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FROM THE HISTORY OF NAVRUZ HOLIDAY

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Abstract: The article analyzes the history of the ancient national holiday of the Uzbek people Navruz, its symbolic meaning, historical roots with the help of scientific literatures.

Keywords: Navruz, national holiday, historical holiday, Central Asia, culture.

To begin with, in the 11th century, the great scholar of the East, Mahmud Kashgari, wrote the truth: "The holiday is a day of joy and happiness of the people" [1, p.55]. Indeed, we are sure that the ancient holidays and customs, which have become ingrained in the life of the people, will help us to gain a deeper understanding of the paths traversed by mankind, to be proud of our victories and to look to the future with hope.

If we rely on the idea that the holiday is the primitive form of human culture, we can trace the buds of the holidays to the earliest times when the human race began to emerge in Central Asia; for the deep roots of the festivals go back to the infancy of mankind. The great encyclopedist Abu-Rayhan Beruni in his book "Monuments of Ancient Peoples" used a wonderful phrase that is characteristic of nature and humanity, that is, "Just as the Sun and the Moon are the two eyes of the sky, Navruz and Mehrjan are the two eyes of time" [2, p.45].

According to Beruni, the Sogdians celebrated the first day of the month of Mavsard - Navruz (new day, or the beginning of the year) in the spring at the same time of day and night, that is, on March 21 or 22. "Mehrjon" is a holiday that celebrates this state of autumn. The autumn equinox, which lasted until September 22, and Navruz and Mehrjon benefited each other in the Zoroastrian calendar. The wise poet of the East, astronomer, mathematician Umar Khayyam in his work "Navruznoma" notes that the word "Navruz" was first mentioned in the holy book of Zoroastrianism "Avesta". "Avesta" is an important source of information about the life, culture and spiritual life of the peoples of Central Asia, Iran and Azerbaijan.

So, it has been thousands of years since spring attracted the game of thought, kindness and passion of our ancestors. Avesta, which mentions Navruz as a holiday, also states that the meaning of human life should be embodied in three senses. These are good thoughts, good words, good deeds. It teaches that man, with his whole being, must strive to cultivate and perfect these three meanings in himself. Ancient monuments once again testify to the fact that labor is highly valued in Navruz.

Oriental scholar Umar Khayyam wrote in Navruznama: "If everyone celebrates Navruz, his life will inevitably pass with joy and happiness until the arrival of Navruz next year". There are many theories and legends about the origin of Navruz, and if we look at some pre-Islamic Zoroastrian ideas, the first day of spring was celebrated as a holy day when the god of good overcame the god of evil. This date coincided with the day of Navruz [3, p.32].

In other ancient legends, the day of meeting Adam and Eve is recognized as the holiday of Navruz. In Firdavsi's work "Shohnoma" the origin of the New year "Navruz" is connected with the name of King Jamshid. In particular, Jamshid trains people for a profession in order to do good to the country. He spins yarn, weaves baths, houses palaces, reveals medical secrets, builds ships, builds gardens, and so on.

The Central Asian historian Abu Nasr Narshahi (899-959) wrote in his History of Bukhara that on the day of Navruz, people kissed a rooster at the tomb of Siyavush, and that more than three thousand years had passed.

Alisher Navoi's work "Tarihi mulki ajam" also states that "Navruz" was invented at the end of Jamshid's great discoveries. It is clear from the historical sources that have come down to us that the celebration of Navruz in Iran, Central Asia and Afghanistan was widespread during the Achaemenid period (6th century BC), and if this is true, the history of Navruz dates back to the 6th century BC. It becomes even clearer that it has a history of more than 2,000 years, and a history of four thousand years in general.

According to one of the ancient Iranian legends, Jamshid made a royal throne and polished it with various rare stones, wore a precious crown with several different jewels, and sat on the throne in the morning. At that moment the sun rises and the golden rays of the sun illuminate Jamshid's crown. The whole environment is enlightened. Seeing this strange miracle, the people were surprised and celebrated the day when Jamshid ascended the throne as "Navruz", ie "New Day" (according to Abu Rayhan Beruni). Based on this fact, SP Tolstov concludes that Navruz was once not only a celebration of the vitality of sunlight, agriculture, abundant harvests and spring celebrations, but also a celebration of the new heir to the throne in the New Year.

