

Problems of language, culture and spirituality in general explanatory dictionaries of Uzbek language.

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Abstract--- Interpretation of terms of language, spirituality, culture in Uzbek lexicography is not an easy one to interpret. In particular, Sh. Rakhmatullaev's "Etymological Dictionary of the Uzbek Language" omits words from other languages in this annotated dictionary because of the purpose of etymological interpretation of the Turkic layer in the richness of the Uzbek literary language. This shows that the word spirituality is not really a Turkic word. Also, in the index dictionary of the eleventh-century work of Mahmud Kashghari's "Devoni Lugotit Turk", the proverbs that make up the essence of the work, in general, reflect the qualities embodies human spirituality.

Keywords--- Culture, language, spirituality, lexicographic analysis, dictionary, term, language layer, research.

I. Introduction

According to the Marxist doctrine, which has played a leading role in the politics of the former Soviet Union, culture and culture have been treated as secondary rather than as a key area, such as economic relations. As a result of superficial approaches to the spiritual, educational and cultural spheres,] these areas have lost their status among the members of society, underestimated them, inadequate allocation of funds for their development and, finally, their devaluation. Surprisingly, the Uzbek people and the owners of the totalitarian regime, who were indifferent to its culture and spirituality, also acknowledged this. These reputable and noteworthy remarks from R. Samardayev's Magnitogorsk article "Involuntary Memory" published in the Izvestiya newspaper (June 27, 1990) were not in vain at that time: "One of the reasons for today's disasters is our ignorance of our own history and the fate of the people around us. This is how disrespect for other languages and ways of thinking begins. It is true that such ignorance is formally enshrined in history, geography and literature ... Of course, the Russian people are a great nation. But that doesn't mean that everyone around him is "little" human! The time has come to abandon the myth of the peoples' gala, which cannot be done without the help of the Russians.

Literature Review. H. Hasanov, E. Fozilov, S. Mutallibov, M. Ziyaeva and others have conducted a textbook and lexicographic research on this dictionary. However, in the language of both dictionaries, the word that was being checked was not observed.

For example:

Bayat kimka bersa uqush o'g bilig,

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O'kush edgulikka uzatti ilig.
(Xudo kimga uquv, aql va bilim bersa,
Bundayodamko'pezugliklargaqo'luzatadi)
Yoki:
Qali bo'lsa ilging budunqa uzun,
Qamug' edgulik qil qilinchig so'zung.
(Agar el ustidamartabagaetsang,
Axloqingvaso'zingniezguqil)
(Mahmud Koshg'ariy, Devoni lug'otit-turk)

Also, the famous "Attuhfatu-z-zakiyatu fi-l-lugati Turkey", a unique masterpiece of the XI-XIII century lexicon, does not contain spiritual or cultural explanations. Although some of the Persian-Arabic words are included in the dictionary, in general, in the context of socio-household lexicon, the author's only explanation for the lexeme is language. It also lacks information about the commonality of language, culture and spirituality in the environment and conditions of that time. Experts have commented on the language quoted in the Devoni's Dictionary of T-Turk, as opposed to the figure in the At-Tuhfa. They are:

- Til. I – тил, лисон – язык (вообще).
Til. II. – сўз, калом – слово.
Til. III. – шева – наречие; **оғуз тили** – огузское наречие. **уйғуртили** – уйгурский язык.
Til. IV. – асир – язык (пленник); **тил тутти** – тил тутди – взял языка.
Til. V. – тил. анат. – язык.

II. Analysis

It is evident that in the eleventh century, the word language represented everywhere national-cultural accent. When examining the harmonious combination of language, culture, spirituality, it is necessary to look directly at the historical development of the Uzbek dictionary. Consequently, the effects of time and space on our vocabulary provide a basis for illuminating the facets of the essence we examine. Experts who have studied the history of the Uzbek dictionary define the stages of its development as follows:

