

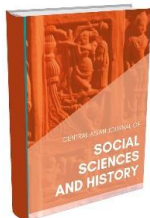


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Thanks to independence, specific tasks have been set to strengthen the economic, social, political and spiritual foundations of the Republic of Uzbekistan. In this, the role of the defenders of the Motherland is great, and the role of the national idea, among other factors, is important in shaping the spiritual level. President Islam Karimov, Commander-in-Chief of the Armed Forces, said that "loyalty and patriotism have deep roots in the honor and deep respect of one's family, ancestors, personal conscience, duty and loyalty to one's word."

Today, we must never allow hypocrisy and indifference in the education of our national values and the true patriotic officers who have the martial arts, courage and bravery, knowledge and high moral qualities of our ancestors. After all, the future of our national army and the development of our country depend on highly educated officers armed with knowledge.

As Uzbekistan is currently forming a professional national army, the main criterion should be not the number of servicemen, but their level of professional training, orientation of values, ie love for the Motherland, patriotic feelings nurtured from a young age. Because the main indicators of the combat capability of the Armed Forces are the readiness of these troops to launch military operations in any situation and at any time, combat capability, combat readiness and ability to successfully perform the assigned tasks.

The use of the President's work "High spirituality is an invincible force" as the most important weapon in the training of patriotic officers, the formation of military talent, dedication and strategic thinking of our ancestors such as Amir Temur, Jaloliddin Manguberdi, Temur Malik, Shirak, the continuation of these traditions in their minds. and it is important to further enrich them with options and services.

Patriotism means to love the Motherland. In order to become a truly patriotic officer, it is necessary to study the history of our country, to improve spiritual and moral training, to fight against various threats, to preserve the feelings of patriotism in one's heart, to be a worthy child.

Examples of courage are directly related to a number of factors, such as love for the Motherland, love for it. It also depends on a person's level of ideological orientation. In this regard, the military scientist, Doctor of Philosophy D. Volkogonov writes: "It is in the ideology that the" secret "of mass heroism is hidden ...".

In the current era we live in - the so-called "Globalization and Information Age" - not only positive but also weak points can have an impact. Therefore, the most important task today is to inculcate spiritual, political, philosophical, scientific ideas in the patriotic officer cadres, to bring them up in line with the times.

Love for the Motherland, feelings of humanity are the eternal characteristics of our people. The preservation and further improvement of these unique human qualities, the upbringing of our children as worthy sons and daughters of a free and democratic Uzbekistan should be the main direction of our work in the field of spirituality.

Loving one's profession, loving it and devoting oneself to one's service duties is a necessary quality not only for servicemen, but for all segments of our population. But today there are many forces that negatively affect the development of the country, falling into the trap of various destructive

ideas. The elimination of these processes requires a high level of responsibility from the defenders of the Motherland.

Man does not have the right to choose two things - the Homeland and the parents. Belonging to one Motherland and one nation carries with it a lifelong responsibility. Protecting these two from any evil force is a sacred duty, an honorable duty for every child of this Motherland, this young man who represents this nation. Language is powerless to describe love for the homeland. The feeling of homeland can be seen in the poems of poets, in the songs of hafiz, in the songs of composers, in the mother goddess, in the love of a warrior, in the chirping of birds, in the whispering of tree leaves.

In the world there will be one mother, one Motherland, these concepts will never change, will never become obsolete. As bread is always known, these words never lose their value, no matter how many times they are uttered.

Patriotism is the defense of one's country from any enemy, the sacrifice of one's life, if necessary, for the sake of the nation, people, freedom of the Motherland, peace of the people. Patriotism is a feeling peculiar to the wise and righteous children of all nations of the world. It is known that each period and generation creates its own spiritual heritage in life. As is the spiritual heritage, so are the generations and generations. The author of the spiritual heritage is the people. Nurturing patriotism in young people is also part of the spiritual heritage.

Uzbekistan, which is creating its future, must educate its patriots, its defenders, and ensure the inviolability of its territories. Various means should be used to educate the military in the spirit of patriotism. In particular, the history of our people, the way it has traveled, the historical events in it can serve as an example.

