
HISTORY OF VALUES AND TRADITIONS OF THE UZBEK PEOPLE

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Abstract

National customs-behavior that is constantly repeated, reflected in the social cultural life of the nation, embedded in its way of life, serving its formation and development, is a manifestation of the rules of behavior and skills adopted by many. National traditions have unique Uzbek historical features in our people, manifested in traditional and modern manifestations.

Key words

customs and traditions, holidays, Muslims, Asian people, rhythm

National customs are formed within the framework of the individual and the nation, which are taken separately. For example, among the Uzbeks are those who say hello to the adults of those under them, get up early and sweep the courtyard, show special glory to the guests, check and trouble on the eve of the holiday, need help, receive messages from the elderly. During the period of the Muslim regime, many of our traditions were violated as old age, which negatively affected the preservation of national identity in youth education and, through this, the spiritual development of the Uzbek nation. National customs are formed and improved by the influence of the history, traditions of the nation and the nation, folk oral creativity, art and literature, lifestyle and other factors.

National customs are a characteristic that determines the specific image of the nation, elat and ethnic groups. For example, the customs of slavery, which are characteristic of our nation, are important. For example, in the days of the show, it was insulted that the "Cradle wedding" was an old-fashioned sarquite. However, the cradle tradition associated with it has been a component of our national culture. National customs and traditions form a unique system in each nation, perceived by the people as a necessary condition for a lifestyle. Indifference to national customs alienates one, the nation. In national traditions, respect and devotion to the motherland, the nation are embodied. Thanks to independence in our country, more than 130 nationalities and elat representatives have all the opportunities for

preserving and improving traditions and traditions. This situation serves to strengthen the development of interethnic relations, the bond of mutual friendship and harmony.

Navruz (Persian نوروز – "New Day") is a Spring Festival and the first day of the new year in the Persian and Turkic peoples. When translated from Persian, "Christmas" means "new day". In Iran, as well as Central Asia and the Caucasus, Navruz is celebrated on March 21, and in Kazakhstan on March 22.

Navruz begins in the Northern Hemisphere as the beginning of spring, on the day of Equinox (on March 20, 21 and or 22). Some peoples associate the arrival of the spring season with the awakening of nature, on this occasion they spend holidays, celebrating it as the beginning of the new year. From time immemorial, Azerbaijan, Uzbekistan, Iran, Afghanistan, Tajikistan and many more in the eastern regions face the arrival of spring – new year with celebrations. The 21st of March is the first day of the official calendar in Iran and Afghanistan.

Navruz, due to its antiquity, its wide geographical coverage and its different periods at the time of its celebration, contains a wide variety of features of Intangible Cultural Heritage. It was formed from many cultural forms and images based on the legendary King of Iran Jamshid and similar legends, which meant "Navrozi Jamshid".

A similar legend is also present in Indian mythology, except in the Turkish legend "Bozqurt", the Iranian legend "but Navruz", in the Legends of Afghanistan and the countries of Central Asia, Nanex Novrouz waits for Amoo Novrouz, but falls asleep when the new year comes in. Amoo Novrouz arrives and leaves when he is asleep. This event continues to be repeated every year. Although these myths seem outdated, they are found in our culture today. Along with fairy tales, epic poems, classical poems to be called "Navruz poems", today there are books, magazines, poets published on the internet and music played on radio, television: special melodies and songs in ancient and classical Iranian music, which are called "Naz-e Novrouz", "Yaad-e Novrouz", "Novrouz-e Khordak", "Novrouz-e Khara" I "Novrouz-E Saba". Similar tunes and music in the Ottoman Turkish Empire are yang - ragan. Other Navros have much of the melody and music involved in the ritual. Folkloric songs such as " Navruz", " Mubarak", " pilgrims", " Sumalak", " Boychechak", " Purple " are still popular in Uzbekistan today. Now there are Navruz melodies sung in local, national and even interethnic concerts. In addition, the Afghan song " Mulla Mamajan " is very popular and is also sung in Mazari Sharif, Iran, Tajikistan.

