



## “EVOLUTION OF PERCEPTIONS OF DEATH AND ATTITUDES TO BURIAL AND COMMEMORATION”

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<https://doi.org/10.5281/zenodo.7582796>

**Abstract.** The issues of birth and death have been recognized as the most important stage of human life in the cultures and traditions of different historical periods and all peoples and remain so. Views related to the birth and death of a person have always been a special ceremony, custom, and tradition, and have been paid attention to since ancient times. Because human death is understood as a period of responsible transition to another world. Based on this, folk and religious views about death have been formed or developed over thousands of years.

**Keywords.** Tradition, ritual, belief, Thanatology, "unawakened sleep", death, soul, birth, archaeological site, animism, totemism, fetishism, religion, etc.

The three stages of human life are more important than other social and personal issues, and these three stages, i.e. birth, marriage and death, connect the society with the individual, and the survival of customs and rituals in these stages is considered important.

The views related to the birth and death of a person have always been an important ritual, custom, and tradition, and were held as the main ceremony in ancient times. Because human death is understood as a period of transition to another world. Based on this, religious and popular views on death have been formed and developed over thousands of years.

The lives of known human and non-human beings are all alive in the universe and hadiths are not eternal. As the great judge Abu Ali Ibn Sina said: death is inevitable, as everything has an end <sup>1</sup>. In Ibn Sina's work "The Laws of Medicine", he writes as follows: The art of health care cannot guarantee survival from death and save the body from external disasters.

Regarding the nature of death, some say that it is the cessation of consciousness, while others argue that death is the transition of the soul or mind to another dimension of existence <sup>2</sup>.

In the primitive period, the views related to death were formed and expressed metaphorical meanings. People's views on death were formed on the basis of early religious ideas, based on the concept that when the soul leaves the body, the body dies, and the soul lives on in the world.

As a result of such views and at the same time fear of death, taking care of the corpse, various burial and commemoration ceremonies were formed.

It is not easy to clarify the essence of life. Suppose we could build a psychological machine with all the characteristics of people. But would he be alive. Obviously, being

<sup>1</sup> Abu Ali ibn Sina "Laws of Medicine", I - vol. Tashkent, 1993, page 89.

<sup>2</sup> "Life After Death" by Raymond Mondy. - Tashkent., 1992. B. 14.

conscious is not the same as being alive. As much as we still wonder about the nature of life, we are puzzled about the end of life, that is, death <sup>3</sup>.

The highest level, the maximum limit of these thoughts and worldviews is the belief in the resurrection, and thus the overcoming of death. The idea of resurrection, or the transmigration of the soul into another body, has always been a strong factor in all beliefs and religions.

In world experience, in connection with modern medicine, this process is called death only after a clear medical conclusion that death has been recorded.

In the United States of America, the Uniform Measurement of Death Act (designed by the President of 1981) adopted measurement criteria. In it, a person is considered dead when the circulatory and respiratory functions, including the cerebrovascular system, have been irreversibly cut off <sup>4</sup>.

Another consideration is the psychological impact that death has on us. Can death or post-death events harm us? Can they benefit us? Perhaps we need a happiness or unhappiness analysis for this. We should be able to say clearly that death first of all has a great impact on the most sensitive side of our psyche, i.e. in relation to relatives, life partner, children, etc. And this effect creates rituals by itself. We can call such rituals a unique period of overcoming the horror of death. Because how can a dead person participate in his own funeral?!

According to the imagination of our ancient ancestors who believed in the Zoroastrian religion, death among people occurs in the following cases: illness, exhaustion, poverty, fear, grief, damage caused by witchcraft, wolf, dog and other animals <sup>5</sup>.

According to Islamic principles, death is inevitable. About death, it is said in the Holy Qur'an: "No person dies without God's permission" (Surah Ali Imran, verse 145). "Death will overtake you wherever you are" (An-Nisa' verse 78).

