

ETHNOLOGICAL ANALYSIS OF “MAWLUD UN-NABIY” CEREMONY IN BUKHARA OASIS

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ABSTRACT

Muslims in the Islamic world, who have long followed the Ahl as-Sunnah and Jama'ah sects and the four schools of jurisprudence, used to celebrate Mawlud in the month of Rabi al-Awwal, the month in which the Prophet Muhammad (peace and blessings of Allaah be upon him) was born. Representatives of different nations and peoples, different religions of the world celebrate the birthdays of their ancestors with special attention. The article analyzes the historical, ethnological and scientific aspects of the organization of religious ceremonies among women in the Bukhara oasis, called “mawlud” and “mawludkhanlik”.

Keywords: customs, traditions, ceremony, The Koran, knowledge, mysteries, Prophet.

INTRODUCTION

It has become a tradition in Uzbek people to hold the Mawlud ceremony every year according to the Hijri year, when the month of Rabiul-Awwal (also known as the month of Mawlud) comes.

When the word “Mawlud” is used in the dictionary as “Mawludun-nabi” or “al Mawlud an-nabawi”, it means the birthday of Muhammad (peace and blessings of Allaah be upon him). However, the Uzbek language uses the word “mawlud” for this meaning, which means “born”, “baby”, “newborn child” in the dictionary. Sources also use the word “Mawlud” in reference to this ceremony. From this point of view, it can be said that both words have the same meaning, that is, they mean a ceremony dedicated to the birthday of our Prophet.

METHODOLOGY

This ritual, which is common among Muslim countries, is usually celebrated on the 12th day of the month of Rabiul-Awwal. In many Arab countries, as well as in our country, this month was written in Arabic by Imam Abu Ja'far Barzanji (d. 1763) “Ikd al-javhar fi mawludi Nabi al azhar” we have Mawlid a Special ceremonies are held in mosques and homes to recite the Qasidah (known as the Prophet).

First of all, it should be noted that the Mawlud ceremony was not held during the time of our Prophet or during the next 3-4 century. Because the Companions lived with Muhammad (peace and blessings of Allaah be upon him) at that time and witnessed all the events, the biographies of the Messenger of Allah were imprinted in their hearts and memories. Over time, people began to forget the events that took place, and they began to remember only the exemplary qualities and heroism of the prophet.

RESULTS

According to some sources, this ceremony was first performed during the reign of the Ubayd (Fatimids) in the 11th century within the framework of factual imams and was not attended by the public. Later, in the early 13th century, the Sunni Iraqi ruler Muzaffariddin ordered to prepare banquet and gifts where the first Mawlud ceremonies were held in the presence of great scholars and Sufis, and it has been held for many years.

Although this ceremony is essentially the same among almost all Muslims, as a result of the combination of our national customs and traditions, it is held in each province, city, district in a unique tradition and order. A brief reception will be held at the ceremony, during which participants will read and translate passages from the books of the Prophet, in particular, from the book of Mawlud an-Nabi by Imam Abu Ja'far Barzanji. Hymns, qasidahs and salawats praising Muhammad (peace and blessings of Allaah be upon him) are recited. The Koran is recited. Sadaqa will be given and the reward will be given for the sake Prophet (peace and blessings of Allaah be upon him).

Otinoy (special prayer) pair plays a key role in conducting the ceremony among women. Today, it is gratifying that women who have thoroughly mastered the religious and secular sciences, who have enough life experience, are becoming atheists and imparting scientific enlightenment to women. But in some cases religious ceremonies, especially of women who are called as Otinoys to the Mawlud ceremony.

Due to the shallowness of religious and secular knowledge, some shortcomings, including the extravagance of ammunition, and the performance of various semi-mysteries, lead to conflicts.

Some sects that try to take advantage of this situation lead to kufr and shirk. Also it came out with the claim that according to the false Salafis, who put forward the idea of celebrating Mawlud and denying the hope of the Messenger's

intercession. According to them, glorifying and honoring anyone other than Allah is shirk. This leads to disbelief. The hadith in this regard is the basis for such a conclusion. In fact, through this hadith, the Prophet (peace and blessings of Allaah be upon him) emphasized that one should not glorify oneself as a deity.

DISCUSSION

Firstly, Most Islamic scholars believe that it is permissible to perform this ritual, including in the fatwas of Hafiz al-Suyuti: Whoever does it will be rewarded for glorifying the Prophet (peace and blessings of Allaah be upon him) and rejoicing on the occasion of his birthday.

Secondly, The Prophet (peace and blessings of Allaah be upon him) celebrated his birthday not every year, but every Monday. Therefore, he used to fast on Mondays. When the Companions asked the Prophet (peace and blessings of Allaah be upon him) why he fasted every Monday, he said, "I was born on this day."

Thirdly, the celebration of Mawlid is one of the manifestations of the Muslim people's devotion to Islam and its prophet.

CONCLUSION

In general, the celebration of Mawlid is considered acceptable by our people. According to the hadiths of the Prophet (peace and blessings of Allaah be upon him), it is a good deed to bless him, and the purpose of Mawlid is to send salawat to the Messenger of Allaah (peace and blessings of Allaah be upon him) as a congregation and to learn about his biography. There is no harm in doing this unless excessive waste is allowed.

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