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Taghiyeva G.R.

Institute of History and Ethnology named after A.A. Bakikhanov
Azerbaijan National Academy of Sciences
Baku, Azerbaijan
e-mail: tagiyeva00@bk.ru

NOWRUZ HOLIDAY: TRADITION AND MODERNITY (ETHNOLOGICAL RESEARCH BASED ON THE WORK OF MUHAMMAD HUSEYN SHAHRIYAR)

Abstract. The article is dedicated to the characteristic features of the Nowruz holiday, which is part of the work of the famous poet of Azerbaijan, M.Shahriyar, the rules of customs and ceremonies related to it, and the interpretation of its status in the modern era.

Purpose and mission of the study is to show that the Nowruz holiday has its own characteristics as well as a general Eastern value, that it is widely celebrated as the harbinger of the arrival of spring and that it has a humanistic character. The theoretical-methodological basis of the article written on the ideology of Azerbaijanism consists of chronological sequence, mutual and comparative analysis widely used in ethnographic research, and objective interpretation of the issue in a generalized form. The work of M. Shahriyar, as well as data from historical and ethnographic literature materials were used in the investigation of the issue.

While working on the article, comparisons were made and based on the materials, it was concluded that Novruz holiday is widespread not only among Azerbaijanis, but in the East in general. In the article, the main attention is focused on the ideas about the holiday in the poem "Heydarbabaya salam" by the famous poet of Azerbaijan, M.Shahriyar. It became known that the population of South Azerbaijan followed a number of customs related to Nowruz and held interesting ceremonies.

Conclusion. The comparative analysis of the materials shows that the Nowruz holiday, which is related to agriculture and cattle breeding, is related to the historical and cultural development of our nation (including other Turkic nations) and reveals its ethnic characteristics.

Key words: Nowruz, holiday, Muhammad Huseyn Shahriyar, poem, farming

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Introduction

The ethnic culture of different peoples is one of the areas studied by the modern science of ethnology. Holidays have a special place among the elements of national identity that distinguish or make peoples of the world alike. Holidays have a great importance in organizing the unity and equality of the society and passing it on to the memories. Holidays are an important tool in the formation of social unity, strengthening sincere relations and friendship between people. In the modern world, where conflicts, wars, the problem of migrants and refugees are increasing, and racism is deepening in some countries, there is a great need to hold holidays, especially carnival-type holiday-performances.

The Nowruz holiday, which is a common value of the peoples of the East, has an ancient history. Azerbaijanis, peoples living in the Middle East, Central Asia and other regions celebrate this holiday in their own way. Nowruz, the national holiday of dozens of peoples, crosses borders and unites communities, achieves peace and solidarity between families and generations, encourages people to reconciliation and good neighborliness.

Nowruz holiday has been included in the list of intangible heritage by UNESCO since 2009. According to the decision of the UN General Assembly, March 21 was declared "International Nowruz Day". Although Nowruz is celebrated officially and unofficially in a number of countries, it has specificity in each country. Even if there is a common basic principle of the Nowruz holiday celebrated by different peoples, the customs, outlook, etc. related to the holiday in different settlements of the same country, has local characteristics. From this point of view, studying the traditions and modern aspects of Nowruz

holiday in South Azerbaijan is relevant in ethnology (Farzin Rezaejan, 2019: 5).

M. Shahriyar's (1906-1988) numerous poems written in Azerbaijani and Persian languages serve as a source for studying the period he lived in from the ethnological aspect. In the article, the poet's Turkish anthology and the poem "Heydərbabaya salam" were evaluated.

The purpose of the research is to write down the period, time and traditions of Nowruz holiday. After reviewing the researches in this direction, it is once again concluded that the Nowruz holiday, held on March 21-22 in Azerbaijan since ancient times, is considered a day of renewal of life and revival of nature in people's thinking. This holiday reflects the primitive outlook, beliefs, games and performances, the spiritual world and ethnopsychology of the people. Nowruz, which is related to the astronomical ideas of farmers, has undergone changes and the influence of different religions over the millennia.

