

# The Presentation of Attributive Units Expressing the Spirituality of a Person in Uzbek Dictionaries

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**Abstract:** Work has begun on the creation of a national corpus of the Uzbek language and thesaurus dictionaries. It should be noted that the last six volumes of the Explanatory Dictionary of the Uzbek language, published in 2022, the dictionary is a lexicographic resource that fully covers the lexicon. This dictionary is a classic example of lexicography, the articles in which consist of explanations and illustrative evidence. The explanatory part of the dictionary articles is enriched with grammatical indicators and etymological information. In revealing the general character of the explanations and examples in the dictionary, we pay attention to the lexicographic interpretation of the lexical units that are most actively used in our speech and serve to reveal the meaning of the person.

**Keywords:** Lexicography, lexemes, category, nominal units, kindness, attention.

## Introduction:

**The relevance and necessity of the article:** The Uzbek language is one of the oldest and richest in the Turkic language family. Its lexical and grammatical perfection shows that it has a unique place among other Turkic languages. As evidence of our opinion, we can cite the diversity of vowels in the Uzbek language (at the phonetic level), the perfection of grammatical categories (at the morphological level), the breadth of the choice of lexical units (at the lexical level). It should be noted that the Uzbek language, which is lexically rich and comprehensive, has a complex structure, and has been studied since the beginning of the last century. Therefore, until now, the linguistic capabilities of the Uzbek language have been widely used at all levels. It cannot be said that it has been fully modeled. Uzbek linguists are actively conducting research aimed at identifying the properties of grammatical categories and semantic paradigms. Having completed these and other linguistic studies and reached complete conclusions, Western linguistics has already turned from linguistic theories to practice.

In Western linguistics, practical analysis is leading, in particular, complex tasks such as studying the features of human speech and expanding the possibilities of communication with artificial intelligence are being solved. Including in the field of lexicography Research

is also being conducted in this direction. New types of dictionaries, lexicographic resources, in particular, language corpora and thesaurus dictionaries, are being presented to the attention of specialists and the general public. Of course, compared to the new English lexicography, which was formed based on advanced technologies and the latest approaches, the current state of our national lexicography is now absorbing new trends in the field.

**The purpose:** Work has begun on the creation of a national corpus of the Uzbek language and thesaurus dictionaries. It should be noted that the last six volumes of the Explanatory Dictionary of the Uzbek language, published in 2022, the dictionary is a lexicographic resource that fully covers the lexicon. This dictionary is a classic example of lexicography, the articles in which consist of explanations and illustrative evidence. The explanatory part of the dictionary articles is enriched with grammatical indicators and etymological information. In revealing the general character of the explanations and examples in the dictionary, we pay attention to the lexicographic interpretation of the lexical units that are most actively used in our speech and serve to reveal the meaning of the person.

In Uzbek; the majority of the nominal units expressing the spirituality of a person are lexemes belonging to the noun category. This can be explained by the fact that

lexemes belonging to the noun category occupy a significant part in the Uzbek language. According to the data determined by the researcher O. Kholiyorov, who studied the foundations of creating the educational corpus of the Uzbek language and analyzed the morph lexicon, there are “7172 adjectives, 1856 adverbs, 3949 verbs, 22599 nouns, 182 pronouns, and 30 numerals” in the Uzbek language. It is clear that the role of the noun category is important and this is reflected in the weight of nominal units expressing the spirituality of a person. Therefore, it is appropriate to begin the analysis of units expressing the spiritual qualities of a person in the explanatory dictionary with lexemes belonging to the noun category. For example, the lexeme kindness means that a person turns to others, helps them, and relieves their burden with gentleness.

In essence, kindness means that a person has the qualities of compassion, nobility, and humanity. Below is a dictionary entry for the lexeme kindness in the explanatory dictionary for analysis:

“KINDNESS is Kind (characteristic of a kind person) attention, attitude; characteristic of a kind person. As they passed by Ahmad, Asadillo kindly put his hand on his shoulder. F. Musajonov, Himmat”.

