

# National and Religious Types of Periphrases

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## Abstract

*The article shows that periphrastic units are one of the methodological tools that ensure the diversity and art of speech. Periphrases have a positive connotation in addition to expressing a certain concept, which means that they contain pragmasema, and with the help of these units, people's speech etiquette, culture of communication and society serve to make speech beautiful and fluent.*

**Keywords:** *periphrase, metaphor, pragmasema, national, religious, social, "Holy Quran", society, language, linguistics.*

## I. Introduction

Today, it is important to maintain social stability in our country, further strengthen inter-ethnic and inter-religious harmony, and ensure the sustainability of our chosen path of secular democratic development. Ensuring national unity, territorial integrity and sustainable development in a multinational, multi-religious Uzbekistan is a pressing issue at the moment. Successful solution of this problem requires a scientific, socio-philosophical approach to the social processes taking place in reality from the point of view of language, the implementation of in-depth theoretical and practical research.

The Decree of the President of the Republic of Uzbekistan dated May 23, 2017 "On measures to further improve interethnic relations and friendly relations with foreign countries" states: "Development of a culture of tolerance and humanity since the early years of independence, strengthening interethnic and interfaith harmony, civil harmony in society, creating equal rights and opportunities for all citizens, regardless of nationality and religion, patriotism, respect for national and universal values, love and devotion to the Motherland. Education in the spirit of peace has been identified as one of the important priorities of state policy in Uzbekistan" [1]. Therefore, special attention should be paid to the use of periphrases in the speech of people of different faiths and religions.

## II. Literature review

Linguist H. Shamsiddinov says about periphrasis and related phenomena: In certain respects, this phenomenon goes hand in hand with the means of artistic representation, such as analogy, metaphor, metaphorical epithet" [5, 30]. Indeed, there are also types of periphrases that combine the artistic and expressive features of the word in different ways, the following religious confessional [Confession - (lat. *Confessio* – recognition; confession) religious belief, belief; sect. Today in Uzbekistan, 136 nationalities and ethnic groups, 16 religious denominations operate freely] can be seen in periphrastic expressions. For example, a believer is a *Muslim* (metaphor), *the sultan of hadith* is Imam al-Bukhari (metonymy), and the *herald of the immortal verse* is the muezzin (synecdoche). We will try to substantiate this through the evidence for the religious periphrases that have emerged through the metaphorical method and their analysis.

## III. Analysis

We know that the transfer of the name of one thing to another on the basis of similarity in shape, color, and in some other respect is called a metaphor (Greek *methaphora* - "portable name, transfer") [2, 213]. According to the method of formation of periphrases in the Uzbek language, the most common type is periphrases formed using metaphors. In artistic speech, in general,

periphrastic units formed on the basis of metaphor are also widely used in other functional styles of language.

For example, *the holy gift* is the Qur'an, *the heavenly scripture* is the Qur'an, *the great foundation* is the Qur'an, *the commentary* is the Qur'an, *the greatest* is the Prophet Muhammad, *the Messenger of God* is the Prophet Muhammad, *the decoration of life* is the hadith, *the adornment of the human heart* is the hadith, *the treasure of manners* is the hadith, *the imam of the hadith scholars* - Imam al-Bukhari, *the leader of the world's scholars* - Imam al-Bukhari, *the followers of the great* - the Companions, *the great day* - the Day of Judgment. These paraphrases are formed from the metaphorical movement of words.

If we analyze the paraphrase of *the sultan of hadith science* in a semantic way, without the paraphrase, it is simply said that "*Imam al-Bukhari collected the true hadiths*," the information conveyed by the speaker is simple, and the speech is ineffective. In order to give up such simplicity, ineffective speech, simple sentences, our wise people used the rich potential of the Uzbek language and created paraphrases. If the expression is used as "*the sultan of the science of hadith has collected authentic gems*," the expression will undoubtedly be impressive, emotional.

