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## POST-FUNERAL RITES AND RITUALS

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### ABSTRACT

Thorough and perfect study of the history of the material and spiritual culture of the Uzbek people has become one of the most urgent problems of our time. Because the attitude to history, material and spiritual life has changed, our national values have been revived, many of our customs and ceremonies, which have developed over the centuries and have preserved their traditional forms and manifestations, have their own place in life again found a place. Therefore, the information collected as a result of ethnographic research is of great importance in order to write the history of the peoples of Uzbekistan in a correct and popular way, fully using evidence and documentary materials.

### KEYWORDS

Urgent problems, ceremonies, taboos (prohibitions), traditions, Eid al-Adha and Eid al-Fitr.

### INTRODUCTION

Mourning is a mournful ceremony held in connection with the death of a person. Mourning rites are made up of a set of many rituals, customs and small rituals. The central features of mourning ceremonies, taboos (prohibitions), traditions, events considered to be performed, and the way they are conducted have their own appearance for each region of our Republic. Among the peoples living in the territory of the present Republic of Uzbekistan, the religion of Islam has spread

since the 8th century, and it is an integral part of the Uzbek people's ideas about the soul, death and the afterlife, and the traditions of universal Islam. Visions of the other world are based on the cosmological propaganda and ideology of Islam.

In the house where the deceased was removed, forty candles should be lit in one room and by only one person. Two candles are lit only on the first day [1]. The



candle is lit for thirty-nine days [2]. This udum is probably a remnant of the Zoroastrian religion. Currently, not all homeowners follow the rules.

If the deceased had ten children, forty will be spent in thirty days. If the deceased had no children, forty days were preserved [3]. After three days, he will be worshiped.

It is distributed as a chalpak (cake) in a pot. On this day, the ceremony of “washing the pot” will take place. In other words, it is released”[4].

Like other peoples in Uzbekistan, Uzbeks in the region believe that the spirit of the deceased is more hopeful about their loved ones on the days of Eid al-Adha and Eid al-Fitr. It is believed that the spirit of the deceased comes to his house on this day. That’s why yards are neatly arranged. The windows and the gate will be opened. The rooms are provided with light.

## THE MAIN FINDINGS AND RESULTS

Some people, when they see the deceased in a dream, pray for his soul the next day. God is also different. Elderly people were called and tea, sugar course, liquid food and pilaf (soup) were arranged. After that, the summoned mullah recited surahs from the Qur’an to the soul of the deceased in front of his relatives. As a sign of respect for the souls of the deceased, when moving to a new house, holvair was cooked and distributed. Such a custom is called “is chiqarish”, which means that it is believed that the smell of oil calls ghosts, that is, spirits. Among Uzbeks from Tashkent, it is believed that if the living eat the food that the deceased loved, the “eward” of this food will make the deceased happy [5]. This money is called “chiroq puli”. Money for food and lamps is given to the grave guard or sheikh for lighting a lamp at the grave. Relatives who came to the cemetery lit a lamp at the head of the grave. Nowadays, this custom is disappearing, and only

things like sweeping around the grave and pouring water on the flowers are done. The purpose of lighting a lamp at the grave means ‘may the soul of the deceased be happy’ and “may the light be bright”.

Thus, God, the tradition of Eid al-Adha means respect and honor for the soul of the deceased. Caring for souls is like taking care of the living. According to Uzbek traditions, if ghosts are not respected, they can harm living people. If the living follow Muslim traditions, give devotion and charity, the soul of the deceased will be happy.

Uzbeks in the province give alms to the sheikhs of the tombs.

Remembrance of the souls of the departed consists of several stages in Syrdarya region, like in other regions of Uzbekistan. According to ancient customs, after three days, a sheep is slaughtered, the god, that is, “the end of the deceased” is made, then “yettisi”, “yigirmasi”, “qirqi” and finally, Kurban and Roza. After Eid, “yili” was performed, and the mourning women performed the ceremony of “oq kiydi” and came out of mourning. In the Boyovut clan, it was distributed to the people in “yigirmasi” groups [6].

Like other ceremonies of our people, every ceremony held in memory of the deceased has a symbolic dish. On the table written on Eid al-Fitr and Eid al-Fitr, dishes cooked for the deceased are definitely put on the table, such as talkan, thin, thick. A wrap is not cooked on the Eid table dedicated to the deceased, as this means that no other dead person should come out of the deceased’s body and wrap it. One of the rites with a similar meaning is the “yetti”, “payshanba” of the deceased, which are buried in his soul until the “yigirmasi” of the day.

The “yigirma”, “yil” ceremonies held in memory of the deceased were held relatively larger. In addition to



neighbors and relatives, close friends, colleagues and neighbors of the deceased were invited to these ceremonies, and the people were given “yil oshi”.

The invited teacher recited suras from the Qur'an for the soul of the deceased. Twenty, forty years of commemoration were named after these dates, but actually twenty were held on 17-19 days, forty on 37-39 days, 7-9-11 months of the year.

Uzbek clans and other Muslim peoples (Tajiks) also celebrate the year of the deceased in the odd month in the Syrdarya region [7].

