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GENETIC AND STRUCTURAL SPECIFICATIONS OF THE "SPIRITUALITY" NOMINATIVE UNITS IN THE UZBEK LANGUAGE

Abstract: Formal analysis has shown that the units of the lexical-semantic category of the "spirituality" in the Uzbek language are mostly Turkish and Arabic, with lesser Persian and partly Russian-international interventions. Structural units of this system were found to have fewer repetitions. At the same time, the word combinations and spell-out combinations are in definite quantity in the system. The structure of the double units can also be in the form as a layer + layer (or its opposite layer + its own layer).

Key words: Formal analysis, lexical-semantic category, genetic aspect, derivative, profiling layer, Arabic units, Persian units, Turkic units, simple lexeme, complex lexeme, joint lexeme, double lexeme, repetitive lexeme.

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Introduction

Before starting to look at the genetic and structural features of the nominative units of the Uzbek "spirituality", it should be noted that in the Uzbek language lexical-semantic system of the general semantic units of "spirituality" has long been in development, and many of these systems have been formed thousands of years ago. Although some of the glossaries and dictionaries that reflect the ideology of that era had not mentioned these units, they have not been deviated from social consciousness or national consumption. Nowadays, the problem of spirituality in a globalized environment is to contribute to the improvement of the quality of education by formulating a linguistic base for educational purposes and basics to embody all these phrases in words, to give a true linguistic description, and thus to have a worthy place in the minds of younger generation. Strengthening and developing the spiritual manners of the people is the most important task of the state and society in Uzbekistan. Spirituality is the power of man, of the people, of society, of the state. "Spirituality, first and foremost, of consciousness and heart, is realized as a social property and serves to the spiritual well-being of the person, when it becomes an instrument of linguistic thinking only when it is perceived as linguistic".

Today, debates on the concept of "spirituality" have become even sharper. We are witnessing contradictions in interpreting the category of "spirituality", which is a multi-faceted expression, and, if necessary, to abandon this concept. Different and intriguing views on the web pages, the bloggers are trying to drag differently, without understanding each other. For example, a blogger, Nikita Makarenko, criticized Uzbek spirituality as a shameless, dishonest, dissatisfied, and dishonourable, as well as Uzbek philosopher and journalist Eldor Asanov, who has criticized and showed his dissatisfaction with the spiritual education system during the independence period. Indeed, "spirituality" in daily life is often used to refer to the products (spiritual culture) and moral, religious beliefs, beliefs, practices that are not directly related to human and society's material production. In Russian, our "spirituality" conforms to the notion of "духовность" (*духовность, -и, ж. свойство души, состоящее в преобладании духовных, нравственных и интеллектуальных интересов над материальными*¹). But when translated directly into the Uzbek language, it is not "spirituality" but

¹Ожегов С.И. Толковый словарь русского языка.– М.: Русский язык, 1986. – 816 с.



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"spiritually". In the western world, this term is derived from the word "soul". However, the inadequacy of the system of spiritual enlightenment does not mean that it is incomplete spirituality. It is not morality, but morality, behavior, psychology, heart, and so on, but the essence does not change. From the post of Nikita Makarenko, the popular "western revolution" in the late 19th and early 20th centuries seems to be mentioned again. He claims that everything in his post ("Blogger's mandate": the notion of "spirituality"? [Http: sof.uz/news/show/17262](http://sof.uz/news/show/17262)) should be allowed for everything that is not forbidden by law. Marriage, childbearing, intimate activities in public places, abusive, vulgar, etc., are not regulated by law. So all of them should be allowed.

Spirituality is not only a concept of the Uzbek. "Spirituality, its roots, can also be based on the concept of "meaning", which is one of the basic concepts of ancient Indian philosophy, that is, the Arabic "ma'na" may have expanded its content". We believe that this idea of the scientist is a hypothetical development. However, it is a pity that even in the Uzbek attention is not even paid to "spirituality". The meaning is in Sanskrit "intelligence". As one of the archaic concepts of ancient Hindu philosophy, he is the source of all forms of consciousness, the whole state of affairs and all its activities - mind, intelligence, emotion, emotions, sensations, wills, and so on. It is a coin, appears with the body and dies. It's in the heart, according to Rigveda. "This understanding is unique to our people. Today, spirituality is a comprehension of mind, intelligence, emotion, emotions, feelings, wills, and so on. There is a great deal of scientific foundation of the idea that the word "meaning" in Arabic originates from the word "meaning" in ancient Syracuse, and they are solid. First of all, this is determined by the ancient history of Hindu-Arab science and education. It is also possible to find out from Jawaharlal Nehru's views. "In some areas, like medicine and mathematics, Arabs have learned much from India. Many mathematical scholars came to Baghdad. Many Arab students travelled to Takshashila, a city specialized in medicine in northern India, which maintained its greatness. Books on medicine and other fields were translated from Sanskrit into Arabic. It is desirable to approach the category of "spirituality" individually and essentially.

