

## Expression of the Harmony of Language and Culture in World and Uzbek Lexicography

By

**Nigmatova Lolakhan Khamidovna**

Doctor of philological sciences, associate professor Bukhara State University

Email: [nigmatovalolaxon@gmail.com](mailto:nigmatovalolaxon@gmail.com)

### Abstract

At the beginning of the section, there is an issue that needs to be clarified: how compatible are the terms language and culture with the term spirituality? In other words, in the classification of world languages, is it stipulated that these three terms should be interpreted as a whole, as in Uzbek? Or what layer of language are they considered by world linguists?

**Key words:** language, culture, spirituality, linguistics, lexicography, world linguists, dictionary.

### I. Introduction

No matter how surprising the questions are, in the lexicographic definition of the words language, culture, and spirituality in the world lexicography, it will not be difficult to notice the aspect of interrelation between the vernacular and professional languages. In particular, if lexemes of language, culture, and spirituality are considered as terms, it should be checked in special terminological dictionaries in the world dictionary. On the contrary, if the studied words historically belong to the relevant dialectal layer of the national language, it is necessary to check the definitions in the explanatory dictionaries of the existing languages.

### II. Literature review

According to V. Mentrup, lexicographers began to think about including professional lexicon and argotisms in the compilation of a dictionary in the XVII-XVIII centuries, although they relied on the normative.<sup>1</sup>

Also, the linguistic, cultural-historical value of professionalism and argotisms was evaluated by Y. Grimm also stated in the preface to his "Dictionary of the German Language" (1854): "I studied all the words whose history dates back to the past, realizing how infinite their importance is for the customs and language of the nation."<sup>2</sup>

Naturally, among the main issues raised in the lexicography of the 60s and 70s of the 20th century, actual problems related to the anthropocentric paradigm, such as language, culture, and spirituality, were also touched upon. At that time, the main communicative situation and problems were related to the interaction of professional language and vernacular

---

<sup>1</sup> Wolfgang Mentrup. Überlegungen zur lexicographischen Erfassung der Gemeinsprache und der Fachsprachen.– In: «Interdisziplinäres deutsches Wörterbuch in der Diskussion», – Düsseldorf, 1978. – P. 48-77.

<sup>2</sup> Wolfgang Mentrup. Überlegungen zur lexicographischen Erfassung der Gemeinsprache und der Fachsprachen.– In: «Interdisziplinäres deutsches Wörterbuch in der Diskussion», – Düsseldorf, 1978. – P. 48-77.

language, and the objections of a number of linguists in this regard in some sense called for reconsideration of the principles of lexicography. Below we present them:

– Gipper (Gipper, 1969). This scientist demanded from linguistics a critical review of professional languages and their improvement;

– Weinrich (Weinrich, 1976). He proposed a plan to create an interdisciplinary systematic dictionary that expresses a single concept, taking into account the internal structure and interrelated aspects of national and professional languages.

### **III. Analysis**

Since the second half of the 20th century, requirements based on anthropocentric principles began to be imposed on lexicographic works, and the interpretation of this situation is directly related to the trinity of language and culture. Because in the technocratic society, until the motivation for cognitive sciences, which implies humanity and the human factor, arose, the vocabulary of the language was examined mainly according to the principles of formal linguistics, and even more so, according to the principles of the system-structural direction. Until the West, according to Humboldt's views, it was appropriate to examine the language together with the spirit of the nation only in the 80s and 90s. Even though this evolution in Russian linguistics was accelerated in the late 60s-70s and early 80s, prominent Russian linguists Y.M. Vereshchagin, the V.G. Kostomarovs put forward the Marxian-Leninist concept based on language learning.<sup>3</sup>

