



REFLECTION OF HONESTY AND BLESSING VALUES IN PRAYERS AND INVOCATIONS

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ABSTRACT

This article examines the values embedded in national sports as reflected in the rich cultural heritage of the Uzbek people through prayers and blessings. Specifically, the prayers and praises addressed to wrestlers during wrestling matches are analyzed, illuminating the moral, aesthetic, and social values of the people through these expressions.

Language, being a product of human thought, also embodies the historical experience, cultural heritage, worldview, customs, and moral and normative perspectives of a people. Therefore, language cannot be separated from the system of values. For example, concepts widely used in the Uzbek language such as "honesty," "honor and dignity," "respect for elders," "kindness and compassion," "health," "blessing," and "child" are manifested not only as lexical units but also as linguocultural phenomena expressing the spiritual and moral values of the people. Through such units, moral principles, human relationships, and spiritual values that express national identity, formed in the social consciousness of the people, are articulated through semantic structures in the language.

This article examines the values embodied in the national sports of the Uzbek people, which have a long history, through prayers and blessings. In particular, we will analyze the prayers and praises addressed to wrestlers in kurash.

Among the rich cultural heritage of the Uzbek people, national sports, especially kurash, occupy a special place. This sport embodies not only physical activity but also the culture, history, and spirituality of the Uzbek people. It reflects a system of cultural, philosophical, and moral values. Kurash reflects the Uzbek people's respect for honest work. "Honesty," "respect," and "justice" are among its core values. The "Explanatory Dictionary of Sports Terms in the Uzbek Language" provides the following information about kurash: "Kurash is an Uzbek word with a history of three and a half thousand years. It is mentioned in a number of ancient Eastern literary sources as a sport of martial arts and social entertainment. The epic of Alpomish notes that kurash was the most beloved and prestigious sport that had gained widespread popularity among the peoples of Central Asia in the distant past"¹. The mention of

¹ Sabirova M., Xudoyberganova D., Lufullayeva D. va b. O'zbek tilidagi sport atamalarining izohli lug'ati. – Toshkent: "Fan" nashriyoti, 2025. – B. 157.

kurash as a popular and prestigious sport in ancient sources, particularly in the epic "Alpomish," scientifically affirms its enduring cultural and social significance from the past to the present.

Before the wrestling match begins, the wrestlers are instructed to conduct a fair fight and maintain respect and justice towards their opponents. Simultaneously, prayers are offered for their strength, endurance, and victory. This practice demonstrates that honesty and spirituality hold a paramount position in the value system of the Uzbek people. The following text also reflects the idea of imparting not only physical but also spiritual strength to the wrestlers through the prayer given before the match, calling them to courage, justice, and integrity. In this regard, such prayers are an integral part of folk oral tradition and serve to interpret wrestling not only as a sport but also as a means of spiritual education:

– ***Omin, belingga quvvat, bilagingga kuch, yuragingga o't bersin, ollohu akbar! – deya duo qildi.***

Polvonlar davra aylandi. Qo'l berib ko'rishdi.

(Tog'ay Murod. "Yulduzlar mangu yonadi". 44-bet)

In this text, values are figuratively expressed through the phrases ***Belingga quvvat*** "strength to your back," ***bilagingga kuch*** "power to your arm," and ***yuragingga o't*** "fire to your heart," each carrying a deep axiological significance. "Strength to your back" represents endurance, "power to your arm" signifies strength, and "fire to your heart" embodies zeal, enthusiasm, and willpower. Additionally, the wrestlers' circling of the arena symbolizes equality and unity. Through this action, each wrestler shows respect to their opponents and spectators. The handshake, despite the competition, represents the values of human respect, peace, and brotherhood. The given example reflects the system of values of the Uzbek people, formed over centuries. AxioLinguistics serves as an important tool in this regard, allowing us to understand culture through language.

Expressions in the form of duo (prayers) reflect the thinking, beliefs, worldview, and values of the people. Especially in fiction, there are many instances of expressing cultural heritage through language using phrases based on oral folk traditions. In this respect, Togay Murod's work "Yulduzlar mangu yonadi" is noteworthy as a piece saturated with folk expressions and values.

