

## CUSTOMS ASSOCIATED WITH THE DEATH OF THE PEOPLES OF THE FERGHANA VALLEY

M. B. Karimova

AKHAI "Humanities"

Senior Lecturer of the Department (Ph.D.)

### ABSTRACT

Based on research conducted in the Ferghana Valley, this article sheds light on the views of the inhabitants of the valley on death, their traditions, pre-Islamic beliefs and syncretization with Islam.

**Keywords:** rite, mourning, death, deceased, corpse, Fergana Valley.

One of the religious rituals is mourning-related rituals, and from time immemorial mourning rituals have come down to us in a variety of ways, reflecting the past and worldview of the people.

Mourning rituals in different regions of the Republic have been scientifically studied by scientists, in particular, G.P.Snesarev described the genesis of ancient beliefs in the funerals of Khorezm Uzbeks[1], B.X.Karmisheva [2] describes the burial and mourning of the Uzbeks of Fergana, Q.Nasritdinov [3] describes the folk beliefs associated with death in the example of the Kashkadarya Oasis, he.[4] as well as a.The Ashirov's [5] work records many scholarly reflections on the pre-Islamic religious beliefs and rituals of the people of the Fergana Valley.

It is known that death is also caused by natural ("sudden death") death in two cases, in addition to premature death, various sudden accidents, intentional killing. Usually the proximity of death is determined after the condition of the patient or elderly person, some action or information provided by the doctor, and his or her immediate family members prepare for death without informing each other.

If a woman foresees that a person will die, then one of the "dying" family members, having assigned his close daughter or daughter-in-law, if not to a granddaughter, will convey who will wash, what to give him and his will on the items to Gurgov, again, it can be said in a certain sense that the girl in the family-in order The fact that the content of this preparation and bequest did not change during the 20th century was observed during field studies.

While it is common to leave bequests in the urban and rural districts of the Fergana Valley at the beginning of the 20th century and until now, mostly verbally, the researcher M.X.Payzieva writes that in Uzbek families of Tashkent, inheritance bequests were made at the beginning and middle of the 20th century, often verbally, by the end of the century in writing[5].

In Islam, the recollection of death is interpreted as causing a person to refrain from sins and do righteous deeds[6].

In most areas of the Fergana Valley, the loved ones of the patient lying knew the proximity of his death from the fact that his legs were relaxed, his nose was tilted, his chakaks became numb, his tongue was not spinning, and his eyes[7].

Also, the urph of the Fergana Valley Uzbeks to receive news of the serious condition of a person (patient, elderly)-a pilgrimage urph is no different from that of other people or Uzbeks in

neighboring regions. In Islam, receiving a message from a sick person is considered a courtesy to cheer him up. After all, Islam emphasizes the abundance of a lesson when visiting a patient, and first of all, a person who goes and sees the emergence of a feeling of gratitude in his heart that he is healthy, and a wish for health to the patient is a great reward[8].

According to research carried out in the Fergana Valley, a person who is sick is taught a rosin pace by a loved one who brings his body into hygienic order and calls an imam from Machit to a person whose death is approaching in Sharia. If there was a woman who was giving life, otinoyi was called. If otinoyi could not read Arabic, then the imam read the Yosin Surah or other verses of the Quran aloud near the door. Informants claim that the pace of mourning for the ill man to surrender his life without suffering [9], the "Kalimai Tawhid and testimony" are read, and this is reported by Mu'aqqal Ibn Yasar (R.1943).(a) the narrative quotes:"...The Prophet (s.a.C): read the pace of Josiah to your dead (the sick who have no hope of life)" is also expressed in Islamic narratives[10]. It is also recommended in Islamic literature to lay the person whose life is felt to have come to an end, with his face facing the Qibla, in order to make it easier for him to give life. [11]

Menstruating in front of the dying person, women with discord and people with junubi were thrown out. In addition, children and pregnant women are not allowed in front of the person to whom they are giving life, so as not to be afraid.

According to Islamic tradition, every person gives up the soul "by the end of the day" when "the sustenance that is measured by Allah is over". John is taken by the angel "Malak-ul-mavt" (Angel of the soul)- Lord Azrael. There is also an understanding in Islam that the human body will return to God[12].

In the Fergana Valley Uzbeks, a person is tied with a white cloth on the leg (chin) after the surrender of the soul, his eyes are closed, the paws of his hands are spread out and placed next to him, his body and legs are straightened, the thumbs of both legs are tied together. [13]

Remembering the ancestral spirit, the like of activating candles, exiting is, giving mourning in the tip, Seven, Twenty, The Edge and year continues traditions that arose on the basis of animistic visions, but it should be noted that the concepts of the human spirit that have formed over the centuries, after the introduction of Islam into our region, were mixed and syncretized with its teaching.

