

The Role of Islam in Ceremonies and Traditions Related to Child Education

Akchaev Farrukh Shavkatovich

docent of JSPU, Doctor of Philosophy in History

Saydamov Shakhzod Arslan ugli

JSPU Student of the III stage of the Faculty of History

akchayev_1984@inbox.ru

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ABSTRACT

One of the important ethnographic features that distinguish each nation from another is its rituals. Ritual is a social event that occurs through material and spiritual demands and needs in human life. Any ceremony is created and lives by embodying the main signs that indicate the level of socio-economic, political and cultural development at a certain stage of historical development of this or that nation.

It is known that the ceremony is a vital event with symbolic actions accepted by the whole nation. Since the last quarter of the 20th century, ethnologists and social anthropologists have paid special attention to the study of rituals as a phenomenon of folk culture, and the scientific researches carried out within this topic have begun to be recognized as one of the current topics in science. Especially in recent decades, the processes of globalization taking place on a global scale have caused the issue of researching the factors of preservation of ethnic characteristics and national rituals to be put on the agenda in the form of urgent problems. Events related to important turning

points of human life according to specific criteria accepted in science are called family rituals. Family and family rituals are transmitters and successors of ethnic cultural and household traditions. People are connected with life activities, traditions are somewhat more conservative than socio-political traditions. In connection with the period of pregnancy of a woman in Uzbeks, according to traditions, the mother had to perform certain procedures in order to save her fetus from the attack of evil forces. According to these rules or prohibitions, it is forbidden for a pregnant woman to walk alone in the dark. Forms of witchcraft aimed at protecting the mother and child from the influence of evil forces during pregnancy appeared on the basis of animistic beliefs. The umbilical cord of the newborn baby was cut upwards by the midwives in order to ensure a long life and complete sustenance. According to our informants, if the umbilical cord is cut downwards, the child will die of black heel disease while walking on the road. After cutting the umbilical cord, the baby was buried under a fruit tree. It is known that fruit trees were considered a bright symbol of the ancient goddess of fertility in the peoples of the world until the recent past. The history of naming people is also connected with ancient religious beliefs and worships, such as totemism, shamanism, witchcraft, belief of ancestors. Some names are thought to be burdensome to the child. It is believed that even a child can face misfortune without being able to bear this great and heavy name. In general, it was applied from the point of view of proportionality. At the same time, since ancient times, it was believed that the child's health, survival, and future happiness depend on the name given to him. The idea that there is a reference to fate in the name is still alive. So, it was believed that a name successfully chosen and given to a baby embodies its destiny, and a person resembles his name. As a result, people imagined that there are good and bad names. For this reason, it is imagined that the baby will get various diseases, or the death of children in the family, the existence of various defects in the child's body, moreover, the future happiness of the child will be in his name. When a child died one after another in the family, the child was given names such as Tursun, Tokhtasin, O'lmas, Turdi, Turgun, Turgunoy, Ergash, Yoldosh, etc. Based on ancient religious beliefs, names such as Aykhan, Aykyz, Yulduz, Hulkaroy, Cholponoy, Koyoshbek, Tangriberdi appeared based on worshiping the power of the sky, the moon, the sun and other heavenly bodies. Sometimes, names are derived from the names of animals and birds that are glorified and worshiped as sacred. The group of such names includes such names as Bori, Borivoi, Eshbori, Arslan, Lochin, Burgut, Kochkor, Sherzod. Some babies are born with extra signs on their bodies: moles, crowns, red marks, extra fingers and other signs. It is understood that if these defects and signs are not taken into account when naming children, they will endanger the child's health, life, and future life. Such children were considered to be children born with their own name, and they were given names based on those extra characters. Such as, Holboy, Holbibi, Anor, Anorvoy, Anorkhan, Taji, Tajikhan, Tajigul, Ortiqvoy, Norboy, Achil and others. Usually, the term chilla is used to refer to the birth of a child and the 40-day period of the bride and groom's marriage after the marriage and the death of the deceased, and during this period certain procedures, magical rituals, restrictions and taboos are followed.¹ After the baby was ritually baptized, even the water used to wash him was poured not at his feet, but at the foot of a fruit tree. It should be noted that the ritual baptism of a baby for the first time meant not only its hygienic cleansing, but also symbolically its transition from one world to another, that is, its transition from the world of "nature" to the world of people. The child was considered an official member of the