In the cited dictionary article, it is noted that the lexeme kindness, which was chosen as the main word, primarily expresses the attitude towards other people. It is explained that the result of this attitude being carried out with loving attention is considered kindness. It should be noted that we can say that the derivational information is referred to in this dictionary article in a unique way. After all, the citation of the sentence “characteristic of a kind person” shows that the lexeme “kind” was the basis for the formation of the lexeme. At the same time, the fact that the lexeme kindness is combined with the auxiliary verb to do to form a compound verb is also given as additional information in the dictionary article:

“To be kind is to show kind attention, to act kindly. If someone is not kind to me, if they hate me, if they treat me badly... E. Raimov, To be surprised”.

It is noteworthy that an illustrative example is also given for the explanation given as an appendix to the main article (If someone is not kind to me, if he hates me, if he is rude...). Since the lexeme of kindness was formed through the internal capabilities of the Uzbek language, no suffix indicating etymological information was given. However, the absence of a special suffix indicating etymological information is information for the reader about the lexeme's belonging to its own layer. In fact, the word “mehribon”, which is the basis for the formation of the lexeme of kindness, was borrowed from the Persian language. We can

substantiate our opinion with the following information: «It was formed by adding the suffix -bon, which expresses the meaning of “look” to the original noun mehr; in the Uzbek language, the abstract nouns kindness and kindness are formed from this adjective.

«In general, the explanation of the lexeme kindness and the illustrative examples provided to prove this explanation provide sufficient information about its semantic scope. Since a person's spirituality is mainly determined by his attitude towards others and himself, in our opinion, it is enough to familiarize yourself with the dictionary article provided in the “Explanatory Dictionary of the Uzbek Language” to understand the essence of the lexeme. In this regard, the fact that the illustrative examples provided to prove the explanation of the main word are taken from works of art created in the Uzbek language, that is, are examples of lively speech, also plays an important role.

In general, it is not necessary to prove that kindness is a virtue inherent in our people, one of the important conditions for survival in Uzbek society. After all, our people have the skills to help people in difficult situations and to relieve the burden of others. “Among our people, such qualities as kindness, encouraging each other, extending a helping hand to those in need in difficult times, and not withholding kindness even from seven strangers are highly praised.” In this sense, the lexeme of kindness denotes the concept of a positive virtue that expresses the spirituality of a person. The article in the explanatory dictionary states that the lexemes of kindness and kindness can be used as lexical doublets, that is, as absolute synonyms, using the Pometa. This means that these lexemes can be used interchangeably in the speech process.

A significant part of the attributive units expressing the spirituality of a person in the Uzbek language are lexical units belonging to the adjective category. We will continue our analysis using the example of the “Explanatory Dictionary of the Uzbek Language”. The linguistic significance of the explanatory dictionary is directly related to its informativeness. As noted, «The grammatical indicators of words, etymological information, place of use of the word, frequency of use, and stylistic information serve the perfection of explanatory dictionaries. These parameters should be enriched not only with examples from literary works, but also with proverbs and sayings from folk oral culture. «Almost all of the listed information is available in the explanatory dictionaries of the Uzbek language. With the exception of the frequency of use of the lexeme chosen as the main word, of course. For example, we see such an advantage in illustrative reasoning.

For example, among the arguments, we see sentences with examples from the dictionary attached, indicating the national color of the language. For the lexeme “poraxo'r”, which belongs to the category of adjectives and indicates the character of spiritually impoverished people who do not turn down any work for the sake of personal gain, the following dictionary entry is given in the “Explanatory Dictionary of the Uzbek Language”:

“BRIBER-TAKER [f – bribe-taker]. One who accepts bribes, accustomed to bribes. A bribe-taker. A corrupt official was dismissed from his post and fell into a strange disease.

