

## The Role and Importance of Religious Speech in the System of Uzbek Language and Culture

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### ABSTRACT

*This article discusses such problems as the interdependence of religion, language and culture, the role of religious words and expressions in Uzbek linguistic culture, linguistic confessionalism, religious phraseology specific to confessions, a number of fixed phrases expressing our religious views, and the embodiment of concepts as a linguistic and cultural code in religious communication.*

**Keywords:** Language and religion, linguistic culture, religious concept, religious phraseology, linguo-confessionalism

### INTRODUCTION

It is known that today, we can see that the educational importance of Islamic culture, its place in our lives is increasing, and its concepts are getting more and more embedded in our language and culture. First of all, it is the fact that religious values have taken a firm place in our lives, and through this, religious words and phrases are becoming established in our language and culture. However, there are fixed forms of address instilled into Uzbek speech etiquette through Islamic education, most of which correspond to exoticisms embodying the landscape of Uzbek religious values. *Bismillohirahmonirahim, Allohrozibo 'lsin, Xudoqo 'llasin, joylarijannatbo 'lsin, oxiratiobodbo 'lsin, namoziqabulbo 'lsin* (Bismillah, the Merciful, may God be pleased with him, may God help him, may his abode

be paradise, may his hereafter be prosperous, may his prayers be accepted)etc. Exoticism means borrowed words that express the realities of the life and culture of a foreign people. In many cases, words and phrases that mean religious concepts are also considered as exoticism.

Religious phraseology specific to a certain denomination express cultural information about the religious thinking and worldview of the nation through the denotative (original) meaning or associative foundations of national culture such as symbols, standards, realities, stereotypes.

For example, in the Uzbek people, green and white colors represent positive symbolism in terms of religious traditions. Therefore, it is natural for words representing these colors to meet in phraseological units, including religious phraseology. Another example: to wear blue (to mourn); *ko'k tashlamoq* – *oq kiyar qilmoq* (completion of the period of mourning); *oq qilmoq* – to renounce the sins of one's child, to pray; *oqpadar child* – a child cursed by the father, etc.

Religion functions to a certain extent to rationalize the concepts of life and death, which are precious to man. Phraseologisms related to the concept of death have many variants and synonyms in all languages.

#### MATERIALS AND METHODS

It can be said that the phraseologisms representing the expression of death were formed in the culture of the Uzbek people on the basis of the purpose of carefully choosing words in relation to this event, not to touch the hearts of those around, not to arouse a sense of fear. “The nature of our people is to speak well. Kind words are appreciated in all circles. Everyone hates a rude expression. Symbols are used because the word expressing a certain situation sounds rougher to the ear.”

Man understands the inevitability of death, he is afraid of it, at the same time, folk wisdom emphasizes through religious phraseology that everyone is the same before death, that a good person goes to heaven, and a bad person goes to hell:uzb.lang.: *o'limhaq; harkimningborarjoyibir; o'limoldidashohham,*

*gadohambir; jonAllohgaomonat; birboshgabiro 'lim;*  
*o 'limqoshbilanqovoqorasida; budunyobilanxayrlashmoq;*  
*narigidunyogaravonabo 'lmoq; olamdano 'tmoq;*  
*dunyodanko 'zyummoq; asfalasafilingaravonabo 'lmoq;*  
*jahannamgayo 'lolmoq; o 'tibqolmoq; jonbermoq;*  
*omonatinitopshirmoq; bandalikqilmoqetc.*

It should be said that a number of stable phrases expressing our religious views have become active universal units that serve to increase the effectiveness of speech in everyday speech. For example: *avvalixudo, xudoposhsho (podshoh), xudoberdi, xudoko 'rsatmasin, xudourgan, xudohaqi, shaytonlabqolmoq, vosvos, xudobezori, xudoxohlasavab.*

The above phraseology is actively used in the oral speech and artistic works of the Uzbek people as a unique means of intercultural communication. In our opinion, it can be said that the antiquity, even the primacy, of religious ideas and religious sources is the reason for its integrative character. The religious commonality and community in the lifestyles of peoples of the world with different histories, different languages and different cultures strengthen the connection between their languages. In contrast to secular phraseology, religious phraseology is significant in that it maximally expresses not only the national-cultural values of a particular people, but universal values.

There are also expressions with a religious meaning that appeared in the vernacular. For example: *Makkagaimombo 'lgur. Xizrbilando 'stbo 'lgur.* These phraseological units are also positive cursing (applause) that Uzbek mothers say to their children. At the same time, these units are also active in literary works.

## RESULT AND DISCUSSION

It is known that Islam is a religion that urges people to good morals, calls them to kindness and goodness. Therefore, the reprimanding expressions used in religious texts are soft and restrained, and do not have a negative effect on the psychology of the person. Anas ibn Malik narrates: "The Messenger of Allah, may God's prayers and peace be upon him, was not a bad person

or a slanderer. If they reprimand someone: "Touch your forehead to the mud!" («Peshonang tufroqqa tekkur!») - they just said" (*Al-Jami' as-sahih* Volume 4, 1992, p. 67).

