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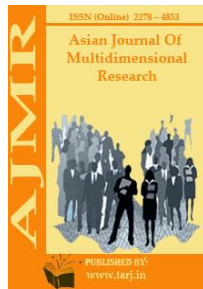
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VISION

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ETIOLOGY AND PECULIARITIES OF THE PLANT WORLD IN “KISASI RABGUZIY”

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ABSTRACT

Myths have long been a valuable source genre as a product of the first scientific views of understanding the world. Today, scientists are studying the extent to which ancient people's ideas about the world were formed, people's lifestyles and beliefs - the first products of their views on man and being in general - through myths. These views of the ancients have been passed down by word of mouth for centuries, which shows how important the myths that are ingrained in the minds of the people are in the life of the people. Nosiriddin Rabguziy, who lived in the 14th century, also created a beautiful work on the history of the prophets, “KisasiRabguziy”, using religious and historical works, as well as oral works, combining the trinity of religion, folklore and literature Received it is for these three reasons that the work is still known and popular to this day.

KEYWORDS: *Myth, Myth, Plant, Rabguziy, Story, Folklore, Literature, Religion, Prophet, Wheat, Fig, Jiida, Snake, Leaf, Paradise.*

INTRODUCTION

It is known that in the samples of world folklore there are various myths and legends about the ancient past of mankind, the etymology of the plant world associated with the way of life. They varied in subject and content, and arose as a result of the ancient people's passion for the study of the plant world. As a result, patronage forces emerged in the first way of thinking of people, in the process of growth of the mind from the stage of abstract thinking to scientific knowledge. In particular, the scientist E.M. Melitsky found that in Akkadian folk legends a person named Enlil (in some variants Marduk) killed the goddess Tiamat and dismembered his body. It creates celestial bodies from the upper part of its body, and earth, plants and animals from the lower part. There are also various rumors in Chinese folklore that after the death of the first anthropomorphic Pan-gun, stones and gold came from his bones, plants from his body hair, stars from his hair, rain from his skin, rain from his tears, river, moon and sun from his eyes, wind

from his breath created patterns of creation [1, p. 203]. According to the Avesto, 55 varieties of grain and 12 varieties of cocaine sprouted from the body of a dead cow at the level of a demigod [2, p. 24]. Hence, in some nations, the creation of the universe and the bodies in it is associated with the gods and the heroes of the god-level country. This shows that in the legends of the peoples of the world and in the examples of folklore created in Central Asia before Islam, the flora and fauna, natural phenomena, the appearance of celestial bodies are closely associated with the gods.

THE MAIN FINDINGS AND RESULTS

Rabguziy's "KisasiRabguziy" also provides interesting and colorful information on the origin of the plant world, its peculiarities, and its impact on human life and lifestyle, which can be explained mainly by the time of Adam and Eve. Consequently, the forbidden fruit is also the cause of their expulsion from paradise [3, p. 22]. From time immemorial, both scientists and ordinary readers have been interested in what exactly is the fruit that has had an unprecedented impact on human civilization. There are many legends about the forbidden fruit, including apples, figs, quinces, peaches [4], and olives [5]. Unlike the world-famous version of the myth, why did Rabguziy interpret the forbidden fruit as wheat? To find the answer to this question, we first turn to religious sources. This is because a writer who is well versed in Islamic science may have used literature created in this context based on the psyche of the work. There is some information in religious sources about the forbidden fruit. In particular, verse 35 of Surat al-Baqara reads: "And we said, "O Adam, dwell in Paradise with your wife, and eat of it wherever you wish. Just do not approach this tree or you will be one of the wrongdoers" [6, p. 9]. Apparently, the Quraan speaks of a forbidden fruit, but it is not clear what kind of fruit it is.

