SEMANTICS OF THE APPLE IMAGE IN FAIRY TALES RELATED TO ANCESTOR CULTURE

Abstract

There are a special place and role of ancestor cult, the belief in the virtues of the ancestor and the auxiliary images associated with it in Azerbaijani folklore, especially in fairy tales. If we pay attention to fairy tales and epics, we will see that the dervishes of the ancestral cult paradigm, the heroes of fairy tales and epics choose their path due to the direct connection of Hadrat Ali, one of the successors of the Prophet's descendants, saints and seyids. With the apple given by the saints, they achieve their goals, and with the sound of the unseen, they get out of troubles. The theory of patrons with sacred power follows the hero of both the fairy tale and the hero of the epics in an unbreakable line from beginning to end. He helps them to open the closed doors and return them from the crooked path to the straight path. Some points such as laying the foundations of human origin in the world by eating prohibited apple by Adam and Eve, as well as how the apple is described in the Elijah, what function it performs, what the difference is and so on. other points are discussed in the article. Throughout the story, we feel the ancestral breath, the ancestral spirit, which sometimes follows the hero, sometimes is visible and sometimes in invisible.

Key words: Ancestor, dervish, apple, Khizr, fairy tale, myth, chaos, cosmos

Dervishes, a representative of the ancestral cult paradigm, often come to the aid of the hero in such a supernatural way when they give up the world and their desires drown in a sea of sorrow. With a magic apple, they are given an irreplaceable share in the world. On the other hand, we are witnessing certain similarities and differences in the place and role of apple in world folklore with regard to Azerbaijani fairy tales. The article will clarify these key points.

We come across several ways to have children in fairy tales:
- With the apple given by the dervishes, who are representatives of the ancestral cult;
- Through sacrifice, vows;
The sacrificial rites are often performed on the advice of saints.

The main point we will focus on is the first point. The motive of having a child with an apple given by a representative of the ancestral cult. It is similar plot of giving apple for having a child by dervishes appearing from the unseen in the saddest moments of the hero both in Azerbaijani fairy tales and fairy tales of the people of world. Simply, in the tales of the peoples of the world, the dervish is sometimes replaced by a magician. The motive for the transformation of the image is obvious. In the tales of the world, unlike in the tales of Azerbaijan, there are magicians, not dervishes, who give the apple to the hero. The Latvian fairy tale "The Prince on the Glass Mountain" shows that a nobleman had no children for a long time, but one day he met a magician on the street: he gave him an apple.

The ancient tradition of throwing apples as a symbol and a symbol of love is found in the tales of many peoples of the world. The stupid got up from his place and flew to the mountain in the Latvian fairy tale “The Prince on the Glass Mountain”. "A diamond apple fell on the prince's knees." We find this in the German fairy tale "Iron Hans", the French fairy tale "The Magic Whistle and the Golden Apple" and others.

In relation with the place of the dervishes in the fairy tales, their connection with space, foresight, some features such as help heroes in solving the difficult situations, sudden appearing at the scene and so on confirm that the archetype of the wise old man is a paradigm. In fairy tales, it is the representatives of the ancestral cult who give apples to the hero. They behave in the saddest moments of the heroes, and when they say the cure for their sorrows, they disappear as if they came from the unseen. Foresight, compassion, help, generosity, relief, guidance are the main goals of the wise.

Let's pay attention to the fairy tale "Prince": “One day a dervish came to the door and said he knew the king's pain: You have to divorce all these wives. You are trapped by these wives, so you have no children. You have to marry with a young woman. As well as, you should bathe in cold water three times a day in order to cleanse your wives. You will have a child in 7 years. One day, the king was sitting in the ashtray. The air is caught. It is as if doomsday has broken out in the sky. In a park, a cloud descended, split in front of the king, and a red apple jumped out of its center and fell on his lap. On the advice of the old connoisseurs, the king gave half of the apple to his wife, and he ate another half of the apple and they reached their goal. [2, p. 162].

