

## Comparative Analyze of Fasting in Islam and Christianity

***Turdiyeva Dilafruz Makhmudjanovna***

*PhD., associate professor of “UNESCO Chair in the Comparative Study of World Religions and Religious Studies” of the International Islamic Academy of Uzbekistan*

**Abstract.** Article relates to the field of comparative religion. It opens up the history of the Muslim and Christian fasting rules, similarities and differences of the ritual in the two religions. Also explains the ritual of fasting as means of moral and physical purification, penance for sins, calling for compassion towards others.

**Keywords:** Islam, Christianity, fasting, physical and spiritual purification, fasting types.

In a free society, rich, objective-scientific information is needed in every possible way so that each person can determine his personal point of view. It is advisable that such information is of a harmonious character, if it is in the form of original texts without someone else's whimsical comment. It is worth noting that religions also do not affect the life, faith and worldview of the people. The spread of a religion in a region, the study of the occupation of nationalism under the influence of the traditions there, helps to obtain a specific clear and complete information. When communicating with different peoples of the world, first of all, knowledge of their worldview, traditions, values is of great importance. Each denomination has its own prayer rituals. One such ritual is the prayer of fasting.

Fasting was done individually or in groups. In this, it is necessary to refrain from eating partially or completely. But whatever the reason, the original purpose of fasting from its inception was considered to be penance [5:9]. In general, when translating the word “fasting” from Persian means “daytime work”, when translating the word “shopping” from Arabic into a dictionary, it means “abstinence from something”, and in the case of invasion, with intent, abstinence from what opens fasting from dawn to sunset.

So, if we analyze the data presented on how this practice, which means abstinence, is carried out in the religions of Islam and Christianity. In Islam, the fast of the month of Ramadan is observed by the Prophet Muhammad 18 months after they emigrated to Medina, 2 years of the Hijri were decreed. In particular, the Quran, the Holy Book of Islam, says in Karim: “it is prescribed for you to fast on a number of days, just as it is prescribed for those who have passed before you, O believers, to be pious ones” (“Baqara”, verse 183).

As can be seen from this quoted verse, the practice of fasting proves to be present in all religions. A number of scholars who have studied the history of religions believe that fasting is present in all religions, but the observance of this prayer was carried out in different ways. In particular, there is a belief in Christians that “the evil spirit can only be repelled by prayer and fasting”, and abstinence from animal feed products is called Great fasting, and it lasts for 40 days.

With the entry of the fasting, Christians must pray more, go to church and deepen into church life, give up certain types of food, excess entertainment. It seems that in Christianity, too, the meaning of holding a fasting is to subjugate the soul.

According to Abu Rayhon Beruniy in one of his works, Christian fasting is directly related to Jewish rituals, giving important information about Christian festivals, fasts, and their timing. He also believes that Christians fast for 40 days-seven weeks. Some Saturdays and Sundays during this fasting week are free from fasting. That is, on these Sundays, fasting is not observed.

In Islam, there are types such as Ramadan fast, nafl fast, Muharram month fast, Ashuro day fast, Rajab month fast, Sha'ban Half Fast, Shawwal month fast, three days fasting each month, White Days Fast, Monday and Thursday fast, while in Christianity there are fasting types, depending on the condition of fasting – strict, one-day and many-day depending on duration. The one-day fasting – the Wednesday and Friday posts, the multi-day fasting - includes the Great fasting, the Petrov fasting, the Uspensky fasting and the Christmas fasting. There are also specific reasons for the one-day fasting eclipse, that is, according to the Gospel, on Wednesday Iuda agrees to expose Jesus Christ, and on Friday they hold a fasting in memory of Jesus Christ's tormented torture and death.

“Early Christians adhered to keeping the fasting very firm. In the days of the fasting, they tried to eat in a strict order, in which they were mainly limited to the consumption of dried fruits and vegetables. They even limited their drinking water, while they only ate the food once a day in the evening. We were waiting for it to be too late for us to eat a dish”, writes Vasily Velikiy. There was also a lack of physical fasting grip, which was accompanied by a more mental fasting grip. That is, a person holding a spiritual fasting will have to be cleansed of the soul, be kind to those around him, forgive people who have done evil to himself, be attentive to them, free from various bad thoughts. Unless one tries to purify one's heart, the fasting he is holding will be of no use.