1. XI-XIII centuries: Mahmud Kashghari's Devonian lugoti-t-Turk, Attuhfatu-z-Zakiyatu fi-l-lugoti-t-Turkey. At this stage we consider it appropriate to include in the XIV century "Tarjimon-turkiy va ajamiy va mog'uliy" (translated by Khlalilib Muhammad ibn Yusuf al Kunaviy). The author of the work acts like the author of At-Tuhfa and interprets Turkic-Arabic words.
2. From the 15th century to 1862: Tole Hirawi's "Badoe al-Lughat", Mustafa bin Sadiq's "Abushka", Mirzo Mahdihon's "Sanglah"
3. 1887 to 1917. During this time, bilingual dictionaries were formed. Basically, these Russian-Uzbek dictionaries include A. Starlevsky's "Sputnik Russian Cheloveka v Sredney Azii" (13000 words), V. Nalivkin, M. Nalivkina, "Russko-Sartovski and Sartovsko-Russian Slavic," uezda "(8500 + 4200 words), S. Lapin's dictionary "Karmanian Russian-Uzbek Slavic".

4. The period after 1917. Six-volume Russian-Uzbek Dictionary (1950-1956), "Explanatory Dictionary of the Uzbek Language" (1981), "Annotated Dictionary of Russian-International Words" (1965), The Uzbek Soviet Encyclopedia, "Who Is It?" What is this? Children's Encyclopedia", "The Encyclopedia of Households", "The Encyclopedia of Health" and others.

In these dictionaries:

1. The dominant ideology of the Soviet system was clearly visible. Even in non-political spelling, synonymic, orthoepic, co-vocabulary dictionaries were taken into account whether they were compatible with the dominant ideology when choosing examples for lexemes;

2. The first thing that was taken into consideration when creating the dictionaries was the consideration. Therefore, artificial comments and confusion were made in interpreting the lexemes related to the national values of the Uzbek people. For example, in Russian-Uzbek dictionaries published by scholars such as R.Abdurahmonov and V.V. Rhethetov, the word "pole" is translated as "field manager";

3. Hundreds of educational dictionaries in Russian, such as "School Mathematical Dictionary", "Etymological Dictionary of the Young Philologist", "School Word-Building Dictionary" have been created for a long time and have not gone far beyond reprinting spelling and translation in Uzbek. Although interrelated concepts such as spirituality and culture are not found in the Turkic language and in the Uzbek language in general, these two words are the basic concepts of the most important constituents of the ideological system, which are embedded in the blood of the Turkic peoples, especially the Uzbek people. our unique historical, scientific and literary heritage.

The term culture is most commonly used in the following context:

- Partially abstract assessment of the general appearance of spiritual, aesthetic, and intellectual development;
- to describe the state of society based on law, order, discipline, moral integrity and democratic principles (in this case the term culture is used interchangeably with the term civilization);
- a condition indicating the existence (or existence) of a particular community, group or historical process, and that they have a unique nature;
- the process of expressing the product of intellectual and artistic activity of people (music, literature, fine arts, theater, cinema, etc.).

Prior to the independence of our country, "spirituality" was not used as an independent scientific concept in the scientific literature.

Dictionaries provide specific definitions and definitions of the concept of "spirituality" and its principles. The reason for this is that it is, in a broader sense, a social and spiritual phenomenon that combines ideological, educational, cultural, religious and moral views in the life of society. E.Yusupov describes that not only all human qualities and qualities, but only positive ones can be spirituality: "spirituality is a common system of human morality and ethics, knowledge, talent, ability, practical skills, conscience, faith, beliefs, worldview, ideology, and positively impacting the development of society". Enlightenment is the ability to distinguish the human psyche, its self-awareness, taste, intellect, justice and fairness, the ability to distinguish between good and evil, beauty and sincerity, discernment with ignorance, intelligence, high purpose and ideas and the potential for aspiration. The globalization of spirituality semantics is probably due to the spread of mysticism in Central Asia. After all, the true essence of

spirituality is reflected in the works of such authors as Jaloliddin Rumi and Alisher Navoi. In particular, the conversation between Hudhud and Kakyak in Alisher Navoi's book "Lisonut-tayr" highlights the true value of spirituality.

