Research Problems of "Spirituality" Lexemas in the Uzbek Language

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Abstract

The fact that the content of the semantic field of "spirituality" has not been consistently researched indicates that educational efforts in this direction are unsystematic and ineffective. In order to overcome these problems, there is a need to organize lexemes with the common theme of "spirituality" as one field, to create an ideographic dictionary that includes the elements of this paradigm.

Introduction

As "any research directly or indirectly deals with the improvement of the object of study or its use" (Rahimov 2012), its task is to keep up with the times, to meet its latest requirements. The tasks before modern linguistics are far from their primitive nature. Today's linguists should move away from traditional classification or analysis and focus on the issues of justifying language as a whole system and clarifying the structural relations within this system. In the era of globalization, typological research of the national linguistic image of the world, identification of paradigms in this image, typological research of system–structural relations within fields is a more important social task than ever. After all, due to the fact that the semantic paradigms of the language have not been clearly defined, the hierarchical order of specific field tools has not been developed, and the ideographic map has not been created, it is inevitable that the Uzbek language will be devalued as a means of communication. As long as the content scope and expressive possibilities of the communication tool are not systematized, the number of unpleasant defects such as the shallowness of oral speech and stylistic idiosyncrasies in written speech will increase.

Discussion

Since language is a social phenomenon, language is a living process that is not based on full laws of an ideal system, the science of linguistics needs to get out of the old traditional patterns, to give up its static characteristics and acquire a dynamic nature.

"Personal spirituality is central to global issues. After all, many problems have the character of a consequence from a dialectical point of view, and most of them have the issue of the spirituality of a person is the cause" (Mengliev, 2015). The first step is the development of methods and methods of personal spirituality education. The scientific work of Uzbek linguists in this area, who deeply realized the incomparable role of the institution of "spirituality" in personal education, deserves positive recognition (Rahimov 2012).

Although this and a number of other scientific researchers have prepared the ground for the study of the semantic field of "spirituality", this paradigm has not yet been consistently regulated. The lack of semantically typological research of the category "spirituality" causes a number of problems on the practical front. As mentioned above, "spirituality" is a summative open system, its content can be regularly enriched, its elements can be changed or renewed. Their place in the system, interpretation and translation requires lexicologists to understand the differences in the lexical meaning of the existing tools that make up this field, to understand their meaning limits and lexical value. After all, the dictionary, which includes all the edges of the lexical level, is not only an encyclopedic source about the language, but also serves as a basis for the process of editing and translation. It will be a factor in the development and improvement of speech standards.

It can be said that Uzbek linguistics engaged in "realization" of itself at the beginning of the 20th century. The linguists of this period faced the task of regulating the grammatical construction of the language, logical ordering of syntactic and morphological relationships, and the research conducted in this regard remain the fundamental basis for modern linguistic research. When the study of formal relations found its form in a certain sense, the need to study the meaningful value of language units appeared before linguists. Because language is a phenomenon with clear boundaries and patterns, at the same time, language does not have such boundaries. The occurrence of linguistic units in the language cannot be expressed by a set of certain laws. In this situation, the study of language units as a semantic paradigm, not within the framework of a grammatical category, can be an approach that serves to determine consistency, coherence and a unique order in the phenomenon, which is the ultimate goal of science (Mengliev, 2015).

At the same time, when spiritual growth is defined as the priority goal of education, we see cases of inappropriate use of tools in this field according to the dictionary meaning. In particular, the fact that the words "spirituality" and "enlightenment" are used interchangeably in the mass media and propaganda events, if it is permissible, as a pair of harmonious words, how far we are from the essence of the matter, and reveals that we pay attention to the meanings of the basic concepts based on the ultimate goal of "spiritual growth". The fact that the meanings of the concepts understood on the basis of "spirituality" are not clearly expressed, the semantic equivalents of these words, their privative opposites are not defined, puts into doubt the effectiveness of propaganda work on the immediate front. Such indifference, in turn, lowers the ontological value of existing explanatory and translation dictionaries, negatively affects the level, style, authenticity, and quality of artistic and other translations. In addition, the lack of consistent research of the semantic field of "spirituality" indicates that educational efforts in this direction are unsystematic and ineffective. After all, human nature tends to evaluate the phenomena of existence, which it cannot fully understand, as complex and at the same time unnecessary (Rahimov 2012).

In order to overcome the above problems, there is a need to organize lexemes with the general theme of "spirituality" as one field, to create an ideographic dictionary that includes the elements of this paradigm. "If it is considered that specific concepts enter the scope of general concepts higher than themselves, and they, in turn, are included in more general concepts, then at least on such a basis it is possible to theoretically create a classification of speech facts. Dictionaries using this principle of classification are called ideological (ideographic) dictionaries" (Balli Sh, 1961). At the moment, there is a

clear understanding of what elements the ideographic dictionary should include in its articles. That is, the articles in the explanatory ideographic dictionary:

– Information about the grammatical characteristics of words and their sub–contexts;
– Synonyms of the word;
– Special meanings;
– Including information such as a list of similar words in the same word group.

However, in addition to these items, it is appropriate to add pure Turkish equivalents of lexemes borrowed from Arabic or Persian languages. It is known that concepts in human consciousness can be divided into three large groups. They are divided into general, national and personal linguistic means of the world. Providing pure Turkic alternatives of lexemes with the general meaning of "spirituality" will clarify which concept in this field is a tool of the general linguistic landscape, and which one is introduced into the speech of another nation by representatives of a certain nation or religion. In this way, it becomes possible to classify the tools that make up the category of "spirituality" in the ideographic dictionary as elements of the national or general linguistic image of the world, and according to this feature, the practical importance of the ideographic dictionary increases. Of course, it is natural that not all elements have purely Turkish alternatives. However, this situation does not cause asymmetry in the value of dictionary articles. On the contrary, it serves as an important chronological indicator of the formation of the national linguistic image of the world. Articles of the ideographic dictionary summarizing the structural elements of the category "Spirituality" should be created based on the following model:

– Lexical unit;
– Grammatical indicators and forms;
– Etymological information;
– Variant lexeme with pure Turkic etymology (if available);
– Explanation of the main lexical meaning;
– Evidential examples reflecting the main lexical meaning and minor contextual meanings;
– Synonyms and antonyms.