A group prayer is 28 times more rewarding than a solitary prayer at home. A person who prays alone at home is called *Khanasalat*. In the past, husbands used to avoid praying alone at home and used the phrase *xonasalot bo'lgur* as an insult to them. If you want to restore, come and see! Even without it, I have hungry and naked people whose livelihood is poor. Anyway, I'm dead!. Gorogli Sultan: *Ha, xonasalotbachchag'ar, seniko'rarekanman-ku, - dedshadravonlarbilanturibdi*. In the speech of our people, the phrase *O'tkan ishga salovat* (Blessings for past work) is often used. Analyzing this from a linguistic and cultural point of view, when two people quarrel in Arabs, it is ordered to say salutations to our prophet, because the devil flees from the place where the prophet is remembered, and anger in a person dissipates. This indicates that religious views and culture are becoming a value in the lives of believing peoples.

H. Shamsiddinov: FSSW (functional semantic synonyms of words) can also occur with the help of religious imagination of a person: the fact that the devil is strengthened in the social consciousness as a symbol of cunning, based on the idea of the event that caused the expulsion of a person from paradise, ensured the synonymous relationship of the phrase *shaytonga dars beradigan* (teaching the devil) with the word cunning.

Some religious phraseological units describe a person as a being who lives according to God's laws, and some describe him as a servant who fulfills God's commands, albeit incompletely, or does not accept them. (*mo'min-qobilkishi, Xudobergan, jannatiinson, Xudourgan, do'zaxiinson- believer, God-given, heavenly person, God-struck, hellish person, etc.*).

## CONCLUSIONS

In religious communication, some concepts are embodied as a linguistic and cultural code. Through them, positive or negative concepts and national values are formed in people. One such concept is smell, that is, the concept of expression.

Professor M. Mukarramov admits that “all analogies arise through intuition and imagination” and divides them into two groups. It is shown that the first group of similes is based on sensations and compares real objects and events. The similes created through the sense of smell are based on the example “Like the smell of spring comes from a cave, the smell of that Mirzagulbog comes from every work that is done in our collective farm.”

Although the sense of smell is not considered very important among human sensory organs, this sense organ has performed the most important tasks in epistemologically mastering the world and formed the basis of non-verbal communication. Therefore, it is known that olfactory problems were initially studied only within the framework of natural sciences.

Smell has an important place in various aspects related to human life, such as “... religious ceremonies, medicine, cooking and perfumery. Even today, smells have not lost their social, aesthetic, scientific and practical value. They serve to raise the mood of people, increase their working capacity, affect their feelings, calm them down, warn them of various dangers, and restore emotions associated with various memories.”

The popularization and practice of issues related to smell is more noticeable in the fields of religion and medicine. The following story titled ‘Blessed Smell’ is proof of our point: A very pleasant smell hit the nose of a person who was visiting the blessed shrines of our Prophet, may God bless him and grant him peace. After the pilgrimage, that person went to the perfume shop and asked the attar, “Give me the perfume that hit my nose in the blessed window.” The seller was surprised and looked at the buyer and said, “You don't know our Prophet, may God bless him and grant him peace. The smell that hits your nose is not a store-bought perfume. That smell comes from the graves of Rasulullah, may God bless him and grant him peace. Allah, the Exalted, made this smell to spread from the blessed body of the Prophet whom He sent as a mercy to the worlds. During their lifetime, whatever street they passed, their smell would remain on that street, and whoever they touched on the head, that person's head would have that expression for a long time. He

answered in the sense that, despite how many centuries have passed since their death, the same smell is emanating from their graves. Based on this example, it can be said that smell is a unique phenomenon in the system of religious concepts. In Islam, people's perception of smell is based on the concept of *ifor* (smell). The word *ifor* (smell) has a sign of pleasantness, and it belongs to the series of natural smells. Contradictory cases are also visible in the literary text:

A stranger in his sixties was sitting on a platform under a mulberry tree with a large light bulb hanging from its branch. His eyes... were the eyes of Borikhan thirty-two years ago. The old woman begged him, "Wow, my child." He does not know whether he ran or flew to the platform. He saw his son in his arms. It smelled of vodka and a house with candles... The courtyard fell silent. Kumri gave the mother and child a place on the platform. The old woman did not blink at her child. Borikhan had drunk to his heart's content. His mouth smells of vodka. The old woman is sitting, covering her nose with the end of her scarf. The old woman thought that this person is really my child. He is old, his hair is falling out, half of his head is bare. His face showed the kind of impudence that only people who drink a lot have. (Said Ahmad, "Korakuz Majnun").

#### CONCLUSION

It is understood from the context that the concept of smell expresses not only a positive but also a negative evaluation attitude. Saodat Aya, who had been a believer in Islam all her life, could not contain her joy when she saw her long-awaited child. However, the smell of vodka and a candle-lit house coming from Borikhan arouses various doubts in the mother's mind. Through the concept of the smell of vodka, the writer creates a negative attitude towards the son in the imagination of the mother and the reader. The concept of the scent of a candle-lit house refers to Borikhan's conversion to Christianity. The concept of prayer in the church, which is one of the actions performed by Christians, is embodied in the mother's mind. In the mind of the author, character and reader, these concepts are combined through the phenomenon of smell.

In general, every language tool used in religious teaching encourages people to be good, and also forms enlightenment and aesthetic culture in them. The most important thing is that the ideas of the Islamic religion act as a stimulant and stabilizer, leading to purity, justice and human happiness, in the fight against all injustice and tyranny in spiritual and moral propaganda.

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