– ***Qani, ilohi omin, hamma tinch, obod bo'lsin, polvonlarimizning beliga quvvat bersin, sochilgan rizq-ro'zimizni terib yeb, yanagi davrlargacha o'ynab-kulib yuraylik, ollohu akbar!***

(Tog'ay Murod. "Yulduzlar mangu yonadi". 55-bet)

The example provided contains a prayer text addressed to the people after a struggle, expressing several important values: peace, prosperity, strength, blessings, tranquility, gratitude, and faith. Although this prayer is widely known among the people, its use in such a sincere and authentic manner in written literature holds particular significance as a linguistic element reflecting national thought. The writer has conveyed the desires and wishes of the people in consecutive prayer-like forms, giving the text a folk-like tone and enhancing its emotional expressiveness. This serves to deeply resonate with the reader's heart.

...Otam rahmatlik sovringa olgan to'n-u pullarni orqalab Marg'ilonga ketganlar. Yiqilgan polvonlarning yelkasiga o'sha to'nlarini tashlab, bolamni duo qilinglar, saflaringda yelkasi yer ko'rmay yursin, deb katta qozonda osh damlab yedirib kelganlar.

(Said Ahmad. "Ufq". 879-bet)

This text reflects the national values of the Uzbek people, such as respect, compassion, and honor. In the narrative, after his son's victory, the wrestler's father uses the prize not for his own benefit, but to seek blessings and show respect to others. This situation vividly expresses the value system ingrained in our people's mindset. The father's words, "*bolamni duo qilinglar, saflaringda yelkasi yer ko'rmay yursin*" "Pray for my child, may his shoulders never touch the ground in your ranks," demonstrate our people's belief in gaining blessings and strength through prayer. Prayer is interpreted as a value that reinforces positive energy, kindness, and spiritual unity in society. Moreover, the father's act of dressing the defeated wrestlers in robes and showing them respect exemplifies the humanity, tolerance, and humility characteristic of the Uzbek people. This value is closely tied to the fundamental principle of "INSONIYLIK" HUMANITY. The father's gesture of "*katta qozonda osh damlab yedirib kelganlar*" "preparing pilaf in a large cauldron and feeding people" represents the Uzbek people's value of hospitality, which unites society and strengthens spiritual bonds through shared blessings.

F. Usmanov, while researching Uzbek national values, emphasizes that hospitality is a socio-ethical value of the Uzbek mentality and categorizes it into the following socio-ethical norms: "1) One must pay great attention to a guest; 2) It is obligatory to offer the guest whatever food is available; 3) The guest should not be indifferent to the host's attentiveness."² Thus, the value of hospitality is deeply rooted in the social life and moral worldview of the Uzbek people, manifesting itself as an integral component of the national mentality. In this context, hospitality is interpreted not only as an expression of humanity and generosity but also as a virtue that encourages mutual respect and affection among members of society.

Sendek azamatni yiqitgan polvonning bo'yni uzilsin. Bu gapingni qaytib ol. Aslo yelkang yer iskamasin. Davradan bosh egib chiqqulik qilmasin, xudoyim. Roziman, ming marta roziman sendan.

(Said Ahmad. "Ufq". 251-252-bet)

Although the expression "May the neck of a wrestler who has defeated a brave man like you be broken" is considered a curse, it is actually an emotional, empowering form of praise. These words reflect the value of wrestling in the oral traditions of the people, showcasing the appreciation of courage, strength, and pride. Wishing for a wrestler's invincibility and for their shoulders never to touch the ground is not only a desire for physical prowess but also for mental resilience and spiritual strength.

The phrase "May your shoulders never touch the ground" has a symbolic meaning, expressing one of the most important values in Uzbek culture - blessing, elevation, and constant victory. This phrase wishes the wrestler not only physical strength but also spiritual blessing and protection.

² Usmanov F. O'zbek milliy qadriyatlarining lingvomadaniy aspekti: Filol. fan. d-ri. – Andijon, 2024. – B. 118.

The words "I am pleased, a thousand times pleased with you" express feelings of gratitude, recognition, and pride. This reflects our people's values of gratitude and contentment, embodying traditions of mutual respect and faith in prayer.

Thus, the national sports of the Uzbek people, particularly the prayers and blessings expressed through wrestling, are an important linguistic phenomenon that embodies the cultural, moral, and spiritual values of the people. Prayers and praise during wrestling serve not only as a means of wishing strength, victory, and blessings to wrestlers but also as a way to promote values such as courage, honesty, justice, respect, and unity.

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