



HISTORY OF THE NAVRUZ HOLIDAY

Mahmudov Mirsaid

Termez State Pedagogical Institute

Faculty of history, direction of history

student of the second stage

<https://doi.org/10.5281/zenodo.7769692>

Abstract. This article presents legends about when and how the Nowruz holiday originated. With the arrival of Nowruz holiday, information such as changes in natural phenomena has been given. In the conclusion of the article, Navroz is a holiday that reflects the traditions and national values of ancient Eastern peoples.

Key words: Navroz, legends, historical figures, Zoroastrianism.

The festival of Navruz is one of the ancient festivals of the Perso-Tajik and Turkic peoples. It is celebrated on March 21, corresponding precisely to the time when the day and night are equal. According to historical sources, and according to our scientists, the period of the formation of Navruz – as long as it included centuries that lasted from the earliest times to the emergence of "Zoroastrianism". The word Navruz is derived from the Perso-Tajik language, which means "New Day". From time immemorial, Navruz has been a favorite of people with unbiased intentions. In those days, even war-fighting was interrupted, and gina-Quds were forgiven. The Kings rewarded worthy men with sleeves from within el, they were at the sin of some prisoners. The question arises as to how this day appeared, when spring and the new ayyom took place from every heart. Since it is not based on specific facts about it, we rely on various myths, views. This is what the article "onaquti's generosity", published in the magazine "happiness", says about Navruz. The Land of Khwarazm, the Land of the allomas, which gave the world the first alphabet, founded the secular sciences, in ancient times the name of unig was called Khwayrazam. The festival of Navruz was said to have originated in Niso, Khorezm. His legend follows that in Parfiyona, the capital of Niso shahrida, a puzzle Castle, an Eagle Castle was Niso's stronghold, a "house of fire" preserved there, and has been preserved for many years. The eagle was a blue dome in the center of the fortress, inside which Onaquti had an emerald stone in his hands. 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." There is also a view that on this day the feast of Navruz appeared. Other legends say that the feast of Navruz was celebrated on the day when Adam and Eve met. In Abu Rayhon Beruni's book "monuments left over from ancient peoples", he mentions the month of Farwardine, which is listed as 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. From then on, the flowers open and the animals wake up from hibernation. All the secret - synoats of nature wake up and the

environment comes to life. Firdavsi in his "Shahnama" associates the new year's holiday with the name of King Jamshid. In particular, Jamshid teaches people the profession in order to do good to the land, makes weapons by smelting iron, weaves clothes by spinning yarn, builds buildings, opens the secrets of medicine, makes a ship, builds a garden. Niihathat has created a throne in which he ascends to heaven. According to this legend, Navruz was celebrated on the same day. Great-grandfather Mir Alisher Navoi, in his work "history estate ajaam", describes the invention of the great Navruz at the end of the great discoveries of Jamshid.

Navruz is one of our magnificent values, an international holiday that has reached us since ancient times. The most lifelike and ancient holiday of the peoples of the East. Various comments have been made about when Navruz came into being. The noble scholar Hodi Zarif Navruz was fully justified when he considered the age of the universe to be at least three thousand years, or even older. In the 10th century, the Bukharan scholar Narshahi spoke of the songs of the peasants associated with the name of Siyovush, which is spoken in Navruz, writing that "it has been more than three thousand years since it took place".

Navruz begins with the udumi "The Cauldron is full" on the night of March 21 to March 22. Sumalak and halim are still cooked this evening in abundance with the night. These dishes opened the boiler the next day. At this point, it would also be worthwhile to look at the history of Sumalak.

Since in ancient times there was a widow, one day in the House of that woman, in addition to a squeeze of wheat, nothing else was found to eat. He knew very well that she was also a wise woman that after eating this wheat there would be no more left, and he would plant that wheat on the ground. A few days pass between them, but still the famine shows its strength. Because his children had not tasted salt for several days. And the woman forcibly takes the planted crop back from the ground and puts it in a pot, and day and night only boils. Her children would answer "new food" to ask what kind of food it was, and continue to work. After boiling until midnight, he gets tired and goes home to sleep. A woman wakes up from the noise of a moment. The noise came from where he was cooking. Gradually, looking at thirty Angels playing, laughing, dancing and singing, the cauldron was buckets. The woman walks away and sleeps. It turns out that Sumalak is ready when he gets up in the morning. A woman and her children, who have not eaten salt for a long time, are malnourished. This imitation comes out of laughter. At that moment, the children ask for the name of this dish and name this type of food "Si malak" i.e. "the thirty Angels", in memory of those thirty Angels. This is later adapted by people into their own language and called "Sumalak". In fact, the dish is "Si malak", which translates from Persian-Tajik as "thirty Angels".

In Navruz, the cauldron –cauldron indicates the boiling of sumac –fullness, the fertility of the fields, the generosity of gardens full of fruit.

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. On September 30, 2009, Navruz was added to the list of intangible cultural heritage by UNESCO, and on February 23, 2010, at the 64th session of the UN General Assembly, March 21 was declared "International Navruz day". It is still widely celebrated among the Peoples. On the day of the holiday, national dishes of various kinds are served on the table, such as sumalak, blue somsa, blue patir, halim, blue oshi. National cuisine is characterized by its flavor as well as its healing

properties. Songs, national games such as wrestling, rope pulling, chillac, pentathlon and other games are also played during Navruz. Woman-she men also wear a national dress. Young-the face of the old man will be full of laughter, joy. The Gina-wells are put to rest. Those who fight are reconciled. Living in Nature, day and night will be equated. The days warm up, not only, feelings like kindness awaken in the hearts of people. It will not be an exaggeration to say that the holiday of Navruz will be rich in good and goodness.

CONCLUSION: the countries celebrating the holiday of Navruz meet this holiday in a high mood. Nature comes true. Seedlings, flowers are planted. People are in national costumes and welcome Navruz with national dishes, National Games. The feast of Navruz is a symbol of youth, innocence, beauty, and young-he greets the old in a monotonous mood. As a result of scientific research, it can be concluded that the holiday of Navruz in each state has its own legend, a history of injury. There are no reports of origin in a specific region. The puzzle has become a mystery - sinoate of history. But it can be said that every nation has its own views, legends in the emergence of the Navruz holiday. It can be seen that the festival of Navruz has long been formed and has taken place in the hearts of people.

References:

1. National Encyclopedia of Uzbekistan "Navruz holiday of national and universal values" 1992
2. Ashirov A. Ancient beliefs and rituals of the Uzbek people. T.: 2007.
3. Abdullayev M. Abdullayev A. History of spirituality and culture. Fergana, 1998.
4. Karimov I.A "high - spirituality invincible power" T. 2000.
5. Southern Bosbon newspaper. Termez "history of the Christmas holiday". Scope " row "style " text-align: center"
6. Alisher Navoi " history estate ajaam"
7. www. Ziyonet. uz
8. www.bilim.uz
9. www. edu. Uz
10. www. ma'naviyat. uz
11. www. tdpu. uz