In addition, periphrases prevent the overlap of monotonous, lexical devices - pleonasm, both protect the sentence (text, expression) from repetition, and beautify speech. Different periphrases are formed depending on the time, period, opportunity and news of the time. For example, this paraphrase, which applies to *the Imam of the Hadith*, Imam al-Bukhari, dates back to the time of the scholar, while the metaphorical paraphrase of *the world's leading scholar* appeared in our language around the end of the twentieth century. It is fair to say that such paraphrases as *the miracle of saving humanity* (Islam), the basis of chastity, *the guarantee of health* (prayer) emerged as the creations of the XXI century. Periphrases that are formed initially do not go out of consumption after new ones are created. Their formation and application are unrestricted, moving from a unit of speech to a unit of language.

There will be migration in any periphrasis. When the transfer of the name of one thing to another is based on the existence of a real connection between them, it is called metonymy (Greek *metonymy* - "renaming") [2, 213]. Metonymy is the use of one expression for another on the basis of the interdependence of expressions, and Islamic religious periphrases arising from such a method in speech are also frequently used.

For example, it attracts our attention when the stars shine in the sky. In the Islamic world, too, the activities, names, and works of famous hadith scholars shine brighter than others. Based on this brilliance, the paraphrase "*the bright star of the Islamic world*" was formed. That is, there is a certain connection between the bright star and Imam al-Bukhari. The following are examples of periphrases formed by the phenomenon of metonymy: *The symbol of intellect* is the Prophet Muhammad, *the healer of the hadiths of the Messenger of Allah* is Imam al-Bukhari, *the last abode* is the grave, *the world of the silent* is the graveyard, *the laborers* are the muhaddithin, *the holy city* is Mecca, *the noble city* is Bukhara, *the holy land* is Madinah, *the house of God* – Baytulloh, *the symbol of truth* - the Qur'an, *the word of truth* - the verse, *the sultan of theology* - Imam Moturidi, *the symbol of patience* - the Prophet Job, *the king of beauty* - the Prophet Joseph, *the blacksmith* - the Prophet David and so on. These examples are periphrases formed on the basis of metonymy. Among them, there are more periphrases representing personal names, place names. This is evidenced by the diversity of periphrases and the diversity of subject types.

The possibilities of our language are so wide that a concept can be expressed in several ways. Indeed, from a cognitive point of view, metaphorical and metonymic images are a way of studying mental processes, national, group, and individual self-awareness activities. Accordingly, the Uzbek people have found ways to express a certain concept in a beautiful, figurative way.

Periphrases, in addition to expressing a particular concept, also impose an additional positive meaning, which indicates the presence of pragmasema in them. For example, when the word of

truth is used instead of the words of *a surah, a verse, the figurative expressions of the drops of life*, the thought becomes more impressive, emotional.

Creative people, including mystics, are always on the lookout for opportunities to use and expand their mother tongue. The people of the pen, who can see the richness of the native language vocabulary with their own eyes, polished like a ridge of pearls, choose every word, especially the artistic, attractive word, face the difficulties of the difficult process of choosing a word and sift through their writing.

While the idea expressed in periphrasis is impressive, figurative, as in all works of art, in mystical books there is a widespread use of periphrases in the speech of the author and the protagonists. Periphrastic expressions are the product of the artist's artistic skill and serve as a unit that enhances the artistic and aesthetic value of the work presented to the reader. For example,

Indamaslar olamini sayr ayladim,

Sayr etib men beriyo xayr ayladim (Chustiy).

Or:

Umid bilan tilga olib buyuk kalomni,

Indamaslar olamiga ketmog'im bordir (Muhammad Yusuf).

In the examples, the periphrasis of the world of silent is formed on the basis of euphemistic or euphemistic transference, which is softer than the word *graveyard*, easier to hear [3, 76].

It is known that in the Uzbek dictionary periphrases such as *enemies of enlightenment* - ignorant people, *career band* - careerist, *blindfold* - born, *wound of society* - thief and swindler are also formed on the basis of euphemistic copying. Of course, in the formation of such device periphrases, as above, the criterion of euphemistic meaning, its scope, as well as its role in determining the object between the object and the object is observed.