As you can see, in a fairy tale, the dervish grows up in the most difficult moment of the fairy tale hero. He shares his pain. To give him a child, he gives him an apple that gives life to a person, saves him from illness, rejuvenates the old man and prolongs his life. The main point here is that in the fairy tale, the name of the dervish is paired with the apple that stands at the beginning of life and living. It is interesting that dervishes, who are representatives of the magical and miraculous world, like saints and seyids, help them to reach the points and desires that they do not always find and desire. It also helps and gives strength to the hero with its magical powers, hidden moments, knowledge, supernatural powers, and the ability to perform extraordinary miracles. This point manifests itself in fairy tales in the heroes who were born on the advice of the dervish, by making vows, by sacrificing, and by the will of God. We often come across such examples in the tales of "Nakhirchi oglu Eyyvaz" and "Dervish". One of the forces that helps the dervish to discover his miracle is the apple. This is not a coincidence. The apple
tree, because of its miraculous quality, occupies a fundamental place in the lives and belief systems of all peoples and is remembered as a factor in the world tree system. From ancient times the apple is also remembered as a symbol of vitality, beauty, wisdom, happiness, success and love. The flowers of the apple tree were used by brides as decorations at wedding ceremonies. Archaeological excavations have also uncovered a number of images of the tree of life. Images of the tree of life are often found on material and cultural samples of Central Asia dating back to the third millennium BC. The first examples of the symbol of the "Tree of Life" were found in the image of a tree in the third millennium BC on examples of Sumerian art. The symbol we are talking about was considered a symbol of life in the religious imagery of the Sumerians [3]. Rock carvings of the Azerbaijan Ship give enough descriptions of the tree of life in the material cultural monuments found in different areas.

Apples play an important role in the folklore of the peoples of the world. Apples also play an important role in the Iliad. "Eris, offended by the gods of controversy, stole one of the immortal Hesperides apples. And threw it at the wedding party with the caption "The Most Beautiful." Hera, Athena, and Aphrodite began arguing, each claiming it was an apple. There was a dispute over who the apple belonged to. The dispute was settled by a shepherd - Prince Paris, who later gave an apple to Aphrodite, the cause of the long, bloody Trojan War, in which many glorious warriors died" [1]. Apparently, the apples of the Trojans are stolen from the hands of individuals. But there is a difference between this acquisition. In the vast majority of Azerbaijani fairy tales, we witness that the dervish helps the king who has no child in the sad moments. Even if he wants to, no one sees him. Although the motive for handing over the apple to the saints is similar to Azerbaijani fairy tales, the purpose and goal are different. Let's pay attention to the tale of Chantig: “A dervish came. When he saw the king sad, he said: I will take care of you. As the king said his problem, the dervish said by giving him three apples. You should eat one face of each apple and give another face of each apple to each of your wives. After nine months, you will have a son from each wife. [2, p.104] So, one of the main secrets of the dervishes, who according to superstitions are related to the saints, the pir of the 40s, and the saints, is the absence of the unseen. As I mentioned, this period of ignorance is explained by superstitious beliefs. We find this type of belief in many regional myths and legends. Naturally, this hidden value occurs during the transition of the paradigms of saints, sayyids and dervishes to each other at different times and periods of events. The basic premise is that these saints belong to the same object. As seen from this example, several functions of the dervish paradigm of the wise old archetypal system become clear. As it is known from the texts, a dervish is a saint has values who, reads the heart of a person, foretells the future and cures pain, disappears, and so on. like Khidr. As seen from the above example, several functions of the dervish paradigm of the wise old archetypal system become clear. According to folk beliefs, a dervish, like a saint, Khidr, has the values of reading the heart of a person, foretelling the future and curing pain. Note that these belong to the pre-Islamic belief system. Folklorist Hikmat Guliyev in his research work on the semantic structure and paradigms of the wise old archetypal system examines the information situation of the wise old archetypal and shows serving to give information about objects and events in the situation of giving information unlike guidance situation of dervish image paradigm” [4, p.116].
The miraculous birth of the hero takes place with the help of an apple given by the saints. There are also miraculous things that happen to him when he grows up. Russian scientist V.Y.Propda rightly said that in fairy tales, the magic apple is a special place to get pregnant. [5, p. 320].

