ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 2| February 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

CONFLICT IN THE FORMATION AND DEVELOPMENT OF MYPHONYM

Sapayeva Feruza Norbayevna
Urganch branch Tashkent University of Information Technologies named after Muhammad al-Khwarizmi, Senior Teacher

Article DOI: https://doi.org/10.36713/epra20199
DOI No: 10.36713/epra20199

ABSTRACT

Both English and Uzbek mythologies are distinguished by the fact that they originated and developed on a counter-world basis, unlike other folk mythologies of the world. This article extensively explains how each mythology originated as the essence of a concept, and then developed with features similar to that concept, as provided in many sources with examples.

KEY WORDS: *Myth, Time, Story, Religion, Belief, Fairy, Beauty*

Myth is a term used to describe something that people believe to be true. The inherent essence of our ancestors is frequently prevented or fostered through the employment of myths. Depending on when they are used, myths themselves can have different meanings and values. Conflict plays a big role in human perception of existence. Myths are significant in religion not just because they deal with supernatural creatures or miraculous events, but also because they provide an existential purpose for people. A myth is a story that is recounted to support a certain belief, serve as a rite or ceremony's novice event, or serve as a set example of social or religious behavior. As a result, a society's mythology or sacred traditions are collections of stories that are woven throughout its culture, expressing their beliefs, guiding their rituals, serving as both fixed models of their moral behavior and a map of social laws.

A. Nurmanov draws attention to the following point in Abu Nasr Farobi's views: "Faroibi... admits that conflicts lie at the basis of any development and change. Farobi writes in his work "Philosophy of Aristotle": "Innumerable contradictions replace each other. There is one unchanging constant in these alternations. It preserves and assimilates these values. While things follow each other and change, that which is permanent is called "Javahar" (substance), and that which changes and converts is called "Oraz" (accident). [1]

The analysis of the system of metaphors shows that in these concepts there is a good - bad leader. Despite the complexity of the concept of good and bad, and despite the fact that a person must spend a lifetime trying to understand it, a human begins to feel these concepts from the very first days.

Man has tried to attribute his good and bad deeds to beings outside of himself, especially to abstract beings. Conceptions of angels and fairies of goodness and writing were formed. In particular, the concept of "*good fairy*" in English is distinguished by the fact that it corresponds to various abstract creatures that help people in the Eastern peoples, including the Uzbek people. In English folklore, "A good fairy promises a poor couple, husband and wife, to fulfill their first three wishes." At the same time, "A malevolent fairy, the chief agent of mortal abduction, usually in the service of a fairy queen".[2]

According to G. Snesarev, another popular type of Khorezm pandemoniums are fairies. There are two ideas about this spirit: a fairy can harm a person and do good. If it causes harm, it is evaluated as a demon-fairy. The fairy is mainly imagined in human form, in most cases it is depicted as a beautiful girl or boy, in some cases it is depicted in the form of an animal, bird, or fire. In addition, the scientist notes that there are beliefs about the division of fairies into Muslim and infidel types, that infidel fairies can harm humans, that they are male and female, and that they grow old and lose strength like humans. [3] In most places of Khorezm, it is emphasized that the abode of fairies is water. By the way, it is not for nothing that they have a type of mermaid.

Among the masses, the names of fairy and demon are mixed with each other. The traditional features of the image of the demon, such as "invisible, "inhabiting a deserted place", "appearing to people in the form of a human or an animal", correspond to a certain extent to the interpretations of the image of a fairy in the mythology of the peoples of Central Asia. Therefore, in the philological literature written in the Middle Ages, the image of a fairy was often used side by side with the term demon. In particular, in Zamakhshari's work "Mukaddimatu-l-adab" the word *demon* is explained as *fairy*; And the devil is written as "*миҳтари нариён*", that is, the leader of the fairies. [4] Mahmoud Zamakhshari also interprets the word jānuⁿ jonn as ریانپدرپادی pariyon – the father of fairies (demons). [5]
According to O. Qayumov, there was a tradition of worshiping water bodies in the Paleolithic period. During the evolution of animistic views, a mythological idea arose that the bottom of the sea, lakes and rivers are the place of good spirits who wish good to people and evil forces that are considered to be a threat to human life. [6]

Similarly, in English, the myth of fairyland is used in the sense of the place of fairies. This myth is an obsolete English word,

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 2| February 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

now used interchangeably with the term *faerie*. In Scotland, *Elfame* has Old Norse forms Álfheimr. Uzbek language does not specify a specific address as the place of fairies. The names of some fairies refer to their places: *Gulistan fairy, Simiyan fairy, Behisht fairy, Bukhara marble fairy, Fop fairy, Mountain fairy.* [7]

According to the views of the Uzbek people, fairies are mainly imagined in four different forms:

a) anthropomorphic, that is, human form (beautiful woman or man);

b) zoomorphic form (dove, snake, horse, monkey, fish, turtle, frog, tiger, wolf).;

c) composite image (human + bird; human + fish; man with wings);

d) appearance in the form of objects or symbolic image (such as fire, coal, soil, ash, wind).

