

REGIONAL CHARACTERISTICS OF ISLAMIC HOLIDAYS AND VALUES

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Abstract: This article analyzes Islamic holidays (Eid of Ramadan, Eid of Sacrifice) and their regional characteristics. The formation of Islamic values in the cultural, historical and social context, their uniqueness in different nations and their dependence on local traditions were studied. Attention is paid to the place of Ramadan and Eid al-Adha, which are considered religious holidays, in social life and the rules of their observance. Characteristics of Khorezm song "Yo Ramazan" related to Islamic holidays, examples of its performance, similarities and differences with its performance in other regions were analyzed. At the same time, the time and order of the "ashura" and "mavlud" ceremony in the Khorezm oasis, as well as the activities of the pilgrims in this ceremony, were also studied. The article focuses on the changes of Islamic holidays in the process of globalization, their impact on the education of the young generation and their importance in society.

Key words: Islamic holidays, Khorezm, values, Eid al-Adha, Eid al-Adha, song "Yo Ramadan", "ashura", "mavlud", regional characteristics, traditions, religious traditions, globalization.

Annotatsiya: Ushbu maqolada islomiy bayramlar (Ramazon hayiti, Qurbon hayiti) va ularning mintaqaviy xususiyatlari tahlil qilinadi. Islomiy qadriyatlarning madaniy, tarixiy va ijtimoiy kontekstda shakllanishi, ularning turli xalqlardagi o'ziga xosligi va mahalliy an'analarga bog'liqligi o'rganildi. Diniy bayramlar hisoblangan Ramazon va Qurbon hayitlarining ijtimoiy hayotdagi o'rni va ularni ado etish tartib qoidalariga e'tibor qaratiladi. Islomiy bayramlar bilan bog'liq "Yo ramazon" qo'shig'ining Xorazmga xos xususiyatlari hamda ijro namunalarini, boshqa hududlarda ijro qilinishi bilan o'xshash va farqli jihatlari tahlil qilindi. Shu bilan birga Xorazm vohasida "ashura" va "mavlud" marosimining o'tkazish vaqtini, tartibini, ushbu marosimda otinoyilar faoliyati ham o'rganildi. Maqolada islomiy bayramlarning globallashuv jarayonidagi o'zgarishlari, ularning yosh avlod tarbiyasiga ta'siri va jamiyatdagi ahamiyatiga e'tibor qaratiladi.

Kalit so'zlar: Islomiy bayramlar, Xorazm, qadriyatlar, Ramazon hayiti, Qurbon hayiti, "Iyd al-Adha", "Yo ramazon" qo'shig'i, "ashura", "mavlud", mintaqaviy xususiyatlari, urf-odatlar, diniy an'analar, globallashuv.

Humanity was created in such a way that holidays play a special role in its way of life. Human life cannot be imagined without holidays, traditions, customs and rituals. Holidays are the main means of showing the spiritual beauty of society, the way of life and living conditions of the people to the world. Therefore, a holiday is a mirror that reflects the most elegant and refined aspects of life. The great scholar of the East, Mahmud Kashgari, said: "A holiday is a day of joy and happiness for the people." A holiday is understood as a celebration of an important social event or date in a large number of people, in a high spirit and with joy [5: 447].

Abu Rayhan Beruni called holidays "the most important days" in life and divided them into secular holidays and religious holidays [7: 49]. In addition, Omar Khayyam also emphasized about holidays that "Whoever celebrates and rejoices on Nowruz will be happy and live in comfort until the next Nowruz" [8: 12]. The introduction of Islam to our country occupies a

special place in the history of holidays. Because such holidays have had a very strong socio-political, cultural and educational impact on the lives of our ancestors since the Middle Ages. Pre-Islamic holidays arose on the basis of the specific laws and social characteristics of that era. To understand them, one must approach them from the perspective of that era. Abu Rayhan Beruni, describing the content and essence of those holidays, writes the following about the rulers' interest in such holidays: "Hajjs were great days, and kings and rulers held ceremonies on those days, and through them they achieved the joy of their souls, the joy of their souls, and they were praised and glorified, and they attracted the love of people and received their prayers. They also organized various ceremonies for the common people on those days. By performing the ceremonies, the common people joined the joys of the kings and emirs, and expressed their sincere obedience and service to them" [1: 253].

The most famous days celebrated by Muslims and marked with specific religious rituals are Islamic holidays. Such holidays have official, national significance in Muslim countries, and these days are declared as holidays. Since Islamic holidays are celebrated according to the Hijri-lunar calendar, they fall on different seasons of the year. One of the days that Muslims honor based on concepts related to Islam or its leaders is Ashura [2: 4]. Ashura is another name for the first month of the Hijri calendar, Muharram. "Ashura" is a Hebrew word, the Arabicization of which is "ashur" (the tenth day of Muharram is called "ashura"). Fasting on the tenth day of Ashura was obligatory for the Jews and they considered it a "day of purification". The tenth day of Ashura is also considered auspicious in Islam and celebrated with joy and happiness. Muhammad (peace and blessings of Allah be upon him) also fasted on the tenth day of Ashura for a certain period. It is narrated from the Prophet (peace and blessings of Allah be upon him) that he said: "O people, hasten to do good on this day (Ashura), for it is a great and blessed day. God has blessed man on this day" (Biruni). However, later the tenth day of Ashura was converted into a mourning ceremony by Muslims (mainly Shia sects) [2: 4-5]. It was emphasized that the majority of the population of the oasis did not have this information.