The following words of the Islamic scholar Sheikh Muhammad Sadiq Muhammad Yusuf about the forbidden fruit also confirm the suras and verses written in the holy book: "There have been long-running disputes over which tree is banned. Everyone says the name of the tree they know and brings evidence and documents to prove it. But, to be honest, it doesn't hurt anyone to know or benefit from knowing the name of this tree. If it were necessary to know it, Allah would have said it in the Quraan or in the hadiths of our Prophet [7, pp. 37, 664]. Hence, the fact that the forbidden fruit, whose name is not mentioned in the religious literature, is called differently in folklore specimens stems from the way of thinking, worldview, and the need for scientific knowledge of the peoples of the world. After all, its consumption is the beginning of the development of human consciousness, the development of thinking, the result of the need for self-awareness. From the above, it is clear that Rabguzi did not rely solely on verses and suras in the Quraan.

As a second source, the author may have used other religious literature, let's review the Bible. In it, this fruit is called the "Tree of Understanding good and evil" [8, p. 6]. Scholars associate the naming of this tree, which is used in poetic language with the metaphors "Finding the Truth" and "Understanding the Essence", with certain symbols. According to them, the root of this tree is interpreted as a 'state of anesthesia' of human development, the body as the "beginning of self-awareness", and the branch and leaf as the "means of self-awareness" [9]. If we analyze the development of the human mind from general to specific in this way step by step, it would be more accurate to say that its fruit is a "product of self-awareness". Hence, symbolism is at the root of the forbidden fruit mentioned in the Bible, and it is regarded as a "bursting" process of human thought. This variant of the forbidden fruit, based on a profoundly logical approach, was

also not used in “KisasiRabguziy”. The author may have referred to examples of folklore as an additional source, as in other narratives.

It is known that in the oral creations of the peoples of the world there are many legends about wheat. They say that demons and legendary heroes brought bread from heaven so that people would not die in the cold. According to Greek folk legends, bread is grown by the mother goddess Demetra [10, p. 152]. In the legends of African peoples, the deified blacksmith hero descends from heaven to earth and carries an instrument like an onion, grain products, a spear, and a *ketmon* (broad bladed hoe) to help people [11, p. 185]. So, although the appearance of wheat (bread) in the folklore of the peoples of the world is associated with the gods and demigods, it is not said that they are the forbidden fruit in heaven.

So what is it based on when the writer talks about this fruit? It is known that the author read and analyzed many sources before writing the work and was able to select the closest to the truth among them. We understand this only from his comment “To be more precise, he is a wood-grain harvester” [3, p. 20]. The author also tries to explain from a religious point of view that the forbidden fruit is wheat, that is, “Before Mawlaazza and jalla Adam created, and I will create a caliph on earth it was made of wheat, so that it would come out”. One of the main conditions of Islamic teaching is to believe in one's destiny, to be sure that every coming test is from Allah, and to be patient. The author, who incorporates this idea in a short line, reminds us that at a time when God was still baptizing eighteen thousand universes into the abyss of non-existence, He chose to create His servants on earth who worshiped Him. Wheat serves as a vehicle in the execution of this judgment. Adam and Eve are the servants of the Supreme Judgment.

Rabguziy not only points to wheat as a means for Adam and Eve to come out of heaven, but also emphasizes another aspect of it, namely, “The answer of Tron: Iziazza and jalla was destiny. In the world, human food has called for the future of wheat” [3, p. 22] Although God sent them down to earth, He did not leave them, He fed them, He wanted this wheat to be the favorite food of men. If you think about it, the legends of the Greek and African peoples seem to be rooted in the stories in “KisasiRabguziy”. Because although their plot is interpreted differently, they are modified variants of a motive “After all, the rational (rational) essence of the myth, which has served as an interpretation of the beginning and end of practical and everyday events, has taken root in this poetic form and has become a work of art” [12, p. 19].

The story provides interesting information about plants as well as some trees. It turns out that Adam and Eve possessed the forbidden fruit in heaven and saw their bodies naked. The lone fig tree took pity on them. He gave them leaves to cover their bodies.

