

Ancient Holidays

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Abstract:

In ancient times, the Zoroastrianism religion was widely spread in our country, and it had its influence on holidays, traditions, ceremonies, and customs. Of course, pre-Islamic holidays were created based on the specific laws and social characteristics of that time. To understand them, it is necessary to approach from the point of view of that time. Zoroastrian customs are an invaluable historical heritage of our ancestors. The religion of Zoroastrianism, which arose on the basis of the faith of our ancestors, has remained in history. However, many customs, holidays, and customs of this religion have been preserved until now. Of course, the biggest among them is Nowruz holiday. At the same time, in order to prevent or ward off disease, burning incense, lighting candles in various ceremonies, walking around the bonfire at weddings, welcoming the sun neatly, such as cleaning the yard in the morning are also customs passed down from the Zoroastrians.

Keywords: Avesta, Zoroastrianism, Mithraism, Ahuramazda, Zindarovan, "mourning ritual", fire worship, "rapture" custom, "purification".

INTRODUCTION

Holidays have been important in human life since ancient times. Because it is impossible to imagine human life without them. Holidays are a mirror reflecting the best and most beautiful aspects of people's life. As Mahmoud Kashgari said, the holiday is a day of people's joy and happiness. As long as humans have been born, and as long as they live, their lives are marked by cultural holidays. Each period has its own image and a corresponding cultural environment. Studying this intangible cultural heritage of our country on the scale of times can greatly benefit our research in this regard. So we are looking for the cultural environment of the Antiquity and the existing unique holidays. At the beginning of the first millennium BC, Zoroastrianism developed widely in Central Asia. It developed on the basis of ancient beliefs, including Mithraism (solarism). Zoroastrians consider the foundation of the world to be two opposites - the struggle between goodness and evil, good and evil, beauty and ugliness, light and darkness, light and darkness, heat and cold, life and death, body and soul, purity and impurity, freedom and subjugation. they looked at it as being organized. Therefore, they understood that all positive events in the world depend on the will of the god of goodness - Ahuramazda (Khurmuz), and all negative things depend on the will of the god of evil - Ahriman. Zoroastrians worshiped the god of goodness asking him not to do evil.

MATERIALS AND METHODS

The book "Avesta" is one of the most ancient sources for the study of ancient customs. According to the information, the following parts of this great work have been preserved. Yasna, Yasht, Videvdat, Visparad.

As Avesta reflects the philosophical views, dreams, and beliefs of our ancestors, special attention is paid to customs, rituals and holidays. In "Avesta", the idea that all negative events are caused by disobedience to customs and rituals is put forward. In particular, it states that "... due to neglect of rituals, the rampage of giants will rise on the earth." In "Avesta", ignorance of customs and traditions, neglecting them is severely criticized. For example, when Zarathustra asked: "Who brings disease and death?", Ahuramazda answered him: "... he dared to purify an impure person without knowing how to complete the ritual of purification." In the Zoroastrian period, the practice of placing the head of a slaughtered animal in front of the elders sitting in a circle was very widespread. This practice, practiced by our ancient ancestors, has been preserved to this day. T. MAHMUDOV, an art historian, says that the custom of "Enjoyment" was very strong among Zoroastrians. "Giving a word", "Promising", "Swearing an oath" and strictly following it were valued. Purification of body and soul was the main practice of Zoroastrians. It is specially called "zindarovan" - "living soul". Zoroastrians believed that through purification a person gives himself a new soul. Zoroastrians performed "ablution" before their ceremonies. There are four types of ablution. Priests certainly participated in every religious ceremony. Sometimes musicians, singers and women helped them. In addition to the Avesta, sources indicating the ancient holidays of our country in the later periods belong to Abu Rayhan Beruni. This work of his is called "Monuments left by ancient peoples" (osori ul-bakiya). In this work, Beruni has provided invaluable historical and cultural information about famous days, Eids and customs in the calendars of ancient Iranians, Khorezmians, Sogdians, Romans, Jews, Syrians, Christians, Indians and others.

RESULTS

Since ancient times, holidays have been very diverse, and there are different opinions about the history of their formation. For example, among the current holidays of our country, Navruz is the queen. There are also opinions about its origin. For example, in Zoroastrian times, there was a view that Ahuramaz, the god of goodness, rules over spring and summer, and Ahriman, the god of evil, rules over autumn and winter. The first day of spring was celebrated as the holy day when the god of goodness won over evil. This date coincided with "Navroz" day. According to another ancient legend, the day when Adam and Eve met for the first time was recognized as the "Nowroz" holiday. In Firdausi's "Shahnama" the appearance of the new year "Navroz" is connected with the name of king Jamshid. Alisher Navoi also states in his work "Tarihi Mulki Ajam" that Jamshid invented the great Navruz at the end of his great discoveries. Such legends about the emergence of Nowruz can be interpreted in different ways. However, it is difficult to show exactly when and how "Navroz" was created. Nevertheless, it can be said with certainty that this holiday was discovered by wise people. Because Nowruz is scientifically determined in connection with the laws of the universe and nature, i.e., the entry of the sun into the Hamal constellation, the equalization of night and day, the beginning of the day, the revival of nature, and the arrival of spring. This was the basis for celebrating the "beginning of the year" as a natural holiday of Navroz in any society.

DISCUSSION

The religion of Zoroastrianism, which arose on the basis of the faith of our ancestors, has remained in history. However, many customs, holidays, and customs of this religion have been preserved to this day. Of course, the biggest among them is Nowruz holiday. At the same time, burning incense to prevent or ward off disease, lighting candles in various ceremonies, welcoming the sun neatly, cleaning the yard in the morning, sweeping the house, washing, burning ashes and various herbs are also passed down from Zoroastrianism. These examples can be the answer to why we study our history, which is inextricably linked with our lives today. Zoroastrian customs are an invaluable historical heritage of our ancestors. Perhaps there is no need for all Zoroastrian customs at this time. However, all of them should be studied and learned. It is necessary to use those that are suitable for our time.

CONCLUSION

In conclusion, I can say that every person and society, if they do not take root, and reject it, they will ax their future with their own hands. At this point, a sentence of Abdulla Qadiri came to my mind. "It's nice to return to Mozi to work." There is no future without history, just like the foundation of a building. Holidays and in general ancient values are an inexhaustible heritage for us. Of course, pre-Islamic holidays were created based on the specific laws and social characteristics of that time. To understand them, it is necessary to approach from the point of view of that time. Ancient pre-Islamic holidays were not invented by rulers. They arose out of natural necessity. First of all, these holidays are inextricably linked with nature, and the labor process and important events of life are impressively reflected in them. These holidays were celebrated only when nature created a state of joy and happiness.

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