These data refer to a century of ideological wars in a globalized world. From artificial nutrients, artificial fibers to artificial intelligence, the technocratic society, which began to pursue the chain of civilization in contrast to culture, was not in a hurry to recognize the harmony of the language and the spirit of the nation, even at the stage of concern about the human factor. In particular, the emergence of the term standard language in the literature, criticism of V. von Humboldt's theory<sup>4</sup> about the unity of language<sup>5</sup> and spirit in some places, Marr and I.V. Stalin's concept of a single language, which set aside geneological differences, is a proof of this. Regarding the organization (planning) of semantic information to be recorded in dictionaries, Ch.J. Fillmore makes valuable points, among other things, he asks the following questions: "Which types of stratification should be recorded in the vocabulary of the language? How should lexical information be presented when formally defining the language?.." <sup>6</sup>. Within the framework of these questions, the scientist makes critical comments on the principle of "minimal interpretation" (minimal definition) belonging to Bendix's (Bendix 1966) theory of lexical semantics. According to this principle, the semantic definition should embody only the signs that distinguish a specific lexical unit from other units in the language. As a result of following this principle, a minimal, interrelated structural (lexical-semantic) network is created, which corresponds to the ideal conclusions of linguists working in the direction of structuralism. Therefore, when a lexical unit is removed from the dictionary or a new unit is introduced, all lexical units joining this network are revised from a lexical-semantic point of view.

---

<sup>3</sup> Vereshchagin E.M., Kostomarov V.G. Language and culture / Linguistic and regional studies in teaching Russian as a foreign language. - M.: Russian language, 1983. - 269 p.

<sup>4</sup> Rozhdestvensky Y.V. Introduction to General Philology. - M.: Higher School, 1979. - 224 p.

<sup>5</sup> Rozhdestvensky Y.V. Typology of the word. - M.: Higher school, 1969. - 286 p.

<sup>6</sup> New in foreign linguistics. - M.: Progress, 1983. - 400 p. - pp. 23-24.

Ch.J. Fillmore sees the flaw in this approach in that any word can, by its very nature, require a broad and detailed definition. This does not correspond to Bendix's "minimum definition" principle. Linguists who aim to use the principle of minimal interpretation in order to include all relevant semantic information in the dictionary (Bierwisch and Kiefer (1969)) are mistaken in one thing: they distinguish between the central meaning in the semantics of the word and the "peripheral" meaning that is not related to the structure. they act contrary to the principle of structure in the language. A linguist who criticizes the principle of "minimal interpretation" also strongly condemns the inclusion of extensive, lexical-semantic links in the dictionary. Contrary to the minimal interpretation, according to this approach, all the expressions that are included in the semantic scope of the word should be covered in the dictionary. "However, such semantic crossing links form a conceptual chain between lexemes. According to it, the reader must first familiarize himself with the explanation of one lexeme, then the second lexeme and the content of the following lexemes."<sup>7</sup>

This side of the issue observed in world lexicology is not without the possibility that the harmonious definition of the words of the language and culture we are studying will cause unique complications in world lexicology. Therefore, in this chapter, we will take a closer look at this situation in the interpretation of the national language and national spirituality and culture.

V.P. Bolshakov puts forward the following concepts regarding culture and spirituality: "In Russian ethics, the terms morality ("мораль") and spirituality (нравственность) are considered mutually comparable, but integrally related concepts. Accordingly, it is necessary to accept both of them as mutually similar terms that are explained by human activity. In other words, spirituality expresses the value orientation of human behavior based on the dichotomy of good and evil. Evil is not a value, goodness, on the contrary, serves as the basis of moral value. Virtue is not an abstraction, it is a relationship that is reflected in human thoughts, feelings, goals and actions. Virtue is the key to spiritual value. Accordingly, goodness serves as a standard of behavior and attitude. This norm has an internal character as an ideal of moral and spiritual relations. Therefore, the ideal exhibits specific properties, different from the abstract character."<sup>8</sup>

In the course of its development, each civilization creates one or another spiritual values that express the norms and forms of human relations.

"Culture"<sup>9</sup> is derived from the Latin word cultura, which means processing, rectifying, education, improvement, teaching, tuition. "The structural device of society (nations, classes, social strata, professional associations) is considered as a literal subject of culture."<sup>10</sup> Regarding the study of the terms CULTURE / КУЛЬТУРА, M.A. Sukhomlinova emphasizes that their etymology dates back to ancient times and notes that no other word has such a rich meaning.<sup>11</sup> According to P.S. Gurevich, culture expresses the essence and boundaries of human life. In this case, culture is multifaceted, multifaceted and inexhaustible like a person.

<sup>7</sup> New in foreign linguistics. – M.: Progress, 1983. – 400 p. - pp. 31-32.