At the same time, people's ideas about how the soul comes out of the human body deserve attention. The son of 90-year-old Jora grandfather Inat from the village of Karshi district said, "The soul flies out of a person's mouth in the form of a bird (pigeon) and leaves the body. This bird (soul) will fly to Arshi al-Ala, and there will be a great reward waiting for him. Also, there are views that the soul comes out of a person's mouth like a black vapor, smoke, and not everyone can see it, only people with inner feelings can see it <sup>6</sup>.

Alisher Navoi, a prominent representative of Uzbek literature, calls death "unawakened sleep" <sup>7</sup>. Traces of this concept have been preserved to this day, and there is an expression among the people: "Mangu went to sleep."

According to M. Payziyeva, it is divided into two groups according to the cause of death.

1) Natural - that is, due to old age or illness.

<sup>3</sup> Stanford Encyclopedia of Philosophy "Death" First published Wed May 22, 2002; substantive revision Wed Mar 13, 2019.

<sup>4</sup> Stanford Encyclopedia of Philosophy "Death" First published Wed May 22, 2002; substantive revision Wed Mar 13, 2019.

<sup>5</sup> Ashirov A. Traces of Zoroastrianism in the mourning rituals of the Uzbek people// History of Uzbekistan, - T., 2002. No. 1. - B 66.

<sup>6</sup> Nasriddinov KN Dis "Traditional funeral rites of Uzbeks at the end of the 19th century and the 80s of the 20th century (based on the data of Kashkadarya region)" t: 1995 y B: 23-24.

<sup>7</sup> Alisher Navoi. Saddi Iskandari / with a prose description / Tashkent 2009. B 456.



2) Unnatural - i.e. premature death, due to disaster and due to suicide.

People who die accidentally, for example, during childbirth, due to a car accident, due to natural disasters and similar events, use the following expressions: "did not live to be old", "died prematurely", "expired", "provision cut off".

Among the Uzbeks of Tashkent city, there is also the concept of "veiled death", which is used when a person on his deathbed is struggling to die. In such situations, a white cloth is covered over the dying person's face. The informants explained that the reason for this is that the "soul" is ashamed to leave the body in front of many people, so a veil is drawn over its face <sup>8</sup>.

It is believed that it is not possible to add ashes and garbage in the house so that the wedding and mourning do not mix <sup>9</sup>.

According to M. Payziyeva, people's beliefs about death and related to it did not change significantly during the 20th century. This situation shows the strictness and viability of funeral rites.

Based on the above, we can say that Islamic views and traces of pre-Islamic religious beliefs are mixed in the perceptions of Uzbeks about death and the causes that cause this phenomenon. In folk beliefs related to death, we can find some features of primitive religions. They appear on the basis of very simple animistic imaginations. It can be seen that the belief that the existence of the soul and the body is the existence of the soul in the body, after the soul leaves the body, the body dies due to lack of life, and after the soul leaves the body, it lives in the world as a spirit. This is precisely why all those who imagine life after death believe in the existence of souls and spirits.

Ruh is a concept derived from the Arabic language and means an unusual basis. It is a unique force that resides in the body of humans and animals and partially leaves the body during sleep and death <sup>10</sup>.

The interpretation of the concept of soul has changed since ancient times. Greek philosophers considered the soul to be the "formative force of infinite matter." Medieval thinkers considered the soul to be a force that existed before nature and created it.

At all stages of human life, death creates an unhealthy state of mind. The existence of the soul is always interpreted in connection with the death of a person, that is, the soul leaving the body. For example, according to animistic views, after a person dies, his soul separates from his body and lives as an invisible spirit <sup>11</sup>.

Animism - Latin "anima" - soul, belief in the existence of souls. It appeared in primitive times. Primitive people were helpless in the fight against the forces of nature, they did not understand the various phenomena in their life and body (dreams, hallucinations, death, etc.). They believed that the soul is connected to the body and it can leave the body <sup>12</sup>.