III. Discussion

The etymology of the studied word and the history of its assimilation in the Uzbek language, as mentioned above, is a research topic not only in Uzbek linguistics but also in Uzbek science. The etymology of the studied word and the history of its assimilation in the Uzbek language, as mentioned above, is a research topic not only in Uzbek linguistics but also in Uzbek science. However, the Encyclopedia of Philosophy, published in the 2010 National Encyclopedia of Uzbekistan, does not contain the researcher's knowledge of the origin and the meaning of the word. Most of the information presented is of a general nature and the essence of spirituality is not revealed. On the contrary, the term "Spirituality and Content", "Consciousness", "Aesthetics", and "Ethics", though not quite the term spirituality, in the "Philosophical Dictionary" of the 1976 edition of Uzbekistan, generally relates to the essence of spirituality encompasses knowledge. This dictionary is a translation of the Philosophical Dictionary, published in 1975 by Politizdat (former Soviet Union), and the content of the articles is thus subordinated to the Marxian-Lenin ideas of totalitarian social conditions. Although the annotation of the dictionary includes some articles on Central Asia (Central Asia) and Eastern philosophy, the term does not include Turkic, Persian-Arabic lexemes. In particular, if the knowledge in the article "meaning and content" is interpreted as an example of logical semantics, the following are the secrets of information contained in the "Consciousness" article: "Since any emotional image, object of any sensory or imagination is a part of consciousness, they have a certain meaning in the system of knowledge acquired through social activity. ... If a person does only logical operations one after the other, but does not feel, feel or experience the meaning of his concepts in a constant relationship with active action and perception of reality, then he would not understand both reality and himself that is, they lacked consciousness and self-awareness." Significantly, the dictionary's culture article provides knowledge and information that will not satisfy today's researcher. Specifically, this article also gives an overview of the values associated with substance and spirituality. However, because their foundations are embedded with Marxist-Leninist ideas, they cannot reveal the true essence of culture in modern times. The "Language" article, like the one described above, provides ideas that resemble rational calculations. If we accept them as theory, a language-time-and-spatial truth will be revealed: By the 1970s, growth was declared as the methodological basis of all work. This was an indication of the process of Russianization, not just vocabulary, but also grammar. At that time, the views of Von Humboldt on the unity of language and spirit were rejected as an expression of the bourgeois world, at a time when it was widely known in the world of science. With regard to the native language, the specific features of each language were neglected. It should be noted that the Uzbek language, as a branch of the Turkic languages, has always been influenced by Indo-European languages, and Uzbek language journalist Abdurauf Fitrat published an article entitled "Language" in the June 12, 1919 issue. There is a feeling that while doing so, the Uzbek language is called "unfortunate language." In other words, the educator, who glorified Ibn Sina, Farabi, Rumi, and Jawhari as children of the Turkic land, writes with great sorrow that their original language, the Uzbek language, has been subjected to other languages. Therefore, it is possible to suppose that the ancient Turkic dictionaries, which have passed the cornerstone of Uzbek