Until now, in the imagination of Uzbeks, ghosts are divided into such types as evil or evil (satanic), as well as noble or good (merciful). According to such dualistic views, a person is influenced either positively or negatively by them. There is an understanding that evil spirits, supposedly entering the human body, endanger his life, harm his health, good spirits, on the contrary, promote and serve all his activities, keep him healthy[14]. For this reason, much attention is paid to making more ghosts "happy" among the inhabitants of the Fergana Valley. In particular, for the deceased, the burning of candles at the head of the grave, one or another cooking to the head of the grave, offering sacrifices to Saints, giving money to the domla Imam and washers, and all other deeds are evidence of our opinion of animistic traditions held in order to please the ghost of the deceased.

According to Islamic rules, the deceased is purified with water before burial. This is also cited in Avesto[15]. In Islamic Sharia, cases where it is known that Mayite must be Muslim, that the baby born to the mother was born alive, moved limbs and lived for a minute, while the whole

body or half of Mayite must be accompanied by the head. It is also not recommended to wash those who are "martyred" [7].

Great importance was attached to the extremely careful washing of the corpse, and if a ghastly person or deceased was Fuller, then again came the fact that two people from neighbors or relatives helped to wash more quickly[16]. But in the course of studies throughout the valley, we also witnessed different aspects in the Mayite wash. While in the village of bozbalik, the Mayite is washed by passing, in the city of Kokand, on the contrary, they are washed on their side without passing, without hurting as much as possible. For washing, gloves (backpack), Togara, bucket (bucket), ladle, cotton wool, soap are needed, and warm water is prepared. A case was reported by almost all the inhabitants of the valley where the mouthparts and teeth of the corpse were lavishly washed[10].

The participation of female relatives in the washing process was carried out in a specific order. In villages such as Shirmonbulak, Nayman, Pakhtaabad, East star, Uchtepa, Kulla, Valley Kipchaks and Fergana Turks of Andijan region, the District of Bulaqbashi[2] follows the belief that "we will not hold our bone to someone", mayit is washed by the nearby – the owners of the bones[8]. Research scientist a.Ashirov believes that the roots of this custom are connected with the visions of the ancestral and generational kinship of the ancient Turks[5].

In the Fergana Valley, it was washed once (wounds on the body, 3-5, 7 times in case of diarrhea), depending on the condition of the Mayite. Islam also emphasizes the purity of Mayite in Zoroastrianism[17].

In most villages of the Fergana Valley, ghassal goes to the house where the Mayite is lying two hours earlier, given the preparation of the tomb and the time of the funeral prayer. Ghassols are chosen based on the sex of the deceased. Ghassols always carried with them a gourd ladle used in washing, and a pair of oxen with gloves, and this was considered an external attribute of their craft[2]. It was noted by informants that since young girls cannot be jealous, the ghastly heart should be resilient, clean, "not taking out" what she saw in "the inside" [10].

Analysis of field materials of the Fergana Valley shows that washing and grooming were left from generation to generation, these professions were taught from a young age, and for their service, previously the clothes of the deceased, if given, new clothes and materials from head to toe are now donated[10].

The rapid burial of Mayite in all regions of Uzbekistan, including the Fergana Valley[18] and non-burial after sunset are common. This is the case of the scientist G.P. Snesev associates with the ancient practice of Zoroastrianism[1]. Also, the absence of burial after sunset is in our opinion directly related to the religion of Zoroastrianism and the early Islamic period. A shroud is a cloth in which the body of the deceased is wrapped before the burial, usually made of thin gauze, chalk, gauze or surp in white or Malla[19]. In the Fergana Valley, such names as Kafan – Kafan, taipin were used, and the eloquent Olima B.Karmysheva X writes that the Valley Uzbeks used mainly white cotton cloth or white chalk when shrouding the deceased, and from the beginning of the 20th century in Margilan, White Russian gauze was also used as a shroud in a different way than in other parts of the Valley[2]the information that is remarkable. In modern times, White surp for shrinkage and Boz for washing are more often used gloves. These cases are of course directly related to transformational processes that began to occur from the beginning of the 20th century.

In accordance with Islamic sharia rules, shroud is prescribed for a deceased man (child) from the age of 12 and for women (girl) from the age of 9. In Islam, it is at this age that the beginning of fasting, the demand for the fulfillment of prayers, is explained at this age by the fact that they are “familiar with the mind”.

For male Mayite, between sixteen and twenty meters of surp were used, for female Mayite, between twenty and twenty-four meters.

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