Now let us pay attention to the religious holidays that have become our values. Values and customs regulated the form of behavior in accordance with the "rights" of each individual. That is, the interests of an individual member of the community were subordinated to the interests of the community. Here, social thought was of great importance as a means of educating a person. In the hadith of Imam Nasafi, it is said that "When the Messenger of Allah migrated to Medina, the people of Medina used to celebrate two days a year. By the command of Allah, he replaced these two days with better ones, namely Ramadan and Eid al-Adha" [6: 28-29].

The emergence of Islamic holidays was based on the ancient holidays of the people of Medina. The religious and calendar holidays of Ramadan and Kurban are celebrated as a kind of grand celebration, a holiday among the Muslim population of the Khorezm oasis. These holidays, which are celebrated according to the Hijri lunar calendar, are divided by the local population into "major" and "minor" holidays. Initially, the "minor" holiday was celebrated at the end of the month of Ramadan, after a month of fasting, and the "major" holiday was celebrated 70 days after the Ramadan holiday. The main content of such holidays is to pray in the morning in mosques, remember the deceased, and recite the Fatiha prayer. During the Kurban holiday, the hajj rituals and sacrifices are performed, and during the fasting holiday, the acts of giving alms of fitr (before the Eid prayer), the "opening of the mouth" ceremony, and giving alms of fitr are

performed at the end of the month of Ramadan. In many places, such rituals during Eid have been accompanied by local customs: sharing meals on the day of Arafa, wearing new clothes, giving Eid gifts, holding parties, and visiting loved ones.

Ramadan is the 9th month of the Hijri calendar, and according to Islamic beliefs, it is in this month that Allah revealed the Quran to Muhammad. Therefore, Ramadan is considered sacred in the Islamic world, and Muslims fast during this month. Fasting is a Muslim custom of not eating anything for the entire day every year during the month of Ramadan, and it is one of the obligatory acts that Muslims must perform. The Quran and hadiths pay special attention to fasting and being pious. Piety is not only abstaining from eating and drinking during the day, but also avoiding all bad habits (for example, lying, hurting someone's feelings, giving and receiving bribes, unjust oppression, and indulgence in sexual acts).

Those who wanted to earn merit tried to earn merit by giving iftar to the fasting people in their village or neighborhood. During this month, which embodies various taboos, the fasting people are free from all sins and try to purify themselves physically and spiritually. Also, wedding ceremonies are not held during Ramadan and Safar. One of the traditions unique to the Khorezm oasis is the song "Yo Ramadan", which is performed during the blessed month of Ramadan. According to folk traditions, fasting is observed for 30 days every year during the month of Ramadan with good intentions. Our ancestors, who had great creative potential, created many instructive stories, sayings and songs related to the month of fasting. One of such ancient spiritual values is the custom of singing "Yo, Ramadan". Initially, special attention was paid to singing the Ramadan song. These special singers, working according to a specific plan, were the center of attention of the people [4: 262].

In order to share the joy of the holiday with everyone during Ramadan, wealthy families should give Zakat al-Fitr to the poor and widows. The purpose of giving Zakat al-Fitr is first to help the poor, then to give Zakat al-Fitr from one's own pocket, and then to cover one's sins committed during the fasting days, knowingly or unknowingly. The amount of Zakat al-Fitr is determined by 2.5 kg of grain per person or the same amount of money. Zakat al-Fitr is given by all Muslim family members who are able to give it. After all, Ramadan is said to encourage people to give with good intentions. This is also an additional opportunity for purification. The songs "Yo Ramadan" were usually sung in the Khorezm oasis three days before the start of the fast. Traditionally, such songs were often performed by boys. They would go from house to house at dusk, singing songs rich in verses extolling the good qualities of the owners of each house as they approached each courtyard. Although performed without musical accompaniment, the songs "Yo Ramazon" were sung to a distinctive tune. There are several local variants of the songs "Yo Ramazon", and these examples differ from each other in their unique performance style, text structure, and the regional nature of the traditional prayer-praise part.

For example, in the Khorezm oasis, the song "Yo Ramazan" was performed in the following order: We came to your door to announce Ramadan, May God grant a son to your cradle. Ashes in the hearth, money in the pocket, Take out a thousand soums of money. A thousand soums of money has a garden, There is a pomegranate in the garden... [3]" Now, if we pay attention to the aspects of singing Ramadan at this point, it is performed only once a year, that is, during the month of Ramadan, during a month, on the occasion of the beginning of fasting. However, today in Khorezm, the song "Yo Ramadan" begins to be sung four days before

the beginning of fasting and stops one day before. This type of song glorifies the noble qualities of our people, kindness, generosity, mutual respect, generosity, and tolerance. Wishing good wishes to the family, expressing the wish that every family be given a ram-like son in the cradle, and asking Allah to shower blessings on the generous home constitute the main idea of the songs "Yo Ramadan".

