



THE EXPRESSION OF RELIGIOUS VIEWS THROUGH LANGUAGE IN CURSES AND BLESSINGS

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Abstract

This article examines the linguistic expression of religious views in curses and blessings as culturally marked speech units that reflect the worldview, moral values, and spiritual imagination of a speech community. Curses and blessings are not only emotional reactions or formulaic expressions used in everyday communication; they also function as verbal forms through which people conceptualize divine justice, fate, reward, punishment, protection, and moral responsibility. In philological analysis, such units reveal the close relationship between language, belief, tradition, and collective consciousness. Blessings usually express wishes for divine mercy, prosperity, health, fertility, peace, long life, and spiritual protection, while curses often verbalize the idea of punishment, deprivation, misfortune, or exclusion from sacred favor. The article focuses on how religious concepts are encoded in lexical choices, phraseological structures, metaphorical images, and pragmatic intentions. Special attention is given to the role of sacred names, references to God, destiny, sin, prayer, repentance, and spiritual purity in the formation of these expressions. The study also emphasizes that curses and blessings preserve archaic layers of national mentality and oral tradition, because many of them have been transmitted through family communication, folklore, rituals, and social interaction. From a linguistic point of view, these expressions demonstrate how religious consciousness becomes part of ordinary speech and how language serves as a medium for transmitting cultural memory. The article concludes that the study of curses and blessings is important for understanding the interaction between language and religion, as well as for revealing the semantic, pragmatic, and cultural functions of spiritually motivated verbal formulas.



Keywords: Religious worldview, curses, blessings, linguistic expression, sacred meaning, phraseology, folklore, cultural memory, speech act, spiritual values

QARG‘ISH VA OLQISHLARDA DINIY QARASHLARNING TIL ORQALI IFODALANISHI

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Annotatsiya:

Ushbu maqolada qarg‘ish va olqishlarda diniy qarashlarning til orqali ifodalanishi madaniy jihatdan belgilangan nutq birliklari sifatida tahlil qilinadi. Bunday birliklar muayyan nutq jamoasining dunyoqarashi, axloqiy qadriyatlari va ma’naviy tasavvurlarini aks ettiradi. Qarg‘ish va olqishlar kundalik muloqotda qo‘llanadigan oddiy hissiy munosabat yoki tayyor iboralargina emas, balki insonlarning ilohiy adolat, taqdir, mukofot, jazo, himoya va axloqiy mas’uliyat haqidagi tasavvurlarini ifodalovchi verbal shakllar hamdir. Filologik tahlilda bunday birliklar til, e’tiqod, an’ana va jamoaviy ong o‘rtasidagi uzviy bog‘liqlikni ochib beradi. Olqishlarda, odatda, ilohiy rahmat, farovonlik, sog‘liq, baraka, tinchlik, uzoq umr va ruhiy himoya tilanadi, qarg‘ishlarda esa jazo, mahrumlik, baxtsizlik yoki muqaddas marhamatdan chetda qolish g‘oyalari ifodalanadi. Maqolada diniy tushunchalarning leksik tanlov, frazeologik tuzilma, metaforik obrazlar va pragmatik niyatlar orqali qanday kodlanishi yoritiladi. Ayniqsa, muqaddas nomlar, Xudoga murojaat, taqdir, gunoh, duo, tavba va ruhiy poklik kabi tushunchalarning ushbu ifodalar shakllanishidagi o‘rniga alohida e’tibor qaratiladi. Tadqiqotda qarg‘ish va olqishlar milliy mentalitet hamda og‘zaki an’ananing qadimiy qatlamlarini saqlab kelishi ham ta’kidlanadi, chunki ularning ko‘pchiligi oilaviy muloqot, folklor, marosimlar va ijtimoiy munosabatlar orqali avloddan avlodga yetib kelgan. Lingvistik nuqtayi nazardan, bunday ifodalar diniy ongning oddiy nutq tarkibiga qanday singib borishini va til madaniy xotirani uzatish vositasi sifatida qanday xizmat qilishini ko‘rsatadi. Maqolada qarg‘ish va olqishlarni o‘rganish til va din o‘rtasidagi munosabatni anglash, shuningdek, ruhiy-ma’naviy asosga ega verbal formulalarning semantik,



pragmatik va madaniy funksiyalarini ochib berishda muhim ahamiyat kasb etishi xulosa qilinadi.

Kalit soʻzlar: diniy dunyoqarash, qargʻish, olqish, lingvistik ifoda, muqaddas maʼno, frazeologiya, folklor, madaniy xotira, nutq akti, maʼnaviy qadriyatlar.