Along with Azerbaijanis, Iranians, Uzbeks, Tajiks, Turkmens, Kyrgyz, Kazakhs, Turks, Afghans and other peoples also celebrate Nowruz holiday. Although these ethnic groups speak different languages and have different religious denominations, they have common national values related to the Nowruz holiday. Preparations before Nowruz, that is, cleaning the house and the yard and the chimney, buying new clothes, cultivating malt, making sweets, jumping over the bonfire, visiting the elderly, etc. signs belong to all nations.

Azerbaijani and world scientists have conducted numerous studies on Nowruz holiday, and interesting results have been obtained. According to researchers, the first written information about Nowruz holiday dates back to 505 (Dadashzade, 1985:101). In the scientific literature, they

tried to close the beginning of this holiday with the name of Jamshid. The legend about Jamshid, the legendary king of Iran, was recorded by A.Ferdowsi. In one of the narrations about Jamshid, it is said that he was seen by the world. When he arrived in Azerbaijan, he sat on the throne that day. The people rejoiced and said that today is Nowruz - a new day (Dadashzada, 1985:101).

The spring holiday known to us as Nowruz is celebrated at different times as "Khizir Day", "Azer Day", "Hormuzd Day", "Farvardin Day", "Spring Season", "Yeni Gun Day", "Liberation Day", etc. bore names (Nowruz holiday encyclopedia, 2008: 208).

About Nowruz holiday in the works of M.H.Shahriyar. Nowruz holiday, Wednesdays and traditions performed on those days, etc. In addition to written sources about M.H.Shahriyar, rich facts can be found in the works of M.H.Shahriyar.

The people eagerly wait for this holiday - the handing over of the year - all year round, they started preparing from the end of the winter season, from the days of small chill. First of all, the house-threshold, yard-chimney was cleaned and decorated. The genius poet M.Shahriyar writes in his poem "Heydarbabaya salam":

Bayram olub qızıl palçıq əzərlər,
Naxış vurub otaqları bəzərlər,
Taxçalara düzmələri düzərlər,
Qız-gəlinin fındıqçası, hənası,
Həvəslənər anası, qaynanası

Two weeks before the holiday, a khoncha was held for engaged girls on the eve of the dinner. It was called "holiday share" among people. Festive gifts - pilaf, kuku, dried fish, minced meat, chicken, etc. consisted of the dishes were placed in copper dishes covered with a cloth and wrapped in a box made of gilded velvet fabric.

A few days before the holiday, they went to the market with their families and bought new clothes, shoes, hats called "Nowruz", mirrors and combs. According to popular belief, like nature, people should take off their winter clothes and put on their spring clothes. This shows that in ancient times, people considered themselves a part of nature, in a global sense, of the cosmic space: if the seasons on earth change due to the position of celestial bodies in the sky, and if people's economic life corresponds to these seasons, then of course, the change in nature affects people's clothes, food, daily life. it also applies to lifestyle (Aliyev, 1995: 101).

Material and method

The theoretical-methodological basis of the article written on the ideology of Azerbaijanism consists of chronological sequence, mutual and comparative analysis widely used in ethnographic research, and objective interpretation of the issue in a generalized form. The work of M. Shahriyar, as well as data from historical and ethnographic literature materials were used in the investigation of the issue. It has become clear that our great ancestors considered the equalization of day and night and the changes in nature in general as a miracle in primitive times. Our great ancestors considered the equalization of day and night and the changes in nature in general to be a miracle. For this purpose, various events - festivals, rites, rituals, etc. - are organized in order to adapt the change of seasons and supernatural events to their wishes, and even to subjugate them. These habits have been repeated over the centuries and turned into traditions and ceremonies. Nowruz is connected with natural phenomena and reflects the systematic activity of agricultural peoples throughout the year.

This activity includes economic life, family and social life, material and spiritual culture. Rituals, ceremonies and holidays that have been created in connection with the economic life and labor process of the people and have been polished from the ancient times of history to our time should be considered as an indicator of social-cultural, moral-aesthetic quality. Holiday ceremonies, rites, as well as songs performed here, games and performances performed here generally express the social status, customs, and philosophical-aesthetic view of the people.

Four Wednesdays were celebrated until Nowruz holiday. Although the naming of Wednesdays varies in different regions, in scientific literature they are called water, fire, wind and earth. Although the first three Wednesdays were celebrated in a simple manner, the last Wednesday was celebrated with great preparation and great pomp.

