

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 09 Volume: 89

Published: 14.09.2020 <http://T-Science.org>

QR – Issue



QR – Article



Marat Islamovich Xodjanov

Karakalpak scientific research institute of humanities

Student of Basic Doctorate

Karakalpak branch academy of sciences of the Uzbekistan,

m_xodjanov84@mail.ru

SOME FUNERAL ARRANGEMENTS FOR UZBEKS LIVING IN KARAKALPAKSTAN

Abstract: *The Uzbeks living in Karakalpakstan differ from other ethnic groups in their locality, national customs, traditions and mentality. Based on the materials studied, it was found that the funeral of the Uzbeks living in the territory of Karakalpakstan have local characteristics. We learned that the Uzbeks living in Karakalpakstan also have views on the problem of the soul leaving the body and its appearance as “breathing”. The custom of preserving the dead until the end of the twentieth century is called “tuna” or “guzet”. According to this custom, if a man dies, a man, and a woman sits next to a dead woman at night from dawn to dusk.*

Key words: *Uzbeks, funeral, animistic views, washing the corpse, shroud, funeral prayer, observing the corpse for the last time.*

Language: English

Citation: Xodjanov, M. I. (2020). Some funeral arrangements for Uzbeks living in Karakalpakstan. *ISJ Theoretical & Applied Science*, 09 (89), 262-266.

Soi: <http://s-o-i.org/1.1/TAS-09-89-28> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.09.89.28>

Scopus ASCC: 1202.

Introduction

Each nation differs from other ethnic groups in that it has its own nationality, spiritual life, mentality, which is inherent in customs, rituals and traditions. We can see such a unique identity in the lives of Uzbeks living in Karakalpakstan. This Uzbek ethnos we are talking about differs from the Uzbeks living in the regions in its commonalities and differences in customs and ceremonies. We can study these differences by comparing them with the ethnographic works published so far and our field research in the Uzbek villages of Karakalpakstan.

Research on family rituals, especially funerals, has been published by a number of scholars from the mid-20th century to the early 21st century. For example: Books and articles were published by Russian scientists B.A. Litvinskiy, G.P. Snesarev, B.Kh. Karmysheva, Uzbek scientists K.Shaniyazov, M.Ruzieva, K.Nasriddinov, A.Ashirov, M.Payzieva (2, 104-126; 7, 139-181; 9, 42-51; 10; 11; 14, 107-181; 17, 152-156; 13, 24-25;).

If we talk about the funerals of Uzbeks living in the region, that is, in Karakalpakstan, we are talking

about, first of all, his relatives and family members will say goodbye to the deceased. If the patient has children or relatives in distant lands or foreign countries, they will be summoned immediately. Because in the peoples of the region, as well as in the Uzbeks, the last wishes or wills of the deceased are told to relatives. This habit is called ‘irzashuv’ (26).

Before a sick person dies, family members have a habit of soaking a cotton ball and applying drops of water to the lips. According to the data collected from the people, in this case, if water is touched to the lips, it quenches his thirst (19). Russian theologian G.P. Snesarev believes that this custom is associated with ancient religious beliefs. In this regard, he writes: “The man who died in Zoroastrianism was constantly under the threat of Ahriman, the symbol of evil forces. Therefore, in order to drive away the evil forces in Zoroastrianism, in front of a person who was dying two mubads had to be ready. One of them was praying in front of the fire, while the other was dripping with the juice of life (holy haoma) or pomegranate juice to refresh the mouth of a person who was lying heavy” (14, 132).

Impact Factor:

ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIIHQ (Russia) = 0.126	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.997	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

