

Seasonal Folk Holidays

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Abstract:

The traditions and holidays of all peoples of the world, including the peoples of Central Asia, are based on nature, climate, local conditions, people's life, work, formed on the basis of culture. The Uzbek people also have the main seasonal customs, ceremonies and holidays that they spend throughout the year. For example, Spring festivities, renewal of Nowruz, sumac procession, flower procession, summer events, water procession, mulberry procession, sand procession, autumn holidays, "Mehrjon", melon procession, grape procession, pomegranate and fig procession, harvest wedding, winter holidays, "first snow". Due to the hot climate of Central Asia, we will focus on water habits in this article. Because the place of water in nature is incomparable. Water occupies 2/3 of the surface of the planet earth. Life on land cannot be imagined without water. "Where there is water, there is life," our people say. Our ancestors who lived in warm climates" well understanding that water is life", revered water, recognized it as sacred, and held many ceremonies and holidays dedicated to it. We will study and analyze some of them below. Rituals related to water that have existed since ancient times in Nurota and Denov regions can prove our words.

Keywords: Seasonal customs, cisterns, "rain calling", flood, "white water", lazy wife, drought, polytheistic beliefs, sacrifice.

INTRODUCTION

The traditions and holidays of all the peoples of the world, including the peoples of Central Asia, have been formed based on nature, climate, local conditions, daily life, work and culture of people. Almost all peoples had seasonal rituals and festivals that corresponded to nature, the season of work and each season, that is, in early spring - before the start of the work season, in summer - before the harvest, in the fall - after the harvest, and when work stopped in winter, and they changed according to the times. They are called seasonal (calendar) holidays in the literature. The Uzbek people also have the main seasonal customs, ceremonies and holidays that they spend throughout the year. They have been around for thousands of years. Not all the customs of these seasonal holidays and rituals may be celebrated in the same way everywhere, and that's normal. In particular, the following seasonal customs existed:

Spring - sumac, flower beds, water beds

Autumn - melon harvest, grape harvest, pomegranate harvest, fig harvest, harvest wedding

Winter - the first snow, yaldo night, gossip

Uzbek people have more festive events in spring than in other seasons. The reason for this can be explained in different ways. It is known that not only nature changes in spring, but also the person himself. A person becomes thin like a spring, he becomes thirsty for elegance, beauty,

novelty. This situation, which happened in the nature of people, is turned into an event, a ceremony related to nature. In summer, there are fewer festivals and ceremonies than in other seasons. During the hot summer, people tend to go to cool places to relax. However, for farmers, summer is also a working time. Others often go on vacation and relax at this time. And in its place, in accordance with the climatic conditions, customs and rituals also appeared in this season.

MATERIALS AND METHODS

As a person lives, he adapts to the climate of his environment. In addition, skills and habits related to each season are formed. Based on the climate of Central Asia, it is natural that various customs and holidays dedicated to water are held here, as the need for water is strong in hot climates. It is known that in Islam, water is regarded as a cleansing, purifying and holy thing. Ahmad Hadi Maqsudi's book "Ibadati Islamiya" states that "Islam is a pure religion, so try to be pure, a person who is not pure will not enter heaven." Water is considered to be the main means of purification for a Muslim. In the holy book "Qur'an" and in the hadiths of our prophet, purification, ablution, and ghusl are said to be the main principles of Islam. It should be noted that water is a means of purification in all Islamic rituals. In the collection of hadiths collected by al-Bukhari, there are instructive stories and advices about the consumption of water and liquids by our prophet Muhammad. Including grape and fruit juices, the halal of juices, the haraam of musallas, milk, enjoying fresh water, the rules of drinking water storage, the rules of drinking water in different containers, and blessed water. In the religion of Islam, which arose in countries with a warm climate, heavenly water - rain and snow - was highly respected, and there were a number of ceremonies related to praying to God for rain. According to the hadiths of al-Bukhari, a man came and said: "O Messenger of Allah, the cattle have died, the streets are deserted, if you ask Allah, give us rain!" Then the Messenger of God raised his hands and prayed three times saying: "God, give us rain". there was not a single cloud in the sky...Suddenly, a shield-like cloud appeared from behind the mountain, and gradually grew larger and covered the whole sky. Then it rained. it rained non-stop until next Friday."

