



# ATTITUDES OF THE PEOPLE OF CENTRAL ASIA REGARDING THE AGRICULTURAL CALENDAR AND CALCULATION OF TIME

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<b>Received:</b> 20 <sup>th</sup> August 2022 <b>Accepted:</b> 20 <sup>th</sup> September 2022 <b>Published:</b> 26 <sup>th</sup> October 2022	This article provides comparative information on the views of the peoples of Central Asia regarding the solar and lunar calendar, the calculation of the year, and the calculation of the solar and lunar years.

**Keywords:** calendar, calculation, season, year, solar year calculation, calendar, lunar, lunar, Sogdian calendar, Khorezm calendar.

**INTRODUCTION:** In the next 2000 years of history of the peoples of Central Asia, there were several different accounts - chronicles. In particular, Shamsi, Lunar and Turkish year calculations were used. The current official AD calculation was introduced in Central Asia from the 19th century. Famous days celebrated throughout the year are determined on the basis of existing annals. One of the ancient chronicles used by our great nations to keep track of the year is the solar calendar, and it is often called the "solar calendar"[22].

Beruni gave a very detailed review of this in his book "Monuments from Ancient Peoples" and noted that the Khorezm people and the Sugdians had the same annual accounts, and on this basis, the farmers and herdsmen started their (field) work everywhere and everywhere, and they knew their specific times very well. 'kidlan passed. Nowruz, the beginning of the farming season, the beginning of the new year, and the beginning of the spring season, is also based on the solar calendar[5].

**ANALYSIS AND RESULTS:** Over the past long periods, the solar calendar has changed several times. After the introduction of the Hijri-lunar calendar (lunar calendar), in order to reduce the confusion in calculating the year, the double calendar was adapted to it, and the Hijri calculation was first calculated from July 16, 622, the calendar is still used[23]. According to the creed of Islam, the celebrated days are naturally based on the Hijri-lunar year, and its beginning is taken from the time when the Prophet Muhammad moved from Mecca to Medina. in fact, it is taken from the time when the Prophet Muhammad moved from Mecca to Medina. in fact, the time when the Prophet Muhammad went from Mecca to Medina was 12 Rabiul (September 16, 622). Later, more precisely, in 637, Caliph Umar Ibn Khattab gave the hijri-lunar calendar a state status, and July 16, 622 is officially accepted as the beginning of this calendar[13].

The first calendar based on the movement of the sun in space was originally created in the Ancient East. As early as the third century BC, our intelligent ancestors invented the calculation of the lunar year. Its months are also named after the constellations of the same constellations. The beginning of the year is defined as the moment when the sun crosses the equator and crosses the northern hemisphere. According to current calculations, this event will take place in the evening of March 21. That day will consist of 12 hours of day and night on the whole earth. Since then, the first day of the Shamsiya calendar has been called the beginning of the year and is celebrated[14]. The festivities lasted for ten days. The rules and principles of his painting were embedded in people's lives, spiritual world, and blood[6]. The calculation of the solar year is so accurate, precise and carefully structured that the movements of the sun and the earth, as well as the constellations, are expressed in the closest way to the truth. The peoples of the East define their daily meals, weather, climatic conditions of the region, farming, horticulture, animal husbandry and other fields of work, cocktail ceremonies very correctly[15]. That is why it is spreading rapidly among the peoples of the East. India, Central Asia, Iran-Arabitson and from there it goes to Africa and even covers ancient Egypt. The word "Hijri" is also added to Shamsi. the reason for this is that in the regions where scholars of the 2nd century restored the calendar, they take its first year from the year when our prophet Muhammad Alayhis Salam moved from Mecca to Medina and call it Hijri Shamsi[7].

The way of life of our ancestors was related to agriculture and animal husbandry. They knew how to sow crops, how to care for them at what time of the year, and when to harvest. Experienced shepherds followed the calculation of going to pastures early, changing pastures, and spending the lambing period. According to Beruni's testimony, the Ancient Khorazites had a unique year calculation, they knew the movements of the sun and the moon, and the position of the constellations[16]. Therefore, they used the historical movement of celestial bodies as a basis for creating a chronicle. The Uzbek folk mirror, created in ancient times, is connected with many years of life experiences, observations and lifestyle of our grandfathers[24]. According to tradition, the Uzbek folk dance begins

with a bearer. Hamal Spring is the first month of the nineties and lasts from March 21 to April 21. "Hamal" is an Arabic word meaning "lamb". It is known that ancient astrologers compared the cluster of luminaries belonging to the first of the 12 constellations in the sky as a lamb. Since ancient times, the first month of birth has been considered to be of great vital importance.

