

## **Familienzeremonien im Zusammenhang mit der Beerdigung**

(Am Beispiel der Karakalpaks des Fergana-Tals)

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**Anmerkung:** Mit dem Tod verbundene Rituale haben eine Geschichte von mehreren tausend Jahren. Sie beinhalten universelle und religiöse Werte sowie Bräuche und Traditionen, die sich aus den Anforderungen des Lebens ergeben. Soziologen weisen darauf hin, dass unter allen Zeremonien die Rituale und Zeremonien, die mit dem Tod und der Beerdigung des Menschen verbunden sind, von den Vorfahren an die Generationen als grundlegender Lebenswert weitergegeben wurden, der der Gesellschaft als heilig gilt.

**Schlüsselwörter:** Gefühle und Erfahrungen, Vorfahren zu Generationen, menschlicher Tod unterscheiden sich, Nation und manifestieren sich

## **Family ceremonies in connection with funeral**

(On the example of the Karakalpaks of the Fergana Valley)

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**Abstract:** Rituals associated with death have a history of several thousand years. They incorporate universal and religious values as well as customs and traditions arising from the demands of life. Sociologists point out that among all the ceremonies, the rituals and ceremonies associated with human death and burial have been passed down from ancestors to generations as a basic life value that is considered sacred to society.

**Keywords:** feelings and experiences, ancestors to generations, human death differ, nation, and are manifested

Rituals associated with the death of a person are associated with various emotional feelings and experiences of family members of the deceased. The customs and rituals of the peoples associated with human death differ from one another. These ceremonies vary from nation to nation, and are manifested through magical rituals, offerings and sacrifices to please the spirits of ghosts, incense, lighting candles, various gatherings, and ideas and concepts related to that world.

The study of Uzbek-Tajik, Kyrgyz, Karakalpak, and other Central Asian peoples' family customs and rituals associated with human death is evident from the literature available. Valuable information on this topic S.M. Andreev, V.V. Nalivkin, M.V. Nalivkina, A.K. Pisarchik, G.P. Snesarev, B.H. Karmysheva, K.Shoniyozov, M.R. Rakhimov In his works, as well as in the research of B. Matboboev, K. Nasriddinov and A.A. Ashirov, attention is paid to revealing the general and local features of the problem.

The customs and rituals associated with the death of a person are formed in all nations on the basis of their religious beliefs and traditions. It should be noted that the attitude of sedentary peasants, herdsmen - nomads and semi-nomads to religion was not the same. The current situation is explained by the socio-economic and cultural development and historical specificity of certain peoples or local groups. It is known that the spread and development of Islam in the pastoral peoples coincided with later periods than in other peoples of Central Asia. In particular, the evolution of religious ideas in the Kazakh, Kyrgyz and Karakalpak peoples began to develop mainly in the XIII-XIV centuries.

The customs and rituals associated with human death are similar and common to all Central Asian peoples. Only in terms of territorial and local aspects, the ceremonies were distinguished by the rigidity of the procedure and the peculiar conservative appearance.

Pre-Islamic religious beliefs in the valley Karakalpaks, in particular, belief in "demons", "angels", "saints", "demons"; the worship of various ancient totems and spirits had been preserved and mixed. Also, the remnants of shamanism in the Fergana Karakalpaks have not lost their

significance to a certain extent. That is why ancient religious elements were manifested in various forms at Karakalpak funerals. However, traditions based on the rules of Islam were considered a priority and were subject to the rules of Sharia. The recitation of surahs of the Qur'an continued in the following ceremonies from the day of the person's death.

In the Karakalpaks of the valley, the leaders of the Sufi teachings - the Eshans - played an important role in their religious life. According to the analysis of the scientific literature and field ethnographic research, the Karakalpak communities have been led by the Eshans. The Eshans, like all ceremonies in the community, regulated certain rules in the conduct of funerals, burials, mourning, and subsequent ceremonies.

In the Karakalpak peoples of the valley, funeral and mourning ceremonies associated with human death begin before the death. For example, praying in front of him as he is about to die, not leaving him alone, sweeping the houses, tidying up, washing the corpse, and preparing for the funeral. According to information obtained from informants during the collection of ethnographic data on the villages of Karakalpakstan in the Fergana Valley, the death was caused by a man passing from dorulfano to dorulbako. Death is the departure of the soul and the departure of the human soul from the body, leaving the body alone. On the eve of death, a person may have a "gargle" and "tears" in his eyes. Sometimes death also occurs in sleep or without any symptoms. Such dead people are considered to have been "easily spared by Allah." Among Uzbeks, the elderly use the saying, "Hungry is dark, winter is hot, summer is hot."

