



## Reasons for the appearance of gaps in the Russian language in terms of the relationship of the Uzbek language

**Tolipova Dildora  
Gapirzhanovna**

Doctor of Philosophy in Philological Sciences (PhD)  
Senior Lecturer at the Department of Foreign Languages  
Tashkent State University of Uzbek Language and Literature  
named after Alisher Navoi  
[dilyagaphurovna@gmail.com](mailto:dilyagaphurovna@gmail.com)  
+99899148010

**Tuul Namdag**

Ph.D. Education Director  
Seruuleg University. Mongolia.  
976-99009292

### ABSTRACT

This article discusses the types and classifications of lacunae. Each of the considered types and classifications is used to describe the differences between languages and cultures in a certain aspect. In addition to the fact that they are active words of this dialect, they are of great importance for enriching the vocabulary of the literary language.

### Keywords:

dialects, kinship terms, bugdoy/wheat, arpa/barley, gul yetim, shum yetim, bride.

From the marriage and family relations studied in the existing religious and secular literature, we know that in primitive beliefs and religious ideas, marriage and family relations are described in a unique way and determined on the basis of laws. One of these religious ideas dates back to the 1st millennium BC. In the main book of Zoroastrianism, "Avesta," which is believed to have been formed in Central Asia at the beginning of the 1st millennium, marriage and family relations were not ignored. It describes the attitude towards a woman, the role and responsibilities of a woman, the age periods for marriage. "Avesto" is an ancient text sacred to Zoroastrianism, which contains the teachings and moral standards of this religion. In the Avesta one can find various instructions and principles that emphasize the values: a calm, prosperous life - Zoroastrianism teaches people to strive for a calm and happy life,

warning against harmful and immoral actions. Social harmony and deliberation promote joint problem solving and consultation when making important decisions, emphasizing the importance of collective opinion. Love and respect for others, emphasizes the importance of kindness, compassion and respect for other people, etc"<sup>1</sup>. The great thinker and poet of the 11th century Yusuf Khos Hajib in the book "Kutadgu bilig"<sup>2</sup> ("Blessed Knowledge") and in a number of subsequent works, he sets out his views on morality and life. The ancient Turks paid special attention to the cult of

<sup>1</sup> Исхаков М. «Авеста» и её место в истории развития человечества // "Авесто"нинг 2700 йиллигига бағишланган халқаро илмий конференция маърузалари тўплами. – URL: <http://library.dtpi.uz/opds/bookfile/76c72aa6-dec3-40b7-928a-8c3321a3ed2f>

<sup>2</sup> Абдужаббаров Ф. "Кутадғу билиг"даги шахс белги-хусусиятини англатувчи лексика: филол. фанлари номзоди ... дис. – Т., 2011. – 93-б.

grandfathers and ancestors; their advice and instructions were considered sacred. The proverb “Otarlar so`zi – aqlning ko`zi” was not created in vain. «Endi (bu) turkcha masalni eshitgin, (unda) nima deydi, O`z boshidan kechirgan oqsoq ol (yoshi ulug` kishi)»<sup>3</sup>. The work identified lacunary units in the names of close relatives. **Xola** - this Arabic word has the form xalat(un) and passed into the Uzbek language by replacing the long vowel "a:" with the vowel "a" and omitting the sound "t" at the end of the word xalat-xala(xola), this is the form of muannas of the Arabic word xal(un) with the suffix -at(un), meaning mother's older or younger sister. **Amma** is formed by adding the suffix -at(un) to the Arabic word 'amm(un), meaning "father's brother", and has the form 'ammat(un). It came into the Uzbek language by replacing the sound ain with the sound "a" and removing the sound "t" at the end of the word; means father's older or younger sister (in relation to nephews). In Russian, these words are called one word - *мётя*. **Tog`a** is the older or younger brother of the mother (in relation to her children). **Amaki** is the older or younger brother of the father (in relation to the nephew). **Tog`avochcha** - children of brothers on the mother's side (in relation to the mother's children). **Ammavaccha** - children of siblings in relation to children of siblings. **Xolavochcha** - This word was originally formed in the Tajik language by adding the Tajik word bacha, meaning “child,” to the Arabic word hola. *Xolabacha-Xolavachcha* was adopted into the Uzbek language by replacing the consonant “b” in the word bacha with the consonant “v” and adding the consonant “ch” - children of sisters. “*U xolavochchasi bilan kurishdi*”. **Ichkuyov** is a son-in-law who lives with the bride’s parents in their yard.

