

Reflection Of National Values In The Content Of Prayers And Blessings

Akhmedova Aziza Rustamovna

Doctor of Philosophy in Philological Sciences, Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan, Uzbekistan

Received: 27 July 2025; **Accepted:** 23 August 2025; **Published:** 25 September 2025

Abstract: The article analyzes the essence of axiolinguistics and its role in expressing national values through language. Using the example of prayers and blessings in the Uzbek language, the article reveals the people's attitudes towards values such as religion, family, children, abundance, health, and compassion. The semantic and pragmatic features of linguistic units are illuminated through literary and folklore sources. In conclusion, the article emphasizes that prayers and blessings serve as an important means of expressing national values and preserving them in the memory of generations.

Keywords: Axiolinguistics, value, prayer, applause, culture.

Introduction: Modern linguistics focuses not only on studying the language system and its functions but also on examining the broader social, cultural, moral, and spiritual aspects of language in society. From this perspective, axiolinguistics is recognized today as one of the most relevant and promising areas of linguistics. Axiolinguistics is a field of science that studies language in close connection with the system of values, as a means of their expression and formation.

The primary objective of axiolinguistics is to identify moral, aesthetic, social, and national values embedded in language, analyze their semantic and pragmatic characteristics, and elucidate the role and significance of these values in society.

Language, while being a product of human thought, also reflects the historical experience, worldview, customs, and moral-normative perspectives of a people. For instance, concepts used in the Uzbek language such as "halollik" (honesty), "or-nomus" (honor and dignity), "kattaga hurmat" (respect for elders), "mehr-oqibat" (kindness and compassion), "sog'lik" (health), "baraka" (blessing), and "farzand" (child) are not merely lexical units, but notions valued as integral to our people's value system.

Axiolinguistic research examines how these concepts are expressed through language and what social

functions they serve. In this way, language can become not only a means of exchanging ideas but also a vehicle and promoter of the value system.

In today's era of globalization, as the interaction between various cultures and value systems intensifies, it becomes crucially important to preserve the values inherent in our national language and to study them on a scientific basis.

The "National Encyclopedia of Uzbekistan" defines value as follows: "Value is a concept used to indicate the universal, socio-ethical, cultural-spiritual significance of certain phenomena in reality. Everything that is significant for an individual and humanity, such as freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, traditions, customs, and others, is considered a value." [8; 570].

Thus, in life, everything that holds significance for society, individuals, and humanity is considered a value. Values reflect attitudes towards socio-moral and cultural-spiritual phenomena and their importance.

Linguist D. Khudoyberganova emphasizes that value is a general axiological category that encompasses the forms of manifestation of real reality, including things, events, and processes within it, as well as humanity, society, people, and the importance and worth of their

life and activities for social subjects. She also stresses that values include everything that is important for individuals and humanity [4; 72].

Shalina defines the concept of value as follows: "Values are the fundamental elements of any culture, and they are often interpreted as the principles governing the life activities of social groups [Shalina; 135].

Prayers and blessings are widespread expressions in the Uzbek language, often reflecting values such as goodwill, kindness, respect, and the sharing of collective happiness. A prayer is when one person expresses good wishes for another person or group, while a blessing usually comes in the form of a positive assessment, praise, or expression of gratitude. These two types of expressions are closely tied to etiquette, kindness, and religious values in Uzbek culture.

It is known that blessings serve the function of honoring and glorifying people, thereby expressing good wishes to them. According to B. Sarimsakov, blessings are used to honor any significant social or life change that has occurred in a person's life, and to express good intentions to a person who has undergone a spiritual transformation. For this reason, since ancient times, there has been a tradition of offering blessings to those who are transitioning from one realm of life to another, or to those who are embarking on a new endeavor. Humans considered their ability to speak a divine power. They perceived the power of magic in the triad of sight, speech, and action, and strived to relate to them throughout all their activities [3; 129].

From the given definitions, it is clear that in praise, glorification manifests itself in the form of wishes and desires.

In our culture, good wishes and prayers are made before embarking on a long journey, and confidence is expressed in the traveler's safe return. In the following example, three wishes are used: "may you go and return safely", "may your journey be safe" and "may you not be in need of friends or humiliated by enemies", along with the blessing "May the soil you take turn to gold." Through this speech, the speaker also performs the speech act of wishing safe passage and offering praise to the interlocutor.

"Come, let us say amen!" he said, raising his hands in prayer. "I entrust my child to you, and you to God. May you go and return safely. May your journeys be safe, may you not be in need of friends or humiliated by enemies. May the soil you take turn to gold. May God..."

(O'.Hoshimov. "Affairs of the World")

The phrase "I entrust my child to you, and you to God" expresses faith in God, while the word "entrust"

indicates leaving human destiny to God's will, thereby expressing love and care. "May you go and return safely. May your journeys be safe, may you not be in need of friends or humiliated by enemies" reflects "safety" and "security" as core values in human life. We know that various dangers can occur during travel; these wishes express religious and social values aimed at ensuring safety during the journey. Words such as "I entrust to God" and "iloyo" (may God grant) have a religious context and demonstrate the close connection of the Uzbek people with Islamic values. The word "iloyo" is used as one of the most important markers of prayer and praise.

