

CHILD-REARING CUSTOMS AMONG UZBEKS.

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Abstract. This article examines national customs related to child upbringing and their significance in the process of raising children, illustrated through the traditions of the Nurobod district. The importance of the child in Eastern culture is emphasized, where a child's growth and development is regarded as the future of the entire nation. The article reveals these aspects based on ethnographic studies, analysis, and critical observations. In Eastern culture, the value of a human being has long been highly esteemed. Children were regarded as full-fledged individuals, and various customs were observed to ensure their harmonious development. These traditions were established not only to help the child grow into a well-rounded personality but also to instill a sense of love for the homeland. The article highlights these aspects as well. This study is based on ethnographic observation.

Keywords: Chilla, cradle, isriq, "Cradle ceremony," "Sunnat ceremony," "Hatna ceremony," Kayvoni ona, Chilla water, sachala, "Qo'rqma" ritual.

Introduction. In Eastern cultures, child rearing has always been given special attention. Many traditions that begin with the birth of a child are aimed at ensuring its healthy and harmonious growth. For example, traditions such as chilla, cradle ceremonies, and isriq served to support the physical and spiritual development of the child. Also, through ceremonies such as circumcision and circumcision, the child was integrated into society and taught to understand national values. In Eastern culture, the child is considered the future not only of the family, but also of the entire nation.

The main part. Therefore, special attention is paid to upbringing, and values such as good manners, respect, and love for the homeland are instilled in the child.[1] These customs not only ensure the child's development as a person, but also play an important role in passing on the cultural heritage of society from generation to generation. For example, the customs of the Nurabad district of the Samarkand region can shed light on the topic. The birth of a child is considered one of the most joyful events in Uzbek society. The child is considered the main link in the family and is protected like the apple of the eye from the day of his birth until he grows up. Customs and traditions also serve to ensure that the child grows up as a successful, harmonious, and healthy person. Forty days after the child's birth, "chilla" is observed.[2] During

the days of chilla, a separate house is prepared for the child and the mother. Isriq is burned in the house every day. Isriq is believed to protect against evil eyes and evil glances. Neither the child nor the mother will be allowed to go out in the evening or at night. The lights will not be turned off at night. The curtains of the house will not be drawn during the day. The house should always be bright. Because the eyes of a newborn baby should get used to the light and not be afraid.

Relatives come to see the child after the chilla has come out. People who have had a premature birth or a broken marriage cannot enter the child's room during the chilla. It is believed that this will have a bad effect on the child's future. Relatives who come to the child must bring a gift for the child and, when leaving, they must leave a piece of their clothes (a piece of clothing). This piece is added to the isriq. This custom is done so that the child will not be affected by bad luck. In Monod, if someone does not leave a piece of their clothes, their name is written on a white piece of paper and added to the isriq. Bringing raw meat to a house with a chilla is considered a sign of bad luck. If raw meat is brought into the chilla where the child is sleeping, the child will catch chilla and the child may become very sick. In fact, this custom exists because raw meat is rich in infections and makes the child weak. Three days after the baby's umbilical cord is cut, the baby is bathed for the first time. The mother, who is a mature, self-controlled, powerful, and prosperous mother, performs the bath. This is because the intention is that the guest who comes to the new world will also reach the age of this mother, become a powerful and prosperous child. During the first bath, the hair in the mother's womb is removed. Special water is prepared for the bath. Soil, salt, a tail, and a silver ring are added to the water.