Neither the Jahangirs were defeated in the face of the textual will and patience of our people. In 550 BC, Kaykhusrav was defeated by Tomaris in Khorezm. Thirty years later, Darius I, burning with vengeance, sought to subdue the proud Turanian people. But the ordinary shepherd Shirak spent his whole life on the banks of the Syrdarya for the peace of his people in the path of the enemy, and alone he preserved the independence of his country.

Alexander the Great admired the bravery of Spitamen, a young man from Sughd, and was able to subdue this proud nation by choosing to be his own. Remember the revolts of Muqanna, Mahmud Torobi, Rofe Ibn Lays.

Jaloliddin, who fought against Genghis Khan for the honor of his people and preferred a proud death so that his family would not be humiliated by the enemy, stood on the banks of the Amu Darya River when his mother, his wife, threw his seven-year-old son into the river. When Genghis Khan said, "I am yet to return," he was astonished and said, "No son has been born to the world from his father. He is a victorious warrior like a lion in the desert, and brave as a whale in the river."

Temurmalik, who cleverly saved his people from the terrible fire in the city of Khojand, went to the Khorezm kingdom along the Syrdarya and continued the war, but his courage was recognized by the enemy. When Genghis Khan liberated the Khorezm sheikh like Najmiddin Kubro, he was impressed by the will of the people, who preferred to stand by his people, fight against the enemy and

die, rather than save his life.

By inculcating in the minds of young people the heroic death of our ancestors for the Motherland, to protect the country where the blood was shed, to glorify its glory, in a word, to burn as my people, as my country, and to sacrifice their lives for the Motherland. we need to nurture.

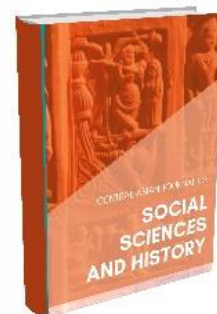
As noted by President Islam Karimov, the names of these great ancestors will be a symbol of courage and bravery, pride for all of us. Their indelible memory will never be forgotten by our people.

Let us not forget that the world-famous figures such as Imam al-Bukhari, Hakim at-Termizi, Ahmad Fergani, Muhammad al-Khwarizmi, Abu Ali ibn Sino, Abu Rayhan Beruni, Amir Temur, Ulugbek, Alisher Navoi are the children of this glorious land where you and we live. . As the heirs of these great figures, we must not forget our responsibility for the spiritual maturity, peace and prosperity of our people.

Instead of concluding, it should be noted that patriotism is a sacred feeling. We must pay special attention to patriotic upbringing of young people, use different methods in the formation of patriotism in young people. The peace, tranquility and prosperity of our country depend on the degree to which a sense of patriotism is formed in our youth. Therefore, officers need to feel responsible for shaping this feeling in young people.

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## From the history of the culture of farming in the Oasis Of Lower Zarafshan

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### ABSTRACT

The present article analyzes the activities of farmers in the soil cultivation, yield, specific methods of agricultural tradition in the Lower reaches of the Zerafshan oasis based on the sources and field ethnographical data .

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## Introduction

Today, the national identity of the Uzbek people, the strengthening of its national ideology is closely linked with the attitude of the Uzbek people to the sacred ground of the process of spiritual renewal, that is, to nature. As the First President of the Republic of Uzbekistan Islam Karimov mentioned: “As much as it is necessary to preserve the signs of civilization, it is also important to preserve the land and water in a region based on fully irrigated agriculture” .

According to the data, in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Lower Zarafshan oasis, which included the Bukhara, Karmana and Karakol oases, had its own traditions of flourishing farming culture. And these traditions were primarily associated with peasant techniques and labor tools. Residents of the Bukhara oasis used land and water collectively. In addition, all irrigation canals are cleaned together in the fall and early spring each year. Excavation of large canals and the construction of dams were carried out by the population as a community through the public mutual assistance works which is referred to as *hashar*. Excavation of large canals and the construction of

dams and dams were carried out by the population as a community through the hashar [1].

