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raise the scientific and theoretical level, the new literature.

- It is obvious that such debates are very important in guiding Uzbek writers who are trying to impose trends such as violent futurism and creating poems on the basis of form.

- Literary criticism has gradually begun to study the work of individual writers and poets, and there has been a lot of debate in this area, which can be seen in the work of Hamza.

In the 1920s, this process continued in earnest, in connection with the work of writers such as Cholpon, A. Qodiriy, in the 1930s, A. Qahhor, in the 1940s, Oybek, in the 1950s, the theoretical problems of literature (conflict, typicality, hero, etc.), in the 1960s In the analysis of the realism and the works created in the 1970s, it can also be seen in the issues of the creative method in the 1970s that these debates and the literary process require in-depth scientific research and study. Thus, the study of debates that serve the development of literature in Uzbek literature is a literary process of a certain period and the literary debates that took place in it. At the same time, the critic clarifies the role of artists, and in this regard, the study of them remains an important task.

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INTERPRETATION OF BLESSINGS IN THE GENRES OF UZBEK AND ENGLISH FOLKLORE

Niyazova Mokhichekhra Khayatovna
teacher of english literature department, BSU

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.*

Methods. *It addresses created by human intellect and preserving the attention and attitude of ancient people to the realities of life, traditions, rules of morality, which is common in the folklore of the English and Uzbek people, as well as in other nations of the world. Interestingly, despite the fact that these people live in different geographical conditions and speak different systematic languages, have different religious beliefs, there are some typological features among their blessings. In particular, blessings draw attention to the fact that no matter what nation it belongs to, first of all, it has the power to influence the emotions of people spiritually.*

Results. *There is an artistic expression of human love for man, sincere and kind attitude, good wishes. Blessing is an ancient genre in terms of the belief of ancient people in the magic of words, the mythological notions associated with the other world, the world of spirits, patron cults, formed on the basis of religious beliefs.*

Conclusion. *Consequently, the ancient people believed not only in the magic of words, but also in the existence of another world, a world of spirits, and understood that it was entered through a magical word, which also communicates with its representatives through such 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.

The early creators of folklore, as well as the narrator and listener, believed in the other world, its mysterious powers, gods and demons, so they strictly adhered to the rituals of self-defense, worship of gods of various duties, exorcism of demons. They never tired of telling tales about it. But as culture developed and modernization intensified, so did humanity's view of existence, and as a result, the motives associated with the belief in magic in fairy tales narrowed and even diminished. The amount of life tales went on average.

Materials and methods. In pre-Renaissance English folklore, ceremonial songs about holy days and the beginning of the seasons were widely used, but by the Renaissance, writers had used them to enrich the plot of their poems and dramas, to strengthen the national spirit, and to increase their artistic influence. In particular, some poems and poems by the famous English writer W. Shakespeare can serve as proof of our opinion in this regard. It is also clear that the author intuitively collected samples of folklore.

When we say works of folklore, legends, proverbs, anecdotes, fairy tales, legends, blessings and curses come to life in the human mind. Interestingly, these genres are present in the folklore of the people of the world and attract attention with their general form and content, style of expression. Therefore, they are considered as a genre of folklore. Apparently, blessings is one of them and has a special place in the system of genres of English folklore. It is one of the oldest, most popular, traditional independent artistic forms of English folklore, as in other nations.

A part of speech is called blessings that consists of a specific wish, a specific emotional condition or a ritual associated with human activities, a specific wish, which is lived from ancient times to the present day.

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. Uzbeks have created folk proverbs about it, which say, "A good word is the nourishment of the soul, a bad word is the stake", "A good word is the oil of the heart, and a bad word is the stain of the heart"[4].

Primitive people believed that such a positive effect of blessings, that is, a good word, a good wish, on human activity was not due to the good wishes and good feelings in a person, but directly to the supernatural magical power of the word. On the basis of such views, the goal of wishing people goodness, good intentions, peace, blessings and health through prior blessings prevails. They lift people's spirits and encourage goodness.

More precisely, in addition to blessings and curses, there are other genres in folklore based on word magic. For example, genres such as kinna, badik, and afsun, which are part of Uzbek ceremonial folklore, can be cited as examples. In addition, the proverb has the power to have a moral and didactic effect on the listener. But each of them has a special place in folk art. In particular, blessings differs from other genres based on the magic of words, gaining popularity among the people, the method of artistic expression of reality, the place and time of performance, the purpose of performance, household-aesthetic and poetic functions, the nature of the genre.

The blessing was associated with traditional views, mythological beliefs, belonging to the first layers of the development of everyday life and poetic thinking of the ancient people, and to some extent retained traces of animistic, magical, shamanic, totemistic, fetishistic views. Therefore, by studying the basics of their origin, the signs of poetic development, it becomes possible to study the artistic interpretations of religious views in folklore samples.

In most of the blessings, the idea of honoring the name of the patrons of fertility and agriculture, asking them for help, abundant food, plentiful harvest prevails. The same wishes, desires and supplications can be observed in the blessings of the ancient and traditional profession of the Uzbek people related to agriculture. It is known that our people have always been engaged in agriculture. With the onset of early spring, the farmer made a double on the ground. But when the habit of plowing the land with the twins disappeared, of course, the blessings associated with it was also forgotten. But one such ancient blessings was recorded. It reads: "Amen, may your birds be twins, may your crops be spikes, may you always have a plate in front of you, may blessings come to your homes, may the farmer help you, Allahu Akbar."