Eid al-Adha, known in Arabic as "Iyd al-Adha," is the Islamic Festival of Sacrifice, celebrated on the 10th day of Dhu al-Hijjah, 70 days after Eid al-Fitr, at the conclusion of the Hajj pilgrimage. It is observed in honor of Prophet Ibrahim's (Abraham's) willingness to sacrifice his son for Allah. According to the Gregorian calendar, the exact date of the festival varies from country to country. In Islam, the word "Qurbani" refers to the act of slaughtering an animal as a sacrifice for Allah. According to Islamic tradition, Prophet Ibrahim (peace be upon him) was tested by Allah, who commanded him to sacrifice his son Ismail (Ishmael, peace be upon him). However, at the last moment, Allah sent a ram to be sacrificed in place of his son. This event established the practice of Qurbani, which is obligatory for pilgrims performing Hajj and encouraged for wealthy Muslims during Eid al-Adha. The meat from the sacrificed animal is prepared as food and shared among family members, relatives, and neighbors, as well as the less fortunate. In Khorezm, on the morning of Eid al-Adha, Muslims would gather at mosques for prayers. During the Khanate period, imams, muezzins, and other religious figures would assemble, and the Khan himself would attend. The prayer began with the call to prayer (adhan), followed by Eid prayers. In the first row stood Sayyids and Khojas (noble religious figures), while the Khan took his place behind them. The Khan would offer gifts and present ceremonial robes (ton). After the prayer, people would return home, walking along streets lined with bustling markets and shops. During the "Great Eid," every financially capable Muslim would perform Qurbani and invite others to a charitable feast ("khudoyi").

According to the Hanafi school of thought, performing Qurbani (sacrifice) is obligatory (wajib) for those who are financially capable, meaning those who possess wealth equal to thenisab threshold. Those who meet this financial criterion must perform Qurbani, while others may do so voluntarily without incurring any sin if they choose not to. The sacrificial animals must be free from defects, but hornless animals or those with broken horns may still be sacrificed. Memorial ceremonies for deceased individuals were also held during the days of Ramadan and Eid al-Adha. These Eids were celebrated in a festival-like manner for three days, during which various performances took place, and commercial trade markets remained active. The period between these two Eids also served as a time-measuring unit, meaning "from Eid to Eid." Another important religious observance is Mawlid. The word "Mawlid" originates from the Arabic root "walada," meaning "to be born," referring to "the time of birth" or "the place of birth." Over time, it became a general term for literary works dedicated to this theme. Historically, the celebration of Mawlid was not practiced by the Prophet (peace be upon him), and there is no authentic source confirming its observance. It was also absent during the eras of the Rightly Guided Caliphs, as well as the Umayyad and Abbasid periods. The formal celebration of the Prophet's birth began under the Fatimid dynasty in Egypt during the reign of Al-Mu'izz li-Din Allah (972–975). Mawlid an-Nabi, the celebration of the Prophet's birthday, takes place on the 12th day of Rabi' al-Awwal. On this day, prayers are recited, charity is given, and odes in honor of the Prophet (peace be upon him) are performed. Among Arabs, this day is marked by torch-lit processions in which an image symbolizing the Prophet's mother, Amina, is

carried. However, many strict adherents of Islam consider Mawlid to be an innovation (bid'ah) and do not celebrate it. The holiday is widely observed in Egypt, North Africa, and Syria, where it is officially recognized as a public holiday. In Central Asia, Mawlid is also recited in mosques. In Arabic Mawlid poetry, the genealogy of the Prophet is often traced back to Adam.

In Uzbekistan, particularly in Khorezm, the Uzbek-language book Mavludi Sharif by the poet Khilvatiy is sometimes recited. In some places, such as Tashkent, the Mawlid is more commonly recited among women in Uzbek, and those who participate in the recitation often receive monetary gifts. This practice is considered a negative innovation (bid'ah). Moreover, the recitation of Mawlid is not limited to the Prophet's (peace be upon him) birthday; it can be performed on other occasions as well.

In conclusion, Islamic holidays are days of joy, peace, kindness, and gratitude. On these sacred days, family members, friends, and acquaintances visit and congratulate each other, asking about each other's well-being, which is considered a virtuous act. The celebration of religious holidays in the Khorezm region has its own unique characteristics. These distinctions are mainly influenced by the region's natural conditions and social life. In some celebrations observed in Khorezm, traces of ancient, pre-Islamic religious beliefs can still be found. These elements highlight the unique features that differentiate the Islamic holidays and ceremonies of Khorezm from those in other regions.

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