

RELIGIOUS AND ETHNIC CHARACTERISTICS OF CHILD UPBRINGING IN UZBEK FAMILIES

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Annotation: In this article, ethnographic analysis of religious views, rituals, customs and traditions of child rearing, which have existed in Uzbek families since ancient times.

Key words: Holy Qur'an, hadith, "Sabotul Ajizin", national education, ethnic characteristics, aqeeqah, call to prayer to a child.

Since ancient times, Uzbek families have paid special attention to child education as an important life issue. Our ancestors approached the upbringing of children as a very responsible task and tried to raise their children with high human qualities and good manners even in infancy. For this reason, the unique customs and traditions of child rearing are an important study object of ethology as a unique bright example of Uzbek mentality and ethnic characteristics. The Uzbek nation has long been known as a nation of children. Our nation has always been distinguished by the large number of children in the family. We can't be wrong if we say that our proverbs like "Onta balsa orni bolak", "A house with a child is a market, a house without a child is a grave" are an indication of how childlike and child-loving our nation is. Having many children in the family is certainly a good thing, but who cares for them? In this regard, the Uzbek people have long been distinguished by their educational methods and traditions, which can serve as an example for everyone. In Uzbek families, both in the past and now, both religious and secular education and upbringing were carried out in the upbringing of children. At first, children were taught manners, communication with people, respect for parents, and love for the country from the family. Our forefathers used to say that it is necessary to start raising a child from the first days of his birth. It is said that a great sage of his time brought a newborn baby to his presence and said that we want to entrust the upbringing of this child to you. Then he asked: "How long has it been since this baby was born?" His parents answered: "It's been 5 days." And the wise man said: "We are 5 days late in educating you." The conclusion is that our people emphasized that it is important to start raising a child from the first day of his birth. Another peculiarity of the Eastern child education is that in the East, manners are given priority in child education. It has been emphasized that it is more important to give a good education to a child than to make him smart or a scientist. In this regard, His Holiness Jalaluddin Rumi said, "Knowledge that is not decorated with high manners is a sword in the hands of a fool." It can be seen that Jalaluddin Rumi compares knowledge obtained without education and spirituality to a sword in the hands of a fool. Naturally, this sword in the hands of an ignorant person is destined to serve more evil than good. For this reason, our forefathers said

that before giving knowledge to a child, it is necessary to give him a good education from a young age. In this regard, His Holiness Sufi Olloyar wrote the following verses:

He treats the youth in their youth,

Those who grew up with bad manners know how to reap it.

If you bend the branch in the desert, it will bend,

Dry wood will break if you bend it.¹

As can be seen from the above, our ancestors paid special attention to the issue of child rearing, which is characteristic of the mentality of our people, one of the ethnic characteristics of the Uzbek people, and emphasized that it is important to start it from the very first days.

Also, in our holy religion, attention is paid to the issue of raising children as a particularly important issue. We can learn about this through the verses of the Holy Qur'an and the hadiths of our beloved Prophet. In the Luqman Surah of the Holy Qur'an, Allah, the Exalted, described Luqman Hakim's advice to his son. In particular, it is said: "Do not turn your face (arrogantly) to people and do not walk on the ground! Because God does not love all arrogant and boastful people" (Sura Luqman, verse 18). It can be seen that in our holy book, Allah says that He does not like boastful and arrogant people. Pride and arrogance are harmful traits that harm a child's education and turn him into a selfish person who does not think of anyone but himself. Because of this, our forefathers taught us to avoid these feelings in the upbringing of children, to raise children modestly and honestly. Also, Sufi Oloyar gave the following description in "Sabotul Ozhizin":

If arrogance comes to your mind,

Remember the story of Azozil.

That is, according to Sufi saints, one who wants to know how bad arrogance is, should learn from the story of Azazil (who was cursed and turned into the accursed Satan). In the same way, our ancestors emphasized that in raising children, it is necessary to distance the child from negative traits such as greed, betrayal of trust, and ignorance, and to form immunity against these traits through positive traits such as generosity, generosity, hard work, and the study of knowledge.

