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## O. A. SUKHAREVA – THE RESEARCHER OF BUKHARA’S SHRINES

**Abstract:** This article examines Bukhara pilgrimages and shrines that reflect the historical and spiritual appearance of The city.

**Key words:** Bukhara, historical, spiritual.

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### Introduction

In the ethnographic study of topography, toponymy, ethnos and social life of the city of Bukhara, the scientist-scientist Olga Alexandrovna Sukhareva plays a special role. In 1947 under the advice of the scientist, linguist, archaeologist and ethnographer M.S.Andreev Sukhareva began to study the ancient history of Bukhara based on ethnographic sources. Bukhara ethnography takes a special place in her work. Due to her long and hard work, the scientist has created three major historical and ethnographic works on Bukhara ethnography. The first of the monographs was devoted<sup>1</sup> to the historical topography of Bukhara<sup>2</sup>, the second to the Bukhara crafts industry<sup>3</sup>, third, the ethnic and social composition of the Bukhara population and economic activities<sup>4</sup>.

Sukhareva O. A. provided valuable information on ethnography, topography, occupations, living conditions of Bukhara, living conditions, mahallas and guzar, local governance procedures. She led more

than fifty expeditions to create his own research. Scientist lived among the population, studied the material and livelihoods of the people, and had personal contacts with reputable people in mahallas and guzars.

The scientist O. A. Sukhareva has found her honorable place among the researchers who diligently study the history of our ancestors. As a result of her scientific research, she successfully defended her thesis in 1940 and a doctoral thesis in Bukhara ethnography in 1964<sup>5</sup>.

It is well known that the shrines in Bukhara are considered sacred places. There is a myth that thousands of righteous people are at rest in the graves. Bukhara pilgrimages and shrines were in the spotlight of O. A. Sukhareva. She lists the following major graves outside of Bukhara: 10 km north-east of the city<sup>6</sup> Bahouddin Nakshband<sup>7</sup>, "Sheikh ul olam"

<sup>1</sup>Курбонова.М.Б.О.А.Сухареванинг Ўрта Осиё этнологиясига оид тадқиқотлари. Тарихшунослик ўқишлари-2010 конференция материаллари тўплами.- Тошкент.:”Янгинашр”.2011.-Б.235

<sup>2</sup>Сухарева.О.А. К истории городов Бухарского ханства. Историко-этнографические очерки. Ташкент, 1958. 145с.

<sup>3</sup>Сухарева О.А . Позднефеодальный город Бухара конца XIX — начала XX века. Ремесленная промышленность. Ташкент, 1962.194 с

<sup>4</sup>Сухарева О. А. Бухара. XIX — начало XX в. (Позднефеодальный город и его население). М., 1966.328с.

<sup>5</sup> Курбонова М.Б. О.А.Сухарева ва Бухоро этнографияси. // Ўзбекистонда ижтимоий-иқтисодий маданият ҳаёти: трансформациялар жараёни. Республика илмий анжумани илмий мақолалар тўплами. Термиз, 2013.-Б.117.

<sup>6</sup> *Зиёратгоҳ Бухоро вилояти Когон тумани Қасри Орифон қишлоғи ҳудудида жойлашган.*

<sup>7</sup>Каранг: Семенов А. Бухарский шейх Баха-уд-дин. // Москва, восточный сборник в честь А.Н.Веселовского,1914.

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located outside the gate of the graveyard<sup>8</sup> known as Sayfiddin Boharziy<sup>9</sup>, Chor Bakr (Four Bakrs)<sup>10</sup> Sumiton village outside Bukhara which was 44-hectare necropolis (corpse city). Also known as the inner city), Imam Abu Hafs Kabir, outside the gates of the Imam<sup>11</sup> (This is a well-known cemetery among the local people, known as the "Hajjadbaror", that is, the Imam who emits the problems or sins).

According to the scientist, in the XVII-XVIII centuries the city was divided into 12 mahallas and 220 guzars. Each neighborhood had its own elder, and in the guzars there was its "poykori"- pastor and its "ellikboshisi"- fiftyleaders. Each neighborhood had its own separate tomb and a separate mosque for each guzar. The city has about 20 bathrooms and several covered indoors and timbers. Thousands of scholars have been trained in more than 100 madrassas built over the centuries. The city is supplied with water through more than 50 pools.<sup>4</sup> Also, 3 of the 11 gates of Bukhara are considered sacred and lead to large cemeteries and shrines. These are the gates of "Namazgoh", "Mazar-e-Sharif", and "Hazrati Imam". On the outskirts of the gates of Bukhara, people from Bukhara used to pray Eid (Ramadan and Qurban) prayers. Just outside the Gate of Hazrat Imam is the largest Abu Hafs Kabir cemetery<sup>12</sup>, it was called "The Right Way". He went out of the gate of Mazar-i-Sharif and went to Bahauddin's grave. This gate is therefore called by the locals as the "gate of honor" and "the gate to the blessed tomb."<sup>13</sup>

