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## The emergence and stages of development of navruz

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***Annotation:** It is very important to study in detail our historical and cultural monuments, including Navruz, inherited from our ancestors. This article describes the origin of Navruz and its stages of development. Navruz is perhaps the oldest New Year's holiday on earth; its traces are lost in the depths of millennia. Therefore, there is nothing surprising in the fact that even such stars of the world scientific horizon as Aburaikhan Biruni and Omar Khayyam, when explaining the origin of Navruz, resorted to the language of mythology and religious traditions. Navruz, as the personification of the true soul and living tradition, is the most typical phenomenon of the Aryan culture. It is this truly national holiday, as a condensed spirituality of previous generations and eras at the level of our historical subconsciousness, that personifies the eternal unity of archetypes and spiritual invariants of the cultural tradition, as well as the inextricable spiritual connection of generations – past, present and future. Navruz, having emerged in the boundless depths of time, has become a guiding star in the multilevel spaces of world culture. Perhaps this is the only phenomenal phenomenon of spirituality that has not been interrupted for millennia. And not only was it not interrupted, but it was a powerful root from which numerous branches grew: verbal and plastic arts, mythological and religious views, logical and philosophical substantiations of reality, empirical and intuitive criteria, comprehension of the possible coexistence of man and nature, ideas of harmony, continuity, revisions, the value of life.*

**Keywords:** Navruz, Angom, Mehrjon, Sada holidays; Zoroastrianism, Sassanid period, legends, «Little Navruz» (or «Mass Navruz»), «Big Navruz» (or «Special Navruz»).

**Problem formulation.** Navruz is the most universal among all known folk holidays: both in terms of natural basis and cultural archetypes. The universality of Navruz as an astronomical phenomenon is obvious: it is the equinox, which is reflected in all known solar chronology systems (from the Mayan calendar

to the “Jaloli era” created by O. Khayyam). The phenomena of the equinox were not discovered by the Iranians (it was first discovered by the Greek astronomer Hipparchus in the second century BC, and the medieval Arab astronomer Sobit ibn-Kurra contributed to its scientific study); the priority in designating

the day of the vernal equinox as the beginning of the new year also belongs not to them (before them, the Sumerians and Babylonians did it). But the Iranians spiritualized the equinox: they organically included it in their polyphonic tradition, which grew up at the junction of the civilizations of the East and West.

#### **Analysis of recent research and publications.**

The interpretation and depiction of Navruz has been one of the main themes in the works of classical poets. This includes Umar Khayyam's pamphlet "Navro'znoma"[1], which contains traditions, events and legends related to Navruz, Narshahi's "Buxoro tarixi" (History of Bukhara)[2], Abu Rayhan Beruni's "Qadimgi xalqlardan qolgan yodgorliklar" (Monuments from Ancient Peoples), Firdavsi's "Shohnoma"[3], Mahmud Kashgari's "Devoni lug'otit turk"[4], Yusuf Khos Hajib's poem «Bahor Madhi» in «Qutadgu bilig», Khorezmian verses, Nosiriddin Ravguzi's ghazal, Haydar Khorezmi's epic "Gul va Navro'z" (Flower and Navruz)[5], Alisher Navoi's «Tarixi muluki ajam»[6], Hafiz Tanish Bukhari's «Abdullanoma («Sharafnomai shohiy»)»[7] can be formed.

The creation of special epics, many poems and ghazals, Navruznamas dedicated to Navruz in Uzbek and Persian-Tajik literature requires the study of their artistic features. If the peculiarities of the artistic interpretation of Navruz by classical poets are studied in comparison with its interpretation in folklore, the possibility of a deeper understanding of the aspects of oral and written creativity expands. However, this issue has not yet been specifically studied in our literature.

In Uzbek folklore, T. Mirzaev[7] and M. Juraev[8] have identified a number of important scientific and theoretical information about the traditions and folk sayings associated with Navruz. The books of G.Gafurov[9], U.Karabaev[10], M.Sattor[11], A. Ashirov[12] also contain some comments on the style and purpose of Navruz, its tradition. J.Eshonkulov and Sh. Turdimov created a collection of proverbs, songs and poems about spring called «Navro'z Nashidasi», which includes classical poetry such as Mahmud Kashgari, Ravguzi, Umar Khayyam, Alisher Navoi, Babur, Ogahi, Furkat, Muqimi, as well as representa-

tives of modern lyric poetry. They included poetic works dedicated to the anthem of Navruz and Spring [13].

