



HISTORICAL ROOTS AND SOME ARTISTIC FEATURES OF FOLKLORE AND BLESSINGS IN ENGLISH AND UZBEK LITERATURE

D.S.Urayeva
Professor

Niyazova Mokhichekhra Khayatovna
Teacher of English Literature Department
Bukhara State University

ANNOTATION

The article dealt with some common features of English and Uzbek folk blessings. First of all, it addresses the issue of the genesis of the word blessings in English and Uzbek literature. At the same time, analyzed comparatively the similarities and differences of their place in folklore and entry into the written literature.

KEYWORDS: *blessings, folklore, good wishes, English literature, Uzbek literature.*

DISCUSSION

The works of English folklore have been created, polished, and enriched in terms of subject matter and ideology over the centuries. Moved from tongue to tongue, from heart to heart, from hand to hand. The life, struggles and dreams of this people are highly expressed. English folklorists such as Mary MacLeod Banks, Vinifred Susan Blackman, Estella Canziani, George Reginald Carline, Edward Clodd, Frederick Thomas Elvorth have studied the history of English folklore and contributed to it.

Blessings, 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.

Blessings comes on the basis of their belief of ancient people in the magic of the word, the mystical world, the world of spirits, their mythological ideas and concepts associated with cult patrons, religious and moral views, and to this day continues to exist in our life as one of the important art forms folk art. Almost all the peoples of the world have blessings, which is sounded under conditions associated with certain everyday needs, everyday life, human activities, or in the process of some kind of religious ceremony.

Blessings, which in its meaning means good wishes to a person, is spoken for good intentions, is one of the independent genres of folklore of all

peoples. They serve to raise the spirituality of a person.

The name of the genre in the Uzbek language comes from the root word "al" in the language of the Altai Turks, which means to praise, glorify, dignify. The phrase "olqish" is created by adding the imperative suffix "qi" and the gerund suffix "sh" to the given root word. However, blessings is often referred to as "dua", "fatiha", "blessing", "wish" [1,156]. For example, in a family setting, often after dinner, elderly family members or the head of the family are addressed, saying: "Make dua for dastarkhan, please, and we would collect it." After that, the most senior or authoritative among those sitting around the dastarkhan makes dua, and applauds in honor of the food consumed, and expresses good wishes to those people who prepared and ate food [1,157].

The people always call on young people to do good deeds and get blessings for them. Similar propaganda can also be seen in folk proverbs. Including, in proverbs one can find "Do not get gold, but get dua. Isn't dua gold ?!" This imparts the value and usefulness of the dua, even more than gold and wealth. Since blessings gives a person psychological vigor, spiritual help. If a person's psyche and mood rises, then he can do many things.

There are many such proverbs in Uzbek folklore that express the importance and spiritual power of blessings. For example, we can cite several such moral and didactic proverbs: "A slave can work to death for the sake of the word" Well done "," With the help of dua, the people prosper, with the help of



rain, the earth flourishes "," A person who receives a dua is healthy, a person who has received a curse is doomed "," A patient person lives in abundance, a person who receives blessings - lives a long time "," White is blessings, black is a curse "," A good word is a balm for the soul, a bad word is a black spot in the soul "," Good intentions - half of the wealth ".[2,3]

Primitive people believed that the impact of good words, good wishes emanating from the lips of people to encourage other people on the human body does not consist in the psychological state of the receiving party, but in a direct and incredibly supernatural power that lies within the words.

Some people use the phrase "fatiha" instead of the phrase "blessings" (in dialect it sometimes sounds like "potiya", "potya"). In such cases, people open their palms for dua and wish each other and the whole world peace and harmony, as well as applaud in honor of the consumed food and water, praise them. [3,63]

As B. Sarimsokov rightly noted, the genre of blessings among the population is mainly called with the help of phrases such as fatiha, dua, which is why, in the minds of many, this genre seems to be a phenomenon associated with religious belief, in particular, Islamic traditions. Indeed, in the applauding words existing in our people, religious, especially Islamic elements are encountered quite often. These elements appeared among the people immediately after the Arab conquest and their significance was entrenched in the consciousness of the people.

The blessings genre is also found in English folklore. In English, this genre is also called phrases such as "blessing", "good wishes", "praise". However, we cannot deny the fact that they are all different from each other. For example, "blessing", that is, "to bless" means the meaning to make dua, to bless. John Tweddle, in his article entitled "Blessing," interprets this word as follows: The word "Blessing" comes from the biblical word "berakah," which in many ways means and is used to express the goodwill and good qualities of God. Also, the root meaning of the verb "baorak" (to pray) means "bow down", which is used to represent the prayers of those people who are humble and submissive in relation to the will of Allah.

