



HISTORY OF RESEARCH ON BLAD WISHES

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ABSTRACT

The article analyzes scientific research on certain aspects of benediction types in oral folk art, as well as the scientific works of renowned scholars such as A.N. Baikulova, E.N. Malashenkova, M.M. Bakhtin, M. Glovinskaya, and others.

Introduction

In today's globalized world, where all spheres of society are undergoing rapid transformation, the need for education and moral upbringing is steadily increasing. Folk oral literature has always served as an effective means of education and spiritual guidance. For example, such proverbs as "A strong arm defeats one man, but strong knowledge defeats thousands" and "Do not earn curses, earn blessings" concisely emphasize the importance of knowledge and the limitations of ignorance. In other words, an educated and spiritually mature individual can inspire numerous young people, enlightening their minds with knowledge and enriching their inner world. Thus, blessings and benedictions contain profound meaning. The blessings uttered by elders play a significant role in the upbringing,

growth, and moral formation of younger generations.

Literature Review

The scientific study of folk blessings contributes to restoring the uniqueness of this heritage as an independent genre, identifying the role of blessings within the system of folk education, and fostering the younger generation in the spirit of the advanced traditions of national cultural heritage. The scientific aspects of blessings in folk oral literature have been studied by renowned scholars such as A.N. Baikulova, E.N. Malashenkova, M.M. Bakhtin, M.Ya. Glovinskaya, and others. Philologist A.G. Berdnikova identifies the parameters of speech genres used in expressing blessings and the factors influencing them. A.N. Baikulova and E.N. Malashenkova classify wishes into two categories: positive and negative wishes. They also analyze the grammatical and



syntactic characteristics of wishes. M.Ya. Glovinskaya considers wishes as “speech and social rituals.” M.M. Bakhtin approaches the issue of wishes from a genristic perspective and evaluates them as activity-related, scientific, journalistic, and literary genres.

Research Methodology

Among Turkic peoples, blessings (benedictions, wishes) possess a wide range of meanings. They may carry both positive and negative connotations. Blessings (benedictions, wishes) constitute one of the genres of Turkic folk oral literature associated with the social life and distinctive mentality of each nation.

In general, blessings (benedictions, wishes) are used in the following contexts:

1. In social life among the people;
2. In Karakalpak literature, particularly within folk oral creativity (in the content of epics);
3. In lyrical form (through poetic lines);
4. In epic form (through narrative or textual forms);
5. In dialogic form, etc.

Consequently, such diverse forms of blessings require the identification of their typology.

At present, within world literature, efforts are being made to determine the modern typology of blessings (benedictions, wishes) on the basis of contemporary research. Different approaches to studying and classifying blessings may be observed:

communicative-pragmatic approach;
semantic approach;
cognitive approach.

As a result of these approaches, the parameters of blessings (benedictions, wishes) have been identified.

Philologist A.G. Berdnikova [1.28] identifies the parameters of speech genres expressing blessings and the factors influencing them. These include:

1. The communicative-situational parameter of the speech genre, influenced by extralinguistic factors;
2. The parameter of linguistic means in the speech genre, influenced by linguistic factors.

The scholar also classifies blessings semantically and pragmatically into two types:

1. Direct blessings. Such blessings employ expressions such as “Thank you,” “I am grateful,” and “I am indebted to you,” manifested in the following forms:
performative usage;
descriptive usage;
quasi-performative usage.
2. Figurative blessings:
ritual-emotional usage of blessings;
motivated and unmotivated meanings of blessings;
verbal and non-verbal usage of blessings.

In general, blessings (benedictions, wishes), firstly, express the speaker’s gratitude toward the addressee and, secondly, in literature, are realized through texts or lyrical poetic lines on behalf of the author.

In the explanatory dictionary of the Karakalpak language, the term “fotiha” is defined as follows:

“Fotiha” (noun, religious term) — a wish or prayer pronounced with raised hands in the name of God, for deceased individuals, or after meals. [2.87]



To “read a fотиha” also means to arrange the union of a girl and a boy, to make promises, or to conclude agreements.

