

DO MUSLIME HOLIDAYS HAVE TO BE OFFICIALLY LEGALIZED IN GERMAN?

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About 4 million Muslims live in Germany, at least in Internet-sites we can see this figure. But really from 10 to 11 million Muslims live in Germany. "Does Islam belong to Germany?" – this is one of the most important questions, in which the Christian and Islamic inhabitants of Germany are interested. If the answer stands, "yes", does it act then around the right of the Muslims on professional exemption on her religious holidays?

In my country live more than 8 million Muslims what forms 6% in the population. The number of the Muslims in Germany forms 4.5 – 5.2% in the population. From them are from one million to 1.8 millions German citizens. A part of them is converted to Islam. If is the speech of German citizens, one should think of the tolerance. The Christians have theirs legalized religious holidays whether then should the legalized Islamic holidays put in force and could Muslims be released on these days professionally?

Islam is a [monotheistic](#) and [Abrahamic religion](#) articulated by the [Qur'an](#), a [book](#) considered by its adherents to be the [verbatim](#) word of [God](#) (Arabic – Allah) and by the teachings and normative example of [Muhammad](#), considered by them to be the last [prophet of God](#). An adherent of Islam is called a [Muslim](#). Muslims believe that God is one and incomparable and the purpose of existence is to worship God.

Islam is a monotheistische religion which was donated in the early 7th century in Arabia by the prophet Mohammed. With 1.57 milliard followers it is after the Christianity (approx. 2.26 milliard followers) today the second largest world religion. In Germany Islam is marked on account of the population development mainly in Turkish. In 2008 about 63% of the Muslims living in Germany had a Turkish migration background what is due to the recruitment of working migrants, called at that time foreign worker, from Turkey in the 60s and 70s.

Since 2006 Muslims and non-Muslims aim in the German Islam conference at reaching a religious-political and society-political integration of the Muslim population in Germany. Islam, after the explanations of his followers, pursues the aim to form the virtuous personality, the healthy family and the harmonious society.

The Islamic and Christian holidays differ.

Islamic holidays hang together primarily with the life of the Islamic prophet Mohammed and particular importance of the Koran.

There are two official holidays in Islam: [Eid Al-Fitr](#) and [Eid Al-Adha](#). Eid Al-Fitr is celebrated at the end of [Ramadan](#) (a month of fasting), and Muslims usually give [zakat](#) (charity) on the occasion. Eid Al-Adha is celebrated on the 10th day of [Dhu al-Hijjah](#) and lasts for four days, during which Muslims usually sacrifice an animal and distribute its meat among family, friends, and the poor.

Both holidays occur on dates in the [Islamic \(Hijri\) calendar](#), which is lunar, and thus their dates in the [Gregorian calendar](#), which is solar, change each year. The Gregorian calendar is based on the [orbital period](#) of the Earth's revolution around the Sun, approximately $365\frac{1}{4}$ days, while the Islamic calendar is based on the [synodic period](#) of the Moon's revolution around the Earth, approximately $29\frac{1}{2}$ days. The Islamic calendar alternates months of 29 and 30 days (which begin with the new moon). Twelve of these months constitute an Islamic year, which is 11 days shorter than the Gregorian year.

[Ramadan](#) is the month in which Muslims must fast from dawn to sunset. This is meant to feel how the poor people are without food or water. In addition, Muslims fast by denying themselves both food and drink. This, they believe in turn allows for the nourishment of the soul. In addition,

there are culture-specific beliefs regarding the watching of television, listening to music, and the perusal of any secular vice that does not in some way enhance spirituality.

Friday is for Muslims a similarly important weekday like Sunday for Christians and the Sabbath for Jews. Indeed, Friday is not valid in Islamic countries as a holiday, only in Saudi Arabia the shops remain closed half a day. The weekday Friday is known in Islam also as "Yaum al-Dschum'a" what means „day of the meeting“.

The Friday prayer (Salāt al-Dschum) is a communal prayer which Muslims do every Friday early in the afternoon together. Therefore, the bigger mosques in which this prayer takes place are called also Friday mosques. For men the common prayer is obliging on Friday, it is worth for women as welcome. The Friday prayer distinguishes itself by the fact that before the real prayer (Salāt) a sermon (Chutba) by a preacher (Chātib, this is as a rule the imam of the mosque) is held.

Jumu'ah ("Friday prayer") is a congregational prayer that Muslims hold every Friday, just after noon in the place of dhuhr. Muslims pray ordinarily five times each day according to the sun's sky path regardless of clock time.

