# THE SEMANTIC STRUCTURE OF COMMON UNITS AT THE UZBEK LANGUAGE "FAITH"

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## ABSTRACT

*This article discusses the semantic structure, components and elements of the linguistic category "spirituality", the semantic structure units that compose them, the spiritual type of the lexeme "faith" and forming their tokens.*

**KEY WORDS:** Spirituality, faith, *religion, national faith, dianat, spiritual faith and secular faith, conscience, religious faith, ideology.*

## INTRODUCTION

Today, the economic, political, scientific and technical growth of mankind is growing. Among these elevations is the spiritual elevation of the individual, which occupies an invaluable place in the life of mankind. Therefore, in the work carried out in the field of language learning and education, the spiritual improvement of people is important. After all, it is then that "language is a symbol and guardian, enricher and transmitter of spirituality" [1, p.33]. In this process, a special place is occupied by linguistics, which requires an approach from the point of view of increasing the spirituality of society and the individual.

## MATERIALS AND METHODS

The formation and implementation of such a mechanism should be considered by every specialist. In this regard, we can say that one of these mechanisms is Linguistics, which has been formed in recent years in our linguistics. Linguistic research forms the linguistic base of an integrated system that serves for education and upbringing, focusing on a specific result. "Every day, the scientific and practical foundations of solving the problems of personal spirituality and educating the younger generation, who are the creators of the future, are being revealed more and more deeply" [1,p.33]. The essence of the content of lexemes, the definition of their common and distinctive features contribute to the development of personal spirituality, personal improvement of the younger generation.

The system-structural orientation of linguistics is determined by the disclosure of the essence, structure, components and elements, the essence of the linguistic category "spirituality " in the Uzbek language. As elements that make up the system of "spirituality", we can distinguish the following.

| Atov units that make up the "spirituality" system" | | | | | |
|---|---|---|---|---|---|
| MORALITY internal system | CONSCIENCE internal system | RELIGION internal system | ENLIGHTENMENT internal system | RELATIONSHIP internal system | INDIVIDUALISTIC STRESS Not strong-tasting internal system |
| Professional ethic | The concept of shame, or-shame | Religious beliefs | Improvement of education and training system | Attitude of a person to existence | Moral improvement |
| Service moral | The concept of regret | Secular faith | Formation of literature and art | Attitude of the individual towards development | Mental improvement |
| Family ethic | The concept of moral satisfaction | Spiritual beliefs | Understanding religious enlightenment | Attitude of a person to a person | Scientific improvement |
| Ethics of diplomacy | The concept of diyanat's existence | Political beliefs | Understanding of society and human enlightenment | Attitude of the individual to himself | Improvement of the worldview |
| Behavior ethics | The concept of the existence of moderation | Ideological conviction | The prosperity of god and the appreciation of the peace of the country | Attitude to the spiritual heritage | Intellectual improvement |
| Ethics of literature and art | The concept of the existence of justice | Pedagogic faith | Promoting the idea of national independence | Attitude to material heritage | National-Educational Improvement |

In the Uzbek language, one of the most important branches of the lexical and semantic category "maynaviyat" is the concept of "faith". It means firm confidence in a certain idea, teaching. For the formation of faith, first of all, there must be the idea itself, the teaching. It comes from the inner "me"of each person and "reflects the interests of people and social groups in ideas and teachings" [2, p.295]. Each epoch has its own views, ideology, political, social, religious and spiritual beliefs.

Before proceeding to the analysis of semantic structural features of semantic units of atoms with the General semantics of the Uzbek language "faith", it should be said that the term faith in the Uzbek language has been in development, change for several centuries, and in the years of stagnation-in "adaptation". However, in the Lyceum consciousness of our people, Mukim lives, preserving his nationality and purity.