<sup>8</sup> Bolshakov V.P. Culture as a form of humanity. Tutorial. // [https://www.gumer.info/bibliotek\\_Buks/Culture/Bolsch/03.php](https://www.gumer.info/bibliotek_Buks/Culture/Bolsch/03.php)

<sup>9</sup> [https://www.gumer.info/bibliotek\\_Buks/Culture/Bolsch/03.php](https://www.gumer.info/bibliotek_Buks/Culture/Bolsch/03.php)

<sup>10</sup> <https://students-library.com/library/read/43698-nravstvennaa-kultura-ponatia-istoriceskie-tocki-zrenia-na-proishozhdenie-nravstvennosti-osnovnye-kategorii>

<sup>11</sup> I International Scientific and Practical Internet Conference "Dialogue of Cultures - a dialogue about peace and for the sake of peace" (October 24-25, 2012)

In manuscripts and treatises related to the history of ancient Rome, culture (derived from the root of Latin cult; Uzbek culture (derived from the root of Ar. Medina) in the figurative sense culture of mind, culture of spirit, the cult of the god is compared with the cult of the ancestors. This term was in use for hundreds of years before the introduction of the broader term sivilizatsiya (civilization) in Latin countries. This term refers to technology, science, art and reflects the totality of social heritage in the field of political organizations. In particular, in the ancient world, культура was interpreted in the sense of knowledge. By the Middle Ages, the word культ began to be used more in relation to культура. This word expressed the ability to show a person's love for the Creator. During the Renaissance, культура served to mean human creativity, which ensures development. According to P.S. Gurevich: "Laughter The word "Культура" began to be used in its current sense by the 17th century as an independent term, it was used in the studies of the German lawyer and historian S. Pufendorf.<sup>12</sup>

The author of the etymological dictionary of the Russian language A.V. According to Semyonov, культура was used in the Russian language in the 18th century in the sense of "breeding plants". This word found its full meaning only in the 19th century. To this day, no scientist has been able to explain the reasons for its entry into the Russian language. Usually, among such reasons, influence with French (culture), German (Kultur) and English (culture) languages is cited.

The English word culture has several derivatives. Online Etymology Dictionary states that the word cultural appeared in 1868 and means the care of plants and animals. Since 1875, this word began to express intellectual activity, and later civilization. Some time later, sociologists and anthropologists began to use this term as part of a defining device. For example, in 1912, the term cultural diffusion (sos. культурная диффузия (cultural diffusion) or диффузия культуры (diffusion of culture) appeared; in 1935, cultural diversity; in 1937, cultural imperialism; in 1932, cultural pluralism; In 1948, cultural relativism, in 1966, cultural revolution, in 1947, culture vulture, and in 1940, culture shock became widely used. In 1889, cultural + - ly (culturally), and in 1929, cultural + - ization (culturalization) word forms appeared.

The conceptual scope of the term культура is given differently in different dictionaries. More than 400 definitions of культура vary due to philosophical-anthropological, philosophical-historical, sociological approaches to the existing concept. Therefore, according to the comments in a number of explanatory dictionaries created in the Russian language (S.I. Ojegov, N.Y. Shvedova. *Tolkovyy slovar russkogo yazyka*. - M., 1999; *Filosofskiy entsiklopedicheskiy slovar*. - M., 1997, etc.) People who belong to the term культура understand the following:

- 1) man's achievements in production, spiritual sphere;
- 2) civilization itself;
- 3) plant or animal breeding, breeding;
- 4) reproduction of plant, microorganism cells in nutritional conditions of production or laboratory;
- 5) high level of something, high development, ability.

---

<sup>12</sup> I International Scientific and Practical Internet Conference "Dialogue of Cultures - a dialogue about peace and for the sake of peace" (October 24-25, 2012).

