



## RELATED TO CRADLE WEDDING CEREMONIES SPECIFIC ASPECTS OF RELIGIONS

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**Annotation:** This article is about the unique customs, traditions, values of the ceremonies held at the cradle wedding in Khorezm, their versatility, longevity, the fact that they are not carried out by some or single individuals, but by the majority, the people's rich cultural and spiritual heritage, ethno-territorial and ethno-cultural uniqueness, rituals to protect mothers and children, the expression of ancient ideas related to fire in Uzbek weddings and ceremonies to study the secrets, eye contact, secret customs as an integral part of the culture of every nation, to understand its essence, to follow what has been proven in life, to use human experience correctly, spiritual and moral information about concepts such as values.

**Key words:** Customs, social culture, traditions, values, Udum, cradle wedding, cultural heritage, spiritual heritage, ethno-region, ethno-cultural identity, faith, superstition, life experience, fire worship, ancient religious belief, eye contact, direction of Qibla, neighborhood, advice, elder, kinship relations, salt, bitter stone, eyeglass, pepper, branch of ilgishtirik fruit, amulet.

**Introduction and relevance.** National customs and traditions are the tool that educates the people from a spiritual and spiritual point of view, and the peoples and nations of the world preserve their mentality, nationality, values, national customs and traditions in an era of increasing globalization processes. It is recognized as one of the urgent issues. Ritual is a social event that occurs through material and spiritual demands and needs in human life, and it is an important ethnographic sign that distinguishes each nation from another. Any ceremony is created and lives by embodying the main signs that show the level of socio-economic, political and cultural development at a certain stage of historical development of this or that nation [1]. In other words, a ritual is a life event with symbolic actions that are generally accepted.

**Methods and level of study.** Family ceremonies, customs, and information about the cradle wedding are not fully reflected in historical and written sources. About the cradle wedding of the Uzbeks of the Khorezm oasis, we can have detailed information only through some sources. The spiritual life and family issues of the Uzbek people are reflected in the memoirs and diaries written by ambassadors and tourists, as well as in the reports written by officers during the period of the Russian colonization of Central Asia. However, they pay less attention to rituals. Family ceremonies of Khorezm Oasis Uzbeks, especially cradle weddings, have not been studied separately, the topic of historiography of family ceremonies has not been comprehensively researched as an object of research, and ethnocultural features have not been systematically revealed.

It is desirable to illuminate the family ceremonies of the Khorezm oasis Uzbeks, especially the cradle wedding ceremony, mainly by studying historical and ethnological materials. In this regard, it is important to study the sources, literature analysis and historiography of the rituals related to the birth of a child and its upbringing, which are part of family rituals: cradle wedding and other events, traditions and customs.

**Research results.** National customs and traditions are a means of educating the people from a spiritual and spiritual point of view. , their preservation is one of the urgent issues. The Uzbek people are at the forefront of the nations of the world in terms of their traditions, values, customs and traditions, diversity, longevity, and the fact that they are passed down from generation to generation.

Ethno-territorially and ethno-culturally, the traditional cradle weddings of the Khorezm oasis residents are colorful and unique, together with beautiful customs and traditions, they depend on ancient beliefs[2] It is also rich in various crafts and paintings. In the vernacular, these customs are known as rituals, and it also includes the processes related to the cradle wedding. Irims have passed certain tests and have reached us based on many centuries of life experience of mankind. Usually, the laws and regulations provide for the performance of certain actions, while in other cases, on the contrary, it is required not to perform certain actions [3].

Irim-sirims exist in all nations and have a history of several thousand years. People make amulets to protect their family members and other close people from various misfortunes and various evil eyes. Among the people, there are those who believe and practice the secrets, as well as those who do not pay attention to them. In our daily life, there are many rituals related to crib wedding, and often people follow it unintentionally. Because weddings are embedded in traditions and rituals and are repeated among generations in a traditional way.

In the rituals related to the cradle wedding, we can find the influence of ancient religious beliefs, in particular, some aspects related to primitive religions, teachings of Zoroastrianism and Islam. It is known that fire is considered sacred in Zoroastrian religion. In Uzbek weddings and ceremonies, many traditions that arose under the influence of ancient ideas related to the cult of fire have been preserved. G. P. Snesev states that this tradition "originates on the basis of the fire purification ceremony of the peoples of Central Asia"[4]. Irims associated with fire are still actively used in Khorezm. In particular, when a new baby is placed in a cradle, a fire (lighting a match) is made in and around the cradle. Incense against eye contact is also one of the most important means of protection.

Avoiding "eye contact" is one of the most common customs in Khorezm. In order to protect the Besik wedding house and its family members from all kinds of calamities and the evil eye, they use various objects, in particular, salt, bitter stone, pearls, pepper, and a branch of the fruit of the Igishtirik fruit. "Eyes can touch", they believe.

