

GENETIC ANALYSIS OF THE LEXICAL-SEMANTIC GROUP "SPIRITUALITY" IN THE UZBEK LANGUAGE

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ABSTRACT

"Encyclopedia of Islam", "Philosophy" encyclopedic dictionary, "Annotated dictionary of Alisher Navoi's works" under the editorship of Z. Husniddinov in the analysis of the dictionary meanings of the elements of the "spirituality" category in the current Uzbek literary language, "Etymological dictionary of the Uzbek language", "The key to perfection and "Spirituality (explanatory dictionary of the main concepts)" can be based on such sources. "Devoni lug'otit turk" combines the characteristics of linguistic and encyclopedic dictionaries. This rare historical monument shows the possibility of expressiveness and imagery of the language of the Turkic peoples

Keywords: spirituality, "Devoni Lugotit Turk", dictionary meanings, manners, morals, education, phonetic and morphological changes, general semantic tools, lexical-semantic field.

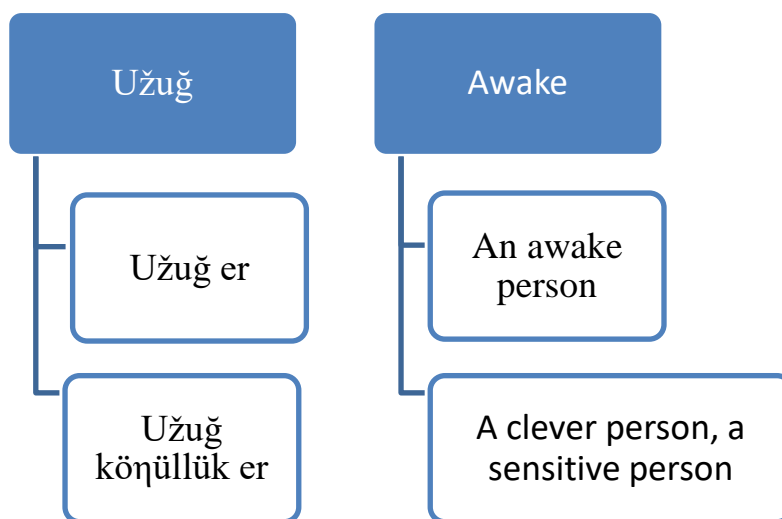
INTRODUCTION

In world linguistics, language units expressing spirituality, values, worldview are analyzed in lexical-semantic, linguocultural, axiolinguistic aspect. The expression of concepts related to spiritual and moral values was analyzed within the framework of a specific language, within the framework of comparative and cross-sectional studies. Studies on the topic have an important role in showing that each nation has its own and universal system of spiritual and moral values, and in ensuring that it is passed from generation to generation as a tradition. Analyzing the lexical units representing the concepts of the spiritual and moral world of the people based on the semantic approach is important in illuminating the history of spiritual development and determining the directions of further development.

RESEARCH OBJECT AND OBTAINED RESULTS

The first object of analysis is the first Turkish dictionary "Devoni Lughatit Turk". Mahmud Kashgari's work "Devoni Lughatit Turk" was created in the 70s of the 11th century. The dictionary covers all aspects of Turkish life thousands of years ago - language and literature, history and geography, culture and economy, moral values and beliefs, psychology, daily lifestyle, customs, family and kinship ties, social relations, clothing and jewelry. items, weapon names are covered. "Devoni Lughatit Turk" combines the characteristics of linguistic and encyclopedic dictionaries" [1,6]. This rare historical monument shows the possibility of expressiveness and imagery of the language of the Turkic peoples. For example, the dictionary meanings of the lexical units in the purely Turkish language that make up the lexical-semantic field of "spirituality" are explained in this lexicographic monument as follows: A number of lexemes are used to express the positive characteristics of human characters in "Devonu

Lugotit Turk". The lexeme uzugh is used in the meaning "awake, alert". This lexeme was connected with the words Uzhuḡ land, Uzhuḡ köüllük land and formed a compound.



In the work, the word öḡ means "intellect and intelligence". It is said that it is good for older, intelligent and experienced people.

