

“SPIRITUALITY” LANGUAGE CATEGORY AND ITS CONTENT

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Abstract – The concept of "spirituality" has a special place in the Uzbek linguistic description. The discovery of its conceptual essence is of great methodological importance. The categorical system "Spirituality" has a conceptual atmosphere consisting of 10 elements (morality, conscience, zeal, enlightenment, attitude, self-control, sincerity, intelligence, personal perfection). The article assumes that enlightenment in this conceptsphere is scientifically, conscience is practically the core.

Key words: system, category, language, spirituality, morality, conscience, zeal, enlightenment, attitude, self-control, sincerity, insight, personal perfection.

I. Introduction

The independence and development of any nation requires the evolution of social consciousness. This will undoubtedly lead to changes in a person's spirituality and thinking as well. After all, as the first President Islam Karimov said, a person cannot be completely free unless thinking is free, if the mind and consciousness are not free from oppression and slavery. In this sense, the improvement of the spirituality of the individual occurs through the systematic organization, consistent and conceptual implementation of spiritual and enlightenment education. Spiritual and enlightenment education is one of the priorities of the development of any developed country at a time when the problem of spirituality of the individual is globalized.

Therefore, on the basis of spiritual and enlightenment activities, which have risen to the level of public policy, scientific study of the conceptual system of "spirituality" in terms of all necessary and urgent requirements, implementation of research in terms of practical effectiveness. sequence and consistent duration.

II. Literature review

The phenomena of existence are multifaceted and multifaceted. Therefore, in each case, the source of the study and the subject of the study are different.

While the source (object) of study reflects the integration of different disciplines and areas, the subjects of study provide and demonstrate their relative independence and uniqueness. In this sense, the phenomenon of spirituality is also a very topical issue and problem in the status of "node" that connects different areas of science.

"Spirituality" is a comprehensive and complex phenomenon, and today dozens of aspects of it are engaged in various areas of social science. Research in the fields of philosophy, ethics, aesthetics, sociology, psychology, literature, history, ethnography / ethnology, religion is quite significant. But the deeper the essence of the problem, the more complicated it becomes, and at the same time, the deeper it becomes.

III. Analysis

Linguistic research is central and central to all research. The beginning or end of any research is connected with the linguistic essence. After all, just as the interpretation of an event begins with an analysis of the meaning of its representative, so does the essence of the event ultimately reflect the real in the fullest sense of the word. Therefore, in a view that "before and after is the word," the doctrinal expression is distinguished in this sense by its richness of content. As long as the meaning of a word is not fully understood and clearly understood, the level of understanding of the underlying event remains so weak and the perceptual outcome remains so weak.

Linguist Bakhtiyor Mengliev points out that the very meaning of the word **development** reflects the direction of development. For example, the scientist writes, progress has become a tradition to understand the level of convenience for man. This means "human well-being", "technical progress", "economic / financial development". In other words, the semantic "core" of the word *development* is the "materiality" semantics. Annotated dictionaries state this situation as follows: "**Development** [ترقیات rise, progress, development, growth] The form of development from simple to complex, from bottom to top, its rise. *Historical development. Technical development. Stages of development of human society. The level of development of science and culture. The productive forces in our country are developing on a large scale, scientific and technological progress is gaining momentum. "Science and life".* It is clear from the content of the commentary and the supporting examples that the expression of progress has been more "materialistic". This is also reflected in social thinking. Because if you ask anyone about the word *development*, they can't connect it with concepts like "morality," "conscience," "honesty." Thus, in social thought, the word *development* is mainly used in the sense of "material development." This is also reflected in dictionaries. Also, through science and education, the situation in

dictionaries re-affects the social consciousness and strengthens the existing situation in it. As a result, the meaning of the word changes, and this change, in turn, affects the being. For example, the superiority of material development over spiritual development is growing. From this one can be sure of the interaction of the word and the relation of being at the intersection with the person.

In Uzbek linguistics, the means of expressing the concept of "spirituality" are studied in certain areas. In particular, socio-political terminology, research within the framework of national ideological units, which emphasizes more social spirituality, and aspects related to the spirituality of the individual are not clearly distinguished within this framework. Researcher G.N. Tojieva equates the lexical meaning of the word *spirituality* with the combination of "moral condition of the person" and notes that it consists of the semantics "human", "state", "moral". This interpretation itself suggests that the lexeme is synonymous with the words *moral*, *behavioral*. But as a term of national ideology, "the philosophical, legal, scientific, artistic, religious, moral, etc., of humanity. a set of ideas and concepts" in the context of thinking, psychology, and ethics. The Annotated Dictionary of the Uzbek Language also testifies to this: "**SPIRITUALITY** [a. معنويت - moral condition, moral characteristics] 1. The moral condition of a person. *Spirituality* is the adornment of man. *plph.* A set of ideas and concepts mankind's philosophical, legal, scientific, artistic, religious, moral, etc. Of course, the identification of linguistic, philosophical, psychological approaches is not acceptable, because, as mentioned above, there is a methodological misunderstanding, such as the integration of different aspects. In some cases, emphasis is placed on the definition of essence, and sometimes the essence is exaggerated, and the following definition can be considered as a functional aspect of the category of "spirituality": incomparable power is the criterion of all his views."

