

ACADEMICIA

ISSN (online) : 2249-7137

ACADEMICIA

An International
Multidisciplinary Research
Journal



Published by
South Asian Academic Research Journals
A Publication of CDL College of Education, Jagadhri
(Affiliated to Kurukshetra University, Kurukshetra, India)

ACADEMICIA

An International Multidisciplinary Research Journal

ISSN (online) : 2249 –7137

Editor-in-Chief : Dr. B.S. Rai

Impact Factor : SJIF 2020 = 7.13

Frequency : Monthly

Country : India

Language : English

Start Year : 2011

Indexed/ Abstracted : Scientific Journal Impact Factor (SJIF2020 - 7.13), Google Scholar, CNKI Scholar, EBSCO Discovery, Summon (ProQuest), Primo and Primo Central, I2OR, ESJI, IJIF, DRJI, Indian Science and ISRA-JIF and Global Impact Factor 2019 - 0.682

E-mail id: saarjournal@gmail.com

VISION

The vision of the journals is to provide an academic platform to scholars all over the world to publish their novel, original, empirical and high quality research work. It propose to encourage research relating to latest trends and practices in international business, finance, banking, service marketing, human resource management, corporate governance, social responsibility and emerging paradigms in allied areas of management including social sciences , education and information & technology. It intends to reach the researcher's with plethora of knowledge to generate a pool of research content and propose problem solving models to address the current and emerging issues at the national and international level. Further, it aims to share and disseminate the empirical research findings with academia, industry, policy makers, and consultants with an approach to incorporate the research recommendations for the benefit of one and all.

189.	THE STUDY ON THE INTERFERENCE OF UZBEK STUDENTS' ACQUISITION OF CHINESE INITIALS Chi Daojia	1183-88	10.5958/2249-7137.2020.01929.1
190.	THE IMPORTANCE OF NONVERBAL COMMUNICATION IN TEACHING PROCESS Manzura Jamolovna Isroilova	1189-95	10.5958/2249-7137.2020.01930.8
191.	LEXICAL UNITS EXPRESSING NEGATIVE HUMAN NATURE IN TURKISH AND THE ROLE OF EUPHEMISMS IN THEIR TRANSLATION Zebo Rustamkizi Salimova	1196-00	10.5958/2249-7137.2020.01931.X
192.	ISSUES OF RECONSTRUCTIVE WORKS OF HISTORICAL PLACES IN SAMARKAND Zilola Mukumtoshovna Turaboeva	1201-06	10.5958/2249-7137.2020.01932.1
193.	THE STUDY OF RELATIONSHIP BETWEEN AFFECTIVE TRUST AND TRUST IN COMPETENCY IN POWER MANAGEMENT, ELECTRIC POWER TRANSMISSION AND ELECTRIC POWER DISTRIBUTION COMPANIES STAFF AND THEIR MUTUAL COLLABORATION Habib valizadeh	1207-15	10.5958/2249-7137.2020.01934.5
194.	THE CULTURAL LINGUISTICS ISSUES IN INTERETHNIC AND INTERFAITH RELATIONS IN THE REPUBLIC OF UZBEKISTAN Abdullaeva E.A	1216-19	10.5958/2249-7137.2020.01884.4
195.	THE ARTISTIC INTERPRETATION OF WOMEN'S IMAGE AND CHARACTER Sh. Khashimova	1220-23	10.5958/2249-7137.2020.01885.6
196.	EDUCATION IN THE EMIRATE OF BUKHARA (BASED ON THE LIFE AND WORK OF THE RULERS) Akhmadov Olimjon Shodmonovich	1224-27	10.5958/2249-7137.2020.01886.8
197.	SOCIAL AND PHILOSOPHICAL ASPECTS OF FAMILY ENTREPRENEURSHIP DEVELOPMENT Ganiyev Bakhodirjon Sodikjonovich	1228-34	10.5958/2249-7137.2020.01913.8
198.	RESEARCH ON HERITAGE ISSUES IN ISLAM AND THEIR CHARACTERISTICS Masayitov Saidjamol Yusifovich	1235-41	10.5958/2249-7137.2020.01914.X
199.	THE ISSUE OF THE ETHICS OF ZIYARAH IN THE BOOK OF "TARIKHI MULLAZADA" OF AHMAD IBN MAKHMOOD Jurayeva Nafisa Olimovna	1242-48	10.5958/2249-7137.2020.01915.1
200.	DEMOCRATIC PRINCIPLES IN THE ELECTION OF AKSAKAL (ELDERS) Akhmedov Tuychi Adashevich	1249-52	10.5958/2249-7137.2020.01916.3
201.	SEVERAL CONCEPTS ON ADVANTAGES AND DISADVANTAGES OF USING TEXTBOOKS Okhunova Shakhnoza Kodirovna	1253-60	10.5958/2249-7137.2020.01917.5