The appearance of ideas about the soul made the relationship with the deceased much more complicated, after a person's death, his body remains, and the soul continues to live. The origin of the idea that there is a world of ghosts under water or earth, in the sky, gave rise to

<sup>8</sup> Payziyeva M "Current problems of Uzbek ethnology" / Tashkent 2017 B.249

<sup>9</sup> Ashirov A. "Inherited rites from Avesta". Tashkent: People's Heritage Publishing House named after A. Kodiriy, 2001 - B. 16

<sup>10</sup> <https://qomus.info/oz/encyclopedia/r/ruh/>

<sup>11</sup> Koraboyev U. Habits that appeared on the way to the realization of existence // Sound from Moziy - Tashkent, - №1. B.11.

<sup>12</sup> <https://uz.wikipedia.org/wiki/Animism>



various traditions and customs, such as honoring spirits, commemorating them, holding ceremonies and making sacrifices to avoid the anger of ghosts <sup>13</sup>.

In the holy religion of Islam, these views, that is, the existence and non-existence of souls, are answered in the verses of the "Quran".

According to the answer of "Ask the people of Zikr": No one but Allah knows what the real truth of the soul is. In this regard, the Holy Qur'an says: "And you will be asked about the soul, and you will say: "The soul is the work of my Lord. Say, "You have been given too little knowledge." (Surah Isra, verse 85), (from the book "Tasviri Hilal") <sup>14</sup>.

In our religion, the human soul cannot pass from one body to another body, this view is called Jahiliyyah or the unique animistic views of other religions. It is said that only the spirit of the deceased person stays with their loved ones for a certain period of time. But this is not found in authentic hadiths.

But in hadiths, it is said that when a person dies, he joins one of the above spirits and asks about the condition of his family and his wife <sup>15</sup>.

At the same time, GP Snesev, one of the scientists who studied the Central Asian region, showed that, even if the spirit does not return to the body, among the Uzbeks, it changes to another form, for example, a bird, an animal, and receives messages from its loved ones, and it can even return to its family after disappearing in the form of living people <sup>16</sup>.

SA Tokorev provides an analysis of existing perceptions of the "other world". According to the ideas about the fate of the souls after death, the souls will remain somewhere in our fire, in the world of the living, or they can go to their own world. These views are definitely related to totemism <sup>17</sup>.

One of the great thinkers, Abu Nasr Farabi, also mentioned his views on the soul. Farabi denied that the soul moves from one body to another <sup>18</sup>.

Elements of totemism can still be seen today. For example, in Hinduism, elephants, cows, monkeys, and snakes are sacred animals. In Uzbeks, honoring the swallow, musicha, stork, blue crow as sacred birds is also one of the forms of totemism. In the peoples of Central Asia, including the Uzbeks, the calculation of time according to the moon is connected with the totem belief <sup>19</sup>.

Seeing with confidence that the soul of a deceased person exists, honoring it is a social phenomenon characteristic of the peoples of Central Asia <sup>20</sup>.

Ancient ancestors believed that when a loved one passed away, his soul would live on, and they buried his body near their hut with food inside the hut <sup>21</sup>.

<sup>13</sup> Jabbarov I. "Spiritual World: Ignorance and Perfection" - Tashkent. 1988. B. 129.

<sup>14</sup> <https://ground.en/en/society/35562-spirits-what-does-our-religion-say-do-they-really-fly-around-us.html>

<sup>15</sup> <https://zamin.uz/uz/jamiyat/35562-ruhlar-haqida-dinimiz-nima-deydi-ul-truly-atrofimizda-uhib-yurushidami.html>

<sup>16</sup> C nesarev GP "Relikti do musulmanskih verovanniy..." pp. 114-125.

<sup>17</sup> Tokarev SA "Ranniye form relegii i ix razvitiye." - M.: Nauka, 1964. -S 198-199.