The way of dervishes belonging to the ancestral cult paradigm put an end to the motive of childlessness by giving an apple to the hero. As in fairy tales such as "Malik Jumshud", "Boy on a white horse" and others, the motive of infertility results in the hero having a child with an apple given by a dervish who appears from the unseen when the hero plunges into a sea of grief. Sometimes the heroes who are born as a result of this miraculous birth have extraordinary power and are able to save the lives of others. Sometimes, as in the tale of Abu Gasim, these heroes find and bring to their owners a magical apple, through which they are saved from disease and immortality. The coastal birth of the hero and his supernatural actions are found only in magical tales. Of course, the main connection here is connected with the representative of the wise old archetype. As folklorist Oruj Aliyev noted, “In many magical tales, the protagonist is distinguished from those around him by a number of unusual features. His heroism is magical and miraculous. In the exposition of such tales, the desire of childless parents, the motive of the hero's birth in an unusual, sometimes magical world, play an important role. [6, p.43]. In fairy tales we see miraculous birth motive by getting pregnant through egg, water, wind, dry skull. Children born with the magic apple given by dervishes have the same extraordinary power and magical energy as others. This, of course, is due to the fact that the apple is the basis of the world, the beginning, and is closely connected with the tree of life. V.M Zhirmunsky writes: “In magical tales, especially in the eastern peoples (Arab, Persian, Turkish), the main means of magical fertilization is the apple. This apple is given to the childless king (and sometimes to his vizier) by an old dervish during a journey (or in his sleep). [7, p.229]. This motive is seen in hundreds of fairy tales such as "Prince Mutalib", "Malik Mammad" and "Malik Ahmad", "Jalayi-Vatan", "Shams-Gamar" and others. The miraculous birth is achieved by the sudden appearance of a representative of the ancestral cult with the apple given to the hero. Also, with the going of the dervish, sometimes lightning flashes in the sky, storms break, and the world shakes. This, of course, shows that the dervish, like the saint Piri and Hadrat Ali, was a messenger of God, as well as has extraordinary supernatural powers and cosmic contact. This image, which rises in the eyes of the heroes of fairy tales with both its arrival and departure, creates a trust in them with its miracle. Dervishes with the archetype of a wise old man sometimes complete their mission in the fairy tale by helping the hero to give birth to a child. Sometimes the apple and dervish subjects are widely reflected in fairy tales. Sometimes, thanks to the apple given by the dervish, children are born brave and strong-armed. They amaze everyone by overcoming obstacles that no one can imagine. Throughout the story, we witness the supernatural power of these heroes. The main thing here is a child growing up hour by hour with an apple given by a representative of the ancestral cult. He transmits his miracle, his supernatural power to the hero who was born with the help of a magical apple. On the other hand, the combination of the two symbols of holiness is dominated by the miracle of one and the magic of the other.

