

COMMONALITIES OF ENGLISH AND UZBEK BLESSINGS

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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. A blessing is a source of artistic thinking, created by human intellect and preserving the attention and attitude of ancient people to the realities of life, customs and morals. It is understood that the name of God is referred to by various names, such as "Lord, Heaven, God, God Almighty, Heaven father."

KEYWORDS: *Blessings, Folklore, Good Wishes, Applause, Literature.*

INTRODUCTION

The part of speech that consists of the expression of good intentions, good intentions expressed in the course of a life event, a specific emotional condition or a ritual associated with a specific domestic need, daily life, human activity, which has been living since ancient times, is called blessings.

Like other nations, the British have a long history, various national, religious holidays and ceremonies. Like most Europeans, some of their religious holidays are celebrated in churches or family gatherings. In English, the holiday is called Holiday. In this case, the English word "holy" in Uzbek means "sacred", and the word "day" means "day".

During the holidays, the English go to church and give various blessings in the name of the god. In many cases, the clergy of the church pray for the forgiveness of those who come, asking for forgiveness for their sins.

In English, praying is called blessing. For example, "May God bless you". The word "bless" used in sentences such as "Heaven bless you", "Lord bless you", "Let us thank Heaven for everything", "May God Almighty bless you" can confirm our opinion. It is understood that the name of God is referred to by various names, such as "Lord, Heaven, God, God Almighty, Heaven father."

In the folklore of all peoples, blessings arose in genetic connection with the belief in the magic of words, and from time immemorial has been used in certain socio-domestic, ritual-magical functions. They have always been ideologically and artistically developed throughout their development.

DISCUSSION

When we read the poems of a number of French poets, they include "blessings," "blessings," "Amen!" The presence of such words as "God" and "God" indicates that in this nation, too, blessings is formed as a rare masterpiece of the art of speech. In particular, the following verses of the French poet Eugène Guillevic can be considered in this regard:

Олқишладик ишқ ўтин гоҳ пайт,
Гоҳо унга ёғдирдик лаънат.
(We applauded with love of fire sometimes,
sometimes cursed him)

In these verses, blessings means good wish, and curse means evil, curse. The following verses from the poet's poem "Song" can help to strengthen the concept of the spirit of blessings and the form of expression:

“Омин!” дер она ер. Қайғугатолар –
Инсонтобутинибағригаолар.
“Омин!” дебшивирлар.
Бирқисқа калом.
Бу балки видодир, бу балки салом.¹

The combination of "a short word" in the poem makes the form of blessings compact, and the phrase "maybe it's a farewell, maybe it's a greeting" gives rise to an idea of its semantic types.

Another French-speaking poet, Bernard Dade, in his poem "Prayer in the Farang Sound," sounds like blessings for his creation:

Золимлар аҳлидан
кутқар, Худойим.
Жоҳиллар жаҳлидан
кутқар, Худойим.
Жосуслар сеҳридан
кутқар, Худойим.
Озод қиламан деб алдаётган Европанинг
алдамчи меҳридан
кутқар, Худойим.²
(From the people of the wrongdoers
save me, my God.
The ignorant are angry
save me, my God.
From the magic of spies

save me, my God.

Europe deceiving me that I will be free

out of deceitful kindness

save me, my God)

All this indicates that all nations have a genre of blessings, but that they first appeared on the basis of belief in the magic of words, and then began to find a solution to various social realities in their content, closely connected with the realities of social life.

Blessings has risen to the level of value in terms of its ability to have a positive effect on the human psyche, passed down from generation to generation, and 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 because of its creation in a certain traditional form and content, its purpose, function, place and time.

It should also be noted that the form of blessings is somewhat stable, but the ideological content is evolving in line with changes in social life. This is especially evident in the case of ceremonial blessings.

A blessing is a source of artistic thinking, created by human intellect and preserving the attention and attitude of ancient people to the realities of life, customs and morals. Interestingly, despite the fact that these peoples 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 attracts attention, first of all, for its ability to influence the emotions of people, regardless of their nationality. They artistically express a person's love for man, sincere and kind attitude, good wishes.

Blessings is an ancient genre in terms of ancient people's belief in the magic of words, mythological notions about the other world, the spirit world, patron cults, formed on the basis of religious beliefs.

English ethnographer J.J. Fraser encourages us to distinguish between the two forms of magic. The first is "homopathic magic" ("homo" is the Greek word for "similar, the same"), in which a person's actions are intended to influence him. For example, a person's hair is meant to be damaged by burning, burying or scattering nails. In this case, it is understood that hair, nails, etc., are equated with the person himself.

J.J. According to Fraser, another form of magic is based on communication between people. It takes into account the fact that people interact with each other negatively or positively through the power of words. So blessings is a form of communication magic as a genre that relies on the power of words.

Consequently, the ancients believed not only in the magic of words, but also in the existence of another world, the world of spirits, and understood that it is entered through a magical word, which also communicates with its representatives through such words., between mountains and rocks) before entering.

In the same way, it is not in vain that epic heroes use mysterious words taught by an auxiliary patron to transform from one form to another as a special motive in fairy tales. to say that it was a necessary condition to say, and to do so in a ritual appearance. Gradually, such notions led to the ritual-magical nature of blessings and to the strengthening of certain rituals in the rituals.

From time immemorial, it has been believed that a good word can raise the dead, and a bad word can kill the living. 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 emerged. Uzbeks have created folk proverbs about it, which say, "A good word is the nourishment of the soul, a bad word is the key," "A good word is the oil of the heart, and a bad word is the stain of the heart."

It is noteworthy that such proverbs about the word good and noble are also found in the English. For example, "Evil words destroy one's friends; wise discernment rescues the godly". - Translation: "Bad words destroy friends; Wisdom saves the godly."

Or: "A gentle answer turns away wrath, but hard words stir up anger". - Translation: "A soft answer returns anger, but harsh words provoke anger."

"Gentle words bring life and health; a deceitful tongue crushes the spirit". - Translation: "Soft words bring life and health, lying language crushes the soul."

Apparently, since ancient times, people have believed that the word has supernatural powers and magical properties because they do not have a correct and deep understanding of the objective reason for the positive or negative impact of the word on the human psyche. They imagine that a good word brings health and happiness to people, while a bad word brings them unhappiness.

This has led to the division of existing words into two - good and bad words. Therefore, in the structure of blessings, there are a lot of words that are mainly well-meaning, methodologically positive. If in this they are studied in comparison with curses, this picture becomes even clearer. For example, curses often use words that irritate the human flesh, frighten the heart, and shake the heart. Words like death, death, blood, break, disappear, rot, and so on are among them.

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