

## SOCIAL AND HOUSEHOLD FORMS OF EPIDEICTIC SPEECH GENRES IN THE UZBEK LANGUAGE (IN THE EXAMPLE OF COLLECTIVE PRAYERS)

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### **Abstract**

*Since epideictic speech genres contain the principle of collectivity, defining the system of collectively formed epideictic speech genres is important in linguistics, especially in sociolinguistics, in revealing the social nature of language. It is of particular importance to define collective speech genres in the existing language system and distinguish their genre characteristics.*

### **Basic words**

*Speech, human, culture, epideictic, community, genre.*

A lot of researched factual materials show that praise, thanksgiving, toasting, bequest, prayer, greeting (servitude) can be included among the household speech genres that arise on the basis of collectiveness. As part of this category, asking and receiving a collective blessing is formed as a unique linguistic genre dialogic structure. This speech genre, characteristic of the Uzbek linguistic culture, reflects the important events of the domestic life of the Uzbek society as a collective union and a unique social ceremony. In a word, this speech genre, created on the basis of Islamic traditions, forms Uzbek morals in Uzbek social and household life. In this case, the tradition of receiving a community prayer includes extralinguistic and sociolinguistic information such as community pride, formation of a sense of support by the community, as well as confirmation that he is a respected member of the community, deserving of community respect, especially community recognition, community trust and justification. keeps For this reason, the collective prayer is an important ritual in the Uzbek linguistic culture and still lives in the everyday life of the Uzbek people. It is important to note that only those who are positively recognized by the community will receive the blessing of the community. The uniqueness of collective prayer is that the addressee of the prayer asks for a prayer from the group, and if the group agrees to this prayer, and if the goal of the addressee corresponds to the rules of the group's order, sometimes the

group's interests are fulfilled, then the collective prayer is successful. In this, a dialogic sequence of speech acts of asking for prayer and praying is observed.

In the Uzbek linguistic culture, there is a difference between collective and individual prayers. In many cases, it is a social and primary religious requirement to receive a blessing from family members, i.e. parents, or substitutes in their absence, before the collective prayer. For this reason, it is part of Uzbek social etiquette to receive blessings from family members, relatives, friends, brothers, and then from the community. For example, in the epic "Khushkeldi" told by the son of Ergash Jumanbulbul, a dialogic sequence is observed in the form of collective prayers given to Hasan Khan by parents, friends and people, that is, the sequence of asking for prayers and making prayers:

Asking for blessings from his father and friends: Now Hasan Khan is riding the boy Ghirkok, dancing like a flower, walking like a suksur, Ghirkok is playing under him, combing like a peacock, wrapped in a scarf, looking fat, his loins are twisted like reeds, Ghirkok turned his horse's head back, looked at his father, and looked at the forty young men. , asking for a white blessing, means one word:

My playground in Chambilbel,  
If I fall, if I slide, Pashtu is my refuge,  
Father, I ask you for an unbiased blessing,  
Give white blessing, you are my Qibla!

In this regard, he turns to his father for prayers, and then, since Hassan Khan is a khan, he also asks for prayers from his forty young men, beggars, uncles, friends and other men. are important. For example,

Bek Gorogli opened his hand to prayer.  
Fairies dust inside,  
Bek Gorogli flows like a river.  
Bek Gorogli opened his hand to prayer,  
Forty young men all say amen

It seems that in the Uzbek linguistic culture, it is possible to notice the social obligation of the addressee to the community, such as warning his parents and friends when starting something, especially the custom of starting work by telling the public about the goal of the addressee is an Uzbek custom. the importance of his fate and future for the team, confirmation of the correctness of this work by the team prayer creates a general rule of movement within the team. There are specific substantive stages of giving prayers, like praying, and the father saying the words of prayer on behalf of the group, and the group saying amen after these words of prayer provide the perlocution of the collective prayer. For example,

Prayer to God: Childlessness has made me a wanderer,

The mighty Maulana is riding around from your horse.

Do it yourself, Rahimu Rahman.

Hasan, I have entrusted you to the creator.

Chambilbel is my hometown.

Hasan, my child, you are my strength, my courage,

My Lord who has come into existence from nothing,

Go, Hasan, I left it to the creator.

If you go, we will sleep in Chambil with us r,

They understand the word and taste it.

How many saints have passed on earth,

Let this be clear, I submitted the right.

