



DEHKANCHILIK CULTURE: TRADITIONALIST AND PAINTING-RUSUMLAR

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ABSTRACT	KEYWORDS
<p>In this article, the author talks about the farming culture of the Uzbek people and the rituals that embody the unique thinking of the people in its development. Issues such as the deep historical roots of customs and rituals related to farming traditions, as well as the fact that they are closely related to religious views, are analyzed on the basis of historical sources.</p>	<p>Agriculture, farmer, culture, tradition, ritual, calendar, heritage, farm, dervish, Bobodehkan, Khizrbuva.</p>

Introduction

Based on the experiences of the Uzbek qi in connection with land and water, the traditional decon culture was formed. As much as it is necessary to preserve the signs of civilization for Azhdad, it is very important to preserve the land and water for the irrigated agriculture of the village and our stable country. In the period of ancient times, it creates an invaluable spiritual and spiritual heritage, the study of the history of the past and the restoration of our national customs, traditions and heritage have been emphasized, which is undoubtedly a service to the national dead. In the agricultural culture of our people, there are no technologies of using natural resources, land and water, hard labor, and passing down from generations to generations, traditions are frozen.

Literature Review

History testifies to the formation of values related to agriculture, land and water conservation in the land we live in, recognized as one of the four civilization centers of the world. "Avesta", which is considered a valuable source of the history of our country, contains the first information about farming and animal husbandry culture, procedures, and calendar rituals. In this source, it is interpreted that farming and animal husbandry are the best jobs [1.] for people. The famous Chinese historian tourists Sima Qian, Zhang Qian, Arab historian Yaqut Hamavi also provide valuable information about the fact

that the inhabitants of this land have been engaged in agriculture since ancient times[2.]. Agriculture has long been considered the main branch of the valley population's economy.

Before going into detail about the characteristics of agriculture, which is the main occupation of the settled population, in the period of the 19th-early 20th centuries and the region, we considered it appropriate to briefly describe the history of the emergence and development of irrigated agriculture in this place.

In the last century, the results of archaeological research conducted in the area of the Fergana Valley, especially in its north-eastern parts, in particular, the results of B. Latinin's investigations on the banks of the Norin River, showed that the first methods of artificial irrigation existed in these lands at the end of the Bronze Age [3.57].

Research Methodology

In the Fergana Valley, as in other regions of Central Asia, the land areas suitable for farming are divided into two types: irrigated and non-irrigated.

Irrigated land areas are called "irrigated land" and non-irrigated areas are called "lalmi" or "bahori".

"Water lands" are cultivated areas irrigated by human-made water structures of various types. Based on the situation, ethnographic research methods were used in the research. It was created using source analysis, comparative comparison, field research method, and GIZ technology.

Analysis and results. Fergana Valley, one of the ancient agricultural regions of Central Asia, has been a unique ethno-communication region since ancient times, and the relationship between nomadic herders and settled farmers was intense here. Information about such economic and agricultural relations is also given in historical sources. Rich information can be found in Chinese written sources about the ancient history of the Fergana Valley, especially the ethno-cultural and ethno-economic characteristics of the population. These Chinese sources mention Ferghana-"Dayyuan" ("Dawan") in the 2nd century BC, and it is noted that the culture of agriculture and urban development developed in this area [4.11]. It should be noted here that the passage of the north-western branch of the "Great Silk Road" through the Fergana Valley (along the route of Uzgand-Osh-Kuva-Akhsikent-Pop-Asht-Khojand via Kashgar-Tashkurgan) is not only important for the socio-economic and cultural development of the population of this region. , but also played an important role in the development of mutual relations between different ethnic groups.

Fergana Valley's cultivation for farming began in the last quarter of two millennia BC and has a three thousand year history. During this period, it is obvious that the local people were always trying to cultivate using the mountain streams and rivers in the valley, and they built many irrigation systems and facilities.

