

# The Ceremony of “NASIQA” and its Essence in the Life of the People of Central Asia

Nafiddinova Khosiyat Ravshanovna

Bukhara State University, Bukhara city, Uzbekistan

Author's Mail Id: xosiyatnafiddinova46@gmail.com

Available online at: [www.isroset.org](http://www.isroset.org)

Received: 13/Feb/2021, Accepted: 18/Feb/2021, Online: 28/Feb/2021

**Abstract-** This article discusses the ceremony of “aqeeqah” related with of birth children in Central Asia. In this article the word of “aqeeqah” is defined in detail and provided the orders of the ceremony. Muslim parents do not traditionally hold a “baby shower” before the baby is born. The aqeeqah, placed by the child’s family, incorporates traditional rituals and is an important celebration for a Muslim child to welcome a newborn baby. The Islamic alternative is a ritual called aqeeqahh (Ah-KEE-ka) performed after the birth of a child. In Islamic tradition, it is recommended to perform the aqeeqah on the 7<sup>th</sup> or 14<sup>th</sup> or 21<sup>st</sup> day of a baby’s birth.

**Keywords-** family, society, “Avesta”, “aqeeqah”, ceremony, baby, sacrifice, cradle.

## I. INTRODUCTION

In all nations, the family is the core of every society. A society where families are strong will also be strong and cultured. Especially in the peoples of Central Asia, it all starts with the family. If the family’s spirituality and upbringing deteriorate so will society. For this reason, from ancient times to the present day, the subject of the family has been of constant interest and is constantly studied by scientists, philosophers and historians. The customs, traditions, rituals, and primitive religious ideas that exist in human society have also laid the groundwork for specific order. Over the centuries, the customs, traditions, rituals, and primitive religious ideas that existed in society have also evolved, replacing or complementing each other.

## II. RELATED WORK

As for the aqeeqah ceremony, almost no scientific research has been done. M.A.Usmanov’s monograph “Islamic Beliefs and Rituals” (Tashkent: Uzbekistan, 1975, 143 p.) provides only information about the lexical meaning and general aspects of the aqeeqah.

## III. METHODOLOGY

The research methods used for collecting or generating data will influence the next researches and help to achieve contribution to general knowledge. In this research used the methods of data collection and gathering.

In particular, the sacred monument of the peoples of Central Asia in the scientific and philosophical book “Avesta” or formed in this region, due to historical

conditions, cultures, religious beliefs have influenced the problems of the family and the emergence of various regimes. We can see this even today in the way of life of the peoples of Central Asia, especially in the formation of families or in the various weddings, ceremonies and ceremonies held in connection with them, which are in harmony with national values. These traditions have been lived and polished in our values since ancient times. Every nation on earth treats a particular religion with special respect. At the same time, historical sources testify to the fact that religious and non-religious customs and rituals are also given great attention for the same reasons.

## IV. RESULTS AND DISCUSSION

In the culture of the peoples of Central Asia, it was believed that in no time does a person get married, various asceticism, secularism does not bring good. One can observe in the way of life of the peoples of Central Asia, especially in the formation of families or the various customs associated with them, i.e. weddings and ceremonies, that they have become attuned to national values. The Bukhara oasis has long been home to peoples living on the basis of unique traditions, customs and religious beliefs.

In Central Asia, the family, which is the most important cell of society, was considered necessary to begin with marriage. They believed that the healthier, fuller and stronger the family, the healthier, more peaceful and prosperous the society would be. Marriage, therefore, has been celebrated by the public since the time of primitive society, with a special custom aimed at strengthening the family, and is first a custom, then a legalized ceremony in writing. In the life of the peoples of the East, because

marriage embodies universal values, the necessary rules of our life are also reflected.

Today, the families of the Bukhara oasis of Uzbekistan preserve various ancient customs and rituals with their own ethnic characteristics. In the Muslim world, a person witnesses many family ceremonies throughout his life as soon as he is born. Similarly, one of the ceremonies performed with the birth of a person is the "aqeeqah" ceremony. The word "aqeeqah" is defined differently in different literatures. In particular, the hair on the head of a newborn baby is called "Aqeeqah". In another source, it is also called "aqeeqah" to offer a sacrifice for a baby born in gratitude to Allah. When we researched this topic, we found out that the original name of this ceremony was "Nasiqa". Also, while "aqeeqah" is described in Hanafi jurisprudence as a permissible and beautiful deed, in another source we see that Aqeeqah is sometimes called a naming ceremony among the people.

"Aqeeqah" (Arabic – "baby haircut", sacrifice) is the custom in Muslim families to name a newborn baby and to cut the "belly hair" (hair at birth) with scissors [1]. The word "aqiq" means an Arabic word. Some people also associate this ritual with the pre-hair of the newborn, while others associate it with the slaughter of the animal for meat [2]. "Aqeeqah" is also a way of thanking one's parents and thanking Allah for the blessings of a healthy child. So, in addition to the prayers and wishes for the children, the "aqeeqah" is the process of cutting or shaving the child's hair for the first time and giving the weight of gold or silver or a certain amount of money to the poor.