"Of new directions in world linguistics, which examines the integral relationship of the language of fiction with speech, society, culture, national thinking and values, poses urgent challenges to science. [3,p.405]

The transformation of secular and Divine ideas into beliefs led to the formation of religious and secular beliefs, to the fact that the secrets of the world order were reflected in the minds and thinking of people in combination with religious beliefs in the embodiment of secular knowledge, laid down in the basis of reason and experience. Despite the fact that in some literatures that reflect the years of stagnation, there is no place for the concepts of religion, nationalism and national worldview reflected in the concept of "faith", its true essence, Faith, which is the core of the spirituality of the nation and the individual, lives forever in the hearts of the people. Because our people can distinguish an inhuman faith that contradicts the interests of national development from our national and spiritual faith based on universal ideas. Where secular and religious faith are properly formed, there will be a truly human life, and in the process of fighting for faith, for the triumph of great ideas, a person's personality is formed, which becomes a creative force.

These processes strongly contribute to the protection and elevation of national beliefs. It determines the emotions, will and worldview of a person, manages them, motivates a person to be active and productive. "Faith is, first of all, stable concepts, generally accepted theories and views that are considered the most important and paramount pills, which are formed by a person (team, group, society) on the basis of a firm belief, without

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hesitation, doubt, without hesitation in certain ideas, assessments and norms" [4, p.133]. These beliefs may be different. A religious or secular or spiritual belief that results from the interaction of the two. The General semantic concept of "faith" allows for a deeper interpretation of the spiritual nature of this atom, based on an indissoluble analysis of the semantic composition of the unit token..

The allocation of common and distinctive features of the semantic structure of the lexeme "atikot", which is part of the vocabulary of the Uzbek language as an integrated system of lexemes denoting spiritual beliefs, their features, their own and figurative meanings, and lighting lexeme inter-religious relations are important in determining their linguistic values.

Accumulation of common semantic units in the semantic domain" Faith", reflection on their General and particular properties is carried out on the basis of internal meanings. The spiritual group "etikod", evaluated as a separate Microsystem of the Uzbek language vocabulary, has its own characteristics and patterns in lexemes and their semantic structure. Along with the variety of semantic structure of lexemes expressing beliefs and related concepts that are actively used in the General historical layer of the Uzbek language, one can also trace various semantic subtleties.

The concept of "etikod" is described in new explanatory dictionaries and philosophical and comic dictionaries of the Uzbek language, taking into account various approaches and worldview of the Uzbek national character. This concept can be divided into types in the form of faith in religious, secular, political, and social phenomena. below we will consider the semantic structure of some of the lexemes included in this system.

1. **Religious faith** "the divine power that manifests itself as an object of religious worship and faith is the Creator". Religious faith is a phenomenon that is directly related to the divine views of each nation. Its essence includes a wide range, which is not only unrelated to the true desire for the absolute. In particular, "one of the important obligations of religious faith is to actively participate in solving existing problems in the life of society for each person, to establish friendly relations between people, to ensure that feelings of calm and tolerance become a habitual necessity in our daily life. " The belief in such content testifies to the identity of each nation.

Initially, we preferred to divide the spiritual group of religious beliefs into internal groups.

a) *faith in the Creator*: the content of this spiritual type is based on the lexemes of Allah, mercy, religion, angel, dienath, akida, akoid, Duala, cult, guidance, nazr-niez, Malika, Faith, Nabi-yor, Azalea, and eternity.

All these tokens will belong to the religious faith through the slot "faith in the Creator".

b) *spiritual beliefs*: ancestral spirit, living spirit, Yod of ghosts, resurrection, sacrifice, edification, worship of the ancestral spirit, reflection on the soul and soul, remembrance of ghosts, worship of ghosts, ask for their blessing, patronage of spirits.

Atov in this group, which arose as a result of the past, customs, beliefs of the people, are United in a religious faith through the slot "spiritual Faith".

c) *spiritual Faith*: spiritual perfection and spiritual improvement of people is one of the most important features of today. In this sense, our spiritual faith serves to show the specific national and spiritual characteristics of the nation. Achieving this attribute is determined by a full understanding and compliance with the essence and meaning of the following tokens.