In dictionaries and encyclopedias, the word "blessing" means a prayer, worship of Allah. Consequently, the word "blessing" takes on a more religious meaning.

In English literature, the word "good wishes" is the word which close to the word "blessings". In dictionaries and encyclopedias said that it is derived from the German word "wunschen", which means "wun" - wish, "schen" - wishing.

The word "presier", derived from the ancient French word "praise" - meaning reward, praise, applaud, means "blessings".

It is well known that blessings is created in sync with the realities of social life and is performed in sync with them. There is no life reality that a person does not applaud in a way that is relevant to him. Accordingly, the blessings of the English and Uzbek peoples is divided into several thematic groups according to their place and function of performance. For example, in Uzbeks, when a boy or a girl is married, an old and a once married man come out to congratulate the bride and groom, as well as their parents and relatives, and express good wishes like: "May Allah give happiness to two young people, may they grow old with the spouse, may the sand taken by him turn into gold".

Another type of Uzbek blessings is dedicated to those who are going on a journey or journey, pilgrimage, service. At the same time, older, experienced people or parents approach the person (child) who is on the way, open their hands for dua looking at him and express good wishes by saying: "May your journey be safe, may we are see each other again, may God become your traveler and the elders become a patron, may God protect you, may the holy spirits be with you, go well and come back in health. Good luck, take but do not miss, may all your limbs be healthy".

In addition to the blessings for the trip, there is also the blessings to welcome those returning from the trip. For example, people returning from a place, city, village, country, trip, and pilgrimage are expressed wish, "May your pilgrimage be accepted! In response, a person returning from a journey or pilgrimage says " Let it be as you said".

When someone step on someone's doorstep and enter to the house, he is usually rub his face with his hands saying the expression: "May Allah grant peace and tranquility, let there be prosperity. The steps have reached, let adversity not reach.

When a person sees that someone is wearing new clothes, he says: "It suits you", "Congratulations, greetings, compliments, wear kicking and kicking, keep you from the evil eye".

When a someone goes to see a patient, it is usually said, "Have you recovered? Fortunately, your complexion is in good condition. On the way back, saying goodbye to people make dua looking to the patient "May the God who gave the pain cure him," or "May God heal you", "May the God who gave the pain also heal you, be wider, be patient, much is behind, just a little bit left, you will even become as if nothing had happened".

In general, when Uzbeks marry a son or a daughter, when a new child is born, when he is tied to a cradle, when he is named, when his hair or nails are taken for the first time, when he sees his first step, when wearing new clothes, when starting a new business, when seing a new moon. – everywhere, of course, is applauded and well-intentioned.



Accordingly, blessings creates diversity, thematic scale.

Blessings comes from a specific situation. Accordingly, they are divided into several thematic areas, as described above.

It is noteworthy that when the English and Uzbek blessings are compared in meaning, most of them are similar in content. For example, blessings is common in both Uzbek and English. For example, to say “Good to meet you” and “Wish you to have a good day” in the content of nice to meet you and have a good day.

Table blessings has a special place in Uzbek folklore. They occur in three cases: it is customary to do this a) when they gather around the table to eat; b) after eating; c) while shaking the leftovers, the breadcrumbs remained on the table. Table prayer is also said among the English people. But the difference between them and the Uzbek table blessings is that the English people say the table prayer before the meal. “Giving thanks, for food in a world where many walk in hunger,” they say, thanking Allah for providing food for them.

It is also known that the Uzbek people applaud after eating melons. Prayers such as “Sweet juice or freedom, prosperity, blessings to the prophets and gods, thanks to the father of the sower, Allahu akbar” also met. We find similar blessings in the English people. For example: “Blessing of gardens and Gardeners service”.

People try to get the white blessing of old grandparents before going on a trip somewhere. The blessings of the trip is still well preserved. Before leaving, they wish good luck, return to their destination safe and sound, and return to their lives safe and sound. The British also applaud the trip, for example: “I wish you safereturn!”, “Bonvoyage!” (Arrive safely and have a safe trip)

Anyone passing by the cemetery will, of course, applaud the spirits of the deceased. This is one of the behaviors that has become a moral norm among our people. In this case, it is said, “The souls of the dead rejoice, and the place of the dead is good”. The English people also make wishes like “May your estinpeace” (i.e. lie quietly and peacefully in your place of dead).

In short, there are some thematic similarities between the Uzbek and English people’s blessings. Patterns of the genre of blessings associated with the magic of words have survived for centuries as an inexhaustible source of artistic and aesthetic thought and folk art.

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