In the Uzbeks of Karakalpakstan, before a person dies, a mullah recites prayers based on Islamic teachings. This custom is known among the people as 'iymonini uyirish'. It contains the following words: "Kalimai shahodat (the word of testimony, the word of confession) عَيْدُهُ مُحَمَّدًا أَنْ وَأَشْهَدُ، اللهُ إِلَّا إِلَهَ لَا أَنْ أَشْهَدُ (وَرَسُولُهُ "Ashhadu allaa ilaaha illallohu va ashhadu anna Muhammadan 'abduhu va Rosuuluh". That is, I bear witness that there is no god but Allah and that Muhammad is the servant and Messenger of Allah, which is first said 3 times by the mullah, and then repeated by the person who wants to leave the world. If a sick person is not able to repeat the Kalimayi shahodat, the mullah may recite it in his ear (18). During field research among Uzbeks in the region, we came across interesting information about this habit. That is, there is a religious notion that if a person dies and dies without saying kalima, these words will not be able to answer the questions of the angels of the afterlife (Nakir-Munkar). For this reason, there are cases among the people that these words are written on paper for the deceased. While this custom existed in Kungrad district until the 1960s (24), it still exists around Khujayli district, Oybek village and the Old City (23). Our correspondent Kudenov Embergen, who lives in Shumanay district, told us that the following verses will be written on the paper: " U xudoning quli, odam otoning zurriyodi, Muhammad Payg'ambarning ummati, Ibrayim payg'ambarning millatidan, Ahmad Yassaviy eridan, Imom Ag'zam mag'zabidan (He is a servant of God, a descendant of Adaam, person of the Prophet Muhammad, of the nation of the Prophet Ibrahim, of the land of Ahmad Yassavi, of the school of Imam Agzam) "(25).

When we talk about the Uzbeks living in Karakalpakstan talking about the soul leaving the body, we learned that there are also views that it turns out to be a "nafas (breath)" (20, 27). In the Uzbeks of this region, the term is called "dam." If a person dies, Uzbeks, like the Karakalpak people, use phrases such as "demi tausildi" and "demini bolgany eken" (out of breath). On the origin of the human soul as breath, E. Taylor noted that the etymology of the word breath is inherited from the ancient Semitic and Aryan peoples. The famous scholar also wrote that the Arabs had the word 'nefs', which is used to mean 'spirit' (15, 215).

After the death of a person, the corpse is placed on the right side of the house, the toes of the feet are tied, and the awrah (shameful places) of the dead is cleansed with water according to the rules of Shari'ah.

Uzbeks living in Karakalpakstan keep the body in their homes for several days. Of course, this is still a tradition among the people, despite the fact that it contradicts Islamic teachings. Of course, such protection of the dead is condemned in our religion, and it is said that if a person dies in the morning, he will be buried at that day, if he died in the evening, he must be buried in the next day (1, 338). However, as a result of our field research, we have not encountered

such cases. However, it should be noted that the preservation of the corpse creates some difficulties among the people. For example: storing it on hot summer days can cause some difficulties. However, even in such hot weather, they try to keep the dead for a few days and take precautions. For example, in the late twentieth century, the residents of the Old City of Khujayli district covered the corpse with black willow leaves in order to preserve it (23). But by the beginning of the century, while the use of medicines used in morgue was widespread, in some places there were also cases of storage with pieces of ice. The custom of such a keeping corpse for a few days is inherited from the customs of nomadic peoples, and is widespread among the Karakalpak, Kazakh, and Turkmen peoples living in the region. However, ethnographers who have done research on funerals in the Uzbek people said in their scientific works that if a corpse dies early in the morning, it will be buried at that day, if it dies in the evening, he will be buried the next morning (7, 140; 10, 31; 11, 36). Based on these ethnographic data, it should be noted that the Uzbeks of the region, unlike the Uzbeks of other regions, keep the corpse for several days.

The custom of preserving the dead, which survived until the end of the twentieth century, is called "tuneme" or "guzet." According to this custom, if a man dies, men, if a woman dies, women sit next to the deceased from night to dawn. In our opinion, it is a tradition inherited from ancient beliefs to welcome the dead in their home for about 3 days. According to the famous British scholar Mary Boyce, according to the beliefs of the ancient Zoroastrians, the ghost of the deceased wandered on the ground for 3 days. She then wrote that there were views that he would go to the afterlife (4, 57-58). In the course of our field research, an interesting situation in this regard came to our attention. That is, if a dead person stays in his house for a few days, the verses of the Qur'an will not be recited during those days. When we asked the mullahs and clerics the reason for this, he said that the ghost of the deceased was still walking in his house and that it was possible to recite the Qur'an after his burial. So, we can conclude that this custom is probably related to the ancient Zoroastrian custom. It should be noted that the tradition of such keeping corpses also exists among the Kazakh and Karakalpak peoples (5, 178; 16, 101-102).