When analyzing a number of modern English dictionaries (Collins COBUILD English Language Dictionary. - London; Glasgow: Collins; Stuttgart: Klett, 1987; The All Nations English Dictionary. - Edmonds: All Nations Literature, 1992; Oxford Advanced Learner's Dictionary. - Oxford University Press, 2005, etc.), it turned out that the British understood the following under culture:

- “1) the ideas, customs, beliefs and art that are produced or shared by a particular society;
- 2) a particular society or civilization, especially one considered in relation to its ideas, its art, or its way of life.
- 3) the intellectual and artistic aspects of a society.
- 4) the arts considered as a group, for example art, music, and literature, together with activity or interest in them.
- 5) the quality of being well-mannered and well-educated, especially when you have a good knowledge of the arts and an interest in them.
- 6) physical culture, beauty culture, etc is the development of your body or the improvement of your physical appearance.
- 7) the culture of bees, silkworms, fish, etc. is the practice of keeping, rearing, and breeding them for the substance that they produce.
- 8) a group of cells or bacteria, especially one taken from a person or an animal and grown for medical or scientific study, or to produce food; the process of obtaining and growing these cells”<sup>13</sup>.

It seems that the semantics of the words *культура* and culture differ from each other. That is, in English, culture is used more in the sense of "physical culture". Also, unlike Russians, the English and Americans place great emphasis on personal health and physical fitness.<sup>14</sup>

No matter how diverse such classifications are, the phenomenon of the division of culture into material and spiritual types causes these conflicts to emerge. However, despite this, it is necessary to recognize the mutual harmony of views on spirituality in world lexicography, especially in Russian lexicography. For example:

Ojegov's "Explanatory Dictionary": "The quality of the heart to prioritize spiritual, moral, intellectual interests over material interests."

In the "Dictionary of Synonyms": *духовность*: "religiousness, spirituality, intellectuality, tserkovnost".

"Chinese philosophy. In the encyclopedic dictionary: *духовность* - "awesomeness (goodness)"<sup>15</sup>.

In "Dictionary of Russian Idiomatics": *духовность* - "high spirituality"<sup>16</sup>.

In "Small Academic Dictionary": "Spiritual, intellectual nature of a person opposed to his physical, physical character"<sup>17</sup>.

---

<sup>13</sup> I International Scientific and Practical Internet Conference "Dialogue of Cultures - a dialogue about peace and for the sake of peace" (October 24-25, 2012).

<sup>14</sup> I International Scientific and Practical Internet Conference "Dialogue of Cultures - a dialogue about peace and for the sake of peace" (October 24-25, 2012).

<sup>15</sup> Chinese philosophy. Encyclopedic Dictionary. - M., 2009. <http://endic.ru/china/Duxovnost-517.html>.

<sup>16</sup> Dictionary of Russian idioms. Combinations of words with a high degree meaning. – M.: Academic, 2011.

In "Russian orthographic dictionary": «духовность, духовность, - и»<sup>18</sup>.

In the "Explanatory dictionary" of S.A. Kuznesov: "The quality of the heart to prioritize spiritual, moral, intellectual interests over material interests. High spirituality. Loss of spirituality. Revival of community spirituality. High spirituality determines the health of the nation."<sup>19</sup>

In the "Ethnopsychological Dictionary": "The term used in humanitarian fields of knowledge. D. - the main factor of the development of civilization, the opening of new forms of public life that respond to the changed conditions of life; preference of intellectual, spiritual, moral interest (values) in a person over material students. It is formed on the basis of material and spiritual culture."<sup>20</sup>

As defined in the "Psychological Encyclopedia": "Spirituality is the manifestation of two fundamental needs of a person: the ideal need to know and to act for the benefit of others, in the system of social needs of life.

"Dictionary of Antonyms" "contrasts духовность (spirituality) with бездуховность (spirituality)".<sup>21</sup>

"Ideographic dictionary of the Russian language" shows the following interpretations of "духовность":

▲ the orientation of the person

↑ spiritual

духовность is the priority of human immaterial interests over material interests.

high intangible value system (to suffer);

одухотворенность, одухотворить (deification).

одухотворенный (deified).

spiritual world, духовный (interests).

душевный (spiritual). внутренний (internal).

нравственный (moral) (satisfaction).

Fire of Prometheus.