Attention, love, respect, reverence, reverence, compassion, compassion, devotion,tolerance, compassion, compassion, a complete understanding of the lexemes of faith and their semantic essence are important for illuminating the semantic composition of faith.

Lexemes of sincerity, love, attention, kindness, devotion, respect, love, devotion, reflecting our spiritual beliefs in the minds of members of the Uzbek linguistic society, occupy one of the places in the group and are a unifying sign in the sense of "benevolent attitude" to the units of atoms with the General meaning of "Faith". The religious and secular meanings of these tokens are considered one of the most important concepts and call people to calmness, friendship, sincerity, mutual trust and faith. These units belong to the group of" moral beliefs"with the semantics" kindness".

e) *ideological beliefs*: in the Uzbek national culture, Hamada is an important concept of the sacred family,peace of the country, love for parents, contributes to the formation of an ideological image, forms a group of "ideological beliefs". These include the following units: truth, justice, Conscience, faith, sincerity, andisha, justice, perfect man, evolution, family, moral values,ethical norms, healthy environment, parents, relatives, day-neighbor, peace of society.

2. *Faith received in a secular way*.

Faith acquired in a secular way is directly related to our material life and is formed based on the character, worldview of people, their attitude to life, and human duty. Faith acquired in a secular way is divided within itself into these types.

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a) *national faith*. In the formation of each individual population, national faith is important, in which the following concepts should be formulated: peace of the country, well-being of the people, social cooperation, national idea, national spirituality, kindness

c) *educational beliefs*: education is a belief aimed at increasing the level of knowledge of people based on educational, economic, political, religious, philosophical concepts that include the following words: ideological activity, education, knowledge of the future, knowledge of prospects, confidence in the future, purposefulness.

d) *belief in the individual*: in human society, there is a belief in a person to glorify, appreciate, show compassion, respect in accordance with the position of people in life, in the family, in society. They are found in the following manifestations: faith in folk heroes, faith in parents, faith in mentors, faith in a friend, faith in Jorg

a) *material belief*: faith in wealth is faith in the world, enjoyment of natural phenomena, faith in the earth, faith in the improvement of material life.

**3. Political beliefs are formed based on socio-political events:**

a) *tolerance*: mutual respect and trust, interethnic harmony, faith in the nation, interreligious tolerance, cooperation as a community,

b) *family-seed faith*: faith in seed elders, faith in the father, Faith in the mother, Faith in close relatives

**4. Belief in the phenomena of society.**

a) *axiomatic belief*: belief in the stars, divination, attachment, astrology

b) *hunting beliefs*. In the old days, the belief that animals come to life after death, formed its basis, goes back to this totemism . An example of this is a tribe whose seed can be named after some animals. In particular, licences, Wolf seed,offspring Lucina.

c) *astral beliefs*. Faith associated with the worship of heavenly bodies and phenomena, as well as related magical acts. At a certain level, it can be found in all Nations. For example, the possessive, dependent, prophets, fortune-telling, divination, the cult of nature.

The above sections give an idea of the diversity of the concept of "faith " in the Uzbek linguistic landscape of The universe. The belief shows that the spiritual group in the language is unusually mirror-like and colorful in meaning. In the Uzbek language,the semantic structure of religious and semantic lexemes has a special nature; in the spiritual structure of lexemes, the secular and religious meanings of faith serve to unite them into a certain group.

## CONCLUSION

One of the main tasks of today is the education of students with pure human feelings, the formation of concepts of national faith and related associations, the principles of respect for other people's views. Thus, one of the important factors in improving spirituality is the correct understanding, understanding and explanation of the essence of the content of secular and religious lexemes. After all, spirituality is one of the reliable means of exalting every nation and people.

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