Moreover, wishes have been studied not only in folk speech but also from a scientific perspective. For example, philologists A.N. Baykulova and E.N. Malashenkova define wishes as conventional, that is, traditional speech genres, and divide them into positive and negative wishes. They also study the grammatical and syntactic aspects of wishes. [3.74–91] As a result, the scholars distinguish two directions in the study of wishes:

etiquette genre and speech genre theory;

expressiveness (speech act theory), which possesses positive semantic content. [3.76]

M.Ya. Glovinskaya regards wishes as “speech and social rituals.” [4.158–521]

The phenomenon of wishes as a scientific problem has also been examined by scholars such as M.M. Bakhtin, N.A. Rannikh, M.V. Utkina, D.F. Kormarova, and N.A. Trifomova. For instance, M.M. Bakhtin evaluates wishes from a genristic perspective as activity-related, scientific, journalistic, and literary genres. [5.159–206]

Genristics, in turn, refers to the linguistic study of speech genres based on speech intention and is aimed at developing the methodology and terminology of speech act theory. The concept of “intention” signifies aspiration or purpose, reflecting the orientation of human consciousness toward a particular object. Unlike ordinary desire, intention presupposes a premeditated

plan of action, the speaker’s purpose, previously determined goals, and a specific type of communication.

Additionally, dictionaries provide several meanings of the concept “wish.” For example, in the encyclopedia compiled by L.Yu. Ivanov, A.P. Skovorodnikov, and E.N. Shiryaev, a wish is defined as:

1. the preservation of etiquette norms during the exchange of good wishes between interlocutors;
2. a set of thoughts and interactions constituting the communicative-semantic unity of speech etiquette expressing desire;
3. thoughts realized through speech acts. [6.840]

Analysis and Results

Research findings demonstrate that wishes are used with the following meanings:

expressions containing positive content;

wishing goodness to others;

requests, demands, and proposals;

expediency;

support.

Wishes may also be considered according to their purpose, for example:

wishes aimed at achieving certain benefits (such as attracting customers’ attention);

wishes intended to realize specific goals.

The following distinctive characteristics of wishes may be identified:

according to emotionality (sincere, warm, heartfelt good wishes);

according to the form of expression (brief, concise, or extended);



according to the addressee (toward guests, children, etc.);

semantic-thematic wishes (health, happiness, achievement of success);

situational wishes (New Year wishes, wedding wishes);

infinitive constructions expressing wishes (wishing good health, success in studies), etc.

M.M. Bakhtin studies wishes according to the following directions:

politeness/impoliteness;

stereotypicality/non-stereotypicality;

imperative/modified forms;

extralinguistic factors (age, gender, social status, and communicative roles influencing the expression of wishes), etc. [5.159–206]

Thus, a wish represents a speech genre in literature and language. In Karakalpak literature, wishes are frequently used together with blessings. For instance, in the multi-volume “Karakalpak Folklore,” wishes and blessings are employed in a unified semantic context. [7.531] Numerous examples of such wishes may be found.

Wishes for Weddings and Celebrations

Niyatingiz oq bo'lgay, Boshingizga baxt qo'ngay, Tangri bergan nasibang, Nasiya emas, naqd bo'lgay, Toylaring o'sib ot bo'lgay, Tollaring o'sib bog' bo'lgay, Pirlardan bo'lib sharofat, Ko'ngling mudom shod bo'lgay, Topganingiz to'yga buyurib, To'ylaringiz to'ylarga ulangay, Omin, Olloh-u akbar!	Mehmoning kelsa to'rlasin, Mo'l davlating o'ssin, Xizir kelib, baxt qarab, O'chog'ingning o'ti gurlasin, To'y ustiga to'y bo'lsin, Nur ustiga nur bo'lsin, Uylanmaganlar uylansin, Uylanganlar gullasin, Omin, Olloh-u akbar!
Uyingizda doimo to'y bo'lsin, Qo'rang to'la qo'y bo'lsin, O'rising dupurli bo'lsin, O'g'il-qizing unib-o'sib, Ubirli-chubirli bo'lsin, Omin, Olloh-u akbar!	Eshigingning oldi o'y bo'lsin, Yayloving to'la qo'y bo'lsin, Yig'ganing yaxshilikka buyurib, Ko'rganing doim to'y bo'lsin, Boshlaringiz omon bo'lsin, Baxt qaragan zamon bo'lsin. Omin, Olloh-u akbar!

Conclusion

In conclusion, limiting linguistic studies to only one language no longer meets the demands of the twenty-first century. Today's younger generation is expected not only to know their native language but also to study related languages. It is necessary to carry out

practical work aimed at developing language and identifying and eliminating issues connected with language processes. This is because improving orthographic norms and rules, understanding the equivalents of modern terms in other languages, and ensuring their consistent usage are of



particular importance. In linguistics and Karakalpak literature, blessings (benedictions, wishes), as one of the speech genres, occupy a special place.

As a result of our research, we arrived at the following conclusions:

among the Karakalpak people, blessings (benedictions, wishes) possess

various meanings and may have both positive and negative characteristics;

blessings (benedictions, wishes) constitute one of the genre types associated with the unique mentality of each people and are encountered both in Karakalpak literature and in social life.

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