The light of the creator.<sup>22</sup>

In "Russian encyclopedia" the word "духовность" is interpreted as the highest activity of the soul, redemption from sins, purification of the soul. Духовность in the Russian worldview is based on Pravoslavie, godliness, creating icons, traditions of church singing, views of local saints. In other words, духовность is explained by the primitive and natural geography of the psyche of the Russian nation.<sup>23</sup>

In Yefremova's "Explanatory Dictionary": "Духовность is human intellectual, spiritual nature, opposite to human materiality, immaterial existence, high spirit, striving for perfection."<sup>24</sup>

---

<sup>17</sup> Small academic dictionary. – M.: Ins. Russian lang. Academy of Sciences of the USSR Evgenyeva A.P. 1957–1984 <http://endic.ru/ademic/Duxovnost-7050.html>

<sup>18</sup> B.Z. Bukchina, N.A. Eskova and others. Russian spelling dictionary / V.V. Lopatin (responsible editor). The Russian Academy of Sciences. In-t rus. lang. them. V.V. Vinogradov. – M.: Azbukovnik, 1999.

<sup>19</sup> Kuznetsov S.A. Great Dictionary of Russian language. - 1st ed. - St. Petersburg: Norint, 1998.

<sup>20</sup> Ethnopsychological dictionary. – M.: MPSI. V.G. Krysko. 1999.

<sup>21</sup> Dictionary of antonyms, 2011. <http://endic.ru/antonyms/Duxovnost-741.html>

<sup>22</sup> [http://endic.ru/ruc\\_ideografic/Duxovnost-3879.html](http://endic.ru/ruc_ideografic/Duxovnost-3879.html)

<sup>23</sup> [http://endic.ru/enc\\_ru/Duxovnost-38.html](http://endic.ru/enc_ru/Duxovnost-38.html)

<sup>24</sup> <http://endic.ru/efremova/legal/Duxovnost-22881.html>

In the "Legal Dictionary" *духовность* is considered as a system of high intangible values.<sup>25</sup>

A.A. Zaliznyak's book "Полная акцентуированная парадигма (Full accentuated paradigm)" gives the following forms of *духовность*: *духовность, духóвность, духóвности, духóвности, духóвностей, духóвности, духóвностям, духóвность, духóвности, духóвностью, духóвностями, духóвности, духóвностях.*

In this paradigm, if the *духóвностей* word form, which does not correspond to the laws of the Uzbek language, is translated into the Uzbek language as it is, it should be accepted in the style of spirituality. So, in this regard, in languages belonging to different language families, this word comes in different word forms, different from the interpretation.

In the "Explanatory Dictionary" of D.N. Ushakov, the word *духовность* is defined as a desire to renounce material goods, feelings, internal perfection, and spiritual elevation.<sup>26</sup>

As seen, spirituality (*ma'naviyat*) (*культура, culture*) began to be explained in new interpretations from the beginning of the 20th century when the human factor began to be investigated in the global world instead of the philosophical issues of science. This, in turn, led to an increase in evidence that culture finds expression in the soul of the nation and through it in the national language.

## IV. Discussion

### Expression of cultural foundations in the language and culture of the nation

In the history of Uzbek lexicography, when it comes to the evidence proving the harmony of language and culture, it can be observed that there are many differences in the contents of the lexicographic works devoted to Uzbek linguistics and Turkic linguistics in general. In fact, there are almost no evidences of spiritual revolution entering the Uzbek language in Uzbek linguistics and science in general. Because the research of spirituality is not an easy task, it is felt even now that attempts to develop this science are bearing fruit with great difficulty. In addition, spirituality is always national, "... the independent spiritual world, spiritual image of each nation, at the same time, according to its inner essence, core veins, other nations it will have common aspects with its destiny, common elements that unite all mankind."<sup>27</sup> Consequently, this issue can be checked according to the level of use of this term, which has historically settled into the Uzbek language as a result of the integration of the Turkic peoples, in the language of scientific and literary literature.

Najmiddin Doya (Abu Bakr Abdullah Asadi Razi), one of the talented students of the great thinker scholar, Sheikh Najmiddin Kubra, wrote in 1223 "Mirsod ul-ibod min-al-mabda' ilal-maod" ("From the beginning to the completion of the servants of Allah the way of life") quotes a rube as an answer to this question:

“Maqsudi vujudi insu jon oyina ast,  
Manzuri nazar dar du jahon oyina ast,  
Dil oyinai jamoli shohanshoh ast,

<sup>25</sup> <http://endic.ru/legal/Duxovnost-5395.html>

<sup>26</sup> <http://endic.ru/ozhegov/Duhovnost-7911.html>

<sup>27</sup> Imomnazarov M., Eshmuhammedova M. The foundations of our national spirituality. - Tashkent: Tashkent Islamic University, 2001. - 432 p. - p. 38.