The baby is then immersed in the same water three times. This water is called "chill water". When the baby is immersed in this water, the water should touch all parts of the baby; if it does not touch any part, that part will sweat quickly. It is said that the baby's neck sweats quickly and is restless because of the chilla water. [3] It adapts the baby's skin to the outside world. Even after chilla, if the baby or the nursing mother goes out into a dark place at night, a piece of bread is placed in his hand. On the day the baby turns forty, wheat is roasted and distributed to the neighbors along with sweets. This custom is done to indicate that another person has been added to the world and to ensure that his or her fortune is complete. If any of the family members are mourning, it is not possible to enter the chilla house; if possible, family members with a chilla baby do not attend mourning or large gatherings. This is considered harmful to the child's health. The child's clothes are sewn in a tight fit so that the seams do not dig into the child's body during the chilla period, and the clothes worn during the chilla

period are not worn after the chilla period is over. The meaning of this custom is that the child should grow up and not be squeezed by small clothes. If the child is dressed in chilla clothes, the child will not grow up to his age, that is, he will not change. Of course, logically, dressing a child in tight clothes may not be comfortable for him, cause him to be capricious, and may not sleep well. That is why, according to the Uzbek national tradition, when buying clothes for a child, it is customary to buy clothes that are slightly larger than his age.

If the child does not change according to his age, our grandmothers weigh him. The scale is a double-sided scale, with a child on one side and fruit on the other. The ceremony of putting the child in the cradle is also held in a special way. The cradle is decorated by the girl's mother. The reason for bringing it is because the cradle is a daughter's inheritance from the mother. The cradle is decorated and decorated. Three layers of cotton are placed in the cradle. A tar is placed at the bottom so that the cloth does not sink. A knife, a sharp stone, and a mirror are placed at the head end. The mother places the child in the cradle with two layers of kaivo, lying on her left side. "Is the child lying on the right side?" she asks. Those around her say "no." She takes the child and places him on his right side. She laid the baby down three times and asked again, "Is the baby lying down right?" Those around her said, "Yes." The baby was tied to the cradle. This custom was a tradition for the young mother. Then a white tablecloth was spread over the cradle. The mother slowly hit the cradle three times with a mallet, saying, "Coward, coward." This is a "don't be a coward" ritual. Adapting the baby to the sounds of the environment is helping him understand the world. Then a "sachala" of sweets is scattered over the cradle. The children pick them up, and the women around them also pick them up with good intentions.

When the child is about to take a step, his feet are tied with a string. Three small balls are rolled between his feet and the string is cut. This ceremony is held in the presence of the children. And sweets are distributed to the children. If the child is a girl, one sheep is slaughtered, if it is a boy, two sheep are slaughtered. The meat is eaten by the mother for 40 days. A "Sunnat toy" is performed for a boy between the ages of 2 and 7. It is also called "Sunnat toy", "Hatna toy", "Og'il toy", "Chipron". Basically, people are given osh. At this wedding, a "clothing" ceremony is performed for the mother who gave birth to a boy. The mother is first wrapped in a white scarf. And relatives give gifts of various clothes one after the other. Then the surpa in the house is taken out. [5] Put flour and sweets in a sieve and everyone sifts it through the sieve one by one. With good intentions, they sift it and take the sweets with them. The boy's mother beats the surpa and puts it on his head. If there is a younger daughter-in-law in

the family, she puts it on his head. This means that you will do the next circumcision wedding. Everyone gives gifts to the child who has been circumcised. The child is also dressed in sarees. When the child grows up as a direct participant in these customs, great respect and reverence for his motherland and homeland will appear in his soul. These customs are a great education and harmony of our people, created over thousands of years. Respect for each other, oriental respect, and setting boundaries beautifully are actually customs. For example: forty days of silence is a boundary set to protect the mother and child and prevent strangers from approaching them. Unfortunately, these customs are disappearing today. The process of globalization is making our millennia-old values obsolete. In fact, we need to preserve these traditions and pass them on to future generations.

Conclusion. We have our own identity as long as we have these beautiful traditions that reflect our national spirit and oriental culture. To preserve these traditions, we need to conduct more ethnographic research, do scientific work, and make it clear to young people that traditions are not a sign of backwardness, but the essence of our existence. We need to prove that modern child psychology was actually born in the East and reveal the true essence of traditions. We need to understand how much good is intended for the child at the heart of a tradition and pass it on to the future.

List of used literature.

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