

Characteristics of Mythological Worlds and their Impact on Human Consciousness

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Annotation: This article discusses myth and its types, mythology and its images, and discusses the scholar's scientific basis. The study presents mythological ideas and philosophical views on the impact of worldviews on the universe and the human mind.

Key words: myth, animistic myths, agricultural culture, perceptions, natural phenomena.

The set of primitive ideas of the ancient man about the universe and existence is a myth. Myth is derived from the Greek word “mithos”, which means “narration, myth, myth, story, parable”. Myth is a folklore that originated in the most ancient times and reflects not only the perceptions of mankind about the world at that time, but also embodies the religious views, which are exaggerated through clear images. The creation of the universe, the emergence of celestial bodies, the emergence of flora and fauna, the causes and essence of natural phenomena include beliefs about mythical heroes, gods and deities. Myths, which are a series of ancient imaginations and a form of thinking in their time, are an expression of people's unconscious emotional attitude to reality, a means of explaining the essence of the diversity of aspects of life in nature and society. It is also based on the artistic form of the myth-legend genre and contains the perceptions of our ancestors about the world. In the popularization of myths, the folk oral art plays an important role in their transmission from generation to generation, and they are mainly narrated through words, and as a result have survived to the present day. Scientific sources state that there are more than 500 definitions of the term myth. Myths that reflect ancient fantastic notions about the universe, natural phenomena, and social life are divided into the following types:

- 1) myths about the beginning (myths about the creation of the universe and the origin of life on earth);
- 2) celestial myths (myths about the origin of celestial bodies and natural phenomena);
- 3) anthropogenic myths (myths about mythical characters of extraordinary nature);
- 4) cult myths (myths associated with certain religious beliefs);
- 5) totemistic myths (arising on the basis of ancient notions about the totem-ancestor);
- 6) calendar myths (myths related to the calculation of the year, month, day);
- 7) myths about the cults of the resurrected nature;
- 8) animistic myths (myths that embody ancient notions of the soul);
- 9) manistic myths (myths about patronage of ancestors);
- 10) dualistic myths (myths that reflect the mythical views on the struggle between the forces of good and evil);
- 11) eschatological myths (the end of the world, myths about the end times).

One of the forms of social consciousness in the system of scientific knowledge is science. Science is a system of scientific knowledge, a special way of knowing and mastering the universe, which has its own methods and methodology of scientific understanding. Mythology is the study of myths and the basis of primitive culture - the ancient means of understanding the world and the beginning of artistic thinking. Mythology is important as the first stage in the development of human mental activity. It is based on myths that embody the mythological imaginations of ancient man. Mythology is, on the one hand, a set of myths and legends about gods, heroes, spirits, artistic textures, reflecting the fantastic ideas of people about world nature and man, on the other hand, the origin, content, spread of legends from generation to generation, their is a science that studies its relations with other genres of folk art, religious beliefs and rituals, aspects of history related to the essence of the fine arts, myths and textures. At the same time, mythology plays an important role in the development of forms of ideology, and it serves as a source for the formation of philosophy, scientific ideas, literature and culture. If we look at the archaic layer of mythology, it consists of solar lunar myths about the sun, moon and stars, celestial myths about the origin of the universe, anthropogenic myths about the creation

of mankind, totemistic, anemistic and cult myths that embody ancient beliefs. we can witness what he found. Due to the formation of agricultural culture in some areas, calendar myths based on symbolic metaphorical interpretations of natural-climatic changes and myths about cults of the resurrected nature have become widespread. The result is Osiris (ancient Egypt); Adoris (Phenicia); Dionysus (Greece); Mythological plots about Syovush (Central Asia) have emerged. Such plots not only played an important role in the formation and development of artistic thinking, but also testified to the presence of mythological characters in folk oral art, written literature and works of art. Mythological images are the product of primitive artistic texture and fantasy, and have served to explain the supernatural phenomena in the universe, nature, and society, the causes of the emergence of supernatural forces that existed in the ancient human imaginary world. As artistic thinking developed, such images gradually began to enter the world of literature and art. The emergence of mythological images in Uzbek folk legends and fairy tales, epics belonging to the series "Alpomish", "Kuntugmish", "Rustamkhan" and "Gorogly" is a clear example of this. Also, mythical images in folklore and written literature serve to ensure the manifestation of artistic interpretation and a high level of reflection of poetic thinking. Works of art, folk crafts and applied arts, reflecting mythical plots, were created on the basis of ancient notions, which led to the emergence of mythological notions. Mythological imaginations were manifested as ritual games in primitive rituals and ceremonies. Although mythological imaginations tell fictional stories, myths are described as events that take place by their performers. M.I. As Steblin Kamensky points out, "a myth is a statement of a particular reality in which, no matter how fictitious the story is, it has always been accepted as an expression of truth, a reality, where it was created and lived." The researcher does not believe in the myth. Therefore, the myth is not understood today as an expression of real life. Thus, the researcher's own view of the myth is formed: understood as Mythological images, in turn, also influence people's worldviews. The essence of the worldview is that it is unique to man and is formed on the basis of life experience and empirical knowledge. The worldview reflects the mythological, religious, artistic, political, scientific views of life. Myth and religion are the earliest forms of philosophy and science worldview, which are interrelated with human development. The mythological worldview is a holistic understanding of the world in which there is no room for doubt. For example, in Zoroastrian mythology, the world develops in constant conflict with Ahuramazda, the god of good, and Ahriman, the god of evil, while in Mayan myths, the God of Ketsalkoatl is considered the creator of the universe. The mythological worldview is a systematized form in which different peoples express their ideas about the creation of the universe, natural phenomena, fantastic creatures, gods and heroes, and the events associated with them. Important forms of this systematization are epics, fairy tales, legends, myths, through which myths are expressed primarily. The accumulated knowledge and experience in this way also ensures the transmission from generation to generation. In the mythological worldview, the objects and phenomena of nature live according to the same law as man, have the same perceptions and desires as man. It also creates an infinite variety of worlds within a vast universe, and we can witness that each world has its own space and time. A distinctive feature of the mythological worldview is that it is not a simple narrative, but a worldview in which the oral sacred text arises as a specific being influencing the events in the archaic mind, man, and the world in which he lives. According to the mythological worldview, this universe is surrounded by other worlds, all of which are to some extent connected with humanity, and the forces and connections of that being have an active influence on the world in which people live and on man himself. In the mythological worldview, all objects are alive, so even the stones need to be handled with care, otherwise they may face their wrath. For example, in order to cross the river, he must first ask his permission, and in order for the stone thrown by the hunter to touch the target, he must first agree with the stone and subdue it, otherwise the stone will never touch the target. Rivers, rocks, mountains, clouds - all of these have the property of affecting man and his consciousness. In order to influence a person, he must know what he is afraid of, what he likes or dislikes, and what he worships, so that he can offer or intimidate him, as well as influence him. The same actions apply to all living things in any world. If we look at cult myths, we can come across the events mentioned above. In short, the place of myths and legends, which today have a history of several thousand years and are deeply rooted in the memory of mankind, is incomparable, especially for art and literature. Epic writers, dramatists and lyricists, painters, sculptors and even directors have managed to create high-quality works using this ancient spiritual wealth in their creative work, and this tradition continues today.

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