In addition, among the large cemeteries inside the city are Hazrat Ayyub, Ismail Samani, Khoja Gunjori, Sufi Suari graves, classified by O. A. Sukhareva in three different ways: human burials, symbolic graves and sanctuaries (steps).<sup>14</sup> Also mentioned are the names of 30 cemeteries in the city of Bukhara: White Tomb, Hodja Ali Atlasasp, Sheikh Rangrez, Khalfa Husain, Khoja Bulgar, Turki Jandi, Hoja Amonboy, Mirakon, Hoja Kalon, Posho Ismail

Samani, Eshoni Imo, Sheikh Jalal, Summer Brother (eleven brothers), Khoja Chorshanbe, Khoja Gunjori, Zindafil Ahmadi Jome, Hazrat Ayyub, Sher-Muhammad Juvozkash, Hoja Sesaran, Hoja Gharib, Hoja Ghayib, Khoja Saint Kabir, Hohi Ahsi, Hoja Nurabad, Imam Kozha Master, Hodja Gearboni seam, Khoja Rushnoyi, Mevlana Sharif, Eshoni Spell (This cemetery is now located on the territory of No 14 secondary school and kept the Eshoni Spelling Serum).

The Samanids mausoleum is also known as a pilgrimage inside the city of Bukhara. Here, Ishmael's son Ahmad was buried in 914 in the Naukanda cemetery in northwestern Bukhara. This cemetery was created on the ground near the Samanids mausoleum. Ismail Samani Mausoleum was studied<sup>15</sup> by M. E. Masson, B. N. Zasiipkin<sup>16</sup>, L. I. Rempel<sup>17</sup>, V.A.Shishkin<sup>18</sup>, G. A. Pugachenkova<sup>19</sup>. In 1961 Russian architects K. S. Kryukov, I. E. Pletiev, T. S. Stramtsova researched the architectural solution of the mausoleum. Today, the mausoleum is one of the objects of belief in the local population, and the believers have submitted their applications from the tomb in the mausoleum of I.Samanids<sup>20</sup>.

In addition to the city cemeteries, Sukhareva indicated the name and location of more than a hundred shrines. Abu Bakr Iskhak Kalabadi, Abulhasani Poband (Bukhara's "Said Bandi Kushod", meaning "Saeed Opening Node"), Saints strangled, Mawlani captive, Bibi Mohroy, Nuriddin Khilvati, Usta Ruhi, Haji Piyoda, Havuzi Lesak, Khoja Aspgard, Haft Birodari (in uzbek seven brothers), Sheikh Jalal and many others<sup>21</sup>.

Scientist Sukhareva reflects on the many healing springs in graves, and the ancient "Chashmai Ayyub" in Central Asia (source: Ayub Ayub)<sup>22</sup>, hat people believe that the water of Job's healing water is healing and holy, and that skin diseases are used for healing purposes.<sup>23</sup> It is believed that Allah will grant patience

<sup>8</sup> XIII асрда мўзуллар ҳукмронлиги даврида Бухорода яшаган йирик уламо, шайх. Шу инсон шарофати билан Бухорога "Шариф"-шарофатли, муқаддас шаҳар номлари берилган.

<sup>9</sup> Қаранг: Немцева Н.Б. Ханака Сайф ад-дина Бахарзи в Бухаре (к истории архитектурного комплекса).-Бухоро.:Бухоро.2003.

<sup>10</sup> Қаранг: Джуракулов М.Д., Некрасова Е.Г, Ходжаков Т.К. Позднефеодальные некрополи Бухары как исторический источник. Самарканд.1991.

<sup>11</sup> Қаранг: Йўлдошев Н. Хожат барор Имом Абу Ҳафз Кабир Бухорий (ота ва ўғил Абу Ҳафз Бухорийлар). -Бухоро.: Бухоро.1994.

<sup>4</sup> Ахророва М.М., Москвалик шарқшунос олима Бухорода:// Бухоро давлат университети илмий ахбороти. -Бухоро.2007, 4-сон.

<sup>12</sup> Ҳозирда Бухоро шаҳридаги марказий қабристон. X асрда пайдо бўлган қабристоннинг умумий майдони 45 гектар.

<sup>13</sup> Сухарева О.А. . Бухара XIX – начало XX в (Позднефеодальный город и его население). –М.: Наука. 1966. –С.38.

<sup>14</sup> Сухарева О.А. Бухара XIX – начало XX в (Позднефеодальный город и его население). –М.: Наука. 1966. –С.77-78.

<sup>15</sup> Булатов М. Мавзолей Саманидов – Жемчужина архитектуры Средней Азии. –Т.: изд.Гафур Гулям.1976.-С.13.

<sup>16</sup> Засыпки и Б. Н. Памятники монументального искусства Советского Востока. Сборник „Художественная культура Советского Востока“. М.,1931, стр. 28.

