

DIFFERENT FEATURES BETWEEN KIZR AND MERLIN CHARACTERS IN UZBEK AND ENGLISH MAGIC FAIRY TALES.

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Annotatsiya. Ushbu maqolada o'zbek va ingliz sehrli ertaklarida g'aroyib xislatli insonlar obrazlari sifatida uchrab turuvchi qahramonlarning o'ziga xos jihatlari qiyosiy tahlil qilingan. Tahlillarga asosan ushbu ikki personaj o'rtasida analogik jihatlar differensial jihatlardan ko'ra ko'proq uchrashi isbotlangan. Bu esa butun dunyo insonlarining mushtarak maqsadlari, o'y hayollari, to'qima obrazlari mavjudligidan dalolat beradi.

Kalit so'zlar: Xizr, Merlin, personaj, teonim, sehrgar, nuroniy, Parilar, Devlar, syujet, mif, epizod.

Аннотация. В данной статье сравниваются своеобразие героев, предстающих в узбекских и английских волшебных сказках персонажами странных людей. На основе анализа доказано, что между этими двумя персонажами больше аналогичных аспектов, чем дифференциальных. Это доказывает, что люди всего мира имеют общие цели, фантазии и текстильные образы.

Ключевые слова: Хызр, Мерлин, персонаж, теоним, волшебник, светило, Феи, Великаны, сюжет, миф, эпизод.

Annotation. This article provides a comparative analysis of the unique features of characters who appear as images of people with extraordinary qualities in Uzbek and English fairy tales. Based on the analysis, it is proven that there are more analogical aspects between these two characters than differential aspects. This indicates that people around the world have common goals, fantasies, and fabric images.

Keywords: Khizr, Merlin, character, theonym, wizard, luminous, Fairies, Giants, plot, myth, episode.

Khizr (Arabic for "to turn green", "to become green") is a pious person mentioned in Islamic legends who drinks from the "source of life" and becomes immortal; he appears in the form of an old man, a horseman, or a passenger in a difficult situation and eases their difficulties,¹ according to the definition given, Khizr is an image that appears in Uzbek magical tales with many of his unique positive qualities. The specific features of the theonym Khizr are described in detail in F. Nurmanov's doctoral dissertation "The Genesis of the Image of Khizr and Its Interpretation in Folklore". F. Nurmanov emphasizes that the theonym Khizr initially emerged as a result of mythological views and explains the following: "A group of characters of Uzbek folklore directly related to

¹ Ўзбек тилининг изоҳли луғати. Ўзбекистон миллий энциклопедияси Давлат илмий нашриёти. 4том. 2007. – Б. 97.

mythology differ from other types of mythical images in that they act as generous, supernatural supporters and assistants of epic heroes. One of such generous characters is Khizr, and various ideas and beliefs about the specific qualities, appearance, and functions of this mythological image are widespread among the people.”² Indeed, the image of Khizr is embodied in the role of patron of epic heroes and, by showing his supernatural qualities, helps them achieve their noble goals, acts as a supporter and assistant to the heroes. Even the image of Khizr is a character who participates in the emergence of the motif of a strange birth, which is often found in magical tales. Because he is a theonym with magical qualities, he is associated with the plot of the emergence of the motif of a strange birth. The famous folklorist H. Zarifov explains this as follows: “...the motif of the hero’s unusual birth in the Uzbek epic is associated with the image of Khizr, and he noted that the appearance of this mythological character in the epic as a patron is also justified by this³. “This theoretical conclusion became the basis for studying the epic interpretation of the image of Khizr not only in epics, but also in fairy tales and legends.”⁴. Accordingly, the image of Khizr appears in epic works one after another, helping the main characters when things go wrong, or participating in a small plot process that paves the way for the resolution of the work of art from the climax. This further enriches the plot content of the epic work.

According to K.Imomov, the image of Khizr is classified into three types from a genetic point of view, namely, anthropomorphic (in human form), zoomorphic (in animal form) and object-like. From this point of view, although the theonym Khizr arose as a result of mythological views, it creates its own uniqueness in fairy tales⁵. If we pay attention to the following fragment of the fairy tale, we can expect Khizr to appear in the form of an old man: *“They traveled for a day or two. On the third day, while bending down to drink water from a river, a golden-capped boy fell out of his bag and drowned. Huriliqa cried bitterly and lay down by a spring, nursing her second child and falling asleep. At that moment, grandfather Khizr brought Huriliqa's golden-capped boy and the two arms that her brother had cut off and woke her up: Get up, my daughter, take your valuables! When Huriliqa woke up in a panic, an old man was standing next to her, looking at his son and his severed arm. Huriliqa was overjoyed, stood up and greeted the old man. “Waalaykum assalamu alaikum, my daughter, is this boy yours?” asked grandfather Khizr. “Mine, father,” Huriliqa answered hastily. “When I was coming, I was drawing water from a large stream, and it fell out of my bag and drowned.” “This is Whose hand is this? Do you know him? - said the deserter”⁶. Events involving Khidr do not involve complex fantastical processes such as giants, angels, and dragons, but there are instances of magic. As a result of Khidr's positive qualities, his appearance in the*

