

**THE SIGNIFICANCE OF ANCIENT RELIGIOUS BELIEFS IN TRADITIONAL
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Abstract: The importance of ancient religious beliefs in traditional family rituals, as well as the traces of ancient religious beliefs in rituals and traditions related to childbirth and child upbringing, are highlighted in this article.

Keywords: *totemism, shamanism, witchcraft, belief of ancestors, family and family rituals, ethnos, birth, marriage and death, ethnoculture, child, bride and groom, relatives, neighborhood.*

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Any artistic-aesthetic phenomenon is traditional, that is, historical. Historical politics studies the laws specific to such traditionalism. Such a system of laws covers all general and private aspects of artistic interpretation. From this point of view, it is not limited to a certain creator or national literature. Along with acquiring universal aesthetic, and universal theoretical essence, in the form of some sources of art, it can go beyond the regions of human aesthetic thinking and touch the borders of high ideals, heavenly enlightenment, and spirituality.

Rituals are one of the important ethnographic signs that distinguish each nation from another. A ritual is a social event that occurs through material and spiritual demands and needs in human life. Any ceremony is created and lives by embodying the main signs indicating the level of socio-economic, political, and cultural development of a particular nation at a certain stage of historical development. In other words, a ceremony is a life event with symbolic actions accepted by the general public.

Since the last quarter of the XX century, ethnologists and social anthropologists have paid special attention to the study of rituals as a phenomenon of national culture, and the scientific research carried out on this topic has been recognized as one of the current topics in science. Especially in recent decades, the processes of globalization taking place on a global scale have caused the issue of researching the factors of preservation of ethnic characteristics and national rituals to be put on the agenda in the form of urgent problems.

According to the specific criteria accepted in science, the events that are held in connection with the important turning points of human life are called family ceremonies.

Family and family rituals are the transmitters and successors of ethnic cultural and household traditions. Traditions related to people's life activities are somewhat more fanatical and conservative than socio-political traditions. Rituals related to birth, marriage, and death are not only thought-oriented, but emotional and spiritual milestones, many of which are ancient in origin. goes back to beliefs and religious views. The famous English philosopher K. Dawson said that all institutions and rituals related to blood-kinship, marriage, and family have a history of religious origin, and many of them are confirmed in religious sanctions. In addition, local national and religious characteristics specific to the ethnos are manifested in these processes, so the rituals and customs belonging to this category are distinguished by the fact that they acquire important scientific and practical importance in the research of the foundations of a certain national ethnocultural and ethnic worldview.

The history of naming people is also related to ancient religious beliefs and worship, such as totemism, shamanism, witchcraft, belief of ancestors. Some names are thought to be burdensome to the child. It is believed that even a child can face misfortune without being able to bear this great and heavy name. In general, the perspective of proportionality was followed. At the same time, from very ancient times, it was believed that the child's purity, survival, and future happiness depended on the name given to him. The idea that there is a hint of fate in the name is still alive. Therefore, it was believed that a name successfully chosen and given to a baby embodies its destiny, and a person resembles his name. As a result, people imagined that there were good and bad names. For this reason, it is believed that the baby will get various diseases or the children will die in the family, the child will have various defects in the body, and the future happiness of the child depends on his name. As a result, the name given to a baby is not only a means of distinguishing and naming a person but also a means of protecting, protecting, and saving him from various calamities. Because of this, the Uzbeks of the Fergana Valley have always approached the task of naming a child with a special responsibility.

When a child dies one after another in the family, the child is given names such as Tursun, Tukhtasin, Olmas, Turdi, Turgun, Turgunoy, Ergash, Yoldosh, and Mahkam. Names such as Aykhan, Ayqiz, Yulduz, Hulkaroy, Cholponoy, Kuyoshbek, and Tangriberdi appeared based on ancient religious beliefs and the worship of the power of the sky, Moon, Kun (sun), and other heavenly bodies. Sometimes, names were made from the names of animals, animals, and birds that were glorified and worshiped as holy. The group of such names includes such names as

Bori, Borivoi, Ashbori, Arslan, Lachin, Eagle, Kochkor, and Sherzod.

Some babies are born with some extra signs on their body: mole, crown, red mark, extra finger, and other signs. It is understood that if these defects and signs are not taken into account when naming children, they will endanger the child's health, life, and future life. Such children were considered to be children born with their name, and they were given names based on those extra signs. Chunonchi, Holboy, Holbibi, Anor, Anorvoy, Anorkhan, Taji, Tajikhan, Tajigul, Ortiqvoy, Norboy, Norjon, Achil, and others.

