



GEOGRAPHICAL CHARACTERISTICS OF FUNERALS

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Annotation

This article covers information about the burials of certain rings in the world, their historically formed traditions. The article also mentions the connection of the burial rites of peoples with religious views and geographical places, and the change of generations without strangulation

Keywords: funeral, religion, religious view, mourning, Kriya, tradition.

A funeral ceremony is a ceremony and customs associated with the burial of the deceased. Since the beginning of the human race, the geographical environment has changed depending on the social life and capabilities of people, as well as natural-scientific imaginations and worldviews.

It was done openly in the Paleolithic period 40 - 18 thousand years ago. Later, the funeral ceremony was considered a component of every religion, mixed with rituals and traditions. Funeral ceremonies in all nations have their own customs and rules. For example, among the Slavs, the farewell to a deceased person lasts up to three days, and the deceased is buried in a coffin. In peoples who believe in the religion of Hinduism, for example, Indians, the body of the deceased is burned in a special bonfire and the ashes are thrown into the river. The funeral pyre is lit by the sons or closest relatives of the deceased. Later, ceremonies dedicated to the deceased will be held at the bonfire. A number of South Asian peoples who believe in Parsiism (Zoroastrianism) place the body of the deceased in special tower huts and feed it to ravens (such huts still exist in the western suburbs of Bombay).



In the 1st millennium BC, the Zoroastrian religion was widespread in Central Asia, and this religion began to take root in the times when human nature was deified. Zoroastrians worshiped fire, earth, water and stars, and considered them sacred. Zoroastrians had a special ritual for the burial of dead people. When a person dies, it is forbidden to bury the deceased's body in the ground, burn it in fire, and throw it into water. For this reason, the dead body was left on rocky and sandy hills to be eaten by birds of prey and animals. Bones washed in the rains and exposed to the sun were buried in special ceramic coffins - Assyrians (ossuaries). Assyrians were kept in huts.

According to Jewish tradition, relatives and friends of a deceased Jew gather on his deathbed. Relatives and friends will have to fulfill the wishes of the dying person. After the death of a person, those close to him immediately put on special clothes and read the Torah, that is, the holy book. They light a candle on the side of the deceased's head. One person should stay in front of the dead person until he is buried, and he will pray for the deceased. Jewish communities have a tradition of draining all liquids in the house after death. This tradition goes back to ancient Jewish customs. The meaning of this is that the angel of death comes to the dead person after death. After death, relatives or special people prepare a deceased person for the funeral. It is necessary to thoroughly wash the body from the beginning. In Jewish families, it is forbidden to speak in front of a deceased person. The reason for this is that they consider it disrespectful to the corpse. In Judaism, what is done with a deceased person is not the same in all Jewish communities. For example, in some communities, after washing the dead, they put dirt in his eyes. In other similar Jewish communities, it is observed that a coin is placed over his eye. A special white dress is put on a dead person. This cloth or dress is known as Tahrikhim. This dress is simple and without extra decorations. This means that the rich and the poor are not differentiated. A dead person can be decorated and beautified by his relatives. Under no circumstances should a Jewish body be cremated. The deceased Jew is carried to the cemetery by family members or relatives in a coffin or wrapped in special clothes in their arms or on a pyre. There are specific customs even before burying the body. Before placing the body in the coffin, a piece is removed from the bottom of the coffin, or a handful of soil is sprinkled over the corpse in the coffin.



The reason for this custom is according to what is mentioned in the Torah, "From dust you are made and to dust you will return." A special prayer is recited during the burial of the body, and it is called David's prayer. A Jewish loved one wears a mourning garment called a Kria. Mourning is continued for 12 months. After this time, mourning will be removed.

In Kyrgyz, the funeral ceremony is performed in the Muslim way, but it is distinguished by not burying the bodies. Contrary to Islamic law, the bodies remain on display for several days, allowing time for the whole family to come and say their goodbyes. If someone dies among the Kyrgyz people, a bozuy is built. Bozuy is a traditional Kyrgyz nomadic house, a round-domed tent made of woolen felt with a wooden frame. Men keep themselves on the left, and women on the right. Inside the bozuy, only women cry and express their sorrows, while men must mourn outside through the tent wall. Funerals are usually held at noon. The body is washed, wrapped in a shroud and followed to the final destination.