Instead of sacrifices to various deities and goddesses in pre-Islamic times, the ritual of aqeeqah (slaughtering a sheep) was introduced as a token of gratitude for the birth of a child in a Muslim family. In the place of sheep, of course, some families may slaughter a goat out of financial means. This sacrifice is a part of the aqeeqah. Although sheep or goats are the most commonly used sacrificial animals, cows or camels may be sacrificed in some areas.

In fact, it is customary for a sheep to be slaughtered for the sacrifice of the aqeeqah. There are also opinions that two sheep should be slaughtered for a boy. For example, one of the great hadith scholars, Abu Abdullah Muhammad ibn Yazid ibn Maajah ar-Rabi al-Qazwini, in his hadith 3163, said: "The Prophet (peace and blessings of Allaah be upon him) commanded us to sacrifice two sheep for the sake of a son and one for the sake of a daughter"[3].

There is also a view that it is enough to slaughter a sheep for the sacrifice of Aqeeqah. There are also opinions that two sheep should be slaughtered for a boy [4]. Similarly, by misinterpreting the holy hadiths of Islam, a group of people try to justify their views and opinions that the rights of women or girls have been violated and despised in Islam. In fact, if we look at the history, at the time when Islam was spreading, women in the Arab society were treated with contempt and oppression. Even among

Christians who have their own Bible, the idea that "A woman is a devil created to seduce a man" was widespread. Especially in the pre-Islamic period, the Arabs treated women as a kind of cloth.

After the spread of Islam, they began to rectify all the shortcomings in the world, including the treatment of women, who are considered to be the most delicate part of humanity. In Islam, he raised the issue of treating women as full-fledged human beings. They began to eradicate the oppression, tyranny and abuse of women [5,587]. At the same time, due to the persecution of women at that time, they received a lot of attention in Islam. In pre-Islamic times, sacrificial offerings for boys and girls were not allowed in Arab society at all. When Islam came into being, it put an end to this practice and ensured that it was respected for girls as well.

Currently, there are different opinions about the timing of the Aqeeqah ceremony. According to Islamic tradition, it is recommended to observe the aqeeqah on the seventh or fourteenth or twenty-first day of a baby's birth. In particular, if the aqeeqah is not performed on these days, then on any day, whenever it is performed, the duty is considered fulfilled. The aqeeqah can be performed from the birth of a child to adulthood, but it is considered more virtuous to offer the sacrifice on the seventh day.

On the seventh day after the birth of the child, he is given a name, and his hair is taken and given as gold or silver according to the weight of his hair. It is also narrated on the authority of 'Aisha that on the seventh day after the birth of the grandsons of the Prophet (peace and blessings of Allah be upon him), Hasan and Husain, they sacrificed the aqeeqah and named these children.

It was narrated on the authority of Abdullah ibn Buraydah from his father that the Prophet (peace and blessings of Allah be upon him) said: "The aqeeqah is slaughtered on the seventh or fourteenth or twenty-first day. According to the shariah, it is good to slaughter the aqeeqah on the seventh day. If he cannot slaughter on that day, he will slaughter on the fourteenth day, and if he does not slaughter on that day, he will slaughter on the twenty-first day.

As stated in the hadiths, it is preferable to perform the aqeeqah on the seventh, fourteenth or twenty-first day. But this does not mean that the sheep 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 became a Muslim when he reached the age of forty or realized the essence of Islam. It is better for him to give aqeeqah to his children, even if they are adults. Work that is not done will have to be done for the rest of your life. So, in fact, the financial situation of the slave is taken into account. 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. Because in our Shariah, financial prayers depend on the condition of the people. It is not necessary to organize an event after the slaughter of the aqeeqah and distribute it to the people, but the important thing is that the animal is slaughtered [6].

Sacrifice also has its own requirements. There are certain conditions for sacrificial slaughter: the animal must be healthy and flawless, and the slaughter must be carried out in a humane manner. There are also different opinions about the distribution of aqeeqah meat. In some cases, one-third of the meat is given as alms to the poor, while the rest is shared or distributed with relatives, friends, and neighbors. The order in which the aqeeqah meat is distributed depends on the individual: if he wishes, he can distribute the meat to his neighbors and relatives, and again to the poor, and if he wishes, he can set the table and invite people as guests. But it is better to distribute to the most deserving people. There is also a popular belief that in some cases the bulk of the aqeeqah meat should be given to the child's mother. Then it can be assumed that sufficient conditions have been created for the child to grow up healthy and for his mother to recover. There is no religious consequence for not doing aqeeqah. So, this is a "circumcision" tradition, so it is not obligatory to perform this ritual. This is also a manifestation of the humane principles of Islam, and there is no coercion in this religion. But it is better to do it as soon as possible. The reason is that the specific actions of the child depend on the aqeeqah. Some scribes even advise adults to do aqeeqah for themselves.