M.H.Tahmasib puts forward interesting ideas about the historical roots of Novruz holiday:

"Wrongly, they are trying to close this holiday with different people, as well as fire worship. However, although there are elements related to the sun, fire, and even love in the ceremonies related to the mentioned holiday, research shows that Nowruz is much older than Zoroastrianism. This religion, like Islam, tried to use Nowruz holiday only according to its purpose. That this is indeed the case, that is, that Nowruz is more ancient than Zoroastrianism, is clearly seen from the details, customs and traditions of its main ceremonies, and from the character of the beliefs and beliefs on which they are based. One of these ceremonies is the ceremony of jumping over the fire on the last Wednesday of the year. (Təhmasib, 2005: 73)

F.Gasimzade is against giving Nowruz a religious dress and tries to show its essence:

"The requirements, characteristics, and

meaning of Nowruz holiday are different from the Islamic religion. There is no trace of the Koran, Sharia, Muslim rites, customs and traditions here. It's only about the coming of spring, making malt, dyeing eggs, preparing various Eastern dishes, sweet treats, jumping over a bonfire, making things neat, etc. is going" (Gasimzadeh, 1989: 20).

Albaliyev Sh. writes that if you look at the history of holidays in Azerbaijan, it can be seen that holidays are almost the same age as mythology from the point of view of history. However, no one knows the exact history of mythology. Because mythical thinking has its roots in the dark pages of history. If we examine the history of mythical thought, the cultural remains of the period when people lived with mythological thought, it becomes clear that holidays are also a product of the mythological period in their history. From here, it is explained once again that myth is the core of meaning of the concept of holiday, and the study of its world of meaning must start from myth (Albaliyev, 2020: 6).

Analysis

After dinner on Holy Wednesday, young people and children used to hang hats or shawls from the chimneys and windows of their relatives' houses and hide in their neighborhoods in order to get a share of the holiday. The owner of the house would see this and put Nowruz gifts inside - sweets, painted eggs, khushkabar, fruits and socks. Our great poet M.Shahriyar described this custom very well:

Bayram idi, gecəquşu oxurdu,
Adaxlı qız bəy corabın toxurdu,
Hər kəs şalın bir bacadan soxurdu,
Ay nə gözəl qaydadı şal sallamaq,
Bəy şalına bayramlığın bağlamaq.
The children brought home the food

they collected and added it to the Nowruz table. That evening, the girls performed a fortune-telling with intentions in their hearts. Everyone would like to hear a good word or expression from the door where he listens and listens.

Şal istədim, mən də evdə ağladım,
Bir şal alıb tez belimə bağladım,
Qulamgilə qaçdım, şalı salladım,
Fatma xala mənə corab bağladı,
Xan nənəmi yada salıb ağladı.

One of the most beautiful traditions of Nowruz holiday is to jump seven times over the burning fire on Ilakhr Charshanba - Od Charshanba, which M.Shahriyar did not care about in his poem and sang with enthusiasm, with the fragile warmth of his childhood and youth memories:

Baxıcının sözü-sovu, kağızı,
İnəklərin bulaması, ağızı,
Çərşənbənin girdəkəni, mövizi,
Qızlar deyər: "Atıl-matıl, çərşənbə,
Ayna təkin bəxtim açıl, çərşənbə".

These Wednesdays are expressed by different names in different regions. The most lavishly celebrated Wednesday was Last Wednesday. On the last Wednesday, a bonfire would be lit at every door and they would jump over the fire. People looked at the fire as a cleansing force that burns pain. Ethnographer G.Javadov writes that this fact alone shows that this custom performed among Azerbaijanis is not related not only to the Islamic religion, but also to fire worship and is a product of much more ancient times (Javadov, 1990: 128-130).

Nowruz is not a description of an ordinary everyday event in words, but a kind of expression of respect and love for our ancient traditions that live to this day. At home, they painted the egg colorfully, put it on the table, and distributed it to the children who came to the house. The people do not forget their ancient traditions, they

pass them on from generation to generation and keep them alive.