After a few days, the corpse is prepared for burial. First of all, the washing of the corpse will begin. Uzbeks living in the region are cleansed according to two different traditions of washing the corpse. In the first, in southern regions, the deceased was washed by ghashols ("dead washers"), while in Kungrad, Khojayli, Takhiatash districts, the dead were washed mainly by close relatives and brothers. They are called "suyekke engenler (bone-crushing)" (18, 19, 20). The washing of the corpse by close relatives is inherited from the tradition of the ancient

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Turkic peoples, and there is a saying: "We do not hold our bones to anyone" and ethnographer Kh.Karmysheva noted this in her article (7, 142). Ethnographic literature also mentions the washing of corpses by relatives in Kashkadarya and Tashkent, at least in part (10, 53; 11, 61). In Karakalpakstan, Uzbeks are sometimes washed by people recommended by the deceased and according to his will.

When the dead are washed, the man is washed by men and the woman by women. According to the information given to us by the informants, the corpse should be washed mainly by 5, 7, 9 people. That is, when washing the dead, the number of people is strictly odd. Interestingly, the corpse itself is also considered along with the people who wash the dead. But we know that when a baby or a young child dies, it is washed by one person. In our field research in Khujayli district, we found that in Uzbek families, a woman died and was washed under the guidance of female "halpa" (21).

The washing of corpses today is based on Islamic beliefs. From the performance of these actions we can see that the main task lies in the purpose of cleansing the body. In the Uzbeks of the region, those who go to wash the corpse pay special attention to their cleanliness before cleansing the corpse, and then begin to wash the corpse (21). It is written in our religion about washing the dead, "Wash the corpse odd, three or five times, or seven times," as well as "Wash first from the right limbs and from the places of ablution!" (1, 340). According to our correspondents, the corpses were cleaned with 7, 9, 11 qumg'on (kettle) water. They claim that they do not adhere to the norm of water in the event of injury, or in cases of bleeding of dead (21).

In Uzbeks, the awrat of the corpse is first washed with gloves, and then these gloves are no longer used. Dead washers start washing his/her hands, mouth, nose, face, ears, head, neck, shoulders and other limbs with the other gloves on the right side and then three times in a row. There will also be occasions when some words or prayers are recited during the cleansing of the corpse. Around the Old Town of Khujayli District, halfa women say "Pakma-pak, apiupak", while reciting Surah An-Nas of the Qur'an in the village of Naiman, Takhiatash District (21, 22).

It is customary to shroud the corpse after it has been washed. Regarding shrouding in Islamic teachings, it is written: "Rasulloh sallallohu aleyhi va sallanning muborak jasadlarini uch en yamaniy oq surp bilan kafanlashdi. Kafan ostida na kuylak va na salla bor erdi. (The blessed bodies of the Messenger of Allaah (peace and blessings of Allaah be upon him) were shrouded with the three meter Yemeni white shrouds. There was neither a shirt nor a turban under the shroud)" (1, 342). It appears that the shroud was mostly made of white cloth. However, the Islamic Encyclopedia states that the shroud may be in white,

green, and black fabrics (6, 80). In the Uzbeks of the region, the shroud is mostly shrouded with white surp. In our field studies, according to informants, mainly 18 meters of fabric is used for men and 20 meters for women (23, 47). According to the Islamic creed, it is considered necessary to shroud a Muslim man with 3 pieces of cloth and a woman with 5 pieces of cloth (6, 136).

After the corpse is wrapped in a shroud, it is placed in a coffin. In Islam, the coffin is called a "tobut", while in the Uzbeks of the region it is called a "at (ot)". In Khojayli, Takhiatash and Kungrad districts, which are our objects, a separate coffin is made for each person (26, 28). However, in the southern regions of Karakalpakstan, cemetery coffins are used.

