



RITUALS RELATED TO CHILD BIRTH AND UPBRINGING OF CENTRAL ASIAN ARABS

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ABOUT ARTICLE

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Abstract: In this article, the rituals of Central Asian Arabs related to child birth and upbringing and their historical origin, the role they played in the life of the local population, with the information collected on the basis of sources and records and field research, are detailed. illuminated.

INTRODUCTION

It had an impact on the material and spiritual culture of the peoples of the world. The 20th century can be called a period of unique social, political, and economic changes in history. Since the period of formation of a person's mentality and worldview, that is, the period of infancy, is spent in the family circle, family upbringing is considered as the main and decisive stage in the development of a person. Therefore, in the process of raising a child, especially the upbringing of infancy is given great importance. This is a scientifically based fact.

It is known that child rearing is distinguished by its special characteristics in the culture of all nations. In the Eastern family, older people are listened to. A child who does not listen to the elder of the family is considered uneducated [1].

Among the local Arabs, as well as other peoples of Central Asia, most of the traditions related to child-rearing are held in the villages of the region with the participation of elders, imams of mosques, kaywani, and neighbors. Neighborhood elders were concerned about the future of village children. Therefore, the morals and behavior of each child were first of all asked from the team [2].

of Central Asia have customs, ceremonies and rituals related to childbirth of pregnant women. For example, among the Arabs living in Karshi and its surrounding villages, there is a wonderful custom: a "shishak koy" (two-year-old sheep) is raised in the family with the intention of making the eyes of a pregnant woman shine, and when the baby is born, it is slaughtered. Local residents claim that the mother and child who ate the meat and soup of this sheep did not get sick[3]. Arab pregnant women do not eat camel or horse meat. Because it is said that if a camel eats horse meat, the birth of a child will be delayed.

"chilla" is considered one of the Islamic traditions related to the birth and upbringing of a child, and as in all Central Asian nations, the chilla in the Ferghana Valley is divided into two, i.e. "small" and "big" chilla. The big chilla consists of 40 days, and the first 20 days are called "small chilla" [4].

The habit of keeping the new-eyed mother and baby "chilla" typical of the peoples of Central Asia has not lost its importance even today in the Arab lifestyle. Of course, today, the amount, content and scale of the traditions during the "chilla" period are quite different from those of 50-60 years ago. During the time of the Soviet regime, the practices of chill keeping were condemned as part of "superstitious" traditions. But in the 90s of the 20th century, many other, like our values, ways of "keeping cool" were opened.

Arab women keep chilla for 40 days after the birth of a baby. In the house where the baby was born, it is forbidden to slaughter an animal for 3-4 days, if raw meat is brought, it is believed that the child will get chills [5]. Also, the baby is strictly protected from darkness until it emerges, and during this period, the fire in the hearth of the house, and now the electric light, are not turned off in the valley [6]. In fact, the traditions related to keeping "chilla" are widely used in most of the peoples of the world. Only the duration of the chillani, i.e. how many days it lasts, and the characteristics of the udums performed in it, are different from each other. In some nations, it lasted seven days, in others it lasted ten days, and in some it lasted thirty days [7]. The most difficult days of the baby are the first seven days. During these days, its biological condition adapts to ambient air temperature and light [8]. During the chilla period of the baby, a number of rituals were performed in order to protect the mother and the child from the threat of evil forces. In particular, infertile women, strangers were not allowed into the house with a chilla, the house light was not turned off, etc. [9]. Among the Arabs of Central Asia, great attention is paid to the chilla ceremony after the birth of a child, strangers, childless women, jugi (gypsies) and other such people are forbidden to come near the house.

Among the Arabs, the next big ceremony related to the birth of a child is the "cradle wedding". Among the Arabs, like the local Uzbek, Tajik Turkmen, Kazakh, and Kyrgyz peoples, the cradle itself is made of willow or poplar wood, and the lower part is made of heavier tree branches so that it does not fall when shaken. The crib is surrounded by four to eight posts (girdbasi), and thin boards are placed on top of the posts for the child to lie on. The bottom of the crib consists of a four-legged, flat board bed with a special hole for the bed, and a slat more than one meter long and 8-10 cm wide is installed on both sides, and a handle is attached to it. Both sides of the handle are often made of dome. In order to protect the child's head and legs, the child's head and anklets are installed in the helmet [10]. A pillow was placed at the head of the crib, and bread, a knife, garlic, onion, and a rifle were placed under it. The bread is intended to protect the child from any calamity and provide sustenance, and the knife is intended to keep the sexes and evil forces away.

Another of the Arabs' lifestyles and unique traditions are rituals such as "from the cradle", "ear biting", "clothes tearing", in which the born boy and girl are engaged in infancy based on the agreement and consent of the child's parents [11]. Such practices of betrothal of infants in infancy are also present in other Central Asian nations, and are called "ear biting", "cradle betrothal", "cradle kerti" [12].

