

Ceremonies Related to Child Birth in Surkhan Oasis

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Annotation: During the years of Uzbekistan’s independence, researchers have been conducting important scientific research on the study of national customs, traditions and values, leading to significant results.

In the course of studying the ethnography of the Surkhan oasis, which is considered to be the south of our country, it is necessary to scientifically study the sources related to the wedding ceremonies, which are considered to be the oldest traditions of our people. Due to this, special attention is paid to inculcating our national values into the minds of the young generation, holding weddings in a peaceful manner typical of national traditions, preventing extravagance on the basis of low-cost organization, and providing all-round material and spiritual support to young families. Based on the above points, the organization of weddings typical of our people's lifestyle and its historical foundations were analyzed.

As we know, family-domestic ceremonies emerged as a result of the necessity of social life and were created on the basis of human intelligence, moral, moral and legal needs. In this sense, these rituals are the product of a long historical development. Because, “In the East, the family has been considered a sacred homeland since ancient times. If the family is healthy and strong, peace and tranquility will be achieved in the neighborhood. Therefore, peace and stability will prevail in the state only if the community is strong”.

Even today, the family rituals of the residents of the oasis have commonalities with the family rituals of the people living in other regions of Uzbekistan, but they are distinguished by the fact that they are rich in customs and traditions, and the unique ethnic and local characteristics of the traditionality of paintings and rituals have been preserved more. There are a number of customs and ceremonies associated with holding traditional weddings in the oasis. They are the wedding of childbirth, the wedding of the cradle, the wedding of circumcision, the wedding of the Prophet, and the wedding of the age of the prophet. In the family, weddings and ceremonies related to childhood were held in various forms and with specific traditions. One of the family rituals of the residents of Surkhan oasis is the wedding of giving birth to a child. The Uzbek people have always loved children. That's why there are sayings "If it's ten, change it, if it's forty, do something else", "A house with children is a market, a house without children is a grave", "Be a dog, be a bird, be many" Proverbs are common among the people.

Because the Uzbek people consider having many children as a guarantee of family strength. It was strongly believed that the more children there are, the stronger the family will be. Family size was necessary for economic activity. The larger the number of people in the families of cattle-raising semi-settled population, the more livestock products are grown. Also, the semi-settled population has been engaged in dry farming along with animal husbandry. Therefore, it was very necessary for the agricultural farms to be well-fed. The birth of a child was considered a great joy in the family. The "aqiqa" ceremony, which is held when a child is born in the oasis, is also unique. Aqiqa is one of the rituals performed when a Muslim gives birth to a child. Aqiqa’s wedding was celebrated in the oasis by slaughtering two sheep if she gave birth to a boy, and one sheep if she gave birth to a girl. After the birth of the baby, if it is a boy, after 9, 10 or 11 days, it is placed in the cradle (placed). After 21 days, basically, after 40 days, that is, chilla, they had a cradle wedding. If the first child is a girl, then this family will be the seven pink administrators, and a cradle wedding was held after 7 days. This is one of

the important celebrations after the birth of a child. The cradle wedding had its own characteristics and depended on the economic power of the family. Based on their economic capabilities, each family slaughtered sheep and goats and invited neighbors, relatives, friends and brothers for a wedding.

The foot wedding was held when the child started walking. This udum was also called "tushov kesdi" in Boysun, Sherabad, Oltinsoy, Denov, Sariosiya districts of the oasis. The first time a child starts to walk independently is greeted with great joy and pride in the family. Of course, it depends on the economic situation of the family. Parents, close relatives, friends celebrated this joy in a solemn way. Special preparations are made for the wedding, and then the wedding day is set. At the time of the wedding, the "toy-toy" child is dressed in new clothes. And a thin cotton thread ("tushov") is made and tied in a position that does not interfere with the movement of the child's legs. When the child begins to walk slowly, an old man cuts the rope between his two legs with scissors saying "the rope is broken, the rope is broken" and walks the child in front of the guests. The child is sprinkled with money, coins, various sweets, that is, "sachala", "sochqi".

Sochqi is plucked by children, and also by newly married brides and grooms with the intention of having such a child. This ceremony, called a foot wedding, was held in one way or another in other regions of our republic. In conclusion, Surkhan's oasis has its own characteristics of childbirth ceremonies, but it also has common aspects with other regions of the republic.

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