

LEXICOGRAPHIC ANALYSIS OF THE CONCEPT "SABR"(PATIENCE) IN
THE UZBEK LANGUAGE

ЛЕКСИКОГРАФИЧЕСКИЙ АНАЛИЗ КОНЦЕПТА "САБР" (ТЕРПЕНИЕ) В
УЗБЕКСКОМ ЯЗЫКЕ

O'zbek tilidagi "Sabr" konseptining leksikografik analizi

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Annotation *This article explores the significance of lexicographic analysis in understanding the structure and meaning of complex concepts like "Sabr" (Patience) in the Uzbek language. The analysis begins with the etymology of "Sabr" highlighting how the concept evolves through artistic and philosophical texts, ultimately gaining depth and significance.*

As a universal, multi-layered concept, "Sabr" encompasses both lexical and subjective components that shape its perception. Lexicographic analysis allows researchers to study language units such as antonyms, synonyms, and idiomatic expressions, revealing the structural and cultural specificity of these concepts. The article references theories by S.G. Vorkachev, Z.D. Popova, and I.A. Sternina to illustrate how lexicography uncovers layers of consciousness—scientific, ordinary, and ethno-cultural. By examining definitions across various dictionaries, the study aims to identify the culturally significant aspects of "Sabr" and related words within its semantic field, contributing to a deeper understanding of the national specificity of this key concept.

Key words: *lexicographic analysis, etymology, language units, sabr, antonyms, synonyms;*

Annotatsiya *Ushbu maqola "Sabr" konseptining tuzilishi va ma'nosini tushunishda leksikografik tahlilning ahamiyatini o'rganadi. Tahlil "Sabr"ning etimologiyasidan boshlanib, ushbu konseptning badiiy va falsafiy matnlar orqali qanday ahamiyat kasb etishini ko'rsatib beradi.*

"Sabr" universal va ko'p ma'noli konsept sifatida, uning qabul qilinishini shakllantiruvchi leksik va subyektiv komponentlarni o'z ichiga oladi. Leksikografik tahlil tadqiqotchilarga antonimlar, sinonimlar va iboraviy ifodalar kabi til birliklarini o'rganishga imkon beradi, bu esa ushbu konseptlarning tuzilishi va madaniy xususiyatlarini ko'rsatib beradi. Maqola S.G. Vorkachev, Z.D. Popova va I.A. Sternina kabi olimlarning nazariyalariga murojaat qilib, leksikografiya qanday qilib ongning — ilmiy va etno-madaniy qatlamlarini ochib berishini ko'rsatadi. Turli lug'atlardagi ta'riflarni o'rganish orqali, tadqiqot "Sabr" va unga aloqador so'zlarning semantik maydonidagi madaniy jihatdan muhim jihatlarini aniqlashga qaratilgan, bo'lib bu esa ushbu asosiy konseptning milliy xususiyatlarini chuqurroq tushunishga hissa qo'shadi.

Kalit so'zlar: *leksikografik tahlil, etimologiya, til birliklari, sabr, antonimlar, sinonimlar;*

The method of lexicographic analysis plays the vital role in describing the structure of the concept, its name and recruiters, or means of language expression. For example, the concept «Sabr» (Patience) refers to universal concepts-constants having complex, multilayered structure, which is explained by the multiplicity of the underlying the basis of the lexical, as well as the shares of subjectivity in the process of its perception.

Lexicography of language units is one of the essential areas of linguistic analysis. Along with this researchers use such terminology combinations as “lexicographic study”, “lexicographical aspect”, “reception lexicographic analysis”¹.

The essence of this method is that with its help can be studied in detail the objects of lexicography (antonyms, synonyms, phraseology etc.), their features, functioning in the language and the structure of the concept.

S.G Vorkachev states that the meta-linguistic consciousness is realized in vocabulary descriptions, representing the features of the basic levels consciousness is scientific and ordinary. Ordinary consciousness, in turn, noted by ethno cultural specificity². Thus, the definition analysis allows to detect more of the conventional consciousness’s perception of the signs of emotions than their actual characteristics. According to Z.D. Popova and I.A. Stermina, linguistics the methodology for describing and modelling concepts is based on analysis semantics of language tools that objectify the concept. Analysis semantics, both traditional-linguistic and experimental, can give the researcher as a description of the lexical meanings units (lexicographic and psycholinguistic), as well as the description concept³. For the purpose of lexical-semantic analysis and identification national specificity of the concept «Sabr» (Patience) in comparable languages, first of all, we will look at different dictionaries and lexicographic analysis.