Vin har du jahon g'ilofi on oyina ast".<sup>28</sup>

(Content: The purpose of the human body is a mirror, What is worthy of attention in both worlds is the mirror, The mirror that reflects the beauty of the ruler of the mind (Being), Both worlds are the case of this mirror). In other words, God created man as a precious person in two worlds. He subjugated the whole material world to him. The purpose of the human body is the mirror of his soul. This mirror reflects the truth of Being - the beauty of Truth. It is known from history that this idea is reflected in the leading concepts embodying the creativity of our ancestors (Imam Bukhari, Isa Termizi, Imam Ghazali Hakim al-Tirmizi, Ibn Sina, Farabi, Rumi, Fariduddin Attar, Alisher Nawai). The 35th verse of the Holy Qur'an, Surah Nur, begins: "Allohu Nur us-samovoti val-arz" (Allah is the "light" of the heavens and the earth) and continues: He guides those whom He wills" (Yahdillohu linurihi man yashu), it is emphasized.<sup>29</sup>

Theoretical study of any phenomenon means consideration of its essence in different proportions. Spirituality is whole and boundless because it is the manifestation of the frog in the world. Therefore, the relationship to other phenomena is also infinite, and it is difficult for human science to fully cover infinity<sup>30</sup>. Although the lexicographic explanation of spirituality is not found in scientific and artistic works, in the Uzbek language the word enlightenment is added as a synonym to the word spirituality (in pairs: spirituality and enlightenment, enlightenment-spirituality), the use of this term in this case goes back to the roots of the historical spiritual growth of the Uzbek nation. In particular, the lexical meaning of the word "enlightenment" is defined in special dictionaries as "to know and understand the Creator". According to wisdom, knowing the Creator begins with knowing oneself, that is, a person whose goal is to know the Truth must first know himself.<sup>31</sup>

Above, opinions were expressed regarding the national character of spirituality. This aspect shows the close aspects of spirituality and the concept of culture of nation.

It is known that anthropocentrism, which embraced world linguistics at the end of the 19th and the beginning of the 20th century, based linguistic laws on the basis of the human factor, moving away from the theory of "language in itself and for itself", as Saussure pointed out. began to grow. The modern trends that appeared one after the other from the second half of the 20th century turned linguistics into a powerful science that not only studies language, but also strives to make a complete conclusion covering the human mind, thinking, psyche, world view, and cognitive aspects. As a result, linguistics began to express a broader essence than the term of traditional linguistics and became an object of research of natural and concrete sciences more than social sciences. This led to the "saturation" of linguistics with optimal knowledge of existence and to a deeper philosophical-cognitive interpretation of the deep knowledge of language, spirit, nation and culture noted by W. von Humboldt.

Linguistic and cultural direction is the field that expresses this result, in which there are a number of evidences proving the harmony of spirituality and culture. In particular, Wilhelm von Humboldt was the first to consider the relationship between language and culture. In his time, he said: "Language is not just an expression of the people's ideas, but the

<sup>28</sup> Imomnazarov M., Eshmuhammedova M. The foundations of our national spirituality. - Tashkent: Tashkent Islamic University, 2001.

<sup>29</sup> Holy Quran. Quotes by Abdulaziz Mansour. - Tashkent, 2001.

<sup>30</sup> Imomnazarov M., Eshmuhammedova M. The foundations of our national spirituality. - Tashkent: Tashkent Islamic University, 2001. - 432 p. - pp.5-7.

<sup>31</sup> Abu Hamid Ghazali. Ihyoi Ulumuddin. - Tashkent: Uzbekistan, 2019. - 512 p. - p. 3.



whole spiritual power of the people; and the diversity of languages is not a different naming of the same thing, but a different way of imagining and seeing the same thing. Language always expresses the uniqueness of the nation," he wrote. In turn, Y.L. Weisgerber also concludes: "During the historical formation, the people built their mother tongue, put into it (the language) the concepts that are valuable to them in order to understand the world and the development of spiritual and material culture."<sup>32</sup>

It is known that in the development of social consciousness, the essences of understanding the world, which express rational and spiritual-valuable concepts, are integrated - harmonized, and in this rational cognition is not related to culture at all. However, it should be noted that consciousness acquires its spiritual content through rational cognition (L.S. Vygotsky).<sup>33</sup>

The main unit of the world of human spiritual values is symbolic imagination and value-symbolic intuition that provides understanding of fundamental moral-aesthetic values. Thanks to this intuition, the imagined image serves as a tool for reliable expression of the ideal meaning.