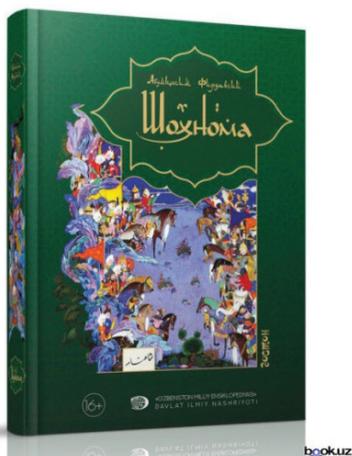
**Main goal.** It is known that the ancient customs, ceremonies and holidays of our people are associated with the universe, nature, seasons and labor. The four great days are based on the four most important things in life (sun, air, earth, water). For example, Navruz, Angom, Mehrjon, Sada holidays. These holidays are celebrated at different times and in different ways. For example, Navruz is celebrated at the time of the awakening of nature, the equinox, the beginning of field work, while the event dedicated to water – Angom (Vakhshangom) is celebrated in summer when the sun is shining and the night is short and the day is long, celebrated when the air temperature rises to a high level and the need for water increases. Mehrjon (Chiri-ruj, Nim-sarda) at the beginning of the second half of the year, when the day and night are equal in autumn and the farmers are harvesting in the fields; the longest nights and shortest days of winter, when the cold peaks ("winter chills") and the need for warmth, Sada – Fire Festival (warming by bonfires). All of these festivals date back to BC and are largely based on the natural needs of the people.

History has it that Navruz has long been the beginning of spring in Central Asia. For example, during the Sassanid dynasty (3rd century), Navruz was moved to the summer solstice (June 21-22). However, after the transition to the lunar calendar, the first month of the year was moved back to spring, the day and night became equal. Beruni writes: "Navruz... in the past... was when the sun entered the Cancer sign. Then, when he was pushed back, he came in the spring. Now he comes at a time when he will serve him all year long, from the first drop of spring rain until the flowers open, from the blossoms of the trees until the fruits ripen. That is why Navruz is a proof of the creation and beginning of the world. "

There were many legends and myths about the origin of Navruz in the past. For example, in the time of Zoroastrians, Ahuramazda (Hurmuz), the god of goodness, was believed to rule in the spring, and Anharamaynyu (Ahri-man), the god of evil, in the summer and au-

tumn. The first day of spring was celebrated as a holy day when the god of good defeated the god of evil. This date coincided with the day of Navruz. There is an ancient legend that the day Adam and Eve first met was recognized as Navruz.

In Firdausi's Shahnameh, the appearance of the new year, Navruz, is associated with the name of King Jamshid. Jamshid trains people to do good deeds, smelts iron, makes weapons, spins yarn, weaves clothes, builds baths, palaces, reveals medical secrets, builds ships, and builds gardens. Eventually, Jamshid's affairs flourished, and on the day he bore fruit, he made a throne for himself and ascended to heaven.



This is described in the Shahnameh as follows:

An example of a throne spinning in the sky is the sun,

The commander sits down and nods.

All jam, people decide on the throne,

The world admires and rejoices.

Jamshid's hair is adorned with gold,

This day is called the New Year – a holiday.

The beginning of the year was the date palm.

There is no sorrow or enmity in the heart.

The elders rejoiced,

They turned their faces to the instrument, to the wine.

Omar Khayyam reveals the truth of Navruz in the case of Jamshid in his Navruz-nama: From the day we mentioned, he organized a holiday, called it Navruz, and ordered people to celebrate it every year when Farvardin came and to call that day the New Year. That is the truth about Navruz. « According to the legend in Beruni's work, the origin of Navruz is connected with Jamshid Shah: mountain) to Babylon. When people saw this wonderful event, they celebrated Eid that day and flew on swings, imitating Jamshid (flying in a chariot). « Abu Rayhan al-Biruni wrote in his book «Monuments of Ancient Peoples»: There is an hour on the day of Navruz, at which time Firuz (ie happiness) drives the souls to create a creature. In the morning, the light will be as close as possible to the earth, and people will consider themselves happy by looking at it. That fact must be taken into account. «

Alisher Navoi, in his book «Tarihi mulki ajam», states that Jamshid invented the great Navruz at the end of his great discoveries. Navoi writes: «Jamshid built an incredible tall building called 'Chikhil Minor'...» At that time, the sun was dedicated to the rabbi of the faith. Such legends about the origin of Navruz can be interpreted in different ways. However, it is difficult to say exactly when and how Navruz came into being. However, it is safe to say that this holiday was invented by wise people. Because «Navruz» is scientifically based on the laws of the universe and nature, such as the entry of the sun into the zodiac, the equality of night and day, the lengthening of the day, the revival of nature, the arrival of spring. This was the basis for any society to celebrate Navruz, the «beginning of the year» (regardless of when it came). In fact, Navruz was formed during the primitive community as a spring holiday that people celebrate before they start farming in the fields before they get used to farming. Over time, this holiday has improved, and a suitable day has been identified. It is designated as the “beginning of the year” and can be thought of as “Navruz” (meaning “New Day”). Other scholars estimate that the festival dates back 4,000 years.

