



Death and Burial Rites and Ceremonies

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Abstract: *In this article, the rituals associated with death. The article contains a set of death-related traditions of Uzbeks living in the territory of the Republic, as well as religious rules and rituals, as well as customs arising from the requirements of universal, vital needs.*

Keywords: *customs and rituals, Elderly, Testament, funeral, preparation for death, gathering, washing the dead.*

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Death Rituals. The complex of death-related traditions of Uzbeks living in the territory of the Republic includes religious rules, rituals, as well as customs arising from the needs of humanity and life. It is true that these may be religious rules in universal life, in the traditions of the past and present, arising from needs.

When an old or bedridden person feels the end of his life, he remembers his children, distant and close relatives, friends and calls them. He asks their consent, apologizes if there is a dispute between them, bequeaths it to his children and relatives if he is in debt, distributes it if he has an inheritance, and often gives them advice. He says to his children and relatives, "Do to me the respect and habit that all people have done to me." In this case, the will, the will is related to death, and it is necessary to pay special attention to this issue.

A will

A testament is the final word, a decisive task that an adult, or an adult, leaves to his or her descendants after the end of his or her life. The end of human life ends with a will.

Some say in their wills how to distribute their belongings and property after death, to whom to bathe, who to take mahram water, who to pour water, who to hold the body, which mullah to read the funeral, which grave and which to put in the grave, whether or not to put a stone or a monument, and other necessary remarks, wishes.

An elderly or sick person who is giving his will often told his wife, eldest son or siblings, and even his half-brothers. In many cases, what a person says while he is alive is a testament. The relatives of the deceased tried to fulfill the will unconditionally.

During the testament, the testator's words were heard by all his relatives, friends and acquaintances, and if he could not make it, the person next to him heard it and conveyed his will to others (the owner). Usually, in the name of the testator, the person who executed or organized the will made or supervised the smooth execution of the will. If the dying person is a parent, in many cases in their wills they have instructed their children and relatives to live in harmony and alliance with each other. If the deceased was young, he bequeathed to his wife not to despise their children if they

remarried, but to raise them well. Children are taught to be kind to each other and not to tarnish the image of their parents. In most cases, this type of will is made at the time of consent.

The peculiarity of the Uzbek people's traditions is that they prioritize the word and strictly follow it. Therefore, the act of making a will, which is a form of burial, is treated with great responsibility and sincerity.

So, a will is a task, a wish or an advice that a dying person tells or writes down to his relatives. The fulfillment of a will is sacred because, as noted above, it is the last wish of the dying person. In most cases, the deceased will fulfill this last wish to the next of kin. Only in some cases will the will not be fulfilled due to stubbornness, negligence or lack of compassion, or apathy and other reasons. Studies and real-life events show that an unfulfilled or unfulfilled will can be a lifelong ordeal. Anyone who hears a will and promises to keep it will suffer a pang of conscience. It is well-known that a person who does not fulfill his will has a guilty conscience and even loses his health.

Wills can be made orally or in writing. The above are examples of oral testaments, mainly in the last century and the beginning of the twentieth century. True, verbal will still exists today. Oral testaments are more common in real life.

A written will is called a will. A will mainly contains property, wishes and relations related to the inheritance, since it is the final order of the testator regarding his property.

In the late 19th and early 20th centuries, testaments were written by scribes in treasury and signed by the testator (many people at the time pressed their fingers instead of signatures because they were illiterate) and became a legal document when sealed by a judge. Currently, a will is drawn up by a person with legal capacity in a state notary office. A will made by mentally ill, mentally ill people is not valid. The testator's signature on the will must be certified by a state notary office or, in the absence of such an office, by a local authority. The will of the servicemen is approved by the commander of the relevant military unit, if there is a ship, its captain, and the will of foreign citizens is approved by the chief or duty doctor at the relevant embassy, recreation and medical institutions in that country.

If the testator is unable to sign the will due to illness, physical disability or other valid reasons, the testator's reason for not being able to sign may be stated in the presence of a witness and another trustee may sign it.

In his will, the testator may deprive one or more of the adult, able-bodied, legal heirs of the right to inherit, distribute the inherited property at will, and impose various obligations on the heirs at the expense of the inherited property. He has the right to write a new will, indicating that the previous will is revoked or partially changed by filing an application with the notary office.

One of the features of a will is that it is written in advance at a time when the testator's life and health are good. An oral testament can also be made in person, but in most cases it is done at the last minute, at the time of consent.