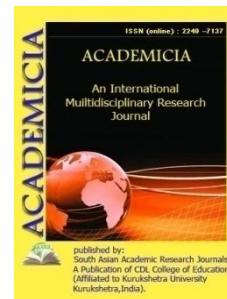
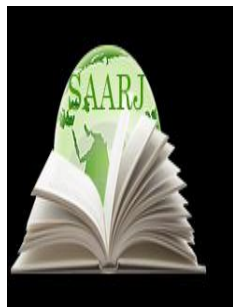
202.	THE TRADITIONS RELATED WITH THE FUNERAL CEREMONIES Nafiddinova X.R	1261-65	10.5958/2249-7137.2020.01918.7
203.	THE INTERACTION OF ANCIENT RELIGIOUS BELIEFS ELEMENTS OF NATURE (BASED ON SHAMANIC MATERIALS) Bakhtiyor Khalmuratov	1266-71	10.5958/2249-7137.2020.01919.9
204.	INTERPRETATION OF THE IMAGE OF MASHRAB IN UZBEK STORYTELLING Khamidov Mirolimbek	1272-76	10.5958/2249-7137.2020.01927.8
205.	COLOR AND ITS ROLE IN HUMAN LIFE Shavkiyev Elyor Rakhmonberdievich	1277-82	10.5958/2249-7137.2020.01920.5
206.	TEACHERS AND FOLLOWERS OF SHEIKH ABU YAQUB YUSUF HAMADANI Nunnanova G.B, Gulzoda Nunnanova Bekpulatovna	1283-87	10.5958/2249-7137.2020.01921.7
207.	ON THE PROBLEM OF CLASSIFICATION OF GENDER DISTINCTIVE FORMATIVES IN OLD ENGLISH Tleumuratov Genjemurat, Genjekaraeva Saltanat	1288-92	10.5958/2249-7137.2020.01922.9
208.	APPLICATION OF THE SOLAR COMBINED SYSTEMS CONSISTING OF THE FIELD OF FLAT AND PARABOLOCYLINDRICAL COLLECTING CHANNELS FOR HOT WATER SUPPLY OF THE INDUSTRIAL FACTORIES J. M. Ibrokhimov	1293-96	10.5958/2249-7137.2020.01923.0
209.	DETERMINANTS OF LEADERSHIP SKILLS AMONG THE BOARD OF DIRECTORS OF PRIMARY MULTIPURPOSE COOPERATIVES SOCIETIES IN GAMBELLA TOWN, ETHIOPIA- A STUDY Ochum Omod, R .Karunakaran	1297-07	10.5958/2249-7137.2020.01943.6
210.	FORMATION OF UZBEK TAX AND CUSTOMS TERMS (ON THE EXAMPLE OF MATERIALS ON THE HISTORY OF LANGUAGE) Habibjonov Ikromjon Toshpolat Oglu	1308-13	10.5958/2249-7137.2020.01836.4
211.	SOME ISSUES OF DIRECTING STUDENTS FOR INDEPENDENT SCIENTIFIC RESEARCH Husanov Ahmadjon Jurayevich	1314-17	10.5958/2249-7137.2020.01837.6
212.	"THE ESSENCE OF THE THEORY OF GAS-LIQUID FLOW AND ITS USE IN SOLVING TECHNICAL PROBLEMS" Khazhimatova Mavludakhon Mamasolievna, Musaeov Sharof Mamarazhabovich	1318-22	10.5958/2249-7137.2020.01838.8
213.	THE ROLE OF PROSECUTOR'S OFFICES IN THE OBSERVANCE OF THE NORMS OF LEGISLATION IN THE EFFECTIVE USE OF LAND AND WATER RESOURCES Nodirov Davurkhon Ikromovich	1323-27	10.5958/2249-7137.2020.01839.X