All Navruz has local and traditional dances performed by ethnic groups, Azerbaijani and Uzbek dances performed in the desired rhythm, and cultural as well as linguistic appearance – harmonized in special folkloric manifestations. These include "Khan Bazi" and "Kusex Galin" in Iran, "Kusa Kusa Khani" in Azerbaijan and Turkey, and "Spring Lady", "Navruz bobo", "peasant bobo", "Nasriddin" in Uzbekistan, "Aspak bozi" (clown), "Laklak bozi" in Kyrgyzstan, Capricorn, Hitchhiker, polygamy, wrestling, Rams, cockfighting, etc. Experience, knowledge and craft, as well as updating household appliances, making toys for children, jewelry made of precious stones and metals, especially decorations for young brides, jewelry products are used at different stages of the celebration. In general, in festive ceremonies, these habits have a general value and a peculiarity in the form of a rich cultural diversity.

The determination of dates is calculated mainly on the basis of the ancient astronomical doctrine. In the Middle Ages, the yearbook was mostly attested and corrected by famous scholars such as Abu Rayhon Beruniy, Mahmud Koshgari, and Umar Khayyam. There are many rituals, traditions and cultural events celebrated in every family and society. One of the most important functions of the festival is public gatherings, where cultural exchanges and events are held in addition to ceremonies. Special public ceremonies involving water and fire are examples of this.

In Iran, for example, residents jump over a spring or fire on the last Wednesday of the year, which is known as "Charshanbeh Suri" or "Charshanbeh-e fire". The last four Wednesdays of the consecutive year are popular in Azerbaijan, called "Charshanbeh Ob (water)", "Charshanbeh Bod (wind)", "Charshanbeh Khok (land)" and "Charshanbeh Otash (fire)", when people walk around the fire, sing traditional songs, or dance around fire or water.

Among the peoples of the Kurdish and Zoroastrians, Turkey and the countries of Central Asia, there are rituals associated with fire on the eve of Navruz. For example, in the Kyrgyz Republic, people pay their debts, collect their houses, reconcile and forgive them if they are fighting with their neighbors. As a symbol of fullness, productivity and rain, all dishes are filled with milk, yogurt, wheat and spring water. The elderly say that it removes various diseases and bad luck from people.

In many villages and tribes, on the last Wednesday of the year and on the eve of Navruz, housewives and girls' houses bring water from a nearby chashma, spring or well. The first hours of the holiday begin with the family-family elimination of the elderly, neighbors, families in need of help and people with

disabilities. During the pastime, people connect gifts to each other, especially since it was customary to share gifts to young children and bridesmaids. The celebration continues with games and performances, with local wrestling in Iran, racing, "Bandbozi" (walking in the Garden), "ice kashi", a game in Afghanistan and Central Asian countries where a rider tries to catch an item reminiscent of a calf's head, and these games last for several days. Special mention should be made of the Games held in the Kyrgyz Republic: horse Charbish (racing), girl Kumay (chasing a girl on a horse), Kok Noru or Capricorn pull (catching a goat), landing (fighting on a horse), wrestling (traditional wrestling) and Jambu Atuu (shooting a silver piece on a horse), and a special game for teenagers and children "Ak Cholmok". They flirt with those who pass by and put candles in their graves. In Azerbaijan, the second day of the celebration of Navruz, men recite a blessing on the rights of those who have passed, and this is called "Father's day". On the eve of the holiday in Kazakhstan, people bring two lit candles to the door.

There are two main and sacred dishes, the first is lunch at Navruz or on its Eve, the second is noon food at Navruz. The dish consists of boiled rice and parables such as vegetables, chicken, wheat Ugras and fish, which are added according to the region where people live.