Although such interpretations of the origin of Navruz can be analyzed from different angles and it is difficult to show exactly how it came into being, it can be said that this holiday was invented by wise people and dates back to the most ancient times - the transition of primitive people to agriculture and then goes to the spring holidays held in the fields before the start of the new work season. On the basis of all the customs of "Navruz" is the only noble intention of the people the hope and desire lies in the fact that the New Year will be a year of abundance and abundance. Because the origin of "Navruz" was associated with the scientifically based laws of the universe and nature, that is, the entry of the sun into the zodiac sign, the equality of night and day, the concentration in nature and the arrival of spring.

This brief information is related to the history of the emergence of Navruz. Now let's take a brief look at the ways in which this holiday is celebrated, in which case the pre-Islamic customs of the common people in "Navruz" attract attention. On the day of the holiday, people shared sweets with each other to make your life sweeter, presented flowers with the meaning of being beautiful, sprinkled water on each other in the sense of plenty of water in the year.

Eating sweets on Navruz is one of the most important rituals. On the morning of Navruz, before talking to someone, they licked three tablespoons of honey and smelled it. This ritual was performed with the intention of protecting that person from any calamities throughout the year. Among the customs for preparing for Navruz, wheat or barley grains were grown in a wooden container and placed in the center of the table as a spring tree. On the eve of the holiday, a porridge consisting of 7 varieties (wheat, barley, peas, corn, rice, mosh, beans) was prepared and distributed to the neighbors. In Iran, 7 different blue plants beginning with the letter "S" are placed on the table. Dried fruits are put in juices, painted eggs. Candles were also lit to cheer the spirits of the ghosts. Water was poured into the pot and greens were added to it. In ancient times, in some villages, in the first days of Navruz, children sang in groups at the doors of their homes. The owners of the house gave the children presents and a variety of food. The children distributed some of the gifts to the widows and orphans in the village. This tradition is still preserved in our people.

From ancient times the peoples of Central Asia had a strong belief in water. Beruni writes that on the morning of Navruz, people go to canals and pools, often standing in front of running water, and pour water over them to be blessed and to prevent disasters. "Navruz" is celebrated in some nations for a month, in others for 5 to 6 days. One of the values and advantages of the ancient pre-Islamic colorful festivals is that they arose not on the basis of the ruling classes, but on the basis of the natural needs of the people. For this reason, they are inextricably linked with nature and are dedicated to the

important events of life, and are celebrated only when nature creates a state of joy and happiness.

Indeed, the arrival of spring, the awakening of nature, the green dressing of the fields, awakens the festive mood in people. That is why Beruni says "Navruz is the beginning of the world", Firdavsi says "Navruz is the horn of holidays". Navoi wished people "every night is worthless, every day is Navruz," while Ahmad Donish said, "On Navruz, not only nature was revived, but also human nature was awakened". Another celebration of Navruz is Sumalak, which is mainly prepared by women and includes heart-warming ceremonies. Today, everyone participates in the sumalak festival, regardless of nationality, religion or race. Members of 17 religious denominations in the Republic of Uzbekistan also celebrate these holidays [4, p.56].

According to Mahmud Kashgari's *Devonu lugotit turk*, the word "sumalak" is derived from the ancient Turkic word "suma", which means "barley harvested for juice" or wheat. For centuries, our ancestors have known that the evening of Navruz on the eve of Navruz is a symbol of the coming New Year to be blessed, prosperous and fruitful. Respect for bread has always been a tradition among our people. Sumalak is valued just as much as bread. In its preparation, special procedures and moral criteria are followed. Sumalak is a sacred and sacred food. Even the water that washes the sumac cooked pot is spilled under the fruit tree, not where it is encountered. The educational value of such myths has long been great.

There are many legends about how the Sumalak festival was formed. One of the closest to the truth of BC legends is that the last grain that a farmer takes for planting is first soaked in water to be planted as soon as possible. But suddenly the weather deteriorates and the wheat sprouts and grows. When the weather does not improve, the family takes a risk and asks the housewife to grind the sprouted wheat so that the family members do not completely destroy the wheat when they are hungry. The housewife puts the plant in a pot and boils it for a long time. You see, the intention of the white-hearted grandfather-farmer is sincere, it gives off a pleasant, fragrant smell, and from him comes a sensual, sweet dish. As a result, the farmer will be able to harvest wheat for another year, not only for planting, but also for life-giving sumalak. Sumalak has long nurtured a sense of solidarity and harmony in people. In recent years, the Navruz and Sumalak festivals in Uzbekistan have provided an opportunity to restore this love among the people. Thus, the old "Navruz" and "Mehrjon" began to see life again.