In doing so, firstly, the euphemistic meaning was the basis for the formation of periphrases, and secondly, it ensured that a particular concept was comfortable, audible, and pleasant for a person. Importantly, the negative symptoms of actions and situations related to a person's activities are hidden, veiled.

Such periphrases are formed on the basis of a covert or veiled depiction of the tragic circumstances of certain negative events in the social environment.

Analysis of the characteristics of language and speech in the study of periphrastic expressions allows determining the richness of the vocabulary of the Uzbek language.

At the same time, it provides information about the development and rise of people's speech etiquette and behavioral culture. In order to substantiate our opinion and show the purity of the Uzbek language, we use examples of periphrastic units. Including,

*The life of Abu Mansur Moturidi coincides with the next stage in the development of **theology** in Samarkand. ... The debates among **Islamic scholars** took many forms, and this had a positive effect on the rise of **the sultan of theology**, Imam Moturidi* (Internet report).

Kecha kelgumdir debon ul **sarvi gulro'** kelmadi (A.Navoi); **Junu vodiysig'**a moyil ko'rarmen joni zorimni (A.Navoi); Ne xushi bo'lg'ayki, bir **kun uyquluq baxtimni** uyg'otsam (Bobur); **Shohi jahonim**, ishqingda o'ldum, **Oromi jonim**, ishqingda o'ldum (Mashrab).

The examples analyzed are evidence-based examples showing that periphrases are formed on the basis of metaphorical and metonymic migration types. The originality, positive, emotional aspects of the paraphrases motivate the speaker to eloquence and the listener to philosophical observation, leaving the reader and the reader unaffected.

#### IV. Discussion

We see that paraphrases are also widely used in the Holy Qur'an, the holy book of the Muslim world [4, 628]. For example:

**The king of men is Allah** (Surat an-Nisa', 2). First of all, this verse reminds people that they are human beings, that they were created by God. According to the religious worldview, it is very useful for a person to remember that he is a human being. Because many abuses stem from the same point - that man has forgotten who he is. If a person always remembers that he was weak and unwilling, that he reached this state only by the grace of Allah, and that he will return to the presence of Allah, he will never commit any humiliation if he is afraid of him.

Hence, the periphrasis of *the king of men*, pointed to the logic that no matter how high the human race reaches its intellect, it is the creation of the Creator, ensured that this content was more strongly expressed.

In verse 32 of Surat al-Baqara, the pure paraphrase of **God** is also used in reference to Allah. This indicates that Allah is free from sin.

**The Day of Judgment is the Day of Judgment** (Surat al-Fatiha, 35). The Qur'an states that everyone should "see that he is ready for the Great Day."

According to religious beliefs, the Day of Judgment (punishment for sins, rewards for good deeds) before all mankind is *the Day of Judgment*, which is expressed in the paraphrase of *the Day of Judgment, the great day*.

**The great grass is Hell** (Surat al-A'la, 12). According to the meaning of the verse, a rebellious slave who disobeys advice will go to hell. The "little fire" is the fire of the world. The fire in the world is equal to seventy-one of the fires of hell. *The large fire* periphrasis is a sign of the terrible fire of hell.

**The owner of the stakes is the pharaohs** (Surat al-Fajr, 10).

It is known from the history of religion that the Pharaohs who built the Egyptian pyramids, which still amaze the whole world, did not believe in God. "He had his own people, thousands of warriors and servants. But not one of them was able to avert the punishment of Allah from Pharaoh. The periphrasis of *the owner of the stakes* refers to the pharaohs who built ihrams and palaces.

**The hidden temptation - the devil** periphrasis - is mentioned in verse 4 of Surat an-Nas. Islam is a religion that calls people to peace, purity, humanity, mercy, patriotism and knowledge.

It is the image of Satan, who is invisible to human eyes, but who leads them into various sins, tempting them in secret, and driving them out of the presence of Allah.