Also in the oasis in the early 20<sup>th</sup> century, with the gradual transfer of land to private individuals, i.e. large landowners, on the basis of the demands of class society, the collective relations in the region gradually disintegrated. However, the preservation of collective relations in the principalities of the Bukhara Emirate, as well as in the mountains and foothills, was due to geo-territorial factors. Therefore, at that time, separate hashars were hired from the members of the community and the rich, that is, from the large landowners, to clean the rivers and canals. Mulla Davlat, Qodirkol aksakal, Yuldosh Amin, Turaboy, Suvonboy from Karakol village of Guzar county had a lot of lands. They hired more laborers to clean the waterways. The population of the villages near the oasis or irrigated from it formed a separate community. Naturally, these rural communities also created smaller crop fields. They were called “*paykal*” (raw) in several districts of the oasis[6].

**Materials and methods.** According to the tradition of the oasis, before the start of field work in the early spring, each year the villagers of the oasis gathered on their community lands and elected an old, respectable and experienced man from among them as an elder. At this meeting, a mirab, a doruga, and even a barber were elected. Only married people were counted and divided into parcels. Each Paykal included 8 people (“tan”)[9]. So, these 8 people did all the light and hard work related to the pail. Depending on the length of the ditch and the river, hashers were taken from the piles. Members of raws took part in clearing the waterways in a disciplined manner.

Landfills that do not have access to water and are difficult to drain are called “*posira*”, in which the workers are called “*posirakor*”. It was very difficult to grow crops in Posira. Initially, the area was planted with arable land and irrigated with snow and rain water. In rare cases, farmers irrigated their lands once or twice with stagnant water, meaning that the crops planted on such lands were irrigated with difficulty. Probably for this reason, the guards were rarely involved in the regulation of waterworks.

The villagers of all the principalities of the oasis had their own lands in addition to the communal lands and posira lands. The area was surrounded by 5 cotton walls or fences in the villages. In the steppe areas of Karakol, Alat, and other districts, there were no signs of fencing, and such areas were commonly referred to as “*hayat*”[2].

As in other parts of Central Asia, the Bukhara oasis was experiencing water shortages. Therefore, the local population was well aware of the rules and methods of using irrigation stations[2]. Farmers have strictly adhered to the use of water in areas where there is a shortage of water. The amount of water was measured in a certain order. For example, “water flowing from a ditch overnight: Water measures such as “one mill” or “stone” - the amount of water that goes to grind a pound of grain in a mill - and “one pair” - the water that is enough to irrigate a field plowed with a pair of oxen” are widely used. In the water-scarce districts of Bukhara, the water supplied to a couple of plots of land used by the community was measured by “*mondi*”. *Mondi* is a simple ceramic jug with a perforated bottom that can hold about ten liters of water, and the amount of water is measured by the amount of water that flows through it. It should be noted that the choice of irrigation methods depends on the amount of water. In the central part of the oasis, farmers used the “one ear” method of irrigation. In

this case, the timing is determined by the movement of the sun. The Mirabs knew very well the location of the members of the paykal and took the time to do so. By the beginning of the 20<sup>th</sup> century, wealthy people had taken advantage of their position and, in some cases, violated established rules[2].

In the village of Kurgan in the Romitan district of Bukhara region, there were 50 paykals, three of which had to be irrigated overnight. Two acres were irrigated during the day and one at night. Each pike was rotated once every 16-17 days. In the neighboring village of Rome', there were about 37 parcels. Led by a village elder, the people gathered in the village and set the water queue. A medium-sized bucket of water was poured through a hole in the bottom of a pottery jug. The same thing happened in other villages.

Crops were irrigated according to the amount of water. If there was not enough water, it was watered with straw and flooded. If the water flowed for a long time, the crops would be drained through the furrows or furrows. Particular attention is paid to the watering of crops. The method of irrigating the furrows is usually done at night.

Under the conditions of the Bukhara oasis, agriculture is based on artificial irrigation. Land fertility and crop yields have increased year by year due to artificial irrigation, lengthening and widening of canals. By the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, attention to irrigation had declined. Due to the lack of river water, canals and tributaries (smaller than the ditch, some of which are irrigated by rural areas) are flooded with sand, mud and algae. As a result, the amount of irrigated land has been declining year by year. This is due to a number of reasons and factors. Irrigation has been neglected as much of the land has passed into the hands of large landowners. When wheat or barley was planted in one season, the paddy fields were turned into pastures. Over time, a number of canals and ditches were buried and lost their significance [3].

