



## LEXICAL-SEMANTIC ANALYSIS OF LANGUAGE AND SPIRITUALITY LEXEMES IN UZBEK AND ENGLISH IN DICTIONARIES

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### ABSTRACT

In this article, the concepts of language and spirituality are closely related to each other, an important component of the whole, one of which cannot exist without the other, and their lexical-semantic analysis in the Uzbek and English languages.

### KEYWORDS

Language, spirituality, semantics, communication, lexicon, dictionary, abstract noun.

### INTRODUCTION

The concepts of language and culture are important components of the whole, one of which is closely related, which cannot exist without the other. We usually limit ourselves to the definition of a language as a means of communication, but language is a manifestation of yourself, (first of all,

many features such as nationality, social class, identity). That is why we think it is natural that in dictionaries we observe definitions that vary to these terms, although correct, that do not cover the interpretation perfectly.

In "at-Tuhfat uz-zakiyatu fil-dictionary Turkey", which is recognized as a unique and valuable



Dictionary of the beginning of the 15th century (the author is unknown), there are also no comments related to the word culture. Although some Persian-Arabic lexical units are included in the vocabulary, it is possible to observe the meeting of the author's short explanation, which he gave only to the language lexeme. This is also dictated by the fact that information on the commonality of language and culture was not included in the environment and conditions of that time. In contrast to the indicator presented in "line", experts wrote several reviews on the language word, which is listed in the index "Devonu dictionary-Turkish". They are as follows:

Til. I-Language, Lisan - yazik (vaabtshe).

Til. II. - word, word – slovo.

Til. III. - sheva – narechie; mouth tili-oguzskoe narechie. ujhur tili-uygursky yazik.

Til. IV. - captive – yazik (plennik); til tutti – til tutdi-vzyal yazika.

Til. V. - language. art. - yazik".

It seems that even in the 11th century, the word language expressed a national-cultural characteristic in all places.

When we study the harmony of language and culture, our analysis of Uzbek and English lexicography, focusing directly on historicism, mainly in a synchronous way, that is, from the point of view of the present, can represent a feature within the framework of linguoculturology. Of course, issues related to the lexicography of two languages arise as a result of the direct influence of the era and the social environment.

According to the policy pursued during the scholar period, the most important issue was the approach of Marxist doctrine to the Coordination of culture as a secondary issue, and not as a primary sphere. As a result of a superficial approach to the spiritual and educational and cultural spheres, the position of these spheres among the members of society fell, too little attention was paid to them, insufficient allocation of funds for their development, and, finally, their devaluation.

Surprisingly, the Uzbek people and the owners of the totalitarian regime, who looked at its culture and spirituality for FREE, also recognized it with regret. R From Magnitogorsk. These confessional and attentive words in the article by samardaev in the newspaper "Izvestia" (June 27, 1990) with the title "Forced memorylessness" were never said in vain at that time: "one of the reasons for our kulfats today is when we do not know our history, the destinies of the peoples around us. This is how disrespect for another language, for a different way of thinking begins. It is also worth noting that such ignorance is officially enshrined in textbooks on history, geography and literature... Of course, the Russian people are a great people. But this does not mean that all those next to him are human beings (pygmies)! The moment has come when, without the help of the Russians, Nothing can come of hand and the myth of the "gala" peoples that can disappear is abandoned."

The term "culture" is more often used today with the following content:



- an assessment of the general appearance of spiritual, aesthetic, intellectual development, given in part in an abstract way;
- description of the state of society based on Law, Order, discipline, spiritual perfection and democratic principles (in this situation, the term culture is used more synonymously with the term civilisation);
- a condition that indicates the existence (or existence) of any society, community, group members or historical process, that they have a specific inimitable characteristic;
- the process of expressing the product of intellectual and artistic activities of people (music, literature, fine arts, theater, cinema, etc.)."

"Spirituality was not used as an independent scientific concept in the scientific literature until our country gained its independence." Dictionaries give specific interpretations and definitions of the concept of spirituality and its principles. This is due to the fact that "the concept of spirituality in a broad sense is a socio-spiritual phenomenon that fully embodies ideological, ideological, educational, cultural, religious and moral views in the life of society."

Specialists who have studied the history of Uzbek vocabulary determine the stages of its development as follows.

1. XI–XIII centuries: "Devonu dictionary Turkish" by Mahmoud Kashgari," at Tuhfat uz-zakiyatu fil-dictionary Turkey". We consider it appropriate to belong to this stage "Tarjuman turkiy and Ajami and moghanli" ("Tarjuman" – Khalil ibn Muhammad ibn Yusuf al-Qunavi), which was created in the XIV century. The author of the work,

like the author of the line, used a Turkic-Arabic interpretation.