First of all, during the burial in the Kazakh people, the eyes of the deceased are rubbed and the mouth is closed. The body is placed on the right side of the house. Before burial, a small trench with a depth of 20-30 cm and a width of 40-50 cm is dug under the body and a clean floor is laid. The face of the corpse is turned towards the Qibla and a veil is placed next to it. The Mullah or the village elder takes off his clothes and covers him with a white blanket the size of his body. Then he washes his hands from head to toe and rinses his mouth. Starting from the right shoulder, the whole body is washed at least three times with soap and clean water. Usually 3-4 people participate. One washes his head, one his back, and the third his feet. A man holds a jug and pours water. This ritual is usually called "falling on the head, falling on the back, falling on the feet." If the deceased is a woman, the above ceremony is performed by women. The above actions are called "ablution" or "after-life ablution". Afterlife clothing, i.e. a shroud, is sewn by a village elder who is familiar with customs. Men's clothing in the Hereafter will be three-layered. The length is measured according to the size. Women's clothes in the Hereafter will have five layers. After the corpse is washed and wrapped in a blanket, a "felt of faith" is prepared. The corpse is wrapped in a white cloth. Often, the corpse is taken out of the house overnight.



There are times when they stay for 2-3 days, waiting for their relatives from afar. When the corpse is taken out of the house, takil (belief in the afterlife) is recited outside. According to religious belief, the ear of a dead person is open for three days. there is a concept that they hear the word but cannot speak. Several people take the body out of the house. As soon as he takes it out, the mullah shouts "Assalati Janoza" (come to the funeral!) three times. A pre-announced crowd gathers at the funeral. The funeral ceremony is held in the yard of the mosque, in the absence of a house, in a clean place. A mullah stands in front of those waiting for the funeral. The corpse is laid on the bed and the right shoulder is facing the Qibla. Funeral rites include prayers for the dead, faith for the dead, funeral rites for the living, and farewell. If he took a loan from someone, it will be returned by the heir or his relatives. The grave is dug from east to south, from west to north. A grave is usually dug by four people. Grave diggers prepare the grave for burial before bringing the body.

The first excavated soil is removed and placed on the corpse's head as a pillow. When the body is taken to the grave, the women say goodbye. Two people enter the grave and gently lower the corpse. He takes a felt of faith, puts his right thigh on the ground in the dress of the hereafter, bends it in half, turns his back to the east, his head to the west and north, and his face to the Qibla. After burying the body, its surface is covered and the gathered people bury it. As soon as he lays the soil, the mullah reads from the Qur'an. After that, the head of the grave returns to the house where death was and recites the Qur'an for the deceased. When there are seven days, seven offerings are made, and when there are forty days, forty offerings are performed.

Respect for the dead is an ancient custom of the Uzbek people. At the time of a person's death, as in all religious nations, we, the people of the Muslim world, and the Islamic Ummah, follow the tradition that has been practiced for centuries. The eyes of the deceased are closed, the legs are tied, and the headgear is tied. A special washer, corpse washer (female for a woman, male for a man) then washes the corpse before the road and wraps it in a shroud. According to tradition, the kafan (clothing of the deceased) is made of white wax, and the corpse is wrapped in this wax from head to toe. If you have noticed, every Muslim child who goes to Makkah Mukarrama, whether he is a king or a child, wears the same clothes.



That is, the "shirt" pulled from the left shoulder to the right waist and the "pants" instead of the lungi are made of two sheets of cloth. By the power of God, if his soul leaves his body during Hajj, he will go to paradise, and his body will go with him. In the courtyard, women mourn loudly. The undertaker, who received the news in time, prepares a grave for the deceased. The funeral also has special dress requirements for the living. Sons, brothers, and close relatives wear tunics, tie their waists, and put caps on their heads.

A cane is held from a wet (willow, poplar) branch. This is where the term "haskasakhlar" was born among the people. These canes are placed in the grave of the deceased and after burial, they are planted around it. Women do not go to the grave. The deceased, whether he is a man or a woman, is followed to the road and buried only by men. According to the coffin-carrying custom, everyone, even strangers, touch the coffin of the deceased with one shoulder. , it is customary to carry at least seven steps on both sides.

Before burying the deceased, a special domla-imam prays for him either in the neighborhood or in the cemetery yard. Prayers that should be recited at the funeral are recited. The funeral also has its place, of course. In ancient times, the enemy died prematurely in the battle for the freedom of the Motherland, that is, those who were martyred were not punished according to the tradition of jihad, but were followed to the end. They also went to heaven with a bright face as devotees. There is another category of people for whom Janaza is not recited in Islam. They are among such people who committed suicide: hanged themselves, set themselves on fire, threw themselves from the roof, drowned and killed themselves in other ways.

After the deceased was placed in the grave and all the rites related to the grave were performed, the head of the neighborhood said the name of the deceased and asked, "What kind of person was so-and-so?" he asks the team. Of course, the people will answer: "Good, he was a heavenly person." The deceased is remembered with good memories. This means that the deceased has gone to the world of eternity, a sign of absence.

As can be seen from the above, funeral rites are different in all nations. A number of factors, such as traditions, values, religious beliefs of people and natural conditions, which have been formed historically, have influenced this.



In recent years, a lot of work has been carried out in the Republic of Uzbekistan to prevent wastage and organize various ceremonies. For example, we can condense the post-funeral rituals, arrangement and beautification of cemeteries.

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