<sup>18</sup> <https://qomus.info/oz/encyclopedia/r/ruh/>

<sup>19</sup> [Tribes and National Religions \(files.org\)](https://files.org/Tribes%20and%20National%20Religions)

<sup>20</sup> Abdullayev U. Inter-ethnic processes in the Fergana Valley. - Tashkent: New century generation, - 2005. - P. 160.

<sup>21</sup> Ruziyeva M. "Respect ceremony" // Science and life - Tashkent. 1976. No. 6. B-23.

According to the interpretation of death among the people, when a person dies, his body dies because of sin, and the soul is pure, and for this reason, he passes from this mortal world to the eternal world (from Dar-ul-Fana, to Dar-ul-Baqa) and lives forever. From this folk interpretation of death and from the statements of our informants, such a content emerges that as a result of death, a person will be rewarded according to the good and bad deeds of his life in this world, and will either enjoy pleasure and relaxation in heaven, or will be condemned to endless torments and sufferings in hell <sup>22</sup>.

There is still a totemistic view of the soul among the people. It is said that the dead person came to the family of the deceased in various flying birds or butterflies, in the sound of wind or raindrops.

Among the Uzbeks of Tashkent city, when they see a "ghost butterfly" in their houses, they remember the deceased saying that this "ghost butterfly" came, no wonder, it must be the ghost of some of our dead ancestors, who came to receive news from us <sup>23</sup>.

Uzbeks living in Kashkadarya region have a concept that the soul of a dead person lives in the world, and his ghost stays on earth among the living and is connected with them <sup>24</sup>.

For this reason, on the eve of the Muslim holiday "Ramadan Hayit" and "Kurban Hayit", on Friday and Monday evenings, they made a hoarse, long prayer and dedicated it to the ghosts of those who prayed and blessed. They lit a lamp and put it on the qibla side of the house, waiting for the ghost to come. "May the ghosts of your ancestors rest in peace" while watching their loved ones on the way <sup>25</sup>.

Based on the belief that the soul of the deceased walks in the place where he is buried, there was a custom of lighting candles for the spirits in city cemeteries. For this, a "lighthouse" was made of three bricks at the head of the grave, and a lamp was lit there. In Tashkent, this custom was preserved until the 70s of the 20th century <sup>26</sup>.

SP Tokorev writes about the second reason: "The fear of the living before the dead comes from the social connection between them <sup>27</sup>."

So where does this fear and social attachment come from? The reason for this is that if the person with whom you lived yesterday is not with you today, remembering and remembering him, a little fear and sadness are mixed with his memory. Therefore, the spirit of the ancestors is considered in several ways, firstly, as fear, secondly, as remembrance, and thirdly, as salvation.

The subject of the spiritual world is a never-ending process, and much more comprehensive research is certainly needed.

The maximum level of views related to death and the human soul is determined by the conduct of funeral ceremonies. Archaic pre-Islamic burial rites are definitely of importance to

<sup>22</sup> Nasriddinov KN Dis "Traditional funeral rites of Uzbeks at the end of the 19th century and the 80s of the 20th century (based on the data of the Kashkadarya region)" t: 1995 y B: 28.

<sup>23</sup> M. Payziyeva "Funeral and condolence ceremonies among Tashkent Uzbeks" DIS,- 878/2012. B. 31

<sup>24</sup> Nasriddinov KN Dis "Traditional funeral rites of Uzbeks at the end of the 19th century and the 80s of the 20th century (based on the data of the Kashkadarya region)" t: 1995 y B: 28.

<sup>25</sup> Shaniozov K. "Uzbek-Carluki". - Tashkent, 1964, pp. 152-153.

