



Navruz Is A Dear And Precious Day Like A Child

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Article History	Abstract
Received: Revised: Accepted:	<i>In the article, our traditions related to Navruz have a special place in the system of the most ancient spiritual traditions of our people, the interpretation of Navruz, which is deeply embedded in the life and psyche of our people, is widely observed not only in oral literature, but also in written literature; there is information that it is artistically expressed and put into poetry.</i>
CC License CC-BY-NC-SA 4.0	Key words: <i>Navruz, child, happiness, flower, spring, Boychechak, Alisher Navoi, "Gul va Navro'z" epic, classic poetry, family.</i>

I. Introduction

Childhood, which is considered the first stage of human life, is the prelude to the season of life, just as Navruz is the beginning of spring, which is the season of flowers. In addition, the child is embodied as the bud of the spring of humanity. With the arrival of a child in the family, the meaning of a person's life is enriched, and his aspirations increase, just as the world turns into a field of flowers with the arrival of spring. Navruz is a very ancient holiday. It was celebrated even before Islam. Navruz has a special place because it gives good mood and energy to young and old. That is why the people loved and honored it and passed it down from generation to generation. The equalization of childhood and spring is revealed through the muchal ceremonies dedicated to children who have turned 12 and turned 13 on Navruz days. According to the tradition of Navruz, all kinds of wars and disputes should be put an end to during this holiday. Everyone should do only good and noble deeds.

The child usually looks like a flower. Because it is as delicate and delicate as a flower, as expressive and pleasant as a flower. A flower beautifies nature; a child beautifies a person's life. Childhood, which is considered the first stage of human life, is the prelude to the season of life, just as Navruz is the beginning of spring, which is the season of flowers. Moreover, the child is embodied as the bud of the spring of humanity. With the arrival of a child in the family, the meaning of a person's life is enriched, and his aspirations increase, just as the world turns into a field of flowers with the arrival of spring. Everyone welcomes the birth of a child with anticipation and joy, just as everyone welcomes the season of Navruz - spring - flowers with anticipation, with special enthusiasm and good mood.

II. Literature review

In the Uzbek classical literature, the works dedicated to Navruz constitute a separate series. However, they have not been specifically studied in our science. However, classic epics, many odes and ghazals have been created about Navruz, and it is necessary to compare and compare their artistic features, similar and different aspects to their interpretation in folklore. Because through this, the scientific imagination about the gradual development of the relationship between oral and written creativity is enriched.

The "Navro'z" collection, which reflects examples of traditional folk works related to Navruz in Uzbek folklore, was compiled and published by T. Mirzaev and M. Joraev. In 2009, M. Joraev's monograph "Navro'z Bayrami" was published. Also, in this year, well-known folklorists Jabbor Eshankulov and Shamirza Turdimov published a collection of "Navro'z Nashidasi" composed of proverbs, songs and poems about spring. In addition to representatives of classic poetry such as Mahmud Koshgari, Rabguzi, Umar Khayom, Alisher Navoi, Babur, Ogahi, Furqat, Muqimi, there are also poetic works of modern lyricists dedicated to Navruz and Bahar madhi. In general, in Uzbek folklore and written literature, as well as in classic and modern poetry, the tradition of singing Navruz has its own stages. Their comparative study is one of today's urgent scientific problems.

III. Analysis

The Navruz tradition, discovered by our ancient ancestors, has become as dear and valuable to our people as a child has. That is why Navruz customs, whose history goes back centuries, are honored and glorified until now. Especially in the years of independence, it gained more value with the call of our President aimed at restoring the historical memory.

Navruz is a very ancient holiday. It was celebrated even before Islam. Therefore, it is not a religious holiday. During the time of the Soviets, Navruz was misinterpreted and its celebration was unfairly restricted. Navruz, which means "nav" means new and "roz" means day, is celebrated during the spring equinox, that is, on March 21-22. However, during the Sassanid era, it was turned into a state holiday and celebrated in the summer, the longest time of the day - June 21-22.

Our ancient ancestors held a number of ceremonies on the spring equinox. Among them, Navruz has a special place because it gives high spirits and energy to young and old. That is why the people loved and honored it and passed it down from generation to generation. Children's participation in Navruz is considered a good sign. In particular, children born on Navruz are considered lucky and characterful and deserve special respect. Boys born on this day are named Navruz, and girls are named Navruzoy, Baharoy, Gulbahor, Lola. It is considered that starting new work with their participation will have a successful outcome.

As the ambassador of Navruz, when children see a spring flower, they make bouquets from it, wear wreaths on their heads, walk from yard to yard, sing the song "Boychechak", share flowers and announce that spring has come. After the song ended, the owners of the house gave gifts to the children. In addition, the children took them equally.

*Boychechagim boylandi,
Qozon to 'la ayroni.
Ayroningdan bermasang,
Qozon-tovog 'ing vayroni.
Qattiq yerdan qazalab chiqqan boychechak,
Yumshoq yerdan yumalab chiqqan boychechak,*

- even today's children know this song. The word "boy" in the name "Boychechak" means "god", and "smallpox" means "flower". The first flower that opens in the spring - the marigold is considered among the people as "the flower of God" and it is honored as auspicious flower, a divine flower. On this basis, "child" as a divine blessing is often symbolized in folk poetry in the form of "little girl".