Centuries later, after the introduction of a new religion (Islam) instead of Zoroastrianism, "Mehrjan" became, as Beruni points out, "the love of the sun and the soul". Abu Rayhan al-Biruni interprets the word "Mehrjan" in connection with the words "sun" and "love of soul". This is not in vain, of

course. Because in the most ancient times, like many ancient peoples in the northern part of the globe, Central Asians also worshiped the Sun. The holy book of Zoroastrians, the Avesto, also recognizes the sun as the creator of great light and heat. The Huns, one of the Turkic peoples, also worshiped the sun.

However, there have been many instances in history where Navruz has been banned, especially since it was inaccessible to invaders. They were frightened that they did not conform to their religion, colonial policy, customs, and laws, and that on this holiday the local people could be spiritually united in the cause of freedom. Therefore, Navruz is not an official holiday in the palace of the invaders, in the circles of officials and clergy. But despite this pressure, Navruz continued to be celebrated among the common people. "Navruz" was not included in the list of official holidays in the former Soviet Union and was unofficially banned, but with the determination of Uzbek scholars, it received attention in the mid-60s.

Radio and television began to cover it, and cooking sumalaks in various ways came to life. However, in the mid-1980s, new obstacles arose in the celebration of Navruz as a national holiday in Uzbekistan. In 1985-1987, the media bypassed the holiday. There was a heated debate about this. Leading writers, scientists and cultural workers of the republic have said that Navruz is a real national holiday that has been going on since ancient times, its essence is not related to religion, but to the laws of nature, and it should be developed on the basis of best traditions. As a result, "Navruz" is widely celebrated as a real national holiday. Since 1990, March 21 has been declared the day of celebration of Navruz. Since the independence of Uzbekistan, Navruz has become a real, official holiday of our republic. In independent Uzbekistan, Navruz is celebrated every year with great festivities.

After gaining independence, Uzbekistan has been celebrating these holidays in its own way, without losing its ancient essence, on the basis of ancient traditions, enriched with modern innovations. Because, during the years of Independence, our girls have become more tolerant in the preparation of food and pastries, and have been increasing the variety of dishes and pastries with pastries of different nations. "Navruz" is a blessing in disguise. In this regard, the President of the Republic of Uzbekistan Sh. Mirziyoev every year prays that Navruz will come to our country, protect our Motherland from evil eyes, bring kindness, happiness and peace to every home, and may God help us in our good deeds. And our citizens always open their ashes in prayer for the continuation of these lofty wishes.

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BABUR'S VIEWS ON THE STATE

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Abstract: The article analyzes the fact that Zahiriddin Muhammad Babur, as a great statesman and an advanced enlightened thinker, put forward his own political views.

Keywords: Babur, statesman, enlightenment, political views, central.

Zahiriddin Muhammad Babur, as a great statesman and an advanced enlightened thinker, put forward his own political views. central to his political views is society and public administration. When thinking about states, Babur divided them into two types:

1. A just, centralized state;
2. An unjust, scattered state.

Babur, who was always a supporter of a just, centralized state, believed that the state should be ruled by a just, enlightened king. He spoke negatively of the unjust, fragmented state, describing the dual power that emerged as one of the unjust forms of government in Khorasan at the time, following the death of Sultan Hussein Baykara, as follows: "... Muhammad Burundukbek and Zunnunbek, as well as Sultan Hussein Mirza, and the princes who were with these mirzas came together and made an alliance, and Mirza Baduzzaman and Mirza Muzaffar Husayn made him the king of Bashir. Zunnunbek at the door of Badi'uzzamon mirzo, Muhammad Burundukbek at the door of Muzaffar Hussein mirzo. Yusuf Ali Kokaldosh by Bidi'uzzaman Mirza. It was a strange command, no company was ever heard in the kingdom ... "[1, p.140].

According to Babur, the downside of dual power is that neither of these two kings assumes personal responsibility and initiative in defending the state, commanding the army. As a result, the country is occupied by the enemy and the country is in chaos. According to Babur, the dual kingdom would lead to sectarian strife, various conspiracies, and the country's disintegration and destruction. "... At that time, I used to say to Baqibek