After a festive lunch in Kyrgyzstan, people go out on the street to Sayle and celebrate the holiday. In small towns and villages, special places are chosen to make Nooruz Kedji or Chon Kedji (soup) from the offered bull. This ancient dish is made from meat, oil, rice, peas, barley, wheat, oats, soy flour, millet, potatoes and spices. It is worth noting that in the Kyrgyz Republic, semi-sacred dishes are served at family holiday lunches and are not served in communal ceremonies. One of the most important celebrations of the holiday is the tableware, on which dishes suitable for symbolic items are placed. Items symbolize cleanliness, light, peace and wealth. A table called "Sofrex" or "Sofrex-ye haft Sin" in Iran, the sign of purity is water, a candle or phonus as a sign of light, "Sabzex" or "a dish made of greens" as a sign of plants, "Samanu" in Iran, "Sumalak" in Kyrgyzstan and Uzbekistan, "Samani" in Turkmenistan, "Somoluk" in Tajikistan. One of the main traditions of celebrating Navruz in the Kyrgyz Republic was the practice of smelling black spruce (Alastau) or "Adirashman" (with conifer) in homes to clean their homes, people, and property, and in Iran it was practiced with wild ruta. The main elements of the festival consist of music, dance, oral speech and Literature, crafts and painting (mainly miniature art). Various craftsmen make decorations with their own hands, toys for children. The decorations in these toys, the main content in poetry, the artistic meaning in music and dances, the main content in the pictures reflected the

arrival of spring and the renewal of nature on the Feast of Navruz. For example, at the performances of Akayn – street artists in the Kyrgyz Republic, the meaning of applauding the New Year was raised. In addition the akayn made demonstrations showing legendary events. Also in Uzbekistan, songs honoring Navruz have been included in the repertoire of folk artists Bakhshi, poets and epics. Some epic legends dedicated to Navruz have survived to this day (Khorezm, Surkhandarya, Kashkadarya, Samarkand). A special contribution to the development of traditional music was also made by the ritual tone, which formed the basis for the creation of such instrumental and solo status cycles as Bukhara's "Shoshmakom", "Khwarazm statuses" and "Fergana – Tashkent statuses.

According to historical sources, and according to our scientists, the period of the formation of Navruz – includes centuries that lasted from the earliest times to the emergence of "Zoroastrianism". Abu Rayhon Beruniy, one of the allomas of the Uzbek people, in his book "monuments left over from ancient peoples", spoke about the month of Farwardine, which is considered the first month of the year in the account of the Solar year: "the first day of this month is Navruz." - Navruz is the first day of the year, while its Persian name also means that. Navruz corresponded to the moment when the Sun entered the constellation of cancer in the past times according to the "zij" of Iranians, when they made their years similar. Then, when he was pushed back, he began to come to spring. Now it comes at the same time that it serves it all year round, that is, from the fall of the first drop of spring rain, when the flowers open, from the flowering of trees until the fruits mature, until the plant improves from the start of germination. Therefore, Navruz explains that evidence has been made of the beginning and creation of the universe.

From time immemorial, Navruz has been a favorite of people with unbiased intentions. In those days, even war-fights were interrupted, gina-powers were forgiven. The Kings awarded the most worthy men from within el, passing through the sins of some prisoners.

In the joyful moments when spring and the new ayyom received an important place from every heart, many people asked, " where and when did Navruz appear?", to which this was given a reasonable answer in the article "onaquti's generosity", published in the magazine "happiness". It includes: "the Land of Khwarezm, the homeland of the great allomas who gave the world the first alphabet, founded the secular sciences, was called Khwarezam in ancient times, even in the thousandth BC. Archaeological and ethnographic research carried out in the following years confirmed the fact that the Feast of Navruz was first celebrated in Parthia on the same land in the works of Greek and European

philosophers Niso (i.e., Parfiyona, the capital of a woman's city). A clear example of this are the "fire houses", which were built in the Eagle Castle, the Jombok Castle and the Niso mounds, and which survived until these days. The eagle was a mausoleum with a blue dome in the center of the castle. In the shrine of the mausoleum, Onaquti had an emerald stone on his raised arm. In the spring equinox-the first day of the month of hamal with a Shamsi account, on March 22 according to our current calendar, sunlight from the hole in the dome of the mausoleum fell on the emerald stone in Onaquti's hands, burning fire into the hearth of the cauldron, which is ready for cooking sumac."

