

Religious Ceremonies in the Oasis of Bukhara

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Annotation: Every ethnic group, nation has its own independent, unique and unique culture. The regional and historical specificity of people's life creates conditions for the development of the culture of each people, nation, and nation. In the article, the religious rituals in the Bukhara oasis were analyzed and studied from an ethnographic point of view.

Keywords: heresy, sharia, ceremony, scissoring.

Introduction.

Religious ceremonies are one of the manifestations of social relations that have been forming from the earliest times in the history of mankind and have been passing from generation to generation until today. Religious rites are applied to the set of religious activities and actions of citizens, which arise from the religious teachings of citizens, as well as their laws and beliefs in this field.

Research methodology: In order to cover the topic truthfully and objectively, methods that meet the new and current requirements of the research were used, in particular, typological, comparative analysis, ethnographic and ethnological methods, sociological survey analysis, historical-comparative and periodization methods.

Analysis of literature on the topic: As soon as Islam began to spread in Bukhara in the 8th century, it was natural to promote work based on the instructions set by Sharia.

The word "Sharia" in Arabic means "way, method" and is a set of rules about legal issues, moral standards and practical religious requirements and types of laws related to the religion of Islam [1; 127 p.]. In particular, the complex of practical rulings introduced by God is called "Sharia". The teachings, laws and practices of Islam have five main goals:

1. Protection of human life
2. Protection of human mind
3. Protection of human religion
4. Protection of human property
5. Protection of human lineage

So, it can be concluded that the way of life of Muslims is regulated in Sharia. As mentioned above, this serves to prevent excessive heretical rituals and traditions that cause extravagance. We look at history to get accurate information about the procedures, rulings, manners of religious ceremonies. Prophet Muhammad s.a.v. who set an example for all ummahs. Each ceremony has its place in the life path of a person, which lasts from birth to death. First of all, let's pay attention to what the ceremony is. Ritual is one of the most important forms of human culture and an effective tool for its development. The ceremony is a public event that attracts the largest field among the forms of folk art and culture. It consists of a set of actions that have entered into a strict tradition among the people, which are held specially for the purpose of wishing a person good

health, prosperity in his life, bringing good luck in his daily life, or to record and celebrate important points of a person's life. the event found is called a ritual [2: –B.370-371]

The ceremony is a vital event with a symbolic character accepted by the general public. The origin of religious ceremonies goes back to the times of our prophet. Rituals carried out by the sunnahs and instructions of that person are still performed among Muslim peoples to this day. In the Islamic religion, there are aqiqah, amri ma'roof, circumcision, fasting and Eid of Ramadan, sacrifice and sacrifice, prayer, hajj, funeral, circumcision, nigha and funeral rituals.[4]

Since ancient times, Bukharans have been preparing for family holidays such as the birth of a child (tawlad), placing him in the cradle (beshik toy), marriage ceremony (sunnat toy), coming of age (rasta), and marriage (marriage). reached and spent. [5:B.131.]

Religious ceremonies considered to be associated with a newborn baby:

- When a baby is born, the call to prayer is said to the right ear and the iqama to the left ear. Some sources say that it is said within 7-9 days after birth. However, following the Sunnah of our Prophet, it is better if his father, grandfather, and a learned person of that people read it as soon as he is born. The intended symbolic meaning of this is that the word heard by the ears of a clean born baby will initially be "Allahu Akbar" and it is intended that there be only good deeds throughout his life.

In the field research, we observed that the Iranians of Bukhara do not shave the hair of a newborn baby until it is one year old. I believe that the goal of this is that the longer one's hair is removed, the longer one's life will be. After the age of infancy and reaching infancy, older grandparents (the elderly are meant) "scissors" on the hair.*, I have a good intention that the child's life will be long as well as that he will see grandchildren like these respectable people.[6]

It is narrated from Husain: "The Messenger of God, may God's prayers and peace be upon him, said: "If a child is born and the call to prayer is recited in his right ear and Iqamah in his left ear, Umm Sibyon cannot harm him."

Narrated by Abu Ya'la. "Ummu Sibyon" belongs to the category of jinns who harm babies. If this action is performed in time, it cannot cause harm. In addition, there is hope that another purpose of this ceremony is that the call to prayer and takbir will have a good effect on the baby's heart.[7:B.303.]

- Raising the child's palate is also carried out with the participation of 2-3 people. In order for a newborn baby to have a blessed life and eat a halal bite, it is correct for pious and pious people to lift the baby's palate and put some fruit in its mouth to chew. It is mentioned in the hadiths that our Prophet Muhammad, peace be upon him, used to raise the palate of babies and chew the date fruit and put it in the child's mouth.

Analysis and results: The way of life of the population is directly connected with customs and rituals. However, there are so many customs and rituals that are being performed today that we cannot call all of them circumcised religious practices. In the process of this research, special attention is paid to the origin and formation of religious ceremonies. Unfortunately, in recent days, we have witnessed the increase of various heretical "rituals" and the fact that these are being held as religious ceremonies. In fact, we should be able to distinguish the rituals promoted and prescribed by Islam from various superstitions and understand their meaning correctly.

Conclusion.

After Islam began to be believed, religious ceremonies began to be held in their place. However, with the passage of time, these rituals and traditions began to change under the influence of transformational processes, that is, heretical practices began to mix and differ from their original content. Including the condolence ceremony. A funeral is a large, public ceremony associated with the burial of a deceased person. Since the beginning of the human race, the funeral ceremony has

* a part of the baby's hair is cut

been constantly changing for various reasons, i.e. undergoing transformation. Burial (preparing the grave, washing the corpse, shrouding it, saying goodbye, mourning, burying it) and commemoration (Friday Friday - three, seven, twenty, forty, birthday, Eid, commemoration, donation) are also held in the form of ceremonies.

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