

Linguacultural Interpretation Of Phraseological Units Expressing Personal Spirituality In Uzbek And English

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Abstract: This article examines the linguacultural interpretation of Uzbek and English phraseological units that convey human spirituality. It analyzes idioms, proverbs, and fixed expressions as reflections of moral and cultural values, drawing on the works of Uzbek and international scholars. The study demonstrates that phraseology is both a linguistic and cultural phenomenon, contributing to the preservation of national identity, intercultural understanding, and the transmission of spiritual heritage in the context of globalization.

Keywords: Phraseology, spirituality, linguacultural, Uzbek language, English language, idioms, cultural values.

Introduction: The study and research of phraseological units (idioms, proverbs, sayings) has long been considered relevant. Phraseological units are stable expressions, lexically inseparable, and often impossible to translate word-for-word, yet they carry deep semantic meaning. These units are among the most important elements that reflect the unique spiritual and cultural characteristics of a language. The phraseological reserve of the Uzbek language is undoubtedly its inseparable part, considered the “golden treasury” of the language [1]. Studying these units comparatively in two languages serves as great support in preserving and promoting cultural identity, strengthening intercultural understanding, and fostering moral and spiritual education.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized in his speech on October 21, 2019: “The Uzbek language is a symbol of our national identity and independent statehood, an invaluable spiritual treasure, and a great value” [2]. Therefore, it is our duty to contribute to documenting and preserving the spiritual and moral values unique to our people by studying phraseological units that are closely connected with the worldview, history, and traditions of the nation. Comparing these units across two languages and cultures, and examining their similarities and differences, promotes mutual understanding, tolerance, and cultural diplomacy among peoples.

Moreover, exploring how human spirituality is expressed through two languages becomes a practical step in preserving these priceless linguistic elements and passing them on to future generations. In today’s context of global social and moral crises, research in this area plays an important role in revealing, through language, the universal values that unite our people, encourage humanism, and glorify goodness and honesty.

The contribution of Uzbek scholars to the study and application of phraseological units deserves great recognition. In particular, Shavkat Rahmatullayev (1926–2015), one of the distinguished representatives of Uzbek linguistics, is considered among the key scholars who laid the scientific foundations of phraseology. His work “Explanatory Phraseological Dictionary of the Uzbek Language” (1978) [3] is an important source that provides semantic, grammatical, and stylistic explanations of more than a thousand phraseological units in the Uzbek language.

In each of his scientific works, Shavkat Rahmatullayev emphasized the necessity of studying phraseological units in context. By identifying their similarities and differences, he revealed the diversity of their use in speech. For instance, we can see that he presented numerous synonymous phraseological expressions that, despite their different forms, share the same meaning in expressing personal spirituality.

“Alamini ichida saqlamoq” (to keep one’s grief inside) and “alamini ichiga yutmoq” (to swallow one’s grief) – both express inner suffering, but the first is somewhat passive (accepting without reaction), while the second indicates strong inner endurance.

“Aqldan ketmoq” (to go out of one’s mind) and “aqlini yo’qotmoq” (to lose one’s mind) – both express mental disturbance or astonishment. However, their degree of dramatic intensity may vary depending on the context.

“Bag’ri tor” (narrow-hearted) – a jealous or unkind person; “bag’ri tosh” (stone-hearted) – a merciless, hard-hearted person. The meanings differ in severity, but both denote negative human qualities.

In short, Shavkat Rahmatullayev’s scholarly legacy has made a significant contribution to the development of Uzbek linguistics, and even today his works are widely applied by linguists.

Another scholar who conducted important research in the field of phraseology and made a great contribution to the development of Uzbek linguistics is Azim Hojiyev (1933–2016). His scholarly activity covered the fields of Uzbek morphology, lexicology, and lexicography. His work “Explanatory Dictionary of Uzbek Synonyms” analyzes phraseological units such as fixed expressions, proverbs, and other figurative combinations, highlighting their synonymic relations [4]. This reference is also relevant for the present research on phraseological units that express personal spirituality. For example, “hurmat qilmoq” (to show respect) and “izzat qilmoq” (to honor) both convey the idea of treating someone with esteem and reverence.

At the same time, we can mention many other scholars who are contributing to the advancement of Uzbek linguistics. Abduqodir Mamatov carried out extensive research in the field of phraseology, notably in his work *Uzbek Phraseology* (2009) [5]. Similarly, the research of scholars such as Tojiyeva Gulbahor Nomozovna, G’afur Salomov, Umarjon G’oyibov, and Boborajabov Muhammadiqbol has played an important role in deepening the understanding of phraseological units, enhancing the prestige of the Uzbek language, and transmitting these values to the younger generation.