Language Teaching is sometimes treated as a science, with the continual search for objective truth, the relentless research into the nature of language learning, and borrowings from the social sciences. Try as one might to make the evaluation process as objective as possible, there is still very much a subjective element of likes and dislikes. What is appealing and motivating to one person can be turgid and deadly to another. It is in fact these subjective elements that tend to prevail in teachers' preferences, as can be seen in the survey of Oxford TEFL Teachers in the Appendix. There is also the matter of teaching style: one's reactions to materials will be affected by whether one is the restrained, the middle-of-the road or the colourful, communicative kind of teacher.

In conclusion, Uzbekistan is also successfully working on the introduction of innovative pedagogical technologies in the teaching and educational process. The creation of their theoretical and practical foundations has become a state.

REFERENCES

1. Jalolov J. J. Chet tili o`qitish metodikasi. Chet tillar oliy o`quv yurtlari (fakul'tetlari) talabalari uchun darslik. - T. : O`qituvchi, 1996.
2. Galperin P. The Practice of English Language Teaching. St.Petersburg, 1991.
3. Gonzales, R. (2010). Motivational orientation in foreign language learning: The case of Filipino foreign language learners. TESOL Journal, 3, 3-28.
4. Gorham, J., &Christopel, D. M. (1992). Students' perception of teacher behaviors as motivating and demotivating factors in college classes. Communication Quarterly, 40, 239-252.
5. Siltala, R., Suomala, J., Taatila, V. & Keskinen, S. (2007). Cooperative Learning in Finland and in California during the innovation process. In Andriessen D. (Eds.) (2007). Intellectual Capital. Haarlem: Inholland University.
6. Brown, H., & Ciuffetelli, D.C. (Eds.). (2009). Foundational methods: Understanding teaching and learning, p. 507. Toronto: Pearson Education.
7. <http://www.teachingenglish.org.uk/try/teaching-kids/magic-pencil>
8. <http://www.teachingenglish.org.uk/articles/culture>



DOI: **10.5958/2249-7137.2020.01918.7**

THE TRADITIONS RELATED WITH THE FUNERAL CEREMONIES

Nafiddinova X.R*

*Lecturer,
Bukhara state university,
UZBEKISTAN

ABSTRACT

In the following article, funeral ceremonies and related concepts from the foundations of the national values of the Uzbek people are explained through the analysis of the comparative study of the different funeral ceremonies. Also in the content of rituals and ceremonies in the emirate of Bukhara, associated with its conduct is described based on the available data.

KEYWORDS: *Funeral Ceremony, Mourning, Janoza, Cenotaph, A Washer Of Dead, Grave Digger, Donation, Twenty Days' Ceremony, Forty Days' Ceremony, Years' Ceremony*

INTRODUCTION

Funeral ceremony is a very large, solemn and publicly held ceremony associated with the burial of the deceased and the rituals associated with it. Funerals have changed constantly since the dawn of time for a variety of reasons. The funerals are a collection of customs and traditions that are unique to each nation and ethnicity.

The funeral of Uzbeks is a big gathering. First of all the facing the head of the deceased is performed. If the eyes remain open, they are closed, tied to the shoulder, the foot is fastened to the thumb. A special washing clerk is called *murdashui*. A washing clerk always chooses a male washing clerk, if a deceased woman is a woman, and if a man is a man. A special washer of dead (*gassol*) body is washed in sarton (platform), wrapped in a white cloth (special gauze) cage. Among the peoples of Central Asia, the 1th sign of mourning cries loudly. The death penalty also has special requirements for life. For example, when we come to clothes, the closest people of the deceased (women and men) wear the waist as a sign of loss. Of course, duppy is worn on the head.

