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**LINGUISTIC AND SPIRITUAL CHARACTERISTICS OF WORDS USED IN THE  
CHAPTER "LET'S PRESERVE THE MIND AND THE INTELLECT" IN TAHIR  
MALIK'S WORK "THE PROPERTY OF HUMANITY"**

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**Abstract:** This article discusses the linguistic and spiritual characteristics of words, the linguistic and spiritual characteristics of words in Tahir Malik's work "The Property of Humanity".

**Keywords:** mind, unintelligent, stupid, linguistic and spiritual characteristic, synonymy, development of synonymy.

Language, being a social phenomenon, reflects the unique culture and spirituality of the people who use this language, society, and the nation as a whole. The language reflects the customs, traditions, and values that are considered the heritage of ancestors. Language also embodies the cultural and spiritual characteristics of the people. These characteristics, which are currently of great importance, also provide the world with information about the spiritual life of people who use this language. And the study of these spiritual characteristics is becoming one of the most relevant issues today, and therefore attracts the attention of linguists. Today, the study of the spiritual aspects of our language has become a separate field of linguistics, and this field includes a number of issues, such as the cultural and spiritual aspects of our language and the strengthening of interest in our language through these aspects. This section is called "linguoculturology".

This section, which emerged through the combination of the departments of cultural studies and linguistics, is quite different from the above sections. Also, many linguists and scientists have conducted and are currently conducting research in this area that studies the linguo-spiritual characteristics of our language. In particular, we can cite the articles of A. Nurmonov "Linguo-cultural direction in the Uzbek language", N. Mahmudov "In search of ways to perfect the study of the language", N. Sayidrakhimova "Some considerations on the scientific justification of linguo-cultural studies", "Components of linguo-cultural studies", D. Khudoyberganova's hymnography on the topic "Atropocentric study of the text" as examples of these words.

As in all living languages, the role of both oral and written literature in the development of the Uzbek language is incomparable. In literary literature, all means of speech participate in poetic imagery. As one of these, synonyms have a special place in linguistics and artistic speech.

The importance of the literary text for determining the state of synonymy in linguistics and determining its types is incomparable.

Despite a number of achievements in this area, there are also certain shortcomings. The role and types of context in determining the criteria for synonymous relationships between words, the

stylistic features of synonyms, and a number of other aspects of the issue: theoretical and practical aspects have been covered to a certain extent.

The development of semantic coherence in the language, its specific features, their expressiveness, flexibility, and other similar properties become even more evident when studied on the basis of the materials of works of art.

The Uzbek language is distinguished from other languages by its richness, the fact that each word has several unique meanings. The richness of this language can be seen in the words of the invaluable stone example, which "sparkles" in different meanings in each writer's work. Similarly, Tahir Malik describes the unique meanings of each word in his work "The Property of Humanity", showing that in everyday life we accept words in one sense, but they differ from each other in some nuances of meaning. In the chapter "Let's Preserve the Mind and Intellect" of the work, while giving the linguistic and spiritual definition of many words, he cites evidence from the words of our Prophet, some verses of the Holy Quran, and the exemplary lives of great figures in the past as evidence of his thoughts.

The work states that the status of a fool and an idiot (a person with low intelligence, no intelligence) is not the same: "Imbecile, low intelligence, no intelligence is a natural defect of a person. It is neither a fault nor a sin. If a person does something wrong due to his lack of intelligence, for example, he curses someone, his act is excused. If he does the same thing while still having his intelligence, we call him a "fool". The work emphasizes that the Holy Quran speaks of two types of stupidity. The first of them is the category of disbelievers and polytheists, about whom Allah Almighty says in Surah Al-Baqarah: "They are deaf, dumb, and blind. So they do not understand"; In "Yasin", it is mentioned that they said, "...they do not believe. Indeed, We have put shackles around their necks that reach up to their ankles, so they cannot see," and that the second type of fools are those who consider themselves to be extremely intelligent. It is also mentioned that our Prophet (peace be upon him) said, "The wise are my friends, the fools are my enemies," and it is described that the conversation of fools is like crows gathering around a pile of wood, their meetings are corruption, their conversations are gossip and slander, and their actions are bloodshed. The work describes the mind as a priceless gift that protects the honor of humanity and distinguishes it from other creatures. It also emphasizes the predatory nature of the lion, the cunning of the fox, and the ability of a person to survive with intelligence, wisdom, decency, and morality. The author, while talking about the linguistic and spiritual characteristics of the folk proverb "Learning wisdom from a fool," says that if we understand it correctly, we can draw the wrong conclusion that we should learn stupidity from a fool. He describes the meaning of the proverb as follows: "...hearing the words of a fool and seeing that the fool is disgraced in front of the people because of his actions, we should reflect and not repeat the stupid things he did." Therefore, we should not rush to draw conclusions about everything that happens around us, whether it is bad or good, without deep reflection.

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