For example, in order to protect the household where the cradle wedding is taking place and its family members from all kinds of calamities and various "goz-suk", before the wedding, some mothers pour bitter stone-crushed water around the house and into the house. they sprinkle a little salt between the hair of a pregnant woman, a new mother, or a baby. In Khorezm, one of the protective means is salt, which is sewn together with other objects, such as pepper beads, into amulets and hung in a prominent place on the clothes of young children and crib covers. Usually, in Khorezm, pregnant brides, women who have just given birth, and young children often wear various glasses to avoid eye contact. It is known that the bead is called "spectacle" because it looks like an eyeball. Its subject is a colored stone. There is another mythological basis for wearing a stone bead against eye contact, which is that the stone is a sacred object. That is, the concept that the eye cannot touch the stone and affect its owner is the main essence of this tool" [5]. These are manifestations of fetishism, a sign that the belief that objects have divine power and influence still exists in people's minds and occupies an important place in their lives. In order not to touch the eyes, some people, in the vernacular, "the child is too close to the eyes", if they "touch the eyes" of people wherever they go, if they are harmed, they consider the child's urine to be halal and apply a little of the urine to their foreheads. also put.

Various paintings were made for the children so that the eyes of their mother, father, and relatives will touch them. While nursing a child, due to some behavior or in similar situations, sometimes mothers' affection is too much, so that their "eyes do not touch the child", mothers-in-law tell their daughters-in-law to "wash the child's face with water and then wipe it with the hem of your shirt." eat", "bite your tongue" and say "Astahfirullah" regularly. These are concepts related to the elders of each family, their beliefs. In addition, in the house where the baby was born, incense is burned several times a day. Incense against eye contact is also one of the most popular means of protection. Frankincense "drives away evil spirits." This

plant is one of the oldest Avestan remedies, known as "sipend" in Persian, and "spenta" in Avesta. According to K.A. Inostransev, according to ancient Iranian beliefs, incense is one of the primitive sacred factors" [6]. The room where the baby is lying is not made dark. 40 The light is on, even though it is dimmer, until it leaves the chilla. At other times, for the safety of the child, so that the child is not afraid, a night lamp is definitely placed in the room where the children sleep.

Traditional customs and rituals are not only joy and happiness, but also consist of magical images and rituals aimed at a specific goal. In the house where the baby was born, in order to protect the mother and the child from the "evil eye" and the "evil eye", in the old fashioned way, incense is burned on them, wishing the child a good life, a rich and sweet life, and hair (money and sweets) over the crib. The practices associated with witchcraft, such as sprinkling, have not completely lost their essence now"[7]. In general, from the beginning to the end of the wedding ceremonies, the wedding household and the wedding guests, whether it is a newborn baby, a new-born woman, a circumcised child, a bride and the son-in-law was strictly protected by his relatives from any external influences. All the rituals of the cradle wedding ceremony are made for the health and longevity of the mother and child.

Traditions related to pregnancy are one of the components of the ethnic culture of the Uzbek people. In Uzbek families, several traditions related to childbirth are observed. For example, it is strictly forbidden to have dead, childless, and childless women in front of a woman giving birth. If a pregnant woman's due date exceeds 9 months, the reason for this is that she ate camel meat, and pregnant women were put under the camel's foot. It's symbolic and can be a picture of a camel, a toy camel, or something similar. This hastened childbirth, after which the women were impregnated and went to give birth.

In many places of our country, guests who come to see a baby do not shake hands with a woman with a hair. At the core of this taboo is the idea of avoiding harm to the people who come. A knife, a mirror (mirror), pepper, kulcha, and various religious books are placed on the mother-child bed as a means of protection against evil forces and the evil eye. Barren women, strangers are not allowed in the chilly house, the house light is not turned off, etc.

**Conclusion.** Even today, people still believe in the majority of ancient paintings. However, excessive greediness and worrying about everything was negatively assessed and condemned by our ancestors. However, we should not forget that rituals have accompanied the people's life for thousands of years, and become an integral part of it. That is why it is possible to study the customs of secrecy as an integral part of the culture of every nation, to understand its essence, to follow what has been proven in life, and to use human experience correctly. Underneath such words lies deep devotion, and this creates sparks of hope in the human heart for further good deeds to happen.

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  27. isiriq – forscha “sipend”, Avestoda “spenta” nomi bilan yuritiladi va bu o‘simlik kishilar tasavvurida yovuz ruhlarni quvish xususiyatiga ega bo‘lgan qadimgi vositalardan hisoblanadi.go‘z-suqdan saqlash – ko‘z tegishi, nazardan-nafasdan asrash.