Introduction

Language is one of the most important means through which human beings express not only thoughts and emotions, but also beliefs, values, fears, hopes, and spiritual perceptions of the world. In every culture, religious views are reflected in various layers of language, including vocabulary, phraseology, proverbs, prayers, ritual formulas, curses, and blessings. Among these units, curses and blessings occupy a special place because they are directly connected with the human attitude toward good and evil, reward and punishment, fate and divine will. They are emotionally expressive, culturally stable, and semantically rich linguistic forms that reveal how a community understands moral order, sacred power, and interpersonal relations.

Curses and blessings can be studied as speech acts because they are not limited to naming a certain idea; they perform a communicative and psychological function. When a person blesses someone, the utterance usually expresses a wish for protection, success, health, prosperity, peace, or divine support. Such expressions often contain references to God, mercy, prayer, light, purity, abundance, and long life. When a person curses someone, the utterance may express anger, condemnation, pain, resentment, or a desire for justice. In many cases, curses are built on the belief that words possess symbolic power and that a spoken formula can influence the destiny of a person. Therefore, both curses and blessings demonstrate the ancient idea that language has a performative and sacred dimension.

The relevance of this topic is connected with the fact that religiously marked speech formulas preserve deep cultural memory. Even when they are used in ordinary communication, they may carry traces of older beliefs, ritual practices, family traditions, and folklore consciousness. For this reason, the study of curses and blessings is important not only for linguistics, but also for cultural studies,



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folklore studies, ethnolinguistics, pragmatics, and religious discourse analysis. These expressions show how spiritual concepts become part of everyday speech and how national mentality is transmitted from one generation to another through stable verbal forms.

In the context of philological research, curses and blessings should be analyzed from several perspectives. Their lexical structure shows which sacred and moral concepts are most active in a language. Their semantic content reveals the opposition between good and evil, purity and sin, mercy and punishment, prosperity and deprivation. Their pragmatic function explains why speakers use these expressions in specific communicative situations. Their cultural background helps to understand the social norms, religious imagination, and emotional codes of a speech community. Thus, curses and blessings are complex linguistic phenomena that unite meaning, emotion, belief, and tradition.

This article focuses on the expression of religious views through language in curses and blessings. It examines how sacred meanings are verbalized, how religious concepts shape the structure and function of these expressions, and how such units reflect the spiritual worldview of the people. The analysis is based on the understanding that language is not a neutral instrument, but a cultural and moral system that preserves the spiritual experience of society.

Methods

The methodological basis of this study is formed by a qualitative philological approach aimed at revealing the linguistic, semantic, pragmatic, and cultural features of curses and blessings in which religious views are expressed. Since the object of the research is connected with language units that belong to oral tradition, everyday communication, folklore, and cultural memory, the analysis requires an interdisciplinary perspective. For this reason, the study combines elements of ethnolinguistics, linguoculturology, pragmatics, semantic analysis, phraseological analysis, and discourse interpretation. Such an approach makes it possible to examine curses and blessings not only as isolated lexical or phraseological units, but also as culturally meaningful verbal formulas that reflect the religious and moral worldview of society.



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The primary method used in the research is descriptive analysis. Through this method, curses and blessings are identified, classified, and interpreted according to their lexical structure, semantic content, emotional tone, and communicative purpose. Descriptive analysis allows the researcher to determine which religious concepts are most frequently represented in these expressions, such as divine will, mercy, punishment, sin, prayer, fate, protection, sacred purity, and moral responsibility. This method is especially important because many curses and blessings have fixed or semi-fixed structures, and their meaning cannot always be understood only through the literal meanings of individual words. Their full interpretation requires attention to cultural context and traditional usage.

The semantic method is used to reveal the inner meaning of religiously marked expressions. In blessings, the analysis focuses on positive semantic fields such as health, abundance, peace, long life, family happiness, spiritual support, and divine grace. In curses, attention is given to negative semantic fields such as deprivation, misfortune, illness, loneliness, shame, divine punishment, and loss of blessing. The semantic opposition between blessing and curse is considered as one of the central principles of the research, because it reflects the broader cultural contrast between good and evil, approval and condemnation, moral purity and moral violation.

The pragmatic method is applied to examine the communicative function of curses and blessings. In real speech situations, such expressions are used not only to convey information, but also to influence the emotional and psychological state of the listener. A blessing may perform the function of support, encouragement, gratitude, farewell, approval, or social solidarity. A curse may function as protest, warning, condemnation, emotional release, or symbolic punishment. From this point of view, curses and blessings are analyzed as speech acts that possess illocutionary force and social significance.