linguistics, do not find this term natural and spiritual in nature as lexeme since the second half of the 20th century. Consequently, the adoption of Russian as a state language in the Basic Law of Turkestan, adopted in 1918 as a product of broad socio-political and economic processes in Uzbekistan (historical evidence, cited in the 20th century, shows that Uzbeks are 37, Kyrgyz 35, Tadjiks 17, Russians made up 7%) caused a number of words in the Uzbek language to reflect the historical, cultural, ethnic, and philosophical views of the Oriental peoples. The mentality of our people was violated, and the social function of the language was restricted. However, the terminological development of the first half of the 20th century has given rise to the creation of many dictionaries in the Uzbek language. However, these dictionaries were not based on the interpretation of the words in the Uzbek language, but mainly in terms of the terminology of cotton and national economy. In particular, in the dictionary of Nemat Mamatov's Uzbek Cotton Terminology (Tashkent, 1955), there are more than 1,500 words and terms related to cotton growing. In the special case of Prof. Shoabdurahmonov, a member of the Academy of Sciences of Uzbekistan (later Academician), the role of Uzbek folk dialects in the enrichment of the literary language is broadly illustrated, especially in Uzbek dialects scattered in large economic regions. It is emphasized that the terminology of folklore is very developed. In the work of Academician T. Zohidov "Encyclopedia of Zoology" about 450 birds names, prof. The Uzbek-Russian dictionary of physical terms, compiled by R. Mallin, contains over twenty thousand terms. Similar dictionaries have been created in the fields of botany, chemistry, biology, geology, linguistics, literary studies and geography. A special dictionary of O. Usmanov and R. Doniyorov was created. Statistical investigations in the former Soviet Union revealed that the size of the Arabic lexical layer in the current literary lexicon (mainly in the press) is about 16-18% (in the past, of course, it was much larger). The Tajik language in the press is 8-10 per cent of the total lexicon, depending on the nature of the material. Until the 1970s, the percentage of lexical elements in Tajik remained almost unchanged; The percentage of the Arabic lexical layer (according to the language of the newspapers) is quite low, and now amounts to 18-20% of our total lexicon. If we remember that the percentage of Arabic words in the lexicon of our old literary language sometimes went up to 33-35, it is not hard to see how much change in the percentage of lexical layers linked to different sources. As the literary language and its various styles and genres evolved during the totalitarian system, many Arabic words were replaced with those of Uzbek or Russian. For example, in the mid-20s, according to A. K. Burovko, the Arabic language in the press was 32.1%, Tajik 5.5%, international words 2%, and Uzbek words 60%. Now it is quite clear why the word spirituality in the Uzbek dictionary has never been included in the dictionary. It is possible that in the former Soviet Union an explanatory dictionary of the Uzbek language (M. 1981) was created. The linguist N. Mahmudov noted that despite the simple and qualitative lexicographic description of the words in the dictionary, this vocabulary has been subjected to serious criticism on the eve of independence and in the early years of independence. At the same time, the main emphasis in the dictionary is that the words "Russian-international" are not sufficiently expressed in the richness of the Uzbek language. These objections were true. There are no words in this explanatory dictionary that express many of the concepts that determine the essence of our national mentality and the millennial culture and spirituality, such as reward, saint, succession, spirituality, nationalism, value. The controversy regarding the "Explanatory Dictionary of the Uzbek Language" is given in the examples of spirituality, culture, and language as explained in the dictionary. The dictionary does not explain the word spirituality, but its

forms, which come with the qualitative and qualitative forms. The dictionary does not explain the word spirituality, but its forms, which come with the qualitative and qualitative forms.

Spiritual - [a] 1 Regarding one's inner, spiritual life. Spiritual Needs. Spiritual help.

Spirit - [a]1 Spiritually.

Culture [a] 1 Summary of the achievements of society in its productive, social and spiritual life.

Most of the examples selected for the article are "dead" sentences that are cut off from the live language. Also, the ambiguity of the notion of livelihood is reflected in the fact that its meaning is inverted to Soviet culture in the content of the article: socialist culture – the culture of life

Scientific methodical works on the theory and practice of linguistics have been done, thesis defended. As a result, a new five-volume "Explanatory Dictionary of the Uzbek Language" was created. Various dictionaries that have been flooded with the ideology of independence, including N. Mirzaev's Explanatory Dictionary of Uzbek Ethnography (1991), N. Tukhliev, and A. Ulmasov's Business Dictionary (1993), "Popular Science Dictionary of Independence" (1994), S.Karaev's "Glossary of Basic Terms and Other Words Forming Toponyms of Uzbekistan" (2001), Compiled 12 volumes of the National Encyclopedia of Uzbekistan (2000-2006), E. Begmatov, N.Ulugov's Explanatory Dictionary of Uzbek Onomastics (2006), and the Electronic Dictionary of Business Conduct (2006). The rich spiritual treasures of our people have found their place.

