

# SOCIAL PRACTICES, RITUALS AND FESTIVE EVENTS

**Tradition** is a systematic implementation of a certain act by a human being in accordance with unwritten rule. For example, greetings when people meet each other, washing hands before eating food, listening to others, respecting adults, distinction toward guests, etc. Traditions of Uzbeks, which constitute the majority of Uzbekistan's population, are not the same everywhere. But their commonality is the basis of Uzbek traditions.

There are unique customs in everyday life of Uzbeks, and it is difficult to count them all. These traditions are mainly concentrated on the minds of young people in the family, in the mahallas and educational institutions. For example, the following rules can be observed in the context of the sitting around the table:

- The intention is to make the fatiha after the gathering of all;
- First of all bread is brought to the table, then tea and other items are placed;
- At the beginning of the meal the bread is broken, and then the tea is returned three times, filtered and transferred from the oldest to the next. If you are a guest at the table, you will be given the tea first, regardless of age;
- The owner of the house (if there is not an older visitor) will start eating first, others will not start eating until this time;
- During meal time, do not talk; and praise the food as much as possible;
- After the meal is over, the dishes are taken away, the bitter products and sharp

objects on the table are taken and prayers are made. If there is a guest in the house, he makes the prayer and expresses his best wishes to the family;

- While getting out of the table, the elderly, if there is a guest he is let go firstly.

There is a great deal of attention paid to Uzbek traditions and, of course, they will be followed. These include: greetings (greetings to the elderly), washing hands before and after eating a meal, washing face and hands after the morning, walking clean during the day, respecting adults, parents, not leaving them alone when they get old, respect for visitors, men being the head of the family, respecting the guests, marriage and marriage of children, prayers to the spirit of the deceased people and so on.

**Ceremonies** are "events" that are based on a scenario that is not written down under a specific order or regulation. Tradition of Uzbeks can be conditionally divided into the following types:

1. **Uzbek seasonal ceremonies** are rituals conducted seasonally. Spring rituals— *loy tutish, shox moylash, Navruz*, calling rain, *darvishona*; summer ceremonies — *choy momo*; autumn rituals — calling the wind; winter rituals — *yas-yusun*.

In addition to the above, dozens of rituals known as ninety, chilla, winter ninety, ayamajuz, hut-yut.

For example, in the *loy tutish* ceremony, the people in a particular area come to the *khashar* to clean the canals and make it easier for them to extract water into the field. *Shox moylar* ceremony was related to the release of the cattle in the spring. Farmers applied oil to the horns of the cattle, hoping for the cattle to grow year by year. At the ceremony, the farmers were eager to wish that the harvest to be rich.

Rain calling was held during the rainy season, mainly during Springtime. This ceremony was held at one place by women, in other place with the participation of men.

**Family Ceremonies** — Formed as one of the folk wisdom and traditions on the basis of an ancient culture that has developed over long periods of time. These ceremonies make up a system connected with a family, the birth of a child, and a lifetime after death.

Marriage-related wedding ceremonies: The wedding begins with choosing the bride and going to her home. When choosing a bride, her character, age, appearance, and close relationships are important, and it is fulfilled in the process of “seeing the girl” and “seeing the house”. After the bride has been selected, a ceremony of “breaking bread” and “bread handling” is held in which one of the elderly women, breaks bread as a sign of two family unions and agreements. The tradition of holding the next “korpa qavish,” “palov of advice,” “carrot cutting,” “mol yoyar,” and other traditions with neighbors and relatives have been preserved in the same way. In all historical stages, the main basis of the wedding is religious marriage. Therefore,

along with state registration of marriage, religious marriages are also conducted. The final stage of the marriage weddings ends with the bride’s arrival to the new house, the acquaintance with the groom’s relatives, and with “*kelin salom*”, “*challar*”, “*quada chaqiriq*” ceremonies, the wedding ends. Rituals related to the birth of a child. This includes *azon*, *aqiqa-toyi*, *hair (kokil)* wedding, *beshik toyi*, *oghil toyi* and *muchal toyi*. Many traditions have been preserved in these ceremonies.

**Funeral and funeral ceremonies.** Religious traditions (funerals and other) were sometimes held secretly during the former Soviet regime. It was widespread celebration of the three, seven, twenty, forty, year and Eid.