Apple tree can be regarded as the creation of the world in which the apple tree is associate with the tree of life, as well as a symbol of the beginning, as a manifestation of belief in the plant. Just as the ancient Turks considered water to be sacred and inviolable as the basis of the
divine origin, they also linked the tree to the four factors that stood at the beginning of the creation of man in the world. (water, fire, weather, land). This mythological view has been widespread in the worldview of ancient man since the creation of the world. The ancients believed that the apple from the world tree, which gives life to man, makes the hero stronger and gives him magical energy. Man believed that water and wood were very important for human life, and that if there is no water and a tree, life would be impossible. For this reason, he gave a mythological meaning to all related events. That is why in our fairy tales, the tree and the apple are considered as a symbol of the beginning of life. According to the mythological belief, these are the first and foremost factors, but they are deeply ingrained in people's memory, lifestyle, way of life, thinking, and have a special significance in all the examples of folklore they have created. We witness the miraculous birth and extraordinary strength given to the hero by the apple given to him by the saint, and the healing and immortality of the patient with the apple he sometimes brought from distant lands with a thousand difficulties. In the tale of "Sultan Ibrahim", after giving a devout apple to a king who longed for children, his wish came true [8, p. 330]. As the example shows, a miraculous birth takes place with an apple given by a dervish. Another motive here is related to the dervish's desire to name a child born under the conditions of a dervish. Dervishes, who are considered to be representatives of the ancestral cult, also take part in the naming ceremony. Just as in "Kitabi Dada Gorgud" the representative of the ancestral cult Dada Gorgud named the heroes of the Oghuz people for their bravery. In fairy tales, this mission is performed by dervishes from a different point of view. And here we see that dervishes suddenly disappear, just as they suddenly appear. And the heroes who bear the names he gives are very intelligent and clever, worldly, strong and wise. In fairy tales, the dervish's connection to the cosmic code is evident in the words he said as a representative of the ancestral cult. For example, saying of him “I am not one of the dervishes who receives a share, I am one of the dervishes who gives a share” connects his ability of humane, kind and helpful with the mythology meaning. Contributing in our people’s traditions belonged only to great, generous, kind and valuable people - the people and the elders. Let's pay attention to the tale of "Shams Gamar": "The king opens the treasury, distributes shares to all the poor, and orders the dervish to give a share. But the dervish says: - Qiblah, I am not a dervish who receives a share, I am a dervish who gives a share. Take this apple, cut it in half and eat half of it yourself, and eat half of it in the harem. You will have a son named Gamar" [9, p. 320].

The apple tree is given as a symbol of fertility and eternity in the tales of both Azerbaijan and the world. The fruit of the apple tree also gives rejuvenation, beautification, immortality, healing, resurrection, child bearing and other valuable properties by being given to the heroes of fairy tales by the hands of saints. Thus, the acquisition of these qualities by the heroes of fairy tales with a magical apple allows us to connect this apple fruit tree with the tree of life, which plays a key role in the creation of the world and symbolizes fertility, beauty, abundance and prosperity. In the mythological imagination, water, which is the basis of human life in a tree, was as important as fire and earth, and human thought believed that the tree of life, like water and fire, gave man strength, power, immortality and life. In the Dada Gorgud epos, if Beyrak and Bugaj were born with vows and sacrifices, Dada Gorgud came as a saint who won the trust and confidence of the people, as a representative of the ancestral cult paradigm and
named the heroes. And he acts as an invaluable helper and mentor in the lives of heroes from birth to adulthood. The dervish manifests itself in fairy tales in a number of forms:

- Dervish as a skilled performer
- A dervish is like a holy person who cures sorrows
- The dervish is like a wise old man leading the way
- The dervish is like a wise old man who heals
- Dervish as a symbol of kindness
- A dervish comes from the unseen and is like a holy person who deserves to be hidden
- The dervish is like a wise old man who reads the heart and sees it first
- As a paradigm of the ancestral cult of the dervish aware of the past
- As a saint who gives a dervish a share
- As a saint who gives birth to a dervish
- Like a wise old man named Dervish
- The dervish is like a wise old man changing his skin
- Like a terrible image of a dervish

We can find these features in many fairy tales. Sometimes children born with an apple given by a dervish have such a great power that they attract the attention of everyone around them under the age of eight. In the tale of the "child wrestler" we can come across many of the above-mentioned features. The dervish is like a skilled performer, the dervish is like a holy person who shares, the dervish is like a magical figure who gives birth to a child, and so on.

