

Classification of Nominative Units Representing the Concept of “Spirituality” in Abdullah Qodiriy’s Prose

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Abstract: The objective of this paper is to analyze the classification of nominative units representing the concept of “spirituality” in Abdullah Qodiriy’s prose. Spirituality stands out as one of the unique, unrepeatable and limitless categories of the Uzbek national linguistic image of the world. The means of this paradigm are often used in the works of Abdullah Qodiriy. All the tools used can be classification into intermediate meanings "faith", "ethics" and "enlightenment". Each group includes both positive and negative concepts. In this case, the means related to the intermediate meaning of "faith" are not classified below, and the units included in the intermediate meaning of "ethics" are "behavior, etiquette", "food etiquette", "financial etiquette", "professional ethics", "ethics of communication" and "ethics of social relations" can be divided into separate meanings. The article is devoted to the expressive properties of the text by using the means of expressing positive concepts within these groups side by side with the words with the negative meanings in their opposite meanings.

Key words: Abdullah Qodiriy, spirituality, enlightenment, ethics, faith, lexical group.

Introduction

"It is known that the understanding of identity, the expression of national consciousness and thinking, the spiritual connection between generations is expressed through language (Karimov 2008. 83p)."

As mentioned above, from the first days of independence, special attention was paid to spiritual propaganda. Spirituality and the upbringing of the perfect person are seen as a process closely related to education. After all, "one of the main principles of the training system is to educate young people in the spirit of devotion to the Motherland, high morals, spirituality and enlightenment, conscientious attitude to work, the purpose of idea is the way to unite the people and nation (Karimov 1999. 60p)."

The practical effect of the propaganda work could have been higher. Well, why hasn't spirituality, which is one of the pillars of the national ideology, has not taken ingrained in our consciousness during so many years of propaganda, the question arises as to why the spiritual development of the younger generation has not become the highest goal of every parent and every family. The answer is very simple - the representatives of the world's most popular websites, which call it spirituality, do not have a clear systematic understanding of what constitutes this huge phenomenon, there is no clear systematic idea of the factors that shape these concepts, which seem to be similar at a glance, and this problem is still waiting to be solved. It should be noted that "language is a representative and preserver, enrichment and transmitter of spirituality.

Material and methods

“Although the idea of "mother tongue - the spirit of the nation" (Islam Karimov) was recognized, conceptual work has not been done to study the expression of the spirit and spirituality of the nation. Prospective directions of Uzbek linguistics have not been formed in this regard. Goals were set and tasks were not set

(<http://marifat.uz/marifat/ruknlr/fan/1088.htm>)”.

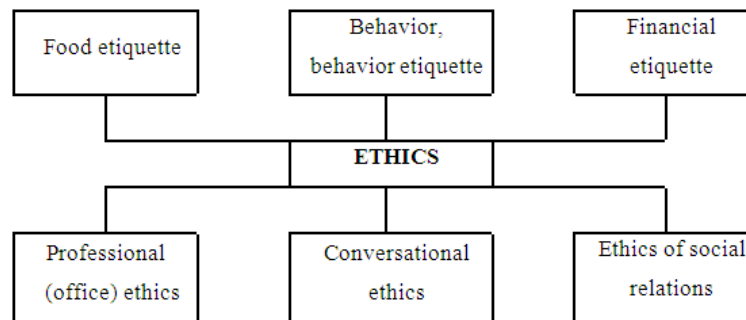
"Spirituality" is a lexical semantic group, and there are various reasons why the problem of systematizing its constituent elements is left out of the attention of linguists. Analyzing the causes of the situation helps us to find solutions to the problems, as well as to take practical action. At that time, the reason that the category of "spirituality" was not quickly absorbed into the national public

consciousness is not only the lack of research on this topic.

“Spirituality” encompasses a very large number of concepts, the boundaries of this category are very wide, some concepts are universal, others are found only in the Uzbek national mentality - this breadth creates an image of infinite abstraction in the human mind. Before studying the system and structure of this field, the relationship of its components in various aspects, it is necessary to develop principles for classifying the elements of the paradigm. Based on the linguistic and philosophical explanations given to the concept of "spirituality" in the above chapter, it is appropriate to divide the resources of this area into the following groups.



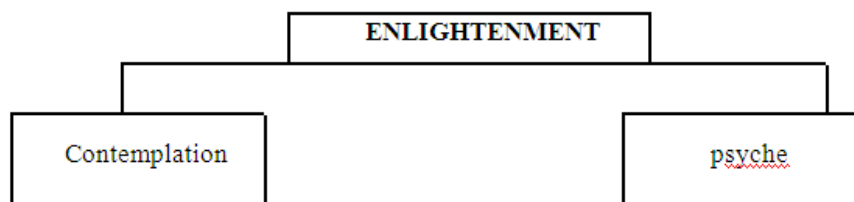
A truly perfect person must have strong faith, good ethics and intelligence. These three qualities and the factors that together make up them determine the spiritual level of a person. In turn, the above three intermediate values are subdivided into several types. In particular, if the concept of "faith" consists of concepts of religious belief, there may be several types of ethics.