In the second half of the 1990s, according to the wishes of the population, some customs were reduced and some were merged. For example, in Tashkent instead of the first month and year of the funeral ceremony, a charity event was held. Tashkent residents are still remembering the deceased people on the days of Ramadan and the Feast of the Sacrifice, as well as the first snowfall (flower) and the first blooming time (flower). From ancient times there was a tradition of feasting people with palov on the occasion of the wedding and the circumcision ceremony in Tashkent. This tradition is still being followed with certain changes.

**Holidays and festivals.** Everyone is actively involved in community holidays. Celebrations of Navruz, Ramadan and Kurban are among the most popular in the holidays. On this day, ritual dishes such as sumalak, halim, chalpak and osh



are cooked, parties are organized, and patients and elderly people are informed. The New Year, the Day of Memory and Honor in Uzbekistan, and the Constitution Day are widely celebrated in Uzbekistan. Since 1991, the people of Uzbekistan started to celebrate the Independence Day.

Today, this holiday is held in neighborhoods, industrial communities, towns and cities, regional centers and families. It has embodied the ancient national traditions and customs of Uzbeks, and the Uzbek people serve to create a sense

of national self-esteem, respect for their ethnic values, history and culture. Festivals are usually made in association with a particular food, plant, fruit or vegetable. For example, pumpkin festival, melon festival, grape festival, sumalak festival, flowers festival (holiday), palow festival and so on. In such events, the population is gathered in a very liberal area, watching performances displayed in the title, eating and drinking. There will also be folk songs dedicated to a specific date. Usually these are organized in open spaces, in the parks of culture and pleasure.



## THE CEREMONY OF LAYING A BABY TO CRADLE

*Beshik toy* (the ceremony, organized on the occasion of putting baby to cradle for the first time) in some places consists of one entire ceremony, whereas in other places it consists of two ceremonies. Usually the baby was laid to cradle on the odd days of its birth; seventh, ninth or eleventh days of its birth, desirably on Friday. For example in Tashkent *Beshik toy* is organized on the seventh or ninth day after baby's birth or on any other day with mutual consent of parents of the newly married couple. After the baby's 40<sup>th</sup> day of birth (*kint*), on the day, which is convenient for the family, there is a custom of organizing special feast (*beshiktoyi*).

The closest relatives from both (bride and groom) sides are invited to the ritual and elderly grandmothers taught to the young mother the order of laying a baby to cradle.

First of all under the leadership of *kayvoni-yayol* (knowledgeable women, the master of weddings and ceremonies) the baby is bathed. Before putting the baby to water, special sand is anointed to his body. The reason is pouring and maintaining disappearance of undesirable hairs. The next step is anointing *qatiq* (Uzbek yogurt without sugar) so that the baby's skin became soft and pale. Silver coins (silver clears the water from such pests as microbes) and golden objects are put to the basin in which the baby is bathed, so that the child will live an abundant life.

Once the baby has been bathed, he is clothed new attires and brought to in front

of the cradle. The baby is laid to the cradle (the head side pointed to the Qibla) and the *kayvoniayol* rotates 4 or 6 spoons around the cradle. Rotating even numbered spoons around the cradle is the symbol of abundance for the future children of this family.

Then, the cradle's curtains are closed and the *kayvoniayol* asks the mother of the baby to bite a couple of *patirs* (type of bread) or bread. The meaning of this ritual is wishing the mother sufficient milk to feed the baby and wishing the baby immensely abundant life. The bread, bitten by the mother is kept or given to the guests. *Kayvoni ayol* emits fume of incense and rotates it around the cradle. By doing so she clears the air in the room and protects the baby from negative vibes. The mother breastfeeds the baby and makes him sleep and the women around her sing lullaby for the baby.





## SUNNAT TOY OR KHATNA

*Sunnat toyi* (circumcision ceremony) is the type of wedding ceremony held for the male child. The ceremony is conducted when a child is 3–5–9 years old, sometimes at even older ages. In different regions of Uzbekistan this ceremony is known under different names, such as “*sunnattoyi*”, “*chipron*”, “*chukron*”, “*khatnatoyi*”, “*qolnihalollassh (poklash)*”.

