



Article

The Issue of Children's Rights and Upbringing in The East (Based on Analysis of Historical Sources)

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Abstract: This article investigates the historical development of children's rights and upbringing practices in Eastern countries by drawing on a range of historical sources. It explores how different eras and cultures in the East approached child-rearing, focusing on both the methods employed and the extent to which children's rights were recognized and protected. The study highlights how upbringing practices have evolved over time, while also identifying core values that have remained consistent across generations. Through a comparative analysis, the authors examine the balance between traditional approaches and the demands of contemporary society, emphasizing how cultural heritage continues to influence modern educational and parental practices. By bridging the past and present, the article offers valuable insights into the shifting perceptions of childhood and the ongoing efforts to ensure the welfare and development of children in Eastern societies. The findings contribute to a broader understanding of the cultural foundations of children's rights and the importance of adapting historical values to meet modern needs.

Keywords: Eastern Countries, Children's Rights, Historical Sources, Methods of Upbringing, Legal Protection, Intercultural Comparison, Educational Changes, Dynamics of Values, Modern Requirements, Historical Analysis

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1. Introduction

The Uzbek people have a rich history, spiritual values, national traditions and customs that they preserve in their heart and spirituality, passing them down from generation to generation. In particular, Khorezm is considered one of the unique ethnographic regions that holds a special place in the history of world civilization.

Information about the cradle and circumcision ceremonies of the Uzbeks of the Khorezm oasis can be found in unique sources illuminating the history and ethnography of Central Asia. In the "Avesta"[1], the sacred book of Zoroastrianism, a special place in the moral code is given to the preservation of health. In particular, it emphasizes the need for special care for women during pregnancy and after childbirth[2]. Zoroastrians strongly condemned abortion or miscarriage[3]. The "Avesta" states that if a man and a woman attempt to abort or destroy a pregnancy, their sin falls on the shoulders of the husband and wife. From this, it can be seen that pregnancy and pregnancy have been given great attention since ancient times. The woman responsible for the intentional death of the fetus was punished. If a man was involved in this tragedy, he was sentenced to death. In the "Avesta," it is said that for a man to marry, he must be rich and strong both materially and spiritually, for this he must eat well in time, otherwise the man will not be able to fulfill

his duties. A person who does not eat or drink has no strength to worship. They have no strength to fulfill their marital duties, they cannot give birth to healthy children[4].

2. Materials and Methods

The use of fire's purifying properties in Zoroastrianism is also one of the means actively used in rituals. In Khorezm, the strongest means of protection from misfortune were fire and bread[5]. Before placing the baby in the cradle, fire was passed around the cradle. Always before placing the baby in the cradle, a match was lit and rotated around the cradle, from the inside[6]. This custom is considered a tradition associated with the religion of Zoroastrianism. After placing the baby in the cradle, they smoked the harmala and circled it around the cradle three times. Isvant (isiriq) is a medicinal plant widely used in the medicine of the peoples of Central Asia and the East since ancient times[7].

In the Holy Quran and hadiths, which are the holy book of Islam, the rights of a child begin from the first days of his birth, in particular, such terms as reciting the azan in his ear, giving him a worthy name, and performing aqiqah are clearly defined. Moreover, Muhammad (peace be upon him) said: "A newborn child performs aqiqah, shed blood, and prevent their suffering" (Narrated by Imam Bukhari) [8]. Ali ibn Abu Talib, may Allah be pleased with him, narrates: "The Messenger of Allah (s.a.w.) They slaughtered a sheep in Hasan's name and said: "O Fatima, cut her hair and give silver as charity as the weight of her hair." "When I weighed it, it was one dirham or less" (Narrated by Tirmidhi and Hakim. Chain of narration Hasan) [9]. One dirham equals almost 3 grams. When Hasan ibn Ali (may Allah be pleased with him) had his hair cut, he weighed about 2.5-3 grams. According to legend, the child's hair is cut by his mother, the weighing and donation of silver is carried out by the father[10].

The history of human society shows that recognizing children's rights was not an easy task. Historical sources indicate that in ancient Sparta, a child born disabled was sentenced to death while still alive. Among the Bedouin Arabs, the birth of girls was considered a tragedy before the revelation of the Holy Quran[11].

In the Holy Quran, such customs are forbidden, and in a number of hadiths, such as "On the virtues of one who raises two or one daughters," "On the unacceptability of desiring the death of one's daughters," the rights of girls to life and the nobility of raising girls are legally condemned, and the position of women in society and the fact that girls, like boys, are "divine gifts" is prescribed at the level of Sharia in Surah Zukhruf 17, Surah Shura 49, Surah Al-Baqara 181, Surah An-Nisa 11 and a number of other verses. In the 233rd verse of the Surah Al-Baqarah, the child's right to breastfeeding is prescribed as follows:

"Mothers breastfeed their children for two full years. This is for those who wish to make breastfeeding flawless. It is the duty of the father to feed and clothe them (mothers) with kindness. No one is offered anything beyond their capabilities. Let neither father nor mother suffer because of their children"[12]. Special attention is paid to the responsibility of parents for the healthy upbringing of children, ensuring that their sustenance is halal and pure in both material and spiritual aspects.

