

Islamic Holidays in the Middle Ages

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Abstract:

All religions of the world have their own holidays. The importance of holidays in the spread and development of every religion is incomparable. The two main Eids of Islam, one of the world's three major religions Eid al-Adha and Eid al-Fitr it has been celebrated in the Muslim world for many centuries. Islamic holidays are based on religious ceremonies and are connected with the customs, traditions, and life experiences of peoples who have adopted Islam. That is why many Muslim nations have accepted these Eids as both religious and national holidays. Although different Muslim nations (Arab, Turkic, Iranian nations) have certain differences in celebrating these Eids, however, the general ritual and customs typical of Islamic holidays have been preserved. The main ceremony of the Islamic holidays is the "Eid prayer" performed at dawn in mosques and mosques. For a certain period of time, that is, during the time of the Soviets, religious customs and holidays were prohibited. As a result of the ideological changes that took place in our society only because of independence, religious holidays, in particular, Roza and Eid al-Adha, were held freely in our country.

Keywords: Eid al-Adha, Eid al-Fitr, Christmas, Arafah Day, Ramadan, Ahuramazda, Mehrjan, Islam, opening the mouth ceremony, Sada ceremony.

INTRODUCTION

A new stage of historical development began in the Middle Ages. Serious changes have taken place in social-political, cultural-educational, spiritual-religious life, including celebrations. By this time, the ancient holidays, which arose on the basis of the natural and vital needs of the people, faced serious opposition and struggled to maintain their position in life. Because at the same time, together with the religion of Islam, its specific holidays entered the life of the peoples of Central Asia. Also, as a result of the development of statehood, the tradition of celebrations related to the life of the country and its leaders has increased. In the history of medieval holidays, the holidays that came to Central Asia with Islam occupy a special place. Because these holidays have had a strong social, political, cultural and educational impact on the lives of our ancestors since the Middle Ages. It is known that there are mainly two official religious holidays in Islam, which are the big holiday - the Eid al-Adha (Arabic name - Eid al-Kabir) on the 10-13th of the Hijri month of Zul-Hijjah, and the small holiday - the Eid al-Fitr (Id al-Saghir) on the 1st-3rd of Shawwal. celebrated in The main purpose of these holidays is to pray in mosques in the morning, to remember the deceased, and to pray for blessings. During Eid al-Adha, performing Hajj and offering sacrifices, and during Eid al-Fitr, at the end of Ramadan, the ceremony of "opening the mouth" and al-Fitr - giving alms. Later, in Islam, another holiday - Mawlut (Mawlut annabii) - the birthday of the Prophet Muhammad (on the 12th day of the first month of Rabbial) began to be celebrated. On the day of Mawlut, prayers are recited, hymns are sung in honor of the Prophet, religious poems are recited, gatherings of believers are organized, and alms are given. It

should be noted that the customs of the local peoples were added to the Islamic holidays and enriched them. For example, on the day of the eve, sharing food with neighbors, giving ``Eid'', wearing new, clean clothes, visiting neighbors, relatives, the elderly, the sick, the needy, resting, and having fun on those days have become components of Islamic holidays..

MATERIALS AND METHODS

In order to have a certain idea of how religious holidays were held in the past centuries, we will briefly touch on how the holidays of Qurban and Ramadan were held in Bukhara, Samarkand and other cities. Eid al-Adha, which begins on the 10th day of Zul Hijjah, is a big Muslim holiday that lasts for 3 days. The celebration of this holiday after 70 days of Eid al-Fitr was established by Prophet Muhammad. On this Eid, as well as on the Eid of Roza, Muslims should pray 2 rakats in the mosque approximately 15 minutes after sunrise. In Islam, the word "Qurban" means to sacrifice an animal and dedicate it to the path of God. When Prophet Ibrahim (peace be upon him) tried to sacrifice his son Ishmael for the sake of God, God sent a ram to sacrifice him instead of his son.