In fact, the development of agriculture was influenced by the unique natural and climatic conditions and the sedentary lifestyle of the population. After all, the unique thinking of the people is embodied in the farming culture. Traditions and rituals related to agriculture have deep historical roots and are closely related to religious views. In popular Islam and among farmers in general, rituals related to the patron saint of agriculture have been formed. In the work "Kissayi Rabguzi" the patron of agriculture and farming "Bobodehkan" is reflected in the image of Adam [5.56].

In the "Peasant's Treatise" chapter of the "Nurnama" complex, created after the emergence of Islam, "77777 farmers passed to the blessings of Adam, may God bless him and grant him peace, all of them were intelligent, wise, and had treatises and prayers according to their profession [6. 32]». Before each

season, almsgiving was held asking Bobodehkon and Khizrbuva for help in work, good luck in farming, and blessing on the harvest. Of course, surahs from the Holy Qur'an are recited in this. Similar ceremonies are different in different regions of our country, for example, in some districts of the Ferghana Valley, they are also called "Darveshona".

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Plowing is one of the most important activities of farmers. Our ancestors strictly adhered to religious and calendar traditions when cultivating the land. Those who paid special attention to the days of the week when plowing, plowing or loosening the land, preferred to start this work on Saturday. Sunday is not good for farming, Monday is good for farming, if work starts on Tuesday, the crops will be damaged by worms, animals, Wednesday is auspicious day for farming, Thursday and Friday are also good for farming. Such concepts explain the fact that our ancestors believed in various rituals, auspicious and inauspicious days[8.71].

Based on such experiences, our fathers created "Solnoma" and "Haftanoma". In farming tradition, the first addition to the land is considered the most important work. It had a special symbolic meaning that this work would be done by an older, entrepreneur, experienced and reputable person. In this place, there was hope that the virtue of a long-lived, wealthy, rich man would be passed down to earth. The food for the farmers who are planting seeds in the ground is brought to this place at the beginning of the field. There is also a custom among our people that if a person in the family is seriously ill, this family cooks food for the farmers and receives blessings [9.14]. Farmers believe that their prayers will be answered because they are doing meritorious work. Various activities related to crop cultivation have been performed. No stranger is allowed in the field. A wooden doll was placed to keep the birds away, and some people made a habit of driving them away by making a sound from a dombar.

By performing such actions, our ancestors tried to ensure longevity, to grow abundant crops, and not to perish. Harvesting will be a responsible period for the farmer. For this purpose, the peasants set a gathering day in consultation with the elders. This work is usually done by means of hashar. Men were involved in reaping the harvest, and the end of the harvest ceremony was "the rabbit ran away"[10.79]. All reapers from around agreed to cut the last remaining part of the crop equally and tried to get the last bunch. The last harvest was called "mother wheat", and the reaper who reached it shouted "I have reached, I have reached, Oblo baraka". The reaper who receives this is considered lucky. It is interesting that among the peasants, the traditions related to threshing have been preserved to this day. After harvesting, it is transported to the ready threshing floor. All pest collectors, elders, tax collectors gather. "Hirman oshi" was cooked in this place. After the food is eaten, it is divided from the harvest to the beneficiaries. "Haqullo" was held before marriage. In this case, the owner of the harvest put the harvest in a bag and gave it to the mosque and orphans. They considered this to be the right of Allah. Another handful of the harvest was scattered around for the sake of "Hizr Buva". Thus, the experience of the peasants in relation to the calendar, tillage, planting, care, and harvesting of crops constitutes an incomparable culture.

CONCLUSIONS

In conclusion, it should be said that the historical mythological basis of the image of Bobo Dehkan, the patron of agriculture, Hizrbuva is related to the ancient pre-Islamic god of fertility. It appeared as a symbol of hope and confidence because of the difficulties in the socio-economic life of mankind, and the fear of hunger. Hami became a mythological hero in the form of a protective power and was strengthened in popular views. We can see that the cults of "Bobodehkan" and "Khizr Buva" are preserved in the manner of syncretization of pre-Islamic religious views with Islamic traditions. Yearly calendar related to farming, tillage, care, harvest, phenological observations are the great experience of our ancestors, their application in modern farming, conducting research in this regard is one of the urgent issues.

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