Culturological categories (values) obtained separately by scientists on the basis of the spiritual-value scope of the language are placed.

Linguistics recognizes the following:

- vital: life, health, lifestyle, natural environment, etc.;
- social: social status, status, hard work, wealth, profession, family, will, gender equality, etc.;
- political: freedom of speech, civil freedom, legality, peace, etc.;
- spiritual: goodness, well-being, friendship, duty, honor, discipline, orderliness, etc.;
- religious: belief, faith, etc.;
- aesthetic: beauty, ideal, style, harmony<sup>34</sup>.

According to the expression, the values in the language can be universal, social-class, group, family, personal-individual.

The culturally branded (marked) spiritual (value-spiritual) formation, in turn, is based on the comparison of the studied concept with the example of ethnocultural universals created by the generalization of typical situations. Nevertheless, linguo-culturalism does not deny the occurrence of subconscious-emotional-affective states in the process of such formation. Because these situations open the way to internal abstract signs of language units. These are: emotional component, emotional component, instinctive-affective intuition.

The harmony of language, culture and spirituality finds its expression in the value element, which has a strong place in the conceptual scope of language and determines the leading concept of human cognitive landscape and linguo-cognitive landscape. Whereas spirituality is a linguistic and cultural concept that is clearly demarcated from the national-cultural point of view and expresses the character of individuality. We can understand its

---

<sup>32</sup> Makhmaraimova Sh.T. Linguistic culture. Study guide. - Tashkent: Cholpon NMIU, 2017. - 164 p.

<sup>33</sup> Makhmaraimova Sh.T. Linguistic culture. Study guide. - Tashkent: Cholpon NMIU, 2017. - 164 p.

<sup>34</sup> Alefirenko N.F. Linguoculturology. Value-semantic space of language. Tutorial. Linguoculturology: value-semantic space of language: textbook. allowance / Flint, Science; Moscow; 2010. Text provided by the copyright holder. <http://www.liters.ru>

conceptual nature through the following classification proposed by F. Alefirenko (Table 1).<sup>35</sup>

Table 1. The national mental nature of the concept of "spirituality" (Conditional signs: + presence of this sign; +/- conditional presence of this sign)

The national-mental nature of the concept of "spirituality".	
Nationally-culturally clearly demarcated and specific	+
Mental nature	+
Conditionality	+
Uncertainty	+
Variability	+/-
The collective character of nature	+
Methodological openness and multiclassification	+
Many applicants	+
A monad limitation to the development of consciousness	+
Value	+

Let's comment on the following events that reflect the table:

1. Mental nature: spirituality is a word and concept with different interpretations in the mentality of different nations. Some nations may not appear in the dictionary. According to the explanation of the linguist scientist N. Mahmudov, there is no alternative to such a comprehensive and magnificent word of spirituality in more advanced languages. Yelena Safonova, a Russian actress who married a French actor and went to France, gave an interview to the newspaper "Аргументы и факты" (July, 1997, No. 28) in which the French word for spirituality ("духовность") is an alternative. He says that he was surprised by the lack of words and understanding. She and her husband are looking for such an understanding. The French word 'спиритюэль (spiritual)' does not convey this exact meaning. Yelena describes this concept to her husband: "Her inner world is rich, pure, not modest." The husband says: "This is a good man." Elena continues: "What if this person also has creative abilities?" "Then he will be a very good person," says the husband. Such special words in the Uzbek language were left out of this dictionary. Of course, this situation is not due to the lack of scientific potential of the dictionary creators, but it is due to the fact that the core of national self-perception has not been developed, it is aimed at disrupting the balance of national spirituality, and they dreamed of introducing a single privileged language in all regions. It is not a secret today that it is the result of fake politics.<sup>36</sup>
2. Conditionality, uncertainty: the conditionality of the appeal to the concept of spirituality according to the space/time conditions, social system, the level of development of the social consciousness of the society, the socio-ethnic composition of the individual's society.