People knew the beginning of the month of "Ramadan" when the new moon appeared in the sky. However, not all Muslims could see the new moon. Therefore, two or more people (purely pious Muslims who have never lied) must come before the judge and testify that they saw the new moon. If the judge finds their testimony in accordance with Sharia, it will be officially announced as "tomorrow is Ramadan" or "tomorrow is Eid". Historian scientist Omonulla Boriyev notes that the practice of worshiping the spirits of ancestors and remembering them, which has existed since ancient times in Central Asia, has been combined with Islamic beliefs in the month of Ramadan. In particular, it is reported that young children with good intentions sing the Ramadan song, which begins with the following words, going from house to house in Tashkent on fasting evenings:

We came to your door saying Ramadan

Let him give you a son like a ram

The owner of the house gives money and sweets to the children. In general, during the month of fasting, Muslims give more charity than usual.

According to the 11th-century historian Bayhaqi, Amir Mas'ud organized a feast after numerous prayers and sacrifices around the city of Ghazna. Those who took part in the party drank juice and may according to the custom of the treasurers' palace of that time, played music, sang and read poems. Amir Masud gave gifts to people. All the rulers tried to gather famous scientists and artists to the capital of their countries, to build special playgrounds, auditoriums, gardens, and parks in order to conduct ceremonies and holidays in an orderly and voluntary manner. At that time, many great artists gathered in the city of Termiz. Bayhaqi writes about Amir Masudi's arrival in several boats to the fortress of Termiz with the sound of trumpets and trumpets: "they began to eat, the glasses were turned, the songs of the mutribs sounded on the ships, and on the shore there were mutribs, dancers and drummers from Termiz - more than 300 people. entered: instruments were played, dancing was performed. I have never seen what I saw in Termez anywhere else. The word navo, play - laughter has reached such a level that no one knew about it before.

RESULTS

The new political and religious environment that emerged in the early Middle Ages had an impact on the development of ancient local holidays. Religious figures promoting Islam fought against holidays, performances, and rituals related to paganism, Buddhism, and Zoroastrianism. Because the ideas of Zoroastrianism were propagated in the ancient holidays, symbols such as Ahuramazda, Mitra, Anahita were glorified, dances were performed around the sacred fire, performances were shown, feasts were organized, wine was drunk, and people had fun. This is rejected in Islam. Therefore, many artists who believe in the Zoroastrian religion went to other

places, including India and China. Some of the Zoroastrians who remained in Movarounnahr took refuge in deserts or deserts. Due to the strong need of the local population for holidays directly related to nature, such holidays as Navroz, Sada, and Mehrjan have been preserved. Islamic figures have made many attempts to ban the holiday of "Navroz". They were worried that this holiday could strengthen people's desire for freedom and unite them. Therefore, "Navroz" was not celebrated as an official holiday in the palaces of the conquerors, in the circles of officials and religious leaders. But despite this pressure, Navroz was still celebrated among the people. Therefore, some kings and emirs in the following centuries had to celebrate Navroz as a holiday in order to show themselves as patriots.

"Navroz" fully preserved its influence in many places of Movarounnahr even in the 9th-10th centuries. During the reign of Khorezmshahs, Navroz was celebrated as one of the main holidays of the country. Nowruz was celebrated with great ceremony during the reign of Abul Abbas Ma'mun, the king of Khorezm. On this holiday, food was brought to the country and gifts were distributed to ministers, army chiefs, servants, artists, and poets. Art masters, poets, clowns and porters demonstrated their skills. According to Narshahi, there was a bazaar every 15 days during the year in the city of Varakhsha, 20 days at the end of the year, and Navruz was celebrated on the 21st. And even now, it is celebrated as the most enjoyable, unique renewal, rejuvenation holiday in our country, and it shares an upbeat mood with all people.

