
The Importance of “Spirituality” General Atov Units in Didactic Works

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Abstract: Lexemes related to spirituality in the Uzbek language the semantic field is incomparable. In the article, the didactic signalling of common nouns is studied on the basis of words. In particular, “to‘g‘rilik”, “sahiylik”, “ittifoq” and similar words in the Abdullah Avloni were analyzed in the example.

Keywords: didactics, education, atov units such as “correctness”, “health”, “Union”.

Spiritual perfection is one of the significant qualities in a person's life. The wealth, perfection of spiritual life is assessed as an important factor leading a person towards good. Today, raising morale is one of the important tasks in our society, which is finding progress in every way, with a priority goal of formation and development

As we talk about spirituality, we need to make a special emphasis on what its essence consists of. The head of our state, Shavkat Mirziyoyev Miromonovich, gives the following definition to the concept of spirituality: “if the body of the life of society is the economy, its soul and soul are spirituality. As long as we have decided to build a new Uzbekistan, we will rely on two solid pillars. The first is a strong economy based on market principles. The second is the rich heritage of our ancestors and strong spirituality based on national values¹”. In fact, spirituality is the foundation of our life, the true meaning of our life. Pain-for a long time, child education has been one of the important issues in our life. The scale of work done in this regard is also incomparable. Didactic works are also significant in human education. Didactics is defined in the Explanatory Dictionary of the Uzbek language as: didactics-derived from the Greek word, which means instructive; instructive, instructive.

Didactic literature is literature in the pand-exhortation style with artistic expression. In this, moral educational, scientific philosophical, religious knowledge and ideas are interpreted artistically. The root of didactic literature goes to folk oral creativity and is takaladi (e.g. "Kabusnoma"). Didactic literature in the literature of Western and Eastern peoples, including Turkic peoples, has a long, long history. Early examples of didactic literature are found in Mahmud Koshgari's "Devonu lexicotit turk". Early major examples of didactic literature in Uzbek classical literature are the epics "Qutadg'u bilig" by Yusuf Khos Hajib, "Hibat ul-haqoyiq" by Ahmad Yugnaki. The works narrate in poetic form the views of the people on Justice, enlightenment, morality, decency, pand-exhortations. Features characteristic of didactic literature were also effectively used by such mysticism figures as Ahmad Yassawi, Boqirghani Sulaiman, Sofi Olloyor, Huwaydo, Hazini.

¹ Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. – Toshkent: O‘zbekiston, 2017. – 296 b.

20th century Uzbek ADIBS Behbudiy, Ayniy, Avloniy and others. in his work, special importance is attached to the pand-exhortation. In their works, examples of didactic literature on education are found in large numbers in their manuals for schools. In this respect, the works of our great writer Abdullah Avlani are considered significant. In the work of Abdullah Avlani, the most important issue of today is the evidence of thoughts on education and upbringing, on the example of stories, slogans, or on the basis of stories of a figurative character.

Among Abdullah Avlani's educational works, "the first teacher "and" the second teacher " are moral and educational educational works of great importance. The "spirituality" in them forms the core of the application of common Simal atov units, didactics. In particular, through the story of "correctness", the qualities of "honesty", "truthfulness "inherent in the upbringing of a child were expressed through the unity of "correctness " general simali atov.

In lexicology, the vocabulary of a language is researched as a system, since this wealth is not a simple, mechanical sum of words and phrases, but a system of lexical units and elements that interact, the presence of one assumes the presence of the other, the word and elements in this system are in the relationship of "tissues" and "cells" of a holistic, this is evidenced by the paradigmatic and syntagmatic properties of word meanings.²

The relationship that characterizes the structure of various lexical-semantic categories in our language, various atov units, in particular, the system formed in the process of using linguistic units, as well as linguistic means, constitutes hierarchical relations. This system has the ability to illuminate the internal system of any unit with a clear, complete, understandable and content-expanding state.

Below we will consider this relationship using the example of other words in the works of Abdullah Avlani, in which spirituality is characteristic of general atov units.

Atov units that make up the "spirituality" system (On the example of the works of Abdullah Avlani)					
"To'g'rilik" internal system	"Sahiylik" internal system	"E'tiqod" internal system	"Ma'rifat" internal system	"Ittifoq" internal system	"Qanoatli" internal system
<i>The concept of truthfulness</i>	<i>Compassion concept</i>	<i>The concept of faith</i>	<i>The concept of education and upbringing</i>	<i>Harmony concept</i>	<i>The concept of patience</i>
<i>Proper vocabulary concept</i>	<i>The concept of nobility</i>	<i>The concept of conscience</i>	<i>The concept of culture</i>	<i>The concept of cowardice</i>	<i>The concept of durability</i>

The fact that atov units, which are related to spirituality, are given in part and in the whole relation leads to a holistic conclusion about the concept presented

Said was intolerant of Faqir's word and gave the ten kopecks that holigah rahmi kelub, atosi, gave to Faqir. This young SA'id (the poor man) did well and cried and prayed for his mercy.³

The characterization of the child named Said in the story "generosity", taken from the writer's book "Ikkinchi muallim", through the words "rahmdillik" "marhamat" "muruvvat" in the table, brings integrity to the surface in the reader's mind.

In modern linguistics, the study of various views between linguistic and cultural studies, language and spirituality, ethnic views and features of our language, mentality – a

² H. Jamolxonov Hozirgi o'zbek adabiy tili 139-bet

³ A. Avloniy Tanlangan asarlar ; 2-jild; Toshkent "Ma'naviyat"; 1998; 12-bet

requirement of didactics. In the study of such relationships, it is important to use different methods.

In particular, the study of the lexical category “spirituality” in Uzbek as a system in thematic groups serves as a complete disclosure of its internal system.

Although scientific research has been carried out on various thematic areas and spiritual groups in some scientific works, however, their hierarchical relationships, that is, their relationships in the form of a spiritual group, a thematic group, a spiritual Hive, a lexeme, were ignored. This article applies to views of Uzbek language as a holistic system, as well as methods aimed at fully revealing the essence of the topic being studied. Also, in the formation of the didactic essence of the works, the importance of general atov units of spirituality in the development of education and upbringing of the child will be ambiguous.

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