Phraseological units have been extensively studied and applied worldwide by prominent scholars. In particular, phraseological expressions that reflect human spirituality are closely connected with metaphorical thinking and cultural perception — a topic deeply researched by leading scholars in the United States and the United Kingdom, such as George Lakoff and Mark Johnson. In their famous work *Metaphors We Live By* (1980) [6], they emphasize that “our ordinary conceptual system is largely metaphorical in nature.” According to this view, spiritual concepts — such as

purity, faith, and morality — are often expressed through concrete metaphors embedded in phraseological units. For example, English expressions like “pure of heart” (ko’ngli pok) or “walk the path of righteousness” (haq yo’ldan yurmoq) vividly manifest spiritual states through the medium of language.

In Mark Johnson’s *Philosophical Perspectives on Metaphor* (1981) [7], it is emphasized that metaphors are not mere ornaments, but rather a central element of human cognition, especially in the expression of values and beliefs. In the United Kingdom, Elena Semino, in her work *Corpus Linguistics and Metaphor* (2017) [8], provides a practical analysis of metaphor theory based on corpus linguistics, writing that “metaphors relating to religion and spirituality are widespread in discourse and play a crucial role in shaping moral and emotional evaluations.” Similarly, Paul Chilton, in his book *Religion, Language, and the Human Mind* (2018) [9], demonstrates that religious phraseology not only reflects cultural narratives but also reveals the workings of human thought, concluding that “language functions as a medium for conveying shared spiritual experiences within society.”

The research of these leading scholars from the United States and the United Kingdom shows that analyzing phraseological units is one of the most important methods for studying a society’s spiritual and moral values.

In addition, the contributions of scholars from Russia and other countries to the field of phraseology are also invaluable. For instance, Valeriy Mokiyeenko has carried out research on the linguocultural analysis of phraseological units, as well as on issues of translation and teaching methodology. His article “Phraseology of the Learned and of the Learner” explores methodological challenges in mastering phraseological units.

One of the prominent scholars, Gabdulkhay Akhatov, is regarded as one of the founders of Tatar linguistics and Turkology. His book “Phraseological Dictionary of the Tatar Language” (1982) [10] laid the foundation for the systematic study of phraseological units (idiomatic expressions) in the Tatar language.

Yuriy Rozhdestvenskiy is another scholar who deeply analyzed the intrinsic connection between language and culture. His works “Theory of Language” and “Introduction to the Study of Culture” [11] reveal the interrelation of phraseology with cultural studies and information theory.

As we live in an increasingly globalized world, where cultures, languages, and traditions are becoming intertwined, it is our duty to preserve our native language, enhance its status, enrich it further, and

transmit it to future generations. One of the modern areas in linguistics is linguoculturology, which emerged toward the end of the 20th century and is distinguished by its object-oriented approach that combines both cultural and linguistic sciences. The central concept of linguoculturology is undoubtedly the notion of culture, whose elements—such as word combinations, phrases, proverbs, and paremias—are referred to as its “linguographemes” [12].

The German linguist Wilhelm von Humboldt was the first to introduce the idea of the relationship between language and culture into linguistics, stating: “Every language is the identity of a people, it is their worldview” [13].

CONCLUSION

The study of phraseological units that reflect human spirituality demonstrates their vital role as carriers of cultural identity, moral values, and collective memory. Through the works of prominent Uzbek scholars such as Shavkat Rahmatullayev and Azim Hojiyev, as well as international researchers including George Lakoff, Mark Johnson, Elena Semino, Paul Chilton, Valeriy Mokiyeenko, Gabdulkhay Akhatov, and Yuriy Rozhdestvenskiy, it becomes clear that phraseology is not only a linguistic phenomenon but also a cultural and philosophical one. Idioms, proverbs, and fixed expressions serve as “linguographemes” that preserve the worldview, traditions, and ethical values of a people.

In the context of globalization, where languages and cultures increasingly interact, the comparative study of Uzbek and English phraseological units provides a deeper understanding of similarities and differences in cultural perception. More importantly, it contributes to promoting mutual respect, tolerance, and intercultural dialogue. Thus, researching phraseological units that express personal spirituality is not only an academic pursuit but also a meaningful effort toward safeguarding cultural heritage and passing it on to future generations.

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