DISCUSSION

When we study the Middle Ages and the holidays of this period, the uniqueness of this period is noticeable. That is, in the regions of Central Asia, the religion of Islam is widely spread and has its influence on every field. In addition, it is reflected in holidays and values. If we take Navruz holiday as an example, its philosophical and artistic content has expanded even more. Almost all scholars of that time commented positively on this holiday in their works. Encyclopedists Abu Rayhan Beruni, Firdavsi, Mahmud Kashghari, Umar Khayyam, Alisher Navoi wrote about the status, virtues and characteristics of "Navroz" in the life and spiritual life of the people in the Middle Ages in their works. Beruni says "Navroz is the king of holidays." Navoi wished the people: "May every day be blessed, and every day be happy Navruz." Ancient written sources, including At-Tabari's Tarikh, Al-Masudi's Muruj az-zahab, Hakim Tirmidhi's Chronicle, Narshahi's History of Bukhara, Abu Rayhan Beruni's al-osari al-baqiyya and Geodesy. In Omar Khayyam's "Navroznama" works, Navruz is glorified as a holiday of awakening, growth, and beauty. It is recorded in historical sources that foreign tourists also admired Navroz, which was held in Central Asia. That is, we study history with the help of contemporary sources and rely on them. As can be seen from the above works and the ideas in them, the cultural condition of the population improved somewhat in the Middle Ages. And in turn, it had an effective impact on development. People who worshiped different religious sects in ancient times are now living under the influence of Islam and this religion is spreading widely. Holidays are developed and held in accordance with this religion. But the religion of Islam cannot become a part of the way of life in every region and every soul. For example, Russian tourist N.V. Jamalov writes about the presence of fire worship rituals in Central Asia, including Bukhara, where Islamic rituals are strictly followed, in the middle of the last century: "There is a Sunni Wednesday ritual celebrated every spring, which is called blasphemy by Muslim priests. After the sun goes down, people light bonfires and dance over it. The sick are made to go around the fire three times and then lie on the grass. After the birth of a baby in rich families, during the 40-day period of chilla, they light a candle near his crib in order to keep evil spirits away." Even in such ceremonies, lighting a candle, jumping over the fire, throwing a blanket baby over the fire from side to side, circling the bride around the fire, organizing a party near the fire, riders jumping over the flames of a big fire have been preserved to this day**. It can be seen that the events and values of a thousand centuries ago still exist, and they certainly have an impact on our current way of life. So, the Habits of the present time are a sign of our culture, and they become our values and will be reflected in our future. That is why history is studied and researched.

CONCLUSION

From the study of this period, we can conclude that the cultural life of the peoples of Central Asia flourished in the Middle Ages. At the same time, there was a development in their holiday-rituals. Especially in the 9th - 12th centuries and the 14th - 15th centuries, holidays were celebrated in this country with great festivities. Holidays also changed as a result of religious beliefs. For example, SADA holiday was widely celebrated before Islam. The SADA tree, which is one of the main elements of the holiday, was installed at the edge of the hall, and around this tree decorated with colorful paper and clay toys, people danced to the sounds of trumpets, drums, circles. Another wonderful scene of festive celebrations attracts attention. During the SADA festival, birds such as eagles, hawks, and pigeons were caught and nuts stuffed with cotton soaked in oil were tied to their legs with long strings. When everyone was present at the feast, with the permission of the king, these nuts were set on fire and the birds were sent away. This situation is called musketry. After the Ghaznavid period, the Sada festival was banned. Cultural scientist F. Soatov explains the reason for this as follows: "During the formation of Islam as a religion, in many countries of the Arabian Peninsula and its surroundings, various religions were believed: Christianity, Judaism, Sabianism, Zoroastrianism and other religions. Islam was formed, the Arab conquest began, and the struggle against all the religions practiced by the local people, including their rituals and customs, began. Therefore, it was natural that there was opposition to the celebration of Sada, one of the main holidays of Zoroastrianism. Thus, holidays were formed, developed, changed, adapted during the historical period, and these processes are still ongoing.

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