MAIN PART

Wet sticks from the trees are used as the bastons. Among the people, the term “hassakashlar”(literally, *those with the bastons*) is in circulation. The bastons are held by the intimate relatives of deceased. These rods are placed in the grave of the deceased, when they are buried, they are planted around him. For the sake of women's youth, they wear black, blue, white, depending on the period of the ritual of death. Women do not go to the cemetery. It is undesirable for them to go to the cemetery. Let the deceased be a man, let it be a woman, the last path is followed only by men and buried. Close relatives gather, everyone in the house joins the newly arrived relatives and rest-almonds praise the deceased, talk and cry about his qualities. The funeral ceremony is usually scheduled for the morning, noon or afternoon prayer. After the participants of the funeral gather, the mayor is taken to the coffin. The coffin is removed not from the door, but from the window with the side of the foot. A funeral is held in the mosque or in the courtyard of the deceased. Only men raise the deceased and take out from the yard to the street (if the deceased is young, then his uncles or brothers, if old, sons or closest relatives). On the street, like a shot, put a coffin on a wooden barn, four people raise it over their shoulders (depending on the age and sex of the deceased, the mourning veil — a white surp cloth on the elderly, young people are surrounded by a red or velvet cloth), the rest go behind the coffin immediately to the graveyard. Others assist them.

The coffins are often exchanged and taken to the cemetery at a speed. Before that, the cemetery clerk prepares a grave for the deceased. After going to the cemetery, the prepared grave is taken from the coffin of the deceased in front of it, wrapped in a shroud and transferred to the grave, and the grave digger puts it on the grave with his face facing Qibla (west) to the grave (there is also a tradition of burial of close relatives in a specially allocated place-the When the dead were put into the grave, the people threw a pinch of soil into the hoe, which they had caught in the grave. Grave digger poured the soil under the head of the deceased. Then the mouth of the grave was poured and the soil was pulled. After the end of the funeral, grave digger or another person addressed the participants of the funeral, saying the name of the deceased: “What kind of person was he?”, and those who stood now give the answer that “he was a wise and good man.” This interrogative and answer is inclined only to men (since the wives are at the disposal of her husband, no one has the right except the husband to judge the wives as good or bad). After that, grave digger, thanks to all those who came, will allow the spread. Sometimes those who come to the funeral are shared money, handkerchiefs, towels, soap, clothes, this habit is called charity. Those who go to the cemetery come to the House of the deceased and read the Fatiha and spread it.

Janaza (funeral)- in Islam, a religious ritual performed before the burial of the deceased. No indication has been given in the Qur'an of a funeral ceremony. In the works on the Fiqh, a detailed description of the funeral is given. In a narrow sense, it is a prayer read before the burial of the body of a Muslim man and a woman who died at the funeral . Funeral ceremonies are different in different Muslim countries, they are associated with the corresponding customs. According to the Sharia instructions, the funeral prayer is read to all the deceased and deceased, regardless of whether they have sinned or not, ranging from an innocent baby born alive. According to the rules expressed in the verses of the Qur'an and hadiths, the corpse is washed,

wrapped in a shroud and placed in a coffin and performed under the leadership of the imam with the participation of the Muslim religion. They read the funeral prayer in ranks, turning to prayer. If for some reason it is buried without a funeral, then a funeral prayer can be read on the grave, while the corpse stands still. Reading the funeral prayer is a sufficient act of duty of the living, and with the recitation of it by a group of Muslims, it is dismissed from the responsibility of other people. According to the Islamic religion, those who do not have a funeral without the opportunity to be buried without a funeral are considered sinners. Funeral prayer 5 time differs in many ways from the read prayer. For example, four takbirs, Sana, salawat, Dua and Salam are sufficient in the funeral prayer. There is no such thing as kneeling, worship, recitation in it.

If the baby at least once cried aloud, the funeral recitals is read to him. "Those who died" are not bathed and in what clothes did they earn, they are buried in the same clothes and the funeral is not read. For those who died in another category, too, the funeral was not read. But this was no longer used as a punishment for the deceased. The funeral was also not read for those who committed suicide in different ways. Because they were considered guilty.

