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THE WORD GLASS IN UZBEK IS A SPEECH GENRE SOCIOLINGUISTIC AND NATIONAL-CULTURAL CHARACTERISTICS

Submission Date: March 21, 2023, Accepted Date: March 26, 2023,

Published Date: March 31, 2023

Crossref doi: <https://doi.org/10.37547/ijll/Volume03Issue03-08>

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ABSTRACT

In social and official events popularized in foreign countries, there are social normative requirements specific to Europeans in the toasting ceremony. In this process, formal respect of people towards each other, friendship, cheerfulness, positive outlook on life, critical thinking, enjoyment of the time, giving people motivation for the future. , to speak nicely, to appreciate, to praise, to joke, to advise, to recommend, to have a good day, to remember the deceased, to remember, to wish good wishes, to form a positive personal attitude, to form a culture of beautiful and pleasant speech with the help of quotes, jokes, words of wisdom, philosophical thinking, it is understood and still exists in the sense of following the philosophical thoughts of famous people, philosophical approach to events and events, recognizing the good, showing the truth, giving spiritual comfort in bad situations, honoring the dead, singing freedom, striving for idealism, benevolence, glorifying beauty, recognizing achievements .

KEYWORDS

Uzbek linguistic, speech genre, philosophical thinking, Uzbek society.

INTRODUCTION

In the Uzbek linguistic culture, the word "goblet" is one of the linguistic units that express the historical changes of the speech genre of the society. In the history of the Uzbek people, the popularization of the

tradition of saying the word of a glass in domestic and official speeches related to the social life of the people, and at social and official events, is mainly connected with the historical events related to the Russian era.

Although the popularization of the speech genre of the word "goblet" in these times was relatively positively received in the Uzbek society, the majority of the Uzbek people who believe in the religion of Islam still have negative concepts related to drinking may. The raising of a glass at social events such as parties, events, and parties with the participation of women and men with joy, cheerfulness, and pride does not correspond to the moral standards of the Islamic religion, although some of its manifestations are preserved in official circles in the Uzbek language culture, but the act of raising a glass at social events is increasingly disappearing from social life, it will not be wrong to say. It seems that the negative attitude of the Uzbek people towards drinking may play an important role in the disappearance of the speech genre of the word "goblet" in the Uzbek linguistic culture. This calls for a conceptual analysis of the national-cultural views related to drinking may in the Uzbek linguistic and cultural thinking.

THE MAIN FINDINGS AND RESULTS

In the ethnographic researches, it is noted that there are archeological and written sources about the fact that semi-nomadic Uzbeks used to prepare a drink called boza and musallas drink, which was used to make them feel good from millet. In particular, it is recorded in Chinese records that muallas was drunk in Fergana in the II century BC [1]. In the 6th-7th centuries AD, those who made wine by fermenting grapes in the Arab countries, processed it and obtained pure alcohol, named it alcohol (that is, the word that means to confuse, intoxicate or enjoy) [2. 49]. At the time when the consumption of alcoholic beverages began, people began to drink them for pleasure, but gradually they noticed that this drink brings more harm and sorrow to a person. Those who have seen with their own eyes that this evil bad habit has a bad effect on human life,

causes various disasters, and even makes a person go out of human form [2. 49].

It should be said that in the conceptual analysis of the speech genre of the Uzbek language and culture, the word "goblet" in the Uzbek way of thinking means that a person is born intelligent and enthusiastic, but his intelligence, enthusiasm and ijtiha are limited by alcohol, good is bad, bad is good, big is small, small is big, little is more, more is less. It is drunkenness, a person who gives a glass of alcohol to a person commits the greatest crime by killing the conscience of a poor person and the hope of a family, the harm of alcoholism is transmitted from father to child, that is, the child's body or mind is weak, the person who gives alcohol is unable to make a decision, his will and intention are completely it reflects the national thinking that drinking is a poison that destroys a person's health, and explaining its harm to children is one of the important duties of parents [2. 50].

About the democratic system of the Central Asian, the ethnographer V.P. Nalivkin notes that in this system, the decisions, laws and regulations of each state were based on the Qur'an given by God. It can be seen from this that in the Uzbek language and culture, social law - rules, social etiquette are governed by the Holy Qur'an. This shows the necessity of adaptation of the speech genre of the word glass in the Uzbek linguistic culture with moral standards in the society.

In Uzbek culture, women's drinking of may is condemned. But through the following poem, he explains why Uzbek women decided to drink may.

Word of glass (toast)

Men bugun siz uchun ichaman, Ota!

Yana o'zim uchun to'yib ichaman.

Yolg'onchi dunyoning chupchaklaridan

Ichaman.. ichaman..ichib ketaman.

Men bugun siz uchun ichaman, Ona!

Ichmasam, ichimda qoladi so'zim,

Biror marta nafim tegmabdi sizga,

Qarang, qizarishni bilmaydi, yuzim.

Men bugun sen uchun ichaman, bolam!

Sagirluk libosin kiynaning uchun.

Bosh egib ichaman taqdir oldida,

Menday ojizgina onang bor uchun.

Men bugun sen uchun ichaman, Yorim!

Qabrda yotibsan, qo'llaring kalta.

Bevalik tamg'asi yarashibdimi?

Qora yelkamda ham bor to'rva halta.

Men bugun sen uchun ichaman, Raqib!

Otgan toshlaringdan pishib ketganman.

Kecha yuksaklarga etgandim parvoz,

Bugun osmonimdan tushib ketganman.

Men bugun sen uchun ichaman, Egam!

Yangi sinovlaring kutib ichaman.

