



Makhringir ACHMEDOVA,
PhD, senior teacher of English Literature department
Bukhara State University
E-mail: maachkh62@mail.ru
tel: +998905142882

With the review of O.M.Fayzullayev, PhD, Head of English literature department, BukhSU

UDC: 81'44:130.121 [=512.133]=111]

SPIRITUALITY IN LANGUAGE: SEMANTIC FIELD

Abstract

The article discusses the role of spirituality in language, the level and process of learning spirituality in linguistics, and the problems associated with the study of the category of spirituality. At the same time, it discusses in detail how broad a category spirituality is and the issues we may face in the process of studying it. In addition, the study of the category of spirituality addresses issues such as the separation of primary and secondary problems. Problems related to the study of the category of spirituality are not only covered, but also commented on in the dictionary.

Key words: spirituality, enlightenment, dictionaries, the spirit of the nation, linguistics.

ДУХОВНОСТЬ В ЯЗЫКЕ: СЕМАНТИЧЕСКОЕ ПОЛЕ

Аннотация

В статье обсуждается роль духовности в языке, уровень и процесс изучения духовности в лингвистике, а также проблемы, связанные с изучением категории духовности. В то же время он подробно объясняет, насколько обширна категория духовности и с какими проблемами мы можем столкнуться в процессе ее изучения. Кроме того, изучение категории духовности затрагивает такие вопросы, как разделение первичных и вторичных проблем. Проблемы, связанные с изучением категории духовности, не только освещаются, но и комментируются в его словарях.

Ключевые слова: духовность, просвещение, словари, дух нации, лингвистика.

ТИЛДА МАЪНАВИЁТ: МАЪМУВИЙ МАЙДОН

Аннотация

Маънавий тилда маънавиётнинг тугган ўрни, тилшунослиқда маънавиётнинг ўрганилиш даражаси ва жараёни, маънавий категориянинг ўрганиш билан боғлиқ муаммолар ҳақида фикрлар келтирилган. Шу билан бирга маънавий категориянинг кенгайиш ва тарқалиш каттиқлиги, унинг ўрганиш жараёнида дунё келтирилган муамма бўлган масалалар ҳақида батафсил фикрланди. Бундан ташқари, маънавий категориянинг ўрганиш жараёнида асосий ва ёрдамчи муаммоларни ажратиб қабул масалалар келтирилган. Маънавий категориянинг ўрганиш билан боғлиқ муаммолар фикрлангани қолмай, унинг дунёда қандай ҳолатда ҳам маммувиёт келтириб, фикр бадирийган.

Калит сўзлар: маънавий, маърифат, дунёлар, маънавий руҳ, тилшунослик.

I. Introduction. During the years of independence, spirituality began to be taught in educational institutions as a separate subject. Numerous textbooks, encyclopedias and dictionaries have been published, educational directions have been established. Unprecedented great achievements have been made in this regard. But ... the main goal was forgotten over the years. It has moved from the upbringing of a spiritually high person to the training of specialists with knowledge of the basics of spirituality. The issue of spirituality has become the property of the subject, specializing in a narrow field - philosophy in science, the basics of spirituality in education. Spiritual and enlightenment practice, on the other hand, sank only into the ocean of "events."

II. Literature review. Many sciences have moved away from the issue of spirituality. In particular, linguistics has become alienated without approaching its nearest problem. However, the closest phenomenon to spirituality is language. Language is the representative and preserver, the enrichment and the transmitter of spirituality. Although the idea of "mother tongue - the spirit of the nation" (I. Karimov) was recognized, no conceptual work was done to study the expression of the spirit and spirituality of the nation, no promising areas of Uzbek linguistics were formed, no goals were set [1]. There are several reasons for this, of course:

first, the study of the function of language in preserving spirituality and transmitting it from ancestors to generations (accumulative and transformative) did not exist in the traditions of Uzbek linguistics;

second, it is not customary in Western and European linguistics to place the commonality of language and spirituality as a problem [2];

thirdly, the science of Uzbek linguistics did not receive orders from the spiritual and educational structures of the republic.

III. Research methodology. Today's rapid globalization exacerbates the problem of spirituality and imposes a great responsibility on linguistics, among other relevant disciplines. This strongly requires the formation of a separate field of study of language and spirituality - the direction of linguistics and spirituality [3].

The problem of commonality of language and spirituality has common aspects that can be solved systematically in cooperation with private and other disciplines solved in linguistics [4].

In the system-structural direction of linguistics, the essence, structure, components and elements of the linguistic category "spirituality" in the Uzbek language, the relationship between them, the special meaning of a particular unit (such as a word, phrase) directly or indirectly belonging to the category, and the stable linguistic characteristics that emerge in the system are revealed, and it becomes periodic in nature. This direction will be at the forefront with the task of laying the foundation for other directions and areas [5].

In the field of dialectology the elements of the linguistic category "spirituality" in folk dialects, their linguistic value and geography of distribution, their relationship with literary alternatives are studied, if necessary, recommendations and their bases for filling gaps in literary speech [6].

The field of lexicography deals with the problem of giving elements of the linguistic category "spirituality" in dictionaries. Problems of giving and interpretation of these words in academic, popular and educational philological dictionaries, alphabetical and systematic dictionaries, creation of special linguistic-spiritual dictionaries and encyclopedias, as well as in translation and hyper tags, in national corporations.