2. Period from the 15th century to 1862: "Badoe ul-dictionary" by tole Hiravi, "Abushqa" by Mustafa binni Sadiq, "Sanglah" dictionaries by Mirzo Mahdikhan.

3. Period from 1887 to 1917. During this period, bilingual dictionaries were formed. Basically, among these dictionaries, which are Russian-Uzbek, A. Starchevsky's "The Russian Man's Companion in Central Asia" (word 13000 ), Sh. Ishaev's " Russian Russian-Sartov and Sartov-Russian Dictionary", V. Nalivkin, M. "Russian Russian-Sartovsky and Sartovsky-Russian dictionary of common words with the application of a short grammar on the adverbs of Namangan county", S. Lapin has such dictionaries as " karmanny russko-uzbeksky slovar".

3. 1887 йилдан 1917 йилгача бўлган давр. Бу даврда икки тилли луғатлар шаклланди. Асосан, русча-ўзбекча бўлган бу луғатлар орасида А. Старчевскийнинг « The Russian Man's Companion in Central Asia» (word 13000 ), Ш. Ишаевнинг « Russian Russian-Sartov and Sartov-Russian Dictionary», В. Наливкин, М. Наливкиналарнинг « Russian Russian-Sartovsky and Sartovsky-Russian dictionary of common words with the application of a short grammar on the adverbs of Namangan county » (8500+4200 сўз), С. Лапиннинг «Pocket Russian-Uzbek dictionary» сингари луғатлари мавжуд.

4. Period after 1917. Six-roofed "Russian-Uzbek dictionary" (1950-1956.), "Explanatory Dictionary of the Uzbek language" (1981.), "Explanatory Dictionary of Russian-International words



"(1965.), "Uzbek Soviet encyclopedia", " who is he? What is it? Children's encyclopedia", "household encyclopedia", "Encyclopedia of Health" and others. Also A. Hajiev's " Explanatory Dictionary of synonyms of the Uzbek language " (1974), P. Rakhmatullaev's "Explanatory Dictionary of phraseologisms of the Uzbek language" (1978), M. Sobirov's "Russian-Uzbek Dictionary of mathematics" (1977), N. Hotamov's short Russian-Uzbek dictionary from literary criticism (1960), spelling dictionary (1976), R. Bogorov, A. Tikhonov's " chappa Dictionary of the Uzbek language "(1968)," orthoepic Dictionary of the Uzbek language " (1977), A. Gulomov, A. Tikhonov, R. "Morpheme Dictionary of the Uzbek language" (1977).

In these dictionaries:

1) the dominant ideology of the scholar system was clearly visible. Even in dictionaries of spelling, synonymous, orthoepic, compound words, free from politics, it was taken into account whether an example for interpreting lexemes corresponds to the prevailing ideology was chosen when it was chosen;

2) when creating dictionaries, the speech of persons in attention was taken into account in the first place. Therefore, artificial comments, confusion were allowed in the interpretation of lexemes associated with the national values of the Uzbek people. For Example, R. Abdurahmanov, V.V. In the "Russian-Uzbek dictionaries" published under the editorship of such scientists as Reshetov, the word polevod is translated as a field manager ;

3) with the creation of hundreds of educational-character dictionaries in the Russian language, such as « School Mathematical Dictionary», « Etymological dictionary of a young philologist", "School word-formation dictionary", Uzbek language for a long time did not go beyond the republication of spelling and translation dictionaries. Although the concepts related to spirituality and culture are not found in the Turkic language and, in general, in the old Uzbek language, mutual vobasta these two words are embedded in the blood of Turkic peoples, in particular the Uzbek people, the most famous constants of its value system, the concepts that form the basis of the way of thinking are known from our

The reason is that our ancestors such as Gazzaliy, Ibn Sina, Khorezmiy, Farabi, Beruni, Rumi, Alisher Navoi drew philosophy equal to the essence of the so-called world of spirituality at the time of preparation of the foundation for the development of advanced consciousness in the West.

As one of the integral components of the lexical system of the Uzbek language, it is important to distinguish similar and distinctive features of abstract nouns in the lexical-semantic structure, their alohidical signs, denotative, connotative and functional meaning characteristics, the holistic possibilities contained in semema, the study of the mutual semantic relations of lexemes and the establishment of their linguistic value from the works. The content structure of the unit, the study of lexical-semantic relations, calculated from the most important issues in semasiology, helps to avoid confusion in the lexicographic





interpretation, as well as to ensure the relative perfection of the interpretation. This is stated by the founder of structural linguistics Ferdinand de Sossyur, who argues that the paradigmatic structural type of lexical meaning is considered a distinguishing meaning. That is, the feature of the formation of a certain group of same-sex lexical units that are interconnected and opposite in similarity, as well as its role in the language system on the basis of contradicting the lexical unit with mutually similar lexemes, is also indicated. It should be noted that lexical paradigms include synonymy, antonyms, lexical-semantic groups, such as the content field.

