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Semantic Interpretations of Poetic Image of Pomegranate in Uzbek Folklore

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Abstract: *This article artistically expresses the poetic image of pomegranate in Uzbek folklore and scientifically analyzes the myths, legends, folk songs and riddles associated with this image. Not only the pomegranate, but in general, the beliefs associated with almost all fruit trees go back to very long perennial roots and are associated with beliefs in fertility.*

Keywords: Uzbek folklore, Tree, Pomegranate, Symbolic images, Tradition, Productivity, Myth, Legend, Folk songs, Dreams about pomegranate, Riddles.

Introduction

In Uzbek folklore, the pomegranate is one of the traditional symbolic images. Among the peoples of Central Asia, the pomegranate has long been revered and believed as a paradise tree. This is because there are verses in the Holy Qur'an about pomegranates: In both of them are fruits, dates and pomegranates (Surat ar-Rahman: 68).¹ Pomegranate is not just a useful fruit. It is also one of the oldest cultivated plants on earth. It is believed to be one of the first fruits eaten and grown by primitive people. The first information about the pomegranate dates back to the III century AD.

¹ Куръони карим. Ўзбекча изохли таржима ва изохлар муаллифи Алоуддин Мансур. – Тошкент: Шарқ, 1991. – 496 б.

Not only the pomegranate, but in general, the beliefs associated with almost all fruit trees go back to very long perennial roots and are associated with beliefs in fertility. G.P.Snesarev, an ethnographer who has studied the pre-Islamic beliefs and customs of the peoples of Central Asia, notes that fruit trees, or some species of fruit, were considered stimulant and later became a symbol of fertility.²

The Main Part

It is no coincidence that one of the sacred goddesses of Zoroastrianism in Central Asia, the goddess of life, Anakhita, is of pomegranate fruit. Pomegranate seeds amaze with their abundance. Probably for this reason, the pomegranate fruit was magically embroidered on suzannas in Central Asia as a gift. Apparently, there were also magical beliefs among the people about the pomegranate.

The fame of Kurgan pomegranate in Romitan district of Bukhara region, Sara Asia pomegranate in Surkhandarya, Kuva pomegranate in Fergana region, pomegranate grown by gardeners of Chust district of Namangan region has long been known not only in our country but also all over the world. Clever farmers have used highly developed agricultural techniques to grow pomegranates. They also followed magical traditions in this regard. The

² Снецарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросим ва урф-одатлари. – Урганч: УрДУ ноширлик бўлими, 2018. – 332 б. – Б.192.

pomegranate has long been valued as a divine blessing. Pomegranate is also considered an attribute of mother Anbar, the patron of fertility.

There are a number of traditions associated with the pomegranate tree - it can bloom anywhere, but it bears fruit out of sight. Therefore, pomegranate seedlings are planted in the garden, about 100 meters from the house. According to A. Ashirov, farmers of the valley often planted pomegranates in a secluded place in the garden. Because in their imagination, this fruit has magical properties, and when it blooms, it will not budge if a stranger's eyes fall on it. Women and girls should not pass by the pomegranate fruit. Because they wear red, and the pomegranate doesn't like that color, and the fruit falls off. Here we also encounter views on the magical properties of colors.

Similar traditions are preserved in the celebrations of Navruz. For example, on the day of Navruz, which embodies the magical views associated with trees, the tradition of placing seven branches from different trees in the middle of the table included a pomegranate branch among the tree branches such as willow, apricot, quince jiida.

Myths about the transformation of trees into human beings or the beginning of life from a tree can be found not only in the oral tradition of the Uzbek people, but also in the folklore of the peoples of the world. For example, in the ancient Scythian tribe there was a legend that a man's wife died. He wants to marry his daughter Sid (i.e. Pomegranate). The girl could not stand such humiliation and killed herself. And the gods turn it into a pomegranate tree. Dr. Adil Abu Nasr, in his *History of Plants*, narrates the following narration about the spread of the pomegranate in Europe: "The pomegranate came to Andalusia together with the Arabs. When the Arabs conquered Spain and Aburrahman ibn Muawiya ruled Andalusia, he sent a series of gifts to his sister Umm al-Asba's brother, including a few pomegranates. The king took the presents and distributed them to his servants. A man named Jafar

touched a pomegranate. When Jafar tasted the pomegranate, he liked the taste of the pomegranate. He had never eaten such fruit before. Jafar planted the seeds in the garden. In time, the pomegranate tree grew. Jafar was fascinated by the beauty of this tree, its bright red flowers, and planted it in the royal palace. As a result, this variety of pomegranate spread in Andalusia and was called Jafar pomegranate.

When Adam was expelled from Paradise, he was allowed to take 30 kinds of fruit. Of these, ten were peeled, ten were kernels, and ten were fruits without kernels or kernels. Among the peeled fruits was pomegranate. That is why the pomegranate is one of the fruits of Paradise.

