

A COMPARISON OF NOUNS EXPRESSING PERSONAL SPIRITUALITY IN
ENGLISH AND UZBEK LANGUAGES

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It is known that the variability of the lexical layer, the fact that it is an open system, is an ontological feature of any language. Although the vocabulary of a language consists of language units that have a stable position in the system, it has not stopped developing and progressing. In other words, changes in the language are clearly reflected in its vocabulary. Such changes in the lexicon of a language occur not only under the influence of the internal capabilities of the language itself, but also under the influence of lexical units of another language. From this point of view, comparative analysis of languages, identifying commonalities and differences between them, is always noted by linguists as a topical issue. In comparative analysis, in most cases, attention is paid to word properties. Because the word is the most basic unit of a language.

Introduction. In general, comparative linguistics focuses on revealing similarities and differences between languages or their units. But a particular researcher in his work selects either different or common aspects and places more emphasis on revealing the essence of this issue. In Western linguistics, there are views on the broad and narrow understanding of comparative linguistics [7]. The broad understanding of comparative linguistics implies a comparison of the syntactic and morphological properties of language units and brings it closer to linguistic typology. The narrow understanding of comparative linguistics focuses on the comparison of the lexical-semantic properties of language units and brings it closer to linguoculturology. Because “national characteristics are often reflected in lexis and phraseology” [8]. The comparison of attributive units expressing the spirituality of a person

is more related to the lexical (phraseological) level. Therefore, we will try to focus our analysis on units of the lexical (phraseological) level.

By comparing the atavistic units expressing the spirituality of the individual, we try to identify the commonalities in the English and Uzbek languages. Since the identification of commonalities is carried out by eliminating differences, the differences between the atavistic units in English and Uzbek are also analyzed. In this sense, we can say that we conduct research within the framework of the laws and regulations of comparative linguistics. Currently, the work done on the comparative study of atavistic units expressing the spirituality of the individual cannot be considered sufficient. In this regard, it is appropriate to make the following points: “ The lack of systematic research of linguistic expressions expressing personal spirituality, the lack of disclosure of their linguistic value on the basis of comparison with other languages, the lack of formation of an appropriate linguistic base and the development of necessary recommendations in educational areas and areas that serve to raise national spirituality in the minds of the younger generation, are hindering the effectiveness of work in this area . ” Such work, of course, would not be complete without research aimed at comparing atavistic units expressing personal spirituality[6]. A number of works have been carried out to reveal the lexical features and grammatical possibilities of linguistic-spiritual expressions in the Uzbek language. However, the work that needs to be done on the adequate translation of lexical units included in the concept of spirituality into other languages and the quality of the process is currently gaining relevance.

The relevance and necessity of the article: Since the attributive units expressing the personality are a means of influencing the human mind, indicating its culture, level of understanding of the world, scope of thinking, and attitude towards others, the comparison of such units with their counterparts in other languages is important from a linguo-cultural and linguo-spiritual point of view.

The concept of spirituality, first of all, reflects the objective, rational attitude of the individual and the nation to which he belongs to the universe. Human imagination and concepts are formed, developed and improved in direct connection with his activity. A person manifests his spiritual qualities through his activity, his attitude to others, to society, to existence in general. As a person's personal spiritual qualities rise to the level of value, he becomes a means of expressing the spirituality of the entire nation. In this regard, the terms expressing the spirituality of the individual may have certain commonalities, as well as differences in different nations. The literature suggests that the spirituality of the individual can be an expression of national spirituality.

Phraseologisms play a special role in creating a linguistic picture of the world. More precisely, phraseology is part of the linguistic landscape of the world. Phraseological units are the "mirror of people's lives." The nature of phraseological units is closely related to the knowledge, life experience and cultural and historical traditions of the people who speak the

language. The semantics of phraseological units focus on the description of man and his activities[1].

The purpose : The atav units expressing the spirituality of a person are also reflected in texts related to the upbringing of the younger generation. After all, upbringing is also an element of the linguistic category of “spirituality”. The upbringing or lack of upbringing of a person is manifested in his behavior in public places, his relationship with other people, his ability to communicate, etc. The criteria for the upbringing or lack of upbringing of a person can differ in different nations based on their worldview and mentality. In Uzbek national spirituality, upbringing is the transmission of social, cultural, and life experience by ancestors to generations. The family, neighborhood, mass media, educational institutions, and other social and political organizations and public associations actively participate in this process.

In general, “upbringing embodies the sum of individual and social, conscious and unconscious influences on a person, is aimed at an individual, a certain community, a people or a nation, and is of great importance in the construction and development of the state and society”[3] .

It turns out that upbringing is a broad concept related to the spirituality of a person. The process of upbringing is understood in Uzbek spirituality as a set of high human qualities transmitted from top to bottom, that is, from ancestors to generations. In addition to the pupil, parents, teachers, media workers, representatives of the neighborhood, and even strangers, in general, any person more experienced than the pupil, can be listed as participants in this process[5]. This is not considered interference in a person's personal life in the Uzbek mentality. The pupil himself accepts this as a normative situation.

The fact that upbringing is important for the individual, family, neighborhood, and society as a whole, and that no one can be indifferent to this process, can also be seen in the script of the feature film "Suyunchi" by Rikhsivoy Muhammadjonov, shot by Uzbek filmmakers in the last quarter of the last century. This is clearly evident in stories such as the elderly calling a villager who has not heard from his sick father in the hospital, and the mother calling her child, who already has six children, to order [4].