Since the gift of children is in Allah's will, He did not give children of the same sex or the same number even to the prophets. For example, Lut and Shu'ayb (peace be upon them) had only daughters, Ibrahim (peace be upon him) had only sons, Muhammad (peace be upon him) had both daughters and sons, and Yahya and Isa (peace be upon them) were childless[13].

In Islamic teachings, the worship of statues (idols) was considered forbidden, but the Prophet Muhammad did not consider toys and dolls permissible for children, thereby implying the role of dolls in the upbringing of maternal feelings in girls[14].

Another sacred book of Islam, the collection of Hadiths, explains the essence and procedure for performing aqqa after the birth of a child, reciting the azan in the child's ear, and circumcising boys[15].

Imam Ismail al-Bukhari, in his hadith collection "Al-jami as-sahih," mentions that during the "Aqqa" ceremony, the baby is turned towards the south, the call to prayer is given three times to the right ear, the takbir is given three times to the left ear, and the name itself is said three times, and a date is placed in the baby's mouth and his palate is raised[16].

Abdullah ibn Burayda narrates from his father that the Prophet (peace be upon him) said: "Aqqa is performed on the seventh, the fourteenth, or the twenty-first day" (Narrated by Bayhaqi in "As-Sunan al-Kubra," Tabarani in "Awsat." The chain of hadiths is authentic). According to Tirmidhi, as narrated by scholars, it is recommended to sacrifice on the seventh day. If he cannot slaughter it on that day, he shall slaughter it on the fourteenth day, and if he does not slaughter it on that day either, he shall slaughter it on the twenty-first day (Abadi, "Avnul Ma'bud") [17].

Aqiqah can be performed until the age of seven days. Our scholars have mentioned that if "Aqqa" was not performed, it should be performed until the end of life, but one should not perform Aqqa by borrowing or being in a difficult situation[18]. The Messenger of Allah (s.a.w.) He said: "Indeed, religion is easy, and whoever perseveres in it will be defeated"[19].

An animal suitable for sacrifice is also suitable for aqqa. Domestic poultry such as roosters, chickens, turkeys, and geese, as well as wild animals whose meat is eaten, cannot be sacrificed with the intention of making a sacrifice, just as they cannot be sacrificed for aqiqah[20]. Animals slaughtered in aqqa are also divided into three parts: 1) Camel (male, female); 2) cattle, yaks (male, female); 3) Sheep, goats (female, female). In addition, animals such as horses, deer, turkeys, chickens, and roosters are not sacrificed.

3. Results

The ages of the sacrificial animals are as follows: five years for camels, two full years for cattle and yaks, and one year for sheep and goats. If it is less than one day, the aqiqah sacrifice is not permissible. When determining age, the Hijri year is taken into account[21].

When a child is born, the recitation of the azan in their ear and the pronunciation of their name is also considered an important ritual event. In this regard, hadiths say: It is narrated from Ibn Abbas (r.a.): "Our Prophet (s.a.w.) When Hasan ibn Ali was born, he recited the azan in his (right) ear and the takbir in his left ear"[22]. It is narrated from Hasan ibn Ali (r.a.): "The Messenger of Allah (s.a.w.) He said: "Whoever gives birth to a child, who calls the azan in his right ear and the takbir in his left ear, will not suffer from the ummus of the sibians"[23]. The purpose of saying the takbir with the call to prayer in the ear of the infant is to ensure that the first voice and word the child hears when born is the blessed name of Allah. Through the call to prayer and iqama, the child remains safe from various calamities and diseases, and Satan does not threaten them[24]. Because Satan runs away from the call to prayer. When the call to prayer was made, the child's ears opened. The ability to hear and listen to people began to work. The name first entered the baby's ears. The tradition of giving the azan to the ear of a newborn has always existed, and to this day, in all regions of the Khorezm oasis, the newborn is given the azan first, and then their name. The tradition associated with Islam is the naming ceremony. This ritual is performed together with the call to prayer. The custom of first pronouncing the azan in the child's ear and then pronouncing his name traditionally, based on certain rules, is carried out in the same order today.