The lexeme «Sabr» is a key word - representative and the name of the nominative field in Uzbek, and in English -«Patience». The substantive form of the keyword provides the broadest nominal coverage of the detonation. Sum of all meanings, forms of the semantic structure of a word.

Semantic structure of a word «Sabr» (Patience) is the conceptual structure of the basic unit lexical. It is manifested in the polysemy of words as the ability to call various properties, phenomena, objects etc. Thus, our task is the identification of the meaning of nationally significant elements the concept, as well as the definition of all words that are included in this semantic field.

¹ Жуков К.А. Концепт «Труд» как один из центральных фрагментов пословичной картины мира // Вестник Новгородского Государственного Университета – 2004. –№ 29. – С. 88-92.

² Воркачев С. Г. Культурно-языковая специфика концепта любви в русском и испанском языках: опыт этносемантического анализа // Язык и антропологические сущности / КубГУ; отв. ред. Г.П. Немец. – Краснодар: Изд-во КубГУ, 1997. – С. 194-198.

³ Попова З. Д. Семантико-когнитивный анализ языка. / З.Д. Попова, И. А. Стернин. – Воронеж: изд-во «Истоки», 2007. – 250 с.

Initially, it should be considered that to analyze the etymology of the concept Sabr (Patience). Once etymology is established, the concept develops, through artistic and philosophical texts, and becomes complete, meaningful, filled with all the content forms.

Etymology of the word «Sabr» in Uzbek language comes from Arabic language⁴. In the Arabic language, the term «Sabr» is expressed by a lexical صبر which, is formed from the verb [sabara] It was taken to Uzbek by changing consonant "sod' to "s". Sabr is the polysemantic word meaning: toqat, chidam, qanoat, bardosh.

Patience is one of the main qualities of a human being, that's moral value is certain. Patience is an indicator of courage, inner strength, stamina, one of the conditions of moral etiquette. Patience is required everywhere beginning from public service, a private life, working place and in the spheres where creativity plays major role.

It is hard to overestimate the importance of patience in a person's life. Patience - is a force that helps to bear the burdens, make the right choices, to return oneself to the path of morality and truth and be reasonable. According to Sh. Mirzaeva⁵, the activation of the lexeme of patience in the vocabulary of the Uzbek people is associated with Islam as well. The adoption of Islam by the peoples of Central Asia and the memorization of the Holy Qur'an and hadith texts became the basis for the word to take a firm place in the vocabulary of these people.

It should be noted that the lexeme of patience has become an ornament of the vocabulary not only of the peoples of Central Asia, but also of the peoples where Islam exists.

In a holy book The Qur'an, for instance, there are lines about the dignity of «Sabr» that mentioned 99 times in different meanings, in surah «al-Bakara», aayat 153; «Al-Imran», aayat 120; «al-Taghabun», aayat 11; «al-Ahkaf», aayat 35;⁶

To identify lexical and semantic variants of the concept we refer to the interpretation of Uzbek and English dictionaries, as lexical-semantic version is extremely generalized and semantically simple, composing some abstraction that serves for language unit analysis.

In dictionary “O’zbek tilining izohli lug’ati” given following definitions of the word «Sabr»:

Sabr –chidam, bardosh, iroda, qat’iyat;

Sabr I-biror hodisani qat’iyat bilan kutish;qanoat qilish o’zini tiyish;

Sabr tagi-sariq oltin.(Maqol).

Banda deganning sabrdan boshqa chorasi yo’q⁷.

Sabr II-g’am kulfat, azob musibatlarga chidash,toqat qilish, bardosh berish.

Osonmi aylanay,-E’tibor opa yostiqni E’zozni biqiniga surib qo’ydi.

-Tag’in ham temir ekansiz.Sabringizga balli girgitton⁸.

Sabr kosasi to’lmoq-ortiq chidash yo kutishga toqati qolmaslik;

-Xalqning sabr kosasi to’ldi⁹.

Sabri chidamaslik-sabr qilolmaslik.

⁴ “O’zbek tilining etimologik lug’ati. 2-jild.” Rahmatullayev Shavkat

⁵ Linguoconitative study of the concept of —Patience in religious texts. Sh. Mirzaeva is a basic doctoral student at Andijan State University. Academic Research in Educational Sciences

⁶ <http://islam.ru/content/veroeshenie/49221>

⁷ Xamza “Tanlangan asarlar”

⁸ X. G’ulom “Mash’al”.

⁹ S.Siyoyev. “Avaz”.