The genetics and derivation characteristics of the nominative units of "spirituality" in Turkish. Although the structural and genetic features of the general syllabic units of the "spirituality" in the Uzbek language have generally been combined with all the units of our tongue, the role of genetic alteration (Arabic-Persian) units in this system is wider, and they are structurally certain simplicity.

The uniqueness of the genetic (historical-etymological) characteristic of the general syllabic

units of "spirituality" in the Uzbek language is determined by the historical development of our people, their relationship with other nations, their outlook and life and attitudes with Islamic beliefs. "The Arabic layer of the units of alienation is richer with the farsi layer, because of the great role of the Islamic culture, the role of Sufism and the classical Uzbek literature in the formation of the Uzbek national spirit. Because our religious beliefs were the basis of our values, first of all, the Islamic thought, philosophy, theology, the word, and then the influence of tasawwuf. Therefore, it is not surprising that the number of lexical units in the Arabic language, or the basis of which is the basis of national idea units, is dominant".

From the way of separating the Uzbek linguistics units from the historical and ethnological point of view, the categories of "spirituality" units can be subdivided into two internal microsystems: their layer units and layers.

The layers can be pure ethnic Uzbek lexical wealth or total backup. In this study, we did not follow the path of separating the layers of their subgroups into a purely Uzbek and a general class. This is because first of all, it is difficult to differentiate the lexical wealth of Turkic languages; on the other hand, a Turkic word can be related to the history of another Turkic language and may have been included in an out-dated layer. Second, some words have become habitual in the use of a language, which may be included in the category of "spirituality". For example, the difference between the Uzbek-language fluency and the Kazakh word for "parasat" is clear. Thus, the units forming the lexical category of "spirituality" in the Uzbek language are genetically divided into two groups:

a) Self-helping units: shame, shyness, shy, bullshit, help, friend, lively, warmth, unity, aspiration, forgiveness, consciousness, unity, solidarity, readiness, cowardice, shyness, educated, elusive, brain, comrade;

b) Layer units of understanding: intelligence, intelligence, intelligence, comprehension, sincerity, sincerity, gentleness, gentleness, sincerity, wisdom, wisdom, honesty, piety, faith, humanity, humanity, nobility, equity, justice, fairness;

The layers of their own layers are subdivided into two groups: the bottom layers of their own layers and the layers of their own layers. Particular attention was paid to the fact that the word can be a part of this system in the context of "spirituality" or in the case of legislation:

a) Inner layers of the substance: fun, help, friend, livelier, warmth, aspiration, forgiveness, consciousness, association, reading, companion;

b) Legislative units: Uzbek, warmth, shyness, coexistence, forgiveness, help, consciousness, consciousness, cohesion, shyness, piety, gentleness, trained, educated.

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The following cases were taken into account when grouping the layers of their layers. First, the basis of the preparation may be related to one another. In this case, this basis can also be found in one or another group of the "Spiritual" lexical category. Also, the basis of this state can also be found in the lexical units of the underlying layer:

a) Legislative units of their own layers are: finesse, shame, shy, brainwashed, Uzbek, warmth, shyness, sympathy, forgiveness, support, consciousness, conscience, cunning, shyness, devout, gentleness, educated, educated;

b) Legislative units, which are based on the basis of the principle of morality: ethics, ignorance, schizophrenia, inferiority, discipline, discrimination, humility, humility, humility, humility, gentleness, gentleness, loyalty, kindness, generosity, insanity, humility, intelligent, conscientious.

It is also important to note that the basis of the lexical unit may also be related to the formation of the lexicon. This cannot be a ground for them to be included in this group. Indeed, the main criterion in this is the fact that the basis of the principle of belonging to the layers and the legality of the lexical union.

The layers are mainly of two languages. The main purpose of this statement is to use the lexical units of the European and Western languages included in the lexical-semantic category of "spirituality" in the Uzbek language:

authoritarianism, volunteering, constitution, mentality, sovereignty, party, totalitarianism, civilization, hegemon, democracy, dictatorship, like ideal. But even though such units are literally part of the literary language, they do not seem to be full of social consciousness. These units are characterized by social characterization, methodological limitations:

a) The Arabic alphabetical layers are: the elements of the Arabian Beloved Layer: intelligence, morality, piety, compassion, compassion, discipline, purity, gentleness, grace, culture, mercy, affection, elegance, piety

b) Profiling layers: humorous, humble, hypocritical, haughty, sweet, clean, submissive, devout, kind, polite, honest, truthful, pure, kind.

Conclusion

Formal analysis shows that the genetic and structural features of the nominative units of the Uzbek "spirituality" that in the Uzbek language lexical-semantic system of the general semiconductor units of "spirituality" has long been in development, and many of these systems have been formed thousands of years ago. Spirituality is not only a concept of the Uzbek. "Spirituality, its roots, can also be based on the concept of "meaning", which is one of the basic concepts of ancient Indian philosophy, that is, the Arabic "ma'na" may have expanded its content".

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