In the book *Hayat al-maram fi duchar al-hisam* (The Limits of Desire in Proof of Debate), the following incident is narrated from Abdur-Razzaq, Muammar, az-Zubayr, Sa'id ibn al-Musayyib: "One night it rained heavily, then Muhammad said 'They said to 'Ali, "Go, we will go to al-'Aqiq, where the rainwater must have accumulated." They set out. When they reached the destination,' Ali said, Why didn't you tell us to leave last night? I would have prepared food.' " Muhammad said, "O Ali, it is the right of the One who brought us here that He will not allow us to go hungry." In front of them was a table with strange pomegranates that no human eye could see. It consisted of three shells, one made of gold, one of silver and one of coral. and eat, for they are better than the food you can bring. " They split the pomegranate, and the seeds were rubies, corals, and emeralds. At that time, the people of Ali remembered their wives Fatima and their sons Hasan and Husayn. He took three pomegranates and wrapped them around the table. After a while, they returned and met two Companions. The Companions asked, "O Messenger of Allah, where do you come from?" They said, "We are from Al-Aqiq." They said, "O Prophet of Allah, as you said earlier, we used to prepare food." The Prophet replied, "The One who caused us to be here will not leave us hungry." At that moment, one of the Companions noticed a

fragrant smell coming from the table. Ali opened the table to entertain the Companions. But there were no pomegranates. Ali was devastated, but there was nothing he could do. They returned home. When Ali entered the house, they felt a strange rustle on the table, and when they opened the table, there were three more pomegranates! They immediately gave it to Fatima, Hasan and Husan. They wanted to go to our Prophet and tell him what had happened. Before him, the Prophet said, "O Ali, do you want to tell me something or do you hear me?" They said. Ali said, "O Messenger of Allah, tell me." Then they narrated what happened in the house of our Prophet Ali. "

Muhammad ibn al-Mubarak al-Suri narrates in the book *Mirat al-janan fi ibrat al-yaqzan* (The Mirror of the Heart in the Teachings of the Awakened): I would. Tired of the long journey, we both decided to rest in the shade of a pomegranate tree.

As we were praying, I suddenly said, "O Abu Ishaq, eat from this tree! I heard a voice say. My wife and I cut a pomegranate. The pomegranate was still unripe and the fruit was Jordanian. On the way back, we saw the same tree, this time with a big tree and ripe fruit. This tree is still called the "pomegranate of faith."

The story of the pomegranate of Anushervon Odil, which is interpreted as an epitome of folklore and a symbol of justice in classical literature, is also well known and famous: One day, while hunting, Anushervon was thirsty and fell into a garden in search of water. There was a young man in the garden. Anushervon asked him for water. The guy said there was no water. Anushervon said, "Then squeeze some pomegranate juice for me." The young man squeezed the pomegranate juice. Anushervon liked the taste of the pomegranate very much and wanted to take the whole garden as his own. When the young man squeezed the water, Anushervon drank it, and the pomegranate juice was very sour. Anushervon was very surprised because the pomegranate was cut from the same tree as before. Anushirvan realized that this was not in vain and

decided not to take the garden from the garden owners. did.

It seems that the pomegranate, both as a medicinal plant and as a patron cult, has a strong place in the beliefs and way of life of our people. Therefore, special attention is paid to the interpretation of dreams associated with the pomegranate. One day a man came to the famous dream interpreter Ibn Sirin and said, "I had a pomegranate in my dream. What is the meaning of this?" He asked. Ibn Sirin said, "Pomegranate means the wife you marry. If you eat it, it's a good sign. " There are other interpretations of the pomegranate. For example, to dream of the thorns of a pomegranate tree means to be more patient, while a sour pomegranate signifies anxiety and sorrow; the pomegranate fruit signifies wife, child, or wealth; whoever cuts a pomegranate tree in a dream has lost his wealth with his own hands; the person who sells the pomegranate in his dream will have exchanged the life of this world for the life of the Hereafter; a person who cleanses the pomegranate peel in a dream will be relieved of *kacalik*, and so on. It is understood that the interpretation of dreams associated with the pomegranate is also a product of folk beliefs related to family, children, and fertility.

In folk songs, the image of the pomegranate is mainly expressed as a symbol of family, love, women and girls:

Bog'im boru bog'im bor,

Bog'imda anorim bor.

Gulzor oralab yurgan,

*Handalak bo'y yorim bor.*³

Or,

Yorning bog'i bor ekan,

Bog'da anori bor ekan.

Yolg'iz deb ko'ngil bersam,

³ Гулёр. Фарғона халқ кўшиқлари. Тўпловчи Ҳошимжон Раззоков. –Тошкент: Ғафур Ғулом, 1967. –Б.133.

