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SOCIOLINGUISTIC FEATURES OF THE SPEECH GENRE OF PRAYER IN THE UZBEK LANGUAGE

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Fatima M. Khasanova

Doctoral Student Uzbekistan State World Languages University, Uzbekistan

ABSTRACT

To date, the number of scientific studies devoted to the study of speech genres in Uzbekistan is increasing. This is important in determining the specific features of speech genres in the Uzbek language system. Speech genres characteristic of colloquial speech, often used in everyday life, expressing the features, topics, interests, and traditions of people's daily speech occupy a certain place in the language system. Modern forms of speech genres that have been practiced since human society until now reflect centuries-old historical views. Therefore, the study of the modern form of each speech genre and the history of its origin makes it possible to compare the historical and modern forms of these speech genres.

KEYWORDS

Speech genres, genre sociolinguistics, people's beliefs, people's lifestyle, living conditions, social order, rules, moral standards, tradition, ceremony.

INTRODUCTION

To date, the number of scientific studies devoted to the study of speech genres in Uzbekistan is increasing. This is important in determining the specific features of speech genres in the Uzbek language system. Speech

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forms of speech genres that have been practiced since human society until now reflect centuries-old historical views. Therefore, the study of the modern form of each speech genre and the history of its origin makes it possible to compare the historical and modern forms of these speech genres.

THE MAIN RESULTS AND FINDINGS

Domestic speech genres are a group of speech genres that reflect the historical and modern views and traditions of the people related to their domestic life. Domestic speech genres are formed during domestic communication, so they contain all the laws related to domestic communication. Domestic speech genres can include prayers, cursing, swearing, greetings, and the word of a glass.

In recent years, research on the speech genre of prayer shows that the speech genre of prayer occupies a certain place in the language system. In the language system, the values, interests, ideas, norms, principles, traditions and unique national cultural views of a particular nation are determined through the linguistic and non-linguistic means of everyday speech genres. For this reason, through the sociolinguistic analysis of household speech genres, it becomes possible to determine the specific social identification of a particular state, nation, people. For example, the speech genre of prayer has linguistic forms encoded through sociolinguistic (social verbal and nonverbal codes) and nonlinguistic means. The verbal means of the speech genre of prayer include the expression of prayer through words and sentences, the non-verbal means include the hand movements typical of the speech act of asking, the hand movements of the speech act of wishing an intention, and the kinetic means include the appropriate position of the head in

special clothing when asking for money (beggars, poor people's clothes, religious clothes: such as a turban) is an example.

It should be said that the sociolinguistic study of the speech genre of prayer allows to study the speech genre of prayer as a unique national tradition. In the scientific literature, it is explained that tradition is a material and spiritual value that is inherited from the past to the future, is passed from generation to generation, and is manifested in various spheres of society's life. In the social life of each nation, there are national, cultural, domestic, socio-political, religious and other traditions formed on the basis of specific behavior. One such tradition is the tradition of praying.

The speech genre of prayer, as a unique religious tradition, is a speech genre that informs about the beliefs and beliefs of a certain people, people's lifestyle, living conditions, social order rules, moral standards, customs, rituals, etc. in the language system. At the same time, the speech genre of prayer informs about socio-historical events, processes in the life of society, as a criterion for evaluating and determining people's lives and activities, and is manifested as one of the spiritual factors of managing society and people. The tradition of praying also involves educating the youth and showing them respect for the older generation. It should be said that the speech genre of prayer is manifested in its own content and form in each period, and it is among the speech genres that have not been forgotten to this day. Through the speech genre of prayer, not only the lifestyle of a certain nation, but also the level of cultural maturity, national consciousness and image are expressed.

The Uzbek people's tradition of praying, which has been formed since ancient times and is still widely practiced today, reflects respect for the elderly, close relations with relatives, neighborhood, loyalty to the country, hospitality, honoring bread, and other national values. In a word, the speech genre of prayer as a good tradition is embedded in the consciousness and life of the Uzbek people. It is a clear proof of our opinion that praying after eating at the table has been imprinted in the minds of the Uzbek people as a spiritual and religious tradition of the people.

The issue of sociolinguistic research of the speech genre of prayer is multifaceted, in which it is appropriate to determine the social identity indicators related to the speech genre of prayer. These include gender (such as women's prayer, men's prayer); gender (a) a woman's manner of speaking and moving, the uniqueness of her stereotype, the uniqueness of a man's manner), b) the problem of a woman's and a man's high status in society, race (the main, i.e., the priority of social themes in the mongoloid, European, Negroid prayer, for example, such as the prayer of white people in freedom, the content of the prayer of black people fighting for freedom), ethnic origin (such as the prayer of Turkish peoples, the prayer of Kipchaks), nationality (such as the prayer of Uzbeks, the prayer of English), religion (such as Christian prayer, Muslim prayer), social origin (intellectual, worker's prayer), social position (leader's prayer, worker's prayer), social criterion, i.e. assessment (the speaker's personal position, value, moral qualities in society, for example, the non-acceptance of immoral men and women's prayers, or such people such as refusal to give), degree of social closeness (distant, close, neutral in terms of kinship or familiarity: kinship, fraternity, brother, sister, couple, parent and child

prayers), social collectivism and individualism (collective prayers, personal prayers), social criterion (social devaluation through prayer, inequality: not opening hands to prayers in Uzbek culture, short prayers, decrease in the number of values or not to mention someone's name or good deeds in prayer, to be blessed by the people in the community, to perform forbidden customs in the community, to commit theft, treason, etc. it is taken into account that his social value did not violate social norms, that he was able to set an example for everyone due to his work for the benefit of the community and is determined based on such social criteria), the speaker's social and spiritual level (such as the prayer of educated people, the prayer of uneducated people), social situation (at various events: holiday, condolence) etc can be entered. In addition, the verbal, i.e., textual structure of the speech genre of prayer, non-verbal (characteristic actions, gestures) can also be indicators of social identification of the speech genre of prayer.