The custom of calling for rain has existed in Central Asia since ancient times. Because even in this area, before the creation of artificial water facilities, cattle breeding and agriculture were mostly connected with sky water. If it doesn't rain at the right time, drought, famine, and tragedy begin. The requests of our ancient ancestors for rain, their dreams, intentions, desires, from their simple actions to specially organized large-scale ceremonies, have been reflected. That is probably why rituals dedicated to sky water - rain have a special place among the oldest customs. There is information about this in Mahmud Kashgari's "Devoni lug'otit Turk" and Ibn Al-Faqih's "Kitobi Akhbar". When it comes to water in Central Asia, it is impossible not to mention reservoirs. Because cisterns are built in Central Asia for the purpose of water storage and protection. In ancient times, our ancestors followed the following custom. When the caravan reached the cistern, the passengers first poured water on a tree growing there. Then they gave water to the horses and camels they had ridden, and then they drank water themselves. The cistern also served as a kind of "school" teaching to appreciate water. The best water traditions are related to cisterns. The cisterns were not only a water storage facility, but also a source of life for the surrounding plants, animals, residents, and travelers and tourists. One of the greatest spiritual assets of the Uzbek people is their water customs. They embody a very deep philosophy.

RESULTS

As a result of long researches in different regions of our republic, it was possible to find various remarkable water values, folk ceremonies and special holidays (remains of some of them). For example, many people still have a certain idea about Heaven - a ritual dedicated to rainwater - Sust wife. This ceremony and its remains can be found in places such as Khorezm, Boysun, Forish, Zomin. It is known that this ceremony was organized in dry places in order to "call for rain" when there is no rain in the spring and summer months, when the fields wither and drought

begins. According to the instructions of the elders, the village women made a big doll and dressed it in an old woman's dress. Then they sang special songs and carried the doll through the fields, through the streets and into the houses. When the participants of the ceremony entered, the owners greeted them with joy, sprinkled water on the doll and gave alms. A sacrifice was made at the end of the ceremony. This ritual was performed in different places and had several forms. The next ritual dedicated to water is related to springs and streams. Residents living on the water of the springs in the Nurota mountain ranges considered the spring "the spring of life" and treated it seriously. Because if springs and streams dry up in summer, drought and famine begin. In early spring, the villagers, under the leadership of the elders, went to the source of the spring that watered the crops, cleaned the spring "eye" and the streams. The Arabs prayed to God that there would be plenty of water and that it would not decrease, they recited prayers, slaughtered sheep, and made sacrifices. Some of them poured a little oil into the water to make it flow like oil. Some examples of the deification of spring waters in this way can be found in "Koli Qubbon" held in Shahimardan, "Peshkiran" held in Namangan, and "Bibi Sheshanba" held in Boysunsa. The custom of our ancient ancestors related to making sacrifices to water has been preserved in other parts of our republic. For example, people living around Kumdarya in Chirraqi district of Kashkadarya region go to the river bank every year in spring (April-May) before the water rises, slaughter a sheep and make a sacrifice by shedding a little blood into the water. This is the "bleeding" of the earthlings, according to the concepts passed down from their ancient ancestors, before the water causes a disaster (for example, a flood). If no sacrifice is made at this time, the water will bring disasters to people. For example, in the spring, when the water increases and overwhelms the crops, or when the water decreases and there is a drought. Although these polytheistic beliefs can be analyzed in different ways, the divine relationship of Sandaryans to water can be evaluated as a vital event devoted to the appreciation of water. Another event related to water is organized in the form of a picnic on hot summer days. This cultural event is held at the end of spring - beginning of summer, when the days are warm and streams, rivers, and canals are full of water. In the process of interviewing the elderly in the villages of the mountainous regions, the researchers gathered valuable information about the traditional water raft. When the snow melted in the mountains and the streams filled with water, the village boys took pots and pans, led the sheep, and rode to the water's edge. It is said that at the water's edge all the young men first drank a handful of water. Then each of them wiped themselves with the handkerchief they had brought with them, said the words of their hearts, and threw their handkerchiefs into the water. During the hottest part of the day, they took a bath. There is information that this ceremony has been held in Denov district for a long time.