The reason for the differences in the interpretation of the term *spirituality* in the Uzbek language can be assessed by the fact that the phenomenon is more real, and in other languages there is no exact alternative. For example, the expression of spirituality in English is translated by the terms *spirituality*, in Russian by the terms *духовность*. However, their lexicographical interpretations do not essentially correspond to the expression "spirituality" and give the meaning of the lexeme of psyche in our language. Pay attention: "**ДУХОВНОСТЬ**, -и, ж. Свойство души, состоящее в преобладании духовных, нравственных и интеллектуальных интересов над материальными". But if spirituality is translated into Uzbek, it becomes "psyche" or "clergy" and not "spirituality", and psychology is connected with, more precisely, with religious psychology. This in itself suggests that the essence of expression has a national mental character, a more religious reality. The translation of realities, on the other hand, is impossible, and it cannot be done in any other way than to give it exactly on the basis of comments. For example, the title of the book "Yuksak ma'naviyat – yengimas kuch (High spirituality - an invincible force)" written by the first President of our country is reflected not in the form of " Великая духовность – непобедимая сила", but in the form of " Великий маънавият – непобедимая сила". The expression of *spirituality* is characterized by its use as an international term, and we think that it should be popularized in this form.

IV. Discussion

In Uzbek linguistics, Professor Sh. Rahmatullaev, in the etymological interpretation of the term *spirituality*, pays more attention to its form, leaving the spiritual essence to some extent abstract: **SPIRITUALITY** This Arabic word has the form of *ma'naviyyat* (un) (ARS, 546); In Uzbek, instead of *ayn*, it is accepted by putting one of the sounds *yy*, substituting the sign of *ʔ* (subtraction): *ma'naviyyat* – *ma'naviyat*; The word is an abstract noun derived from the adjective *-at* (un) as *ma'naviyy* (spiritual) (un) (UAYa, 500), meaning "a person's state of mind."

Since the "state of mind" in the interpretation is a psychological concept and refers to the general meanings of the lexemes of *духовность* in Russian and *spirituality* in English, it cannot be fully agreed with.

In Uzbek science, only the philosopher A. Erkaev approaches the meaning of the term *spirituality* from the point of view of semantic etymology. According to the scientist, "researchers historically and etymologically attribute the origin of the term *spirituality* to one of two bases:

1. Theology is divided into several parts:
 - a) the doctrine of pre-existence - **qumun**;
 - b) the doctrine of atoms - **javhar al-fard**;
 - c) the doctrine of causation – **tavallud**(birth);
 - d) the doctrine of essence – **ma'no**(meaning).

On this basis, the doctrine of the nature of the universe (even God) is called "meaning." This interpretation makes it possible to connect the etymological root of the word to the philosophy of the Arabic word. Also, the second hypothesis is spirituality, the core of which is "*ma'na*" and can be traced back to the concept of "*ma'nas*", one of the basic concepts of ancient Indian philosophy, that is, "*ma'na*" in Arabic may have expanded its meaning under its influence. In this case, the scholar relies on the fact that the *ma'nas* is Sanskrit and gives the meaning of "mind", as one of the basic concepts of ancient Indian philosophy is the source of all manifestations, states and activities of the mind - mind, intellect, feelings, emotions, intuition, will; "Rigveda" interpretations are based on the assumption that it is located in the heart. A. Erkaev seeks the translation of this word into Arabic from the ancient scientific and cultural ties of the Hird and the Arab people. Of course, a more in-depth study of the linguistic roots of this foundation necessitates an

analysis and study of the historical evolutionary processes involved in the transition of words from one language to another. Diachronic and synchronous study of the category "Spirituality" allows revealing their gradual development and formation, as well as their systemic state. It is up to us to describe the synchronous system state of the category.

In defining the essence of the concept of "spirituality" we rely on the popular interpretation in the "National Encyclopedia of Uzbekistan". **It is interpreted** that a spiritual person has a clear purpose in life, seeks a meaningful way of life, **acquires a culture of treatment**, and approaches every issue from the point of view of **honesty and justice**. What is **conscience**, what is **false** and **true**, what is **honor**, what is **honest** and what is **impure** - all of these can be distinguished from each other, to renounce **bad deeds** in life, to do **good deeds**. **Patriotism** is glorified as one of the main factors determining human spirituality. In a highly spiritual society, talented people are the face, the pride, the prestige of that society, the nation. In a spiritual society, reason, **common sense**, justice, and **good behavior** will take precedence. Separated words and combinations form the environment of the concept of spirituality. They and other concepts included in this series can be summarized as follows, and each of them forms an internal categorical structure of the category of "spirituality":

- category of personal development.
- category of intelligence;
- category of sincerity;
- category of abstinence;
- relationship category;
- category of enlightenment;
- category of zeal;
- category of conscience;
- moral category;

Linguist B. Mengliev classifies and emphasizes that each of these elements forms a separate microsystem, which can contain hundreds of concepts.

For example, the broad category of "relationship" is divided into three categories: "love", "neutrality" and "hatred", which represent the attitude of the individual to himself and others, to the being. The category of "love" expresses a positive attitude of an individual and includes internal divisions such as love for homeland, history, nation, family, parents, ancestors, children, teachers, husband / wife, nature. In order to reveal the essence of the category of relationship, it is important to branch out in relation to the relevant objects and to reveal the content of these networks, to describe the characteristics of these objects and their essence on this basis.

Of course, the categories of "hate" and "neutral attitude" themselves play a role in revealing the essence of the category of "love" as adjacent elements in the system. Also, in clarifying the essence of the category of "love", along with its hyponymic series, its synonymous series is also noteworthy.

V. Conclusion

It seems that the analysis of the category of "spirituality" continues with a conceptual approach. The lexical meaning of the category expression, the content of the concept and the conceptual relationship reflect the dialectic of general-specific. The analyzes are infinitely condensed, and the generalizations continue to be abstract. But this abstraction represents a generality based on certainty, not uncertainty.

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