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«НАУКА И ПРОСВЕЩЕНИЕ»**



# **WORLD SCIENCE: PROBLEMS AND INNOVATIONS**

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Гуляев Герман Юрьевич, кандидат экономических наук

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# HISTORICAL-MYTHOLOGICAL BASES OF IMAGES ASSOCIATED WITH TREES IN FOLKLORE

РУСТАМОВА ГАВХАР БАХРОНОВНА

докторант

ФДНО «Бухарский государственный университет»

**Аннотация:** В статье рассматривается генезис изображения деревьев в фольклоре, мифологии и художественной интерпретации фольклора. Известно, что у каждого народа свой образ жизни. В фольклоре эта оригинальность отличается художественным выражением. Примечательно, что они содержат мотивы и образы, характерные для эпической традиции. В системе образов в фольклоре особое место занимает трактовка религиозных воззрений, связанных с изображением деревьев. К таким деревьям относятся тополь, ива, клен, ель, ива, кипарис, сосна, орех, шелковица, можжевельник и другие.

**Ключевые слова:** Изображение деревьев, мифология, ритуалы, поэтические интерпретации, плодородие, тотемизм, традиции и обряды.

## ИСТОРИКО-МИФОЛОГИЧЕСКИЕ ОСНОВЫ ОБРАЗОВ, СВЯЗАННЫХ С ДЕРЕВЬЯМИ В ФОЛЬКЛОРЕ

Rustamova Gavkhar Bakhron qizi

**Abstract:** This article discusses the genesis of the image of trees in folklore, mythology, and artistic interpretations of folklore. It is known that each nation has its own way of life. In folklore, this originality is notable for its artistic expression. It is noteworthy that they contain motives and images typical of the epic tradition. In the system of images in folklore, the interpretation of religious views related to the image of trees has a special place. Such trees include poplar, willow, maple, spruce, willow, cypress, pine, walnut, mulberry, juniper and others.

**Key words:** The image of trees, mythology, rituals, poetic interpretations, fertility, totemism, traditions and ceremonies.

Humankind came into the world for being and evolving as an integral part and child of nature. Therefore, the most ancient traditions, ceremonies and holidays of mankind are directly connected with nature, changes in it, seasons and labor processes.

In our country, where the culture of agriculture has been highly developed since ancient times, there are many traditions associated with the worship of nature and the cult of plants. Mythological beliefs about the tree of life are also based on primitive beliefs about the immortality of nature. The rebirth of the trees in the early spring of the trees, which our ancestors lost their leaves in the fall, as well as the symbolic death of nature in the covering of the fields with grasses and flowers with the advent of spring. Mythological views in the spring awakening of nature paved the way for the emergence of rituals consisting of agrarian cults based on the representation of plants and trees, and a system of symbolic actions of a magical nature.

The fact that the trees change shape at different times of the year and re-emerge every spring is in line with the archaic worldview and the idea of the soul moving. Indeed, from ancient times the trees have been compared to human life.

The emergence of the cult of trees is associated with the era of primitive culture and is one of the manifestations of ancient beliefs that have played an important role in the history, rituals, customs and worldview of mankind and religions. In the archaic worldview, trees, like nature as a whole, were understood as living and conscious, and many peoples associated their first ancestors with the totem of trees.

According to Islamic doctrine, trees and plants are considered alive, just like humans and animals. The means of survival and reproduction of these creatures is the law of pairing. [4] Belief in the cult of plants and animals may have originated from their natural properties. Because the first ancestors of mankind lived on hunting and gathering. Our ancestors discovered the spirits of many trees and plants by seeing the yield of plants and trees, their healing properties, and the poisonous-killing properties of some of them.

Trees have long been considered living things by all peoples. Trees, which are considered living, are also divided into rocks in archaic ideas. For this reason, the ancients believed that the productivity of trees had a magical effect on humans, and that human fertility had a magical effect on the productivity of trees. A woman's infertility was considered a disaster not only for her or her family's unhappiness, but also for society and whole nature.

As a result of the idea that trees are alive, in folk lyricism, women and humanity in general are likened to the image of different trees. According to mythological viewpoints, there is no death at all – only the transition of the essence, the soul (spirit) from one form to another. Many folk songs, along with their living backgrounds, have retained their mythological foundations and are the fruit of mytho-poetic thinking:

It seems that our people's deep confidence in trees goes back to ancient times. When our primitive ancestors observed that trees were fruitful and fruitless, they thought that they were completely human. In the long past, such early observations, experiences and ideas of our ancestors about trees played a key role in shaping the current relationship with them.

Our ancient ancestors believed that fruitful, fragrant trees possessed a good spirit, while fruitless and unpleasant-smelling trees, as a habitat for evil spirits, brought to mankind either happiness or misfortune, various diseases and calamities, and natural disasters.

Imaginations about the origin of the universe and man are also linked to trees. Accordingly, the trees are directly compared to girls, lovers or boyfriends.

Myths about the origin of some of the trees and plants are widely used to describe a person being dratted or accursed and turned into a tree. This motif did not appear in the legends by chance. It is based, of course, on the ancient notion that the human soul is in the tree both before birth and after death. It is as if a person, whose spirit came out of a tree by birth, returns to it by death. Death is a magical means of bringing the soul back to its destination. In the legends, the curse is interpreted in the same way.

The educational value of the tree-shaped images created to praise, applaud and cherish the beauty of nature is that they create a favorable environment for everyone to become a lover of nature, a protector of its inherent beauty. It also harmonizes the relationship between nature and man.

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