It is interesting to note that in the Uzbeks of Khujayli, Takhiatash and Kungrad the coffin is called as "at" and it is made of wood for each deceased person. According to our informants, this wooden horse claims to carry the dead to "other world". That is, the religious-mythological notion that everyone's coffin ("wooden horse") carries the corpse to the next world must have been a transformative manifestation of the ancient Turkic tribes' custom of sacrificing a horse at a funeral. This is because the ancient Turkic tribes had a custom of sacrificing a horse with the deceased at funerals. In this regard, the Arab traveler Ibn Fadlan noted that he witnessed burial with a horse at funerals in the Oghuz tribes (12, 63). This custom of sacrificing a horse was common in burial ceremonies in the Middle Ages from the Ottoman Turkic state to the Turkic tribes living far East (8, 43-45). It is also characteristic of almost all Uzbek peoples, as well as all Turkic peoples. For example, in the Fergana Uzbeks, the horse had a special place in mourning and mourning ceremonies. ... Even in the recent past, when a self-sufficient person died, his mother, wife, sister and a number of relatives prepared his horse, threw his clothes on the horse, walked around and remembered the good deeds done by the deceased and cried. This ceremony is called "davra solish (circling)" the horse. At the end of the ceremony, the horse's tail was cut off and release it, and no one rode the horse (2, 22). Probably for this reason, in the Uzbeks of Karakalpakstan, it is a grave sin to cut the tail and mane of a horse. Such horse-related customs are also widespread in Kyrgyz, Kazakh, and Altai peoples today in funeral rites (3, 64; 16, 97; 17, 98).

Now we will briefly dwell on the next issue funeral reading. Before the funeral, the mullah says, "Saloti – Janoza" three times." According to the Uzbek ethnologist M. Payzieva, these words mean "Come to the funeral" (11, 82). The funeral prayer consists of four takbirs, that is, saying "Allahu akbar," saluting to the right and left, and asking Allah to forgive the sins of the deceased and to thank him. It should be noted that when the corpse is removed from

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

the house, it is touched 3 times on the threshold. In an interview with our correspondents, they said the general response was that the habit may have been related to the meaning of the deceased's last farewell from home. Uzbek ethnologist A. Ashirov connects this habit with magic. That is, when the coffin is taken out of the house, it is done with the intention that there will be no more death in that house – he wrote (2, 118). Thus, after the corpse is removed from the house, the funeral prayer is performed.

In conclusion, it should be noted that the funeral rites of the Uzbeks of this region differ from the Uzbek ethnos living in other regions in terms of ceremonies, customs and beliefs. The differences in such customs indicate that the representatives of one nation live in distant lands from each other, and that

the ethnography of one nation has colorful, attractive aspects. Of course, with the fact that the funerals of Uzbeks from different regions began to be studied in more detail, partly in the twentieth century, and then in the twenty-first century (Uzbeks of Kashkadarya and Tashkent), the possibility of comparing this ethnos has expanded. However, like other regions in the Republic of Uzbekistan that need to be studied, Karakalpakstan Uzbeks are one of the most important issues to study in family ceremonies, especially funerals. For this reason, we have tried to conduct this research, to explore the local customs of the Uzbeks of Karakalpakstan at the funeral to the world of ethnography.

References:

