

FUNERAL CEREMONY IN UZBEK AND GERMAN PEOPLES

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Abstract

In this article, the importance of religious views in ceremonies, traditions and processes, the fact that the traditions of the Uzbek and German peoples have sharp differences at this point, the Uzbek people are mainly Muslim religious beliefs, and the Germans are Catholic. and following the teachings of the Christian religion is explained.

Keywords: Mourning, symbol of death, deceased, lexical unit grave, ceremony, a coffin, an urn, funeral, zeal, black clothes and black glasses, mourner.

Introduction

In the 19th century, the color of mourning changed to black when wedding dresses became fashionable. Today, this color is considered a symbol of death and sadness of a loved one. Therefore, it is customary to wear mostly black or at least dark-colored clothes for funerals. Shoes, socks and tie should also be dark. Usually, men wear a suit with trousers and women wear a black suit with trousers or a skirt. Short-sleeved shirts, tight pants, headwear such as hats and caps, and revealing makeup and hairstyles should be avoided. The relatives of the deceased will appreciate it when they see that the guest has carefully chosen the clothes for the funeral. Wearing dazzling colorful jewelry is seen by grieving relatives as an inappropriate expression of self-image.

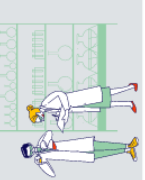
It seems that black clothes and black glasses serve as a sign of mourning for mourners at German funerals.

In Muslim countries, including the Uzbek people, as a sign of mourning, women wear a headscarf for a year, wear a modest dress, i.e. don't wear red or light-colored clothes, and men wear a turban on days of mourning. It is customary for women to wear loose and closed clothes in blue, black and similar dark colors, and to wear mahsi or kavush (shoes) on their feet. In recent times, in order to restore our national values, men are being promoted to wear caps.

In many Catholic communities of the German people, the funeral is conducted by a priest. Today, many people combine church services and funerals.

In both nations, the lexical unit "mourning" has a special place in the funeral ceremony. In the Uzbek language, the term mourning means "a person who prepares a grave for the deceased, is responsible for the beautification of a certain cemetery, or a person who recites the Koran separately for those who come to the cemetery to remember the deceased."

To clarify our opinion, we refer to Uzbek and German explanatory dictionaries.



Mourning

1. A gravedigger in a cemetery.

Karatoy leaves the old man at home and goes to the grave with Oroz (Oybek, Selected Works)

2. Mobile Destroyer; the one who destroys and takes its place.

Both Qazi and Asad Qari were against Jadid schools, they considered such schools to be inferior to religious schools. (M. Ismaili, Fergana until dawn).

Totengräber der; -s, -; j-d, der beruflich auf dem Friedhof die Gräber gräbt II *hierzu*

Totengräberin

It seems that the lexical unit grave has the same meaning in both nations, but in the Uzbek people it is customary for grave to belong to the male gender, but in the German people there are also female grave.

In many cases in the German people, graves offer their rooms to the close relatives of the deceased to hold the ceremony, where the wishes of the relatives, the speaker and the priest are fulfilled.

When placing a coffin or an urn (container for the ashes of a cremated body) in the grave, we can observe that the funeral parlor offers its services.

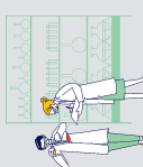
According to German traditions, the undertaker willingly gives advice on the formalization of the funeral ceremony, helps and supports the relatives in observing the deceased for the last time. The seating arrangement of the guests at the funeral ceremony has a special place. Of course, the seating order is kept at the funeral and the front seats are reserved for the close relatives of the deceased. They follow the casket or urn on the way to the grave after the speaker or pastor (evangelical priest). The next rows are intended for relatives and close friends of the deceased, and the last rows are for distant relatives and acquaintances.

At a funeral, it is not customary for everyone to be silent and at the same time to have private conversations, laugh, and make all sorts of jokes to lighten the mood. Lexemes such as music, song, poem, speech, prayer, basket with petals, white balloons or white doves, sympathy, consolation, farewell, flowers and wreaths have a special place related to the funeral ceremony. According to German traditions, the deceased is said goodbye to by singing a dirge or reciting a poem.

They believe that music that is considered important for the deceased gives a special atmosphere to the funeral or farewell. Usually, the planning, organization and choice of music for the funeral is decided by the loved ones of the deceased, relatives, orator or pastor.

Relatives and friends can also accompany the funeral with a musical performance. On demand, artists can provide professional music or provide their own suggestions for music. If all those present intend to sing the songs together, the sheet music and lyrics will be distributed to everyone.

It is customary to speak or pray at the grave. The speaker or pastor is the first to say goodbye to the deceased. Then close relatives come to the grave to say goodbye. In many cemeteries, it is customary for mourners to place a basket of green petals next to the grave. In some cases, relatives can also put a basket with petals on the grave.



White balloons or white doves have a special place in the funeral ceremony of young children. At the funerals of children who have died, parents want white balloons or white doves to rise to the sky as a sign of hope. After the mourners say goodbye to the deceased, it is customary to express their condolences at the head of the grave. If this situation is not foreseen, the relatives will have to move away from the grave.

In Uzbek people, during the death of babies, they usually say sentences such as comforting mothers, your hands are free / he gave, he took away / heaven has a table. Because according to the doctrine, children who died in infancy are innocent and in that world they are waiting for their parents at the gates of heaven.

In Germany, when the mourners leave the cemetery, the closest relatives who have become part of the family stay behind to receive the condolences. Often, in addition to priests, speakers, relatives attending the funeral also give words of comfort to the mourners. The mourners express their condolences to the relatives of the deceased. In such a situation, it is difficult for people to express their grief in words. That's why sympathy is often expressed in personal gestures such as a handshake or a silent hug.

In the Uzbek nation, it is recommended to express condolences to the bereaved before or after the funeral. According to Imam Muhammad, condolence is permissible for up to three days. Silence is obligatory for those carrying the coffin. In this case, it is recommended to engage in zeal and thought. But the zeal is not loud. People of adversity say the following and persevere: "Inna lillahi wa inna ilayhi raji'un." Allhumma ajirni fi musibati and akhlifli khairan minho" People in distress should not raise their voices and cry. According to the holy book Hadith Sharif, the corpse will suffer from the loud crying of the afflicted. After the body is buried, everyone goes to work. Do not gather here because it is bad for the corpse. In both nations, expressions of sympathy and condolence related to the funeral have a special place.

In the Uzbek nation, it is permissible to express condolences to all the deceased before the funeral or during the three days of mourning. Hazrat Imam Nazaviy says: There is no forbidden word in condolence, that is, you can express condolence with any comforting word. But the Companions considered it to say: "May Allah magnify your reward, make your patience beautiful, and forgive the deceased." In Germany, instead of classical traditions, some new design ideas are introduced today. After the deceased is buried, family members and close relatives come to the cemetery, i.e. at the head of the grave, every year on the day of the deceased's burial, the deceased's birthday, religious holidays or any other time, and lay flowers and wreaths on the grave.

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