Arabian Journal of Science

ISSN:2308-5703

Impact factor:13.5 *International Multidisciplinary Online Journal* September, 2026

DESCRIPTION OF MYTHS AND LEGENDS IN THE WORKS OF MENGZIYO SAFAROV

Hafizova Feruza Odiljonovna
Termiz State University Teacher of the Department of Uzbek Literary Studies
Doi: https://doi.org/10.5281/zenodo.22872794

Abstract: In the recent times, as wide avenues have been opened to the study of history and history has been studied on a large scale, the artistic assimilation of the multi-layered world has become easier and expanded. Its unique forms began to emerge. In particular, works created on the basis of folklore, narratives and narratives serve as the basis for such artistic mastery. Such works are mainly based on the adventures of conventional characters, reminiscent of semi-legendary, romantic heroes of folklore. Accordingly, certain conditionality, exaggeration, elements of oral creativity, and narrative events are found in the plot. First of all, it should be noted that myths and legends, fairy tales and legends are the cradle of world literature.

Keywords: Folklore, literature, epics.

Tales and legends that appeared thousands of years before the discovery of writing have been passed down from generation to generation. Arabs consider the “Ming bir kecha” series, Indian epics, and Uzbek folk epics as priceless wealth. All nations have such wealth. You know the ancient Greek poet Homer. He lived in the VIII century BC, that is, 2800 years ago. He created the famous epics “Iliad” and “Odyssey” based on the Trojan War that took place four centuries before him. So, the history of the epic goes back 3200 years. An interesting event happened in the 19th century AD.

The German scientist Heinrich Schliemann went there to open a bank at the height of the “gold temptation” in American Alaska, and because he was an entrepreneur who knew several languages, his business went well. Schliemann is determined to find the treasure of Troy described in the Iliad. He writes a letter to his friend in Greece, stating that he intends to marry a Greek girl and sets his conditions. The bride-to-be must have mastered several languages, know the epics "Iliad" and "Odyssey" by heart. It doesn't matter what family the girl is from! If a bride is found who meets these conditions, great wealth and fame await the couple...

It is unclear why an entrepreneur like Schliemann believes in the legend that the blind Homer made up a long time ago. However, a girl who meets all his conditions is found. Schliemann and his young wife go in search of places depicting the Trojan War. Surprisingly, in 1870, after four years of archaeological excavations, he found the inexhaustible treasure of Troy’s gold and jewels in the ruins of the city of Mycenae written in the same epic. In 1900, the British scientist Arthur Evans managed to find another treasure described in the same epic on the island of Crete”[1]. The conclusion is that there can be truth behind any myth. It is a matter of fact that sooner or later the fantasy that can fit into human thinking will become reality. There are also works that contain legends circulating among the people or legends related to the place.

Mengziyo Safarov, whom we are going to talk about, also had the skill of masterfully incorporating various narratives into his works. This is confirmed by the presence of wonderful narratives in his works “Ona tuproq qo‘shig‘i” (1965), “Bobotog” (1968), “Olis qirlar ostida” (1971), “Payg‘ambarlar oroli” (1980). Narrations of king Dall and his daughter and ruler Oksiart and Jahangir Iskandar Zulqarnayn in “Ona tuproq qo‘shig‘i” are interesting. In the story of Alexander and Oxyart,

[1] Hoshimov O‘. “Kitobxon mehrini yalinib ham, buyurib ham, sotib olib ham bo‘lmaydi” “Yoshlik” jurnali 3-son. 2010. 121

the struggle of Alexander (356-323) on the land of Bactria in the years 328-327 AD, especially the harsh blow of the Bactrians to the foreigners, is mentioned. The strong fortress of the Bactrians, located on the high peaks of the Hissar mountains, is conquered by a fierce enemy, Alexander and his warriors enter the palace in search of Oxyart. Iskandar's angry eyes fall on Oksiart, and anger and hatred are replaced by wonder and surprise, because next to Oksiart was a beautiful girl, this girl is the famous Asian beauty Roksana (Rokhshanak) who was Oxyart's favorite daughter. Alexander organizes a big wedding, marries Roksana, marries a number of his generals to the daughters of local nobles, and appoints Oxyart as the commander-in-chief. The above stories are not just narrations, they are beloved legends that are imprinted on the pages of history and are mentioned again and again. Among them, the story of Roksana (Rokhshanak), the daughter of Bactrian Oxyart, attracts one's attention with its charm, while the story of King Dal and his beautiful daughter Varzin (or Varzina) is described in the work "Ona tuproq qo'shig'i". According to literary critic B. Murtazayev, the narratives witnessed through this were presented to the public - readers for the first time thanks to writer Mengziyo. Under the influence of this, Boltajon Sodikov's "Dol podsho va uning qizi malika Vatzina haqida ertak" (Termiz evening. -2012. -January 16) and Mamat Bobomurodov's (1938 2000) "Varzinshoh va Dallioi" appeared".

In "Ona tuproq qo'shig'i" the events of king Dall and his daughter and Hazrat Ali are main ones. Ali besieges the city of the king of Dall, but the source of water to the city remains a problem. In order to get to the bottom of Ali's secret, he builds a high gallows and begins to show off his goalkeeping skills every day in a white dress and a white turban. While walking around the palace with her concubines, Shokh falls in love with the game of gallows and is fascinated by the actions of the gatekeeper.

