



Daily Life Blessings In English And Uzbek Literature

Niyazova Mokhichekhra Khayatovna

Teacher Of English Literature Department, Bukhara State University, Uzbekistan

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ABSTRACT

The article dealt with some common features of English and Uzbek blessings. First of all, it addresses the issue of the genesis of the word blessings in English and Uzbek literature. At the same time, categorized the blessings in groups in folklore and entry into the written literature.

KEYWORDS

Blessings, folklore, good wishes, English literature, Uzbek literature.

INTRODUCTION

Blessing, which takes place in the folklore of world peoples, attracts our attention with its historicity and tradition, as well as general folklore properties. Revealing the role of blessings in artistic creation, their aesthetic significance is important in the study of the historical development of poetic thinking.[1]

Blessing has its place, function and poetic nature. According to these characteristics, they are divided into the daily blessing of older people, the blessing performed in traditional ceremonies. Daily blessing is closely connected with social life and attracts attention, as it covers almost all aspects of human activity.

Therefore, their place of performance can be further subdivided into subtypes, depending on the purpose of performance. Therefore, when a person meets another person, regardless of whether they know each other or not, they should wish each other well, bless their children with white blessings, and ask for health and well-being before asking each other how they are. [2]

Blessing has its own place, function and artistic character. According to these characteristics, they can be divided into two groups:

1. Daily household blessing from older people where required.
2. Blessings performed in traditional ceremonies.

Daily household blessing is closely related to social life and attracts attention with its content, covering almost all aspects of human activity.

METHODS AND METHODOLOGY

Accordingly, they can be further subdivided into the following specific subtypes, depending on the place of performance and the purpose of performance:

1. Blessings for the meeting. When they meet with another person, before asking each other how they are doing, they wish each other well, bless each other and run their hands over their faces, wishing each other good health, whether they know each other or not.
2. The meeting blessings shows people's respect for each other. They indicate the level of person's moral upbringing. For example, the saying "Amen, you visited us, may the troubles not reach" is a meeting blessings. Only then the people met ask

each others how they are, saying "How are you? As children? How are you doing?".

1. Dastarkhan (table) blessings.

They have a special place in the round of blessings. Dastarkhan blessings is expressed in three cases:

a) while sitting around the dastarkhan (table) to eat. At the same time, before touching the food, the head of the family or the oldest person in the circle applauds in honor of the treats on the table and begins the process of eating, saying: "Come on, look at the table, eat".

Such blessings, on the other hand, seems to have had special taboos associated with food and eating in ancient times. In fact, the British archaeologist J.J. Fraser reports that such taboos have been practiced in the past. [3]

People also give a certain round of blessings when they take away the dastarkhan and shake the remains of food and bread left on it. They can be classified as types of dastarkhan blessings.

Including:

- b) blessings when you remove dastarkhan from the table;
- v) blessings, which is expressed when loaves of bread and leftover food left in the dastarkhan are removed.

One person expresses the dastarkhan blessings, the others listen to him, and at the end everyone says "Amen", approving the words of the applicant, and run their hands through their faces. Therefore, the blessings for the content concerns everyone.

Our people honor dastarkhan as a symbol of "blessing, peace and life." That is why the

dastarkhan is considered one of the most sacred things. They show special respect for the dastarkhan. Even the presence of such religious views on the dastarkhan has influenced the origin of some of the rituals that are practiced when storing and washing it.

Hands are washed before sitting down at the table. No one stretches a foot to the dastarkhan, steps on it, or jumps over it. There is also superstition associated with dastarkhan. One of these is the ritual of not shaking the dastarkhan in the evening. When this is done, it is believed that a person's food is undermined by evil spirits. The magical views associated with dastarkhan formed the basis for the origin of special sayings – blessings uttered in the process of shaking it.

DISCUSSION

In many places of the Republic, there is a tradition to pour water into your hands as soon as someone sits down at the dastarkhan. This good deed is also benedicted. That is, a person who washes his hands, blesses the one who pours water, and wishes him longevity, happiness. "Be as generous as water".

In conversations at the table, eating, a cup of tea, when a new guest comes, when you eat suddenly, plov they say: "oh, come in, come in, your mother-in-law loves you" The guest also says: "thank you, if my mother-in-law did not love, she would not have given her daughter." "hey, take it, don't go, go to the end of the world, although the whole reward is in this last piece" the phrase is used when calling to eat food to the end.

When pouring tea, the person who was given the last cup of tea is told: "bless, take, go to the end of the world", although there is very little tea in the cup. Thus, first of all, the person who

pours tea saves the guest from embarrassment about the lack of tea.

Secondly, when you say, "you will reach the end of the world", it is not the intention that when your life ends, the world will also end, and the end will come, it means live the life that God has given you-let him, your dignity, your good name will stand until the world rises, this is the wish. [4]

Thus, the taboos-prohibitions that ancient people practiced in relation to food and drink, gradually became the basis for the emergence of certain prejudices regarding the subjects associated with them. That is, people, in order to avoid various disappointments and misfortunes caused by its violation due to fear of the established taboo, came up with certain rituals and tried to strictly observe them. In the process, they even expressed various blessings, thinking to control their actions with words. The origin of the greeting and blessings associated with dastarkhan can be explained as follows.

Uzbek people-the people who received the culinary hadith. Its national cuisine is numerous and diverse. From time immemorial, after each dish eaten, a special blessings dedicated to him was pronounced. In particular, after eating meat it was said: "Let six seeds sprout, let Lukman Hakim grow old. Let him pour out like a bird, let him fold like a peacock, Allahu Akbar"[5]. Such blessings is common mainly among the population engaged in animal husbandry. They are difficult to find among the population engaged in agriculture.

Among the dehkans, blessings is especially common after eating melon: "Sweet juice or free, The address is well-arranged, to the Prophet of God Salavat, thank you to the father who planted it, Allahu Akbar". As we can see,

in such blessings, the kind and generous work of the dehkan is mainly praised. We wish Dehkan long life and strength. Separately, it is read that the same desire applies to those who eat melon in Dehkan.[6]

This means that blessings can be divided into certain categories depending on who says it, when and where. Accordingly, they can be classified according to each profession. In particular, the blessings of the breeders-herdsmen, the blessings of the farmer men, the blessings of the artisans, and so on. It has become a habit for people to applaud, both before the beginning and after the completing of a task. Let's say carpenters-artisans absolutely applaud before they build a building or when they move into it after it's built. Or it was a tradition for farmer men to applaud when they plowed the land, planted crops, and harvested crops. Such blessings usually refers to the names of mythological characters who are considered the elder of these works. They are asked to sponsor and support. For example, in the case of a building failure, the name of Noah is mentioned, and in agriculture, the cult of productivity is addressed in the name of Hazrat Khidr or Farmer man.[7]

In small songs, the motives of Farmer man, the elder of the farming profession, to come to see the harvest. According to the imagination of hard-working farmer men, Farmer man is an elder who earns a living by honest work, always sponsors farmer men who care about others, and makes their labor fruitful, it appears in the threshing-floors of the farmer men at dawn, blessing the harvest of the farmer men. For him, in the blessings associated with farming, the reference to the name of Farmer man has a special place.

CONCLUSION

As we can see above, there is a similarity between the Uzbek and the English people blessings. Thus, blessing is an integral part of folklore and has a long historical significance in both English and Uzbek literature. In conclusion, we would like to emphasize that the English folklore created great masterpieces of mystery about blessings in the Uzbek folklore. It is not an exaggeration to say that each nation used its own methods of saying wishes, revealing the characteristics of blessings.

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