¹ Чилла ва у билан боглик расм-русумлар ва урф-одатлар тУгрисида батафсилроқ қаранг; О.Бурнее. Чилла нима/Соадат 1993.№12.6.24-25; Чвыр Л.А. Три «чилля» у таджиков //Этнография Таджикистана. Душанбе 1985. - С.69-77.

family only after ritual baptism. In general, from the above-mentioned considerations, one can be sure that in many peoples of Central Asia, including the family ceremonies of the Uzbek people, the number 40 is not random. It means the quantitative and qualitative indicator of the state of transition from one age stage to another. Exactly forty days later, the baby passed from the world of nature to the world of people, and the mother returned from ritual impurity to her previous state of purity. In addition, the soul of a deceased person leaves this world after exactly forty days during mourning ceremonies. Among the Uzbek people, when placing a child in the cradle, relatives and well-respected, well-respected, married women in the neighborhood are chosen. One of them had to be a midwife or a great-grandmother. "Be a fearless hero, grow up healthy, live long!" the intention is expressed. In this way, after the child was placed in the cradle and his hands and feet were tied, the surrounding people scattered various sweets and fruits such as apricots, raisins, pistachios, almonds on the cradle. These sochki were collected by the participants of the ceremony and shared with their children with good intentions. Removing the baby's first "belly hair" has also become a celebration. Our ancestors imagined that "a person's soul, power, and magical power are embodied in the hair." They were afraid to remove the child's belly hair themselves, so they took it to our wealthy, elderly mothers with children and buried it under a fruit tree.² Circumcision weddings were also held at the odd ages of the child, i.e. at the age of three, five, seven, nine, with big wedding spectacles. The reason for this is that if circumcision is performed at a young age, it brings misfortune to the child. The fact that the age at circumcision weddings is odd means, firstly, that the child will have a long life, and secondly, that the happiness of having a child circumcised will be continuous for the parents. Because odd things tend to be even. Getting married also means perfection and the end of things in a certain sense. The methods of witchcraft at Sunnat weddings are well known to us from other ritual complexes. In circumcision weddings, the preparations for the wedding are mainly entrusted to the rich and wealthy people. The reason for this is that their good qualities are ritually intended to be passed on to the child. "chillasi" begins. During the period of "circumcision", the child followed a number of restrictions, such as not seeing new-born babies and young brides and grooms. At night after circumcision, a "chilled" child was not allowed out of the house, it was considered that someone from his relatives should always be in front of him. All things were done by mothers and women, but the circumcision process was performed by men. This also has its own symbolic meaning.

In conclusion, it should be noted that this series of ceremonies is distinguished not only by its uniqueness and history, but also by the richness of ethno-national and religious ceremonies. In the traditions and ceremonies that belong to this category, we observed the mutually syncretized views of Islamic traditions and previous religious beliefs: totemism, animism, fetishism, witchcraft, shamanism, and Zoroastrianism. Also, it can be observed that through the spells in the rituals of this category, the health of the future generation, i.e., the born baby, is first of all aimed at. When talking about harmful spells, it should also be noted that often a person's "disease" (for example, infertility) is not caused by the influence of evil forces. During the study of the birth of the baby and the chilla period after that, women were considered ritually "makrukhh", mother and child were protected from evil spirits, evil eyes, and harmful spells of people with dark intentions during the chilla, and during this period, many magical traditions and rituals were carried out. At the end of this topic, we should emphasize that each of the participants in the rituals related to circumcision weddings performed the function of witchcraft to a certain extent in their own way.

² Жураев М. Соч магияси билан боглик, маросимлар... - Б. 191

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