Another important point in raising children is that it is not good for parents to be too kind and too strict in raising their children. Moderation in raising children is the best and most effective way. When raising a child, parents should be open-minded and generous, set a good example and encourage their child, and when the time comes, be more strict and prevent their child from all kinds of idle and extraneous activities. Parents should take care of their children with love and anger at the same time. In a hadith narrated by Imam Ahmed, the Prophet (peace and blessings of Allah be upon him) says: "Excessive love for something makes the eyes blind and the ears deaf." A parent should caress his child when it's his turn and take care of his heart. However, it is not appropriate to be like this all the time. A parent who provides for his heart's desire has no value in front of his child. One day, it is possible that a child will hate the father or mother who has rejected the child's opinion, or even turn away from them. About this, Jalaluddin Rumi said that it is necessary to be more strict in the upbringing of a child, comparing it to cleaning a carpet from dust and dust: "The purpose of hitting a carpet with a stick is not to hurt it, but to clean it

¹ So'fi Olloyar "Sabotul Ojizin", T., Cho'lpon, 1991

from dust and dust." It can be seen that our forefathers emphasized that it is not harmful for parents to be a little strict in raising children, but rather it is necessary.

In our holy religion, the need to raise children spiritually, mentally and physically is also shown through the rituals and traditions of our religion. In particular, from the beginning, our fathers and grandfathers tried to give a beautiful name to a child, wanting him to be a good person. When choosing a name, our ancestors gave importance to the Islamic name, soundness, as well as the name of their ancestors who lived in the past or the name of righteous people. About this, our Prophet, peace be upon him, said: "You will be called on the Day of Resurrection by your names and the names of your fathers, if you are in doubt, give your children beautiful names" (narration of Imam Abu Dawud). At the same time, our ancestors named their children born with certain characteristics according to tradition, emphasizing that they were born with their own name. For example: Muslim or Sunnat (if the child is born circumcised), Norbek, Norboy, Norbeka (if the child is born with moles or moles on the body), Ramadan or Roza (if the child is born in the holy month of Ramadan), Ural (if the child was wrapped in his navel at birth), Yodgor or Yodgora (if the father or someone close to him died before the child was born), etc. Also, some names are a bit difficult for a child, so they thought about them a little bit. For example, we can say names like Muhammad Siddiq, Muhammad Yusuf, Muhammad Ali, Bibi Ayesha. If a child given such names is often and often ill, slow to change and capricious, it was believed that the name was a burden to him. In such cases, the child's name is changed or temporarily called by a certain nickname until the child grows up.

Another instruction of our holy religion in the upbringing of children is the custom of saying adhan and takbir in the child's ear when he is born. This custom has been done since ancient times by our forefathers as soon as a child is born for the sake of his health and good morals. Its basis is related to the following hadith. Rasulullah (s.a.w.) said: "Whoever gives birth to a child and recites the call to prayer in his right ear and iqamat in his left ear, Umm Sibyon (the type of jinn that harms children) will not be able to harm him" (Narrated by Imam Tirmidhi). For this reason, our forefathers hurried to recite adhan and takbir in the ears of their children for the mental and physical health of their children, and this custom continues even today in Uzbek families.

The next religious-ethnic ritual performed by our ancestors upon the birth of a child is to perform aqeeqah for the child. Our forefathers attached great importance to the habit of making aqeeqah and emphasized it as a donation for the development of children in the future. According to a hadith narrated by Imam Tirmidhi, the Prophet, may God bless him and grant him peace, said, "A child is a hostage in exchange for his aqeeqah. On the seventh day, a live animal will be slaughtered in his name. It can be seen from this that aqeeqah is performed on the seventh day after the birth of a child as alms through live slaughter. But if it is not possible to do it on the seventh day after the birth of the child, it is said that this ceremony can be held on the 14th or 21st day. According to the procedure of aqeeqah, our ancestors often slaughtered 2 sheep for a boy and 1 for a girl.

Summing up from the above, we can say that the Uzbek people and Uzbek families have always paid special attention to raising children. Through the high intellectual and life experiences of our ancestors, many educational methods and instructions have reached us, and as these instructions are passed from ancestor to generation, they become one of the important aspects of the mentality of our people, which manifests its ethnic identity. has been At a time when today's cultures are becoming stagnant and generalized, for the beautiful moral education of our children, it is becoming more valuable to study these customs, traditions and educational methods inherited from our ancestors and to convey them to the next generation. is becoming one of its important

tasks. Because children are the future of the country. It is impossible for future owners to serve the future of the nation without knowing who they are and who their ancestors are.

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