It is also possible to do aqeeqah at any time of the year. In particular, it is permissible to do aqeeqah during the month of Ramadan. Only these things should not interfere with fasting. Then the hospitality will be during breakfast or Iftar. It is known that food is not consumed during the day during Ramadan. Another thing is that it is not good to make mistakes in fasting the month of Ramadan, which is obligatory. For this reason, many aqeeqah and weddings are held during non-Ramadan periods [7].

The Uzbek people did not celebrate the aqeeqah in the region during the reign of Tsarist Russia. Even after Uzbekistan's independence, in some cases, when it was celebrated, it lost its original meaning, and it was only a matter of informing the nation that a baby had been born. At this event, it has become customary for many guests to bring various gifts to the newborn, such as clothes, toys or baby furniture to the parents. But the most important piece of furniture a baby needs in an Uzbek family is a cradle that embodies national Uzbek traditions.

A cradle is a place where a child sleeps and lives while standing, a shelter [8,7]. The cradle has a special place among the discoveries of the ancestors of the Uzbek people. 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 and it certainly has a special symbolic meaning. Special attention was paid to its coverings, and in summer it is covered with relatively soft and air-permeable fabrics and in winter with covers made of thick and warm fabrics. There is also a summer form of the cradle itself, which is called a swing. In particular, the swing facilitated women's work during the summer, even if the cradle did not perform all the tasks it performed.

## V. CONCLUSION

In conclusion, the aqeeqah ceremony, as a religious ceremony, was one of the main ceremonies in the lives of people in the Muslim world and was widely celebrated among the people Central Asia. The above analysis shows that the aqeeqah ceremony is one of the most basic rituals that should be performed for every Muslim. But today, when we see that the aqeeqah ceremony has moved away from its original roots, it is noteworthy that it is returning to the life of the Uzbek people.

So, we came to the conclusion that the goal of aqeeqah is:

1. There are many interests in Aqeeqah, which are manifested as national, cultural and personal interests. Aqeeqah with the birth of a child is like sacrificing a child in the way of Allah like Abraham;
2. The aqeeqah shows gratitude to Allah for the blessing of the child. After all, a child is one of these great blessings. Aqeeqah is a form of giving thanks to God and making friends with Him;
3. The introduction of aqeeqah in the Shariah will cause the child to grow up beautifully and to survive the harm of the devil in his future life;
4. By doing aqeeqah, everyone declares that they have had a child and have given it a certain name. This is spread among the neighboring, friendly brothers. As a result, friendship and brotherhood between Muslims will be strengthened;
5. Through aqeeqah, an example of social activity is seen in Islam. The one who performs aqeeqah distributes it to the widows, neighbors and relatives, or writes a table and invites them. The fact that so many people come together for joy fosters solidarity in society.

## REFERENCES

- [1]. National Encyclopedia of Uzbekistan. The first volume. Tashkent, **p.704, 2002.**
- [2]. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan //International Journal on Integrated Education. — T. 3. **pp. 122-126, 2020.**
- [3]. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. — T. 1. — №. 6. **pp. 229-233, 2019.**
- [4]. Turdiyev B. The development of democratic society and spiritual renewal in the views of eastern and western thinkers //Общество и инновации. — Т. 1. — №. 1. **pp. 710-717, 2020.**
- [5]. Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri hilol. Fourth juz / Tashkent: "Sharq", **p.587, 2006.**
- [6]. Sobirovich T. B., Murodov I. S. The strategy for the implementation of the modern governance system in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. — T. 10. — №. 5. **pp. 741-748. 2020.**

- [7]. Turdiyev Bexruz Sobirovich. Strategy of spiritual renewal in Uzbekistan. //International Journal of Psychosocial Rehabilitation, **Vol. 24, Issue 06, 2020.**
- [8]. Mahmud Sattor. Uzbek customs. Tashkent: "Fan", **p.7, 1993.**
- [9]. Turdiyev B. S. SPIRITUAL RENEWAL AND INTERETHNIC RELATIONS IN THE STRATEGY OF ACTIONS //Теория и практика современной науки. — №. 3. **pp. 85-89, 2018.**
- [10]. M. Fajar, Z. Nurfalah, S. Nonalisa, "The Impact of Information and Communication Technology Development on Regional Economic Growth," *International Journal of Scientific Research in Multidisciplinary Studies* , **Vol.7, Issue.1, pp.53-57, 2021**

#### **AUTHOR PROFILE**

I am Nafiddinova Khosiyat Ravshanovna a graduate student within the History at the Bukhara state University. Nowadays I am a lecturer at the University of Bukhara on culture and traditions in Central Asia. I have over 20 publications in journals and chapters in books.



My research and publication interests include ethnology, ethno culture and history.