<sup>26</sup> M. Payziyeva "Funeral and condolence ceremonies among Tashkent Uzbeks" DIS,- 878/2012. B. \_ 36-37

<sup>27</sup> Tokarev SA "Ranniye form relegii i ix razvitiye." - M.: Nauka, 1964. -S.199.



archeological research. Also, the spiritual ideology of the ancient religious beliefs shows the degree of influence of the religious views of the funeral rites and the uniqueness of the burial. In particular, Zoroastrianism and its sacred book "Avesta" are a valuable source of funeral rites from the point of view of its wide spread among ancient religious beliefs.

The religion of Zoroastrianism and its rites have been analyzed by several Uzbek researchers, and among them, the residents of the Fergana Valley connect the funeral rites with Zoroastrian rites based on archeological findings in illuminating the traces of ancient religious beliefs in the funeral rites of the Uzbeks of the valley <sup>28</sup>. According to the teachings of Zoroastrianism, the end of this world is as inevitable as its beginning, that is, it is not infinite in the dimensions of existence, time, and time. And life consists of eternal and eternal, constant and irreconcilable struggles between good and evil, truth and falsehood, light and darkness.

Humanity's first ideas about the other world were legitimized by Zoroaster and his doctrine of heaven and hell <sup>29</sup>. In Zoroastrianism, the embodiment of death and evil is Ahriman, the evil god who brings disease and death. The body of the person who commits suicide is considered impure. That's why Zoroastrians did not bury their deceased loved ones in the ground, they did not burn them in the fire, and they did not throw them into the water. Perhaps, according to Zoroastrian rites, after death, for three days and three nights, the soul of the dead person was placed in a special room, kept at a certain distance from pure objects, until it reached the other world. In this case, he was removed thirty steps from the fire and even excluded from his close relatives. That's why the servants of the dead - "pumps" (nasu is a symbol of death, it is assumed that death is brought by a fly flying from the north) were engaged in caring for the deceased <sup>30</sup>.

At Zoroastrian funerals, the Mobads and relatives of the deceased read special prayers for three days and three nights. It is forbidden to drink water and eat during the ceremonies. At the beginning of the fourth day, after the soul of the dead person has flown to the other world, the corpse is taken out of the city and village fortifications to a hill or mountain outside and left uncovered. After the dead bones are cleaned of flesh by birds and wild animals, "nosasas" come to Zoroastrian open cemeteries, collect their bones in special khumkas or ceramic boxes, and store them in special mausoleums called "naus" <sup>31</sup>.

In "Avesta" it is mentioned that cemeteries should be placed far from cities and villages, in the Balkans, and it should be surrounded. It is noted that it is not possible to plant crops for one year on the land touched by human or dog corpse.

Zoroastrian burial and mourning rites have been partially preserved in Central Asia, especially in Uzbekistan, with some similar elements. In the following chapters, we will cover these similarities in the Shafirikon and Hazorasp districts that we are studying. Research on

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<sup>28</sup> Matboboyev BX Ossuary Fergany // Social sciences in Uzbekistan. – 1993. - No. 2. -B. 43-47; That author. Funeral rites of Northern Fergana // Social sciences in Uzbekistan. - 1994. - No. 5. -B. 21 -28.;

<sup>29</sup> Boyce M. The Pious Foundations of Zoroastrianism// BSOAS. Vol. XXXI. Part II. 1968.-P. 270

<sup>30</sup> Mokovelsky AO Aveta... - S. 101 ; Avesta / A. Makhkam translation. .. -B. 132.

<sup>31</sup> Avesta/A. Makhkam's translation... - B. 154.



ancient burial rites and rituals, burial sites, can be obtained from more archaeological sites and from stone, spool, and other types of written monuments.

We can find such written sources in the written monuments of Urhun-Enasoy. In particular, mausoleum stones, stone columns with laments are among them.

If we take the example of the "Suji Epitaph" from the sources, then we can fly "laments" mainly from mourning inscriptions. In the writings, the deceased's life, deeds, regrets and regrets, sadness and longing are expressed. According to the inscription, Alp Turan was one of the begs, after which he tells about his marriage:

When I was three years old, I lost my father.