Units representing positive characteristics of human character		
uwutluḡ-uyatli, uyatchan	uwutluḡ kiři-uyatli, uyatchan kishi	uwutluḡ kiři-uyatli, shy person
uquřluḡ -uquvli	uquvli kishi, fahm-farosatli kishi	a wise man, a wise man
užuḡ -uyḡ'oq, hushyor	užuḡ er -uyḡ'oq odam	Uzug er is an awake person
aqı	saxiy, qo'li ochiq	generous, open-handed
arıḡ	toza, pok	clean
amul	har bir tinch, barqaror, qimirlamaydigan narsaga aytiladi. Yumshoq fe'li, yuvosh kishilarni ham amul deyiladi.	applied to every still, stable, motionless thing. Soft-spoken, meek people are also called amul.
erlik	mardlik. jasurlik	bravery
üzürgän	yaxshini yomondan ajratadigan yoki narsalarning orasidan eng yaxshisini ajratadigan kishi	one who separates the good from the bad or the best among things

In "Devonu Lugatit Turk" the lexeme "Erik" is used, which means "diligent, enthusiastic". In this regard, there is a proverb: "Erik erpi yagliḡ әrmagü baři kalniḡ-diligent's lips are fat, and the head of a fool is bloody." A diligent person works hard and earns good food, meat, and fat. With this, it increases the oil. Erinchok avoids work due to his laziness. Out of

frustration, he hits him on the head, makes him cry. This proverb is said to encourage people to quit laziness and work diligently.

diligent, enthusiastic



hard-working, enthusiastic man



Erik erpi yağlığ ärmagü başı qanlığ-the lips of the diligent are fat, and the head of the fool is bloody.

The lexeme *erdäm* came in the meaning of "decency, morality, education". There is a saying about this: *Erdäm basi* language is the beginning of manners. A person with a sweet tongue will achieve high positions. It should be said that Mahmud Kashgari's work "*Devonu lughotit turk*" does not have the character of an explanatory dictionary. In this, the author aims to provide Arabic translations of Turkish words. However, this work, considered to be a translation dictionary, is a great encyclopedic resource for the typological study of the lexical level of the Turkish language. Also, the fact that the main meaning of the words is given briefly and clearly in the translations clearly shows the synonymous and contradictory relations between the means. The following lexemes are opposites of the "spirituality" category, have a negative connotation, in the dictionary they can be evaluated as a means of completing the graduonymic series of elements of this category.

According to the author of the dictionary, "a new word is formed by using words in opposite meanings" [2, 18]: The following lexemes are used in the work to express the negative characteristics of human characters. The lexeme *il*, *il kishi* was used for miserly, black people. A large bird that eats only small worms, frogs and chicks, but does not hunt itself, is called *il kuş*.

Units representing negative characteristics of human character	
osal-ish bilmaydigan	An ignorant person is a person who is ignorant
il-baxil	il is a stingy person, a person with low morals
užuz	in the sense of cheap, the verb is used for low-quality people
egri	a person with the wrong upbringing
endik- ahmoq, befahm	a bad person
uşaq-chaqimchi	a childish man
üzüt-baxil	a stingy person
ermägü-erinchoq, yalqov	The Ermägügä built load is also a load of cloud shadow

Most of these words are actively used in speech today. If the phonetic composition of some of them has changed, lexemes such as stinginess, baseness, recklessness are not used today. In addition, among these words, some of them are actively used in the language along with their synonyms borrowed from other languages. It should be recognized that language, while testifying to the history of a certain region and people, is also a social phenomenon. Language, like other phenomena closely related to society, undergoes constant renewal and organic changes.

These changes are reflected at all levels of the language, as well as at the lexical level. "After the language becomes social, it develops, enriches, polishes, expands the scope of its possibilities, and gains value in the society in connection with the lifestyle of the people to which it belongs. The position of the Uzbek people depends on the position of the language in society" [3,3]. For example, "With the accession of the Abbasids to the throne, all Muslims (according to their social status) became equal in law, Islamization and the spread of the Arabic language began throughout the caliphate, because in this language the Qur'an was revealed and religious-legal narrations (Sunnah) passed from mouth to mouth" [4,5]. In the end, a certain part of purely Turkish words like the above will go out of general use and be replaced by borrowed words.