The history of sunnat toy goes back to the celebrations of adulthood and transition period of children into teenagers, in primitive tribes. At those times custom of circumcision of a child was emerged and it constituted as the means of adherence to hygiene rules in hot climatic zones, besides, it was the symbol of courage and bravery.

Khatna interlined with local customs and promoted to the level of wedding-holiday. Offering palov is considered to be the biggest ceremony in this festivity. As a rule after tea palov was offered to the guests, which was prepared specially for this ceremony. A feast was organized, poems were recited, and fragments of dostons were performed by bakhshis in inner rooms (women were inside).

On the wedding day the child’s grandmother from his mother’s side presents him specially decorated colt, together with different outfits. The “hero of the wedding” is mounted to the colt and walked in the village’s streets under karnay-surnay melodies. This walk is met by dancing in front of the gates of the wedding room. On the next day (after the festivity) kopkari (a goat hunting) and other types of contests were organized and their winners

were given prizes and awards. Children’s games (such as “*oltinqovoq*” — in Khorezm, “*quloqchozdi*” — in Fergana Valley, “*mast bola*” — in Tashkent, etc) were organized as well.

At the end of festivity a skillful barber circumcised a boy (in honor of whom actually it was organized). Nowadays, however, circumcision is done by surgeons. In the past a skilful barber held tight the tip of boy’s genital organ with a help of a special wooden pin called “*gharov*”, and then, cut off the required part. During circumcision, by wishing long life and abundance, flat bread was given to the boy, who bit one piece of it. By so doing people wanted to attract the boy’s attention away from the pain, emerging as a result of circumcision. After 2–3 days, the boy, who was circumcised, stood up from his bed. Then, with participation of woman neighbors and relatives a ritual of making the bed (*joy yigish*) was conducted.







## MUCHAL AGE CEREMONY

*Muchal Ceremony* — was the ceremony, which is celebrated once in twelve years in human life. According to the tradition, muchal age was celebrated during Navruz holiday, more specifically, after the end of twelve-year cycle (i.e. at the age of 12–13, 24–25, 36–37...). The end of the first muchal period, i.e. turning of 12 years old, was usually celebrated solemnly and with grandeur (in comparison to other muchal ages). In the past, the person who had been celebrating his muchal age, presented his clothes to his close relatives or neighbors. It was commonly believed that this helps to preserve periodicity of muchal.

The ceremony dedicated to muchal age was carried out with participation of relatives and neighbors. During the ceremony participants were offered special feast. The feast was organized differently in various places. As a rule all children, who turned 12 years old, wore white dresses, gathered in one place and congratulated each other. The white color was considered as the symbol of purity and goodness. Children were worn exactly white colored clothes, so that such pure wishes accompanied them during their life.

On Navruz boys and girls who reached muchal age came to each others' homes and congratulated each other, then, they gathered in the specified place and walked in the streets. Usually, when "youth in white" came to the place where Navruz

was being celebrated, everybody congratulated them, expressed their best wishes, younger children presented them spring flowers, whereas the elderly people blessed them. They became the heroes of the spring holiday. In the past, celebrations dedicated to muchal age were celebrated together with Navruz holiday.

After gaining independence muchal age began to be celebrated not only in family but also at schools. And over the last few years muchal age has been solemnly celebrated with participation of parents at majority of schools of Uzbekistan on the eve of Navruz holiday.





## WEDDING CEREMONY

*Nikoh toy* (wedding ceremony) is a festivity, which is organized with the aim of announcing to the public about conclusion of marriage between groom and bride. "Nikoh" in Arabic means legalizing marriage with the sharia laws.

Wedding ceremony consists of three parts and includes the ceremonies, which are carried out before, during and after wedding. Sending of matchmakers and engagement represents the first part of this ceremony, registration of marriage and its solemn celebration—the second part, and carrying out such ceremonies as "yuzochdi" ("Opening of the face of the bride"), "kelinsalom" ("Bride's greeting"), "kuyovoshi" ("Groom's palov"), "quda chaqiriq" ("Invitation of matchmakers")—the third part.

There are two types of matchmakers among Uzbeks, i.e. "big matchmakers" and "small matchmakers".