My brother Kutlug Tutuk made me a man.

I'm here without you,

I lost my wife and mother at home <sup>32</sup>.

Historian Hamidulla Karomatov describes the ancient burial rites in his research as follows: "The study of tombs and burial customs reveals the ideological and religious views of human society in the ancient past, and clarifies the relationship between the living and the dead. It is impossible to understand the formation of the concept of belief in the spirits of ancestors in our country without studying the type of burial, architecture and the development of rituals. Along with the Avestan burial customs, the ancient funeral rites were also preserved, and later these customs merged together to create unique Central Asian burial forms and rites in our country. In our Alqissa country, there were three types of funerals in the ancient and early Middle Ages: burial in the ground; burial of cleaned bones; cremation <sup>33</sup>.

In some cases, the deceased king and his wives were buried according to the oldest custom, according to the Arshakian burial rite. Such a ceremony was also identified in the tomb of the Tillatepa Sak tribe <sup>34</sup>.

According to the information written down by the ancient Roman historian Ammianus Marcellinus, the body of the son of the Chionite king was cremated, the ashes were placed in a silver bowl, and the images of the people who accompanied him in the underworld were placed around him. According to Yu Ropaport, similar ceremonies were held in Khorezm's Kokhna Uvais and Kangaqkala settlements <sup>35</sup>.

Also, according to the famous scientist and researcher A. Belinitsky, there is also a custom of cremation at funerals, and he cites the stories of Tabari from this period. In 728, when one of the rulers of the Turks was killed in our country in a battle with the Arabs, "he cuts off the ears and punches the heads of the others and expresses his grief in this way. Tabari makes an important addition, telling that the soldiers mourned in the same way when the famous Turkish khagan Karsul was killed in 738. "When Karsul is killed, the Turks build a structure and burn it." In "Shahnoma" it is said that when Sohrob died in Jag, he was burned in the tent along with his belongings <sup>36</sup>.

<sup>32</sup> S. Ye. Malov, "Pamyatniki drevnetyurkskoy pimennosti", ML, 1951, p. 13.

<sup>33</sup> H. Karomatov " History of modern beliefs in Uzbekistan " , Tashkent 2008. B. -664.

<sup>34</sup> Ris. 35 p. Boginya na trone pod okhranoy Lviv, Maloazisky kamennsh relief. Rempel LI Sep vremen. - T, 1987.

<sup>35</sup> H. Karomatov " History of modern beliefs in Uzbekistan " , Tashkent 2008. B. -664.

<sup>36</sup> [https://n.ziyouz.com/books/jahon\\_sheriyati/Abulqasim%20Firdavsiy.%20Shahnoma%20\(election\).pdf?ysclid=lcnea81c5q62095960](https://n.ziyouz.com/books/jahon_sheriyati/Abulqasim%20Firdavsiy.%20Shahnoma%20(election).pdf?ysclid=lcnea81c5q62095960)



At the beginning of the century AD, it was customary to build separate buildings or temples for funerals. The broken ossuaries belonging to the beginning of our era found in Khorezm's Jonboz Castle, with their structure, the architectural constructions, some of them worked in the form of burial temple castles. According to scientists, the ossuaries reflect the real burial temple of Khorezm, and the second floor has a protective gallery,<sup>37</sup> so the burial places are located on the lower or upper floor, where ancestors are worshiped and the temple is located.

The concept of ancestor worship is also found in various forms in most religious beliefs. This view, which appeared from a long time ago, was formed from magical imaginations of receiving help from the soul of a deceased person. Ancestors, i.e. living people's family, relatives, close friends, brothers, and famous people from clans, have two forms of worship and respect in funeral ceremonies.