Others, though having changed in form and content due to phonetic or morphological changes, are preserved. In many cases, we see that the modified form of a pure Turkish lexeme is used along with words borrowed from the Arabic language. In other cases, we see that the Turkish word is completely forgotten and replaced by an Arabic word. In this way, it is difficult to guess what laws and mechanisms the change in the vocabulary of the language is based on. It can be said that such changes took place due to a combination of several reasons. First of all, the lexemes used in the modern Uzbek language are initially short, easy to pronounce, orthographically and orthographically lively.

Despite the fact that such words, which are easy to pronounce, have new equivalents, it is inevitable that they will be preserved for a long time and continue to be used due to the active vocabulary of the language. Contrary to this situation, the words that were not used in the public speech at first, which were characteristic of the scientific or literary language, soon ceased to be used and were replaced by words borrowed from the Arabic language. But not all the words borrowed from the Arabic language are convenient for writing and pronunciation. Therefore, other factors caused Arabic words to remain in the lexical structure of the Uzbek language. That is, as Islam became popular in the region, religious prayers became an integral part of the people's lifestyle. The words in the text of the religious prayer were first used as a sign of intellectuality in the speech of the upper classes, and then they began to be used in the everyday speech of the middle and lower classes. As religious views became stronger, the place of these borrowed words on the lexical level became more stable.

The elements of the category of "spirituality" borrowed from the Arabic language are used exactly according to their dictionary meaning, and another aspect where great importance is attached to their explanation and review is, undoubtedly, the classical literature of the East. Eastern thinkers such as "Muqaddimat ul-adab" by Abul Kasim Mahmud ibn Umar al-Zamakhshari, "Muhokamat ul-lughatayn" by Alisher Navoi, "Baburnoma" by Zahiriddin Muhammad Babur explain the system-structural relations between the elements of this

category, which are part of this paradigm. opens the way to a wide analysis of lexemes, understanding their hierarchy.

For this reason, it is necessary to evaluate such works as an encyclopedic source aimed at revealing the lexical and semantic value of the elements in the lexical-semantic field of "spirituality", not limited to the description of the examples of fiction. Eastern classical literature, mixed with the concepts of Islamic philosophy and mysticism, glorifies the themes of perfect man and the divine love that forms him in different tones. The characteristic of the works of this direction is the expression of inner meanings with figurative means and symbols. Such an approach was, on the one hand, the path of the sages in the stage of enlightenment and their mystical protection.

On the other hand, the meaning based on the plots of Sufism literature has determined that it is a limited area only for special people. It is for this reason that "ethics" and its constituent elements, which is a wing of the category of spirituality, are widely used in public speech, and the concepts that make up "enlightenment" are characteristic only of the speech of the people of Zaky irfan. After all, in order to understand the semantic possibilities and lexical value of the subcategory of enlightenment, knowledge of the history of Islam and the science of the word is required. The historical-chronological processes associated with the introduction and spread of Islam formed the basis for updates in the vocabulary of Turkic languages, and these updates are especially noticeable in the composition of the lexical-semantic field of "spirituality".

Nevertheless, according to their etymology, purely Turkic words also managed to get a place in this field. This situation proves that the lexical-semantic field of "spirituality" is a summative system [5,9]. That is, its structural values are constantly changing, existing tools are replaced by borrowed words, or lexemes that express the same meaning along with existing tools are replaced by lexemes from another language. It does not affect the overall meaning of the lexical-semantic field of "spirituality", does not reduce the lexical value of the means in it, does not damage the system-structural relations of the field elements. It follows that the expansion of the "spirituality" category, which is a summative system, and the changing of the elements are carried out based on the demand of the time. In the analysis of the dictionary meanings of the elements of the "spirituality" category in the current Uzbek literary language, the "Encyclopedia of Islam" edited by Z. Husniddinov, the encyclopedic dictionary "Philosophy", "Annotated dictionary of the works of Alisher Navoi", " Etymological dictionary of the Uzbek language", "The key to perfection" and "Spirituality (explanatory dictionary of basic concepts)" can be used as a reference.

Conclusion Words with the archetype "spirituality" have been analyzed in many dictionaries in different aspects, however, in the ancient Turkic language, most of the lexical units representing the tools of the "enlightenment" group have fallen out of use. The lexemes that make up "Enlightenment" serve to express the concept formed in the minds of the Turkic peoples during a certain historical process as a lexical unit newly assimilated into the language.

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