In our opinion, there are several reasons for the appearance of gaps in the Russian

<sup>3</sup> Тухлиев Б. Юсуф Хос Ҳажибнинг маънавий камолоти ҳақида Жаҳон туркологиясининг буюк обидаси “Қутадғу билиг” ва уни ўрганишнинг долзарб масалалари // Конференция тўплами. – 37–42-б. – URL: [https://tsuos.uz/wp-content/uploads/2020/12/%D0%9A%D0%BE%D0%BD%D1%84%D0%B5%D1%80%D0%B5%D0%BD%D1%86%D0%B8%D1%8F\\_%D1%82%D1%83CC%86%D0%BF%D0%BB%D0%B0%D0%BC%D0%B8\\_21.12.pdf](https://tsuos.uz/wp-content/uploads/2020/12/%D0%9A%D0%BE%D0%BD%D1%84%D0%B5%D1%80%D0%B5%D0%BD%D1%86%D0%B8%D1%8F_%D1%82%D1%83CC%86%D0%BF%D0%BB%D0%B0%D0%BC%D0%B8_21.12.pdf)

language in terms of the kinship of the Uzbek language. As we indicated above, there are differences between paternal and maternal uncles and aunts. One of the main reasons is heritage. In the book of Muhammad Sadiq Muhammad Yusuf “Tafsiri Hilol”, in Surah “Niso”, from the 7th to the 12th verse, the distribution of inheritance is described in great detail and thoroughly<sup>4</sup>. Inheritance is a serious issue that requires special attention in Islamic countries. For example, if the deceased dies, his inheritance is transferred to the sons of the deceased in equal shares (fixed amount, interest) according to the strict scheme given in “Tafsiri Hilol”. The remainder of the inheritance should be given to the *asabe*, that is, the *amaki*. After the sons of the deceased, the most eligible candidates for inheritance are his brothers (uncles). If in Islamic countries, as in the Western world, the concept of uncle was expressed in one word, the likelihood of conflicts (disagreements) regarding the distribution of inheritance would be high. Sharia determines that the one who leaves an inheritance does not have the right to distribute it: everything must be distributed according to Sharia among the heirs who can participate in its distribution. Their total number is twenty-five, age is not taken into account.

“Men have a share in what parents and relatives left behind. A woman's parents and relatives have a share in what they leave behind. Let it be a little, let it be a lot - this is an obligatory part” (Surah An-Nisa, verse 7). Of the heirs who can participate in *tariqa* (distribution of inheritance), fifteen are men and ten are women. Male heirs of *asaba*: 1) son (native); 2) son of son and beyond (*asaba*); 3) father (obligator and guardian); 4) father's father and beyond (obligatory person); 5) siblings (*asaba*); 6) father - brother (*asaba*); 7) mother's brother (obligatory); 8) son of half-brothers (*asaba*); 9) father - the son of one brother (*asaba*); 10) uncle (*asaba*); 11) father - uncle (*asaba*); 12) son of maternal uncle (*asaba*); 13) father - son of uncle (*asaba*); 14)

<sup>4</sup> Шайх Муҳаммад Содик Муҳаммад Юсуф. Тафсири Ҳилол. – Тузатилган ва қўшимча қилинган иккинчи нашри. – 1 жуз. – 491–505-б.

husband (guarantor); 15) a male owner who freed a slave. All of the men listed divide the inheritance strictly according to the Koran. Female heirs: 1) daughter (obligator); 2) son's daughter and beyond (obligator); 3) mother (required); 4) mother of mother and beyond (obligator); 5) father's mother and beyond (obligator); 6) sisters (obligator); 7) paternal sisters (required); 8) maternal sisters (obligator); 9) wife (guarantor); 10) a woman who freed a slave. All of the women listed share the inheritance strictly according to the Koran.

In Russian culture there is no thoroughly developed distribution of inheritance. Since the adoption of Christianity in the Orthodox family, it remained static for many centuries, women were gradually allowed to inherit, and inheritance options were strictly limited<sup>5</sup>.

The second reason for the appearance of gaps in the Russian language is related to the concept of marriage. In the Islamic world there is the concept of sacred marriage, and very serious attention is paid to this topic. If the father of the girl who is getting married has died, then the most qualified person to marry the girl off is her paternal uncle (amaki). If the girl does not have an uncle (amaki) on her father's side, this task can be entrusted to her uncle (toga) on her mother's side. As we can see, here the position of the uncle (amaki) on the father's side is higher than the uncle (toga) on the mother's side. If, as in the Western world, the concepts of amaki and toga were expressed in one word, there would be a possibility of misunderstanding during the marriage. It was mentioned above using the example of hadiths that the uncle (amaki) should be in the place of the father. Now, based on the teachings of the religion of Islam, it is said that the aunt (xola) should be in the place of the mother, and she should be respected like a mother. According to Hussein Marwazi: "That is, if there is no mother, the aunt (xola) will take the mother's place. When there is no mother, one must consider the aunt as a mother, ask her for the blessing that is asked from the mother, and do the good to the aunt that is done to the mother." The man drowning

in sin asked: "What should I do to have my sin forgiven?" The Messenger of Allah (peace and blessings of Allaah be upon him) ordered the said person to do good to his aunt (xola), this is evidenced by this fact.