In Arabs, first of all, girls are taught to rock the cradle in the family from a young age. After the old mothers put the baby in the cradle, the girls took turns rocking the cradle.

One of the traditional rites of the Arabs in Central Asia, which has been going on for a long time, is naming in Arabic. Names such as Arabay, Muhammad, Abdurrahman, Fatima, Khadija are often given. In the region of Central Asia, there were saints and priests such as Sadivoqqos, Sultan Mir Haydar, Syed Olimkhan, Khoja Abdurahman Vali, Father Chibirgan, Sofid Bulon, Arstanbop in Kyrgyzstan, and

families with and without children went to them and had a lively kiss. From them, they brought a name or amulet to a newborn child and wore it around his neck to protect him from the evil eye. The Arabs kept their faith in their ancestors.

Circumcision (khatna) wedding is one of the wedding ceremonies related to raising a child. Sunnah wedding is one of the Islamic ceremonies that are held later, separately, when the "aqeeqah" ceremony is not performed. Circumcision is one of the Islamic rites related to raising a child, and the genesis of this custom goes back to ancient times. This custom and related rituals arose during the primitive community system, and in some peoples (for example, in the peoples of Australia and Oceania, the transition of adolescents to adulthood) was carried out as a trial, and in others as a sign of transition from one age stage to another. increased[13].

Circumcision wedding ceremonies are unique and connected with ancient history among the people in a collective way. Circumcision wedding ceremony was held in different ways in different nations. For example: there is information that it was preserved among the Arabs of Yemen and Egypt[14]. The description of events and events of mankind shows that the development of people's life and culture for many thousand years shows that Sunnah came to Central Asia with the Arabs. It is not surprising that this custom was spread during the process of strengthening the position of Islam in the social, political, economic, spiritual and cultural policy carried out by the Arabs in the occupied areas [15].

Circumcision is performed in odd-numbered youths at the age of 3, 5, 7, according to Islamic guidelines. First, parents agree on the day of circumcision with adults, usually with grandparents and neighborhood elders. If any of them do not agree, the ceremony is postponed to another day. The point is that in Islam, the child must be healthy and not sick, the ritual must be known to his parents and relatives. A black lamb is slaughtered, its meat is first given to the baby and then to others. Before the ceremony, the Mullah recites a special prayer, bread is broken (the baby is bitten) and water is sprinkled. The light is not turned off in the baby's room. A man sits next to him for three days.

The child's circumcision was symbolically purchased by the mother and very carefully hidden under a fruit tree, for example, a mulberry tree. This was done due to the need to protect childless women from attacks, as noted above[16].

The Arabs did not have the ceremony of "carrying away the child", which is held symbolically at the time of circumcision. Perhaps the child has a habit of avoiding the ceremony with children close to him. In fact, it is not a ritual, it is considered a child's whim and fear[17]. During a circumcision wedding ceremony, "child hiding" rituals and customs are not performed[18]. There is no tradition of hiding a child during the circumcision ceremony [19].

Cooks from everywhere were not invited to weddings, but there were special cooks serving four or five wedding villages. Also, the barber had his place at the wedding, the barber trimmed the "wedding boy"'s genitals from a hygienic point of view [20]. In the past, the child was cut by the masters, nowadays it is done by the doctors. In the ceremony of circumcision of the child, there is a ritual of cooking eggs. After pouring the egg into the child's mouth, they perform circumcision. The main reason for biting the egg in the child's mouth is to prevent the child from screaming and feeling pain, such rituals have been suggested [21].

The cut part of the child's genitals is kept in the room for 7 days. Then, with the parents' permission, he is buried under a tree[22]. Arabs living in Surkhandarya buried the circumcised part of the child under a fruit tree such as grapes and dates after 3 days. His parents wish him well, saying "let him be a good child" and "muslim service" [23]. In the imagination of the Arabs of Jugari village of Bukhara region, if a

circumcised child gives his skin to other people, this child may become childless in the future [24]. The circumcised skin was buried under a fruit tree by the child's mother [25].

Among the Arabs of the Bukhara region, after the birth of a child, one of the family rituals is the circumcision ceremony, in which the child is circumcised according to Islamic beliefs. Circumcision wedding is now held as a small family ceremony [26].

CONCLUSION

In conclusion, customs related to child birth and upbringing have their own characteristics in each region of Central Asia. From the above-mentioned paintings, the noble goals of protecting the baby from all evil forces and prying eyes, making the child grow up healthy, beautiful, strong and cheerful, and making the mother healthier and bringing up many children are intended.

Ceremonies related to child birth and upbringing can be included in the family rituals of Central Asian Arabs. But the analysis of the specific aspects of the Arab lifestyle and spirituality shows that the role of parents and the neighborhood is important in the upbringing of children in the family.

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