

INTERPRETATION OF BLESSINGS IN THE GENRES OF UZBEK AND ENGLISH FOLKLORE

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Abstract: Background. The article dealt with interpretation of blessings in the genres of Uzbek and English folklore. First of all, it addresses the issue of the genesis of the word blessings in Uzbek and English literature. At the same time, analyzed the blessing as a genre which formed by the belief in the magic of words.

Key words: blessings, magic of words, folklore, Uzbek literature, English literature, blessings and curses, beliefs.

Introduction. The blessings created by the need to express human kindness to man, to express good wishes and intentions has a special place in the folklore of the people of the world. Even they live as an independent genre in the folklore of each nation and attract attention as a universal folklore (present in almost all people) phenomenon [1].

In English literature, the masterpieces of folklore are valuable in terms of antiquity, the product of a unique high creative potential, connection with centuries-old poetic traditions, in-depth and comprehensive information about the people's way of life, history, worldview, different beliefs. A number of genres, such as fairy tales, legends, stories, epics, songs, proverbs, riddles, are important in that they have the power to have a strong artistic, aesthetic and psycho-social impact on the upbringing of generations. Universal ideas related to national, regional and local traditions reflected in English folklore, the desire for survival and development, their interpretations and artistic images, creative skills, innovative concepts have become a unique spiritual example not only for this nation but also for others. In particular, the Arthurian legends, Beowulf tales, Robin Hood tales and legends, which have a special place in English folklore, are also known to the people of the world for their ideas on the history and development of the nation, the struggle for peace and prosperity. It is known that the word "folklore", which is used worldwide, is also directly English, it is formed by combining the words "folk" - people, "lore" - decoration or form. It was first introduced in 1886 by the English scientist William Thomas. So, any individual creative work created on the basis of folk decoration, in the form chosen by the people, is folklore. In particular, the works decorated by the folklore belong to this category. Examples of folk oral art are, first of all, an expression of poetic creativity, which differs from other forms of folklore in that it serves to raise the spiritual consciousness of the people.

In the folklore of all people, blessings arose in a genetic connection with the belief in the magic of the word and has long been used in certain socio-domestic, ritual-magical functions, has always developed ideologically and artistically during its development. Blessings has risen to the level of value in terms of its ability to have a positive impact on the spiritual spirit of man, passed down from generation to generation, has gained a tradition in terms of its specific purpose of performance and style of expression. It has been passed down from generation to generation due to the fact that it was created in a certain traditional form and content, has its own purpose, function, place and time of execution. It should also be noted that the form of blessings is more stable, but the ideological content is evolving in line with changes in social life. This is especially evident in the example of ceremonial blessings. This is why fairy tales often depict the protagonists saying key phrases that signify a mysterious appeal, such as "Sim-sim, open!" Before entering a mysterious space (a cave or a rock) [2]. Likewise, the motive for epic heroes to utter mysterious words taught by an auxiliary patron to evolve from one scene to another is not in vain in fairy tales. Such primitive notions, some changes in the life of mythological observations, a "magic word" to people who are experiencing a spiritual transformation - led to the view that it is necessary to say blessings, and to do it in the form of rituals. Gradually, such notions led to the ritual-magical nature of blessings and to the consolidation of certain traditional customs in the rituals.

From time immemorial it has been believed that it is possible to raise the dead with a good word, and to kill the living with a bad word [3]. Therefore, from ancient times, various spells, blessings and prayers were recited on top of the dead. On the basis of such beliefs, blessings for the purpose of wishing goodness and kindness to man, as well as curses that contradict him in terms of content and function, have arisen. The ancient people tried to appeal to the spirits by worshiping the cult of the patron powers and applauding them, thereby relying on their patronage. This is the reason why the names of mythological symbols are mentioned in blessings in connection with worship and belief, and they are asked for help. These include "Ё Али", "Ё менинг пирим", "Ё, Алишери Худо", "Ё, Раббим", "Ё Аллох". However, with the advent of Islamic rule, Islamic imaginations and beliefs began to occupy a special place in the blessings. The purpose of glorifying Allah and asking Him for goodness prevails in the blessings that still persists.

