

VALUES RELATED TO THE BIRTH OF A CHILD

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Abstract: The birth of a child is one of the most important events in a person's life, which is greeted with its own values in different cultures and societies. This article analyzes the traditions, rituals and social values associated with the birth of a child. In particular, the customs of the Uzbek people associated with the birth of a baby, including the "cradle wedding", "chilla" and "naming" ceremonies, are highlighted. It also discusses the preservation of these values in modern society and their adaptation to new forms. The article includes an analytical approach to the harmony of traditional and modern values and their family and social significance.

Keywords: birth of a child, tradition, ritual, value, cradle wedding, chilla, naming, family values, modern society, cultural heritage.

Today, in our country, the responsibility of consistently continuing the task of educating and raising a young generation that is physically healthy, spiritually mature, comprehensively and harmoniously developed, independent-thinking, intellectually capable, with deep knowledge and a modern worldview, capable of taking responsibility for the fate and future of our Motherland lies, first of all, with the family. It is the task of each of us today to view the birth of a spiritually and mentally healthy child as the fruit of a healthy, harmonious family's labor, and to create an atmosphere of mutual respect and love, high moral and spiritual values in the family. The role of national and universal traditions and values is very large in fulfilling such a task. Life itself demands that our people, who have breathed a spiritual climate from ancient times, especially in today's responsible era, when intelligence, intelligence and courage, worldly potential and national pride are required, become even closer and more loving and consequent. The family, which is the place where values are formed, and the system of values inherent in it determine the future of society. Caring for the future generation, striving to educate and raise a healthy, harmonious generation is a national trait.

The traditions of the Uzbek habit hold a special place among the infants infant. The system consists of relatives, as the brothers, "Get the navel, name and a child, to put the navel, a small shirt, to put a large shirt, to bite the baby.

Since ancient times since ancient times in Uzbeks, every family dreamed of becoming a son of its first child. There are reasons for this, of course. First, he was a successor of the sons, and secondly, the first helper of the parents was taken by the Father, the father of the father shews all the work. Therefore, if all the first child is a son, the wedding begins automatically. There are

women around the baby to carefully guarding the baby, relatives, neighbors.

After birth, the Father is adhanized to the right ear of the newborn, the iqamah in his left ear. The population of the vaha often involves calling the imam or Mullo. According to the authority of Ibn 'Abbas, the Prophet Muhammad (peace and blessings of Allaah be upon him) recited Hasan Hasan's right ear and recited the iqamah in his left ear. The meaning of this ceremony is that the first words of the newborn in the world glorify Allah and His Messenger of Allah (peace and blessings of Allaah be upon him) and goodness. It should be noted that the oasis, usually a period of the child forty days of the child (Chilla - forty - forty - forty). During this period, the woman who had a child was cared for the protection of the woman and her baby from various inarock and diseases. The age of Ulutans said that Omonson from a 40-day chill, Omonson, adapted to a new life and is protected from external influences.

According to the researchers, the reason for 40 days in infants in infants is actually a newborn baby brain, still not adapted to people and noise. That is why the new baby is kept if it is born [4].

In many parts of Uzbekistan, the Aqqa Room will be held during the Chilla. According to the explanators, 89% of the Uzbek population did not hold a mike wedding period during the Soviet era. In the early 1990s, most of the country's population did not know about this ceremony at all. Reviveing the recovery of this ceremony is in the mid-1990s. In the late twentieth century, in early 21 centuries, this ceremony began not only spreading wide, but also took the place of birth rituals and began to cover them. In particular, the cradle wedding, the boy was born a boy, and the circumcision began to spend with this ceremony. Such aggregation arrives at 89% of the population of Tashkent [3].

The crib wedding ceremony close to him in contentment is unique, albeit to the Uzbeks is not known, has been brought up from it. The ceremony was called "Cradle Wedding," because the Khorezm oasis was linked to the custom of a child. In some places, if such a wedding is held in the form of a small family ceramics, in the oasis, in the oasis, the oasis will become a small holiday. Uzbeks are born and five days when a child is born and five days, a special ceremony will be held in Konibodom, "Five Evenings" in Khorezm. There is also "more than five, and stone in Khorezm in this regard." In the villages of Khiva district, this ceremony is called "five sects". What is Akike himself? The word "Aqqa" is derived from the Arabic word "acka" and means "cutting, to be distinguish." In the Qur'an, the seventh, fourteenth day, twenty-fourth, twenty-fourteen, or later the seventy first day, or later twenty-first day or later, two sheep will be slaughtered and told to the boy.