The Uzbeks of the Fergana Valley, as well as the Uzbeks and Tajiks living in other regions, give special names to babies born as a result of making offerings to holy shrines and shrines, and they mark the child with various misfortunes in his future life. While protecting from accidents. Babies born in this way are often given names such as Hazratkul, Pirmkul, Khojamberdi, Torakul, Pirniyoz, Ishanberdi, and Khojamberdi. As seen above, most of the names in the Uzbek language embody the idea of protecting the baby from different dangers.

In Namanganlik, a special "five nights" ceremony is held five days before the birth of a child. This ceremony is called "beshmorak" in Uzbeks of the Konibodom district. In this, special water is prepared for bathing the child for the first time, that is, salt, sugar, coins, and old straw wall soil are added to the water heated in the heat of the house. In the village of Kaptarkhana, Fergana district, Fergana region, the child was first bathed with mother's milk applied to his head. After that, the baby was placed in a bowl, and forty drops of specially prepared water was poured over it first from the right side and then from the left side.

Among the Uzbek people, when placing a child in the cradle, relatives and respectable women in the neighborhood, who are kind and unmarried, are chosen. One of them had to be a midwife or a great-grandmother. "Be a fearless hero, grow up healthy, live long!" the intention is expressed. In this way, after the child was placed in the cradle and his hands and feet were tied, the surrounding people scattered various sweets and fruits such as apricots, gooseberry, pistachios, and almonds on the cradle. These sweets were collected by the participants of the ceremony and shared with their children with good intentions. Among the Lakai Uzbeks, to protect the baby from the evil eye and to grow into a carefree adult, the crib is stitched with reeds, and the claws of animals such as wolves, tigers, and eagles are hung on the handle of the crib.

Removing the baby's first "belly hair" has also become a big celebration. Our ancestors imagined that "a person's soul, strength, and magical power are embodied in the hair." They were afraid to remove the child's belly hair themselves, so they took it to our wealthy, elderly mothers

with many children and carefully buried it under a fruit tree. In Tajiks, the child's first hair is carefully wrapped in a cloth and hung on the branch of a fruit tree (with the intention that the baby will bear fruit like this tree). In this, we see that the concept of the soul is connected with human hair, and also the elements of the belief in fertility by burying the hair under a fruit tree.

Valley Uzbeks, like many other Turkic peoples in the world, are barren and childless. There is a custom to dedicate a tuft of "kokil" to holy shrines and shrines when those who wish to shave their "belly hair" are born. At the heart of this is the good intention that my child will live long and that he will not be harmed by losses and hardships. When there was an economic opportunity, that woman and her relatives brought livestock and sacrificed. The right leg of the sheep was presented to the sheikh who wished for a child. Before that, the sheik took away the boy's mask. In this ceremony of shaving the head, the sheik was presented with a sarpo. At such a time, a woman who has given birth to a child will take back her child's kokili from the sheik. The woman, who did not want to leave her child's kokili, asked the sheik woman to return her child's kokili to her and gave her a certain amount of money. It should also be noted that removing the baby's first belly hair is a pre-Islamic tradition, and it is probably a form of initiation ceremony that symbolizes a symbolic stage of the child's integration into the life of society. Removing the child's first hair means that he is completely separated from his life in the mother's womb and joins the human world. In addition, the fact that the ancient Turks and Mongols also had the custom of wearing a mask indicates that this custom has a long historical basis.

Conclusion

In short, this series of ceremonies is different not only in its uniqueness and history but also in terms of the richness of ethno-national and religious ceremonies. In the customs and ceremonies that belong to this category, we observed the mutual syncretization of Islamic traditions and pre-Islamic religious beliefs - totemism, animism, fetishism, witchcraft, shamanism, and Zoroastrianism. Also, it can be observed that the incantations in the ceremonies of this series, it is primarily aimed at maintaining the health of the future generation, that is, the newborn baby. When it comes to harmful spells, it should also be noted that most of the time, this or that person is not affected by evil forces, but by the person's "disease" (for example, infertility) itself. it was considered that he could transfer to another without wanting to. However, in our field ethnographic materials collected in the Fergana Valley, we have witnessed that harmful spells have a weak appearance.

During the study of the birth of the baby and the period of chilla after that, women were

considered ritually "makruh", mother and child were protected from evil spirits, evil eyes, and harmful spells of people with dark intentions during the chilla, and during this period, many magical traditions and rituals were carried out. We observed that it was implemented. At the end of this topic, we should emphasize that each of the participants in the ceremonies related to circumcision weddings performed the function of witchcraft to a certain extent in their way.

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