During the ceremony, the baby is turned towards the south, and three times the call to prayer is given to their right ear, three times the takbir is given to their left ear, and three times the name itself is pronounced. During the ceremony, dates are placed in the child's

mouth[25]. Raising the palate is the sunnah of the Prophet (peace be upon him), which is chewing dates or other sweets in the mouth of a healthy person, placing the chewed substance on a clean finger, inserting a finger into the baby's mouth, moving that finger to the right and left, and gently rubbing their palate until the sweets reach the mouth completely. You can absorb a piece of watery, soft date and put it in the baby's mouth so they can use it[26]. If dates are not found, you can use what hasn't been touched by fire, such as honey. There are also many hadiths about raising a child's tongue. Abu Burda narrates from Abu Musa: "I had a child and carried it to the Prophet, peace be upon him. He named my son "Ibrahim" and lifted his palate with a date. Then he prayed for his blessing and handed it to me. He was the eldest son of Abu Musa" (Narrated by Bukhari, Muslim, Abu Ya'la, and Ibn Sa'd) [27].

Doctor Muhammad Ali Bar, member of the Commission for the Study of Scientific Miracles of the Tariqul Islamic Center, emphasized that modern science has many advantages in raising the palate for the health of a newborn's body and good development. Presenting scientific conclusions and comments on this matter, he said: "Modern science discovered the wisdom of raising the sky fourteen centuries later. In particular, the death of newborns who have just entered breast milk is caused by one of two factors: a decrease in body temperature when the child is exposed to cold weather and a decrease in blood sugar (glucose) levels.

A sharp decrease in blood glucose levels leads to the child refusing breastfeeding, muscle relaxation and trembling, resulting in increased respiratory failure and cyanosis. This condition also leads to more dangerous chronic diseases such as delayed growth and development of infants, mental retardation, cerebral palsy; damage to ears or eyes or both, as well as epilepsy (convulsions, epilepsy).

4. Discussion

Scientific research has also confirmed the following benefits of raising the palate: strengthens the mouth muscles; causes active movement of the tongue with the palate and both jaws; prepares the child for breastfeeding; helps the child to strongly suck milk; provides the digestive system and blood circulation activity; activates the swallowing and sucking organs; compressing the upper part of the child's throat while raising the palate gives the mouth a natural shape and has a great positive effect on the correct pronunciation of letters when the child begins to speak[28].

Traditional folk rituals and customs have been formed over millennia. Therefore, when analyzing them scientifically, it is advisable to rely on ancient written sources. In particular, Mahmud Kashgari's work "Dīwān Lughāt al-Turk"[29] is of great importance in this regard. In this work, we encounter terms like "beshik" and "sumaq" for the first time. We can also see that the phrase "fox or wolf," which is asked when a child is born, was also used in the 11th century.

Choosing a bride is a very responsible matter and is a guarantee of the stability and strength of the future family. Therefore, our ancestors, from Kaykovus to Amir Temur, paid special attention to this issue[30]. Kaykovus advised on this matter: "If you marry, seek a wife in a pious house. Do not marry the daughter of various immoral people, for a wife is taken for nobility in the house, not for lust. Let the woman reach maturity, become wise, see and learn the wisdom of her mother and the wisdom of her father. If such a beauty falls into your hands, never let go of her and take her with all your might..."[31] In the work "Kabusname"[32], special attention is paid to the choice of a bride, it is said that a wife should be pure, have a pure nature and heart, be a good housewife, be a friend to her husband, be modest, pious, silent, and thrifty[33]. It is also said that a good wife brings pleasure to her husband and life[34].

The encyclopedic scholar and thinker Abu Ali ibn Sina said that the upbringing of a child begins with the mother's pregnancy. Family conditions, love and affection, and the

relationships of others play a huge role in child-rearing. A father's policy towards his child is to give him a beautiful name and choose a good nanny. Children should be raised on the basis of good manners and etiquette. Because bad behavior and despicable habits corrupt the child, they should be removed from them[35].

Analysis of Uzbek wedding ceremonies in the cradle shows that in the oasis, even before the birth of a child, a worthy ground is prepared for his birth, and from the moment of birth, a careful attitude towards him is observed.

5. Conclusion

Summarizing, we can say that the most ancient of our national customs belong to the early periods of our settled people's life, while some of our customs were formed during the Zoroastrian period, and most of our rituals were formed in connection with the arrival of Islam, culture, and development in Central Asia, therefore they continue and are revered as noble values. Every nation holds a special place in world culture due to these customs, traditions, and deeply rooted roots.

The customs, traditions, and rituals of all peoples are the product of a certain historical development, arising as a result of the influence of material living conditions, and increasingly strengthening over time, passing down from ancestors to descendants. Traditions play an important role in the life of every nation, and we can clearly see this in weddings and ceremonies. The customs and rituals of each nation are its ethnic passport, which shows what a nation is.

At the same time, the intervention of various ethnic groups, political, socio-economic, and ideological changes had a great impact on the wedding and related processes, leading to its transformation.

The customs and traditions held at cradle and circumcision weddings in the Khorezm oasis reflect the social system, worldview, and culture of the ethnic environment that had formed and developed over the centuries-old history of wedding ceremonies, emerging in the primitive period.

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