² Нурманов Ф. Хизр образининг генезиси ва унинг ўзбек фольклоридаги талқини. Филол. Фанлари номзоди. дисс. автореф. - Тошкент: 2007.

³ Зарифов Х.Т К изучению узбекского народного эпоса // Вопросы изучения эпоса народов СССР. -М.: Наука, 1958. - С.122.

⁴ Нурманов Ф. Ko'rsatilgan manba.

⁵ Нурманов Ф. Ko'rsatilgan manba.

⁶ Uch og'ayni botirlar. O'zbek xalq ertaklari. Hasan va Huriliqo. - Toshkent: Yangi asr avlodi, 2017. – B – 60.

human mind or imagination is more often embodied as an image of a radiant old man with a white beard and white clothes. It is appropriate to interpret this mythological image as a product of an imaginary fabric that helps fill in the gaps in people's lives and fulfill their dreams and desires.

Consider the following example: "You will live happily there with your children, playing and laughing," he said, and disappeared from sight. Hurilika took the stones and set off on her way."⁷, or *"Khizr, having greeted Baba Gairat, disappeared."* In the example, the phrase *"disappeared from sight"* does not mean *"to become invisible as a result of distance,"* but rather expresses the theological meaning of the theonym *"to disappear in one's place."*

In English fairy tales, a positive, patronizing theonym, embodying such extraordinary qualities as the image of Khidr, is the image of Merlin. This image is embodied as a helpful, kind-hearted, intelligent character with perfect qualities in all respects, demonstrating the motive of evolution. At the same time, the image of Merlin is often mentioned in a synchronous manner with King Arthur. One of the English fairy tales is "The History of Tom Thumb"⁸ In the fairy tale: "At the court of great King Arthur, who lived, as all know, when knights were bold, and ladies were fair indeed, one of the most renowned of men was the wizard Merlin, Never before or since was there such another. All that was to be known of wizardry he knew, and his advice was ever good and kindly". (When knights and fairies lived, it is known to all that Merlin was the most famous wizard, and he knew a lot, and his advice was ever good and kindly.) is described as follows. On the one hand, the name Merlin is embodied in the role of an assistant to King Arthur in governing the kingdom fairly, on the other hand, he is embodied as a generous assistant to the heroes of the fairy tale, a wizard who fulfills their wishes. Exactly as in the fairy tale above: "Now once when he was travelling in the guise of a beggar (one day he went on a journey in the guise of a beggar)". In this fairy tale fragment, Merlin, like the image of Khizr, takes on a different appearance, turning to the heroes in the form of a simple, humble old man in need of help. Comparative research shows that the character of Merlin is embodied in magical tales as the founder of the motif of a strange birth, just like the Uzbek theonym Khizr. This epic fragment serves as the basis for this idea: *"Now this idea of a boy no bigger than a man's thumb so tickled Wizard Merlin's fancy that he promised straight away that such a son should come in due time to bring the good couple content. This done, he went off at once to pay a visit to the Queen of the Fairies, since he felt that the little people would best be able to carry out his promise. And, sure enough, the droll fancy of a mannikin no bigger than his father's thumb tickled the Fairy Queen also, and she set about the task at once"*. Merlin, by fulfilling a family's dream, causes the birth of a very small, strange child, Tom Thumb. Merlin is a theonym who appears as a character in minor plots, does not participate in powerful battles with fairies, giants and dragons, and does not appear as a main character on the stage of events.

⁷ Uch og'ayni botirlar. O'zbek xalq ertaklari. Hasan va Huriliko. - Toshkent: Yangi asr avlodi, 2017. – B.61.

⁸ The History of Tom Thumb.F.A.Steel. English fairy tales.- Global Grey.2020.-p246.-132.

In conclusion, the anthropotheonyms Khizr and Merlin have a special significance in Uzbek and English magical tales and remain in the minds of the Uzbek and English people as national and cultural objects carrying positive standards.

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