Of course, the above classification cannot be considered complete, some tools belong to only one group, while others to several groups. It is also necessary to recognize this system as an open system, and this recognition, in turn, indicates that the classification is incomplete. Spirituality, like culture, is a constantly changing, developing phenomenon - it is natural that some elements of this paradigm lose their relevance over time, the system is enriched with new concepts. However, the clearest possible systematization of this area, the

identification of stable systemic relationships is an urgent task. After all, “humanity, spirituality and society are interconnected, interact, unite, realize the life of the whole society, provide its content and movement (Umurov 2002. 88p)”.

So, the third group in the field of "spirituality" is enlightenment. Enlightenment includes the following specific meanings.



When studying the composition of the above groups, reference to works of art helps to understand the systemic relationship of the composition of the “spirituality” paradigm, as well as to identify the features of each tool. In general, a number of studies have been carried out on the artistic language of the works of Abdullah Qodiriy (Qo’shjonov 1966. Qodirova 2012. 48p). In these studies, not only the artistic language of the writer is studied, but also issues such as the personality of the writer, his or her creative psychology. Several other studies have highlighted the author's cautious approach to word choice. “The responsible approach of Abdullah Kodiriy to work, his attitude to literature as a duty to the nation and his approach to the problem from the point of view of faith can be observed with a careful study of the works, sources and artistic and aesthetic concepts (To’laganova 2019. 16).” In particular, the author's ability to use the above means of expressing specific meanings in the field of "ethics" deserves special attention.

Discussion and results

We can see that the elements that make up the belief field are used. While some of these words are units of the Islamic field of faith (ablution, prayer, faith), others represent concepts common to all religions (conscience, sin).

The author also skillfully uses elements of the “manners” microfield in his works to show the character and his attitude towards him. Apparently,

the author uses the word polite to indicate that the person is polite and considerate, and, conversely, uses the phrase "blacksmith", which is currently not used to describe a poisonous and greedy person. Expressions such as *honesty* in the positive sense and *theft* in the negative sense can be used to define a person's morality in financial matters.

Since the words highlighted in the examples express the attitude of the protagonist to another character, these units can be classified as determinants of the morality of social relations. In this regard, the units of "spirituality" deserve special attention, reflecting the relationship of the protagonist Otabek with Hasanali. After all, the conclusion of the writer that he is a *spiritual father*, summing up his *paternal love, loyalty* and *kindness*, serves to increase the expressiveness of the text. As you know, “an artistic image is to express oneself through another. The artist approaches the image based on his temperament, clientele, nature, national identity, aesthetic taste. It is clear that the more diverse and integral a creative person is the more complex images he creates. In addition, the attitude of the entire independent person to life, society, the way of perception, rebellion against the politics of the time is different, the sides of the protagonist's character touched by the author's nature cannot but lead (To’laganova 2019. 29).” The above sentence has a relatively poetic mood that is not typical of spoken language. Naturally, it is unnatural for the main character in everyday life to call the interlocutor

"spiritual father", even if he is not highly educated and polite person. However, this sentence is intended not only to reveal the attitude of the protagonist to the interlocutor, but also to show the character, attitude and level of thinking of the protagonist, and also to evaluate them from the point of view of the writer.

Human behavior can be found in the works of Abdullah Qodiriy, one of the private group units meaning "enlightenment", which means concepts related to thinking. Speaking of direct enlightenment, it should be noted that today this concept is considered on a par with "spirituality" and in most cases these two words are used in pairs. Because in this case, when the term "spirituality" is used in conjunction with "enlightenment," the two words give the wrong impression, as if it were a taphthology. In fact, words like Arabic irfan and arif cannot be a balanced alternative to the "enlightenment" that is associated with them and "spirituality", which represents all the positive qualities. Indeed, enlightenment refers to the levels of human thinking, intelligence and potential, as well as the opening of his psyche. Therefore, "enlightenment" itself should be considered as one of the characteristics of a perfect person, that is a person of high spirituality.

CONCLUSION

In the above examples, words with positive connotation as well as words with negative connotation have been split. We consider the units of the term "spirituality" as the main paradigm, it should be noted that each means of the field must enter into different semantic relations with each other. In this case, when positive and negative words enter into contradictory relationships, these tools form an integral system of paradigms.

If we observe the use of the term "spirituality" in the works of Abdullah Qodiriy, we can understand that

the writer was well versed in religious and secular issues, was a progressive thinker, one of the leaders of that period actively involved in social issues. "Noble ideas and images, which are the result of artistic and aesthetic thinking and humanistic worldview of Qodiriy and occupy a leading place in his work, are of paramount importance both in his time and today (Qosimov 2020. 15p)". As the artistic ability, level and experience of a writer grows, the movement of these ideas from work to work also intensifies.

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