In the course of studying the collected information and observing the events of life, it should be noted that in some cases, even a half-joke, half-truth to those close to him during his lifetime becomes a testament that must be carried out after his death. This often happens when a dying person dies suddenly without saying anything. [1]

Preparing for death

Anyone who senses the imminence of death, or the elderly, prepares for death. This is one of the customs of our people. People have prepared in advance for their funeral items and funds - death. For example, in Uzbeks, including the Uzbeks living in the Jizzakh oasis we are studying, death consists of a shroud, whiteness, the shirt of the hereafter, and so on (a cider, a new dress, a shoe - a

shovel). Igan. According to the informants, the deadly cloth, cloth - white surp, gray, gauze - was allocated for the shroud, which is about 16-24 meters for men and 28-30 meters for women, and even some The rich, self-sufficient people had a ball (60-70 meters). In addition to clothes and shoes, the elderly say, "On the day of my death, they give to my children and relatives." They also saved money to give to rkov and others. Often, the elderly show their loved ones what they have been saving for a "day" - their death.

Unfortunately, there are also sudden deaths in life. It is known that in this case, death is prepared on the day of death. Evidence suggests that in the past, death was concentrated in the hands of the rich. There are also incidents related to this issue, where some of these rich people made bricks for the right, various marble tablets and other means to immortalize their name during their lifetime. For example, in ancient times it was customary to put marble in a tomb. There is still a saying among the people: "Will you put marble in my grave?" That is why some people have prepared marble.

So, we see that the Uzbek traditions of death and its associated traditions contain both Sharia rules and rituals based on universal, vital needs. These habits include, first, making a will or writing a will; second, to prepare for death; third, measures aimed at making life easier; fourth, the work that must be done immediately by the family and relatives at the time of the person's death; fifthly, the issues of preparation and organization of the funeral of the deceased, including the reception of the deceased, the "black oshi" - the reception of mourners; sixthly, to announce the death of a person by voice, that is, through a herald. They have played and continue to play an important role in the lives of the people.

Funeral services

Tradition is a social phenomenon and its place in the material and spiritual life of our people is invaluable. Tradition is a set of rituals, customs and rituals that are passed down from generation to generation and preserved by the community.

Funerals are also a manifestation of traditions and values, and are an ancient symbol of the rituals associated with the death and burial of a person. Funerals consist of strict procedures, pre-arranged rituals, and planned ceremonies. Everyone tries to follow its rules, and even a small deviation is condemned by the public.

Funeral services are a large public gathering to offer condolences to the bereaved and to observe the funeral procession. Mourning ceremonies are sad, painful moments in a person's life, in which everyone attends to be clean, tidy, washed, combed, dressed well, and those who perform the funeral to be clean. At this time, a person forgets all the worries of life, worries of life, gives up everything and comes to the memory of the deceased, compares life and death, thinks about the essence of life, thus diligently fulfilling his human duty. tries to rock.

Funerals have changed since the dawn of time, depending on the geographical environment, people's cultures, as well as their historical, scientific, religious beliefs and worldviews. Funerals are performed in different ways, in different ways, through different customs and rituals.

Meet

When a person dies, his closest people, relatives and friends bury him with grief. This funeral begins with mourning that is, mourning, because mourning is the longing and mourning of the dead. Relatives, friends and neighbors, who came to offer condolences to the bereaved, all joined in a circle of mourners. So the first sign of mourning is crying, crying out loud. First of all, crying out loud is called navha.

Crying (breaking, breaking), weeping has a special place in mourning ceremonies. At the funeral, men and women (especially women) wept aloud. Special mention should be made of the men's and women's gatherings.

Men's Crying In Uzbek mourning ceremonies, men usually cry on the day of the funeral. On days other than the day of burial, Kungrad Uzbeks surrounded the grass and cried aloud for three days (otkuduk) in some places and seven days in some villages from dawn to dusk. In the past, it was customary for someone to die, but now only young people cry when they die.

On the day of the funeral, the male relatives of the deceased, dressed in new, heavy coats and hats, tied their waists, took sticks in their hands, sticks from the new twigs, leaned on it and stood in front of the house where the deceased was lying. bowls.

When men cry, for example, if the father dies: "Father-oo ..., my prayer ... father, my father", if the mother dies, "If she gave white milk ... onamooo, mother ..., mother (enam) "If the deceased is elderly, he cried saying such words as:" A seasonal guest ... otamooo ..., Buvamooo ... Bobomooo ... ". As for the deceased woman, her husband cried, "Gulimooo ..., uyimooo ..." and her relatives cried, "Og'amooo ..., jigarimooo ...". [2]

Women's mourning differs from men's mourning in its peculiarities. It was mentioned above that men mostly get up and cry with sticks in their hands. And women sometimes sit and sometimes cry. At the funeral on the day of the funeral, the women almost stood up and cried. At the funeral, mourners (if the deceased was a young man, his wife wore his cloak) tied their waists. Informants say it was a sign of loss.