According to the custom in Azerbaijan, the dishes laid on the Feast of Navruz are dishes that signal the arrival of spring, the revival of Nature, The Awakening. The villagers of Azerbaijan dream of abundance throughout the year, with four weeks before the holiday every Wednesday evening and the day of the holiday setting a fire and singing ("come out!" naghmasi et al.) by saying they believe and believe in fire, the sun. All these rituals are a continuation of the ancient Eastern tradition, which existed long before Islam.

Great values such as peace and solidarity, harmony and neighborhood were promoted in Navruz. For example, the elders kept the families by reconciling the families they beat. People with broken relations in Tajikistan were reconciled on their own without the exhortations of elders. In these cultural rituals, habits such as cultural diversity and humanism, healthy lifestyles and mistaken living conditions are passed down from generation to generation. Children were also actively involved in Sofreh, i.e. udums such as coloring and decorating their eggs. These eggs were distributed as gifts to children. Even in the presented film, this means that the coloring of eggs is a beautiful achievement of the Navruz holiday, which is mainly performed by children. Gifts (often new clothes) are mostly given to children. These celebrations are sealed in the memory of the children, and they too later continue these traditions, passing on from themselves to the younger generation of key - ingi.

Sending congratulatory letters on the feast of Navruz also strengthens friendship. People living in remote areas send letters of congratulations and bring their contacts closer between them, and this prompts each other to go on a guest, a trip. During the Navruz holidays, work in the post offices is much more active than on other days.

Women take a central role in this cultural ceremony by leading ceremonies and teaching young people their knowledge in traditions. They become important in ceremonies, and in some cases remain the only person who manages the ritual:

preparing Samani as a sacred dish. In the Kyrgyz Republic, women begin to prepare the Sumalak dish fourteen days before Navruz, but in Afghanistan they prepare this dish on the eve of Navruz. In addition, they prepare "Sabzeh" (green branches of beans), Sofreh, sweets as a sacred sign.

Our ancestors, grandparents celebrated this holiday and held various, colorful udums and rituals. In ancient times, our ancestors moved from the villages to summer Labor and recreation areas – winter addresses on the days of Navruz. Spring crop-tail work began in the fields. The peasants were attached to the land. The team was a team with hashars. The spirit of the past ancestors was memorized. In public, meowali, ornamental trees were planted. In the fields, in the summerlands, Navruz is the new year, new life is boiling. Our ancestors made special clothes for the Feast of Navruz and wore them and celebrated. Navruz dishes were also unique. Among them, especially sumac, halim Thayer has become more traditional. The participation of children in this holiday was very active. They played various public holiday games during Navruz. These include horse game, chillak, puppet, stonemason, lapar recitation, etc. Children, adolescents, adolescents, boy girls were preparing much earlier to take an active part in the sumac cooking ceremony.

In these processes, various folk games, spring songs were performed. Libraries, Prize-winning games on various physical education, competitions are organized. Many-throwing, wrestling matches, fighting animals and poultry (rooster, dog, Ram), mockery, asceticism, Doric games, various folk performances were held. Navruz is a holiday of Labor, kindness, humanity. On this day, the graves of the deceased are visited. Elderly, disabled, lonely elderly, parents are eliminated. The men share gifts with each other and donate sweets. Navruz is a holiday of love, love, loyalty. Wedding parties were held on the occasion of Navruz. The boys and girls shared a covenant with each other. The newly fallen bride went to the "bride saw" with the aim of drinking tea from her hand. Navruz is a holiday of friendship, brotherhood. This day is celebrated not only by the peoples of the East, but also by all, regardless of nationality, religion, faith. The holiday of Navruz was adopted in Uzbekistan as a day of rest, an official holiday. Even so far, he is greeted in a tantalizing way by people from young to Old.

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