

THE TRADITIONS OF THE UZBEK PEOPLE HASHAR AND THE PRESENT TIME

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Annotation: The article deals with the traditions of Uzbek people's society mutual help on examples of Kashkadarya oasis.

Keywords: the Uzbek, nation, relations, traditions, ethnography, oasis of Kashkadarya, national values, irrigational installations.

As President Shavkat Mirziyoyev noted: "Nothing in great history goes without a trace." It is preserved in the blood and historical memory of peoples and is manifested in their practical work. That is why he is powerful. Careful preservation of historical heritage, study and passing it down from generation to generation is one of the most important priorities of our state policy."¹

People's work traditions are eternal and priceless heritage. Due to independence, at a time when the history of Turonzamin is being restored from the point of view of social justice, it is one of the most meritorious and urgent tasks to thoroughly research the labor traditions of our people and pass them on to the younger generation. It is a requirement of the independence period that ethnographers make a significant contribution to the implementation of this scientific and practical issue and familiarize the public with the oriental cocktail traditions of our people..

The unique traditions of labor organization that existed in our country in the past have been ingrained in the blood and soul of the Uzbek people for a very long time. Elders have always taught the younger generation labor traditions and skills. El-ulus cocktail had its own unwritten special "iron" rules from the beginning to the end and continued with joy. At the end of the work, special dishes were cooked and hospitality was arranged..

Hashar is one of the most widely distributed ancient forms of labor of the peoples of the East, which has a distant modern history. There is general and one-sided information about Hashar in historical and ethnographic literature. But until now, the origin and unique traditions of Hashar Udumu have not been revealed on a deep scientific basis. Hashar has its own traditions in different regions and districts of Uzbekistan. Below, on the basis of existing historical-ethnographic literature and ethnological data collected over many years, the essence of Hashar traditions will be explained.

The word hashar, which plays an important role in the life and livelihood of our people, comes from the Arabic words hashr, hashar (gang) and has the meaning of gathering. In some sources, the word hashar is given the meaning of a group. The word "hashar" is called "ashar" in Kyrgyz and some Uzbek tribes, and "asar" in Kazakhs..

Uzbeks, Kazakhs and Karakalpaks also call the Turkish term komak kemek. At present, the terms hashar and komak mean exactly the same thing and are used appropriately. In fact, hashar is a voluntary, voluntary and free help of many people.

¹ Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб,янги босқичга кўтарамиз. -Т. 1 ж. "Ўзбекистон"нашриёти. 2017. –Б,29.

As stated in the "Explanatory Dictionary of the Uzbek Language", hashar is a voluntary help given by the public in doing something together. A brief explanatory dictionary of historical terms states: "Hashar is a kind of voluntary help. In the past, hashar was often used in such works as digging ditches, building larger buildings, roads and bridges. Women did hashar in carpet weaving, mowing and sewing. Hashar is often a day, sometimes it lasted for two days, and for works such as digging a ditch and building a building, it lasted for several days"

So, there are many types of hashar, and the traditional Uzbek hashars are discussed below. Hashar means gathering to do something, mobilizing people for a fort and other construction work. Sulaiman Bukhari says that he was a laborer, a joykor (ditch-digger), a laborer who gathers every year to dig a ditch and a river. He quotes the following verses:

Every household has come to dig a hole,

Until the water comes out of the house.²

"The term "Hashar" is often widely used in ditch digging and water extraction works. Orientalist P.P. Ivanov stated that fines called hashar and kala were a feudal obligation to use the people in the construction and repair of fortresses. According to historical sources, these obligations were especially widespread during the Shaibani era (16th century).

Our Burun ancestors did most of the farm work by means of hashar. In early spring, the most difficult tasks, such as opening and cutting the branches of the vineyards, turning over the orchards, collecting fodder, harvesting the crops, providing autumn water, digging and cleaning large ditches, canals, ditches, were all done by the hashar. For the construction of a new building or the repair of an old one, in addition to the masters, pest control specialists were also invited. In the villages, sheep, goats and cattle were fed by one person in turn every day. This tradition is still preserved in some of our villages.

Mainly gardening, gardening is a work that requires hard work and team work. Our nation's "Strength is in unity", "Be a dog, be a bird, be many", "A lone horse does not get dusty, even if it gets dusty, it doesn't get grainy", "United is different, disunited is not united", Proverbs and proverbs such as "The wolf that divides, the bear that separates", "There is no unity, there is no life" are not said for nothing, of course.

In the past, hashar has greatly helped widows and poor families. The self-sufficient families in the village cooperated to build houses for poor orphans, performed rituals such as circumcision of boys in cooperation with the villagers..

In early spring, labor-intensive works such as cleaning and repairing streets and roads, planting saplings, digging ditches, building bridges, beautifying graves, building and repairing public places (mosque, madrasah, school) were also done quickly with the help of a khashar.

In the Kashkadarya oasis, there was a hayover. This event was held during the open days of late fall and winter. According to tradition, the main ditch was cleaned once a year with insect wool. Every able-bodied person went out to dig. During the digging of the ditch, an unknown passenger passing by the road on the bank of a ditch or canal got off the horse he was riding, and with the help of a valuable force, he continued on his way. According to Udum, when the building was being built by the Hashar road, the passengers shouted: "Hormans!" - they passed.