On the day of the holiday, seven types of foods that begin with the letter "sin" must be served on the table: malt, carrot, vinegar, sumac, coin, etc. should have been put. According to some sources, before the Arab invasions, those who were laid out for the last Wednesday of the year and Nowruz tables did not start with the letter "s", but with the letter "sh", and wine was always placed on the table. The "Yeddi shin" table consisted of candles, sweets, shahd (honey), shamshad, sherbet, shaqayid (rose), and shake plants. Since Islam forbids wine, "seven" is "yeddisin".

It is interesting to put vinegar on the Nowruz table, which is a symbol of patience, endurance, satisfaction and consolation in Eastern literature. Even ancient people added vinegar obtained from grape juice to preserve food for a long time. For this reason, vinegar was considered a symbol of longevity. In mythical thinking, garlic was considered a symbol of health, carrot of spring green, malt of fertility, sumac of sustenance-blessing, coin of wealth, apple of love and happiness, smell of birth and joy. The presence of these foods and things on the table was due to the existence of a strong belief that their properties would be passed on to humans.

Nowruz holiday is rich in ceremonies that instill a strong sense of peace and social solidarity in people. Reconciliation of quarrels, clans, families and individuals with grudges and hatred between them, enmity and feelings of revenge turning into love, children showing respect to adults, adults showing love to children, visiting the sick, winning the hearts of children with small gifts, reuniting loved ones and relatives are usually holidays. days is possible. All these are the factors that influence the creation of national unity

by bringing the individuals who make up the society closer to each other and the elimination of the divisions and enmities that disturb the society.

The comparative study of the ceremonies and traditions of the Turkic peoples living in different countries and the ceremonies and traditions of the Azerbaijani people is one of the problems that must be investigated in the science of ethnography.

The results

The Nowruz holiday, which is related to agriculture and cattle breeding, is related to the historical and cultural development of the Azerbaijani people and reveals its ethnic characteristics. Although some secular and religious holidays (Nowruz, Ramadan, Lent, etc.) are common with a number of nations, Azerbaijanis have historically celebrated them with their

own unique colors and created their own national traditions.

The research conducted on the basis of M.H.Shahriyar's work proved that the traditions of Nowruz, which existed in the second half of the last century, continue to this day with some exceptions.

Conclusion

Finally, let's say that Novruz holiday, which is related to agriculture and cattle breeding, is related to the historical and cultural development of our nation (including other Turkic nations) and reveals its ethnic characteristics. Although some secular and religious holidays (Nowruz, Ramadan, Lent, etc.) are common with a number of nations, historically, all Azerbaijanis have added their own beauty to them and preserved their national colors and traditions in these holiday

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Тәгиева Г.Р.

А.А. Бакиханов атындағы Тарих және этнология институты,
Әзірбайжан Ұлттық ғылым академиясы
Баку, Әзірбайжан
e-mail: tagiyeva00@bk.ru

**НАУРЫЗ МЕРЕКЕСІ: ДӘСТҮР ЖӘНЕ ҚАЗІРГІ ЗАМАН
(МҰХАММЕД ҒҮСЕЙІН ШӘҺРИЯР ШЫҒАРМАШЫЛЫҒЫ
НЕГІЗІНДЕГІ ЭТНОЛОГИЯЛЫҚ ЗЕРТТЕУ)**

Аңдатпа. Мақала белгілі Әзірбайжан ақыны М. Шәһрияр шығармашылығындағы Наурыз мерекесінің сипаттамасына, оған байланысты ережелерге, әдет-ғұрыптар мен рәсімдерге, сондай-ақ қазіргі дәуірдегі оның мәртебесіне интерпретация жасауға арналған.

Зерттеудің мақсаты мен міндеті: көктем мезгілінің басты символы, гуманистік сипатқа ие Наурыз мерекесінің ерекшеліктерін және жалпы шығыстық құндылықтарды ғылыми негізде зерттеу. Әзірбайжан идеологиясы аясында жазылған мақаланың теориялық-методологиялық негізі – хронологиялық жүйелілік, өзара және салыстырмалы талдауға негізделген. Сондай - ақ, этнографиялық зерттеулерде кеңінен қолданылатын тәсілдер арқылы мәселені объективті түрде интерпретациялар әдісі қолданылды. Зерттеуде М. Шәһриярдың шығармалары мен тарихи-этнографиялық деректер пайдаланылды.