A child is considered one of the most important values of the Uzbek people. When our ancestors had a child, they would plant a tree in its honor and nurture this young sapling, helping it grow into a large and shady tree. Therefore, "as soon as the word 'sapling' is heard, a positive aura forms in the minds of native speakers: sapling - young plant; sapling - gardening; sapling - child (figurative image)" [1; 63]. Among Uzbek folk proverbs, there are also those that reflect the value of a child: Farzandli uy bozor, farzandsiz uy mozor (A house with a child is a bazaar, a house without a child is a graveyard); Farzandsiz kishi – mevasiz daraxt (A childless person is a fruitless tree); Tog'ning ko'rki – lola bilan, uyning ko'rki – bola bilan (The beauty of a mountain is with tulips, the beauty of a house is with children); Farzand – belning quvvati (A child is the strength of one's back); Odamning mevasi – bola (The fruit of man is a child); Ona bilan bola – gul bilan lola (Mother and child – flower and tulip); Farzand – jonga payvand (A child is grafted to the soul) etc. Folk songs and prayers also express that a child is a precious blessing:

We came to your door announcing Ramadan,
May God bless your cradle with a son.

The Uzbek people are distinguished by their family-centeredness and consider it sacred. There are many prayers and blessings that wish peace, abundance, health, and prosperity to every family, reflecting national values:

Then his aunts took him by the arms and led him outside, lit a fire in the hearth, and burned the oil in the container three times, little by little. They said, "May your pot always be greasy, may you never know need."

(Isajon Sulton. "My Dear Mother")

The above text describes one of the customs of the Uzbek people that dates back to ancient beliefs, such as "burning oil" and "producing smoke," which are considered symbols of blessing and prosperity for the family. This tradition is still carried out by older women

on the second day of weddings in some regions of our republic and is also dedicated to the spirits hoping for prayers from the household. The prayer "May your pot always be greasy, and may you never know want" signifies abundance of blessings, prosperity, and sustenance, and the family's freedom from hunger and need. This prayer is a wish and blessing often expressed by the Uzbek people in various forms, such as "may your black pot keep boiling," "may your pot be oily," and "may your pot always be hanging." Sustenance and blessings are gifts bestowed by Allah. Thus, the prayer "May your pot always be greasy, and may you never know want" reflects the value of "blessing."

In the "Explanatory Dictionary of the Uzbek Language" the term "minnatdorchilik" is defined as "gratitude, synonymous with minnatdorlik 2," which is further explained as "a state of being grateful, satisfied, possessing such a feeling". [9: 200] Therefore, gratitude signifies expressing deep respect, appreciation, and acknowledgment for someone's kindness, help, or shown affection. This goes beyond merely saying "thank you"; it is a sincere feeling of gratitude that comes from the heart and is regarded as an important moral and social value in Uzbek culture. For example:

The old man burst into tears. With tears in her eyes, she prayed: "May you see the comfort of your children, may your status be even greater."

(Said Ahmad. "Dawn in the Eyelashes," page 9)

The old man's tears and "eyes full of tears" reflect his deep gratitude, respect, and sincere feelings. In Uzbek culture, the expression of feelings by older people with age indicates a high level of sincerity and genuine gratitude in their words. This emphasizes that openness and emotional connection are important values in human relationships.

The prayer "May you see the comfort of your children" reflects the deep-rooted belief in family and children's well-being in Uzbek culture. This blessing emphasizes the importance of universal values such as family happiness and the health and joy of one's children. In Uzbek society, family is considered one of the most sacred concepts, and this value holds a central place in the old man's prayer. The blessing "May your status be even greater" expresses respect and aspirations for higher rank and success. Through these words, the old man acknowledges the professor's position in society and wishes for him to achieve an even more elevated status. The text illustrates the mutual respect and gratitude between the professor and the old man. The old man's tears and prayer come as a response to the professor's kindness, emphasizing that the principle of "reciprocating good with good" is an important value in Uzbek culture.

Thus, prayers and blessings are linguistic units that embody the ancient culture, religious beliefs, and moral norms of the Uzbek people, expressing their sacred values. They serve as an important source for studying the value system of the Uzbek language and culture. Their axiolinguistic study allows for a deeper understanding of how national values are formed through language and preserved in the collective memory of generations.

REFERENCES

1. Комилова Г. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили: Филол. фан бўйича ф-са д-ри ... дисс. – Тошкент, 2022. – 170 б.
2. Ниязова М.Х. Инглиз ва ўзбек адабиётида олқишларнинг бадиий-эстетик вазифалари типологияси: Филол. фан. бўйича фалсафа д-ри (PhD)... дисс. автореф. – Бухоро, 2022. – 56 б.
3. Саримсоқов Б. Олқишлар ва қарғишлар // Ўзбек фольклори очерклари. 3 томлик. – Тошкент: Фан, 1988. 1-том. – Б.128-143.
4. Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – 126 b.
5. Худайкулова Ш. Ўзбек тили аксиологик лексикасининг семантик-стилистик хусусиятлари: Филол. фан бўйича ф-са д-ри ... дисс. – Тошкент, 2022. – 150 б.
6. Шалина И.В. Уралское городское просторечие: лингвокультурные типы / И. В. Шалина // Известия Уральского федерального университета. – 2009. – С. 134-143.
7. Эшбаева Ф. Ўзбек халқ қарғишларининг жанр хусусиятлари ва бадиияти: Филол. фан. номз. ... дисс. – Тошкент, 2008. – 148 б.
8. Ўзбекистон миллий энциклопедия. 10-жилд. – Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2005. – 656 б.
9. O'zbek tilining izohli lug'ati. A.Madvalliyev va D.Xudoyberganova tahriri ostida. 6 jildli. 3-jild. – Toshkent, 2022. – B. 200.