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The Presentation of Synonyms for The Lexical Category Of "Ma'naviyat" In the Encyclopedic Dictionary of Philosophy

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ABSTRACT

This article presents a comparative analysis of the interpretations of synonymous units related to the lexical category of "ma'naviyat" (spirituality) in the *Encyclopedic Dictionary of Philosophy* and the *Explanatory Dictionary of the Uzbek Language* (O'TIL). The article examines the concept of "ma'naviyat" as a complex, multifaceted semantic category in linguistics and philosophy, representing a person's inner world, consciousness, and spiritual realm. In the *Encyclopedic Dictionary of Philosophy*, "ma'naviyat" is elucidated through a system of synonyms with a common seme. The study identifies the differences in the semantic and lexicographical interpretations of these units, as well as their semantic layers and connotative features. The research findings contribute to broadening the scope of the lexical category "ma'naviyat" from philosophical and linguistic perspectives, and also serve to promote its consistent representation in lexicographical sources.

Keywords: Ma'naviyat, spirituality, philosophy, terminology, semantic category, ethics, lexicographical interpretation.

INTRODUCTION

Spirituality is defined by a person's inner world, spiritual values, beliefs, moral norms, and their place in society. In the "Encyclopedic Dictionary of Philosophy" and the "Explanatory Dictionary of the Uzbek Language" (O'TIL), the concepts related to the category of "spirituality" are interpreted as being closely interconnected, but there are distinct differences in these interpretations.

The "Encyclopedic Dictionary of Philosophy" illuminates the semantic relationship of lexical units with the common seme of "spirituality" and their role in expressing a person's inner world. It also reflects the semantic branching of units belonging to synonymous series that expand the semantic field of these concepts, as well as their significance within philosophical, moral, and social contexts.

METHOD

According to the "Encyclopedic Dictionary of Philosophy," terms sharing the general seme of "spirituality" describe a person's spiritual world, mental state, and moral virtues. These terms form synonymous sets, presenting spirituality as a complex category that defines a person's inner world, moral compass, and relationship to social values.

Spirituality is recognized as a theoretical and practical discipline that encompasses all aspects of human life, providing guidance for navigating various life situations, shaping good character, and strengthening human virtues. It instills values such as honesty, compassion, tolerance, justice, and conscience into the human mindset. In this sense, philosophy serves as the primary means of defining a person's spiritual and moral development, acting as a bridge for understanding and harmonizing diverse religious and spiritual views, thereby fostering an atmosphere of tolerance.

In Uzbek linguistics, the historical lexical layer and lexicographical interpretations of it can be obtained from ancient works through various dictionaries. In particular,

in Mahmud Kashgari's work "Dīwān Lughāt al-Turk," units of this category, texts explaining terms related to spirituality, are actively used in artistic fragments such as songs and proverbs. In the index-dictionary of the work, such words as "adashlik" - friendship, loyalty, sincerity, (I 165-22 ar.132-3), "aqi"-generous, open-handed, (116-25; ar-84-2) "kipty" - truthfulness, trust, belief, truth are explained, these words express the moral qualities of a person who forms the core of nominal units with the general seme "spirituality." Therefore, different dictionaries and their units are interpreted lexicographically differently.

It is known that philosophers have collected units expressing the spiritual qualities of a person as various dictionaries and have given lexicographic commentaries. As a result, "Philosophy. Encyclopedic Dictionary," "Philosophy. Brief explanatory dictionary," "Philosophy. Encyclopedic dictionaries" were created. Dictionaries provide detailed information on the interpretation and etymology of philosophical terms.

DISCUSSIONS AND RESULTS

In the encyclopedic dictionary "Philosophy," the words of the lexical category "spirituality" are presented in the form of words and phrases, which are explained as follows. In this case, the dictionary units are described as follows:

1. Vocabulary units - main word - fixed combination.

2. Etymological information.

3. Stylistic characteristics.

4. Defining and recording the meaning of lexical units.

5. Note.

6. Commentary article, illustrative quotes.

Below are some synonyms of the lexical category "ma'naviyat" in the section "Philosophy. Let's look at the lexicographical interpretation in the "Encyclopedic Dictionary."

The lexeme "morality" contains the semes "behavior," "manner," "upbringing," and in the "Explanatory Dictionary of the Uzbek Language" it means "manner of behavior." This word combines these general semes into its paradigm the synonymous series "Morality, manners, etiquette, behavior, upbringing, behavior, good morals."

In the "Encyclopedic Dictionary of Philosophy," this lexeme is one of the forms of social consciousness. It is defined as a stable, specific set of norms and rules that regulate the historically formed behavior of people, their interaction in social and personal life, as well as their relations with society...." Also, in the dictionary, the word is interpreted The article, unlike other dictionaries, comprehensively describes the functions of morality and its role in social life. Also, the dictionary article is enriched with various examples. From these analyses and interpretations, the following conclusions can be drawn:

1. Lexical-semantic differences arise. In particular, the denotative meaning of the word in EDUL is highlighted in the socio-practical content of everyday speech and reflects the active meaning of speech.

2. In O'TIL, the semantic core of this lexeme is limited to the concepts of behavior, etiquette, and communication.

3. The speech situation and personal behavior were assessed as social norms that determine norms.

4. The function of positive (unilateral) moral evaluation of the word is reflected. In fact, both semes are present in the semantic structure of the lexeme "morality," which can be seen through the interpretation in the following "Encyclopedic Dictionary of Philosophy." In particular, this dictionary defines morality as "one of the forms of social consciousness." This gives the word a theoretical and philosophical interpretation. In addition, the following differences can be seen:

1. In the formation of the semantic field "morality," behavior, attitude to society, norms and rules are shown as a systemic social phenomenon.

2. Morality is evaluated as an element of the system of social consciousness, and its normative and regulatory function is revealed.

3. In its denotative sense, "morality" is assessed not as personal, but as a criterion of social stability and culture.

Key differences between linguistic and philosophical interpretation

Dictionary	O'TIL	"Encyclopedic Dictionary of Philosophy"
Lexicographic interpretation	Linguistic (lexico-semantic)	Philosophical (ontological-axiological)
Core Seme	Behavior, Etiquette, Interaction A form of social consciousness,	norms, and rules
Scope of Application	Everyday situations involving active speech and communication etiquette	Lexeme "specific" of society, philosophy, ethics
Paradigmatic Feature	Synonym set: morality - etiquette - upbringing - conduct E.g.: a moral child, a well-mannered child, a well-bred child, a well-behaved child	A unit reflecting social values, a "product" of culture and consciousness
Functional Feature	It assesses a person's actions.	It sets the spiritual norms of the society

CONCLUSION

In conclusion, O'TIL interprets "morality" as a socio-behavioral norm within the language system, specifically at the level of speech and social practice. The "Encyclopedic Dictionary of Philosophy," however, presents it as a spiritual-social phenomenon and a product

of social consciousness, interpreting the concept on a philosophical and axiological level. Therefore, the first source takes a descriptive-linguistic approach, while the second adopts a normative-philosophical one.

This distinction is important for the field of linguo-spirituality, as it demonstrates the transition of a word from the semantic to the conceptual layer: "axloq" (morality) - as a lexical unit, signifies "behavior," while as a conceptual unit, it represents a "spiritual norm."

Thus, while the lexeme "morality" in the linguistic system is a lexico-semantic unit related to human conduct and etiquette, in a philosophical interpretation, it is defined as a form of social consciousness that ensures the spiritual stability of society. In this respect, the concept of "morality" can be viewed as an integral link in the triad of language, culture, and spirituality.

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