Xayyomdan qolgan dil qadahlariga,

Yuragimning qonin qo'shib ichaman.

Men bugun sen uchun ichaman, Qalam!

Ichaman dardimni to'kib ichaman.

Ichsam ichamanda ayol ham odam,

Dunyoni unutib bo'kib ichaman.

Bugun men sen uchun ichaman, Ko'ngil!

Bir kun, faqat bir kun meni tinch qo'ygil!

(Dildora Mustanova)

I drink to you today, Father!

I will drink my fill again.

A liar from the corners of the world

I drink.. I drink.. I drink.

I will drink for you today, Mother!

If I don't drink, my word stays inside me,

Not once did I touch you

Look, my face doesn't know how to blush.

I'm drinking for you today, baby!

To wear the dress of Sagriluk.

I bow my head and drink before fate,

Because you have a weak mother like me.

I will drink for you today, Yorim!

You are lying in the grave, your hands are short.

Is the widow's stamp reconciled?

I also have a black shoulder bag.

I will drink for you today, Rival!

I am ripe from the stones you threw.

Yesterday I reached the heights of the flight,

I fell from the sky today.

I will drink to you today, Lord!

I look forward to your new tests.

To the cups of the heart left by Khayyam,

I drink my heart's blood.

I will drink for you today, Kalam!

I drink, I pour out my pain.

When I drink, a woman is also a person.

I forget the world and drink.

Today I will drink for you, Heart!

Leave me alone for one day, just one day!

(Dildora Mustanova)

This poem describes the Uzbek woman's patience with life's hardships, as well as expressing that she decided to drink, even though it was a sin because she was fed up with life and tired of life's hardships. In this case, since drinking may is a habit not characteristic of women, it is clear that even if she is a woman, she is drinking out of sadness, not out of joy. In this case, not only her parents but also her husband died, and although she is struggling to make a living with her child, it is understood in the society that this woman chose the path of shame for her family, and that she is a strong, patient, and tolerant woman. At the same time, the dreamer of this woman accepts her personal responsibility towards her parents and child as a responsibility, and she takes it as a fault that she could

not fulfill this responsibility in time, that is, that she did not benefit her parents, and thereby blames herself for being irresponsible to her parents. He gets offended, blames himself for dressing his child in a dress, and insists that he did not blush because of this. The expression blushing is a national expression and means not fulfilling one's duty and obligation to the social society. Blushing is used in etiquette in the sense of shame, embarrassment, shame.

In these poetic verses, the social factors of drinking may, that is, the social-philosophical standards are determined.

May ichsang...

May ichsang, uni oqilu dono bilan ich,

YO bir gul yuzli zebo bilan ich

Oz-oz ich, goh-goh ich, yo yashirin ich,

Ezma, rasvo bo'lma, hayo bilan ich.

If you drink...

If you drink wine, drink it wisely.

Or drink with a flower-faced beauty

Drink a little, drink occasionally, or drink secretly,

Do not crush, do not be disgraced, drink with modesty.

In these verses, it is not an easy thing to behave while drinking alcohol, especially in such a case, one should choose the interlocutor, one should not drink a lot and constantly, one should not talk too much even when drinking, one should maintain modesty. Especially if he does not know how to behave, he says that it is appropriate to drink without showing people.

In these verses, it is said that it is not possible to drink may while believing in the Holy Quran, that is, while believing in Islam, drinking may is forbidden, and if you drink it, you will not enter either that religion or this religion. So, it is not allowed to drink may in Islam.

Bir qo'lda Qur'onu, bittasida jom

Ba'zida halolmiz, ba'zida harom

Feruza gumbazli osmon ostida

Na chin musulmonmiz, na kofir tamom (U.Xayyom)

Qur'an in one hand, cup in one

Sometimes we are honest, sometimes we are dirty

Under a turquoise domed sky

We are neither true Muslims nor completely infidels (U. Khayyam)

In these verses, although drinking may has entered social life, it is considered halal for those who do not lose their sense of self, character, and mind while drinking may. It is recommended to drink freely only if you know the rules of May.

May nodonga haromu, donoga halol

Kimla, qachon ichmak mumkin, bilib ol,

Shu uch masalani hal eta olsang,

Demak, bilimdonan, sipqor bemalol.(U.Xayyom)

So, in the thinking of the Uzbek people, first of all, the negative consequences of drinking may be thought about and compared to the standards of Muslim decency. In this case, it is normalized even for men that it is not polite for a person who has drunk alcohol to harm people in society, to disturb neighbors, close

brothers, and family members. For women, drinking may means a number of meanings, such as lightness, shamelessness, indecency, lack of education. In this case, the moral control of women and girls is the responsibility of family members, mainly parents and the male team of the family. As women's drinking of may is condemned in society, women are charged with the task of avoiding negative social stigmas such as not to tarnish the honor of the family, not to be cursed, not to be white. Compliance with such rules of society serves to create the image of an ideal Muslim, family-oriented woman in the society. In Uzbek linguistic culture, the image of a bad-mannered person is understood as a morally impure person who harms others by his behavior and actions [2. 244]. For this reason, the strong criticism of drinking wine in the Uzbek national culture is the main reason for the disappearance of the speech genre of the word goblet in the society.

It should be said that in Uzbek national culture, the wishes expressed in the word "goblet" are often expressed in the form of prayers, and spiritual motivation, consolation, praise, and congratulations are given through prayers. So, the function of one speech genre is also manifested through another speech genre. This confirms the scientific conclusion that speech genres are formed based on the national thinking of each nation.

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