The first time a boy lushing a baby hair left a handful of her in two edges. According to the elderly, the abdominal hair has the property of returning the old child, that is, this is done in order to protect him in the eyes. The barber then gave a banquet and gift. Each time these hair gets a child, these cockmets were left and the child was taken at the circumcision wedding when he reached 3 or 5 years old.

There is also a habit of putting a beautiful name to a newborn during the "Akike". Name is a very important and important event in the life of a newborn. One of the rights in the child's

parents is the meaningful name pollution. The child is named after the seventh day from birth.

Today, many are popular with the children of the great people and the names of the kings in the past. These include Babur, Temur, Jaloliddin and Ulugbek. It is also common in the living and the name of the elderly the name of the elderly who have been greatly respected and died. An old man who died in the family in Khorezm is, whether a woman or a man is named after her children, and it is provided that the name continues without a sign of a sign of respect for the elderly.

Once the name was selected, the ceremony was conducted. It should be noted that the cribal is a home where the child is going to be feet. This discovery applies to our ancient ancestors, and a single cradle of one cradle in one Famous is not only by the one in one family, but also raises them to three-four generations [8]. Young mothers prefer to grow up their own children in such actions and ancient, ancient and ancient cradles. The Uzbek people, therefore, knowing the cradle as holy, never dropped it, but always carried with him. This custom means how children and the tolerant of the Uzbeks are.

Now the baby, one of the first chances of the new life, is embodied in the cognition of the cribroid. The crib was important in ensuring healthier growth, peaceful and calm sleeping. In most families, a baby's coordination ceremony will be held with a new cradle from the market and the participation of relatives and neighbors. For the first time in the ceremony, the child for the first time will be done by great moames.

As parents get married and create a new family, young people will increase, and they will gradually look for more than this path. Such preparation is mainly known as the grandson of clothing, new cradles and equipment, daughter, and their immediate daughter, and their close relatives. The ceremony is called a credal wedding in Tashkent, Aqqaqa, Khorezm, Fergana Valley and Samarkand regions.

This is to say that this is an integral continuation of the cribal wedding and cribalizing the child directly. The mother's God is like humanity as humiliating, which is the great key to upbringing. He is also a living being as a living, for a descendant and mother to his daughter.

It wrote the significance of our great ancestor Abu Ali ibn Sina: One is necessary to fix the body of the baby: one to move it slowly, the second is the mother's song (as physical education). The first is psychologically food. " From time immemorial, even in the hadiths, the hadiths, it has been emphasized the role of the mother in raising children. Therefore, great attention is paid to raising future mothers. Momos said the daughters told the girls in addition to teaching the secrets of the treatment of the family allah. In this way, the gangs were passed through our ancestors and enriched our ancestors. Indeed, there is some God, he draws a person to his own. As it is said in our people, it is possible to perform the most moral, pure mothers. Hadly heard the child, and His Spirit becomes trigger. Then the parents, Esoma, and the relatives celebrated that the baby began to take an independent step. A bread close ceremony was held in Khorezm during the infancy. In this case, 9 puddle (auction bread) of the child were closed, or the "My Tairrach" ceremony was held among his legs with the participation of a child. The rolled bread took the man's peeks, and

the bread took the bread. If a child is not able to walk even then, the ceremony was repaid twice more. [1]

The next ceremony is Aziya, that is, a letter. It is sunnah to circumcise boys in Islam. Making of the boys in a small reason to become a habit of Muslims. In addition, the use of this custom is also proving today's knowledge that this useful is for human health. It is this self-confirms that none of the deeds commanded in Islamic law are not very affirmative. Those who are great young people say that everyone who is the son of the father before his child is a custom of circumcision and customization of circumcision. Sunnah weddings have reached the level of celebrations. It also does not contain all information on why the call of circumcision is not to be executed on odd numbers. No one can analyze them in detail. If you ask, he replied, remaining from his ancestors. In fact, at the Khattega wedding, our ancestors were lawful for their children to have a baby in childhood. Silence slaughtering and lifestyle will be held on the occasion of circumcision and special wedding, a commentary on the circumcised child, is used to discuss the ring of Belq. The wedding child is clothed in white shirt and taken Muslims. In ancient times, fight at circumcision weddings, Kupkari (roous) and racing, a horse, quail, and rams were fought.

In conclusion, the nation and universal values increase in the development of society and its foundation, its foundation, and their negative consequences in human and society are growing significantly.

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