- (1997). *Abu Abdullah Muhammad ibn Ismail al-Bukhari. Hadith. Al-Jami 'As-Sahih*. Volume 1 Tashkent: Qomuslar bosh tahririyati.
- Ashirov, A. (2007). *Uzbek khalkining kadimiy etikod va marosimlari*. (Ancient beliefs and rituals of the Uzbek people). (p.272). Tashkent.
- Bayalieva, T.D. (1972). *Doislamskie verovaniya i ix perejtki u kirgizov*. (Pre-Islamic beliefs and their remnants among the Kirghiz.) (p.170). Frunze.
- Boys, M. (1987). *Zoroastriysi. Verovaniya i obichai*. (Zoroastrian. Beliefs and customs) (p.302). Moscow: Nauka.
- Esbergenov, X., & Atamuratov, A. (1975). *Traditsii i ix preobrazovanie v gorodskom bitu karakalpakov*. (Traditions and their transformation in the city life of Karakalpak) (p.212). Nukus: Karakalpakstan.
- (2004). *Islamic encyclopedia*. (p.320). Tashkent: National Encyclopedia of Uzbekistan.
- Karmysheva, B.X. (1986). *Arxaicheskaya simbolika v pogrebalno-pominalnoy obryadnosti uzbekov Fergany // Drevnie obryadi, verovaniya i kul'ty narodov Sredney Azii*. (Archaic symbolism in the funeral and memorial rites of the Uzbeks of Ferghana // Ancient rites, beliefs and cults of the peoples of Central Asia.) (pp.139-181). Moscow.
- Kuzmina, E.E. (1977). *Rasprostranenie konevodstva i kulta konya u iranoyazychnyx plemen Sredney Azii i drugix narodov Starogo sveta // Srednyaya Aziya v drevnosti i Srednevekove*. (The spread of horse breeding and horse worship among the Iranian-speaking tribes of Central Asia and other peoples of the Old world // Central Asia in antiquity and the middle Ages) (pp.28-52). Moscow: Nauka.
- Litvinskiy, B.A. (1968). *Pogrebalnyy obryad drevnix fergantsev v svete etnografii* (Funeral rites of ancient Ferghana people in the light of Ethnography) // *Izvestiya otd. obshchestvennykh nauk AN TadjSSR*, № 3, pp. 42-51.
- Nasriddinov, K. (1996). *Uzbek dafn va ta'ziya marosimlari*. (Uzbek funerals and condolences). (p.144). Tashkent.
- Payzieva, M. (2014). *Uzbeklarning an'anaviy va zamonaviy motam marosimlari*. (Traditional and modern mourning ceremonies of Uzbeks). (p.176). Tashkent: New edition.
- (1939). *Puteshestvie Ibn-Fadlana na Volgu*. (Ibn-Fadlan's travel to Volga) (p.212). M-L.: Izdatelstvo akademii nauk SSSR.
- Ro'zieva, M. (1981). *Ajdodlar ruhiga ta'zim*. (Bow to the spirit of ancestors) // *Fan va turmush*, № 6, pp. 24-25.
- Snesarev, G.P. (1969). *Relikti domusul'manskikh verovaniy I obryadov u uzbekov Khorezma*. (The relics of the Muslim beliefs and beliefs of the Uzbek of Khorezm). (p.336). Moscow: Nauka.
- Taylor, E.B. (1989). *Pervobytnaya kultura* (Biblioteka ateisticheskoy literatury). (Primitive culture. (Library of atheistic literature). (p.576). Moscow: Politizdat.
- Toleubaev, A.T. (1991). *Relikti doislamskikh verovaniy v semeynoy obryadnosti kazakov*. (XIX – nachalo XX v). (Relics of pre-Islamic

Impact Factor:

ISRA (India) = **4.971**
ISI (Dubai, UAE) = **0.829**
GIF (Australia) = **0.564**
JIF = **1.500**

SIS (USA) = **0.912**
PIHII (Russia) = **0.126**
ESJI (KZ) = **8.997**
SJIF (Morocco) = **5.667**

ICV (Poland) = **6.630**
PIF (India) = **1.940**
IBI (India) = **4.260**
OAJI (USA) = **0.350**

- beliefs in the family of the Kazakhs (XIX - early XX century). (p.214). Alma-Ata.
17. Shaniyazov, K.Sh. (1964). *Uzbeki – Karluki* (Uzbeks – Karluks). (p.195). Tashkent: Fan.
 18. (2020). M. Khodjanov's field records, 2020, №1. Reporter - Reymov Sitmurat. He was born in 1952.
 19. (2020). M. Khodjanov's field records, 2020, №2. Kangli village of Kungrad district. Informant - Kalimbetov Eshmurat. He was born in 1947.
 20. (2020). M. Khodjanov's field records, 2020, №4. Kangli village of Kungrad district. Informant - Khojaniyazova Zlixa. She was born in 1956.
 21. (2014). Q. Turekeev's Field Records, 2014, №15. Xujayli district. Reporter - Yakupova Khatira. She was born in 1958.
 22. (2014). Q. Turekeev's field records, 2014, №20. Taxiatosh district. Reporter - Yuldashova Hajigul. She was born in 1950.
 23. (2014). Q. Turekeev's Field Records, 2014, №42. Xujayli district. Reporter - Nurymbetov Amet. He was born in 1935.
 24. (2017). Q. Turekeev's Field Records, 2017, №63. Kungrad district. Informant - Madiyar Gayipov. He was born in 1937.
 25. (2014). Q. Turekeev's Field Records, 2014, №135. Dustlik village of Shomanay district. Reporter - Kudenov Embergen, born in 1936.
 26. (2019). M. Khodjanov's field records, 2019, №2. Naiman village of Takhiatash district. Reporter - Hasanov Sultanmurat, born in 1952.
 27. (2019). M. Khodjanov's field records, 2019, №1. Naiman village of Takhiatash district. Reporter - Jumaniyazova Kyzlargul, born in 1955.
 28. (2019). M. Khodjanov's field records, 2019, №3. Naiman village of Takhiatash district. Reporter - Yusupov Orazbay, born in 1952.