Looking confidently at the existence of the spirit of the deceased is a social phenomenon inherent in the peoples of Central Asia. In particular, the Karakalpaks of the valley undoubtedly had such concepts as "soul", "spirit", "ghost", "hereafter", "afterlife". In the peoples of Central Asia, the notion of the soul leaving the body is almost the same, differing only in some local, local features.

It was not possible to enter the apartment of the deceased without a hat. The corpse's eyes were gently stroked, its jaw (chin), toes were tied in white cloth, and the corpse's limbs, knees, ankles, and paws were gently massaged and flattened. Otherwise, the corpse could not be repaired later due to solidification. When the toes are tied, they become odd and are associated with ancient religious concepts such as not repeating death afterwards. In Uzbeks, the fact that a corpse's eyes are open is explained by the fact that it is not fed up with life, it does not give up hope in this world. A.A. Khismatulin says in his research that open eyes are a sign of guilt. This concept was present in Karakalpaks as well as in all ethnic groups. Because all Muslims are subject to the rules of Islam and Sharia. In addition, the rites of burial, the hereafter, and observance of the final destination have been performed regardless of any circumstances, political, or economic situation. All Muslims who knew the deceased attended the funeral and offered their condolences. In so doing, they fulfilled their Muslim rules.

Before the corpse was washed, its children or close relatives took it to the mahram, cleaned it, put on clean clothes and said, "We took it to the water."

From the first seconds of a person's death, the deceased was mourned by family members, children and close relatives.

The mourning was done through tears. They reflect the inner spiritual experiences of the mourners. Crying expresses grief, longing, loneliness, sadness, and helplessness towards a person who has died. In European nations, the mental feelings of mourners are somewhat subdued. In some nations, weeping is not only a custom but also an obligatory tradition. Not only was crying important, it was important for a group of mourners, especially women, to shout loudly. It was considered a sign of mourning for women to scream and mourn, and not to cry was considered a shame. Every woman who came to attend the condolence (fatiha) was greeted with tears.

He was then blessed by reciting verses from the Qur'an. In the villages of Kemaboshi and Polvonkul in the Namangan region, the usual mourning was observed, while in the neighboring villages of Toda and Sang in the Pop district. The men cried in the cemetery on Thursdays of the week after the morning prayers in the morning as well as before the forty ceremonies of the deceased. Until the end of the 20th century, in some areas of the Fergana Valley, including

Bulakbashi district of Andijan region, Pakhtaabad district and Sakhovat village of Shahrikhan district, where Karakalpaks live, men did not shave their beards as a symbol of mourning for forty days.

After his death, he was first described as a "washerman." Two people came in to wash, along with a special washer from the neighborhood or village - "washers", "cleaners" (in some areas called ghassol). One of them was pouring water and the other was helping the washer. During the washing process, the washer did not recite a special duo. However, he said to the corpse, "I have prepared you for the funeral." The washing woman, on the other hand, covered her veil and left invisibly. Soap, maxi-chase, bedding or clothing material were provided for his service. The water had to be heated for washing, and for this a lightly flammable straw, such as straw, was used. At the heart of this custom was the intention that the soil of the grave dug for the corpse should be soft and soft.

In the major cities of the country there are professional gassols, to whom the profession of apprenticeship passed from the ancestors of this profession as otameros, and is based on this tradition. Even in the 50s and 60s of the XX century in the Fergana Valley, including Margilan, gassals wore a pumpkin spoon on their belts. Exactly such a spoon and a pair of sacks with gloves used to wash the dead were considered an outward sign of greed. However, in some areas, including Namangan region, Mingbulak district, villages such as Momokhon, Kirkchek, Naiman, washing has not been passed on to children as a profession. This work has been taught by the older experienced people of the nation. A number of researchers say that ghassals are found in Uzbek and oasis Tajiks, but that mountainous Tajiks do not have special people among the Kyrgyz, Kazakhs, and Kurds who wash the dead. In essence, if we recognize the Karakalpaks as a cattle-breeding people, this definition can be considered to apply to them as well. In various parts of Central Asia, mourners did not attend the funeral of the deceased. But in Karakalpakstan, the ghassal could take part in all the ceremonies. In the Karakalpak villages of the valley, for example, the washers took part in all the ceremonies.

The next process associated with the funeral is the shrouding, burial, and burial of the deceased. His face was covered until he was shrouded. Their children, close relatives could open their faces to the deceased and say goodbye for the last time. If it is a deceased woman, her face is not exposed. In doing so, the concept of non-mahram in Islam was followed. The woman's face could only be seen by her children and relatives.

Shrouding is one of the Islamic acts performed after a person dies, and it is performed by the washerman and his assistants after the corpse has been washed. The shroud was prepared for man during his lifetime. Especially our elderly parents, as they get older, have prepared for their "death" for the sake of the hereafter. A white surp is usually purchased for the shroud.