According to Abu Bakr ibn Hafs: "A man came to the Prophet, peace and blessings of Allah be upon him. He has sinned.

- Do you have a mother? - they said.

"No," he said.

- Do you have an aunt (hola)? - they said.

"Yes," he said.

- Go! Do something good for her! - they said".

As we see, in the Islamic world, aunts are distinguished along the lines of the mother and father. Consequently, this is also the reason for the difference in their names on the father's and mother's sides.

The next reason has to do with the child. In the Islamic world, if a girl has lost her mother in infancy or at a very young age, the best mother for the girl until she reaches adulthood (or maybe 7–12 years old) is her maternal aunt (xola), because in Islam the closest person to girls after their mother is their aunt (xola).

Studying the history of the Russian people, "Domostroy" is one of the ancient Russian codes. "Domostroy" (the full name is "Domostroy" or "Tonsured the Rule of Residence") is indeed considered one of the first written collections of norms and rules for life, family and social behavior in Russia. The authorship of this work is usually attributed to Sylvester Medvedev, confessor at the court of Ivan the Terrible. "Domostroy" provides a unique look at the culture, customs and mentality of Russian society in the 16th century. The influence of religious trends on family and social relationships. Differences in religious beliefs can indeed have a significant impact on family and community norms and customs. For example, Christianity and Islam may provide different role models for men and women in family and society, as well as provide rules for marriage, child-rearing, and moral behavior. There is no division in the names of kinship by age in the Russian language. The Russian language does not use different words

<sup>5</sup> URL:  
[https://studwood.net/1506123/pravo/nasledstvennoe\\_pravo](https://studwood.net/1506123/pravo/nasledstvennoe_pravo)

to denote kinship relationships depending on the gender or age of a person. For example, the word "brother" can mean either a younger or an older brother. This may reflect certain aspects of culture and perceptions of kinship, where age and gender are not always fundamental factors in defining relationships. Gender correlation and lexical differences in the Russian and Uzbek languages. This concept reflects how language can structure and classify kinship relationships. In the Uzbek language, for example, there is a division into various lexemes brother - older and younger, sister older and younger. These lexical differences may reflect a more detailed and precise system of kinship classification. Overall, the study of such aspects helps to understand how language, culture and religious beliefs interact and shape lifestyles and relationships in different societies.

## References

1. Исхаков М. «Авеста» и её место в истории развития человечества // «Авесто»нинг 2700 йиллигига бағишланган халқаро илмий конференция маърузалари тўплами. – URL: <http://library.dtpi.uz/opds/bookfile/76c72aa6-dec3-40b7-928a-8c3321a3ed2f>
2. Абдужаббарова Ф. «Қутадғу билиг» даги шахс белги-хусусиятини англатувчи лексика: филол. фанлари номзоди ... дис. – Т., 2011. – 93-б.
3. Тухлиев Б. Юсуф Хос Ҳажибнинг маънавий камолоти ҳақида Жаҳон туркологиясининг буюк обидаси «Қутадғу билиг» ва уни ўрганишнинг долзарб масалалари // Конференция тўплами. – 37-42-б. – URL: [https://tsuos.uz/wp-content/uploads/2020/12/%D0%9A%D0%BE%D0%BD%D1%84%D0%B5%D1%80%D0%B5%D0%BD%D1%86%D0%B8%D1%8F\\_%D1%82%D1%83%CC%86%D0%BF%D0%BB%D0%B0%D0%BC%D0%B8\\_21.12.pdf](https://tsuos.uz/wp-content/uploads/2020/12/%D0%9A%D0%BE%D0%BD%D1%84%D0%B5%D1%80%D0%B5%D0%BD%D1%86%D0%B8%D1%8F_%D1%82%D1%83%CC%86%D0%BF%D0%BB%D0%B0%D0%BC%D0%B8_21.12.pdf)
4. Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. – Тузатилган

ва қўшимча қилинган иккинчи нашри. – 1 жуз. – 491–505-б.

5. Толипова Д.Г. Лексические лакуны в узбекском и русском языках : Филол. фан. фалс. доктори (PhD) ... дисс. автореф. – Т., 2023. – 51 б.
6. URL: [https://studwood.net/1506123/pravo/nasledstvennoe\\_pravo](https://studwood.net/1506123/pravo/nasledstvennoe_pravo).