Ali finally wins the attention of the horned girl, because one day a blue dove flying from the side of the palace lands on the gallows. "When Ali caught the pigeon and looked at it, his eyes fell on a string with a letter one width tied around its neck". After that, the correspondence between Ali and his daughter continues. Finally, Ali finds out from the girl where the water comes to the city, the city's water path is blocked, the city surrenders. Ali executes his horned daughter.

There many narratives in the work of "Bobotog'" as well. "People of mountinous places like to name every single area"[2], says the writer and narratives related to the names of places will be told by older people who live in the villages close to mountains. These narratives are "Tana Bo'kirdi", "Dovlaning Havori", "Qiz o'ynar", "To'pxona", "Qirqqiz o'ldi", "Shoir yiqildi", "G'iyos xalqa", "Ozod Yo'l", "Qalandar uchdi", "Rajab morxo"r tovasi"[3] are the narrations of place names. Among them, the narration called "Rajab morxo'r tovasi" will shake a person. According to it, once upon a time, a famous hunter named Rajab lived in Bobotog", and they added the nickname "morxo'r" to his name. In ancient times, there were many morxo"rs in these mountains. Morxo'r is the largest of the ungulates living in the mountains. This animal lives far from the eyes of people, on steep rocks, in deep gorges.

The hunters who thought it was a shame to shoot him were not lucky. "One day, Rajab goes on a sniper hunt. He went around the slopes of the mountain and found no sign of morxo'r. The sniper does not turn back and tracks down the morkhor, begins to chase him, and the morxo'r is destroyed. Unfortunately, it was impossible to get out of the pan, where the deer was shot, because the hunter was so engrossed in the hunt that he did not realize that he had made a fatal mistake. Hunter stays on top of

[2] Муртазоев Б. "Она тупроқ қўшиғи" ёхуд воҳа тарихининг илк бадиий талқини хусусида // Сурхон тонги. 2018 йил, 6 октябрь.

[3] Сафаров М. Она тупроқ қўшиғи. Қиссалар, эсселар, ҳикоялар. – Тошкент: Адабиёт ва санъат нашриёти, 1989. – 352 б. 122

the pan for more than a week, eats morxo‘‘r meat, drinks from the rainwater in the heart and quenches his thirst, but there was no secret way to get down from the pan.

The disappearance of the sniper worries the villagers, they start looking for him and find him in Oroltova. There is a fog around the pan, there is no way to save the hunter, the reason is simple, the rope cannot be delivered to the high Oroltova. So, the elders come to an idea: they bring the hunter's wife to the pan, and one of the hunter's friends starts flirting with his wife. Then Rajab the sniper takes his last flight like an eagle, blood pours into his eyes, and throws himself at his “hypocrite” friend and his “unfaithful” wife. “Rajab” was martyred. This island in the gorge of Motherland was named “Rajab morxo‘‘r tovasi”. The work “Payg‘ambarlar oroli” also contains some stories, these are the stories of the creation of the Island and the stories of Alexander and the King of Termiz, Kashtasib (Gushtasp). According to legend, when one of the great saints and prophets lived in Kelif, before his death he invited all his disciples to him and said to them: “After my death, put my body in a wooden box and throw it into the waves of Amu” . The disciples obey the master's will, but the ship begins to swim against the current, which surprises everyone, and the crowd follows the ship, the ship stops when it approaches Termiz, the ditch opens, and the saint says to those around him: You do not have time to cross me. My intention is here , said to get to that person's feet. The trunk lid is closed. - At that moment, the island came out from under the chest. Such narratives are very common in the author's work. Some of them have solved riddles about place names, in some of them, the cradle of the ancient history of our region is depicted with artistic skill.

REFERENCES”

1. Сафаров, Менгзиё. Айришох: (Қиссалар, ҳикоялар, эссе) / М.Сафаров; Масъул Муҳаррир Х.Мақсадқулов. – Тошкент: “О‘qituvchi” НМИУ, 2008-й. – 288 б.
2. Сафаров М. Она тупроқ қўшиғи. Қиссалар, эсселар, ҳикоялар. – Тошкент: Адабиёт ва санъат нашриёти, 1989. – 352 б.
3. Муртазоев Б, Қодиров У. Табиага ошуфта инсон (“Боботоғ” эссесини варақлаб) // Ўзбекистонда ижтимоий-иқтисодий ва этномаданий ҳаёт: Тарих ва таҳлил. Республика илмий анжумани. –Термиз: Университет, 2016. –Б.293–296.
4. Муртазоев Б. Инсон, табиат ва сув // “Давр, замон, шахс”. “Сурхондарё вилояти тарихи ва экотуризм салоҳияти” мавзусидаги Республика илмий мақолалар тўплами. Профессор ўқитувчилар минбари. –Тошкент: “Yangi nashr”, 2019. –б. (Б. 151–156).
5. N. Rahimjonov, Q. Ko„baev. “Tarixiy qissalar haqiqat izlaydi”. Adolat nashriyoti. Toshkent. 2005 y. 4Муртазоев Б, Қодиров У. Табиага ошуфта инсон (“Боботоғ” эссесини варақлаб) // Ўзбекистонда ижтимоий иқтисодий ва этномаданий ҳаёт: Тарих ва таҳлил. Республика илмий анжумани. –Термиз: Университет, 2016. Б.293–296.