

FANTASY OBSERVATION OF REALITY AS THE BASIS OF MYTHOLOGICAL WORLDVIEW

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Abstract

A fantastic observation of reality is related to the emergence and development of consciousness. The nature of ancient activities is reflected in the mind through oral folk art. It is mostly expressed in folklore through the images of gods, legendary heroes, and events. Through them, the phenomena of human nature and society were discussed and conclusions drawn, and even a certain part of them was applied to everyday life.

Key words: Mythology, worldview, reality, fantasy, event, observation.

A mythological or "legendary" worldview. As we mentioned above, worldview is a broad concept that focuses human activity on certain events and things. (This word is taken from the Greek language and means myth, narrative, and logos means teaching). Mythology as a worldview appeared in the most ancient times. It was created in the early period of human society with the emergence of human activities. It is the result of folk art and is a form of social consciousness. One of the main features of the mythological worldview is the inseparability of the relationship between living and dead nature. Both of these processes are interpreted in the same character. In ancient times, people did not have a serious idea about the development of nature and society. Scientific analysis was not possible. Production tools have not been perfected. For this reason, all people began to tell different stories and narratives about nature and society as much as they knew.

A fantastic observation of reality is related to the emergence and development of consciousness. The nature of ancient activities is reflected in the mind through oral folk art. It is mostly expressed in folklore through the images of gods, legendary heroes, and events. Through them, the phenomena of human nature and society were discussed and conclusions drawn, and even a certain part of them was applied to everyday life. The mythical worldview also has its positive aspects. Because this view also expresses people's moral views on reality, feelings, art, aesthetic processes, and their relationship to existence. More precisely, although the phenomena of nature and society are unscientific, they are fictionalized. The character of legends is explained more through art. More attention is paid to the formation of the public and worldview through this art.

Judging from the sources, in ancient times, people lived in terror of lightning, hurricanes, floods, earthquakes and other natural disasters. Therefore, they considered

the earth and the sky, the stars, the moon, and the sun to be living beings, and some animals were sacred. They understood some of them as sources of good, and some as sources of evil. In the imagination of ancient people, there were benefactors and enemies of man. Among these were benevolent gods, spirits, giants, demons, and dragons. Under the influence of these, ideas about the emergence of the universe, actions and processes in it were created. Myths are embodied in these imaginations: ideas about space, animals, birds, creatures, heroes, good and evil. They teach people to love life, to overcome any difficulties, and the fact that man is great in terms of his essence is reflected in them. At the same time, the juxtaposition of light and darkness is explained. The people of that time understood goodness and happiness through sunlight and heat, and unhappiness as a source of coldness and darkness. That is, heat is a source of happiness, while cold is described as a place of darkness. To be more precise, the world is divided into two poles, those who bring disaster and those who oppose disaster. Such legends took a firm place among the people, and were later firmly sealed in the Zoroastrian book "Avesta". In particular, it is indicated that the world of good is ruled by Ahura Mazda, and the world of evil by Ahriman. The struggle between good and evil is depicted through Mitra, Anakhita, Kayumars, Jamshid, Gershasp, Elikbek and other characters. Humanity, patriotism, love of nature, and heroism in the fields of love were the causes of the struggles. For example, if we take the image of Mithras in the Avesta, Mithras is so strong that the enemy's arrows do not pass through him, he is a great hero who destroys enemies who do not burn, who do not drown in water. Mitra is defined as:

"We worship Mitra, who prepares the army for battle, who gathers the warriors, who arranges the army for battle, shakes the ranks of the enemy and enters the battle standing at the head of the army, the strongest and most powerful leader..."

Mithra stands on a chariot and shoots thousands of arrows from a bow made of bone, drawn taut from a bull's belt. His arrows fly as fast as a thought, and fall on the heads of the giants with the speed of a thought... Mithra carries his glittering mace, which has a hundred points and a hundred branches, and strikes quickly, shattering the enemies. It is the most powerful weapon of all, made of shiny iron and covered with gold. This is a very powerful weapon, this weapon that destroys any weapon, it raises a hand..."

Mitra's assistants are also powerful wrestlers like him. One of them is Vertagna in the form of a boar, created by Ahura Mazda: "We worship Mitra, before whom Vertagna runs. He has a handsome body, sharp teeth, h A toothy boar is a food that can make any animal proud in one bite. It is very impressive, strong, extremely cheerful, never tired of attacking, fast, iron-legged, iron-tailed, and iron-jawed. He runs boldly, defeats his enemies, defeats them and destroys them..."

In folk art, the struggle for peace and happiness of people, self-sacrifice is shown through legendary images. Another such heroism is described in the "Hershaspnoma" of Asadi Tusi, who lived in the 11th century:

A dragon brings many misfortunes to people, the life of the tribe is in danger. The hero Gershasp goes to battle against the dragon and goes to the dragon's abode. Gershasp searches for the dragon until midnight, but cannot find it. He wants to cook a meal. The dragon was so big that even though Gershasp hovered over the sleeping dragon for a long time, he did not notice it and built his hearth over it. The fire warmed the dragon's body, and the dragon began to move. Only then did Gershasp notice that he was walking on a dragon. But Gershasp did not fall into panic and confusion. He started a battle against this huge and terrible creature, using his weapons skillfully, he defeated the dragon and saved people from destruction.

There are many such examples. Ancient sources such as "Kitobi Jamshid", "Chistoni Elikbek", "Kirqqiz", "Kublandi Batir", "Tomaris", "Bexistun", "Bundakhishn", "Denkard" confirm our opinion.

It should be noted that the main theme of the mythical worldview is the spiritual aspects of people. Great importance is attached to human qualities such as good deeds, creation of labor tools, handicrafts, farming. At the same time, the events in the legends were recognized by the people of that time as real-life events. Because, to their understanding, the thoughts in the legends were accepted as events in the marriage created by the ancestors. It should be recognized that the attractive ideas in the legends made people feel their presence and affected everyone voluntarily. Those events are described in such a way that there is no doubt about their viability. In order to make them doubt that they are so influential, the activities of Zeus, the god of gods in Greek mythology, Poseidon, the god of seas and rivers, Demeter, the source of fertility and agriculture, Aphrodite, the goddess of love and beauty, Minera, the god of wisdom, science, art, etc. surprised everyone with their elegance, humanity, liveliness.

Along with embodying the internal and external characteristics of all the people who lived in those times, legends also reflected the philosophical, political, legal, and artistic aspects of that time. Therefore, these characteristics of people, i.e., religious, philosophical, political, and artistic spheres, were firmly connected and could not be separated from each other at all. At the same time, over-exaggeration of events created conditions and conditions for people to question their views on life.

Although the oral art of the peoples of Central Asia is very old, under the influence of them, new creative examples appeared in the future, for example, epics such as "Alpomish", "Manas", "Gorogugli". and epics are available. When these sources are carefully studied, one can notice in them actions aimed at knowing the world and studying human qualities in depth. This indicates that the worldview was improving even in those times.

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