

## CUSTOMS AND TRADITIONS RELATED TO MOURNING OF THE KARAKALPAKS

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### Abstract:

The mourning customs of the Karakalpaks living on the shores of the Aral Sea and their transformation are discussed in this article.

**Keywords:** Customs and traditions, mourning, mourning clothes, to mourn, guest food.

### Introduction

Mourning is the external manifestation of loss of a loved one, sadness, sorrow, grief to society. Mourning customs in different nations include wearing different colored clothes, tearing clothes, cutting hair, royally mutilating the body, abstaining from food, crying out loud, or killing oneself. There is a certain period of mourning that is set in the form of custom. Premature termination of mourning is generally frowned upon by society.[8]

The mourning programs of the Karakalpaks were formed as a result of the fusion of Islam with pre-existing beliefs and worldviews.

According to the rules of our holy religion, mourning for relatives and friends does not last more than three days.

Prophet Muhammad, peace be upon him, said: "It is unacceptable for a believing woman to mourn the deceased for more than three days, except for her husband. For her husband, mourning is 4 months and three days". [9]

In order to honor the soul of a person who died in Karakalpakstan, the period of mourning lasted up to one year.

Mourning begins on the day a person dies. There are no written rules for mourning, and the people consider it a custom that must be followed. [1, 64]

This article discusses the mourning customs of Karakalpaks, mourning etiquette, mourning clothes and giving food.

If an elderly parent or relative over 80-90 years of age has died, mourning is carried out at the time of death and at the time of removal of the dead body from the house, and for a long time after the removal of the dead body from the house. there is no mourning. In young and sudden calamities, mourning lasts up to a year. In mourning, entertainment for the family members of the deceased, various wedding shows and participation in weddings, birthdays and other ceremonies are not celebrated. In mourning, mourning is done according to the age of the deceased. Not mourning in the family is considered disrespectful to the deceased. If the person who died was young, the next of kin strictly follow the programs for up to one year. Weddings are also postponed until a certain period. In the past, all the people who lived as a community mourned for a deceased person, but in the present period, it is limited to the family members of the deceased. [5, №30].

If the deceased was old, weddings were scheduled in advance, in this case, the weddings were



not postponed after asking permission from the relatives of the deceased. Permission was obtained from the relatives of the deceased saying that he "went on his way" and after 40 days, weddings were held. But in the old days it was not possible to give weddings up to one year. [6, №1]

If we conclude from this, the customs of mourning were understood and accepted as a sign of respect for the deceased, thus it became a tradition. Another sign of mourning is mourning clothes.

When a woman dies of her husband, child, or relatives, she wears dark blue or dark green patterned clothes. This mourning dress was worn until one year after the death of the deceased, and after a year it was changed to another dress. This is called color change. The mourning dress worn after the deceased was burned in the sense that there should be no more mourning. [7, №15]

Corresponding information can be found in Karakalpak oral literature.

Kók jalawlı kórinse,  
(If someone shows up in a blue)  
Atpay, shappay mayırılğan,  
(He died before he could run)  
Jalgızınan ayırılğan,  
(He lost his loneliness)  
Azalar kiygen kúinde,  
(On the day of mourning)  
Tuwlardıń úyi desedi  
(They say mourning is the house of flags) [2, 203]

Blue was the color of mourning for many Central Asian peoples. One of the legends about the spread of blue among the Karakalpaks as a mourning dress had a religious meaning. At the same time, it is similar to the Karakalpak folk song mentioned above. That is, when the Prophet Muhammad died in the war for the religion of Islam, his white military flag was painted blue and cut into pieces, from which all the women made clothes for themselves and wore them as a sign of mourning. Since then, blue has been worn on days of mourning. [3, 12-13]. Men do not wear separate clothes, and it is customary for them to wear a hat on their head and a scarf around their waist on the day of the funeral. [6, №1]

The tradition of serving "guest food" during the burial ceremony has been preserved in Karakalpaks to this day. In this case, on the day of a person's death, "guest food" is given to relatives, close people and friends. In Karakalpaks, on the day of a person's death, relatives of the deceased were sent as guests to nearby houses, and one black cattle was slaughtered in the house of the deceased, or one black cattle was slaughtered in the name of one of the relatives of the deceased in the same house. On the day of the funeral, cattle were slaughtered and meat was distributed to nearby houses and food was prepared from it.

But the "guest dish" is not given to the guests, but to send the deceased to their final destination. [4, 72]

The traditions of the Karakalpak people, such as mourning etiquette, dressing, serving food, waiting for guests, depend on the living conditions and status of the people. These traditions



have been preserved in remote villages to this day, and some of them have undergone transformation and undergone some changes. However, the burial ceremony of Karakalpaks differs from other ethnic groups living on the shores of the Aral Sea.

From the author: May God not bring tears to anyone's eyes. Let death be late.

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