Field by field you follow your passion,

In this appearance you play, you laugh,

Get well and come safely to Chambil.

Go Hasan, you will come safely.

The nightingale is familiar with the opened flower,

To the destination where you went laughing and playing.

I gave a deposit to the ash valley,

Get well and come to Chambil in good health.

Seven calanders roamed the world,

If the lost eran, lost in the desert, the leader,

Goodbye, Hasan Khan,

God bless you, Allahu Akbar!

In collective prayers, in the words of the addressee, entrusting the addressee to God, wishing God to be with him, means that he sincerely wants the addressee to reach his destination safely. At the same time, the sentences "I entrusted to the Creator", "I entrusted to the truth", "I entrusted to God", and "God bless you" are among the prayers addressed to children and relatives in Uzbek collective prayers. In particular, submission to God's shelter, asking for help from Saints and the spirits of the seven saints show the uniqueness of the prayer. In the final part of the collective prayer, the addresser and addressees must say amen. Because the addressees join these wishes and at the same time receive the wishes themselves. In the Uzbek linguistic culture, the sequence of collective prayers can be continuous. It is usual for the Uzbek society that the addressee, who is aiming for a certain goal, takes a prayer from the addressee on the way. At the same time, it is customary for people who are familiar with the addressee to gather to pray. For example, Ana

now sings "Amen, Allahu Akbar" with her forty boyfriends. said, Hasan blessed the wrestler. Now the boy Hasan played Ghirot, chewed his juice, decorated himself like a flower, received blessings from his father, forty young men, and his companions, and was going down the road. When he leaves the gate, how many people are occupying the streets and filling the two lanes of the road. Children, young and old all came out to watch Hasankhani. Then Hasan Khan greeted the people who had come to this spectacle politely and politely, looking at the old and young people standing there, pulling the reins of the horse and stopping Hasan Khan, the wrestler wished for blessing and said a word: Poor widow, poor old man, white mothers! I wish you all the best. You are weak, needy, your prayers must be accepted! I will go to a distant land, to a watery desert, to a land of enemies. I wish you a good blessing! Let's build each other safely!" the words of Hasan Khan the wrestler looking at the gathered people and wishing for blessings:

Let's cry, let's cry, let's cry

Our burnt ashes, let's connect the words to the words,

Amen, raise your hands, fellows.

Pray for me, standing people.....

In this example, since the addressee of the collective prayer is a noble, all his people from all walks of life have gathered to support him. For this reason, a sequence of wrestlers playing with the addressee of the prayer, old and young gathered dervish, Eshans, Yasovil, friends, gathered people, Yorons, Sarvinoz girls, barno sanams is observed. It is expressed as follows when praying:

Those who stood there shouting amen,

Have a safe trip!

Don't always have a thousand widows.

Don't have a bad day in this world!

Do not let evil dominate you.

May you always have a dream in your chest!

Hasanjon, don't tie diamonds around your waist,

May God not bring evil upon you,

The congregation roared and said Amen.

May God not be offended in this world!

Keep your mouth shut, Hasanjan,

When you say "Yov", you are alone, Hasanjon!

Don't have a bad day in this world.

Ride fast, love your leech, Hasanjon!

God bless you,

God bless you, have a perfect life!

Have a safe journey

Don't let this dream fade away!

Whatever country you go to, it's up to you.

May the missing eran pirs be reined in.

Have a safe journey

God bless you, Allahu Akbar!

In many cases, collective prayer is to wish for safety, not to see evil, not to be offended, to be safe, not to lose peace, and to wish that God will always be with you on the journey. In collective prayer, the non-verbal act of blessing by rubbing the hand open for prayer on the face signals the conclusion of the collective prayer. For example,

Everyone who gathered said a good prayer,

He said Amen and blessed his face.

In the Uzbek linguistic culture, receiving a collective prayer is also known as receiving a white blessing. It is believed that the content of receiving a white blessing mainly expresses the consent of those praying, and it increases the possibility of success in achieving the goal.

Summing up from the above, it can be said that in the Uzbek linguistic culture, collective prayers are a linguistic speech genre of epideictic nature, formed on the basis of a dialogic sequence, with a unique social order, consisting of the stages of praying and giving prayers. In the linguistic content of collective prayers, the confidence of the addressees to reach the addressee's goal, good wishes and religious prayers can be expressed. Such issues can be the basis for deep linguistic research.

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