The paykal system existed in the Karshi oasis until the end of the 20s of the 20th century. It is the common land of the village community, where community members worked together. The head of Paykal was elected by the peasants themselves. The khans paid the shares belonging to the beliks together and divided the harvest equally between them.

² Шайх Сулаймон Бухорий лўғати Чифатой.-Истанбул,1928.-Б,165.

Academician K. Shaniyozov described the hashar process in Uzbek karluqs through very interesting pictures. Usually, from the beginning of March to the middle of April, a ditch cleaning session was held and it was led by an elder or mirob. The elder or the elder kept the calculation of the amount of work performed by the participants of the hashar from the morning. If the specified number of people did not come from any paykal, the mirab announced a fine called boqi for that paykal. Each bag was 15-20 coins (3-4 soums). The old man took a horse, a donkey or a donkey as a hostage for one of the slow or underemployed paykal azos. The paykal member went to his paykalbashi or chekbashi and told the incident. Chekboshi (paykalboshi) collected the specified fine from paykal members and brought it to the elder (mirob) and took back the things that were taken as a pledge: a horse, a donkey and a night. Elder (mirob) measured the fine and controlled the cleanliness of the ditch in each paykal. Paykals who did not participate in Hashar were deprived of the right to use water for the whole season.

Kipchaks also had a traditional khashar and touch udu. Relatives, neighbors and close friends participated in the hashar organized by the settled population. And in Kipchaks, most of the relatives participated in the hashar. Poor, helpless farmers of the Zarafshan Basin and Kipchaks formed an association (artel) of 6-8 people during grain harvesting and called it tapping. The touch is often like an insect. If the hashar was organized in times of great need, the takh was mainly organized during the harvest, in which everyone contributed equally. Relatives are involved in hashars, but they did not play an important role in touching. Tapping is seasonal, and members are dispersed after harvest. The next year, the peasants united again in a new composition. That's why there is a saying in our people: "Partnership is one year, Godship is a thousand years."

If there were more than one touch in a village, they had an elder (touch elder). The elder determined the amount of work, watering order and days. The crops of the lands of the members of the Takhish were gathered and harvested in turn. Also, the members of the tekshesh worked for the rich man, the elder of the village without getting paid.³

In South Khorezm, the water that irrigates ten tons of land is considered as one water. A territorial community of water users is called jabdi. The head of each jabdi was called jabdiboshi. Excavation and other team work was informed in advance. He had to assign one person to work. If the jabdi consisted of several small farms, they agreed among themselves, provided one of them with working tools and sent them to dig.

If the size of the jabdi corresponds to ten tanabs - the land size of one person, then the owner of the land would issue a jabdiboshi personally and give one person at his own expense. Often, rich people, religious leaders, officials and rulers had several times the size of their family's land holdings. But despite this, it was considered a jabdi and only one worker was required. In practice, such farms were generally exempted from collective labor. Jabdi system was always very formal in nature and only the big landowners benefited from it, and as for the less landed members of the jabdi, they were involved in any kind of work.

In Khorezm, labor obligation - begor - was introduced for the construction and repair of irrigation canals. The basic meaning of the term Begor (Hindi) is to work for free. I. P. According to Petrushevskiy, begor also existed during the Sassanid dynasty (XV century). Begor was also called sukra. P. P. Ivanov emphasizes that the terms begor, hashar, fort are the obligation of the people to work for the benefit of the government in various constructions of the state. The performance of various household services of the feudal lords was considered to be useless. This service is home repair. construction of a new building, cattle feeding, firewood preparation.

³ Шаниязов К. К этнической истории узбекского народа.-Т., 1974. –С. 293-294.

For Begor, 12 days per year are set for each person. Works of local importance: Dam construction and other excavations are not included. Because the obkhurda was done by the residents of that district. In addition to the 12-day begor, Khorezm also had a 6-day obligation - balo digging. During the time of the Khans, property was an obligation not only for the benefit of the state, but also for the personal services of certain feudal lords..

All irrigation works in Central Asia have been carried out by the hashar method at the expense of the energy and funds of water users since ancient times. Hashar related to irrigation works in the Bukhara oasis, the object of work (depending on its size) is called rud (rud - main channel) or hashari joi (joi - a large ditch taken out of the canal). Hashari band or hashari varq - hashari damna or hashari damna or hashari daryo khur and sangkor for the restoration or monitoring of main dams were carried out when the head of the canal was washed away by the river or when the main flow of the river changed its direction and the main part of the channel was left aside. Hashar or public hashar mardi was carried out with the names of region or mardi viloyati. The duration of irrigation is 8-12 days, and this period is determined by the area of cultivated land irrigated from each irrigation facility.

In terms of the volume of work, the construction of the main dams installed on the river was especially important. For example, the length of the main dam of the Dargom canal, which is installed in the Zarafshan river, is 5-7 km long, and in order to restore and repair it, two workers from each double plot of the Dargom irrigation system went out to work for 15 days every year in the spring..