Мавҳум отларнинг ҳам тил системасида тутган ўрни, фарқловчи маъноси асосида қайси лексик-семантик гуруҳга мансублиги аниқлаш ҳар жиҳатдан муҳим. Бу эса, тил таркибини ташкил қилаётган лексемалар гуруҳини аниқлаш, ва шу орқали мазкур гуруҳ сўзларига оид бирликларни ўзаро фарқларини аниқлаб олиш ҳамда шу орқали уларнинг тўғри қўлланишини таъминлаш кабиларга эришиш имконини беради. Мавҳум отларга оид умумий лексик бирликларнинг маъноси асосида унинг нутқдаги жараён ёки номни атовчи бирлик экани асосида муайян гуруҳга тегишли сўз эканлигини ҳам белгилаб олишга эришиш мумкин. Масалан, умумий маънода фаришта ва шайтон киши маъносини билдирувчи сўзларнинг сигнификатив маъноси, кўз билан кўриш имкони бўлмаган, бевосита инсонга таъсир қиладиган, шахснинг эътиқоди билан боғлиқ бўлган мавжудот каби хусусийлашган муайян диний

соҳага доир маъносига эга атамалар гуруҳига мансуб деб олиш ўринли бўлади.

It is important in all respects to determine which lexical-semantic group belongs to based on the role of abstract nouns in the language system, their distinguishing meaning. This makes it possible to identify the group of lexemes that make up the composition of the language, thereby identifying the differences between the units related to the words of this group and thus ensuring their correct application. On the basis of the meaning of general lexical units related to abstract nouns, one can also achieve the designation that it is a word belonging to a particular group on the basis of the fact that it is a process in speech or a unit that gives the name. For example, in the general sense, it would be appropriate to take as belonging to a group of terms with a meaning related to a certain religious sphere, where the significant meaning of words that the angel and the devil mean a person is privatized, such as a being that cannot be seen by eye, directly affects a person, is associated with the

Although this situation does not differ in meaning in Uzbek and English, its application is different in scope and place. For example, ne must go whom the Devil drives. (When Satan leads you, you are forced to walk). I have a scourge that comes out of me, a cure that goes to Kai, or "The Devil knows many things because he is old. when used in the style of "(Satan knows a lot because he has lived a lot), in Uzbek we can see that this situation is expressed through a proverb like " the old man does not know the nymph " and that the same



situation is represented by abstract nouns that are mutually antonyms between the two nations.

Lexical-semantic relations combine them into a meaningful field, denoting the name of something abstract (what is in Uzbek to the words angel, Satan, which in asking for their names, who is who, although sentences are used), related to religious (religion is also directly related to culture, a means of its formation). It is natural that this term is not found in our ancient Turkic dictionaries, which have passed the cornerstone of Uzbek linguistics. It can be assumed that spirituality as a lexeme in essence began to become popular from the second half of the 20th century, having undergone a process of lexicalization and terminology through it. Consequently, the adoption of the Russian language as the state language in the main law of the Turkestan territory, adopted in 1918 as a product of extensive socio-political, economic processes in Uzbekistan (historical evidence, according to the population list compiled in the 20s of the 20th century, Uzbeks in Turkey accounted for 37, Kyrgyz 35, Tajiks 17, Russians accounted for 7 percent), The aggression of the psyche of our people was organized and the social function of our language was limited.

In the dictionary, the word spirituality is expressed precisely without explanation, its forms, which come with adjectives and adverbial formants.

"Spiritual - [A] refers to the inner, spiritual life of 1 person. Spiritual needs. Spiritual help. – Every work of a young Soviet teacher was a blow to the Noble teacher, both in moral and material terms. P. Tursun, Teacher.

2. Ayn. spiritual image of a moral person.

Spiritually - [a] rvsh 1 spiritually, spiritually. His [Yusufbek Haji] had a sense of commitment to every Ra'i, although Normuhammad qushbegi was not legally binding. A. Almighty, past days. Spiritually and physically crushed ... Anwar... as if unconscious, he leaned over the sandals with his head between his two hands. A. Almighty, Scorpion from the altar.

Ma'ni - [a] s.t. 1 meaning. "There must also be a mine in the word," said Gulshan. A. Almighty, Scorpion from the altar.

2 mind, es-hush. - Brother Soli, when Will you enter the mine? - said with anger Yarmat. Oybek, kutluggan".

The dictionary emphasizes the opening of the scale of lexical semantics in the general case, in which words such as meaning, meaning, meaning, meaning, meaning, meaningless, meaningless are interpreted again.

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