–*Sabrim chidamadi o'girilib qaradim*¹⁰.

For definition of peripheral components, refer to the dictionary « O'zbek tili antonimlarining izohli lug'ati» by Sh.Raxmatullayev, where the term «Sabr» corresponds to the following lexical terms: sabrsiz, betoqat, toqatsiz, bardoshsiz¹¹. --*Biror narsa yuzaga kelguncha, muxayyo bo'lguncha kuta olmaydigan, bir muncha vaqt kutishga chidamaydigan.*

-*Sabrsiz/Bardoshsiz odam;*

-*Toqatsiz/betoqat bola;*

Toqatliga tog'lar ega boshini, toqatsizning birovlar yer oshini. (Maqol);

*Avvalo erkak kishi sabrli, toqatli bo'ladi, ikkinchidan mard bo'ladi*¹².

As can be seen from above counted antonyms, it clear that to forming them used suffix “siz” and prefix “be” which are equal to prefixes as “ir,im,un” in English language.

In order to fully exploring the concept “Sabr” its necessary to find out the synonyms of it in Uzbek language. According to the dictionary of synonyms there are number of variations are exist in this language. They are followings:

-Toqat;

- Bardosh;

- Matonat;

- Chidamlilik;

- Qanoat;

Toqat-kishining bosim va qiyinchiliklarga qarshi turish qobiliyatidir. (Endurance)

-*Kalit topila bermagach, maxdum-ning toqati tugadi, chikib, kizlar ichidan Ra'noni chakirdi*¹³.

-*U [Sattorqul] ketgandan keyin Sidiqjon ortiq toqat qilolmay, onasiga yorildi, voqeani aytib, Zunnunxo janing uyini yelkamning chuquri ko'rsin, dedi*¹⁴.

Bardosh I-bardosh bermoq (yoki qilmoq) qiyin holatlarga chidamoq, sabr-toqat qilmoq; ko'tara olmoq. (Endurance)

-*Dehqonning mardligiga, bardoshiga tasanno aytmoqdan o'zga chora yo'q edi*¹⁵.

Bardosh II- iroda, qat'iyat (Tolerant)

- *Urush bardoshimizni sinovdan o'tkazyapti. Chidashimiz kerak*¹⁶.

Matonat-qattiq bardosh, sabot, chidam (Fortitude)

-*Ziyomat Husanovning qilgan janglari, matonati, jasorati kishilarga ibratli edi*¹⁷.

Chidam-qiyinchilik, dard, alam, azob va shu kabilarga toqat qila olish qobiliyati; to'zim, toqat, sabr-bardosh, chidami yo'q odam, chidamoq.

¹⁰ Oydin “Hikoyalar”.

¹¹ « O'zbek tili antonimlarining izohli lug'ati» by Sh.Raxmatullayev

¹² R.Raxmon “Mexr ko'zda”.

¹³ [A. Qodiriy](#), „Mehrobdan chayon“ .

¹⁴ A. Qahhor, “Qo'shchinor chiroqlari”

¹⁵ E. Usmonov, “Yolqin”.

¹⁶ H. G'ulom, “Toshkentliklar”.

¹⁷ [N. Safarov](#), „Olovli izlar“

*Yash Kelsa boshga har og'irlik, voh dema,
Bardosh qilib, chidam ko'rsat, oh dema*¹⁸.

*-Bola faqir har bir og'irlik-ni chidam bilan yengishdan boshqa chorasi yo'q*¹⁹

Qanoat-o'zga yoki borga ko'nish, bori bilan kifoyalanish, nafs tiyqlik bilan ko'pga, ortiqchalikka intilmaslik hissi. (Satisfaction, complacency)

*- Kambag'alni sabru qanoat asraydi. Odam qanoat qilmasa, sharmandaligi ortadi*²⁰.

Thus, according to the mentioned dictionaries, in the Uzbek language, the word "Sabr" is used more frequently compared to its synonyms, such as "toqat" "bardosh," "chidam," "matonat" and many others. All these lexical units share a common meaning and can even function as synonyms, but each of them is used strictly in a specific context in communicative situations and each of these units carries its own meaning.

The analysis of the lexeme "Sabr" (patience) in the Uzbek language reveals that its main etymological features include endurance in the sense of perseverance and the ability to wait through difficulties, as well as the concept of abstaining from forbidden or undesirable actions, which may carry moral, religious, or cultural implications. Thus, "sabr" encompasses both resilience in facing hardships and self-control in avoiding improper or harmful behaviors.

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