In ancient societies, the spirit of the ancestors was considered a mediator between the supreme gods and humans. At the same time, in the honor of the ancestors, the ritual, prayer and offering of sacrifices is not aimed at God, but it is understood as asking for salvation through the ancestors<sup>38</sup>.

If we look at the ancient funeral rituals, this process was considered an integral tradition of human life in ancient religions, and even an important work, the implementation and conduct of which is important in a strict and permanent way of life. In particular, burials in the nations of the world have different forms and characteristics.

Burial in tombs was predominant among the Bronze Age Greeks until 1100 BC<sup>39</sup>.

In Egypt, the first burials were simple, shallow, oval pits with a few grave goods, but later graves and burial rites became more complex. Over time, the bodies were placed not in baskets, but in wooden or poplar urns. The last tombs the Egyptians made were sarcophagi. These graves contained burial goods such as jewelry, food, games, and sharp spears. The burial process and various rituals were performed in the period from 3 months to a year<sup>40</sup>.

Various forms of funeral rites and their division into ancient and archaic periods, staged burial, and the culture of funeral rites have changed. We can analyze this from the mausoleums and settlements found in archaeological settlements in Uzbekistan. In particular, the Androvo culture, a settlement of herdsmen and peasant tribes that lived in the second half of the second millennium BC and the beginning of the first millennium BC, was formed. In this monument, the graves of children buried in groups were found, near the feet of a 10-11-year-old boy, many brass beads, a hook-shaped silver jewelry, spool containers have important scientific value<sup>41</sup>. There are also such sites as Kampirtepa, Kokcha-3, Mingtepa, Munchogtepa monuments, Mominabad, Qalalikir, Koyqirilangkala and Sopollitepa. Especially Bronze Age burials are unique in their archaeological features. The settlement associated with such

<sup>37</sup> H. Karomatov " History of modern beliefs in Uzbekistan " , Tashkent 2008. B. -664.

<sup>38</sup> Buriyev O., Khalikov D. Traditions and rituals related to burial and condolence in the family. Tashkent, 2002. - 24 p .

<sup>39</sup> Peter Toohey, "Death and Burial in the Ancient World," in *The Oxford Encyclopedia of Ancient Greece and Rome* (Oxford University Press, 2010), vol. 1, p. 364

<sup>40</sup> "[Digital Egypt. Burial customs](#)". Archived from [the original](#) on 2014-10-15. Retrieved 2018-07-21.

<sup>41</sup> [Myself](#) . The first volume. Tashkent, 2000





traditions is the settlement of Dalvirzin. Burials in Dalvirzin are mainly buried under the walls and walls of inhabited houses or in abandoned dwellings. Burial had its own customs. It was customary to group the communities and perform fetishes, to bury the corpse individually, to bury it with animal bones, and to place various symbolic items <sup>42</sup>. Group burials can be seen as a wartime or tribal punishment practice.

The funeral rites and the appearance of the burial have changed in the Jarqoton monument, which is divided into 3 different periods. Before these three periods, mainly the "Sopolli" period burials, that is, burials in spool vessels, were the main place, and burial methods changed around the change of religious views. The difference between the first Jarqoton period and the Sopolli period is that sheep were buried with people in graves according to religious rituals. It is also customary to make a doll out of the body of the deceased. At the end of the Jarqoton era, a separate cemetery was built outside the residential areas to bury the deceased, as is the case today <sup>43</sup>.

Such changes also take into account the characteristics of the period. For example, at the end of the Bronze Age, researchers began to study the shortage of bronze in burial ceremonies and the fact that it was not done to save it, which was excavated in the Sopolli monument <sup>44</sup>.

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<sup>42</sup> [Myself](#). The first volume. Tashkent, 2000

<sup>43</sup> N. A. Egamberdieva. Archeology (study guide). Tashkent-2011.

<sup>44</sup> Karimova D. The religious belief of the funeral rites of the Bronze Age tribes of Northern Bactria. Dis. B 74-73. Tashkent 2011.



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