If during the repair of the main dam, the number of workers is small and their strength is not enough to connect the river, the manager of the school was ordered to release 2 or 3 workers from each double plot of land in order to increase the number of laborers. According to the decree, if one hasharchi is called from each double land, it is said to be called yakmarda, if there are two, it is called dumarda, and if there are three, it is called semarda. If even then there are few pesters, with the permission of the emir, the Mardi province is called. For example, when Mardi region was called to repair Shahrukh Dam, more than 10 thousand workers were gathered.

Fines were collected from those who failed to clear the mud from irrigation networks and repair water structures. In the oasis of Bukhara, there are two types of this money, the first one is considered to be eternal nam juyi, and the second is eternal oposobi. The first of them was collected from those who did not dig in the irrigation networks, and the second from those who did not climb the dam. The rest of the money was taken in a coin account for everyone who did not go to Hashar. Blood money was collected from farmers for the timely slaughter of animals during the cleaning of the main main canals. In the Pastdargom district of the Samarkand region, for example, if four villagers drink water from one big tap, they call themselves ganzsharik or one black pot. The people who joined this pot company (one black pot) dug and cleaned the pond together. The small ditch was dug by the villagers themselves. Kazan was the partner's chosen centurion, who was in charge of digging, cleaning, and setting the order of irrigation, as well as weddings and other ceremonies.

First of all, close neighbors came to Hashar. Sometimes people who have been helping each other in their work since before also participated in the hashar. Hashar was also widely used in the cultivation of corn and cotton. Delicious food was cooked for the guests. By the beginning of the 20th century, yaktaks, tunics, hats, tunics, belts, shirts, and tablecloths were given to the master, and to the children..⁴

Among the Uzbeks of the Kashkadarya oasis, there was algov, a method of mutual aid. If a farmer lacked something (a horse, an ox, a plow yoke or seeds, etc.), he worked in cooperation with another

⁴ Этнографические очерки узбекского сельского населения. –М., 1969. –С.70-105.

farmer. Their mutual assistance from domestic animals, work tools and equipment was also considered algov..

In the village of Humson, the Tashkent oasis, poor farmers who had no land or had few husbands and had insufficient crops joined together and managed the farm on the basis of partnership. The members of this community are called co-sharers and the crops grown are divided equally.⁵

Such a scene is fully confirmed by the information of the elderly that there was a nose in the villages of the Kashkadarya oasis.

Hashar tradition existed not only among Uzbeks, but also among the peoples of Central Asia and other neighboring countries. Some aspects of this unique feat are being forgotten over time. Hashar tradition is still preserved in the territory of Uzbekistan.

It is not a secret that during the period of the Shura regime, the attention to the lifelong tradition of Hashar also decreased. They were forced to organize red sabbatical and various other hashars under false slogans. As a result, people got tired of unproductive menial labor. Organizing sabbaticals in vain (even in bitter cold) got on the nerves of young people, especially the whole population. People are fed up with useless insects.

In the cities and villages of our republic, attention is increasingly being paid to the activities of neighborhood committees. Because neighborhoods are a place where our people's lifestyle, national customs and traditions are fully manifested. The Republican "Mahalla" Charitable Fund supports the financial support of the neighborhoods and organizes various charitable events..

Hashars and other auspicious events are organized in the neighborhoods under the leadership of elders. After we gained independence, on the eve of Independence Day, Fasting, Eid al-Adha, Nowruz, public charity events are organized in our country, in which the whole public participates. In our opinion, it is necessary to restore the traditions of hashar, which have been forgotten for centuries, and to strengthen the material and spiritual support to the sick, disabled and lonely elderly people living in every neighborhood. Everyone who lives in the neighborhood, regardless of what category they belong to, must actively participate in the work of the community, of course.

New economic thinking and concepts were formed in the minds of people of new Uzbekistan. If the rich and valuable historical experience of our people, the rich and valuable historical experience of the Hashar traditions are brought back to life and the hardworking people enjoy the results, the development will accelerate and the foundation of independence will be stronger. There is no doubt that the Uzbek people, the most hardworking, humane and kind people in the world, will be able to do this.

The noble qualities of the Uzbek people, such as kindness, humanity and humanitarianism, are clearly reflected in Hashar. Mutual trust between people, friendship, cooperation, kindness, plays the role of the most important tool in determining human dignity. It is very important for us to popularize the udum-hashar and its forgotten dishes, to apply the most noble traditions and udums of the great deeds of our ancestors to our time and to use them effectively.

Even in the current period of national growth, when fundamental changes are taking place in the political, economic, social and spiritual life of the new Uzbekistan, the need for such honorable labor traditions of our people is felt even more. It is the demand of our time to make fuller use of the unifying properties of our labor traditions, which have been formed over the centuries, passed down from ancestors to generations as a priceless heritage, and are being polished..

⁵ Абдураимов М. Пережитки сельской общины в узбекском кишлаке Хумсан. (XIX-начале XX в.)// Сов. этногр.1959. №4, -С. -44 -52.

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