According to G. Snesarev, among the series of fairies, the "*mullah fairy"* is the most unusual. If there is a human being who can interact with this type of fairy, he will be promoted to the level of a healer who heals the sick. According to informants, there is an order of subordination among the fairies, and special armies are at the disposal of those who are considered geniuses. The names of two powerful fairies are known throughout Khorezm. These are: *Torso fairies* and *Sumyon fairies*. It is those names that are mentioned many times in the appeal of shamans. Fairies, like all spirits, require sacrifice. The main food for them is the blood of animals and birds. [8]

Fairy widely used in Uzbek as one of the names related to mythological imaginations. According to R. Mahmudov, who investigated the etymology of the term "fairy", in "Avesta" this word is used in the form of "*pairika*" and means a very beautiful creature from the unseen world, which seduces a person with its beauty. The Avestan nymph or pairika is the muannas gender of Jodu, appointed by Ahriman to lead astray converts to the Mazdisno religion. Thus the fairies act as representatives of Ahriman's army against earth, water, herbs, cattle and fire. [9] Avesta scholar I. Purdovudparis fight with Tishtir, the rain angel in the form of a comet star, to stop the rain and make the land desolate due to drought. *Parik* is used in Pahlavi (in New Persian the k is also dropped and this word has acquired the form of pari), in Armenian parik, in Afghani parî, in Khvansori pere, in Ghilaki it is used as pari. Mentioned in Persian literature as a female demon and described as having an extremely beautiful face. The etymology of the word "fairy" is related to "*far*" in the word "*farishta*" because both words have the same meaning as "par" or "far" which means "light, flying". 2) wing; 3) leaf; 4) steam. As you can see, they all have lightness and flight. So, there is a good reason to say that the words *par, paranda, farishta, pari* in Uzbek language are formed from the same root.

In Uzbek folk tales, beautiful princesses and fairies are traditionally depicted with seven layers of masks on their faces or sitting behind seven layers of veils. For example, in the fairy tale "Mohistara", it is described that Malikai Mohistara was beautiful, shining like a lamp and illuminating the whole house. The brightness of the beauty, the sharpness of its light catches the eye of the person who enters. For this reason, the center of the house was blocked by a seven-story curtain.

Various mythological figures such as Khizr, spirit, ghost, giant, fairy, dragon which are considered to be related to the world of goodness and evil among our people, District views are available. Because since ancient times, our ancestors thought that people live under the direct influence of good and evil forces. It seems that these examples and facts show that the formation and development of mythology of both peoples had a great place in conflict.

USED LITERATURE

1. *Nurmonov A. History of Uzbek linguistics. – Tashkent: Uzbekistan, 2002. – B. 9.*
2. *https://context.reverso.net/perevod/angliyskiy-russkiy/fairy*
3. *Snesarev G.P. Pre-Muslim ceremonies and customs of Khorezm people. Translated from Russian by S.R. Rozimboev. – Urganch: UrDU publishing department, 2018.– B. 17.*
4. *Bertels V. Peri// Kultura i iskusstva narodov Sredney Azia v drevnosti i srednevekove. M., 1979. - S. 124.*
5. *Mahmoud Zamakhshari. Introduction ul-adab. Volume I. Names chapter. Preparers for publication: A. Orozboev, A. Matniyozov, L. Abdukarimov. – Tashkent: Navroz, 2018.– B. 185.*
6. *Kayumov O. The image of a fairy in Uzbek folklore (genesis and poetics): Philol. fanlarinomzodidiss... autoref...– Tashkent, 1999. – B. 14.*
7. *Kayumov O. The image of a fairy in Uzbek folklore (genesis and poetics): Philol. fanlarinomzodidiss... autoref...– Tashkent, 1999. – B. 9.*
8. *Snesarev G.P. Pre-Muslim ceremonies and customs of Khorezm people. Translated from Russian by S.R. Rozimboev. – Urganch: UrDU publishing department, 2018. – B. 18.*
9. *Mahmudov R. Avestisms in the Uzbek language: Philology... sciences ofscience... doctoral dis... –Urganch, 2020. – B. 95*