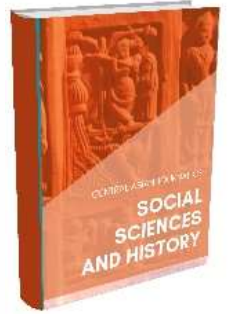


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THE ROLE OF RITUALS IN THE UPBRINGING OF CHILDREN IN THE FAMILY

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ABSTRACT

This article discusses the most important role of the family in upbringing children. This article provides an ethnographic analysis of the population of the Bukhara oasis on respect for parents in the family, Islamic upbringing, upbringing of boys and girls.

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Introduction

History has repeatedly shown that the only force that can save nations from decline is **upbringing**. It is no coincidence that our well-known Jadids have not expressed their views on this issue. In particular, the opinion of Abdullah Avlani, one of our enlighteners, “**Upbringing** is for us a matter of life or death, salvation or destruction, happiness or disaster” remains the best description of **upbringing** of all time.

Upbringing is a process aimed at the formation of certain physical, mental, moral, spiritual qualities in the individual. The set of measures taken to ensure that a person has the qualities necessary for life in society is also called upbringing. **Upbringing** is the most ancient and eternal value that ensures human humanity. Without upbringing, neither the individual nor the individual society can exist.

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Because the values that ensure the existence of man and society are passed from one generation to another only through upbringing. There is a wise saying among our people: “Education and upbringing begins in the cradle” [1,224].

Many scholars in their research have conducted a number of studies on the main factors of spiritual decline. “**Upbringing** is the study of practical work and experience, that is, the devotion of this people to the labor movement, to the profession, which consists of the practical skills of this nation” [2,184], said Abu Nasr al-Farabi. S.P. Polyakov’s 1989 book, “Tradition in Modern Central Asian Society”, also provides information on family relationships and child rearing. In particular, when the author covers the issues of demographic situation, family, traditional child **upbringing**, he also refers to information about Uzbeks. He wrote about the differences in the upbringing of boys and girls in Uzbek families and the peculiarities of the relationship with them [3,109]. A.Sh.Jumaev’s research works are devoted to the traditions of Bukhara Uzbeks and Tajiks related to the upbringing of children. In his research, the author provides information about the customs and rituals of childbirth and upbringing, the traditions of upbringing at different ages [4]. Well-known ethnographer T.A. Jdanko’s research on family relations of the peoples of Central Asia provides some information about the relationship between family members, as well as the upbringing of children [5,489-506]. The research is based on analytical data, but it is safe to say that a factor that seems to be neglected at first glance, but ultimately leads to degradation, ignorance, that is, neglect of child rearing in the family is the basis for the spiritual decline of the nation.

“Another topical issue that always worries me is the morality, behavior, cultural level, in a word, the upbringing of young people” [6,257], - the words of the President of the Republic of Uzbekistan Shavkat Mirziyoyev show how important the issue is.

Uzbeks and Tajiks in the Bukhara oasis attach great importance to raising children in the family. The role of family and family ceremonies in the decision of upbringing is also special. In the process of family ceremonies, children learn a unique system of etiquette. Only in a happy family can they have a happy child. It’s not about making it big, it’s about making it perfect. The more effort and labor it takes to cultivate a very valuable, delicate flower, the more effort and patience it takes to raise a beautiful child.

Abdurauf Fitrat, one of our great scholars, also said that special attention should be paid to family upbringing. He believed that “the most difficult task in the family is the upbringing of children” [7,55]. It is the upbringing of a person in the family as a child that plays a key role in determining the whole future life. Fitrat’s upbringing was divided into three parts. These are: physical education, mental education and moral education. Whichever one of them is flawed, the others will be spoiled as well. They are inseparable. Upbringing can also be divided into different stages depending on age. The first stage is from birth to seven years of age — this period is the responsibility of the parents, the second period is from eight to twenty years of age — the school and madrasa, and the third stage is the responsibility of the individual until the end of his life. In his book, “Family or Family Management

Procedures”, Fitrat attaches great importance to every part and element of upbringing, emphasizing that this process is largely decided in the family [8,55-92].

In particular, we can see this in the example of our family traditions. Our people have the concept of “chilla”. Today, some groups of young people are spreading such notions as heresies and thinking that they should be eliminated. But as an ethnographic custom and tradition, we cannot reject such notions. In addition, the “chilla” period is important for the baby, and some of the actions and values that are performed during this period are important for the child’s future. For example, bathing a baby perfectly every ten days teaches a child to follow the rules of hygiene from an early age. Baptism is a systemic process. According to Abdurauf Fitrat, “the baby bath and all equipment must be clean. This is why new equipment is usually used for the child. The water in which the baby is bathed should be boiled. It was emphasized that the child’s body should always be warm and dry” [9,63]. The woman who gave birth and her baby were kept in special conditions during the chilla period and protected from various diseases. During the chilla period, the mother and child were not left alone to avoid various forms of misfortune. In the evening, the lights in the room were always on. He also used to burn incense every day in prayer. No strangers were allowed to enter his house in the evening. This is also an measure taken to protect the child from various disasters. During the “chilla” special attention is paid to the good care of both mother and child. Childless women are not included in the baby room, which is experiencing a “chilla” period.

