

CRADLE SONGS (LULLABIES) AND RELATED TRADITIONS IN THE KARSHI OASIS (EXAMPLE OF THE KARSHI OASIS)

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Key word: Kashkadarya, Karshinskoe oasis, family, mother, child, a baby, chill, the text, ong, cradle.

Summare: Udums related to Allah in Uzbeks are covered by ethnographic data on the example of the population of Voxa

Ключовий слова: Кашкадарья, Каршинское оазис, семья, мать, ребенок, детский, чилла, текст, песня, колыбель.

Аннотация: В этой статье на основе историко-этнографических материалов освещается колыбельная песня (алла) населения Каршинского оазиса

Аннотация: Ўзбекларда алла билан боғлиқ удумлар Қарши воҳаси аҳолиси мисолида тарих-этнография маълумотлари асосида ёритилган

Калит сўзлар: Қашқадарё, Қарши воҳаси, оила, она, бола, гўдак, чилла, матн, кўшиқ, бешик.

One of the most widespread examples of oral folk art in our culture is the singing of lullabies. A mother's lullaby is as ancient as humanity itself and serves as a great key to child-rearing.

A lullaby is a song sung in a solo style during the process of putting a baby to sleep. Among Uzbek, Uyghur, and Tajik peoples, it is known as *alla*. It is usually performed with simple melodies, sometimes in a recitative manner, and is sung in harmony with the rhythm of rocking a cradle or a *belanchak* (a traditional baby cradle).

The text of lullabies typically consists of quatrains.

1. The performance style is free and often improvised. A lullaby expresses a mother's love, hopes, dreams, good wishes, and emotional experiences for her child. For this reason, some lullabies have a tone similar to mourning songs.

2. In some traditions, lullabies are sung by women carrying the cradle during a *beshek toyi* (a traditional cradle ceremony). The performance style matches the festive atmosphere of the event and can be accompanied by *doira* (a traditional frame drum).

3. In some regions of Uzbekistan, *alla* is also used as the name for ritual songs. For example, in Bukhara's Alat and Karakul districts, as well as in Khorezm, women (or specially invited singers called *allachi-goyanda* or *halfa*) take turns singing lullabies in an improvised manner during funeral ceremonies.

Some scholars suggest that the word *alla* originates from *Allah*, signifying a plea to the Creator to protect the infant. Inspired by the traditional characteristics of *alla*, famous Uzbek composers such as T. Jalilov, Y. Rajabiy, and F. Sodiqov, as well as composers like A. Mukhamedov, I. Akbarov, and S. Yudakov, incorporated lullaby motifs into their works.

The Role of Lullabies in Cultural Preservation

During the Soviet era, the tradition of mothers singing lullabies nearly faded away. However, with the revival of national values after Uzbekistan's independence, *alla* regained its significance. The organization of lullaby competitions in 1992-1993 was a significant event, as these contests were held at district, regional, and national levels.

Further research on lullaby singing traditions across Central Asia led to the publication of collections dedicated to the subject. Over time, participants from different regions of the former Soviet Union, as well as from Turkey and Afghanistan, were invited to these competitions. The more this sacred song, which nurtures and raises children, resonates, the more purity, sincerity, and kindness will flourish in independent Uzbekistan.

A lullaby is a song sung by mothers to their young infants, performed exclusively during the process of putting them to sleep. The lyrics of lullabies are often improvised based on the mother's emotional state. Since an infant does not yet understand words, the mother uses both lyrics and melody to connect with her child, conveying her dreams, wishes, and hopes while soothing the baby.

A lullaby serves as a spiritual bond between mother and child. The melodies used in lullabies are often dictated by the mother's emotions and may emerge spontaneously. Since a baby requires both physical and emotional relaxation to fall asleep quickly, lullabies are commonly sung while rocking the child in a cradle. According to the great scholar Abu Ali Ibn Sina (Avicenna), the cradle prepares the baby physically for sleep, while a lullaby provides emotional comfort.

Most traditional lullabies contain the phrase "*allayo, alla*", which is often repeated after each line or at the end of every two lines.

The Transmission of Lullaby Singing Across Generations

The ability to sing lullabies is naturally passed down from mothers to daughters without formal teaching. Young girls, when gathered together, imitate their mothers by attempting to sing lullabies. They memorize the words and later create their own *alla* melodies.

