



Uzbek Condolence and Funeral Rites

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Abstract: *This article is about condolence and funeral rites. These rituals can be called a phenomenon that shows true humanity. Because funeral rites are a big gathering to express sympathy for the sorrows of those who have been bereaved, and to follow the deceased to their final destination. Maraka and mourning ceremonies are sad and painful moments of human life, and everyone who participates in them should wash and comb their hair, dress well, and perform ablution. At this time, a person forgets all the difficulties in his life, worries about livelihood, gives up everything, comes to the memory of the deceased person, compares life and death, thinks about the essence of living, thus, he tries to fulfill his human duty diligently. These rituals are performed in different ways.*

Keywords: *Condolence, obituary, burial, ablution, will, corpse, animism, master.*

INTRODUCTION

Family rituals include all the food related to death, burial, and mourning. It is known that the life of a person (as well as all creatures), things and events that appear in the world are not eternal. As everything has an end, death is inevitable. The great judge Abu Ali ibn Sina specifically noted this in his work "The Laws of Medicine" and writes as follows: "The art of health care cannot guarantee survival from death and saving the body from external disasters, nor can it guarantee that every body will reach a very long life that is absolutely desired by man. It cannot be, but it can guarantee two things: (innate moisture) to repel odors and to keep wetness from spreading quickly. In living beings, including humans, natural death occurs as a result of the gradual decline of life activity. Untimely death occurs as a result of diseases of the human body, damage to vital organs and other reasons. Premature death can occur suddenly, in a few minutes (for example, a heart attack), in addition, premature death can also occur as a result of accidents, intentional killing. Since there is death, there are traditions and funerals associated with it. Studying them helps us to discover historical truths.

Materials and methods

The science of tontology (death science) shows that the death of a person first depends on the cessation of breathing and blood circulation. Therefore, there are 2 main stages of death: clinical death and natural death that follows. According to ancient animistic concepts, Primitive people understood death as unawakened sleep. Hazrat Alisher Navoi also called death an "unawakened sleep" in "Saddi Iskandari". Kaikovus, who lived in the 11th century, describes sleep as "little death". From this idea, we can imagine that primitive people understood that the dead person sleeps. Even now, there are concepts among the people: "Do not disturb those who are sleeping, they are equal to the dead." Primitive man thought that soul and spirit existed without knowing the structure of his body and without understanding the phenomena of death. As a result of this, beliefs related to the worship of the soul and spirit - animism - were born, the remnants of which are often found in funeral and other rituals of our people. However, the decay of the corpse poses a problem for primitive man. As a result, different forms of burial of the dead appear in different nations. For example, the top of the corpse was covered or the corpse was placed on top of a tree or in a high place, after the birds or animals ate their meat, the bones were placed in a special



container - ostadon (ossuary). There are also known cases where the body of the deceased was burned, smoked, and embalmed. In some nations, the grave was made in the form of a house. It is assumed that the tombstones actually originated from this custom.

RESULTS

Like the entire Uzbek people, the Uzbeks living in Kashkadarya region, living in the region of Kashkadarya, have rituals related to death, along with religious beliefs, customs, and customs arising from the demands of universal, vital needs. When an old or long-term person feels the end of his life, he remembers his children, distant and near relatives, friends, and calls them. He apologizes to them for consent, if something has happened between them, if he has a debt, he tells his children and relatives to pay it off, if it is an inheritance, to divide it, to give something to whom, and in many cases he advises them.

A will is a decisive assignment, the last word of an elderly person or parents who have reached the end of their life. The end of a person's life ends with a will. Throughout history, many famous people have left their wills. For example, the will of Amir Temur, the famous will of Alexander the Great in the saga "Saddi Iskandari" of Hazrat Alisher Navoi and many other wills can be shown. However, at this point, we can cite as an example the famous will of the writer Mahmudhoja Behbudi, one of the leaders of the independence movement in Turkestan. Because, firstly, we feel in it the fiery, fiery breath of a selfless fighter for the independence of Uzbekistan, and secondly, the history of the oasis is related to this name, the center of Kashkadarya region, Karshi, was called Behbudi until 1936. Currently, a will is drawn up by a person with legal capacity in state notary offices. A will made by mentally ill persons is not considered valid. The will must be signed by the testator and approved by the state notary office, or local government bodies in the absence of such an office. If the testator is unable to sign the will due to illness, physical disability, or other valid reasons, the reason for the testator's inability to sign may be stated in the presence of a witness, and another trusted person may sign it.

Dsicussion

In the set of death and related customs, the pictures and customs related to the death of a person and arranging the body of the deceased are of great importance. There are many things that are done immediately after a person's death, and they are distinguished by their special features in funeral ceremonies. The first feature is that these works should be done quickly, without delay, because the organs of the corpse can freeze. The second feature is that it is intended to prepare the corpse for burial without embalming, in which, after the soul is cut off from the body, the forehead (chin) of the corpse is quickly tied, the eyes are closed, the legs are extended and the heads are tied together. In Mahram water, the places of ablution are washed, but the mouth and nose are not rinsed. Mahram water is taken by relatives of the deceased (uncle, child in the case of a woman) or a person who made a will, and in some places, gassal. It should be noted that the areas of the corpse that need to be ablution are cleaned only with water, if necessary, you can use soap. However, the informants say that the armpits, pubic hair, hair and beard are not touched, this is a violation of Sharia.

Conclusion

Tradition is a social phenomenon, and its place in the material and spiritual life of our people is incomparable. Tradition is a complex of rituals, customs and food that is passed down from generation to generation and preserved and preserved by the community. Funeral rites are a manifestation of national traditions and values, and are a practical symbol of customs related to the death and burial of a person. Since the beginning of mankind, funeral rites have changed depending on the geographical environment, people's cultures, as well as historical, scientific,



religious imaginations and worldviews. Funeral rites are performed in different ways in different nations, with specific traditions and customs.

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