As you know, interest in lexical level research has increased in the last decade. System – structural features of the lexical layer were investigated by A.Nurmonov, N.Makhmudov, ShRakhmatullaev. Nematov, R. Rasulov, A. Nurmonov, N. Mahmudov, M. Mirtojiev, O.Bozorov, M.Mirtojiev, O.Bozorov, B.Mengliev, N.Nishonova and other researchers. This has also had a significant impact on lexicography - the lexicography of lexicology that fully reflects the social life, occupations, interests, aspirations, science, culture and art of the people who lived in a particular era. Dictionaries say "national languages are not only powerful tools of speech culture, but also a product of this culture." In this sense, dictionaries are indispensable in human life: only with the help of dictionaries we can explain what we do not know and understand. After all, as academic L. V. Schcherba put it: "The dictionaries of national languages are a real treasure, a national encyclopedia, a peculiar encyclopedia of national life and intelligence." Uzbek dictionaries are no exception. If you look at the history of the Uzbek dictionary, As a result of this task, scientists of the Institute of Language and Literature of the Academy of Sciences of Uzbekistan have created a new five-volume "Explanatory Dictionary of the Uzbek Language" (edited by A. Madvaliev). This dictionary is an intensive and systematic search by well-known linguists such as academician A.Hodjiev, Professor E.Begmatov, E.Umarov, N.Makhkamov, A.Madvaliev, Z.Mirahmedova, D.Hudoyberganova, M.Sadikova, and the head of the editorial board. , is a product of the jewels. It is possible to say that this dictionary is a reputable source that defines the richness of our language, defining a specific developmental stage in Uzbek linguistics, and especially Uzbek linguistics. At the same time, it is a truly historical event in our cultural and educational life as a treasure trove created entirely in the language of independence. When investigating the relevance of these definitions to the spirituality article, the following was identified. For example, unlike the 1981 edition of the Explanatory Dictionary of the Uzbek Language, this dictionary explores the vocabulary of spirituality: spirituality, spirit, and spiritual vocabulary.

As you can see, this publication provides an overview of the relevant vocabulary of spirituality and culture. However, these definitions do not suffice to satisfy the science and the linguistics that are rapidly evolving in the footsteps of today's anthropocentric interpretation. However, the vocabulary provided in the dictionary expresses some perfection, which is largely reflected in the language article: 1 An important means of communicating ideas between people and society; the main object of study of linguistics. 2 Ability to speak and express. 3 The process of expressing ideas and the words, phrases, sentences and speech that arise in this process. 4 A system of sound, speech, and grammar that can be used as a tool for expression, communication. 5 Specific expressions of speech etc. A type of properties can be distinguished. The language also provides an overview of its varied expressions, which give the reader a comprehensive knowledge of the language. The dictionary also deals with the notion of language: bilingualism, cleavage, tinkering, recitation, speechlessness, deafness, sign language, linguistics in a completely different approach to the modern Uzbek linguistics will be felt. For example, the introduction of a recitation article that requires a joint classification of language and speech phenomena proves that there is a wide range of free interpretations of linguistic concepts that are explained by the spirituality of the entire nation.

IV. Conclusion

The interpretation of language, culture, and culture here again proves that the systemic, linguistic and cultural approaches that have influenced Uzbek linguistics over the years of independence are beyond the language and spirit of the nation. It is gratifying that at a time when the social and philosophical lexicons in the field of science are still neglecting this issue, our linguistic scholars have been able to reproduce the interplay of language and the spirit of the nation. It should be noted that despite the above-mentioned changes in Uzbek lexicography, despite the large number of publications, such concepts as the language, spirit, culture and spirituality of the nation have not yet been adequately explained. After all, this is an urgent problem for the future of the nation, and we believe that it must contain even a dictionary. After all, "a lot has been said and written about the need for training dictionaries. No vocabulary will be created, and no student dictionaries will be available on the table of the native language, unless the language lexicography is systematically organized as a theoretical and practical area, the native language education will remain alienated from its true essence. The dictionary of educational dictionaries in our country is one of the most lenient. Its underdevelopment is due to the lack of a scientific and financial system related to the preparation and publication of dictionaries." While the development of language is based on the nation's spiritual development needs, the content of a number of dictionaries must be constantly improved. This is due to the constant improvement of dictionaries, which, in turn, ensures a timely rise in the culture of the nation. In addition, a comprehensive glossary of national languages provides an easy solution to the acute problems of creating a national corpus of the Uzbek language in the future.

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