



**TRADITIONS RELATED TO THE BIRTH OF A CHILD IN
THE SYSTEM OF TRADITIONAL CEREMONIES OF THE
UZBEK PEOPLE**

(IN THE EXAMPLE OF THE JIZZAKH OASIS)

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ABSTRACT

This article describes the opinion of the authors about the traditional ceremonies and customs of the inhabitants of Jizzakh oasis. In particular, it interprets a number of ceremonies related to the birth of a child performed by the inhabitants of the oasis.

It is known that family and family rituals are transmitters and successors of ethnic cultural and household traditions. People are related to life activities, traditions are somewhat more fanatical and conservative than socio-political traditions. Rituals related to birth, marriage, and death are important milestones that are not only thought-oriented, but also emotional and spiritual, many of which have roots in ancient beliefs and religious beliefs.

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 ritual is created and lives by embodying the main signs indicating the level of socio-economic, political and cultural development of a particular nation at a certain stage of historical development¹. In other words, a ritual is a life event with symbolic actions that are generally accepted.

According to Uzbek women's customs related to the period of pregnancy, 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 evening; a pregnant woman is forbidden to follow the footsteps of dead or childless wives. 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 belief that the healthy and vigorous growth of the baby depends on how well it is protected from calamities and evil spirits while still in the mother's womb is the reason for the appearance of this type of witchcraft. According to the informants, during the birth of the baby, different genders harm

¹Ashirov A. Ancient beliefs and rituals of the Uzbek people. Institute of the National Library of Uzbekistan named after Alisher Navoi. Tashkent: 2007.p.73.



the child and the mother. Therefore, a white cloth, a cup of flour and money are raised to dedicate to the spirit of the ancestors, and white cotton is taken and turned over the pregnant woman three times. Moreover, no one was told that she was pregnant, not even the neighbors noticed. There is a belief that if others hear about this event, the birth process will be prolonged and difficult. In the Lakai Uzbeks, if a pregnant woman had difficulty in the process of conceiving a child and did not give birth, the man of the family fired two or three shots with a rifle to drive away the evil spirits that were preventing the birth². The umbilical cord of the newborn baby was cut upwards by the midwives in order to have a long life and complete sustenance. According to informants, if the umbilical cord is cut downwards, it is believed that the child will die of black heel disease while walking on the road³.

Midwives who cut the baby's umbilical cord in the Fergana Valley wrapped it in a piece of cloth and tied it to the foot of the crib. Putting the umbilical cord in the cradle embodies the magical intention that the baby will grow and not die prematurely. Moreover, when the child's navel is hung in the crib, the child does not cry in search of the part that has been separated from his body.

In our people, the navel of the child was under special protection. Because there was a fear that if the umbilical cord disappears during the chilla period, the child will get various diseases. So we can see from this that the baby's umbilical cord acts as a kind of protective device. In Karakalpak, Khakas and Tuvaliks of Turkish origin, after the baby's umbilical cord is cut, it is hung on the child's cradle as a protective device⁴. These perceptions are not accidental, but formed on the basis of the general views of the ancient Turks about Mother Umay. In ancient times, the Turks were in love with the symbols of mother Umay, and along with objects such as a bow and arrow, a bronze button, and a spear, the navel was also associated with it⁵. After cutting the umbilical cord, the baby was buried under a fruit tree. And fruit trees were considered a yorokin symbol of the ancient goddess of fertility in the peoples of the world until the recent past.

Observing the traditional rites of the Uzbek people related to childbirth, we can see that not only the navel of the child, but also the placenta are magically protected in this series of rites. For example, in Kosonsoy and Chust districts of Namangan region, the baby was not informed until the placenta dropped. Because if others are aware of this, it seems that the descent of the placenta will be difficult. In Khorezm, the child's placenta was buried at the entrance of the house. In this case, if the parents want their next child to be a boy, they are buried with a lover, if they want it to be a girl, they are buried with an onion or a cloth doll⁶.

² Nazarov N. Ethnography of lackeys. Tashkent: 2007.p.6.

³ Ashirov A. Ancient beliefs and rituals of the Uzbek people. Institute of the National Library of Uzbekistan named after Alisher Navoi. Tashkent: 2007.p.75.

⁴ Esbergenov X., Atamurodov A. Traditions and their transformation in the urban life of the Karakalpak. Nukus: Karakalpakstan, 1975.p.145

⁵ Ashirov A. Ancient beliefs and rituals of the Uzbek people. Institute of the National Library of Uzbekistan named after Alisher Navoi. Tashkent: 2007.p.76.

⁶ Ashirov A. Ancient beliefs and rituals of the Uzbek people. Institute of the National Library of Uzbekistan named after Alisher Navoi. Tashkent: 2007.p.76.



The history of naming people is also connected with ancient religious beliefs and worship, such as totemism, shamanism, witchcraft, ancestral beliefs. It has also been suggested that some names burden the child. It is believed that even a child can be unlucky not to be able to bear this great and heavy name. In general, the perspective of proportionality was followed. 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 alive⁷.