The comparative-cultural method is also important for the study, because religious views in language are closely connected with national traditions, family communication, ritual practices, and folklore heritage. This method helps to identify the cultural layers preserved in verbal formulas and to explain why certain images, sacred references, and moral evaluations remain stable in collective speech. In addition, contextual analysis is used to determine how the



meaning of a curse or blessing changes depending on the speaker, listener, situation, emotional intensity, and social relationship between participants.

The research material may include examples from oral speech, folklore texts, proverbs, ritual expressions, literary works, and phraseological sources. Each example is examined according to its lexical composition, religious reference, semantic orientation, pragmatic function, and cultural meaning. This methodological framework allows the study to show that curses and blessings are not accidental emotional expressions, but complex linguistic signs in which religious consciousness, cultural tradition, and social morality are deeply interconnected.

Results

The analysis of curses and blessings shows that religious views are expressed in these speech units through a system of stable lexical, semantic, and pragmatic markers. The most visible result is that both curses and blessings are built around the idea of a higher spiritual power that can protect, reward, punish, guide, or deprive a person of goodness. In blessings, this religious worldview appears through words and expressions connected with divine mercy, grace, prayer, sacred protection, peace, light, prosperity, and moral purity. In curses, it appears through images of punishment, loss, deprivation, spiritual rejection, fate, sin, and divine justice. This contrast demonstrates that curses and blessings form an oppositional pair in language: one is directed toward goodness and protection, while the other is directed toward condemnation and symbolic punishment.

The results also indicate that religiously marked blessings usually contain positive wishes that go beyond ordinary material well-being. They often include spiritual and moral meanings, such as being under divine protection, receiving lawful prosperity, living with honor, having a peaceful family, being saved from misfortune, and leaving a good name after death. Such expressions show that blessing is not only a polite formula, but also a verbal act that reflects the community's ideal model of a righteous and successful life. The speaker does not simply wish external success to another person; rather, the speaker connects this success with sacred approval, moral correctness, and harmony with divine will.



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Curses, on the other hand, reveal the negative side of religious imagination in language. They express the desire that a wrongdoer should face punishment, lose blessing, experience shame, or be deprived of peace. However, the analysis shows that curses are not always used as direct expressions of cruelty. In many cases, they function as a verbal form of moral protest, especially when the speaker feels injustice, betrayal, disrespect, or deep emotional pain. The presence of religious elements in curses gives them a stronger psychological and cultural force, because punishment is imagined not only as social revenge, but also as a consequence of violating moral and sacred order.

Another important result is that curses and blessings preserve archaic features of oral tradition. Many of them are transmitted through family speech, elder discourse, folklore, rituals, wedding ceremonies, farewell formulas, mourning practices, and everyday communication. They often contain metaphorical images connected with light and darkness, open and closed roads, abundance and emptiness, clean and impure life, fruitful and barren destiny. These images are not random; they reflect symbolic oppositions that have existed in collective consciousness for a long time. Therefore, curses and blessings serve as linguistic carriers of cultural memory.

The study also reveals that the pragmatic power of curses and blessings depends on the communicative situation. A blessing spoken by an elder, parent, teacher, or respected person is perceived as more meaningful because the social status of the speaker strengthens its sacred and moral value. Similarly, a curse uttered by a person who has suffered injustice may be perceived as emotionally and ethically powerful. Thus, the effectiveness of such expressions is shaped not only by their lexical structure, but also by the relationship between speaker and listener, the emotional background of the utterance, and the cultural belief in the power of words.

Overall, the results demonstrate that curses and blessings represent a significant layer of religiously motivated language. They reveal how faith, morality, emotion, and tradition are encoded in speech and how language transforms spiritual concepts into socially meaningful verbal formulas.



Discussion

The linguistic study of curses and blessings makes it possible to understand how deeply religious consciousness is embedded in everyday speech and traditional verbal culture. These expressions are especially valuable for philological analysis because they combine language, emotion, belief, social evaluation, and cultural memory in one communicative form. A curse or a blessing may appear to be a short phrase, but behind it there is a complex system of meanings that reflects the speaker's worldview and the moral expectations of the community. In this sense, curses and blessings should not be interpreted only as emotional reactions; they should be viewed as culturally organized speech acts through which people express approval, disapproval, hope, fear, gratitude, resentment, and faith.

One of the most significant aspects of blessings is their connection with the idea of sacred approval. In many traditional societies, a blessing is perceived as a positive verbal force that can support a person's life path, strengthen moral confidence, and symbolically protect the individual from danger. When a speaker uses a blessing, the utterance often becomes more than a personal wish. It expresses the belief that human happiness, health, family prosperity, and social success are connected with divine mercy and spiritual purity. This shows that language participates in the formation of moral ideals. Through blessings, society verbally transmits the image of a good life, a respected person, a peaceful family, and an honorable destiny.