In Conclusion : “Tarbiya” in Uzbek into English. The concept that the lexeme tarbiya expresses can be expressed using the following English lexemes: raising, breeding, nurture, fostering, education, upbringing, training, bringing up, rearing, fosterage, instruction . It should be noted that none of the lexemes cited covers the semantic scope of the lexeme tarbiya in Uzbek . We can say that this is related to the lifestyle, worldview, spirituality of English-speaking peoples, etc. After all, the process of upbringing, the attitude towards it, has some differences in the culture of the peoples who communicate in English and the Uzbek people. Of the lexical units cited, the lexeme fostering can be noted as the closest to the meaning of “tarbiya”. In the English-Corpora (English-Corpora: COCA), which covers more than one million words, this lexeme is explained as follows: “Raising someone to be an accepted

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member of the community” [2]. The translation of this sentence into Uzbek is “To educate a person so that he becomes an important member of society.”

The rest of the lexemes listed above cover aspects related to education. Although lexemes such as fostering and upbringing are close to the semantic scope of the lexeme of upbringing in the Uzbek language, they differ from it in terms of their meaning. After all, the process of upbringing is evaluated in the social relations of English-speaking people as an event controlled more by the employees of educational institutions. In the social relations of the Uzbek people, the participation of all persons who are experienced in the process of upbringing in the “formation of a person into a full-fledged member” of the person is not denied, but rather approved. In other words, the lexemes of upbringing and fostering, which can be considered as a unit of terminology reflecting the spirituality of a person, have in common the fact that they affect the child and change his worldview, but they differ from each other in the participants in the process. Also, while the upbringing process in Uzbek national spirituality means the process of a person's readiness for social relations, in English-speaking countries the issue of educational perfection is more covered. In the Uzbek lexicon, a separate lexeme is used for this process - education.

After all, “morals are manifested in one way or another in interpersonal relationships, in information on the Internet, newspapers and magazines, and in the speech of public figures every day”[5]. That is, a person expresses his moral qualities to one degree or another in his actions in a particular situation or in the process of communicating with other people. For example, the lexeme temperate is explained in the national corpus of the English language as follows; “Moderate; not excessive;

Moderate in the indulgence of the natural appetites of passions [6].

That is, the lexeme temperate expresses the meaning of contentment, patience and is used in relation to individuals who know the norm in matters of natural needs and emotions. As noted, the spirituality of a person is manifested in a positive or negative way. The lexeme temperate expresses one of the positive characteristics of a person, while the lexeme disorderly is used in relation to disorderly, undisciplined individuals. “Scientific research is being conducted to identify the machine of “spirituality”, “morality” for peoples trying to preserve their national identity in the world and to reveal the linguistic nature of their spiritual and educational lexicon”[7].

The fact that the moral qualities of a person are a means of determining the development of a nation and expressing the identity of a people in the conditions of globalization indicates the importance of semantic comparison of the units of the spiritual group “morality”. After all, concepts that fall into the thematic group of "ethics," which is part of the category of spirituality, are one of the main tools that demonstrate human nature;

2) The moral group “Conscience”. This moral group includes lexemes such as honestly, honest, conscientious, conscientiousness, unscrupulous, dishonest, dishonesty, sincere, cleanly, unjust, fair, unfair, truthful, upright, trustworthiness, liar, fibster, fibber, falsity,

mendacity . The listed lexemes express the image formed by a person's own behavior, responsibility to society, and attitude towards others.

The purpose : That is, the fact that a conscientious person feels responsible for his actions before the public, and acts on this concept throughout his life, is evidence of his conscientiousness. Concepts that express the concepts of a person being truthful or lying, keeping his promise or not keeping his promise, etc., also belong to this moral group. Just as the mentioned lexemes occupy an important place in the English language system, the concepts they express also have a special significance in the English linguistic world;

3) "Tolerance" moral group. This moral group means tolerance towards the thoughts and actions of other people in various situations of life. The English lexeme tolerance is translated into Uzbek through the lexeme қарангәләк and means "respect for the worldview, religious beliefs, national and ethnic characteristics, traditions and rituals of others, not to discriminate in treatment, not to allow insults, to consider humanity above all else, and to act in a community, workplace, neighborhood ." The following explanations are given in the English thesauruses for the lexeme Tolerance:

" The power or capacity of an organism to tolerate unfavorable environmental conditions; The ability or practice of tolerating; an acceptance of or patience with the beliefs, opinions or practices of others; a lack of bigotry " [8] .

In Conclusion : That is, the lexeme faith means confidence that is formed on the basis of previously acquired empirical knowledge. The following definition is given in Webster's dictionary for the same lexeme:

" Belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity "[9].

According to this explanation, the lexeme faith refers to the concept of complete belief in the correctness of an idea expressed by another, influenced by its spiritual perfection.

spirituality in English can be continued. For example, there are dozens of spiritual groups, such as sincerity, discipline, freedom, generosity, impartiality, loyalty, compassion, each of which is divided into internal elements. It is impossible to put a Chinese wall between the listed spiritual groups. The emergence of the concept of one content group may require the participation of other content group units. For example, patriotism arises as a result of love for one's country. All this means that the category of spirituality forms a separate system in the English linguistic world.

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