*Bo'lak yori bor ekan.*⁴

The garden in the song is life, family; and the pomegranate is used in the image of a married woman, a mother. That's why in the following verses, the lyrical protagonist restrains himself from overly annoying her when he finds out she has a lover who is suspected of being single, married, and has children. In folklore, red is often associated with women. Accordingly, the pomegranate is also red in color, so it is convenient to add it to the songs as a female symbol. Sometimes the pomegranate also helps to symbolize the image of girls whose hearts are full of blood in captivity.

Fruit trees and their fruits are not just a symbol, but are associated with various rituals that ensure fertility. Therefore, the image of a pomegranate is actively involved in the ceremonies, which are an integral part of the wedding ceremony:

Katta bog'ning anori,

Uyning yongan fanori,

Yor-yoro chahor yoro,

*Singlisiga bir salom!*⁵

The big garden is the bride's family, and the bride's sister is the pomegranate of the garden, that is, a member of that family. In the song, the image of a woman is understood through a pomegranate. Usually when brides start a new family, they can't tell all their secrets to other members of the family, even their mother. The sister is a confidant for the sister, a listener. For this reason, in the next verse, the sister is described as the illuminator of the sister's heart, just as the lantern illuminates the house.

Anor ekan joylarim o'ydim-o'ydim,

Qizlar ziyofati deb serka so'ydim.

Ichib turgan choyimni erga qo'ydim,

⁴ Алавия М. Ўзбек халқ кўшиқлари. – Т.: ЎзФА «Фан» нашриёти, 1959. – Б.28.

⁵ Гулёр. Фарғона халқ кўшиқлари. Тўпловчи Ҳошимжон Раззоқов. –Тошкент: Фафур Ғулом, 1967. –Б.182.

*Naqsh olmadek yuzlariga endi to'ydim.*⁶

The root of the motifs associated with fruits also goes back to the ancient mythological worldview, the idea and belief that man came from a tree, the existence of a god of fertility.⁷ In the traditional Uzbek worldview, the pomegranate is a symbol of family, children and fertility. Anbar is also one of the mother's attributes. According to A. Musakulov, like many other trees, pomegranate is also a cult. The poetic image of pomegranate also has a special place in Uzbek folk songs. The following song also shows the image of the pomegranate as a traditional symbol of love and family:

Anori dona-dona,

Ishqingda men devona.

Gul sayliga kelganda,

Qilma meni begona.

Or,

Anori dona-dona,

Ishqingda men devona.

Devonaning joylari

*Yor yasagan gulxona.*⁸

The image of a pomegranate also takes an active part in parties, arguments between boys and girls:

Olti qizning ichida oting Anor,

Naqsh olmadek yuzingdan qonlar tomar.

Naqsh olmadek yuzingdan o'pich bersang,

*O'z tengimning ichida ko'nglim qonar.*⁹

In general, in Uzbek folk songs, the pomegranate is a symbolic expression of love, family, children, women, fertility.

⁶ Ўша манба. –Б.176.

⁷ Фрезер Д.Д. Золотая ветвь. 2-изд. – М.: Политиздат, 1983. – С.110-139.

⁸ Гулёр. Фарғона халқ кўшиқлари. Тўпловчи Ҳошимжон Раззоқов. –Тошкент: Фафур Ғулом, 1967. –Б.87.

⁹ Ўша манба. –Б.87.

There are many riddles about pomegranates among our people. This tradition has also spread to the written literature through folklore, with the world-famous Uvaysi famous pomegranate chistory gaining the attention of the Nodirai era and the recognition of contemporary poets. Riddles such as “*Kichkina dekcha, Ichi to’la mixcha*”, “*Sariqqina to’ni bor, Ichi to’la doni bor*”, “*Qirq hujrada qizil qizlar*”, “*Eshigi, ostonasi yo’q, Hujrada mehmon to’liq*”, “*Bir hujra, bir hujraning ichida qirq hujra, Qirq hujraning ichida mullavachcha*”, “*Kichkina gumbaz ichida Qizlar aylabdi makon, Yuzlariga parda tutig’liq, Har birining bag’ri qon*”, “*Kichkina bir ombor, Ichida ming tog’ bor*”, “*Olma, behidek do’sti bor, Ustida qalin po’sti bor. Ichi to’la yoqut dona, Suyib eymiz qona-qona*”, “*Dum-dumaloq shar o’zi, Po’sti qalin – qirmizi. Donasi zich, yonma-yon, Tizilgan yoqut marjon*”, “*Mayda yoqutday qizil, Shirin, nordon, xilma-xil, Qalin taxir po’sti bor, Hamma erda do’sti bor*”¹⁰, which belong to folklore, describe the appearance, round shape, color, and healing properties of pomegranate.

Conclusion

In conclusion, religious beliefs about the pomegranate have very long roots and are largely associated with fertility beliefs. Legends about the pomegranate, in general, the transformation of trees into human beings or the beginning of life from a tree, can be found not only in the oral tradition of the Uzbek people, but also in the folklore of the peoples of the world. The image of pomegranate in folk songs reflects the ideas of love, family, children, fertility.

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