



THE IRANIANS OF BUKHARA

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ABSTRACT: - The ethnography of the Bukhara oasis is described in detail, especially in the works of O.A.Sukhareva. Due to her work, several historical and ethnographic works of O.A.Sukhareva on Bukhara ethnography were created. This article provides information about Iranians of Bukhara from foreign sources, especially Russian and English sources.

KEYWORDS: Ethnic history, traditional, modern culture, historical and ethnographic, The Iranians of Bukhara, "Persian", shia, "Marvi", slaves, ethnographer.

INTRODUCTION

According to the Hungarian traveler A. Vamberi, during the reign of Amir Nasrullo (1826-1860) there were 20,000 Iranian slaves in Bukhara. According to G. Spassky, the number of Iranian slaves was 40 million. According to Blankengel, the total number of slaves was 50 mimg.

L.N. Sobolev, a scholar who lived in the second half of the 19th century, considered the Persians to be Iranians who did not mix with other peoples, especially the Tajiks. In his work, he attached a list of places where Iranians live in Samarkand and Bukhara regions. Ethnographer FD Lyushkevich notes

that Iranians are Shia Muslims in Bukhara and Samarkand.

The ethnography of the Bukhara oasis is covered in detail, especially in the works of OASukhareva. Due to her fruitful work, OASukhareva created several historical and ethnographic works on Bukhara ethnography. The scholar's work "Bukhara in the XIX and early XX centuries" provides valuable information about the Iranians of Bukhara.

Fanya Davidovna Lyushkevich is also a major ethnographer among Russian researchers who studied the Bukhara oasis after OA Sukhareva. When FA Lyushkevich entered the Institute of Ethnography in 1955, NA Kislyakov was the

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head of this institute. FA Lyushkevich first came to Uzbekistan in 1956 to study the main population of Kashkadarya and Surkhandarya regions. In 1961 he came to study his subject - the Iranian ethnic group. From 1969 to 1970 he conducted his ethnographic research in Romitan, Vobkent and Gijduvan districts of Bukhara region, in 1972 from Kashkadarya region, from 1976 to 1978 in Bukhara. In 1977 he successfully defended his dissertation on "Ethnographic features (late XIX - early XX centuries)."

An interesting aspect of the process of formation of the peoples of Central Asia is the history of the emergence of individual ethnographic groups and the changes that occur as a result of their convergence and intermingling with the sociological nations of the former Soviet Union. Among the people living in Samarkand, Bukhara and the surrounding areas, as well as in other cities of Central Asia (in very small numbers), there was a group called "Iranians", known among the surrounding population for its distinctive features. In travel diaries and scientific literature, names such as "Iranians", "Persians" and "Marvians" (Marvi) are used.

G. Maendorf, who traveled to Central Asia, repeatedly mentions the large number of slaves in Bukhara: "Most of the thousands of slaves are Persians. Interestingly, the Persians, Russians, Negroes and a small number of other slaves are mentioned.) is a sign of the possibility of turning them into slaves who stand alongside the non-believers. Historian NV Khanikov, in his work on the Bukhara Khanate, said that many Persians could be found in Bukhara, as well as that they were brought as slaves, most of whom were Mervs. The term "Persians" can also be found in the data of the historian A. Boris. It is written that they were not allowed to pray freely and to organize their own rituals. Historian L.

Kostenko, thinking about the Persians, notes that the Shia population was severely persecuted. They were not allowed to perform their religious rites openly. However, the author goes on to say that although their religious sects were different, they held senior positions in governing the khanate.

In the second half of the twentieth century, especially after the Second World War, the situation changed dramatically, but there was a need to hurry, because research had to be done before the change of the older generation and the old way of life and so on. The first researcher ethnographer O.A. Continuing Sukhareva's research and examining recent developments, the research is mainly field research, but the fact that these data are often similar and repetitive suggests that it is best to live in a manashu community (family) and participate in various aspects of their public relations. concludes that it is necessary to monitor. He liked these observations very much.

Fanya Davidovna's first conversation with the Iranians was organized by the staff of the Ark Museum-Reserve. During his many years of relations with the Kasimov family in Bukhara, he observed their marriage and social life in society. He also analyzed the relations of Iranians in Zirabad mahalla of Kagan district. Romitan, Vobkent districts and its environs lived in the Odinaev family and studied inpatient. He interviewed Gorkov in order to get a clear picture of the population of the area. This is because he is the only person who can accurately tell the composition of the population according to his habits during the burial procession. The research conducted by FD Lyushkevich today serves as an important source for us in the ethnographic study of the Bukhara oasis.

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