Therefore, it is not for nothing that the name "Boychechak" is given to most preschool educational institutions. Because in this image, the image of a young child who has just entered life can be shown. On the days of Navruz, children distributed not only the first flower of spring, but also various hand-made dolls and

toys, and all kinds of sweets in specially woven baskets, from house to house. They congratulated and pleased people. The owners of the houses welcomed the children at their door during Navruz and gave them gifts. When spring comes, the days get warmer and longer, which makes children's play activities much livelier. The streets are filled with children's screams.

Children's spring games often reflect the reaction to natural phenomena characteristic of the spring season. For example, "Oppoqijan" which uniquely describes the blossoming of fruit trees in spring, "Chuchvara qaynaydi-yo", "Zamburug", "Xo 'roz urishtirish", "Qo'chqor urishtirish" which represents the pouring of warm rain typical of spring; the likes are among them. In some places, old people used to tell fortunes by looking at children playing in the spring. If the children play peacefully, friendly, cheerfully - the year will be good, but if they quarrel and play noisily - the year will be turbulent and difficult. It is not just a coincidence to associate childhood with spring, to predict the year that will begin with spring, depending on children's activities. Because everyone knows that how a child will grow up to be a person in the future is closely related to the upbringing he received in his youth. So, childhood is considered as the period of foundation preparation for human life. Similarly, depending on the beginning of spring, you can guess how the year will pass. Therefore, spring efforts are a criterion that ensures the blessing of the year. In this sense, childhood and spring appear as similar phenomena.

It is known that the great Uzbek poet Alisher Navoi compared youth and childhood to spring. If we pay attention to the poems written by the poet in his childhood and teenage years (ages 7-20) and included in the book "G'aroyib us-sig'ar" ("Childhood oddities") of "Xazoyin ul-Maoniy" collection, they it is observed that more nature and human beauty are praised.

It is clear that the great poet deliberately turned to the image of Navruz for this purpose, mainly praising the beauty of the lover dressed in green and pink clothes. After all, through this, the poet encourages "sunni naqqosh", that is, to feel the joy of the Creator, to enjoy his power, to love life. The equalization of childhood and spring is revealed through the muchal ceremonies dedicated to children who have turned 12 and turned 13 on Navruz days. The Muchal ceremony is held when the child is born in the year named after the animal. Let us say this year marks the birthday of boys and girls who were born twelve years ago in the year of the horse and are now turning 13. Both the girl and the boy celebrating Muchal are dressed in white clothes from head to toe on Navruz morning. It is intended that the future of these children will be bright and happy. In their honor, a compact banquet table is spread, and this auspicious day is celebrated together with relatives, teachers and friends of the child. According to the well-known folklorist Okhunjon Safarov from Bukhara, in the past, in the middle of the house, where the table was spread with muchal, there were huge galvir-like dishes with leather bottoms - special zagoma- scale circuits, hung on one of them, and the boy who was celebrating muchal was placed on one of them, and this boy was on the other. They cut off the bald spots. After that, they put the child on the table net, divided the baldhead of his weight equally among the people around the table, and put it on the baldhead. This is called a share. The tradition of distributing shares on behalf of those celebrating Muchal is still preserved in Bukhara.

Haidar Khorezmi, one of the leading representatives of mumtaz poetry, described Navruz as a symbol of spring and the flower as a symbol of nature in "Gul va Navro'z", an allegorical epic about love written by Sultan Iskandar in 1411. The poet embodied Navruz in the form of a long-awaited child. By this, the poet pointed to the fact that the people eagerly wait for Navruz. In the epic, it is described that Navruz acquired good qualities and virtues from a young age, diligently studied various sciences and crafts, and strived to embody goodness and humanity in himself. His description is quoted as follows: "The young man knew the secret sciences and often understood with his own mind." With this, it is pointed out that Navruz holiday embodies many secrets of science, its ancient and eternal importance. In the epic, Navruz loves Gul. Nightingale mediates them. Yaldo (the symbol of the coldest, longest, darkest night) and Bahman (the symbol of the frostiest day) try to stand in their way. However, they cannot prevent Navruz and Gul from meeting. With this, the poet describes the cycle of time in nature in a unique artistic way.

In the epic, due to a terrible wave, the lovers are separated, Gul goes to Eden, and Navruz goes to Yemen. A war begins between Aden and Yemen. Gul defeats the Yemeni wrestler Bahram in a one-on-one fight, and Navruz enters the battlefield.

However, Navruz and Gul get to know each other, war turns into reconciliation, and sadness turns into joy. It is not for nothing that the saga has such an ending. After all, according to the tradition of Navruz, all kinds of wars and disputes should be put an end to during this holiday. Everyone should do only good and noble deeds. It is necessary to receive news from the poor and needy, the sick and the needy. The nation needs to enjoy joy and fun. That is why young and old yearn for it.