Results and discussion. In this definition, the scientist's opinion that "The most characteristic thing for blessings is that they are formed in connection with the aesthetic ideal of the people, the feelings of beauty" attracts special attention. Because, the ancients had a special attitude to the phenomena of nature, which are extremely necessary for the survival of mankind, animals and plants. When he feels aesthetic pleasure from their presence, when he is happy and contented, when he feels happy, from his absence, on the contrary, he is deeply saddened, grieved, aware of the signs of death, and forced from unhappiness. Therefore, in folk art, it is possible to observe that the four things that are essential for life - water, fire, air, earth, etc., which are the guarantee of the survival of all living things - are depicted and interpreted with special attention and faith, connected with their feelings of beauty. For example, when applauding for water, the one who gave the water was told, "Сувдай сероб бўлинг", яхшилик кўрсатган одамга "Чироғингиз ўчмасин", "Ўчоғингиз оловсиз қолмасин", "Тупроқ олсангиз олтин бўлсин", "Охирги нафасингизгача хорлик зорлик кўрманг". The points

made above mean that blessings is usually given to evaluate the good that a person has done in a particular situation.

The origin of blessings is also influenced by the beliefs of different social strata in society, different professions. This can be seen in the fact that before they start or end their activities, they turn to professionals and wish them success in their work. For example, Uzbeks who work with iron consider the Prophet Dovud as their patron. That's why drivers wish "Аввал Худо, дююм Довуд пайғамбар мададкор бўлсин" before setting off. The mention of patron saints in the blessings, which refers to the master-disciple relationship in the process of performing various professions or mastering the field, gives the impression that the ancient blessings was mainly for patronage and asked for help.

Based on what we have learned about blessings, we can say without hesitation that their origin depends on three important factors:

1. The magical-mythological worldview of primitive people around the world and their belief in the spirit world, gods and cults.
2. The religious-moral and philosophical way of thinking of the ancient people.
3. The ritual-magical views of the ancient people.
4. The primitive man in the face of the forces of nature, feeling helpless and helpless, and giving in to fear.

So, blessings are said mainly in special emotional situations in connection with a clear domestic need. They still exist as one of the most important artistic forms of folk art. The performance of blessings is closely connected with a person's daily life, social life. They sound like mass (public opinion) even though they are said by one person. This is why they are also considered as a popular genre. There is now a version of the blessings in the form of a "toast". During the Soviet era, heartfelt conversations over a cup of tea became a habit of drunkenness, or more precisely, alcoholism. Evil as pianism spread among the people. Some who could not subdue their own will were devoted to this vices. As a result, many families have fallen into disrepair. The babies became living orphans. But sometimes people try to say a glass of wine to each other while drinking this poison. They try to express their wishes through him as a tool. Interestingly, they rely on a style of expression typical of blessings. In this sense, it is necessary to pay attention to the fact that the words of the glass contain some ideas of our philosophical, old and ancient traditions:

Let our worst day be like this;

May the friends be healthy;

May there be friendship, goodness;

May it bring good days to all;

Let there be wedding, let there be no sorrow;

Do not quarrel with friends;

Let the revengers be low;

Let take, not taken,

Don't leave it at the bottom and so on [7].

At present, in almost all ceremonial events dedicated to the official celebration of an important date in human life, a variety of drinks are presented as a "table decoration". In the process of consuming them, of course, blessings-type goblets are uttered. However, in Uzbek folklore, the words of the toasts in the form of blessings have not yet been collected and treated scientifically. Maybe this can be done in the future.

Conclusion. In short, people perceive blessings as a word with a blessing - magic, and acknowledge that at its core lies a good intention, a good word, a pure heart. The blessings stand out among the genres of folklore with its humanistic spirit, uplifting pathos and always wishing people good and noble wishes. Wishing good wishes and expressing goodwill refreshes the soul, lifts the mood, has a positive effect on human activity and inspires him to new creations.

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