Another of the rituals associated with the funeral are those that took place. This means that no matter how much debt the deceased had after his death, his debt was taken by one of his children to his neck before everyone else.

An inseparable continuation of the funeral is this mourning. Mourning is a ritual that is held in memory of the memory of the deceased in connection with the death of a person. Mourning is also celebrated in all nations, constantly changing. Mourning can be divided into several types. For example, three, seven, twenty, forty and finally yiloshi of the Year" ceremony, related to the account of the days of the deceased's death. In each of these rituals, the deceased was remembered, verses and verses were read from the Holy Qur'an, dedicated to his soul and memory. To those who come to the ceremony, money, a handkerchief, a towel, soap, a handkerchief are shared. In mourning, we witness that in many cases even some elements of primitive religions are preserved. For example, our people remember the ghosts of deceased and ancestors "activating candles", make soot in Eid al-Adha, cook special dishes, climb to the head of the grave, as well as traditions that arise on the basis of animistic imagination, as if the deceased dies, even his soul will continue to live¹.

At the end of the ceremony, the deceased was blessed. On the days of mourning, food is not cooked at home, which turns out to be dead, the soot is not removed. Close relatives take this task on their own. Also, during Ramadan and Eid al-Adha holidays, funeral owner came to the house with relatives, compatriots from the makhallada and read Fatiha in memory of the deceased, who asked funeral owner for their sympathy.

RESULTS

During the period of the reign of emirate, we will also witness a meeting of extravagant and depressing situations in Bukhara, in many cases, exactly at the funeral. About this jadids who lived in the same period and made creativity have described their thoughts burning. In particular, Mahmudkhoja Behbudy in his article titled "*Bizni kemiruvchi illatlar*" (*The stigmas which decay us*) overstated donations, distribution of gifts and Friday soups given for the memory of the deceased, the gods put the deceased family members in a difficult situation. Even the goods and land of the deceased were sold for the performance of these rituals. The property of the women who left the inheritance was also spent on holding ceremonies².

The popular poet Sadridin Ayni also gave information about this in his memoirs. That is, when the plague spread in Bukhara, and his father died, he wrote that the army had borrowed 150 tangas from a merchant named Yusufboy in the village and buried them.

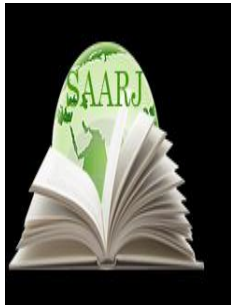
CONCLUSION

In place of the conclusion, it can be said that the funerals are an integral part of people's lives, which are held in each oasis with their own traditions and rituals. We can also highlight the traditions and traditions that are characteristic of the oasis itself, along with the holding of ceremonies that will be held in all Central Asian countries during the funerals of the Bukhara Oasis. There have also been cases of extravagance in burials in the emirate of Bukhara. And this was one of the factors that aggravated the situation of the common people.