The largest fasting in Christians is the “Great fasting”. Preparation for it begins much earlier. This is called 4 main weeks or seven. These are four weeks in which specific actions are performed. In particular, the church calls on worshipers to repent and patience, to give up arrogance, and arrogance is justified as the beginning and cause of all sins. There are no restrictions on the meal this week; a story about the “wise son” is read; the worshipers are told that what they are waiting for in the hereafter, that they must always live with God's body. The first seven days of the “big fasting” are marked by its tenacity. During this week, residents ate bread, onions and kvass.

While Catholics are allowed to eat fish, milk, eggs, and butter while holding a fasting, Orthodox consumption of meat, butter, dairy products is not possible.

The great fasting is the preparation for the resurrection of Jesus Christ, The Feast of Easter. The priests say that every person should be saved from events and nights that make him very happy. fasting holding means not only not eating prohibited items, but not bragging about the fasting you are catching, not discussing those who are not holding a fasting.

In this regard, Jesus Christ says: when you are holding a fasting do not be as upset and distraught as hypocrites and liars, people who find themselves sad and saddened to let them know that they are holding a fasting... On the contrary, when you are holding a post, walk happily, “keep a fasting” not in front of people, but for God. Church officials also exclaim the need to keep a fasting without letting others know.

According to Islamic doctrine, all religions sent by God were considered to be a religion based on solitude, and the sent prophets also called only to obey the Tawhid, i.e., the one God, not to worship any other than him. But when these prophets and their followers passed away, they changed the ideas that had been put forward, and people unknowingly began to associate themselves with God, changing his commandments according to their own needs and circumstances. Religions also began to be named after prophets sent to them at that time. Looking at the history of fasting alone, which we have analyzed, we can see that it is also in all Abrahamic religions that predate the current religion of Islam, but once the religions have changed in substance, the practices in it have also begun to change.

From the above, however, we can give the following conclusions.

First, we witness that the practice of fasting in all religions represents penance, that fasting in Islam is for the one God, and in Christianity also for the fasting One God.

Second, unlike Islam, no Biblical references to the laws of fasting observance are made in Christianity. Only accounts of the fasting being very useful are found of Jesus and his disciples being numerous times excused and exemplified by their deeds (Luke 5: 34; Matthew 4:2; 6:16; 17:21;).

This practice, practiced in both religions, represents spiritual and physical purification, just at that time, it is he who calls for greater prayer, repentance for his sins, and kindness towards the people around him.

#### REFERENCES:

1. Alixonto'ra Sog'unliy. Tarixi Muhammadiy. Birinchi kitob, T.: 1991.
2. Arinin Ye.I. Religiovedeniye: akademicheskiy kurs leksiy. V 2 ch. Vladim. gos. un-t. – Vladimir: Izd-vo Vladim.2005., Pankin S.F. Istoriya mirovyykh religiy. 2008., Pokrovskiy D. Slovar syerkovnykh terminov. M.: 1995.
3. Beruniy A.R. Tanlangan asarlar. 5-kitob, 1-qism. T.: “Fan”, 1973.
4. Islom ensiklopediya. T.: O'zbekiston milliy ensiklopediyasi Davlat ilmiy nashriyoti, 2004.
5. Mo'minov A., Yo'ldoshxo'jayev H., Rahimjonov D. va boshqalar. Dinshunoslik. – T.: “Mehnat”, 2004.
6. Prazdnikov prazdnik Pasxa. M.: “Promitey”, 1990. –B. 11
7. Svetkov V.A, Reznikov M.A. Posti: pravda i vimisli. M.: 1980.
8. Shayx Muhammad Sodiq Muhammad Yusuf. Hadis va hayot. Ro'za kitobi. T.: “Sharq NMAK”. 2004.
9. Erik Nyustrem. Bibleyskiy slovar. Sankt-Peterburg. Bibliya dlya vsekh. 1999.
10. Makhmudjanovna T. D. MUSLIM RELIGIOUS EDUCATION SYSTEM IN INDONESIA //Western European Journal of Modern Experiments and Scientific Methods. – 2024. – T. 2. – №. 5. – C. 246-249.
11. Turdiyeva D. From history of malaysien education system //The Light of Islam. – 2020. – T. 2020. – №. 2. – C. 145-152.
12. Turdiyeva D. INFLUENCE OF THE RELIGIOUS FACTOR ON MODERN SOCIETY UNDER THE CONDITIONS OF GLOBALIZATION //The Light of Islam. – T. 2022. – №. 1. – C. 75-86.