It is well known that the first song a child hears—the melody of a lullaby—remains in their memory for a lifetime. If they happen to hear the same melody again in adulthood, it can instantly transport them back to the world of childhood.

A lullaby is one of the most cherished symbols of childhood. It is difficult to find a child who has never heard a lullaby from their mother or a mother who has never sung one to her child. Lullabies encompass not only the spirit, history, and way of thinking of the people they belong to but also their cultural values. This highlights the great importance of lullabies in the process of child upbringing.

Lullabies can be cheerful, melancholic, gentle, or resonant—depending on the singer's emotions, state of mind, and attitude toward the child. Thus, lullabies serve not only as a soothing melody but also as a reflection of maternal love and cultural heritage.

Алла айтай, жоним болам,
кулок солгин алла.
Ширин аллам тинглаб аста
ухлаб қолгин алла.

This particular *alla* (lullaby) vividly expresses the emotional state of a woman who has lost her beloved, conveying the pain of separation with great clarity. Since lullabies are performed in a simple and fluent style characteristic of oral folk art, a mother's heartfelt emotions can be understood upon the first hearing. Through this *alla*, the mother expresses that her child is her only support, the very meaning of her life.

Севганимдан ёдгоримсан,
кўрап кўзим алла.

Typically, when a person loses their beloved, the world seems dark, and life loses its meaning. However, even after losing her partner, a woman must continue living for the sake of her child. This is the essence of true motherhood! That is why she refers to her child as "*the light of my eyes*", reminding herself that she will now see the world through her child's eyes.

Lullabies not only provide peace to a child's soul but also plant the seeds of human virtues in their young mind. For this reason, lullabies often contain messages of patriotism and love for one's homeland. In such lullabies, sung in a guiding and nurturing manner, the hopes and dreams of a mother's heart are reflected:

Алла айтай, жоним болам.

Ором олгин алла.

Майли олим бўлма, аммо

Одам бўлгин, алла.

With just these few lines, the mother expresses her ultimate wish—that her child grows up to be a person worthy of the name *human*. This sentiment reflects the unique wisdom and values of Eastern women.

Our ancestors have long said, *"A mother's lullaby can melt even the hardest stone."* The great Central Asian scholar Abu Ali Ibn Sina (Avicenna) wrote:

"To strengthen a child's temperament, two things must be included in their upbringing. One is gently rocking the baby, and the other is the music and lullabies traditionally used for sleep."

Depending on how much the child absorbs these, their body will develop physically, while their mind will cultivate a talent for music and spiritual refinement."

A child who grows up hearing lullabies in the cradle will, in the future, become a loving and kind person towards their parents, a devoted and faithful patriot, and a responsible citizen who serves their homeland. Such a child will never turn to crime.

Historical sources suggest that when mothers sing lullabies, they sow the seeds of kindness and nurture the threads of goodness. It is believed that the sound of lullabies has helped soothe crying infants, mend broken families, resolve conflicts, and even prevent wars.

Lullabies are classified into two types based on their themes—those dedicated to boys and those dedicated to girls.

- **Lullabies for boys** emphasize courage, bravery, resilience, loyalty to friends, and a strong connection to their homeland.

- **Lullabies for girls** focus on beauty, grace, tenderness, wisdom, and kindness, wishing for them to grow into intelligent and elegant individuals.

In Uzbekistan, the *"Alla"* Enlightenment Center was established within the framework of the Republican International Cultural Center. This cultural and educational center was inaugurated in August 2009, on the eve of Uzbekistan's 18th Independence Anniversary and Tashkent's 2,200th anniversary.

The center aims to revive and promote lullaby traditions, bringing together lullabies that have been preserved over many years and presenting them to the public. This initiative has not

only engaged young Uzbek families and brides-to-be but also united representatives of various ethnic communities living in Uzbekistan.

The center is equipped with modern audio and video equipment, necessary materials, scientific and methodological literature, and visual and practical exhibits.

Conclusion

The lullabies of the Qarshi region, like other regions of Uzbekistan, embody the noble aspirations of mothers—for their children to grow up healthy, strong, and loyal to their homeland and family. Lullabies are not merely songs; they are the voices of generations, carrying the wisdom, culture, and values of an entire nation. As long as lullabies are sung, the virtues of kindness, love, and devotion will continue to flourish in our society.

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