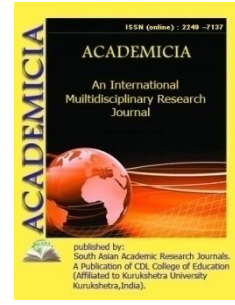
REFERENCES

1. M.Sattor. O'zbek udumlari. Toshkent. 1993, B.-113.
2. https://n.ziyouz.com/books/uzbekiston_milliy_ensiklopediyasi/O'zbekiston%20Milliy%20Ensiklopediyasi%20-%20J%20harfi.pdf
3. I.Jabborov. O'zbeklar: turmush tarzi va madaniyati. Toshkent.: O'qituvchi. 2003. B.-120.
4. M.Behbudiy. "Bizni kemiruvchi illatlar" .“Oyna”jurnali, 1915-yil, № 13. B.-338-342.
5. Nafiddinova X. R., Qalandarova F.A. QUSHBEGI BUKHARY- VAJNIY ISTOCHNIK V IZUCHENII ISTORII PERIODA PRAVLENIYA MANGYTOV //Vestnik nauki I obrazovaniya. – 2020. – №. 7-2 (85).
6. Nafiddinova Khosiyat Ravshanovna. The concept of family in the Bukhara city during the reign of the dynasty of manghits and its phenomen // International Journal of History 2020; 2(2): 01-04
7. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 6. – C. 229-233.
8. Sobirovich T. B. Strategy of spiritual renewal in Uzbekistan //International Journal of Psychosocial Rehabilitation. – 2020. – T. 24. – №. 06.
9. Sobirovich T. B. The strategy of renewal of the national spirituality of Uzbekistan //International Journal of Applied Research. – 2020. – T. 6. – №. 5. – C. 147-151.
10. Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 5. – C. 741-748.
11. Sobirov B. U. The necessity of ziyarah tourism in the spiritual perfection of people //Asian Journal of Multidimensional Research (AJMR). – 2020. – T. 9. – №. 7. – C. 85-88.
12. Jurayeva Nafisa Olimovna. The territorial changes in the topography of the cemeteries of Bukhara // EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal. Volume 6 Issue 8. P.512-515. Journal DOI: 10.36713/epra2013
13. J.N. Olimovna. *The topography of the cemeteries of Pre- Islamic city of Bukhara.* International Journal of Applied Research 6 (5), 368-371, 2020.

14. Jurayeva Nafisa Olimovna. Features of the Historical Topography of the City of Bukhara // TEST Engineering Management. 81, 1356 – 1360. Vol. 81: Nov/Dec 19.
15. J.N. Olimovna. Muqaddas ziyoratgohlar Buxoro shahri topografiyasining tarkibi cifatida // World Social Science - Scientific - practical journal, 44-46. 2019/2.
15. TB Sobirovich. The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers // INTERNATIONAL JOURNAL OF ADVANCED RESEARCH AND REVIEW. -2020. 5 (10), 60-65.
16. TB Sobirovich. The criterion of human indicators in development and renewals in Uzbekistan //EPRA International Journal of Multidisciplinary Research (IJMR). 2020. 6 (8), 509-511.
17. Sobirovich T. B. The strategy of renewal of the national spirituality of Uzbekistan //International Journal on Integrated Education. – 2020. – T. 3. – C. 122-126.



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2020.01919.9

THE INTERACTION OF ANCIENT RELIGIOUS BELIEFS ELEMENTS OF NATURE (BASED ON SHAMANIC MATERIALS)

Bakhtiyor Khalmuratov*

* Associate Professor
 Namangan State University,
 Doctor of Philosophy in History (PhD)
 E: mail: baxtiyor_m@mail.ru

ABSTRACT

In this article the ethnographic views related to shamanism, one of the ancient religious beliefs, and the elements of nature in its ceremonial attributes are reflected. The connection of the Shamanic belief with nature, the changes in the ceremonial equipment (whip, ash, water, fire, human hair, etc.) of physicians working in the Fergana Valley are described in it.

KEYWORDS: *Ancient religious beliefs, shamanism, nature, elements of nature, water, fire, ash, hair, physicians, healing processes, "Avesto", Islam, field ethnographic expeditions.*

INTRODUCTION

When we were young, people used to say, "The cure for nature's diseases is in nature." Doctors say that about 70% of diseases are caused by herbs, and the remaining 30% by mineral stones. At the heart of this meaningful wisdom, which has not lost its value for centuries, lies the vital truth that motherhood, which is an integral part of Mother Nature, is embodied in all that surrounds us. You just have to be more discriminating with the help you render toward other people.

The mysteries of nature have been passed down from generation to generation, refined as a result of thousands of years of experience of the people. This is confirmed by the holy book of Zoroastrianism, the Avesta. In all its parts, especially in Vendidad, valuable information is given about the training of doctors, medical operations, the classification of diseases, the causes and factors of their occurrence, and rare medicinal plants [1. B. 14].

Shamanism, one of the oldest religious beliefs, also has its own system of ceremonies, none of which take place without ceremonial means. Shamans use a variety of external aids to increase