

IMAGINATIONS OF UZBEK PEOPLE RELATED TO "GOOD" AND "BAD" TIME

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ABSTRACT

Human's way of life from birth to death continues on the basis of various customs and rituals. Many of these rituals are closely related to the changes in the seasons of the year, space, and time that they are studied as calendar ceremonies.

Activity in society develops in connection with changes in nature, the change of periods, the rising and setting of the sun, the change of the phases of the Moon. Man has also adapted and strengthened the rituals together with adapting his activities to the rhythm of the nature.

KEYWORDS: *Imagination, "Good" And "Bad" Time, Uzbek People, Fergana Valley, Tradition.*

INTRODUCTION

The Uzbeks of the Fergana Valley, based on the celestial movements of the Sun and Moon, used local time measurements, which divided the day into several parts. Farmers or stock living breeders have also estimated the time by looking at the location of the sun in the sky – its movement in the sky. For example, pre-dawn is the time for morning prayer; sahar – the time before sunrise; dawn – the eve of sunrise; morning – the time after sunrise; lunch time – the time before lunch; noon, qiyam – the middle of the day, the time when the sun at the peak; tolma – the time between noon and noon prayer time; afternoon and noon prayer time – the time between dinner and sunset; evening – the time from sunset to dark; late evening – the time when the night part of the day begins; night, late night – the part of the day that lasts until dawn. On this basis, household activities were re-organized and they were widely applied in everyday life.

On the basis of such calendar views the imaginations of "good" and "bad" time have emerged. Such imaginations, which are common in daily life, are evident in family and household activities. For example, "It is necessary to open the gate of the house before the sunrise and close it before the dark, so that the blessings will enter the house and will not return", "The work done in the early morning will be blessed", "Grandfather Hizr will bless in the early morning", "Demons are aroused in the evening, so it is not permissible to drink water from the canals or take milk, yoghurt, sour cream, and white products in general out of the house...".

Like many other nations, Turks, particularly, Uzbeks, have common views of "good" and "bad" times associated with days and nights, days of the week (Monday, Tuesday) the phase of the

Moon (New moon, full moon, old moon, between the moon) and the movement of the sun in the ecliptic.

According to ancient beliefs, the week is divided into “good” and “bad” days. Although such assumptions are now much forgotten, they can be restored by comparing the data preserved in some historical sources with the data among the people. Particularly, the booklet “On the virtues of spring rainwater” provides information about that the year can be “good” and “bad”, depending on which day of the week the New Year falls in the countries of the East. If we compare the views of which planet this day belongs to, what color it symbolizes, and what can be done on those days, then the notions of “good” and “bad” days become clear.

According to public beliefs, Sundays, Mondays, Thursdays and Fridays are considered “good”, while Tuesdays, Wednesdays and Saturdays are considered “bad”[1], and the sources with a strong Islamic influence say that Sunday, Wednesday and Saturday are “good”. According to the Nalivkins, Tuesday and Sunday are hard days[2]. Monday and Thursday are considered “good days” in the Lakays, and babies are bathed only on these days[3].

In the Khakass, one of the Turkic peoples, Sunday is улукун, that is a great day, a day of rest; The first day of the week is пазут – a hard day. On this day it is not permissible to slaughter animals and stamp sheep; 2nd day is тоой кун – a similar day everything is allowed; 3rd day is сарсых кун – an odd day, is unlucky, it is not permissible to go on a journey, harvest, and plough; 4th day is торт хондых – four nights, the next is five nights and чичиме[4].

According to the assumptions about the days of the week, Saturdays, Sundays, and Wednesdays of the week were considered “good” to start household works. Special attention was paid to Friday, when they moved to and from the summer pastures and did not move anywhere on this day. Such views can be seen in the followings: “If you move on Friday, your pot will crack”, “If you move on Friday, one of your wives will die if you have two, and one of your pots will crack if you have two pot”[5] ... This, in its turn, causes the emergence of views on the harm to the cult of fireplace and the pot which is directly connected with the symbol of family, that is the breakdown of the family, failure of family life. It is also forbidden to slaughter any animal on Fridays (from Thursday noon to Friday noon) (the case where it will die haram if it is not slaughtered is the exception). It is also considered improper to perform activities such as washing clothes, shaving hair, and shaving, nailing or washing the head on “bad” days. It is believed that as a result of doing such things, people are exposed to various disasters, such as “suffering from a disease”[6].

According to Islamic views, Friday is a day off. When the Prophet Muhammad (peace and blessings of Allah be upon him) was asked about the name of this day, he answered as follows: “because your Father Adam was made from clay on this day and in the hereafter (on Doomsday) people will come back to life on this day and the last hour or the last three hours, on which the prayer of Allah will be answered, will be on this day[7].

The division of household time, according to the solar and lunar calendars, is mainly preserved in folk proverbs. For example, It is Aries – it is sprout; It is Taurus – it is the period for the crops; Leo – make your crop; if you need sheep, cut it in Leo, if you need wool, cut it in Vigro; Eat here and there in Leo and eat selecting in Vigro; It is Libra, don't waste what you have, and gather the

harvest, don't leave it until Scorpio; beware of frost of Scorpio; water of Sagittarius cures pain, sun and air are cure for the body; If it's good, see the Pisces, see the pot full of milk ...

Such views have emerged as a result of thousands of years of observation of nature by the Uzbek people, and have not lost their relevance.

The traditions and ceremonies associated with the calendar of the year are not limited to the regulation of people's family and economic life, but also have a special significance in collective life. In this regard, Navruz, flower festivals (in spring and summer), festivals (water, mulberry, melon, grapes ...), Mehrjon, Harvest holidays, New Year's holiday in the new calendar, parties, etc. perform unique functions in the continuation of social life in a certain system. These were conducted at certain times of the year, month, week and day in accordance with the calendar, or were prohibited at certain times. In other words, views on "good" or "bad" times for the ceremony also played an important role in this process.

Thus, the views on the "good" and "bad" days of the week have faced changes due to religious influences at different times for they emerged as a result of religious assumptions. For example, Uzbeks people's perceptions of the week being divided into "good" and "bad" days differed before and after the advent of Islam in Central Asia [8].

The days when the Moon and the Sun collided with celestial bodies – certain constellations and planets were also considered "unlucky" among the people. For example, the days when the Moon collided with the star Hulkar were also considered "unlucky", and during these days there was a sharp change in the weather [9]. Or the collision of the Sun with the constellation Scorpio is considered by Tajiks to be unlucky and is called "Sitorai nahs". On these days no family, economic or collective ceremonies or events are allowed [10]. According to Imomberdi ota Dusatov, a farmer from Olmos: "There is no bad day. The days of the week or the months cannot be preferred" [11]. Only phenological changes in the regulation of economic activities were considered and linked by the time.

Thus, the calendar traditions and ceremonies of the Uzbek people, which are reflected in all processes of daily life, are important in ensuring that family, economic and social life of people continues in a certain order.

They also have played a practical role in the division of the day into different times in people's daily lives and the distribution of one-day life processes based on them, the beginning and end of various economic activities, as well as the normal life of communities.

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