Human life and economic activity depended in large part on agricultural production, and the tools of labor were in the form of the distant past. Plowing or cultivating crops is carried out with the help of oxen, so the importance of working animals in the life of the people of Bukhara was extremely high. Good feeding of working animals and their care had become a vital necessity. Even during the autumn plowing, the main labor force was a pair of oxen, which plowed and plowed with the help of plows. In the early spring, the main working animals were oxen and sometimes horses. During the months of March –April when the days get longer, the ground gets warmer, it was necessary to use the domestic animals which had lost certain amount of energy during the harsh conditions of the winter, keeping them necessary to be used in prolonged and multiple periods of times.

The ancient people of Bukhara fed the working animals well and used them in cool weather, mostly at night and in the early morning. Compared to oxen, which are employed during the peak of spring work “gava pushtash oftoba nabinad”- Hence, the phrase “the body of a bull should not be exposed to the sun” implies that bulls, and generally working animals, should be cared for and used in cool weather, rather than in the sun[4] .

Preparation of lands for sowing in early spring, timely sowing also required special training and experience. Skilled farmers from Bukhara tried to make the most of every moment of spring and carry out sowing and planting work on time. They took advantage of every minute of spring and tried to



plant early. The popular saying “the seed sown should not touch the body of the ox” [5] means that the seed sown in the ground during the spring sowing will be lost until it touches the body of the working animal and falls to the ground.

There is a great deal of experience in tillage and crop care based on traditional methods. The ancestors of the Uzbeks invented a number of agro-technical methods. One of them is the method of threshing white corn.

It is known that in the cuisine of our people from ancient times there was a dish of chicken, which was prepared mainly from white corn and eaten with yogurt. Growing white corn required special agro-techniques than other types of crops. For this purpose, well-saturated with local fertilizers, a suitable place for water was selected and planted. Between rows of crops, the distance between the bushes should not be less than 40-50 cm. After germination, the crop was isolated from weeds.

It should be noted that during the hot and dry weather conditions in Bukhara, during the water shortage, each layer of white corn, which is one meter high, was treated separately, the bottom was softened, the soft soil was pulled under the sun and made into balls. As a result, moisture is stored for a long time, and the strength of the bush, increased resistance to wind and natural disasters. White corn grows to a height of 2 to 2.5 meters, with 3 to 4 heads at each root, or at least one kilogram from each root. Heads of white corn hung in long rows on the porches of Bukhara residents living in rural areas could be seen until late autumn. In the heat of summer, well-dried white corn heads are crushed, the grain is sifted, thoroughly cleaned and stored in a separate dry place. In autumn and winter, chickpeas are cooked from its seeds.

Another method of traditional farming in Bukhara is the “Varqoni” method, which is used to grow melons and watermelons. Since we did not find any information about this method in historical written sources, we relied on the memories of informants [7].

Growing melons in the unique climate and soil conditions of the Bukhara oasis required special diligence and experience. The fertile soils of the Zarafshan River, the dams of the big canals were flooded, wet and soft, the rivers and canals were saturated with mud and the productivity increased. In such places would give a high yield of melon and watermelon crops. When a planted melon sprouts and blooms, it is watered or flooded. In this case, when the ground came to a boil, the top was cut and a soil ball was placed under each bush. This method is referred to as “Varqoni” in the name of the main part of the dam or in the ancient Sogdian language “varq” – “dam”. Varqoni is a dam-headed farm, where melons are abundant and delicious.

Special attention is also paid to the unification of melons in traditional Bukhara agriculture. Among the people, the phrase “two melons in one piece, one melon in two pieces” [4] indicates the urgent need for timely unification of melons, watermelons, squash and other crops.

Typically, a plow was used to crush loose soil, level the ground, and pull soil after sowing. There are two types of harrows: one is large and 3-3.5 m long. made of perennial mulberry or apricot wood (thick-bodied mulberry or its body is directed with poytesha). Harrow was 40-60 cm wide and was usually pulled by bulls. The bulls were led by one man and one man was sitting on the mule. Harrow was used in most arable lands, fallow and hayfields. Where spring crops are planted, small