The word 257 of Surat al-Baqara also uses the paraphrase of *the disbelievers' friends* in reference to the devil. That is, those who forget the deeds commanded in Islam and do the opposite are *the friends of Satan*, and Satan is *the friend of the disbelievers*.

**The life of this world is water** (Surat al-Kahf, 45). We know that water is the basis of life for all living things. So, the source of life for all living things in the world is water.

It has been said that if there is no water in the periphrasis of *worldly life*, there will be no life.

If in verse 45 of Surat al-Kahf, the periphrasis of *worldly life* is applied to water, in verse 48 of Surat al-Furqan, the periphrasis of *pure water* is applied to rain, emphasizing the purity of rainwater falling from the sky.

**The highest beings are the angels** (Surah Was-Saffat, verse 8). According to religious teachings, angels are created from light and are beings free from all sins and defects. This aspect



of angels is implied through the periphrasis of *the highest beings*.

The paraphrase of *the scribes of Allah* is also applied to the angels mentioned in verse 15 of Surat al-Abasa. It is clear that the angels are the helpers of Allah, they observe people and record the good and bad deeds of people.

Also, examples such as *the Creator* is Allah; *the armies of God* - angels (Surat an-Nisa ', 2); *the separation day* is the Day of Judgment; *the source of guidance* is the Qur'an (Surat al-Baqara, 2); *the divine book* - the Qur'an (Surat al-Baqara, 2); *the abode of the Hereafter* is Paradise (Surat al-Baqara, 94); *the possessor of power and wisdom* is Allah (Surat al-Baqara, 228); *the rope of Allah* is the Qur'an (Surah Al 'Imran, 103); *bright light* - the Qur'an (Surat an-Nisa ', 174); *the pit of destruction* - hell (Surat al-Kahf); *the Messenger of God* - Gabriel (Surat al-Kahf); *the day of mourning* - the Day of Judgment (Surah Maryam); *those whom Allah has chosen* are the prophets (Surah Maryam, verse 58); *the true king* is Allah (Surat at-Taha, 111); *the true promise* is the Hour (Surat al-Anbiya ', 26); *the ancient house* is the Ka'bah (Surat al-Hajj, 29); *the heirs of Paradise* are the believers (Surat al-Muminun, 11); *the most beautiful of creators* is Allah (Surat al-Muminun, 14); *the worst abode* is Hell (Surat al-Furqan, 66); *the most beautiful abode* is Paradise (Surat al-Furqan, 76); *the mercy of Allah* is rain (Surat ar-Rum, 46); *abundant sustenance* is Paradise (Surat al-Ahzab, 31); *a reminder for the worlds* - the Qur'an (Surah Sad, verse 87); *the path of guidance for people* is the month of Ramadan (Surat al-Baqara, 185); *the faithful prophet* is Abraham (Surah Maryam, verse 41) can also be cited.

It should be noted that there are many more examples of such paraphrases in the Holy Qur'an, which is considered the holy book of Islam.

In general, a new object, a concept that has emerged as a result of the development of society, is always expressed not only through new words, but also through certain meanings of the subject, the meanings of words that reveal its specific aspects. Accordingly, the meanings of the words move, expand, or narrow. The expansion and use of word meanings is one of the factors that increase the richness of the language, especially the vocabulary, and the use of words in a figurative sense is an important tool to show the richness of the vocabulary, provide style fluency, expressiveness, imagery.

## V. Conclusion

It should be noted here that if every speech unit is close to the spirit and heart of the people, it will be easily and quickly absorbed into public speech. The range of use of linguistic and speech units is wide and unlimited, the infinity of their possibilities is reflected in the materials of scientific, artistic, colloquial, journalistic style, which testifies to the wide range of possibilities of the Uzbek language. Science without borders, the general public, ordinary readers, the mass of students, the rich and beautiful expression of our language is reflected and polished. Therefore, the role of these units in the effective, fast and descriptive expression of information is invaluable in the effective use of periphrases in the speech of every member of society, whether journalist, political commentator, educator, farmer or lawyer. is determined by the fact that

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