It should be recognized that the ideographic dictionary is somewhat different from the traditional explanatory dictionaries that we are all familiar with, but also incorporates some of their features. "Ideographic dictionaries are characterized by covering the entire lexical system of the language. Ideographic dictionaries are considered as the dictionaries that clarify the semantic relations between lexical units" (Linguistic Encyclopedic Dictionary, 1990). First, we examine the terms "spirituality", "morality" and "enlightenment" in the prism of idealistic analysis.

	Noun
Spirituality	spiritual, meaningful, spirituality;
	This Arabic word has the form of spirituality (un) (ARS, 546); The Uzbek language is forbidden by replacing one of the uu sounds with the sign 'ayi' (subtraction): spirituality–spirituality (spirituality); this word is an abstract noun made with the suffix "spiritual (un)" (q.) – at (un) (UAYa, 500), meaning "a person's mental state";
	does not exist;
	The total of all moral qualities. A set of philosophical, legal, scientific, artistic, religious and moral ideas and concepts of mankind;
	perfection, maturity, completion;
	lack of spirituality, unprincipled, inferiority.

The proposed model combines the functions of several other dictionaries, including etymological information about the lexeme, explanation of the dictionary meaning, synonyms and antonyms, and illustrative examples of its use.

	Noun
Moral	moral, ethical;
	This word is the plural form of the Arabic word khulq (q.), but in Uzbek it is not heard as its plural form; the word behavior is used in the sense of meaning;
	Erdam – decency, morality, education. *Erdam bashi til* – language is the top virtue in manners. A person with sweet tongue always gains respect;
	The nature of a person. Behavior, manners;
	etiquette, discipline, cheerfulness;
	obscenity, uneducated, stupidity.

The following model is a proof that the category of "spirituality" is not just a concept that qualifies the category "spirituality" in a positive way, but it is the basis of the development of the nation, a phenomenon that determines its destiny, and that this paradigm has been enriched and expanded in different historical periods. It will help to determine the contribution of Islamic religion and oriental classical literature in the formation of this field.

	Noun
Enlightenment	spiritual, meaningful, spirituality;
	This Arabic word has the form marifat(un); The Uzbek language is replaced by the silent 'ayi' (subtraction) sign and is introduced: marifat – enlightenment. This word is the infinitive of the verb 'arafa', which originally means "knew", "knew", and in Arabic it means "knowledge", "understanding", "acquaintance", and in Uzbek it means teaching, educating, imparting knowledge based on the first meaning;
	does not exist;
	Knowledge, science; information; Acquaintance 1. Activities aimed at increasing people's consciousness and culture based on educational, economic, political, religious, philosophical ideas;
	Irfan, science, knowledge, intelligence;
	lack of enlightenment, lack of knowledge, stupidity.

Clues to the answer to any logic question are contained within the question itself. In the same way, the stages in the upbringing of a "spiritually mature person" and the system of necessary behavior should begin with the understanding of the meaning of the elements of the "spirituality" category, and the definition of the set of concepts at the core of each of them. In contrast to the adjectives of enlightenment, "ethics" should be nurtured and consistently developed by everyone, regardless of a person's origin, social environment, religious and worldly views. In this process, along with art, literature, and other sources of spiritual and physical education, a number of resources can be used. Choosing the necessary one among them requires the educator to fully understand the nature of these qualities and their different characteristics.

It is necessary to admit that at the moment the issue of educational propaganda is being emphasized more than ever, but the concept of "spirituality" has settled in the minds of many people as an

abstract concept that contains some high qualities. This high "lineage" is often viewed as an unattainable ideal that is not relevant in real life. In all promotional sources within the subject, the elements of the category are used irregularly, often in contexts with inappropriate lexical meaning. Not being able to distinguish the qualities of a perfect person from each other, the use of pala–partish in speech with the attitude that the examples of nested words belong to the same species, unintentionally reminds the story of "The Blind and the Elephant" in "Lison–ut–Tair". If a young mind that does not have the slightest idea of what spirituality is, cannot place the concepts that are being instilled into it, does not understand their structure and system, in particular, if it does not accept the concept of "spiritual maturity" that is at the center of education, how reasonable is it to look for external influences such as mass culture? As long as the qualities we want to cultivate are not consistent, systematic, and understandable, we will continue to struggle in our struggle against materialism to produce a meaningfully mature person. And man creates his own decline, this is a fact that is relevant in every era. Now we are talking about the negative consequences of mass culture, and tomorrow it is inevitable that another one will appear that will push a person to non–existence as a person. The only way to resist the current and future negative social phenomena is the education of the soul, heart and mind. The issue of education, which retains its importance in any system, historical process, and evolutionary stage, should be examined first of all based on the treatise, which clearly defines the dictionary meanings of lexemes with the general term "spirituality" and other character traits. It is understood that the ideographic map of the "spirituality" category, along with putting an end to the abstract concepts and semantic ambiguities that have formed about this field, will make a radical change in the fields of linguistics such as lexicography, dialectology, etymology, semasiology, typology, comparative hybrid linguistics, stylistics, linguistics and translation studies. The source, along with its theoretical and practical linguistic significance, also serves as the basis of educational didactics.

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