We are looking for an answer as to why the tree that the author gave from the leaves is exactly a fig. First, although it is not mentioned in the Quraan, it is mentioned as a fig in the Bible and in examples of oral creation [13, p. 7]. Second, this tree has a certain symbolism among the peoples and has such symbols as marriage, reproduction, desire, truth. In particular, its leaves and fruits are a symbol of life and love [14].

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examples of oral creation. Second, this tree has a certain symbolism among the peoples and has such symbols as marriage, reproduction, desire, truth. In particular, its leaves and fruits are a symbol of life and love. Sometimes it also occurs as a tree explaining good and evil [15]. From this point of view, there is a connection, closeness, between the fig and the psyche of Adam and Eve. In legends, this tree is called a fig “within the framework of a single system of personal and social behavior and worldview of man” [16, p. 169]. People also have fig-like feelings of grief, such as eating the grief of others, not their own. This is probably why the author cites the fig version, taking into account the views of the people. Third, it may have been based on the fact that the leaves of this tree were larger in size than the leaves of other trees.

The kindness of figs is commendable. That is why he is deservedly rewarded by Allah Almighty. According to the author, the quality that is not present in other fruits is given to figs. “The fig picker gave Adam and Eve five leaves, and they burned the figs. At sixty in the morning, one of the five leaves was a deer, one was a cow, one was a barn, one was a bee, one was a honey, one was a worm, one was silk, and one was Adam. The Day of Resurrection will be a shroud for his sons” [17, p. 26]

Thanks to the fig, the beneficial properties of the four animals that ate its leaves also increased. This was also an expression of God's blessing on man. Because people eat cow's milk, bee's honey, and make cloth from silkworms. Because of the kindness of the fig, Allah did not punish this tree, but looked at it with mercy. Made the most beloved and sweet of the fruits. Unlike some fruits that are spread on the surface and the seeds are not eaten (such as apples, apricots) or some are not eaten on the inside (such as pomegranates, watermelons), figs have become the king of fruits that can be eaten both on the top and inside. This shows that in ancient times some peoples and nations had a special love and faith in the plant world. Thus, in folklore, figs are a multifaceted and fruitful fruit, glorifying such human qualities as forgiveness and humility.

In general, the examples of the plant world given in “KisasiRabguziy” have a certain meaning. Each plant given in it is symbolic and is depicted in connection with the mental state and behavior of the heroes. Accordingly, such a “portable meaning of the metaphor is related to the exact meaning of the mythological image, and it represents both concepts by itself” [18, p. 189] In the work, the peculiarities of fruits such as wheat, jiiida, figs were studied, and their relation to the activities and behavior of the heroes was studied comparatively. The stories in the story are based, on the one hand, on the basis of suras and verses given in the Quraan, and, on the other hand, on the oral tradition of the people preserved in the imagination of the ancient ancestors. This is probably why the object described by the author is so reliable, clear and close to reality.

CONCLUSION

The analysis of myths in the study led to the following conclusions:

1. In many respects, the myths and legends about some of the characters in “KisasiRabguziy”: wheat, figs, etc., were found to be common to the peoples of the world with oral creations.
2. The study compared the events of Noah's Flood presented by Rabguziyand the wonderful plots of animals and plants in it, and found that some of them are older than the folklore of the peoples of the world in terms of genesis.
3. Since the work has a religious nature, it is wrong to include all the plots and motives in it in the examples of oral creation. Take, for example, the legend of the expulsion of Adam and Eve from heaven. In creating the story, the writer relied primarily on the Quraan. The study explored

this myth in more detail, found out which places were written on the basis of evidence and which places were inspired by examples of folklore, examined the plates reflecting the writer's creative skills, and approached them as scientifically and objectively as possible.

4. Most importantly, “samples of folk oral art, like other works of art, are based on truth. Even the most fantastic images are based on reality” [19, p. 115] this allows us to conclude that folklore has played a key role in understanding the nature and structure of the world. The myths in the story also served as an important source in the study of the history of each people, in the analysis of their ethnic origins, in the close acquaintance with their culture and traditions.

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