Dua occupies a certain place in the Uzbek language system as a positive fideic household speech genre. Duo was formed as a part of table genre in Uzbek culture. When talking about the table genre, there are different genres of table talk. For example, simple conversations, raising a glass, singing songs, sometimes offering food, greeting, wishing a pleasant appetite or with a prayer (bismillahir rohmanir rohiym), and saying goodbye, ending, ending with a prayer in Uzbeks.

The speech genre of prayer is considered as one of the speech genres that allows for speech communication with God in the thinking of the society to which the language belongs. The analysis of religious texts confirms that in the communicative relationship between the speaker and the listener, it is God who

receives the speech, who gives meaning to these texts and enables them to ensure their vitality. Many texts begin by glorifying God in order to fulfill the function of communicating with God, while texts directly addressed to God include wishes for good and evil.

The national existence of a people is also reflected in its language. Language is a mirror of culture, it reflects not only the real existence that surrounds a person, his real living conditions, but also the social self-awareness of the people, his mentality, national character, way of life, traditions, customs, morals, set of values and worldview. The language is the mirror of the nation, and the thoughts, thinking and values of the people lie in the language. The linguistic landscape of the Uzbek world can be seen in the lexical units and sentences used in the speech genre of prayer, as well as in the units above sentences and sentences. For example, the lexeme *duogoy* is a concept characteristic of the Uzbek people, it is used in relation to pious people who are old, have certain life experience, and this word shows the character of a person and gives a positive conclusion about him. It is a lexical unit that describes the positive qualities of a person. This *lingvokulturema* reflects people's outlook and mental characteristics. According to these aspects, the word *duogoy* is a word that indicates the religious faith and piety of the Uzbek people. The Uzbek people of the speech genre of prayer, whether they are familiar or unfamiliar, carrying the prayers of older people as a custom of Uzbeks, shows that the Uzbek people are a prayerful people.

In a word, the speech genre of prayer is an example of the culture of peoples with certain religious beliefs. The words expressed in this genre and related myths, legends, customs, traditions, customs, principles,

symbols, etc. encourage deep scientific research on this topic.

Uzbek prayers are directly based on the teachings of Islam. In Islam, our Prophet Muhammad (PBUH) said that prayer is worship. It can be seen that prayer is a genre that arose in the context of prayer to God. The writing of prayers in Arabic script in religious organizations such as mosques and related religious books acquires a unique symbolic meaning from the theological point of view.

The addition of the names of Allah in the prayers is the most characteristic feature of the prayer. Religious books testify that God's attributes and qualities are reflected in God's names. Mentioning these names in their *zikr* is considered to be a symbol of human perfection in the religious world. In the Islamic world, prayer is recited directly through the rosary. Usually, the number of rosary beads is equal to the number of names of Allah. Since ancient times, prayer men have been using prayers to make amulets. Therefore, amulets and rosaries become important symbols in the speech genre of prayer.

Prayer is not observed in anti-religious atheism because it is a symbol of religious belief. Atheism - from the Greek *a* - is a negative suffix and means the opposite of theism, that is, denial of God, religion, religion, religious doctrine, god, belief in divine forces in general. They reject prayers because they do not believe in theology.

The times and circumstances in which prayers are accepted in the speech genre of prayer are also unique. There are ideas that the supplicant chooses *Arafah* from the days of the year, *Ramadan* from the months, the *Night of Qadr*, *Friday* from the week, and *dawn*

from the night hours. The Messenger of God said: Every night, when the last third of the night is left, "Whoever prays to me, I will answer him, whoever asks me, I will give him what he asks for, and whoever asks for my forgiveness, I will forgive him".

It is narrated that Abu Huraira, may Allah be pleased with him, said: When the ranks are united in the way of Allah, when it rains, when the obligatory prayers are performed, the gates of heaven are opened. Enjoy praying in these verses. Mujahid says: The prayer is at the best time. Therefore, do not stop praying after prayers. The Prophet, peace and blessings be upon him, said, "The prayer between the Adhan and the Iqamah will not be rejected", and the prayer of the fasting person will not be rejected.

In fact, dua's gain merit due to times and circumstances. Already, at dawn, the soul is pure, sincere and free from distractions. Eve and Fridays are the times when efforts are united, and hearts turn to the mercy of Allah Almighty. Sajdah is also one of the situations close to prayer. Abu Hurairah, may God bless him and grant him peace, narrates what the Messenger of God, may God bless him and grant him peace, said: The state in which a servant is closest to his Lord is when he is prostrating. So increase the dua at this time. It is narrated from Ibn Abbas: The Prophet said: I was prevented from reciting the Qur'an while I was bowing or prostrating. Praise the Lord in the bowing, and increase the prayer in the prostration, that time is close to the time when your prayers will be answered.

When talking about the gender characteristics of the speech genre of dua, it should be noted that there are special duas for boys and girls who have reached puberty in funeral dua.

CONCLUSION

In conclusion, the prayer speech genre is important as a speech genre that shows the positive qualities of a certain nation. The speech genre of prayer indicates that the people have a certain life experience, are religious, and are pious. The writing of prayer in Arabic script, the use of rosaries, amulets, etc. in prayer, the presence of specific time standards of prayer, and the status of the prayers indicate the existence of extralinguistic features of the speech genre of prayer. So, the presence of faith indicators in prayer speech genres opens the way to the research of national cultural characteristics of faith and other social indicators.

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