According to the great Turkish scientist Mahmud Kashgari, the Turks called the first spring month "the great month" or "the month of hope". During this period, they celebrated Navrozi and held mass entertainments. People who had been looking forward to the cool season all winter went out for a picnic on the green fields and mountains when the smallpox bloomed. Until now, farmers of Khorezm determine the period of activities related to field work depending on the time of return of the birds that have flown to the warm regions for the winter. They believe that certain changes will occur in the weather during the arrival of birds in the spring. In the spring season, a special time calculation related to the arrival of birds has been created, which is called "bird has returned" in Khorezm, and "bird wave" in some villages of Bukhara[8]. The word "Kai" means "strong wind", "hurricane"[1]. The people of Khorezm believe that the weather changes with the arrival of each bird. According to the account books of the well-known scientist I. Jabbarov, the farmers of the Khorezm region used to determine the period of field work according to the return of seven birds since ancient times. Accordingly, the first harbinger of the return of the bird is the chai bird, which flies at the end of February when it is raining with snow. Hearing the sound of this bird, the farmer knew that the weather would be warm in the next few days and started the work to be done before planting crops[17]. We hear proverbs from some of our seniors: "Don't let it drop, don't stop carrying it." In this proverb, it is known that they wanted it not to rain because the month of Khut came before Hamal. Because the land should dry up faster and crops should be planted. Hamal rain, especially the "mine" of winter wheat. That's why they say, "If it rains between Khut and Hamal, straws will become gold" [2].

After Hamal comes the month of Sawr. Savr means ox. Celestial bodies in the second constellation in the sky are called saur because they look like oxen. Farmers heat up their field work with the onset of winter. The first days of winter are often dry. That's why farmers call "hamal weepy, savr - dry". The third month of the calendar is Javza, which corresponds to the time when the spring season alternates with the summer solstice. Javza is the name of the third of the twelve constellations according to the interpretation of the science of catastrophes, and its meaning is "single girls"[3].

Peasants call Jawz "Yuz Usur". According to the traditional calculation of peasants, "Yuz izuli" means that there are one hundred days left before the month of the month. At this time, each day is of great importance in planting crops, and it was clearly felt during the harvest. The rain in Javza was the worst. That is why among our people it is said that "it is better to have a snake than a rain from Javza".

Cancer is the first month of summer and lasts from June 21 to July 21. 4 of the 12 zodiac signs in the zodiac mean Cancer. In Cancer, attention to crop care increases. There is a proverb that says, "Sowing sara in cancer, then sowing millet." Cancer is also called "summer chill"[18]. "Chilla" includes the term for the hottest and coldest kirk days of the summer and winter nineties. Such proverbs as "Chilla-har dami tila" and "Chilla suvi-tila suvi" also emphasize how responsible this period of farming is. In the middle of the summer nineties, the month of Asad begins. According to astronomy, 5 out of 12 constellations were imagined in the shape of a lion and they gave it the name asad, lion. Asad month begins in the farmer's window when the sun moves into Asad sign. At the end of July, the sun is very hot[9].

After Asad, the month of Sunbula corresponds to the current August. Sunbula is the 6th sign of the constellation and means "ear". There is a saying in our wise people that "water cools in the sunbula"[19]. The reason for this is that when the chill ends at the end of the summer season, the seasons change in our country, and the water temperature in streams and rivers decreases. The summer night is gradually getting longer, the nights are getting cooler. The proverb "The morning cools on the scale, the day on the scale" also gives information about changes in the weather of this period of our window. It lasts from September 21 to October 21 and is considered one of the most responsible periods for farming. the cold winds that signal winter begin[20].

After that comes the month of Aqrab. Aqrab means scorpion in Arabic. There is also a proverb that says, "Aqrab crops will come to Qakrab". In this month, almost all crops are affected by frost. Farmers are in a hurry to harvest wheat by this month. The work of the gardeners has also increased, pruning of the vines, making raw vines, silvering is done. The last month of the autumn season is a bracket, and the meaning of this word in Arabic is rainbow. It will last from November 21 to December 21. In this month, the farmers plow the fields that have been cleared of crops and give them water[10].

Jaddi (Arabic for "capricorn") lasts from December 21 to January 21. As soon as Jaddi enters, the old people say, "Ninety entered." Because it is from this period that the winter season begins. the days are gradually getting longer. At the end of Jaddi, the coldest time of winter is winter chilla. Our people divide this period into two: big and small. In the middle of the big chill, from January 21, the month of Aquarius will enter. Aquarius is the name of the 11th of the 12 zodiac signs. That is, they fertilize the fields, because at this time most of the winter is gone and there is little left[21].

The farmer's window ends with a khut. Khut is the term for the 12th zodiac sign in ancient astrology, meaning fish. The month of Khut marks the end of the winter nineties and the beginning of the new year. Our peasants say, "Khut kirdi yer izte dud kirdi kirdi", which means awakening begins in the month of Khut. At the end of the month of Khut, at the time when the wind is blowing, Navrozi Olam, an ancient folk holiday, is celebrated in our country. Nowruz is a traditional celebration that marks the beginning of a new year and a new month[11].

**CONCLUSION/RECOMMENDATIONS:** It is considered the most ancient among the chronicles of the Eastern peoples. Muchal calendar was created in the Ancient East 11 thousand years ago. Mahmud Kashgari's narrative about Uzbek leap years and specific ancient calendar history is very interesting. Professor Khasanov quotes excerpts from Mahmud Kashgari's opinion[12]: "Turks named 12 different animals for 12 years. Births, war dates, etc. are calculated in this cycle of years. The origin of this is as follows: one of the Turkish khagans wanted to study the war that took place a few years before him, so they made a mistake in determining the year of the war. He consulted with his people (khaqan) about this issue and said: "As much as we were wrong in determining this history, they will be wrong after us, so we should now use 12 months and 12 constellations in the sky, and put horses up to 12 years. so that after us the calculation of the year will be taken according to the cycle of these years, and this thing will remain an eternal monument" [4]. Let it be as you say."

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