Once "kichik sovchilar" ("small matchmakers")—mostly women, complete their "mission", "katta sovchilar" ("big matchmakers")—mostly, men take their turn to contemplate wedding expenses and in some places

the amount of *qalin*-money given to the bride's family. As a rule the bride's side expresses their consent by giving white fabrics. At the end of "*Fotiha toyi*" (the ceremony of engagement), based on mutual consent, the day of official wedding is fixed. Between *fotihatoyi* and wedding, matchmakers organize such ceremonies as "tovoq qaytarish"—the return of the large bowl, "korpa soldi" — laying blanket, "toq qiz", "qiz oshi (qiz majlisi)". *Nikoh* ceremony is conducted a day before or at the day of wedding in the bride's house (since recent times in the mosque near the bride's house). The groom with his close friend, uncle (or with another relative) comes to the indicated place. *Mullah* explains to the future groom responsibilities and rights of marriage and gets the girl's consent through her *yanga* (bride's representative). And only after that *mullah* reads "*Nikoh Khutbasi*" ("wedding prayer"). Before the groom takes his bride to his house, the following rituals and ceremonies are observed: "*kelinyashirar*", "*tosh talashar*"; "*it irillar*" "*chiroqaylantirar*"; "*kampir oldi*"; "*kampir tush kordi*"; "*soch siypatar*"; "*qol qisar*"; "*toshak*





*toldirar*” and some of them have been preserved until today. On the wedding day or slightly earlier, the bride’s side (sometimes the groom’s side too) conducts palov ceremony. The palov ceremony is conducted separately for men and women. On the wedding day, both sides are gathered with their relatives in the wedding ceremony. The relatives come with presents and *toyonas*-wedding gifts. One of the biggest ceremonies after the wedding is “*kelinsalom*” (“the bride’s greetings”). The purpose of the ceremony is to introduce the groom’s relatives to the bride. The ceremony is conducted differently in different regions.

## KELIN SALOM

One of the biggest ceremonies after the wedding is “*Kelin Salom*” (bride’s greetings). The purpose of the ceremony is to introduce the groom’s relatives to the bride. The ceremony conducted differently in different regions.

For instance, in Tashkent region and Tashkent city on the day after the wedding, the women who accompanied the bride and the groom’s closest relatives are gathered. A special place is prepared near the gates of the house yard and the bride is brought to this place by her ‘*yanga’s*’ (the bride’s main accompaniers). The handkerchief (or small curtain) on the bride’s face is dropped by the youngest children with the help of a wooden stick made of a fertile tree. This ceremony is sometimes called “*yuz ochdi*”, or “*yuz ochar*”. In the past after opening of her face, the bride gave handkerchiefs (embroidered by

herself) and other presents to the children and relatives of the groom.

Once the bride greets all the relatives, there will be organized banquet for the guests. The ceremony was conducted the day after the wedding in the past; however, nowadays in some regions it is conducted at the night of the wedding. The main reason of this is not to bother the groom’s relatives one more day.

The process of greeting the new relatives by bowing (with the curtain on her face) lasted for a long time. Namely, every time when a new guest, whom the bride had not met yet, comes to the house, this custom is conducted immediately. When visiting relatives, or in any occasion in *makhalla* (people’s community) new brides repeated this custom.





## O'TOV

O'tov — is the living place of Central Asian nomadic tribes. As it can be constructed and removed within a short period of time, it was evolved on the basis of long time knowledge and experience of nomadic tribes. Its rib structure is made of wood, and wooden pieces are combined with the skin, not by metal wire or nails. There are special holes for joining wooden parts of otov together. The ribs of otov are constructed in round shape and its outer layer is covered with felt (wood fabric). The interior is covered with various carpets and other covers.

Since otov consists of one big room, a meal is cooked and eaten, guests are met and people have rest in this very room. For this reason there are special parts separated for women and children, and for men. The parts

made of bones, wood and other raw materials were made by the men, the objects necessary for outer and inner parts of it were made by women. Patterns of mainly plants and geometric figures are used in the decorations and objects made by women,

Necessary objects for otov are made of natural raw materials. Therefore it is warm in winter, cold in summer. The hole for opening and closing is set at the top of the pad to release the smoke from the burned fire and for better air circulation. The lower part of the felt that is wrapped around the otov during the hot summer days will cause the air circulation and the cooling down of the interior. At present such otovs can be met in shepherds of Surkhandarya and Kashkadarya regions of Uzbekistan and in Karakalpakstan. In canteens situated in Tashkent and in other large cities otovs are also being largely used.







