

## THE ROLE OF THE IMAGE OF "KHIZR" IN UZBEK FOLKLORE

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**Abstract:** A traditional character or image that originates from the primitive concepts, religious views, and religious-mythological outlook of our ancient ancestors and expresses the essence of mythical beliefs is called a "mythological character" or "mythological image". Khizr, chilton, giant, fairy, ajdar, alvasti, ajina, yalmogiz, dorokoz, ozitqi, Humo, Semurg, Anqaqush and others form a system of mythological images, and each of them acquires its own symbolic meaning.

The genetic roots of the image of Khizr are related to ancient cults and beliefs. The word "Khizr" comes from the Arabic word "Hazara" ("evergreenness"). Khizr was created based on the mythological ideas of the Turkic people about water, fire, heat, spring, fertility, greenness and water of life. Azerbaijani scientist M. Seyidov notes that the etymology of the word "Khizr" is related to the words "fire", "grass" (plant).

Khizr is connected to the symbol of "seven patrons" in the mythology of the peoples of Central Asia. After all, in the Uzbek folk legends related to Khizr, this mythological character is a legendary savior, a wise and clever counselor who patronizes people who have fallen into trouble, a legendary hero who found and drank the water of eternal life and gained eternal life, who opened the eyes of healing springs. an unusual person, a symbol of goodness that appears out of nowhere in deserts and deserts and helps travelers in a difficult situation, a symbol of fertility that bestows abundant crops and blessings on the farmer's field, always supports people appears in the guise of a saint or saint?

The practice of putting seven different cloths on the back of children's cloaks is actually related to the patronage of Khizr. Also, the custom of putting seven black stones on the boy's head is related to Khizr madadi and his mission to protect the young boy from evil forces.

Generally speaking, Khizr is a mythological character who is always imagined as a good patron among our people. Mythological views related to the eternal life of Khizr, that is, never dying, are also expressed in the concept of "Khizr's life".

According to the mythical views of the Uzbeks, Khizr became alive because he found and drank the water of life. Its origin is based on the concept of reborn gods, in particular, the image of Siovush, and the cult of ancestors. It is said that one day Gabriel took Khizr to paradise. When Khizr was leaving Paradise, he left behind a foot. That's why he went to heaven again saying "I forgot my friend" and didn't come back. From then on, Khizr lived in the net of paradise, and he wandered among people

whenever he wanted. The motive of Khizr's entry into heaven is the interpretation of the plot of the myth about the journey of the soul to the other world, that is, the journey of the hero to the estate of the dead and the return to his own world with the help of the spirits of ancestors.

Among the people, there are expressions such as "A person who looked at the gaze", "The gaze of the gaze fell", "The one who gazed at the gaze". According to Uzbeks, Khizr meets each person three or seven times. He appears in various guises, in the form of people of different ages and conditions, "the enlightened old man with a white beard", "the madman", "the enlightened old man in the blue robe", "the poor man", "the gadfly", "the beggar", "an animal", it is said to appear in the form of a "thing-object".

The image of Khizr occupies an important place in the traditions, customs and ceremonies of the agricultural culture of the peoples of Central Asia. In particular, plantations were considered one of the places where Khizr wandered. According to peasants, Khizr is a legendary patron who ensures abundant harvest and auspicious arrival of the year. Appearing in the form of an enlightened old man with a white beard wearing a green robe, Khizr wandered the fields and blessed the crops. The field where the crops are growing is described as the place "Khizr looked at", "He touched the skirt of Khizr", "he dragged the skirt of Khizr". In this place, the images of Khizr and Babadehkhon are in the status of partners, and the mythological basis of both characters shows that our ancient ancestors are connected with the traditions of farming culture and the cult of productivity.

So, in the system of mythical imaginations of Uzbeks, the image of Khizr is closely connected with the ideas of fertility, blessing and abundance. The genetic roots of the mythological view related to Khizr and the origin of this mythical image are directly related to the traditions of farming culture of our ancient ancestors who lived in Central Asia.

### References:

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