Let's pay attention to the story of the "child wrestler": Suddenly they saw an old dervish appear at the door. The dervish sang in a verse that a person's hair was tangled. The dervish said: I'm very thirsty. Send the child to fetch a glass of water. The host sighed. The dervish realized at that moment that the man was infinite. He quickly took an apple out of his pocket and gave it to the owner, and instructed him to divide the apple in half and eat it, so that he would have children. The cobbler rejoiced and said: Aga dervish, what can I give you to get out of your goodness? The dervish said: I am not one of the dervishes who receive a share, I am one of the dervishes who give a share. Goodbye, I'm gone. As soon as the dervish finished speaking, they saw that the dervish had long since disappeared (10, p.196)

Sometimes children born with an apple given by a dervish grow up hour by hour under the influence of a magic apple and a wise dervish giving it. Often, the heroes of this fairy tale are identified with heroes like Rustam Zal. Rustam Zal, a boy, did not deserve to pour water on his hands. We have heard that a child grows up, but this child grew taller every day, hour by hour, and turned into a plane tree. At the age of seven, he dismounted. He had the power to break the back or the arm of any child who joked on the street” (10, p.196).

Sometimes in fairy tales, according to the sacred image, it is transformed with Dervish and sometimes with Khidr. These transitions are more common in various regional tales. The fairy tale "Faithful Brother" collected from the northern region shows that Khidr came to the dream of a king who was thinking about childlessness and gave him the share you wanted and as soon as he wakes up, he splits the apple under his pillow in half and tells his wife to eat part of it. Let's pay attention to the story of "Yusif and Sanubar": “They also saw a dervish singing in the doorway on the street, and his voice made a man's hair stand on end. The king ordered
that you go and bring that dervish grandfather to me. The men went and brought the dervish to the king. As soon as the dervish entered through the door, he bowed politely and greeted.

The king said: "Baba dervish, I saw that you sing very well, so I called you and I will give you a share." The dervish laughed and said:

– Thank God, I am not a dervish who receives a share, I am a dervish who gives a share.

The king said:

– Grandpa dervish, what can you give me?

The dervish said:

– Whatever you have in mind, do not be afraid. The king sighed and said:

– Oh, grandfather dervish, our two brothers said that you can't cure our pain. When the dervish saw that the king did not believe him, he took two apples out of his pocket without saying a word. He gave each one to a brother and said:

– True, you didn't tell me your pain, but I know. Divide these apples in half and each of you will eat with your own body. In nine months and nine days, one of you will have a son and the other will have a daughter. Then I will come and name them myself.

As soon as the dervish finished speaking, the two brothers looked at each other's faces and at the apple in their hands. When they looked up, they saw what the dervish was doing, as if they were asleep. They quickly opened the door and went to the neighbourhood to look for the dervish. They searched everywhere and could not find the dervish" [11].

Apparently, dervishes with supernatural powers both have an unusual voice and change their belief in themselves by their wise attitude, good deeds, and helping them achieve their dreams to the heroes who did not want to believe his words before. This voice is a blessing from God to them. At another point, the fact that dervishes, like other members of the wise old archetype, are closely connected with the cosmic and divine bond and this increases the sharpness of their words, and makes their power and deeds more confident and secure.

When dervishes are not honoured for their dress, we see the king being harassed and even expelled by the vizier's deputy. If the dervish is offended, both future world heroes and their parents will suffer more.

In the tale of Yusuf and Sanubar, the dervish is harassed by the king's vizier's deputy, and the king is ashamed when he finds out [11].

As can be seen from the plot, the dervish's rights were violated, his trust was destroyed and his heart was broken. The heroes of fairy tales suffer the most. Throughout the tale, their love is either lacking or they are full of obstacles in their way. We see that there are shortcomings throughout the story when the dervish violates the truth.

Sometimes there are those who associate the myth of twins with the apple given by the dervish to the offspring. Academician Mukhtar Imanov notes: "Another important aspect that connects the motive of having children through apples to the myth of twins is that children of the same origin have unusual characteristics. The difference between twins and ordinary people also applies to boys and girls born as a result of given apples. Being born through a magic apple is the main source of unusual features of heroes. The scientist calls this duplication of the image (12, p. 17).

Let's pay attention to the story of Yusif and Sanuber:
In this tale, the hero suffers a lot as a result of the massacre of the saint. The second point here is regret, misunderstanding.