<sup>35</sup> Alefirenko N.F. Linguoculturology. Value-semantic space of language. Tutorial. Linguoculturology: value-semantic space of language: textbook. allowance / Flint, Science; Moscow; 2010. Text provided by the copyright holder. <http://www.liters.ru>; yana karang: Makhmaraimova Sh.T. Linguoculturology. ққққўлланма. - Tashkent: Chulpon NMIU, 2017. - 164 p.

<sup>36</sup> Mahmudov N. The golden chest of our language. - Tashkent: NMIU named after Gafur Ghulam, 2012.



Picture 2. The mental nature of the linguistic and cultural concept

3. Valuability: the place of the concept in the value landscape of the world in the mind of the society, linguistic person.
4. Similar limitations to the development of consciousness: homo sapiens and high material-spiritual development, the attitude of the members of the civilized society towards spirituality. The ability to interpret it.
5. Many appeals: that it is one of the leading concepts in the life of society and nation.

## V. Conclusion

The commonality of language, spirit, culture and spirituality has been proven not only in the linguistic and cultural scope, but also in psycholinguistic terms, which determines the strong place of these concepts in the world landscape. English journalist Howard Brabin's "Mother tongue and the brain. According to the article titled "Strange discovery of a Japanese scientist", Tadanobu Sunoda, professor of medicine at the University of Tokyo, gave information about the results of his 15-year experimental research at the UNESCO symposium held in Athens in 1981. Professor Sunoda involves Japanese and Western (French, English, Spanish, German, etc.) people in his experiment. With the help of the appropriate modern equipment, he simultaneously listens to the human voice, the sound of animals, insects, various mechanical sounds, and the sounds of Japanese and Western musical instruments. It turns out that there is a difference in the distribution of tasks in the brain hemispheres of Japanese and Western types, that is, Japanese and Western people. In other words, sounds that a Japanese person perceives with the centers of the left hemisphere of the brain, while a Western person perceives with the centers of the right hemisphere of the brain.

The researcher conducts another experiment with the participation of 20 children of Japanese emigrants in order to determine whether this difference is related to ethnogenetics or not. The result shows that this difference is not genetic, but related to the mother tongue environment. Based on these, Professor Sunoda concludes as follows: "I believe that the native language differentiates a person's perception, mastery, perception and understanding of the sounds around him. The mother tongue is inextricably linked with the development of the emotional (emotion, strong feeling) mechanism in the brain. I think that the native language acquired from childhood is closely related to the formation of the unique, unique culture and spiritual world of each ethnic group."<sup>37</sup>

## References

1. Alefirenko N.F. Linguoculturology. Value-semantic space of language. Tutorial. Linguoculturology: value-semantic space of language: textbook. allowance / Flint, Science; Moscow; 2010. Text provided by the copyright holder. [http://www.liters.ru;yana\\_karang](http://www.liters.ru;yana_karang): Makhmaraimova Sh.T. Linguoculturology. ққққўлланма. - Tashkent: Chulpon NMIU, 2017. - 164 p.
2. Abu Hamid Ghazali. Ihyoi Ulumuddin. - Tashkent: Uzbekistan, 2019. - 512 p. - p. 3.
3. Mahmudov N. The golden chest of our language. - Tashkent: NMIU named after Gafur Ghulam, 2012. - p. 20.
4. Holy Quran. Quotes by Abdulaziz Mansour. - Tashkent, 2001.
5. Imomnazarov M., Eshmuhammedova M. The foundations of our national spirituality. - Tashkent: Tashkent Islamic University, 2001. - 432 p. - pp.5-7.
6. <http://endic.ru/ozhegov/Duhovnost-7911.html>
7. [http://endic.ru/ruc\\_ideografic/Duxovnost-3879.html](http://endic.ru/ruc_ideografic/Duxovnost-3879.html)
8. [http://endic.ru/enc\\_ru/Duxovnost-38.html](http://endic.ru/enc_ru/Duxovnost-38.html)
9. <http://endic.ru/efremova/legal/Duxovnost-22881.html>
10. <http://endic.ru/legal/Duxovnost-5395.html>

---

<sup>37</sup> Mahmudov N. The golden chest of our language. - Tashkent: NMIU named after Gafur Ghulam, 2012. - p. 20.