Three days after burying the deceased, a “kir yuvdi” ceremony was held in the house where the dead body was found. In this ceremony, towels, sheets and clothes are washed for the deceased before washing him. The clothes worn by the deceased are laid out in the open courtyard for three days of stargazing. This custom is one of the remnants of the pre-Islamic Zoroastrian religion. After that, the belongings of the deceased were used again. On the day after the “Kir yuvdi” ceremony, sometimes on the same day, a sheep is slaughtered, worshiped, and “uchi” and “yettisi” of the deceased are performed. This ceremony was attended by many people, that is, residents of the neighborhood, neighboring neighborhoods, close friends and colleagues of the deceased. If the deceased died in the winter or summer, the “melon-grape” ceremony (for women) was performed. From the research conducted in the region, it was found that this ritual is rarely seen in Akholtin and Saykhunabad districts in a limited period.

This ceremony also consists in remembering the memory of the deceased, and it is dedicated to the soul of the deceased because the mouth of the deceased does not touch these treats.

These ceremonies were held separately until the 80s and 90s of the last century, and now, due to economic and material difficulties, it has become a common practice to generalize these ceremonies. After this ritual became common, many Islamic traditions were revived in life, and this ritual began to be called “ehsan”.

In the 90s of our century, Mavlud was recited in ceremonies held to commemorate the deceased.

The blue and black clothes worn by Uzbeks living in the province after the “Yil Oshi” have been washed [8]. The current teaching mentioned above is actually the month of Muhammad's birth and is dedicated to the birth and life path of our prophet. It was mainly taught in the women's circle, and horse riding was also offered. The merit of Mavlud reading is also dedicated to the soul of the deceased, and at the end of the ceremony, the owner of the house pleases his family. A solution tray read by Mavlud is included.

Perfume, frankincense seeds, raisins and bread are placed on the tray. Today, Mavlud is taught on time, that is, in the month of Muhammad's birth.

Among the people, the phrase “shahid” or “shahid ketgan” is used for people who die by accidental death.

In Syrdarya region, funeral rites and customs related to them, including the rites of commemoration of the deceased, have partially changed under the influence of certain political situations and the demands of the times. From the conducted research, it became known that after our nation gained independence, thanks to the restoration of our ancient values, it is known that there are economical, compact, free from various excesses, pure and impartial aspects, such as a short period of mourning, convenient and objective customs in funeral ceremonies. happened, and our people got rid of the superstitious extravagances of funeral and



condolence ceremonies, and began to turn to frugality and simplicity. In particular, the custom of giving “yirtish” at the funeral, i.e. giving a cloth or a white scarf to those participating in the funeral, has partially disappeared. The number of commemoration ceremonies has also decreased. Now, instead of yettisi, yigirmasi, qirqi, yili of the deceased, people are mourned twice aza oshi in one year.

At this point, we found it necessary to mention the disappearing superstitious customs and rituals: crying for three days in the morning in the house where the dead came out; tying the waists of mourning women and covering them in black clothes; decorating the table like a wedding table for three days; allowing excessive extravagance and conducting “melon-grape ripe” ceremonies. Today, these ceremonies are condensed, and our people unknowingly used to read Mavlud on the seven days of the deceased, dedicating it to his soul, but now Mavlud is read only in the month of Mavlud. Our people still remember the spirits of their ancestors, light lamps for forty days, smoke incense during Eid al-Adha and Ramadan, cook special dishes and go to graves, keep dead chilla (that is, women who are pregnant or have a child with chilla do not step into the mourning house), the ritual of mourning. - maintains traditions such as following the rules.

In most areas of our republic, cemeteries are located far from villages. Cemeteries were left undisturbed for a certain period of time after cemeteries were stopped, or were turned into gardens or cultivated if the cemetery was disturbed.

## CONCLUSION

In conclusion, it can be said that the various customs and rituals of our people related to mourning rituals, although from the outside it seems that Islam is based on the rules of the Islamic religion, but in fact, in the

rituals that are held, until the arrival of Islam in our country. Zoroastrianism, Buddhism, and Christianity have their own characteristics. We can see these characteristics in the actions performed before the burial, in the attitude towards the deceased, in the attitude towards the mourners, the graves, and in the carefully thought-out rituals that have been formed over the centuries. Traces of ancient religions live syncretically with Islamic rituals in the performed rituals and traditions.

In other words, the traces of traditions and customs associated with ancient religious ceremonies are passed from ancestors to generations as a custom.

So, as a result of researching the mourning rituals of the Uzbek people in an ethnographic direction, it was found that ancient religions occupied one of the main places in the system of beliefs of our ancestors, and that the ancestors of the Uzbek people were ancient settlers of this land. we will be sure once. In addition, these mourning rituals are not only for the memory of the deceased, but also for the living who have lost their eyes and are sad, and for the closest people of the deceased. In addition, rituals related to mourning rites indicate a certain level of connection between the cosmos and mankind, between nature and human life, with philosophical concepts of time and space.

Our people, as before, are suffering from the traditions and are tired of living on the tip of their fingers, and they are passionate about simple, concise and economical rituals. Our religion has always taught us to live honestly, to live modestly. He orders us to perform our wedding luxuries and maraka-rites without pomp and within the norm.

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