## SNOWDROP FESTIVAL

*Boychechak* (snowdrop) festival represents a ceremony, which is conducted among the Turkic people after arrival of spring, after *boychechak* (snowdrop) blooms. It also represents a festival, which is organized on the occasion of blooming of the first flower. And it is *Boychechak* (snowdrop) festival which stands at origins of such festivals as "*Lola sayli*" ("Tulip festival"), "*Gulsayli*" ("Flower festival"). Analysis of the festival indicates that in the antiquity it embodied the struggle between winter and spring. Such festivals were organized in foothills, steppes and gardens. They were considered important in the life of the people. Therefore preparation for them was special as well. Indeed, preservation of word components in a relatively complete form, which is observed in this festival, acknowledges this fact. Initially organized with participation of adults, *Boychechak* (snowdrop) festival, later on acquired the form of children's folklore. In general, it is interesting to note that the traces of many forgotten festivals have been preserved in the form of children's folklore. Children gather snowdrops in groups from the foothills near the village. In this process a competition may be observed among the groups. The group, who brings snowdrops first to the village, wins the contest and gets the most of the presents and gifts.

As a rule, during *Boychechak* (snowdrop) festival children, carrying snowdrops, walked around houses by expelling winter from them. And the more solemn the ceremony was, the louder songs glorifying spring were performed, the faster winter left houses.

*Qattiq yerdan qatalab chiqqan Boychechak*  
*Yumshoq yerdan yumalab chiqqan*  
*Boychechak*

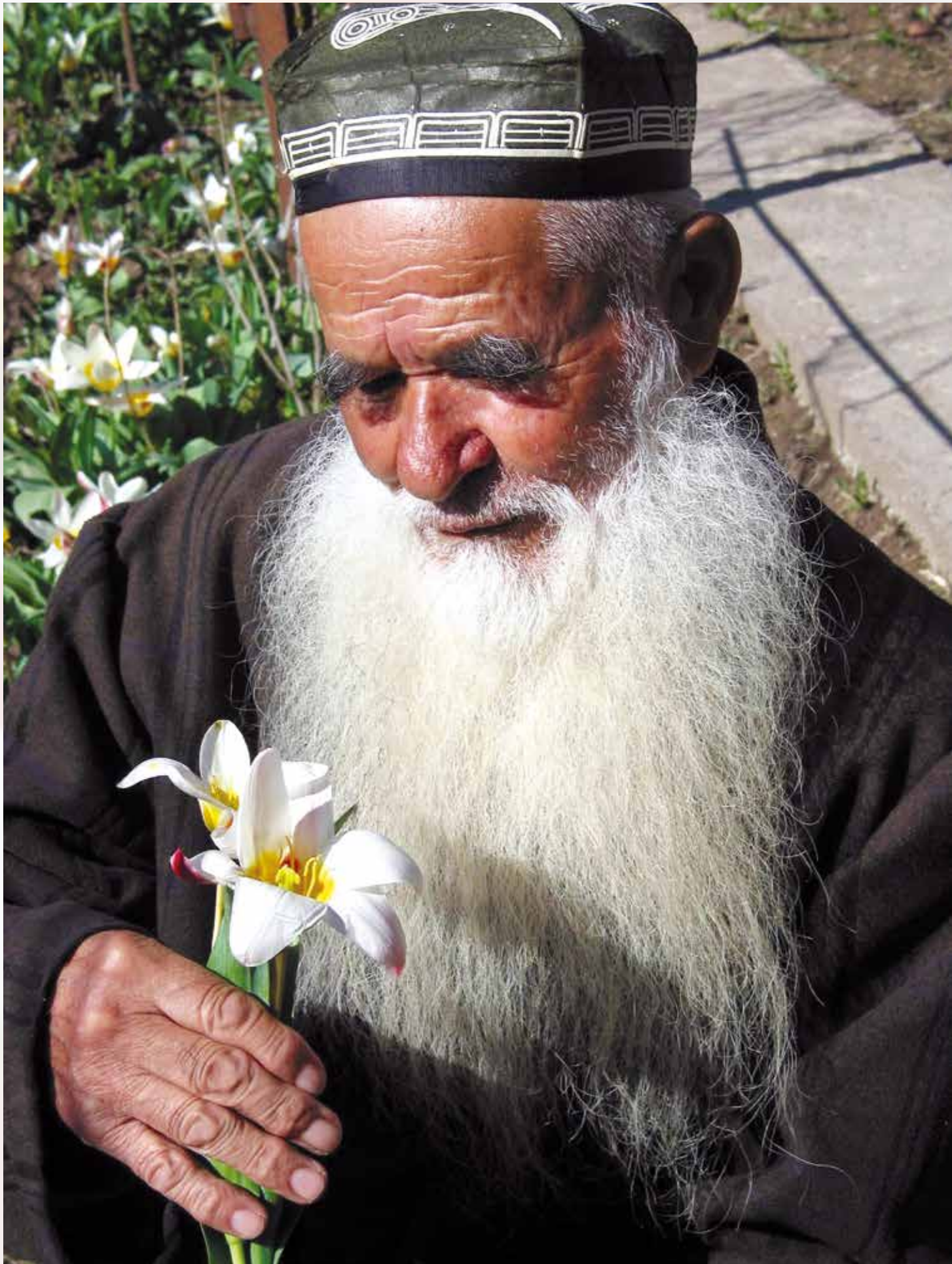
*(Grown through the layers of the solid ground*  
*Rolling through the soft ground, snowdrop)*