According to the Zoroastrian calendar, which began to be used in BC, the «Little

Navruz» (or «Mass Navruz») begins on the first day of February, and the «Big Navruz» (or «Special Navruz») on the sixth day, organized. During the Sassanid dynasty, the two Navruzs were merged, and all days between small and large Navruz were declared holidays. At certain times, the celebration of Navruz lasts up to a month. In this regard, Beruni states: «The next kings turned all the (days) of this month, i.e. Farvardin Mosh, into Eid and divided them into six. The first five days are for kings; the second is for adults; the third, for the servants of kings; the fourth is for servants; the fifth is for the masses; the sixth is for the shepherds.»

The kings declare the five days set for them in the following order, that is, the first day, «the king begins the feast of Nowruz, and the people receive him.» On the second day there were very high-ranking people..., peasants and (famous) householders, on the third day there were cavalry and great sages, on the fourth day there were their families, relatives and friends, and on the fifth day there were nobles. sits to receive his subordinates. On the sixth day, he celebrates Navruz for himself. «The king benefited greatly from such great receptions. Because he ordered the visitors to bring their gifts to him, depending on their rank, and to examine the gifts carefully. distributed what he wanted, put what he wanted in the treasury. The pre-Islamic tradition of celebrating Navruz is also noteworthy. In those days, on the day of Navruz, people gave each other sugar and sweets (in the sense that your life would be sweet), flowers (in the sense of being beautiful), water to each other. Habits such as sprinkling (in the sense that this year the water will increase, the harvest will be abundant) are common. Eating sweets on Navruz was one of the most important traditions. On the morning of Navruz, everyone licks three tablespoons of honey and eats three pieces of fragrant wax before speaking, which cures many diseases. Another tradition of preparing for Navruz is to grow wheat or barley in a wooden bowl and place it in the middle of the table as a spring tree. On the eve of the holiday, our ancient ancestors prepared chickens from seven types of wheat, barley, peas, oats, rice, mung beans. it was distributed to neighbors and relatives. In addition, in Iran,

seven varieties of vegetables beginning with the letter «S» are grown from the seeds of apples, carrots, garlic, vinegar, satar-toshgul, ink-black beans, sinjid-wild olives. Decorating a table with layers has become a tradition of Navruz. They also put on the table a variety of dried juices, painted eggs and other delicacies. Candles were lit to cheer the spirits of the ghosts.

At the Navruz table, of course, a large bowl was filled with water and green leaves were placed on it. This custom meant that the new year would be full of water and crops. In general, «all the customs of Navruz were based on high religious beliefs.

In short, the socio-spiritual significance of Navruz is that on the eve of this great holiday, wars were stopped, disagreements were eliminated, and enemies became friends. This is the universal nature of Navruz.

**Presenting main material.** The topic of Navruz to this day remains one of the important topics in painting, graphics and folk art of Central Asia, etc. It is especially widely used in ornamental painting and kundal, where the master's creative imagination is not limited to the framework of decorative design. It is known that the Navruz holiday eventually entered the life of various peoples of the East. Arab caliphs and Mughal emperors of India felt themselves to be the successors of the great traditions of the Iranian peoples, while preserving the "common memory" of their own dynasties. In their courtyards, the Navruz holiday was considered one of the most important and was celebrated with the same scope and luxury as in Iran and Central Asia.

The process of changing values that took place at the end of the 20th century, when, after gaining political independence, Tajik society officially celebrates Navruz again, shows that traditional orientations can revive, acquire a different sound in another era.

The cult of Navruz continues to integrate us into society, since its implementation implies a public celebration, but not an individual one. This holiday, which has a special semantics, entered the golden fund of absolutes and shrines of humanity, when in September 2009 it was included in the UNESCO Representative List of the Intangible (Spiritual) Cultural Heritage of Humanity by UNESCO,

and at the end of February 2010 the 64th session of the General The UN Assembly declared March 21 as the International Day of Navruz.

All this led to the emergence of a special scientific interest in this problem, which has practical and theoretical significance. It not only allows us to deepen our knowledge of the past, but also provides an opportunity to take a broader look at the social role, philosophical, ritual and artistic functions of Navruz in the history of mankind.

**Conclusions.** Navruz was formed as a unique cultural and artistic event during the period of independence, following the path of restoration and development of traditional foundations. Millions of people were united by the same festive mood and high spirits. Navruz performances are not just a variety of arts, side-by-side presentation of real-life events, but also artistic processing, adapting them to large areas, creating harmony and harmony. Therefore, Navruz performances are a unique art that creates a whole new artistic landscape from works of art, life traditions, worksheets, sports exercises, military demonstrations, oratory, poetry. It is during this period of independence that Navruz rose to the level of an independent art form, with its own drama, its own direction, its own nature.

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