



FROM THE HISTORY OF COVERAGE OF TRADITIONAL FARMING IN HISTORICAL SOURCES (IN THE CASE OF SOUTH UZBEKISTAN)

Rahmonov Fakhridin Shoymardonovich

Karshi State University

Associate Professor of the Department of
"World History", PhD in history.

<https://doi.org/10.5281/zenodo.7246800>

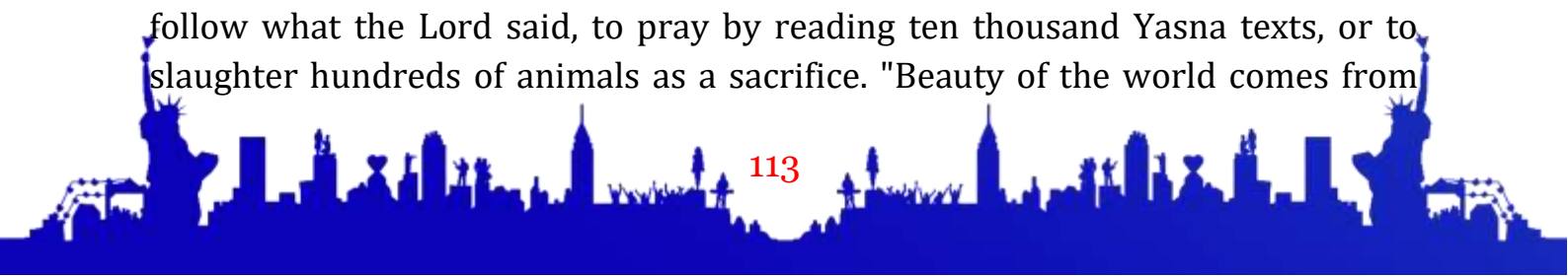
Today, humanity is going through the process of globalization. Noting many positive and negative aspects of this process, it has a significant impact on different nations, languages, customs and traditions. It is no secret that as a result of globalization processes, the cultures of the peoples of the world are harmonizing with each other, national borders have lost their ancient importance as serving the national identity, and in this situation, most nations, national languages, and unique traditions are disappearing, and they are facing the depths of history.

Although scientific research has been carried out since the last centuries to study the ancient and unique customs of different ethnic groups in the world, this process is still in full swing. Researches in this direction have a diverse appearance, and a number of issues such as the problems of preserving the ethnocultural gene pool, the historical, ethnological, philosophical and psychological aspects of understanding the ethnocultural identity, the manifestation of archaic traditions and customs and ancient religious elements in the lifestyle of ethnic groups are of urgent importance.

At the present time, our deep understanding of the roots of national ideology and -the spiritual revival of our people are closely related to their relationship to our holy land and nature. In fact, our people have been honoring agriculture since ancient times.

Farming traditions and rituals are a relatively little-studied topic in the ethnography of the Uzbek people. Especially in the case of farming traditions of the Uzbeks of South Uzbekistan, this actual and practically important problem has not been sufficiently scientifically researched so far.

In the book "Avesta", which is the first written source of our ancient history and spirituality, it is emphasized that farming is one of the most noble and meritorious activities [1:85-91; 8-36; 8-14; 112-115.]. According to the third season of "Vendidod", "Ahura Mazda says that there is no more meritorious work than sowing good, healthy seeds on the ground." It was considered preferable to follow what the Lord said, to pray by reading ten thousand Yasna texts, or to slaughter hundreds of animals as a sacrifice. "Beauty of the world comes from





agriculture" in "Vendidod". "He who sows a seed, he believes in humanity, this is the only way that is true, and the rest is merit."

Another seasonal prophecy says: "When the wheat begins to grow, the giants will sweat; When the wheat is ready, the giants will be weakened. When the flour is ready, the giants moan and groan. In order to defeat the giants, there should always be starchy food in the house. After humans eat this food, the giants become very hot and start running away" [2:86].

The above-mentioned opinions serve as an important source for the analysis of the history of ancient agricultural traditions, along with providing information about ancient agricultural traditions and rituals.

Abu Rayhan Beruni, an encyclopedist of Central Asia, in his work entitled "Relics of Ancient Nations" provides interesting information about the agricultural ceremonies and holidays of our ancestors, which were held in connection with the seasons. Alloma's opinions about Navruz feast and its history, as well as "Mehrjon", "Chiri", "Umri", "Hovardminik", i.e. "Pumpkin holiday" are especially important[3:280-282].

When Islam came to Central Asia, special treatises were created for each profession, in which the laws and regulations of each profession and the information about the pirs they worship were described in a religious spirit[4: 123-126].

carried out a number of works, albeit in a general way, to scientifically study the customs and ceremonies of the Uzbek people .-

Especially after Central Asia was conquered by Russia and the Khanate of Bukhara came under Tsarist Russia, Russian researchers paid attention to the national values of the Uzbek people, including farming customs and traditions. As a result of such studies, works dedicated to the traditions and traditions of the Uzbek people have been created. In order to conduct its colonial policy, the tsar's government sent specially educated people to this country to obtain scientific information about the Central Asian region. Of course, they first tried to realize the political intentions of the tsarist government, that is, to implement the long-term colonial policy. But the devotees of science among them have written down a lot of interesting information about the history and ethnography of the people of our country [5].

wrote down interesting information about the "Tea momo" ceremony, which was held in connection with tasting the wind at the beginning of the 20th century [6:1-11]. -This article provides an overview of the Wind Stopping





Ceremony and is important in objectively identifying today's transformational situations.