These words describe how difficult is growing through the hard ground to the Earth surface for the snowdrop.

It was believed that a snowdrop, which is a spring flower, brought joy, happiness and luck, abundance and grace to houses. The owners of houses, in their turn, gave presents to children, who brought snowdrops, and by expelling winter from houses, brought spring into them. To be happy by seeing snowdrops, passing them over one's eyes meant the triumph of spring and snowdrops, meant ending of winter and beginning of spring.

Imaging the nature as something that lives, considering that all the living dies in winter and comes to life with arrival of spring, interpreting this in the context of grim struggle between winter and spring — all these can be found in the practice of different nations of the world. Based on this distinct way of understanding the nature, these nations conducted their rituals by incorporating some magical features. In these rituals they demonstrated in a spectacular manner the struggle between winter and spring. In addition, it was popularly believed that spring's victory over winter in such struggle impacted the nature.

It bears mentioning that "*Boychechak*" (snowdrop) festival and the songs associated with it continue to be performed in different regions of Uzbekistan.



## RITUALS OF RAIN MAKING

Rain making ritual is the ritual that is conducted when the droughts began. This ritual was known under such names as “*sustkhotin*”, “*sutkhotin*”, “*suvkhotin*”, “*chalachotin*”.

The ritual of “*sustkhotin*” was conducted with participation of women in some villages of Jizzakh, Kashkadarya, Surkhandarya and Namangan regions of Uzbekistan. In contrast, in Shurchi and Kasan districts main participants were men. In accordance with the ritual, at a certain time 10–15 women put a dress of an elderly woman on a specially created dummy. Then, one of the women carried it, while the rest followed her. This procession visited each house in a village by singing a song of “*sustkhotin*”. This was followed by watering of the participants of the procession by a hostess of the house and giving out presents. Whenever it was possible more children were attracted to the participation in the ritual because people believed that children’s prayers would be accepted since they are sinless.

In some regions instead of dolls real elderly women participated and one of the women carried her, while the rest followed her. This procession visited each house in a village by singing a song of “*sustkhotin*”. This was followed by watering one of the participants of the procession by a hostess of the house and giving out presents. Whenever it was possible more children were attracted to the participation in the ritual because people believed that children’s prayers will be accepted since they are sinless. The ceremony ended by gathering the gifts and

holding a *khudayi*(fiest). The songs that were sung in the ceremony mainly consisted of four lines. In the text mainly the melodies of addressing and exclamation were used, and they were sung in the chorus.

In “Sust Khotin” uzbek nation’s labor experience of ancient time and desires are described in an artistic genre. In terms of its rhythm and artistic means it is learned as the event of oral folk art.