Despite all these massacres, dervishes sometimes help their hero, who was born with an apple, in the guise of a radiant old man to the end:

“Little Joseph filled his sack and began to walk. Went a little, went a lot, came and reached a spring. He washed his hands and face in the spring, cooled down a little, and wanted to get up and leave. Once again, he was called by his own name. When he looked back, he saw a bright old man with a blue turban on his head, a belt around his waist, a black hat on his face, a stick in his hand, and a white beard.

The old man said, "Son, where do you come from and where are you going?" Joseph said, "The king sent me to fetch a pine tree from the place of the demons. The old man said: - Son, now that you are gone, listen to my advice. In this tale, thanks to the useful advice of the dervish, the hero triumphs over evil [11]

The apple given by the dervish manifests itself in fairy tales mainly in two functions.
- Rejuvenation, immortality or prolongation of life as a symbol of eternal youth and immortality
- Giving children to those who do not have children

On the advice of dervishes, we come across two methods of childbearing:
- Haing children by distributing vows on the advice of the dervish, by opening the door of the treasury and giving it to the poor.

Giving a child with the apple given by the dervish himself. On the advice of the vizier in Shams Qamar, the king, who had no children, opened the mouth of the treasury and distributed it to the poor. Every forty days a dervish comes and when he wants to give him a share, he says, "I am not a dervish who receives a share, I am a dervish who gives a share. "He took out an apple and gave it to the king, saying, 'You eat half and give half to the harem. You will name your son Gamar. When the king left the apple on us, he did not see the dervish [13, p. 5-6]

Sometimes in fairy tales we see that the child is obtained in a completely different and random way. In this hero, who was born with a miraculous and different birth, he becomes as brave and courageous as the hero who was born when the dervish received a miracle. For example, with ashes, water and eggs, dry skull, etc. They have an indirect, albeit indirect, affinity to the ancestral cult. Belief in water and plants was associated with ancient beliefs of the Turkic peoples. For the old man, water and trees (plants) were the basis of his life, his survival. In "The Tale of Kal Hasan", his mother becomes pregnant with water and eggs. As a result, Kal Hasan, who was born, becomes very strong and selfless.

Sometimes in our tales we come across dervishes leaving the status of a wise old archetype and becoming a negative hero. In many tales, we see that the dervish sometimes has a dual character, like the paradigm of the wise old archetype. Sometimes children who are deceived by dervishes in fairy tales overcome evil by the power of the mind. The moments when a dervish became a trickster are mostly related to children born from ashes, water and dry skulls. In most of the tales with these motives, we come across dervishes as a negative image. In the tale you find, Solomon, a childless merchant with a completely different motive of birth, falls into the darkness and a baby's voice comes out of the light. As you can see, in a fairy tale there is an unusual birth motive. This feature can be found in such tales as "Jamshid Pasha", "The
Covenant of the King”, “The Mermaid of Beauty” and others. Folklorist Hikmet Guliyev notes in his research that the paradigm of the image of a dervish in its nature embodies both essences of the wise old archetype. “Thus, in folklore texts, the dervish appears in a dual nature. On the one hand, he is a helper, a transmitter of divine information, and on the other hand, he plays tricks and causes trouble to people. That is, in its genesis there are both cultural hero and trickster phases. The dervish image paradigm is one of the images that plays an important role in the texts of Azerbaijani fairy tales and epics and forms a large complex. In the texts, the images included in this complex have different names: dervish, Hazrat Ali, Shahmardan, Aga, the blue horseman, Khizir, Nurani the old man, the old piranha man, the worshiper, etc.” [14].

In the tales of "Three Sisters" and "Blackbird", children born with an apple given by a dervish are then abducted through him. Here, the dervish no longer acts as a representative of the ancestral cult, but as a trickster-negative hero as a paradigm of the wise old archetype. It is interesting to note that dervishes, who are considered to be representatives of the ancestral cult, have always had great faith in the heroes of fairy tales. The dervish, who has already become a trichrist by being a negative image, is not attached to space, but to the house. "Having information, the dervish has the status of connecting the past (present, future and space) - that world (or the underworld) and this world, symbolically, chaos and space" [4, p. 116].