Usually, during the "chilla" period, another ritual is performed, such as tying the child to the cradle. A cradle is a place where a child sleeps and lives while standing, a shelter [10,7]. The cradle has a special place among the discoveries of our ancestors. Usually the cradle is purchased when the first child is born in the family and is also used for subsequent children. Usually the cradle is made of the trunks of fruit trees. This is definitely symbolic. That is, it indicates that the baby in the cradle will have many children in the future, like a fruit tree. Particular attention was also paid to its coverings. In summer, relatively soft and air-permeable fabrics, and in winter, blankets made of thick and warm fabrics. The cradle itself also had a summer shape. It is called a swing. The swing made the women’s job easier on summer days, even if the cradle didn’t do all the work it did. The cradle is sacred to Uzbeks because of these functions.

A cradle wedding is a ceremony that is celebrated to mark the first time a baby is placed in a cradle. This is one of the oldest and most common rituals in the oasis. Usually this wedding is held on the 7th, 9th, 11th day of the baby’s birth. The ceremony will have different characteristics and its holding will depend on the level of wealth of the family: self-sufficient families usually hold this wedding on a large scale, while poor families celebrate it modestly.

There are a number of myths when it comes to cradling a baby. One such issue is who will put the baby in the cradle. In our people, this trustworthy task is entrusted to a single grandmother and grandmother, who are respected among relatives or neighbors. More auspicious days have been chosen to cradle the baby. These days mostly fall on Mondays, Wednesdays and Fridays.

In this ceremony, all the necessary equipment for the cradle and baby will be given by the mother of the bride and her close relatives. Bread, sweets and toys will be served on the table. Gifts are prepared for the baby's parents and grandparents. Traditionally, the cradle brought is first placed by the baby's grandfather on his right shoulder, then passed to his son's right shoulder, who gives the cradle to the baby's mother [11]. To keep all the intentions of the guests clean and well, when they visited the room, they would rub white flour on their faces with the help of cotton. Guests are invited to a table set up at the hotel, and while the guests are eating, listening to the musicians, and feasting, a baby-dipping and crib-laying ceremony is held in the adjoining room with the participation of the elderly. At the end of the ceremony, guests come to see the child, give him gifts, and on top of the cradle sprinkle with candies or with sugar, nuts. These sweets are distributed to the young children in the house. At the end of the ceremony, the guests return home.

There are also a number of myths among our people about the cradle itself. In particular, the sale of cradles is prohibited. It was also impossible to shake the empty cradle. The reason is that this practice is a sign of evil for the family.

One of the ceremonies performed at the same time as tying the cradle is the aqeeqah ceremony. Aqeeqah (Arabic – “baby haircut, sacrifice”) is a custom in Muslim families for naming a newborn baby and cutting the “belly hair” (hair at birth) with scissors [12]. Some talk about slaughtering this animal for the first time, while others talk about slaughtering this animal to give it meat to eat. It is preferable to perform the aqeeqah on the seventh, fourteenth or twenty-first day after the birth of the child. But that doesn't mean the creature should be slaughtered only in those days. For example, those who wish can do aqeeqah one day after the birth of a child, or those who are unable to do so can do it later - after the twenty-first day. This takes into account the financial situation of the family. Age does not matter in conducting an aqeeqah ceremony. For example, a person becomes a Muslim at the age of forty or realizes the essence of Islam. It is better for him to give aqeeqah to his children, even if they are adults. The reason is that the work that has not been done will have to be done until the end of life. This means that the financial situation of the slave is taken into account in the aqeeqah. It is not permissible for a person who is unable to perform aqeeqah to perform aqeeqah on credit or to perform aqeeqah while he is in debt and in a difficult situation. The purpose of this ceremony is to give thanks to Allah for His blessings. In addition, by holding such ceremonies, it is important for the development of such qualities as the pursuit of the interests of all in society, the helping of the needy.

Another custom that can be seen in our ceremonies is the custom of putting water in the hands of a young child in the house where the ceremony is held. This habit also plays an important role in the formation of human qualities such as manners and humility. Legend has it that the father of a young boy, whose death was predicted at a young age, always entrusted the task of pouring water into the hands of guests attending family ceremonies. Some time later, when the child was asked when he reached puberty, he said that it was because of the prayers he received when he put water in the hands of guests at family ceremonies at a young age.

In conclusion, it can be said that the family and family traditions and ceremonies have an important place among the population of the Bukhara oasis. In almost every family, the ceremonies were held in their own order. In this regard, there was a peculiar system of customs formed in the oasis.

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