Comparative research examines the relationship of elements of the linguistic category of "spirituality" with alternatives and similarities in other constructed and related languages, reveals the linguistic essence and value, and studies the problems of translation and translation.

IV. Analysis and results. The verbal use of the units of the linguistic category "Spirituality" is based on the fact that their essence passes through the prism of the spiritual world and manifests itself in communication, communication and speech activities, in general, the impact on personal spiritual development from the point of view of pragmalinguistics, sociolinguistics, psycholinguistics, neurolinguistics, etc.

The direction of education, on the one hand, is to inculcate in students the essence of the elements of the linguistic category of "spirituality", on the other hand, to improve the mechanism of raising their personal spirituality through teaching the spiritual essence of language expressions included in this system.

Each period sets specific goals and objectives for science or its directions. Specific goals and objectives set on the basis of social or state order ensure the certainty of the results of the activities of science or its direction.

The main goal of the direction of linguistics is to create a certain linguistic supply for the scientific-practical mechanism that serves for the education of a highly spiritual person. One of the reasons why the expected results in our spiritual and enlightenment activities are not achieved is the lack of formation of this special linguistic base. This linguistic base is created as a result of a comprehensive study of the national linguistic category of "spirituality".

At first glance, linguistics seems to be an alternative to traditional linguoculturology. However, acquaintance with the object of study and sources, problems, goals and objectives of linguoculturology allows imagining their similarities and differences [9].

As the name suggests, linguoculturology deals with the problem of language and culture relations. Culture is divided into material and spiritual types. Linguistics ignores the problem of material culture and does not fully cover its so-called spiritual form, but separates it from it.

Linguocultural studies, which is an integral part of linguoculturology as well as linguistics, studies non-alternative lexicons and lacunae in languages. Linguoculturology encompasses mythical language units, mythologies and archetypes, customs and rituals, proverbs, sayings, phrases, standards, stereotypes and symbols, metaphors and linguistic images, the methodological fund of language, speech behavior and speech culture [11].

V. Conclusion. Summarizing the above, it should be noted that the object and subject of study of linguoculturology and linguocultural studies are different. The object of linguoculturology is common to linguistics, culturology, ethnography, and psycholinguistics, and can be said to be the interaction between culture, language, and the person who creates that culture through language, which is the "carrier" of cultural information. The special events listed above that embody this relationship are the subject of his study. Linguistics is also distinguished by the specificity of the subject of study and, as noted, includes language expressions that are directly related to the spirituality of the individual, its components and elements. These expressions can be in the form of words, phrases, phrases, proverbs, sayings. For example, in Abdullah Qadiri's novel "Days Gone by", Otobe's words about the sons of the Wise Men are based on the syntactic device, which is definitely not acceptable. It reflects the level of intelligence, belief, attitude of the person. Wisdom, faith, respect (attitude) are among the qualities that indicate the spiritual perfection of a person.

It seems that although linguistics has a common object of study with a number of disciplines, such as ethics, psychology, linguoculturology, ethnography, sociolinguistics, and its specific subject is clearly different.

REFERENCES

1. Akhmedova Mekhrinigor Bakhodirovna. (2020). "SPIRITUALITY" LANGUAGE CATEGORY AND ITS CONTENT. Middle European Scientific Bulletin, 6, 57-59. <https://doi.org/10.47494/mesb.2020.6.115>
2. Akhmedova, M. B. (2019) "ANALYSIS OF —SPIRITUALITYI CATEGORY AND ITS STRUCTURE IN THE ENGLISH LANGUAGE," Central Asian Problems of Modern Science and Education: Vol. 4 : Iss. 2 , Article 136.
3. M.B. Akhmedova. Genetic and Structural Specifications of the Spirituality Nominative Units in the Uzbek Language. - Theoretical and Applied Science, 10 issue. 2018. - pp.331-333
4. M.B. Akhmedova. GENETIC AND STRUCTURAL SPECIFICATIONS OF THE SPIRITUALITY NOMINATIVE UNITS IN THE UZBEK LANGUAGE. Theoretical & Applied Science, Vol.10, 2018. - Pp.331-333
5. Nyumas L.L. Faith, Spirituality and Religion: A Model for Understanding the Differences. The College of Student Affairs Journal, Volume 23, № 2, 2004. - Pp.102-106.
6. Adorno, Elze Frenkel - Brunerwik, Daniel J. Levinson, R. Nevitt Sanford. The Authoritarian Personality New York. - Harper, 1950 - P.41.
7. Fisher, J.W. Spiritual Health: Its Nature and Place in the School Curriculum. PhD thesis, University of Melbourne, 1998, Melbourne, Australia, 2010 Available from <http://prints.unimelb.edu.au/archive/00002994/> & Melbourne University Custom Book Centre: Melbourne, Australia, 2010 - 234p.
8. Tojjeva G.N. Development of spiritual and enlightenment lexicon of the Uzbek language in the years of independence (system of nominal units "national ideas"): Philol. Doctor of Philosophy (PhD) ... dissertation. - Samarkand, 2017.
9. Mengliev B.R. Development and spirituality & Enlightenment, January 2018.
10. Erkaev A. Spirituality and progress. - Tashkent: Manaviyat, 2005.