Even though it is not being held naturally, it took place from onstage performances, repertoires of folk ensembles, from the events, which are held on the occasion of Navruz festival. The song “Sust Khotin” is performed in concert programmes of folk ensembles and introduced to the textbooks of educational establishments, in which folk songs art is studied.





## SUMALAK SAYLI (SUMALAK FESTIVAL)

Sumalak Festival is the ceremony that is massively conducted in the initial days of spring. It consists of several customs, associated with the main dish-sumalak. According to some sources, sumalak has more than 3000 years of history. It is the only dish, which is prepared without adding salt. Sumalak is a very nutritious, delicious meal which is abundant of vitamins. For preparing sumalak red wheat is cleaned and washed in cold water. Then it is put to stainless dish and soaked for three days. When the wheat flashes, it is placed on a clean floor 1–1.5 cm thick and placed in a light but not under direct sunshine. Until the wheat grows, it is watered every day. When the wheat grass is in the pin (about 3–4 cm), it is cut into pieces and separated from the wood.

The grass is minced or squashed and mixed with water and its juice is passed through gauze. In this way the juice is taken three times and it is kept in separate vessels. Cotton oil is spotted in the pot and cooled. Next, flour and the juice are mixed and boiled in a strong fire.

Then, the secondly separated juice is added, once it is boiled, the third separated juice is added and the boiling process is continued. To prevent sumalak's burning out, nuts or small, smooth stones of nut-size are added and mixed with a wooden ladle non-stop. It is the longest to prepare meal and it is regularly mixed during 22–24 hours so that it did not burn from the bottom, and stones and

nuts are added. Once sumalak gets ready, its fire is extinguished and it is simmered in covered pot. Ready sumalak will be of brown color, thick like a slack and tastes sweet.

Expenses of wheat and other ingredients used in sumalak are covered by gathering money from households. Mainly women participate in sumalak cooking. The woman who is cooking sumalak should not only be a nice chef, but also should know ancient customs and traditions, songs and lapars, and should be honest in all spheres. Assistants of the chef should also be honest people. Because, there is such view that, while cooking sumalak, dishonest people's faces and eyes should not see it. Sumalak festivals are organized in steppes, gardens, small town squares, *registans*, markets, holy sites and *makhallas* (people's community) and last from one week to one month.

Sumalak is the king of the meals and constituted as delicious and tasty meal. It is prepared with participation of the entire makhalla. Before trying sumalak people, thankful of the fact that they survived until spring, prayed and asked for the good, successful and abundant year.

As a rule, various performances, feasts and songs accompanied sumalak festival. According to tradition, each person with a good intention had to stir sumalak that was boiling in the pot. Those, who were not lucky to do so, felt a bit upset.



In recent years, the habit of organizing sumalak festival with their neighbors and relatives by those people who has some desire, originated. The organizer is the person who has a desire of having a child, conduct a wedding, going to a long vocation and others, in the New Year.

On the eve of the Navruz, while cooking sumalak people forgot about their offences, quarreled people reconciled and it was believed that such a good deeds are happening because of Navruz and Sumalak. It bears mentioning that the traditions, customs and rituals associated with sumalak festival continue to be observed among the people of the present.



# EID

In Islam, Ramadan and Qurban Eids are celebrated in Arabic as “Eid al-Fitr” and “Eid-ul-Adha”. These two Eids began to be celebrated in the second year of the Hegira.

Eid is the Day of Recompense for the Believers of Allah, and their righteous deeds will be rewarded for the sake of Allah and the promise of Paradise. Eid is the day of pleasure in the hearts of our souls, contentment of the body, love of friends, renewal of love among relatives, siblings, help and generosity to each other.

After Eid prayer, parents, relatives, teachers and elderly persons are visited and their prayers are taken. The ill, people in need are also visited and they are shown generosity, old offences are forgotten, mercy and human relationships will be restored, and good deeds will be done. Gifts to children are shared. Such generous activities have become a tradition in our nation.

On the eve of the holiday streets, courtyards are cleaned, and in the morning of the holiday water is sprinkled on the streets, guests are expected, and relatives gather. Eid turns out to be the day of mutual compassion. In the households various dishes, sweets and cookies are prepared and a festive table is decorated. A day before the holiday, food is distributed to neighbors.