In different parts of the country, women open their heads at funerals (especially in the sense that widows are left with their heads uncovered), spread their hair, spread it, beat their breasts, clap and cry.

So where do these habits come from? The question naturally arises. Studies show that the practice of screaming, tying her hair out loud and beating herself up is unique not only to the Uzbek people, but to the entire Central Asian nation, and has its roots in ancient times.

Washing the deceased

Informants interviewed during the expedition said that the washing of the deceased was carried out in full accordance with Islamic and Sharia rules. So is that really the case? While respecting the past and present customs of our people in the washing of the deceased, we would like to make some comments.

The first consideration of the origin of the rites of washing the dead is that these rites, that is, some of the rites of washing the corpse, are derived from the Zoroastrians' view of the corpse as a traditional impurity. who cleansed and washed the body of the deceased, who was unclean after death, with water. It is assumed that the rules and procedures for washing the corpse, which are associated with this traditional Zoroastrianism [3], later gave rise to Muslim rituals associated with the washing of the deceased. This view was put forward by G.P. Snesev. The second is that the washing of the deceased is based on the universal needs of all peoples, including the Uzbeks, and is aimed at washing and burying the dead in a clean manner.

At the same time, there is a third view that some sources insist that the washing of the deceased originated with the conversion to Islam. If we take a closer look, it is based on the idea that the goal is to cleanse the unclean (corpse), and this idea is still the basis of our people's custom of washing the dead in traditional funerals.

According to informants, the corpse has four rights that the living must fulfill:

Wash it, shroud it, and bury it;

Debt settlement;

Fulfilling a will he has made;

Distribute the remaining money and property to the heirs.

This means that the living are responsible for cleansing the body and burying it. The reason for this responsibility is that it is natural for the rights of washing the corpse carefully and in all its parts in a certain order. In any case, the custom of washing the dead is an important part of the values of our people, such as traditional funerals. Therefore, although the custom of washing the dead is based on the teachings of Islam and the Shari'ah, the rituals also preserve the remnants of Zoroastrianism, and the corpse is considered a traditional makruh, feared, feared, and performed as a precautionary measure. is clearly visible. [4]

The rules for washing the deceased are as follows: First, the corpse's clothes are taken off and covered with a piece of white cloth (shroud) to hide the awrah. As a rule, it should be closed from the navel to the knees (awrat) of the deceased. [5]

Murdashov (the mourner) or the person who washes him according to the will of the deceased and those who help them, strictly tried not to look at the deceased's awrah, not to look at it, because it is a great sin. The reason for this, according to informants, is that the corpse (his soul) sucks nests. He is then placed on a board with his lungs covered over the corpse, facing the sky. The foot of the corpse is on the side of the qibla, and this side of the board is lower to allow water to flow (this is called facing the board). A man lifts his lungs a little, puts on gloves, a handkerchief under his lungs, and washes the corpses of the corpse. [6]

Another person puts warm water on the fabric. Wash with warm water, cotton wool, soap and perfume if necessary. Perfume can sometimes be sprayed on a corpse, which is now used by ghazal (after washing the corpse, he wipes his hand for disinfection). Thus, in the washing, the awrah is first washed, with the corpse lying on its back. Then a clean cloth is taken, the corpse is cleansed, and the mouth and nose are rinsed. The face, then the hands, are washed up to the elbows, the head is massaged, and the right leg is washed first, then the left leg. The corpse is then laid on its left side and the right side is washed three times, with the water lying on the board. It is then laid on the right side and the left side is washed three times, in which case the water must reach the board.

The corpse is then placed on a board with its head and chest slightly raised. The washerman gently rubs his abdomen downwards, and if something (rubbish) comes out of it, he washes his hands with a cloth bag or cloth, sometimes slowly and slowly with a cotton swab. It is necessary to ensure that the ablution is not broken, because this ablution, according to the informants, is the last for the corpse and will be kept until the Day of Judgment. If the body is dirty or smelly, it can be washed with soap, because the purpose of washing the corpse is to clean it. [7]

Mourning rituals of traditional burial ceremonies of our people - mourning, sadr, preparation of the deceased for burial (washing, shrouding, coffin, funeral, burial and burial); the views of the servants of the funeral: the elder, the mullah, the arbob, the servant (bihalfa), the ghassal, the gorkov and their assistants, the duties pertaining to each of them are clearly indicated. Each of these rituals has become a pre-determined, planned, and specific, fluent part of the life of our people, and their non-observance means that the ceremony was not voluntary in the eyes of the people. The types of graves were presented, the appearance of the cemeteries, their condition and current problems related to their beautification, as well as the issues being addressed.

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