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.

Language: English

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O. A. Sukhareva provided valuable information on ethnography, 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 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 studied 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.

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 Bahouddin Nakshband, "Sheikh ul olam" 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.
located outside the gate of the graveyard[8] known as Sayfiddin Boharziy, Chor Bakr (Four Bakrs)10 Sumiton village outside Bukhara which was 44-hectare necropolis (corps city). Also known as the inner city), Imam Abu Hafs Kabir, outside the gates of the Imam1 (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.[4] 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 “Hazzati 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[5], it was called “The Right Way”. He went out of the gate of Mazar-i-Sharif and went to Buhadduin’s grave. This gate is therefore called by the locals as the “gate of honor” and “the gate to the blessed tomb.”[13]

In addition, among the large cemeteries inside the city are Hazrat Ayyub, Ismail Samani, Kocho Gunjori, Sufi Suari graves, classified by O. A. Sukhareva in three different ways: human burials, symbolic graves and sanctuaries (steps).[4] Also mentioned are the names of 30 cemeteries in the city of Bukhara: White Tomb, Hodja Ali Atlasasp, Sheikh Rangez, Khalfa Husain, Kocho Bulgar, Turki Jandi, Hoja Amonboy, Mirakon, Hoja Kalon, Posho Ismail Samani, Eshoni Imo, Sheikh Jalal, Summer Brother (eleven brothers), Kocho Chorshanbe, Kocho Gunjori, Zindafil Ahmad Jome, Hazrat Ayyub, Sher-Muhammad Juvozkash, Hoja Sesaran, Hoja Gharib, Hoja Ghayib, Kocho Saint Kabir, Hohi Ahsi, Hoja Nurabad, Imam Kozha Master, Hodja Gearboni seam, Kocho 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, Ismael's son Ahmad was buried in 914 in the Naukand cemetery in northwestern Bukhara. This cemetery was created on the ground near the Samanids mausoleum. Ismail Saman Saman’s Mausoleum was studied[15] by M. E. Masson, B. N. Zasipkin16, L. I. Rempel17, V.A.Shishkin18, G. A. Pugachenkova19. 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.Samans[20].

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

Scientist Sukhareva reflects on the many healing springs in graves, and the ancient “Chashmai Ayyub” in Central Asia (source: Ayyub Ayub)[22], hat people believe that the water of Job’s healing water is healing and holy, and that skin diseases are used for healing purposes. It is believed that Allah will grant patience

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to anyone who drinks from a source of pure water. 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 Ayub shrine) is called Chashmai Ayub mahalla.

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” At the (red flower) festival, all the Zoroastrians came to the village of Bahaudin (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. Particularly, child-bearing women performed three rounds of the mausoleum in order to meet their needs.

Islamic religion. The ram of the prison is often a terrible prison sentence for the relatives of the prisoners 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. The Uzbek family also had the custom of naming a child to the name of a ram, and to beat the ram at weddings. 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.

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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