<sup>17</sup>Ремпел Л.И. Архитектурный орнамент Узбекистана.АН УзССР. Ташкент, 1961

<sup>18</sup> Шишкин В.А. Архитектурные памятники Бухары. Ташкент, 1936.

<sup>19</sup> П у г а ч е н к о в а Г. А. Архитектурный генезис мавзолей Саманидов. ОНУ АН УзССР, 1962, № 2, стр. 18.

<sup>20</sup> Сухарева О.А. Ислам в Узбекистане. –Т.: изд. Академии наук Узб.ССР.1960.-С.35.

<sup>21</sup> Сухарева О.А. Квартальная община позднефеодального города Бухары (в связи с историей кварталов). –М.: Наука. 1976. –С.355-356.

<sup>22</sup> Сухарева О.А. Ислам в Узбекистане. –Т.: изд. Академии наук Узб.ССР.1960.-С.33.

<sup>23</sup> Сухарева О.А. Квартальная община позднефеодального города Бухары ( с связи с историей кварталов). М. «Наука».1976. –С.135.

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to anyone who drinks from a source of pure water<sup>24</sup>. Particularly, child-bearing women performed three rounds of the mausoleum in order to meet their needs.

It is known that there were 200 guzars in Bukhara city in the 20th century, and a small guzar in the northwest part of the city (nowadays the area of the Chashmai Ayyub shrine) is called Chashmai Ayyub mahalla.<sup>25</sup>

The study of Bahauddin Nakshband's Tomb, the largest pilgrimage to Bukhara, was the focus of O. A. Sukhareva, as well as almost all Russian explorers. According to the scholar, Bahouddin is known among the people as the "balogardon" - the epitome of calamities. Bahouddin's grave is a place of worship not only for the dervishes, the local people, but also for craftsmen, farmers, and representatives of all classes. Sacrifices were made during the pilgrimage. Particularly in the early spring days, "Guli Surkh<sup>26</sup>" At the (red flower) festival, all the Zoroastrians came to the village of Bahauddin (present-day Castle Orifon) and slaughtered a sheep for the pir's sake and made a deity (donation to Allah).

"Flower Surkh" was a holiday of joy, cheerfulness, charm, beauty, respect, love and devotion that followed the Navruz holiday. This election was held once a year and lasted about a month. The people showed their rich art. The feathers planted in Nowruz are celebrated in this holiday. People from Bukhara came here as a family, and silk and adras, potters and carpets, confectioners and carpenters performed here. In general, all Bukhara

artisans and craftspeople bowed down to their pirate masters these days to gather enthusiasm for the New Year.

Sukhareva also provided information about pagans who were converted to Islam by the people in Bukhara. The symbolic tomb of Kochkar Ata is still preserved in Bukhara's "Zindoni Upper" courtyard. This place of worship was a place of religious belief before the pre-Islamic religion. The ram of the prison is often a terrible prison sentence for the relatives of the prisoners<sup>27</sup> and they sacrificed the ram as a sacrifice, and offered other incense. Local people have also known Kochkar Ata as a "shepherd's patron", a prisoner of war or a prisoner. In honor of the saint of the Father of the Lamb, people, of course, got out of their horses and walked past them in the crown.<sup>28</sup> The Uzbek family also had the custom of naming a child to the name of a ram, and to beat the ram at weddings.<sup>29</sup> The head of the ram was hanged in the houses to avoid the evil eye in the Bukhara oasis. In Central Asia, the use of the word, rugs, felt, or rams' horn ornament is considered to be a flower of virtue.<sup>30</sup>

Bukhara pilgrimages and sacred places reflecting the historical and spiritual image of the city, as well as the issues related to them, were studied by ethnographer O. A. Sukhareva. These studies are important for the study of social, spiritual and ethnopsychological aspects of the population of the city of Bukhara in the beginning of the 19th and 20th centuries.

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<sup>24</sup> Дала ёзувлари. Бухоро вилояти Бухоро шахри. 2019 йил август.

<sup>25</sup> Сухарева О.А. Квартальная община позднефеодального города Бухары (с связи с историей кварталов). М. «Наука».1976. -С.66.

<sup>26</sup> "Қизил Гул" сайлини бухороликлар "Иди гули сурх" деб ҳам аташган.

<sup>27</sup> 75 дарра уриш ва бошқа қийнаш усуллари қўлланилган/ Йўлдошев Н. Яхё бобонинг айтганлари // Бухоро хақиқати. 1957 йил, 5 ноябрь. №22-сон.

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<sup>29</sup> Сухарева О.А. Квартальная община позднефеодального города Бухары (с связи и историей кварталов). М. «Наука».1976.-С.227.

<sup>30</sup> Дала маълумотлари. Бухоро вилояти, Бухоро шахри, 2018 йил, март.

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