Curses reveal another important side of the same worldview. They demonstrate how language expresses moral anger and the desire for justice. In religiously colored curses, punishment is often imagined as coming not only from society, but from a higher sacred order. This means that the speaker transfers the evaluation of wrongdoing to a divine or spiritual level. Such expressions are especially strong because they combine emotional pain with moral condemnation. However, curses should not be reduced to aggression alone. In some contexts, they function as a symbolic response to injustice, helplessness, betrayal, or social humiliation. The curse becomes a verbal mechanism through which the offended person restores moral balance in speech, even when real social power is absent.



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The opposition between curses and blessings is also important from a semantic point of view. Blessings are usually based on concepts such as light, abundance, open road, health, peace, fertility, long life, and divine protection. Curses, by contrast, are associated with darkness, loss, closed path, illness, loneliness, shame, barrenness, and deprivation. These semantic oppositions show that language organizes religious and moral experience through symbolic contrasts. The same worldview that praises goodness and harmony also condemns evil, disorder, and moral violation. Therefore, curses and blessings form a verbal map of collective ethical thinking.

In the philological context, these expressions are also valuable because they preserve older layers of oral culture. Many curses and blessings have been passed from generation to generation through family speech, folklore, rituals, and everyday interaction. Even when speakers no longer fully analyze their religious content, these formulas continue to carry sacred associations. This proves that language can preserve cultural meanings for a long time, sometimes longer than explicit rituals or formal beliefs. The study of such units helps to reveal how religious concepts remain active in national consciousness through phraseology, metaphor, intonation, and pragmatic use.

Thus, curses and blessings demonstrate that language is not only a means of communication, but also a form of spiritual and cultural experience. They show how people verbalize their understanding of justice, mercy, fate, morality, and divine power. For this reason, their analysis is important for linguistics, folklore studies, ethnolinguistics, pragmatics, and the broader study of religious discourse.

Conclusion

The study of the expression of religious views through language in curses and blessings shows that these verbal units represent an important layer of spiritual, cultural, and linguistic consciousness. They are not limited to emotional statements or traditional formulas used in daily speech; rather, they function as meaningful speech acts that reflect the relationship between human beings, moral values, sacred power, and social experience. Through curses and blessings, speakers express their understanding of good and evil, mercy and punishment, justice and injustice, fate and divine will. This makes them valuable material for



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philological analysis, because they reveal how religious concepts are preserved and transmitted through language.

Blessings demonstrate the positive side of religiously motivated speech. They are connected with wishes for health, peace, prosperity, long life, family happiness, spiritual protection, and divine support. In many cases, a blessing reflects the speaker's sincere desire for the well-being of another person and at the same time expresses a cultural belief that goodness should be connected with moral purity and sacred approval. Such expressions strengthen social relations, show respect, support emotional closeness, and transmit ethical ideals from one generation to another. The presence of religious vocabulary and sacred images in blessings proves that language serves as a channel through which spiritual values become part of everyday communication.

Curses, in contrast, express the negative and warning aspect of religious consciousness. They are usually associated with punishment, loss, deprivation, shame, misfortune, and moral condemnation. However, their function is more complex than simple aggression. In many communicative situations, a curse becomes a verbal form of protest against injustice, betrayal, disrespect, or violation of accepted moral norms. Religious references in curses intensify their emotional and symbolic force, because the speaker imagines punishment as connected with a higher moral order. Thus, curses reveal how language can express pain, anger, and the desire for restored justice through culturally recognized verbal forms.

The analysis also confirms that curses and blessings preserve archaic features of oral tradition and collective memory. Many of them have entered everyday speech through folklore, family communication, ritual practices, literary texts, and social interaction. Their metaphorical images, sacred references, and stable phraseological structures show the continuity between language and traditional worldview. Even when such expressions are used automatically, they still carry traces of older religious and cultural meanings. This proves that language is capable of preserving spiritual experience across historical periods and social changes.

Overall, curses and blessings demonstrate the deep interconnection between language, religion, culture, and human emotion. They show that words are



perceived not only as communicative signs, but also as symbolic actions capable of expressing hope, protection, condemnation, fear, and moral evaluation. For this reason, the study of curses and blessings is important for understanding religious discourse, national mentality, phraseology, folklore, and the pragmatic power of speech. Their linguistic analysis helps to reveal how sacred meanings continue to live in ordinary communication and how cultural identity is maintained through stable verbal expressions.

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