dictionary helps to reveal the essence of the above concept. If we pay attention to the explanation of the word ideology, which is a synonym of the word ideology, in the past tense: "Mafkura [a] Muayyan bir sinfning manfaatlariga qaratilgan falsafiy, siyosiy, huquqiy, diniy va badiiy qarashlari sistemasi. Ideologiya. Proletariat mafkurasi. Burjua mafkurasi." (O'TIL: I,456-b.) The difference between the definition of the words ideology and mafkura is embodied in the words artistic (ideology), protective (mafkura) and focused (ma'naviyat).

The words *mafkura* and *ideology* focus on class struggle (and the protection of a particular class), which is moderated and generalized in the word *ma'naviyat*. The essence of the words *mafkura* and *ideology* in the narrow sense of the meaning of spirituality partially corresponds to the essence of the word

¹ Ўзбек тилининг изоҳли луғати. 5 жилдли. 2- жилд. – Тошкент: ЎЗМЭ, 2006. – Б. 556.

spirituality in the expanded sense in the new interpretations, but they are not mutually exclusive phenomena.

As a result of our observations, we found out that the word *ma'naviyat* does not exist in the two-volume annotated dictionary of the Uzbek language, but it is mentioned many times in the five-volume annotated dictionary. For example, the word spirituality appears 1 time in the first volume of the five-volume explanatory dictionary, 13 times in the second volume, and 5 times in the third volume. This simple statistical data shows that the word spirituality (not the concept, of course) is somewhat active and prioritized in the Uzbek social consciousness.

It is worth noting that the term "ma'naviyat" cannot be imagined, interpreted, and explained separately from the word "ma'naviy". After all, the presence of a sign indicates the presence of an object. In this sense, it can be said that the fact that the word "ma'naviy" was used in the Uzbek language in the recent past indicates that the concept of "ma'naviyat" was a priority in the Uzbek social consciousness, but it was called separately by other terms and the names of the concepts that make it up.

In 1988, the 2-volume "Encyclopedic Dictionary" edited by K. Kh. Khanazarov, M. N. Aminov, J. A. Musayev, D. A. Shorahmedov and others lists the meanings of the words enlightenment, spiritual obsolescence, enlightenment, but spirituality the word is not found in this dictionary.

In the National Encyclopedia of Uzbekistan, spirituality is defined as follows: "Ma'naviyat— inson ruhiy va aqliy olamini ifodalovchi tushuncha. U kishilarning falsafiy, huquqiy, ilmiy, badiiy, axloqiy, diniy tasavvurlarini o'z ichiga oladi. Ma'naviyat atamasining asosida "ma'no" so'zi yotadi. ...Ma'naviyatli odam yashashdan maqsad nimaligini aniq biladi, umrini mazmunli o'tkazish yo'lini izlab topadi, muomala qilish madaniyatini egallaydi, har bir masalaga insof va adolat nuqtai nazaridan yondoshadi. Vijdon nima, yolg'on va rost nima, or-nomus nima, halol va harom nima — bularning hammasini bir-biridan ajrata oladi, hayotda yomonlikka boshlovchi xatti-harakatlardan voz kechadi, yaxshilikka boshlovchi amallarni bajaradi..... Ma'naviyatimiz "Avesto" va zardushtiylik ta'limotidan boshlab hozirgi kungacha shakllanib, boyib, umuminsoniy qadriyatlar bilann yonma-yon rivojlanib bormoqda"².

Also, concepts such as love of the country, patriotism, ability, talent, pride, reputation, intelligence, common sense, justice, good behavior, trust, elevation, which belong to the semantic field of spirituality, are included in this dictionary. . In addition, in the dictionary, the first President of the Republic of Uzbekistan, Islam Karimov, "Spirituality is the strength of a person, people, society, and the state. Where there is no happiness, there will never be happiness", are also cited to give a social definition of the word.

In the 2nd volume of "Etymological dictionary of the Uzbek language" published under the editorship of Sh.Rakhmatullayev, the etymological interpretation of the term spirituality focuses on its form and abstracts its spiritual essence to a certain extent: "Ma'naviyat. Bu arabcha so'z ma'naviyyat (un) shakliga ega (ARS, 546); o'zbek tiliga ayn o'rniga ' (ayirish) belgisini qo'yib, tarkibidagi y tovushlaridan birini tashlab qabul qilingan: ma'naviyyat – ma'naviy+at (ma'naviyat); bu so'z ma'naviyy(un) sifatidan –at(un) qo'shimchasi bilan yasalgan mavhum ot bo'lib (UAYa,500), "kishining ruhiy holati" ma'nosini anglatadi"³.

One cannot fully agree with this opinion because "mental state" in the interpretation is understood as a psychological concept and it refers to the common meanings of the lexemes in Russian "dukhovnost" and "spirituality" in English.

² Q.X.Xonazarov, M.N.Aminov, J.A.Musayev, D.A.Shorahmedov va boshqalar. O'zbekiston Milliy Ensiklopediyasi, "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti, Toshkent, 1988. – B.334.

³ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. – Тошкент: Университет, 2003.– Б.253-254.

Conclusion. The issue of spirituality has been of interest to many scientists at different times, and this lexeme has a wide semantic field in the scientific world and is found in various contexts: psychological, theological, cultural, political, sociological. The analysis shows that the word "ma'naviyat" 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.

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