In the tale of the "Steel Wrestler", Polad, who was born with an apple given by the dervish, is finally abducted by the dervish by enchanting the child's parents. He teaches all the information to the young Polad, and sends him to Jumshud to become a wrestler. Thus, the steel wrestler, who is ready for any training, grows up and kills the dervish with the power of the magic he taught after learning from his teacher. In the end, truth triumphs over injustice. In the tale of the "Steel Wrestler", which is considered a fairy tale of bravery, the dervish appears as a completely negative image. In such tales, it is very natural that the dervish, as a representative of the ancestral cult, is not connected with the cosmic code, but with chaos as a negative image. The former, as a representative of the ancestral cult, is an expression of oppression and injustice as the bearers of the path of truth, truthfulness, kindness, and justice, and the latter as the bearers of evil deeds. All this, again, does not harm the highness and supremacy of the dervish in terms of being the successor of Khidr, the Pir of the Forties, Shahi Marda, and Evliya. But here, unlike the saints, there is no point in dervishes acting as negative characters in fairy tales.

Thus, the apple, which is considered magical and sacred in most myths and fairy tales, unites people through the saints, removes hatred and enmity from their hearts by conveying them to their desires, and gives them health and beauty, as well as children. It turned out that the apple is also a symbol of immortality and strength. In fairy tales, the apple is characterized as a symbol of eternal youth, strength and eternity. The following conclusions can be drawn from the article:

As can be seen from the tales we have given, dervishes, like other representatives of the paradigm of ancestral cult, have many features. Wherever their rights are violated, they will be seen in the wisdom of their deeds and the wisdom of what they say. For this reason, their place in fairy tales is always visible. It became clear from the research that the role of seyids and saints in the narration and the functions of foresight, guidance, naming and procreation performed by dervishes are the same. It turns out that there are some points that distinguish dervishes from saints. But the trichistic status of dervishes is not found in saints. We recognize saints only as a
positive image. Dervishes, on the other hand, act as both negative and positive characters, depending on their status. As a representative of the ancestral cult, the dervishes' displays of wisdom to the heroes of fairy tales, such as helping them with miracles, reaching out for help immediately, and overcoming adversity, surpassed the tricister, and dervishes are remembered more for their benevolent deeds as saints. It is also clear from the article that the fact that the apple is attached to the tree of life, the symbol of life, the beginning, and the place and name in the tale are often associated with dervishes, takes this wisdom and ancestral cult to deeper layers.

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Зюмруд Мәнсимова

Nağıllarda alma obrazının Əcdad kultu ilə bağlı semantikası

XÜLASƏ


Açar sözlər: Əcdad, dərviş, alma, Xızır, nağıl, mif, xaus, kosmos

Зюмряд Мансимова

Семантика образа яблока в сказках, связанных с культурой предков

РЕЗЮМЕ

В статье впервые говорится о связи изображения яблока в азербайджанских сказках с культом предков. В сказках описаны способы завести ребенка, давая яблоко (бута), и функции, выполняемые дервишем. В дополнение к описанию таких качеств дервиша, как доброта, руководство, дальновидность, он также затрагивает трикстерские моменты, связанные с хаосом. Дервиши культовой парадигмы предков, герои сказок и саг, выбирают свой путь благодаря прямой связи с Хадратом Али, одним из наследников потомков Пророка, святых и сейидов. В статье также затрагивается место яблока в мировых сказках и былинах. От того факта, что Адам и Ева заложили основы человеческого происхождения в мире своей запретной яблочной пищей, как яблоко отражается в Илии, какую функцию оно выполняет, в чем разница и так далее. точки обсуждаются.

Ключевые слова: Предок, дервиш, яблоко, Хидр, сказка, миф, дом, пространство