The ready shroud was worn by the neighborhood mullah as shown and the corpse was shrouded with his assistants. Later, this task was performed by the washer itself. In making the shroud, the body part of the corpse was measured with a tree branch by the elders of the neighborhood and the grandmothers. In some Karakalpak villages of the valley, this process was carried out by aging. That is why it is forbidden to measure the height of a living person with the phrase "it will be bad." Such superstitions are still practiced among the inhabitants of the valley, including sewing clothes on a living person, throwing clothes on his shoulders without wearing them. These irims are associated with the custom of shrouding the deceased, and in the past it was customary to sew the shroud on the corpse as well. Since the shroud had no width or collar, the corpse was wrapped directly around the shroud. This is why such superstitions are seen as a sign of evil. The shroud was hand-torn until the last quarter of the twentieth century. But in later years he began to tear with scissors.

After the corpse was washed and shrouded, it was taken to a clean place in the courtyard of the house for the funeral prayer in accordance with Islamic rules. According to the custom of the Valley Shepherds, the deceased was placed in a one-door room. Because even when taken out of the room, it was taken out through the same door with the side of the foot. This was done with the aim

of making this his last path. At the heart of this tradition is the magical notion that death does not occur again after death, that is, coming out of the "single door" (single door).

Funeral prayers are an important part of mourning ceremonies. Only men attended the funeral prayer. The children or relatives of the deceased are the ones who have taken on the responsibility of the deceased before the church. After the prayer, the deceased is taken to the cemetery for burial.

The tomb was dug vertically according to the funeral rites of the Karakalpaks of the valley. A "chorus" was placed on top of the tomb, and a mat was placed over it. The bowl the deceased used himself was overturned on the grave. "Chorus" is an odd number, which also had its own symbolic meaning. In Karakalpakstan, special attention is paid to the odd number. In particular, wooden slats were used in house construction. We mentioned this in the material culture section of the case. So, in the rules of Islam, it is clear to turn to Allah and pray. This tradition was also followed in post-funeral ceremonies. For example, during the "three" ceremony, there was a notion that a person who died should be "odd" and not "call in pairs." Rituals such as "seven", "small forty", "big forty" are also 17, 19, 21; Held on days 37, 39, 41. It is considered a sign of goodness to perform rituals for less than twenty or forty days. The number 40 in funeral and mourning ceremonies is associated with the notion that the soul of a person who has died during this period will leave the world altogether.

It was customary to light a candle in the room where the corpse came out. To do this, put rice or flour in a bowl and a candle is placed inside it. The candle was lit for forty days.

In the village of Kemaboshi, there is a custom of mourning women "wearing blue", which lasted until the year of the deceased. After the New Year's ceremony, a "white dress" ceremony was held. Under the guise of wearing a blue dress, mourning women are not allowed to dress up, wear jewelry, wear tumors, walk barefoot, watch TV, have fun, or attend weddings, celebrations, gatherings and parties. In some Uzbek-populated areas of the valley, mourning women have said they are barred from participating in various ceremonies. One of the greatest ceremonies of the deceased was his "year" ceremony. In Karakalpakstan, the "year" is celebrated in eleven months, and this custom is called "the year is broken."

One can see that there are some differences when it comes to mourning clothes. Azador Karakalpak women wore a blue dress without flowers. Kyrgyz were red in young widows and black in older women. In European nations, black is also a symbol of mourning.

At a time when the state pays great attention to national and universal values, traditions, material and spiritual heritage, the study of customs and rituals of the multinational population, including the Karakalpaks of the Fergana Valley, the analysis of their peculiarities in lifestyle and culture is of scientific and practical importance. has

A study of the traditional customs and rituals of the Uzbek, Tajik, Kyrgyz, Karakalpak and other ethnic groups on the basis of the materials of the Fergana Valley shows that by the beginning of the XIX-XX centuries in this area were more regional than ethnic.

Such commonality in customs and rituals has its own historical basis, which is explained by the fact that the ethnogenesis and ethnic history of these peoples are the same, their cultures are formed in a single ethnocultural environment. Concerning the regional aspects of the traditional customs and rituals of the peoples of the Fergana Valley, we can say that, firstly, the family-marriage relations and customs of all indigenous peoples preserved the remnants of matriarchal and patriarchal order typical of the early stages of society; - secondly, the traces of ancient religious beliefs are reflected in the way of life of all local ethnic groups, regardless of their ethnicity, especially in family customs and funeral rites. That is, the traces of ancient religious beliefs and ideas, such as totemism, fetishism, animism, magic, Zoroastrianism, shamanism, are not only preserved in the rituals, ceremonies, rituals and ceremonies, but they also play an important role in this period. Thirdly, in Uzbek, Tajik, Kyrgyz, Uyghur, Karakalpak and other indigenous peoples, family ceremonies are performed in almost the same sequence. It differed only in local and regional characteristics.

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