Preparing for the days of Eid beforehand, wearing clean dresses and looking beautiful in these days is a custom. Besides, adhering to cleanliness, smiling, eating persimmon or sweets before the Eid al-Fitr, eating first from the meat of the sacrificial animal, going to pray by walking, coming back using another road, giving more charity, giving alms in namâz, and saying



takbîr while going to the mosque are constituted to be Eid rituals. It is wâjib to say takbîr or tashriq after the debt prayers in the Qurban Eid.

It is permissible to have entertainment and play some games at Islamic standards. The Prophet (peace and blessings of Allah be upon him) said: "There is a festival of every

nation, it is our feast." (Bukhari, lydeen, and others) The Prophet (peace and blessings of Allah be upon him), 16), and made it possible for Aa'ishah (may Allah be pleased with her) to observe those who were playing a spear in a mosque on a different day of worship (Bukhari, lydayin, 2; Muslim, Solatul-i Iddain, 17).



## RAMADAN EID (EID AL-FITR)

The fast of the month of Ramadan is the first month that the month of Ramadhan has been celebrated and the month of Ramadan is celebrated by the believers who fast this month. Therefore, it is also called "Fitr Eid" because it is given as donation al-fitr before Ramadaan Eid.

This holiday is celebrated with great joy and high spirit in our country. This is the

day on which all the Muslims are fasting, the day on which mercy of Allah and the abundance of bounty is poured. The power of will of the person, who has been fasting for more than a month, becomes steadfast. The first day of Shawwal is celebrated on the day of Ramadān on the occasion of the feast of gratitude for the blessings of those who have enjoyed this blessed Eid.





## QURBAN EID (EID-UL-ADHA)

Qurban Eid, which began on the tenth day of the month of Zulhijjah, is celebrated for three days, and it is called so because on this day an animal is sacrificed. Although the Hajj prayer was enjoined in the ninth year of the Hegira, Qurban Eid and bringing a sacrifice were prescribed for the second year of the Hegira as it was prescribed for fasting and Ramadan. On the day of Ramadan, the believers celebrate the blessed month of worship and hope for the mercy of Allah.

At the Feast of the Sacrifice, it was recalled that Abraham was willing to sacrifice his son Ismael, Ismaels agreeing for such a sacrifice and ultimately they sacrifice a lamb for the sake of great devotion to God. Muslims celebrate these feasts and enjoy from the happiness of these two prophets who passed the test of Allah. Especially pilgrim hajjis enjoy the joy of this holiday more exciting than others.

When the Rasululloh of Allah (peace and blessings of Allah be upon him) came to Medina, the people of Madinah welcomed the blessings of Navruz and Mekhrijon and said, "Allah has changed these two days for the festivals of Qurban and Ramadan, which are even better days." Abu Dawood, Sunan, Salat, 245; Nasai, Sunan, Salat al-'Idad, 1).

"The first act we should do in these days is to perform namâz (Islamic ritual pray)"

(Bukhârî, Iydaîn, 3; Muslim, Azhîhî, 7), we can say that Ramadan and Eid al-Fitr begin with the Eid praying. Moreover, the Day of'Arafah on the Feast of the Sacrifice is a special day, the Day of the Deeds, which is the most important pilgrimage, at Arafah. It is mentioned in another hadith that the carrying of the 'Arafat night is a special virtue (Ibn Majah, Siyam, 68). After Eid namaz, people who are obliged to do so bring sacrifices.

Muslims visit one another on this day, congratulate with Eid, eat and drink, and enjoy the sacrament. The Rasululloh of Allah (peace and blessings of Allah be upon him) said: "The Day of Arafah, the Day of the Sacrifice are the holidays of Muslims. These days are the days of eating and drinking!" (Abu Dawud," Savm ", 50; Tirmiziy," Savm ", 59; Nasai, Manasik, 195). Therefore, fasting on the first day of Ramadan and fasting four days during the Eid al-Adha is tahrimi makruh according to the Hanafi Madhhab, and according to the Shafi'i and Hanbali Madhhabs, is haram. The Maliki people, who followed the Shafi'i and Maliki's rules, said that it is not makrûh to fast on the fourth day of Qurban Eid. In the mutual greetings, the companions said, "May Allah accept from you and us too." (Ibn Hajar, Vol. 5, 119).