IV. Discussion

In the written literature, there was the experience of creating "Navro'znoma" works. In this context, the name of Omar Khayyam is specially recognized. In his treatise, many customs, events, and legends related to Navruz holiday are mentioned, through which it is possible to know that there are big differences between Navruz holiday in modern times and the Navruz holiday described by Omar Khayyam.

In addition, Narshahi's "History of Bukhara", Abu Rayhan Beruni's "Relics from Ancient Nations", Ferdavsi's "Shahnoma", Mahmud Kashgari's "Devonu lug'otit turk", Alisher Navoi's "Tarihi Muluki Ajam", Hafiz Tanish Bukhari's works are also worth attention in this regard. Because they contain the order of the Navruz holiday, the content of legends and narratives about the origin of traditions related to it, and some historical information.

In the introduction of Yusuf Khos Hajib's work "Qutadgu Bilig" there is a qasada dedicated to the spring song, while Haidar Khorezmi wrote the epic "Gul va Navro'z" in 1411 by order of Sultan Iskandar.

"Gul va Navro'z" is a metaphorical epic about love. In it, Navruz is artistically interpreted as a symbol of spring, and Flower as a symbol of nature.

Nasiruddin Rabguzi's ghazal on the theme of Navruz has its place in classical poetry. The poet writes in it:

*Kun hamalga kirdi esa keldi olam navro 'zi,
Kechdi bahman, zamharir qish, qolmadi qori, buzi.
Kun kelu ming ko 'rki ortib tirilur o 'lmish jahon,
Tong badizlab naqshi birla bezanur bu yer yuzi.*

This ghazal expresses the feelings of a person who is happy with the arrival of Navruz, the awakening of nature; everything is covered with greenery and flowers, the end of cold days and the beginning of warm days. The ghazal has become the symbols of Navruz: the pleasant spring wind, the budding of trees, the hills covered with crimson tulips, the return of cranes, geese, ducks, parrots, coots, nightingales, swallows, etc., which have flown away to warm countries in winter.

Alisher Navoi and Babur also wrote a number of lyrical works about Navruz in classical ghazal. In particular, in the great poetic heritage of the great Uzbek poet Alisher Navoi, one can find many artistic scenes about Navruz, Navruz holiday, the charming grace and life-giving freshness of spring in general.

Navoi often likens Spring, Navruz in general, to a beautiful mistress:

*Vasli aro ko 'rdim, teng emish bo 'yi-yu sochi,
Tun-kun teng ekan zohir o 'lur, bo 'ldi Navro 'z.*

It is not for nothing that the poet compares the dark hair of the lover to the night and her beautiful white figure to the day. Because the days are getting longer and the nights are getting shorter. Considering that Sweetheart's black hair is also shorter than his figure, one can admire the poet's skill in finding metaphors. In fact, before Navoi, Khorezmi used this simile in his work "Muhabbatnoma".

*Zulfu ruxsor ila kominga meni yetkursang,
Har tunung qadr o 'lubon har kuning bo 'lsun Navro 'z!*

It is known that on the days of Navruz, everyone says good words to each other, wishes good things, stops bad things, and wars and quarrels have risen to the level of folk tradition. Navoi is referring to this tradition with these verses in the form of applause. It is noteworthy that a ghazal with the same meaning is found in Babur's works:

*Iloho, har kuning navro 'z bo 'lsin!
Hamisha toleing feruz bo 'lsin!*

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Ogahi, Muqimi and Furqat also have beautiful ghazals dedicated to Navruz. Ogahi writes in the ghazal "Ey Nigor, kelmish bahor" to convey the essence of Navruz to the people, to make their plans right from the beginning of the year, and thus achieve a blessed New Year's Eve:

Behuda o 'tkazma fursat ushbu ayyom bexabar,

Bundan oldin ham ketib boz necha bor kelmish bahor.

Furqat's ghazals, which begin with "Fasli navbahor o'ldi, ketibon zimistonlar", Muqimi's "Navbahor: the flowers have opened, the gardens have become green, Let's talk, come, comrades, comrades", have already become the spiritual property and heart treasure of our people.

V. Conclusion

To sum up, Navruz customs, which embody the oldest spiritual traditions of our people, organize the public and urge them to new creative works, have a spiritual and aesthetic effect on the upbringing of the mature generation, and first, on the youth; can fulfill the role of an important tool in educating faithfully. In addition, Navruz holiday is considered a national holiday and has been widely celebrated for thousands of years. In Uzbekistan, which has the largest population among the Central Asian countries, this holiday is celebrated on a national scale and has become a beautiful event for many families over the years. In 2010, the Navruz holiday was designated by the UN General Assembly as the International Navruz Day and included in the list of intangible cultural heritage by UNESCO. The holiday is closely related to the cultural heritage of our country and is an important opportunity for people to come together and celebrate their connection to their culture and traditions. Navruz holiday has nothing to do with any religion or belief; this day has long been seen as a holiday of renewal and renewal in the peoples of the East. Navruz has become the most patriotic holiday of worldly people of all nations, regardless of nationality, religion, race, social status.

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