DISCUSSION

Every habit has a practical or spiritual benefit. The reason for the preservation of these traditions is that, first of all, it was caused by the needs of the population. For example, let's analyze the "white water" ritual about water preserved in Kitab district. This event served as a natural and effective "hospital" that strengthens people's health. Why is the "white water" ceremony held in the hottest part of the summer? But the secret of this puzzle has to be found in the snow on the mountain rocks. Elderly people say, including grandfather Muhammad Eshanqul, who was born in 1891, that there are "snow worms" in the snow on top of the high mountains. That is, the snows are "worms" in the hottest time of summer. When the days get warmer and the snowmelt reaches its peak, the worms get bigger, get out on top of the snow and crack under the influence of "heat". The slimy substance separated from them mixed with the melted snow water, hit from stone to stone, "ripened" into white color and flowed through the streams to the rivers. In this way, this water becomes a very powerful healing agent, a remedy for all ailments in the summer chill. In order to find out the healing properties of "white water", we also turned to scientists. According to famous scientist Ernazar aka Mahmudov, director of the Institute of Water Problems of the Republic, during hot summer days, the water flowing from the mountain rocks, hitting the rocks, adds chemical elements (for example, silver substances) to its composition and carries them to the streams. This enhances the healing properties of water. So why was it

necessary to bathe in the early morning instead of during the day? It is known that the difference between water and air temperature during the day has increased. Those who want to bathe during the day will have to overcome an average barrier of 20-25 degrees when they fall from 30-40 degrees to water with a temperature of 10-15 degrees. At night, the air cools down and its temperature is almost equal to that of the water (even the water seems warm to a person falling into the water). So, night or early morning is the best time for a person who wants to heal from water. It follows from the above that a person who knows when and how to use the miraculous gifts of nature will definitely be cured. It is not for nothing that they say "nature is the greatest healer".

CONCLUSION

In conclusion, I can say that every person, nation, and nation in the world has its own unique and unrepeatable features. These signs are mainly manifested in customs, ceremonies, holidays, which are a reflection of the culture of that people. Such wonderful cultural signs have existed in our country since ancient times and are still preserved. Every season is full of attractive holidays, colorful ceremonies. Let's simply pay attention to the traditions and customs of our people related to water, which is considered sacred and is called "Obi Life". For example:

- A person is purified with water both when he comes into the world and when he dies
- A person starts each new day by washing himself with water
- The dream is told to water. As water washes away evil.
- In the morning, women and brides start their work by sprinkling water in the yard
- The bride who is starting a new family - the grooms are given sweet water (in the sense that your life will be sweet). Water is also placed in front of them during the marriage ceremony. It means "may your lives be white and clear".
- A younger person starts drinking water
- Fasting is also broken with water
- Water is given when a person is excited, happy, or afraid.

In the middle of the 20th century, age-old customs were neglected, and instead of them, the implementation of all-Soviet or European measures increased, as can be clearly seen in the case of water values. For example, due to the failure to preserve the traditions of our ancestors, who highly value water, the evils of wasting water have increased. In the life of our people, who have not spat in water for a long time, there have been negative defects such as throwing garbage into water. In 1985-87, Kitab did not include people in the white water ceremony. Those who came to the Od River were turned away by the Soviet police officers. This event was denounced as "old-fashioned". As long as there are many customs, traditions, rituals and games dedicated to water in our nation. Just as there is no life without water, the life of our ancestors cannot be imagined without customs dedicated to water. Various customs related to water have been absorbed into the life of the Uzbek people in a long historical process and have become a component of their life.

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