The ancient people tried to appeal to the spirits by worshipping 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 Аллоҳ". 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.

Ancient people who believed in the magical power of the word tried to use blessings in all areas of their activities. As a result, the scope of blessings has expanded and functionality has increased. It turns out which of them is focused on the productivity of the labor process, the other on the healing of the sick, or on the safety of the travelers, their health, and so on.

It is clear that the blessings have an artistic and ethnographic significance. They are used primarily to honor any socio-life change that has taken place in a person's life, and as a pretext to express good intentions to a person who has undergone a spiritual transformation in his life. habitual.

The origin of genres based on word magic was to some extent influenced by the weakness and helplessness of our ancient ancestors in the face of the forces of nature. When our distant ancestors were helpless, they often referred to the ability to speak, or more precisely, to the magical power of the word, which distinguishes it from all other creatures. Because man considered his ability to speak to be a divine power.

Like other genres related to word magic, blessing is associated with human activity consisting of sight, speech, and behavior. Because primitive man was able to see the power of magic in this trinity and sought to relate to them throughout his entire career[5].

The ancient people organized special rituals to rid themselves of various diseases, afflictions, calamities, and the oppression of evil spirits. To this end, tribal shamans have been praised for surviving various afflictions, calamities, diseases and calamities, the influence of unbelievers and non-believers, and the onslaught of wild beasts by various actions. In doing so, they looked at the magic of the word with particular confidence. They asked for help from different spirits. In this way, blessings became an integral part of people's lives. They reflect the worldview of ancient people. Worshiping before the word and its magical power, looking at it with the eye of salvation, led to the creation of various blessings.

While blessings originated in very ancient times based on people's belief in the word and its magical power, it has maintained this throughout its entire socio-artistic development. Because by applauding a person both at the beginning and at the end of a task, he gives spiritual refreshment, inspiration, and pleasure to himself and to all those involved in the process.

Well-known Uzbek folklorist B. Sarimsakov says about the nature of blessings: "Blessings is a living song that people have been singing for centuries about goodness, man and his happiness. He lives in the service of goodness, the call to goodness. That is why it is passed down from generation to generation and always flies on the wing of goodness. The most characteristic thing for blessings is that they are formed and live in connection with the aesthetic ideal of the people, the feelings of beauty"[6].

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", "Тупрок 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, дуюм Довуд пайгамбар мадакдор 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. This and similar blessings can be observed in the folklore of other Turkic peoples.

Blessings in ancient times as an independent genre was associated with a variety of rituals, not with a particular ritual. However, no matter what ceremony it was performed in, it always retained its independence. But at the same time it also appears as a separate member of that ceremony.

The blessings associated with ancient rituals has also been forgotten as some of the ancient rituals have fallen out of usage. Therefore, very ancient examples of blessings have not been well preserved.

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.

At the same time, it can be said that the origin of blessings is sometimes influenced by folk phrases (phraseologies) and curses.

It is well known that blessings is a genre whose content contradicts curses, both of which are considered to be one of the most ancient, traditional, and popular examples of folklore. Even in the individualization of the speech of the characters, they have been used in oral and written works.

The antiquity and contradiction of the content of blessings and curses can also be seen in the figurative words that they contain. For example, in the blessings, the theories of Allah, the Creator, and Biru are used to denote greatness and power, heaven, the seven heavens, the throne, the sun, the moon, the stars, the astronomy of light and height, the angels and the spirits of the ancestors to denote kindness and goodness, mythonyms such as gin, demon, devil, calamity, hell, arosat, seven layers of earth serve to express the meanings of darkness, depression, and despair. The system of images formed on the basis of such religious-mythological notions allows to justify their antiquity, as well as to increase the artistic effectiveness of blessings and curses.

The origin of blessings is also interpreted in connection with the names of the first human beings created by Allah - Adam and Eve. Consequently, legends say that God created them and sent them to heaven, but Satan misled Adam and Eve by hating them for walking in paradise. As a result, Adam and Eve will be sent from heaven to earth under the curse of Allah. After that, the person repents of what he has done and begins to worship Allah, only to say prayers and blessings in his name. Thus it is said that the habit of applauding is formed.

Blessings and curses, formed on the basis of belief in word magic, have historically emerged and evolved as sayings of special rituals. But gradually they lost much of their connection to the ceremony. However, even now some examples of blessings and curses are observed to be performed during ceremonies.

In the opinion of R. Zaripova, some phraseologies (folk expressions) are used in speech in the form of blessings. For example, when people ask each other how they are, they say, "Худонинг панохида бўлинг", "Худо асрасин", "Худо тўзим берсин", кимнидир узок сафарга жўнатаётганда "Бошинг тошдан бўлсин", "Ой бориб, омон кел". In the Uzbek language, most

of these expressions are used in the vernacular on the level of blessings or curse, as they have a great influence on the human mind and psychology.

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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