

## ANALYSIS OF ENGLISH ADJECTIVES EXPRESSING PERSONAL SPIRITUALITY

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**Abstract:** *One of the main tools that distinguishes a person from other living beings and determines his/her human nature is spirituality. Therefore, since the ideological and ideological protection of society, primarily youth, remains one of the most urgent issues facing humanity today, spirituality should be at the forefront. “ In world linguistics, the relationship between language and spirituality is illuminated in an associative and cognitive manner, and its practical significance is explained in the era of globalization, based on national, spiritual, and historical processes, the spiritual qualities of a person in society . ” In the world, a number of works are being carried out to determine the place of spiritual qualities of a person and the attributive units expressing them in the language system, and to determine the linguistic nature of the lexicon of spiritual units. In world linguistics, attributive units expressing spirituality and spirituality of a person have been analyzed mainly from a philosophical point of view.*

**Keywords:** *Spiritual, society, world, forefront, youth, linguist.*

**Introduction.** It should be noted that the formation and development of semantic units expressing personal spirituality in the English language system depend on the worldview, lifestyle, and life experience of English-speaking peoples. Experts divide English-speaking peoples into three groups: a) the population of countries such as Great Britain, the USA, and Australia, whose native language is English; b) the population of countries such as India and Singapore, whose second state language is English; d) the population of countries where some of them communicate in English. As noted, it is difficult to single out a lexical unit in English that would fully encompass the semantic structure of the concept of “spirituality”. In particular, the word “spirituality”, which is considered the closest to the Uzbek lexeme “ma’naviyat” and is considered its alternative in English, is interpreted more in a religious aspect.

In Uzbek, a proverb is referred to as a proverb, in Tajiks as zarbulmasal, in Russians as poslovitsa, in Arabs (in live conversation) as naql, and in Turks as ata word. The term proverb is derived from the Arabic word [JJS] - qawlun - to speak, to say. In proverbs, the value of words is particularly vividly expressed. Because it is impossible to replace a word in proverbs with another one, to add any word. They appear in the structure of the national language. This genre exists in the oral works of all peoples of the world, and it is

considered common according to the size, shape, and purpose of its creation. Even in the name, the closeness is clearly felt. For example, in Arabic, "qavlun" means speech, in Tajik terms, "zarbulmasal" is an example, in Russian, "poslovitsa" is to express an opinion with words, and in Turks, "father's word" is to remember the thoughts of ancestors. is the leader.

In Mahmud Koshgari's work "Devonu Luguotit Turk" the term "sav" is mentioned in the manner of recalling the word fathers. So, the term proverb is generally connected with the concept of "word". In the oral works of all peoples of the world, there are almost no genres that are close to each other in terms of form and content. For example, Russian "Shilo v meshke ne utaish" (you can't hide our breasts in a bag) - Uzbek "You can't cover the moon with a skirt"; in English "East and West, home is best" (East or West, your home is the best) - in Uzbek "Your home, your bed"; In Vietnam, "Risoval drakona, poluchilsya chervyak" (I worked on the image of a dragon, a worm came out) - in Uzbek "I said thirty - God said nine", in Ossetians "Ego i v seni ne puskayut, a on lezet v komnatu" - Uzbek "He who cannot be defeated by himself, cannot be defeated by another"; in Tatar "The chicken does not lay eggs, the owner wants to sell the chicks" - in Uzbek "Give the chicks in the fall"; in Russian "Na chujoy strane i vesna ne krasna" (spring is not beautiful in a foreign country) - in Uzbek it means "Be a beggar in your country until there is a king in a foreign country"[1].

Researcher M. Ahmedova emphasizes that the lexeme spirituality is used as a synonym for lexemes such as religion and faith in English[2]. Of course, the research of LL Newman has revealed that in the later stages of the development of meaning, the lexeme spirituality began to express not only a person's religious and religious views, but also his morality [3].

However, considering that morality is also an element included in the category of "ma'naviyat", the analysis of the lexeme spirituality will not be sufficient for our study and will not fully cover the essence of the issue. In Uzbek linguistics, researcher F. Yuldashev identified the complexity of the "spirituality" system, the hierarchical structure of this semantic category, its systemic relationships, distinct and integral semantics, the core, center, and periphery of the system, and the internal structure of these parts [4].

**The relevance and necessity of the article:** 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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