From the analysis of the above sources, it can be concluded that during the period from ancient times to the beginning of the 20th century, there were not enough excellent studies on this topic. Only some authors have touched on some aspects of this topic in the process of studying this topic [7].

In order to comprehensively cover this current topic and to supplement the collected information, the complex "Turkestansky sbornik" and "Ethnograficheskoe obozrenie", "Social sciences in Uzbekistan", "History of Uzbekistan", "Science and life", "Sound from Moziy", "History of Turan" It is possible to use the historical and ethnographical articles published in such magazines.

Scientific analysis shows that the available resources are agriculture provides the necessary ethnographic information about customs and ceremonies.

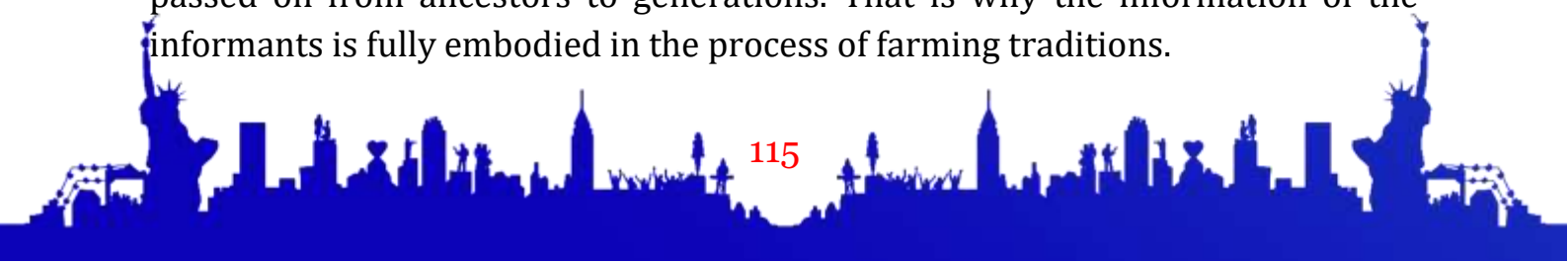
The restoration of spiritual values in the current period of inculcation of our national ideology requires a more in-depth scientific study of the topic of traditions and ceremonies related to agriculture as a special research object from the perspective of the direction of our national idea.

Ancient and medieval written sources: among them, the first written source of our history, the book "Avesta" and the works of medieval Eastern thinkers - Abu Rayhan Beruni, Narshahi, served as an important source.

Field ethnographic materials are collected on the basis of direct interviews with informants and personal observations. When collecting material, it is possible to use an extended program created by the researcher for the purpose of comprehensive study of the topic. This program will certainly help to shed more light on the information about the farming rituals and the various images related to them.

Most of the informants are old people who know the customs and traditions of the people well, and the information obtained from them allows to cover the problem in depth and comprehensively. In covering the topic, field ethnographic data are organized in a certain way, checked for authenticity, compared with archival documents, relevant sources and literature, and scientifically analyzed.

The scientific value of this information lies in the fact that the customs and rituals performed within the framework of farming ceremonies and the sources of their origin are preserved only in the memory of the older generation and passed on from ancestors to generations. That is why the information of the informants is fully embodied in the process of farming traditions.





A comprehensive comprehensive approach to the problem, involving ethnosociological research based on various surveys and written sources, further expands the possibilities of scientific research.

In order to comprehensively analyze this topic from the State Archives of the Republic of MDA, Kashkadarya and Surkhondarya regions (1st jamgaria, 1st list), museums and the materials of the population census conducted in Central Asia in 1924-1926, as well as the traditional economic customs of the Uzbek people research on customs and rituals can also be used.

It seems that the above-mentioned ethno-historical sources help to cover the customs and ceremonies of the people of South Uzbekistan about farming in an objective, truthful and in-depth manner based on the requirements of the present time.

List of references:

1. For more detailed information about farming rituals in "Avesta", see: Makovelsky O.A. Avesta. - Baku, 1960; M. Ishakov. Avesta. Yasht book. - T., 2001; A. Ashirov. " From Avesta heritage rituals " . - T., 2001 Avesta . Historical and literary monument _ A soldier Prison translation . - T., 2001.
2. A.O. Makovelsky . Avesta . - Baku, 1960.
3. Abu Rayhan Beruni . Ancient of the peoples the rest memorials . Selected works . Roof 1. - T., 1968.
4. Andreev M.S. Po povodu protsessa obrazovaniya primitivnyx Sredneaziatskikh drevnix tsekhov i tsekhovyx skazaniy (risalya) // Etnografiya, 1927, №-2, kn. IV ; Gavrilov M.F. Treatise sartovskikh remeslennikov (issledovaniya predanii musulmanskikh tsekhov). - T., 1912.
5. Nalivkin V., Nalivkina M. Essay byta genshchin osedlogo tuzemnogo naseleniya Fergany. -Kazan: University, 1886; Grebenkin A.D. Uzbek // Russkiy Tur -chestnut. -M. 1872; G. Arand are nko . O meteorologicheskikh poznaniyax tuzemtsev v Turkestanskom krae. SPb., 1908.
6. Divaev A. Zaklin a nie i prizyv vetra // EO, - 1910.
7. F. Rahmonov. Customs and ceremonies of the inhabitants of the Kashkadarya oasis. T., 2014.