Материалдарды салыстырмалы талдау арқылы Наурыз мерекесінің тек әзербайжандар арасында ғана емес, жалпы Шығыс халықтары арасында да кеңінен таралғаны туралы қорытынды жасалды. Мақалада негізінен белгілі Әзірбайжан ақыны М. Шәһриярдың «Гейдарбабаның сәлемі» поэмасында баяндалған Наурыз мерекесі туралы түсініктерге ерекше назар аударылған. Оңтүстік Әзірбайжан халқы Наурызға байланысты бірнеше әдет-ғұрыптарды сақтағаны және қызықты рәсімдер өткізгені анықталды.

Материалдарға салыстырмалы талдау жасау арқылы Наурыз мерекесінің егіншілік пен мал шаруашылығына тікелей байланысты екені және Әзірбайжан ұлтының басқа да түркі халықтарының тарихи және мәдени дамуына қатыстылығын көрсететінін және оның этникалық ерекшеліктерін аша түсетіндігі анықталды.

Кілт сөздер: Наурыз, мереке, Мұхаммед Ғусейн Шәһрияр, поэма, егіншілік.

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Тагиева Г.Р.

Институт истории и этнологии имени А.А. Бакиханова

Национальная академия наук Азербайджана

Баку, Азербайджан

e-mail: tagiyeva00@bk.ru

**ПРАЗДНИК НАУРЫЗ: ТРАДИЦИИ И СОВРЕМЕННОСТЬ
(ЭТНОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ НА ОСНОВЕ
ТВОРЧЕСТВА МУХАММАДА ГУСЕЙНА ШАХРИЯРА)**

Аннотация. Статья посвящена характеристике праздника Наурыз в творчестве известного азербайджанского поэта М. Шахрияра, правилам, обычаям и обрядам, связанным с ним, а также интерпретации его статуса в современную эпоху.

Цель и миссия исследования заключаются в демонстрации уникальных особенностей и общих восточных ценностей праздника Наурыз, который широко отмечается как предвестник прихода весны и носит гуманистический характер. Теоретико-методологической основой статьи, написанной в русле идеологии азербайджанизма, являются хронологическая последовательность, взаимный и сравнительный анализ, широко используемые в этнографических исследованиях, а также объективная интерпретация проблемы в обобщенной форме. В исследовании использованы произведения М. Шахрияра, а также данные историко-этнографической литературы.

Были проведены сравнительные анализы, на основании материалов сделан вывод, что праздник Наурыз распространен не только среди азербайджанцев, но и на Востоке в целом. В статье основное внимание уделено представлениям о празднике, изложенным в поэме «Neudarbabaya salam» известного азербайджанского поэта М. Шахрияра. Выяснилось, что население Южного Азербайджана соблюдало ряд обычаев, связанных с Наурызом, и проводило интересные обряды.

Сравнительный анализ материалов показывает, что праздник Наурыз, связанный с земледелием и скотоводством, имеет отношение к историческому и культурному развитию нашей нации, включая другие тюркские народы, и раскрывает его этнические особенности.

Ключевые слова: Наурыз, праздник, Мухаммад Гусейн Шахрияр, поэма, земледелие.

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Information about author:

Taghiyeva Gulnar Rahman gizi, junior researcher, Institute of History and Ethnology named after. A.A. Bakikhanov, National Academy of Sciences of Azerbaijan, Baku, Azerbaijan.

ORCID: 0009-0001-92636107

Автор туралы мәлімет:

Тәгіева Гүлнар Рахман қызы, А.А. Бакиханов атындағы Тарих және этнология институтының кіші ғылыми қызметкері, Әзербайжан Ұлттық ғылым академиясы, Баку, Әзербайжан.

ORCID: 0009-0001-92636107

Сведения об авторе:

Тагиева Гульнар Рахман кызы, младший научный сотрудник Института истории и этнологии имени А.А. Бакиханова, Национальная Академия наук Азербайджана, Баку, Азербайджан.

ORCID: 0009-0001-92636107