Therefore, it was believed that a name successfully chosen and given to a baby embodies its destiny, a person resembles his name. As a result, people imagined that there are "good" and "bad" names. For this reason, it is believed that the baby will get various diseases or children will die in the family, there will be various defects in the child's body, and the future happiness of the child depends on his name. As a result, the given name became not only a means of distinguishing and naming a person, but also a means of protecting, protecting and saving him from various calamities. Because of this, the Uzbeks of the Jizzakh oasis have always approached the task of naming a child with a special responsibility.

There are several rites associated with the birth of a child that are performed by the people of the oasis, and one of the most performed of them is the aqeeqah ceremony. At the same time, Aqiqa-oha is widespread among the people living in Jizzakh city and the surrounding villages and neighborhoods of Sharof Rashidov district. Based on the opinion of the researchers, it can be said that among the residents of the oasis, this ceremony has become a family affair and is mainly interpreted as a religious ceremony.

The basis of this ritual is to slaughter an animal in his name and give it as alms in order to prevent the child's misfortune and incurable diseases. In the Hadiths narrated from the Messenger of Allah (may peace be upon him), they said: "Make aqeeqah for a newborn child, draw blood and ward off suffering"⁸. Also, "Aqeeqah is a guarantee for a child." On the seventh day, the sheep is slaughtered, named and shaved"⁹.

According to the conditions of the ceremony preserved among the residents of the oasis, if the newborn baby is a boy - 2, if it is a girl - 1 sheep is allowed to be slaughtered¹⁰. In the Jizzakh oasis, until now, this ceremony was performed by a certain social class of the population with knowledge of religious knowledge, mainly the nobles, the descendants of the Sayyids and the owners, but now it is becoming a tradition among other layers of the population. The reason for this is the increasing Islamic knowledge of the population during the years of independence. and we can explain it by the effective propaganda work carried out by our Imam Khatibs.

⁷Ashirov A. Ancient beliefs and rituals of the Uzbek people. Institute of the National Library of Uzbekistan named after Alisher Navoi. Tashkent: 2007.pp.76-77.

⁸Imam Bukhari. Sahih al-Bukhari. Beirut.: "Dar at Tasil", 2018.pp.1178-1179.

⁹ Abu Abdullah Muhammad ibn Yazid Qazvini. Sahih ibn Mojah. Volume 3. Riyaz: "Education", 1998.p.92.

¹⁰Fazluddin Iqariddin. A treatise on family and marriage. Tashkent: "Movarounnahr", 2004.pp.28-29.



Good intentions such as loving a child, respecting large families, and wishing the family a large number of children are an expression of the national spirit of Uzbeks, and the happiness of having a child has been considered the highest happiness among the people since ancient times. Because of this, our wise people expressed this happiness and their attitude towards children through proverbs such as "The waist of childhood is maple, the waist of childless is thin", "The home of childhood is the market, the home without children is the grave", "If it is ten, it will be good, if it is forty, it will be better".

When we observe the traditions of the residents of Jizzakh oasis related to child upbringing, the older people in the family rely not only on the methods of upbringing of the child, but also on the folk beliefs that the baby born in the family will develop into a person in the future depends on the name given to him.

The idea that there is a sign of destiny in the name has been living among the peoples of the oasis since ancient times, following the perspective of proportionality and appropriateness in naming a child. Therefore, it is believed that a name successfully chosen and given to a baby embodies its destiny, a person is like his name. As a result, oasis peoples imagine that there are "characteristic" (blessed) and "uncharacteristic" names, good and bad. For this reason, it is believed that the baby will get various diseases or children will die in the family, there will be various defects in the child's body, and the future happiness of the child depends on his name. As a result, the name given to a baby is not only a means of distinguishing and naming a person, but also a tool that preserves, protects, rescues and influences his upbringing. Because of this, the people of the Jizzakh oasis have always approached the task of choosing a name for a child with a special responsibility. When a child dies in the family, they are given names such as Tursun, Tursunoy, Olmas, Olmasoy, Ongar, Turgun, Turgunoy, Mahkam, Mahkamtash.

Some babies are born with some extra marks on their body, i.e. moles, crowns, extra toes and other marks. It is understood that if these defects and signs are not taken into account when naming children, they pose a threat to the child's health, life, and future life. Such norasidas were considered to be children born with their own name, and they were given names based on those superscripts. For example, Kholboy, Kholjon, Anorboy, Anora, Tajiboy, Tajikhol, Ortiqvoy, Ortiqoy, Buviziyoda, Orol, Norboy, Norkhol and other names are among them¹¹.

To sum up, this series of ceremonies is different not only in its uniqueness and history, but also in terms of richness of ethno-national and religious ceremonies. Among the peoples of the Jizzakh oasis, in the customs and ceremonies of this category, it is possible to observe the mutually syncretized manifestations of religious views related to Islamic traditions and previous religious beliefs - totemism, animism, fetishism, witchcraft, shamanism, and Zoroastrianism.

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