Eid al-Fitr ("Festival of breaking of the fast"), also called Feast of Breaking the Fast, the Sugar Feast, Bayram (Bajram), the Sweet Festival and the Lesser Eid, is an important religious holiday celebrated by Muslims worldwide that marks the end of Ramadan, the Islamic holy month of fasting (sawm). The religious Eid is a single day and Muslims are not permitted to fast on that day. The holiday celebrates the conclusion of the 29 or 30 days of dawn-to-sunset fasting during the entire month of Ramadan. The day of Eid, therefore, falls on the first day of the month of Shawwal. This is a day when Muslims around the world show a common goal of unity. The date for the start of any lunar Hijri month varies based on the observation of new moon by local religious authorities, so the exact day of celebration varies by locality. However, in most countries, it is generally celebrated on the same day as Saudi Arabia.

The Eid al-Adha or Festival of the sacrifice is the highest Islamic is the second of two religious holidays celebrated by Muslims worldwide each year and is committed about 70 days after the fasting break. It is celebrated in recollection of the prophet Abraham, when to sacrifice his son Isaak he tried as a proof of his loyalty to Allah. Muslims sacrifice like Abraham an animal (for usual a cow or a sheep) to owe God for the rescue of the life of Ismail. The meat of the killed animal is distributed in three same parts to the sacrificing, to his poor relatives and to destitute without respect of her religion, race or nationality. As with the Eid al-Adha the Muslims meet in the morning of the first day for the ritual festival prayer. The holiday lasts four days.

In Germany there are no legal Islamic holidays; indeed, it is regulated that Muslim schoolchildren must not come on her holidays like the Eid al-Fitr or the Eid al-Adha to the school – in the teacher calendars Muslim holidays are also put down. Besides, the chairperson the central advice of the Muslims Aiman Mazyek demands to take up Islamic holidays officially as "German holidays" – what should not indicate, however to make this in general school-free and work-free days. This is looked by the chairperson of the Turkish municipality in Germany (TGD) Kenan Kolat as desirable: on important Muslim days all children should freely have. Nowadays the Muslim children in Berlin, Hamburg and Baden-Baden may on the most important Islamic holidays the school do not visit. The concrete demand after at least one single free Islamic day, also for non-Muslim children, bumped into criticism of sides of the central advice of the Muslims; however, the central advice of the Jews felt the proposal as welcome and suggested in the course of that also a Jewish work-free holiday. Already in 2004 the Green politician Hans-Christian Ströbele in the Bundestag stimulated a debate on a Muslim holiday. However, there the proposal bumped into strong refusal.

How would pass away Internet sites report, delivers the central advice of the Muslims a speech to court in Berlin for introduction of legalized Islamic holidays in the German. According to the opinion from the central Presidence of the Council end Aiman Mazyek, one would stress meet in the fasting month Ramadan and in the time of the Islamic sacrificial party the tolerance in society. However, the question of the official professional exemption stands sharp. For example, is Wolfgang Bosbach, CDU- inside politician, against legalized Islamic holidays. He is persuaded that Germany

isn't Islamic country. Many Germans agree with this view. Some from those are not against Islamic holidays, but they are against the fact that the Muslims have vacation protecting of their Holiday. Mr. Bosbach and many other Germans believe, that her history quite clearly on a Christian past back white ones.

Vice versa observes Hamburg a right on professional exemption on religious Islamic holidays. Burgomaster Olaf Scholz has announced, Muslim holidays get the same status, how not-legalized Christian church holidays.

In the end emport to itself CDU-legal expert Patrick Sensburg that his non-Christian citizen in the Good Friday have party events. He also appeals for it, the holidays which the Germans have, also for protections.

What are positive and negative sides of official introduction of Islamic holidays?

Every people have to report the right his religion and as a result the people can have their religious holidays. This is no problem if a believer lives in the native country where one is released protecting of his religious holidays. But people live often in the states, where other religion is confessed. The religious holidays of the minority are not celebrated commonly as legalized holidays and, therefore, it comes often to the discontent between the believers. If the Muslims were released protecting of her religious holidays in the whole of Germany (not only in Berlin, Hamburg and Baden-Baden) professionally, "product an important integration-political drawing" (according to the opinion from Ayman Mazyek). This also means an expression of the tolerance to other nations and her traditions.

One more advantage lies in the fact that the Germans can know Islam and the culture of the Muslims because of the process of integration and this can also enrich the culture of Germany.

If the legalized Islamic holidays were introduced in Deutschland, Germany had as a state an advantage in the eyes of the Immigrante. As a result the crush of the work-potential in Germany from other (in this case Muslim) could expect states.

In addition could step in the Muslim employee fur her colleagues who wanted to keep free on Christian holidays. In the professional life product it an advantage.