A person who is engaged in taking bribes. My dear friend, it is not me who should be eliminated, but first of all, the bribe takers who think about their own ego and fame.

From the lexicographic interpretation, it becomes clear that although some of the lexical units expressing the spirituality of a person belong to the category of adjectives, they are close to nouns in their semantic scope. Therefore, the second meaning of the lexeme is interpreted as a noun category. After all, since such lexemes express the spiritual qualities of a person, over time this quality rises to the level of an important sign of the person. This also shows that the person can express himself with this quality. In the above example, we see that the spiritual quality of a person also serves to name him.

In order to form a complete understanding of the reader about lexemes in explanatory dictionaries in the Uzbek language, in addition to grammatical and etymological information, it is necessary to dwell on their combinational properties, that is, with which words in speech it can be combined, with which unit it is semantically inappropriate to enter into a syntagmatic relationship. The cited quote also provides grammatical and etymological information about the lexeme's adoption from Persian, its possible belonging to the adjective and noun categories, as well as the possibilities of combination. Because such information also helps to form a pragmatic description of the main word, substantiates the speech norms for its use. Providing information about the place of use of not only the attributive units expressing the spirituality of a person, but also other lexical-semantic group means, the period to which they belong, and the level of use in speech can serve as the basis for linguistic norms in improving the text editing.

It should be noted that the possibility of combining the lexeme is proven by the example of its use in the composition of compounds and sentences ( porakhor Adam ). In this case, the nominal units expressing the spirituality of the person are connected to another part

as a special conjunction. After all, the lexical units under study form a combination with lexical units that are part of the human semantic cell. Because spiritual qualities are inherent only to a person. “In compounds involving special conjunctions, one of the members is special for the other (permanent, i.e. used together with this word in almost all texts).

” Indeed, the lexeme porakhor forms combinations with nouns expressing the meaning of the person. In the analyzed dictionary article, the lexeme porakhor also forms a combination with the lexeme Adam. The fact that explanatory dictionaries have an encyclopedic nature requires that they provide information about the possibilities of combining the main word. Because “explanatory dictionaries are compiled with the aim of determining the state of a particular literary language at a certain period, standardizing it or determining its norms, and most importantly, showing the lexical wealth of a particular language and helping speakers of that language to better master this wealth. ” In this sense, improving the lexicographical interpretation of the attributive units expressing the spirituality of a person in explanatory dictionaries is one of the urgent issues facing modern linguistics. Such lexicographical practice, ultimately, serves to regulate interpersonal relations and increase the responsibility of a person to society.

The units of the spirituality category, as noted, can be the object of study of several fields. Therefore, special dictionaries covering the terminological units expressing the spirituality of a person can be created by specialists in such fields as philosophy, psychology, linguistics. However, linguists must certainly participate in the preparation of such dictionaries. Because the analysis of lexemes of a particular lexical-semantic group will not be complete without the participation of a linguist. We will continue the lexicographic interpretation of lexical units expressing the spirituality of a person in the Uzbek language with the analysis of special dictionaries.

Currently, a number of works are being carried out to create dictionaries recording the category of spirituality and its units. After all, the systematization of the existing stock of knowledge and concepts is one of the main conditions for increasing the effectiveness of scientific and practical work in the field of spirituality. In addition, the assimilation of any new knowledge in science, bringing the field to a new qualitative stage is carried out by systematizing existing terms and understanding their essence.

## CONCLUSION

Considering that the systematic study of the concept of spirituality and its units has begun in linguistics in

recent years, it is not surprising that the creation of special dictionaries is at an early stage. However, Uzbek readers have dictionaries covering lexical units related to the field of “spirituality”. The “Dictionary of Basic Concepts of Spirituality”, created by Q. Nazarov in 2021, is one of such lexicographic resources. The authors noted that the tasks of the dictionary are “to provide a brief explanation of the most basic concepts and terms related to the meaning and content of spirituality, which is an invaluable asset for humanity, and its role and significance in the life of a person and society.

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