The introduction of the Festtsge can of the Unrhen of the Muslims help to make way. Some Muslims have of the German citizenship and theirs mine after they have the right for her religious holidays. If the government further ignores these demands, it can bring to the demonstrations what can be even dangerous for the society. But from it there comes a new question: if the Islamic holidays are introduced and the interests of the Muslims are noted whether this can cause an aggression of family-German which are non-Muslim? As Wolfgang Bosbach has said, Germany has his own traditions which it preserves, and the Islamic holidays are separated from Germany.

In addition appeared the separation of the journeyman's shaft: if the Islamic holidays are introduced legally, then the adherent of other religions can also demand to introduce her important religiose holidays in Germany. It is natural impossible, but it can excite unnecessary unrests in German society.

One more aspect can be problematic. Nowadays Muslims demand the introduction of her religious holidays – what will they demand tomorrow? If they can't assimilate and integrate, one can say that in this case Germany deviates from his characteristic and does step to "multiculturalism"?

Against the fact speaks that such holidays are unbecoming fur employer. The Muslims who are released protecting of her holidays bring no profit the employer during these days. Then he should find the workers who could represent Islamic employees. This is a unnecessary difficulty. In addition the schoolchildren will lose the school days what is bad for curriculum.

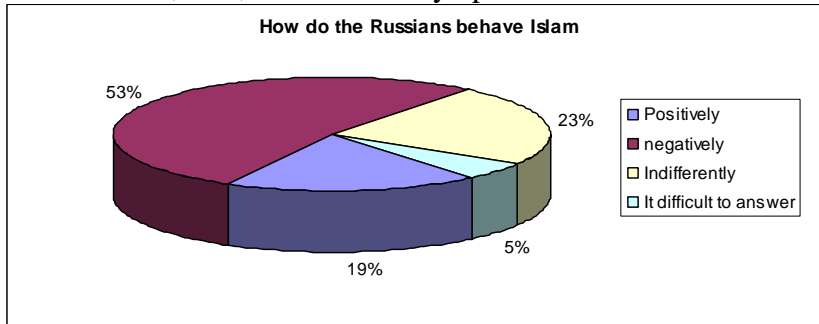
Why don't legalized Islamic holidays become official introduction in the whole Germany? Nevertheless, Islam finds no native country in Europe

For example, it will demonstrate in France according to the law, now in the state institutions and the schools forbade to carry any signs, them the religious affiliation, — the big crosses, yashmak, turban. The similar legislation act were also taken over in Germany and Belgium. But maybe is this not quite tolerant?..

The spring Bertelsmann-endowment shows that Islam integrates itself in the western world hard. In Spain 65% of the interviewees are against Islam. Perhaps it is not miraculous, because the country was taken century-long by the Muslims. In Germany and in France are identity results – approx. 55% of the Germans and French believe that Islam can not adapt in Europe. It also strike that in Turkei 24% hold Islam fur an inappropriate religion fur western world.

The survey makes clear the statement that Islam is still a foreign religion fur Europe and it him still do not accept is able.

Besides, said, it rules identity opinions also in Russia: Islam fits neither Europe, nor Russia.



From the survey which became in Russia in 2012 was it has turned out follower:

53% of Russians are against Islam. Perhaps people have fear of it, because they him with the terror associate.

The charts point clearly: if the question about the

introduction of the Islamic legalized holidays had got up in the whole of Russia, it would be hardly realised. The Russians are less tolerant to Islam, than, for example, the Germans.

As one can see, Europe is not ready yet to be connected so closely with Islam as liked „European Muslims“. Nevertheless, the adherent of different religions live beside each other and them should live on with each other in the joy. It product better if the people know the cultures of each other better and understand. To the clucking there are already today such facility. On the 3rd of October the share has gone to thousand mosques through the whole of Germany «day of the open doors» in which had taken part beside 100 thousand of citizens of the country from which 80% of non-Muslims are.

In the course of the share the progressive lectures on which the Muslim activists told the guests of the event about the specific features of the Islamic culture, the respect of Islam with the environment were organised.

The similar annual shares started in 1997 on initiative of the highest advice of the Muslims. The day of the open doors goes on the 3rd of October traditionally and is connected at the anniversary of the union of Germany. The leader of this organisation has explained: "We want to demonstrate in such a way that 4.5 million Muslims of Germany are combined by the gangs of the good neighborhood and the mutual recognition: we live in the uniform state and are connected from all to my interests".

Such action the aid, in my opinion, which understands people the culture of the Muslims better. If the society yet in addition ready, in the whole of Germany Islamic holidays legally introduce, the people do not have to get to know a facility the culture of the Muslims to the least one and as a result the non-Muslims become tolerant to Islam more.