

THEORETICAL-METHODOLOGICAL FOUNDATIONS OF RESEARCH OF TRADITIONS OF SHIA COMMUNITIES IN UZBEKISTAN

Nig'matullayev Ibrohim Ma'ruf o'g'li

Doctoral student of International Islamic Academy of Uzbekistan (Uzbekistan)

<https://doi.org/10.5281/zenodo.11220543>

Abstract. *The article examines the theoretical-methodological foundations of researching the traditions of Shia communities in Uzbekistan. Information about Shiism in the works written by Abu Rayhan Beruni, Sadridin Ayni was analyzed. Russian, Turkish and local scientists have provided information on the study of the traditions of Shia communities in Uzbekistan.*

Key words: *shia communities, sects, religion, traditions and customs, tradition of "Ashuro", culture, muslim.*

INTRODUCTION

Muslims are considered to be composed of two groups: sunni and shias, who share the same approach to the main doctrinal issues, but with different points of view on certain Sharia and religious – political issues. Today, more than 90% of the world's Muslim population is made up of Sunni and Shiites make up the rest. In turn, these directions are divided into sects, which arise on the basis of different approaches to religious issues. In Uzbekistan, adherents of the Shiite direction live mainly in the regions of Samarkand, Bukhara and Jizzakh.

In recent years, special attention has been paid to the importance of religion in Uzbekistan, its values, and all conditions have been created for the official activities of various religious denominations. It is considered a period when the policy of multiethnic and confessionalism carried out in our country will have scientific foundations, further development of mutual friendship and harmony, ensuring equal rights for all citizens, regardless of which nationality, religion and faith they belong to, is considered the main issue. It follows that the study of the history and culture of shia communities living in Uzbekistan is considered significant.

THE MAIN PART

According to Abu Rayhan Beruniy in his "relics from the ancient peoples" ("Al-asar al-bakhiya an al-khurun al-khaliya"), the first day of the month of "Mukharram" is glorified, as this day is the beginning of the year and the beginning of the date. On the ninth day, (tenth) is called "tosuo", as "oshuro" is called. The hermits of the Shia sect pray on this day. The tenth day is called "oshuro". The advantage of this over other days is popular. The prophet it is narrated that he said, "O crowd, hurry to do good deeds on this day, for this is a glorious and blessed day. God blessed man on this day". Until the assassination of Khusayn ibn Ali ibn Abu Talib on this day, Muslims were glorified. Evil deeds were done to Khusayn and his aides, which were not even narrated to the wicked in all nations: to cast thirst, to kill (chop) with a sword, to burn, to hang their heads, and to ride horses over the bodies. After that, this day is counted on the day of misfortune [1.p.386-387].

Abu Rayhan had a shia cult during his time in the Beruniy court, but in his work "Al-asar al-bakhiya an al-khurun al-khaliya" he referred to Shias as ignorant [1.p.45]. The scholar favored apostasy in religion, and advocated for a relational view of all sects. "Relics from the ancient people" is a historical-ethnographic work that illuminates the history of the Knights and the famous

knights and reflects the culture of the time, giving the opportunity to open up a whole period of pre-Islamic (in Khorezm). Beruniy's work also provides important historical-ethnographic accounts of the Peoples who lived in Khorezm, Movarounnahr and other regions of Central Asia [2.p.40].

Sadriddi Ayni's work "Tarikhi inqilobi fikri dar Bukhara" is an important invaluable resource on the social life of the emirate of Bukhara between the 19th and 20th centuries and is considered of particular importance in the study of the relations of various ethnoconfessional groups in the emirate of Bukhara, in which Sadriddi Ayni studied. He argued that the group was made up of immigrants who believed in the Imamate sect of Shiism, who were voluntarily and forcibly displaced from Iran. Sadriddi had shown that the differences between the Aeneas' communities (factions) were not religious but political and economic in nature, and that the clashes were instigated by religious leaders fighting for power [3.p.91-92].

Russian researcher V.P.Litvinov's research work was devoted to the pressing problems of religious pilgrimage, in which the main centers of Religious Shrines of Muslims-Shiites of Central Asia were considered [4.p.67].

Turkish researcher L.Darvish's research covers Iran and their history, who lived in Uzbekistan. In his opinion, the history of Iran, who lived in Uzbekistan, dates back to the Middle Ages, and they brought to the region as captives and slaves. At that time, the Iranians took on important tasks in the Bukhara room. Most of them were mixed with the local population and adopted Sunnism. Iran, asos, Bukhara and Samarkand. Despite their small number, Iranians also live in other regions and cities of Uzbekistan. The Iranians of Uzbekistan differed from their Iranian compatriots in that they did not share many regional characteristics.

According to data given by Researcher Dervish, the term panjiy in the region was developed to understand the raw shia communities. It is known that "panj" means five meanings in Persian, and in shia mazhab "ahli Bayt" (Muhammad (p.b.u.h.), Ali, Fatima, Khasan and khusayn). The Iranians also call Bajan themselves panjiy. Iranians are present in small groups in many parts of Uzbekistan except Bukhara and Samarkand, and on a trip to the territory of Uzbekistan where Amir Temur had a large role, he brought arts, artisans and artisans who rose above Samarkand [5.p.12].

Russian researchers Y.Averyanov and E.Based on seitov field studies, they studied the history of the penetration of Bukhara Iranians into the region, the neighborhoods of Bukhara Iranians (guzar), Sunni-shia relations, the "Ashuro" ceremony and specific approaches to its conduct, the special places where Iranians perform religious ceremonies – husayniyachs, oyamullo and his duties, considered the otino of Iranians, the holy places and shrines of Iranians.

Soviet ethnographer O.A.Sukhareva studied the Guzar (quarters) of Bukhara for a long time, describing only areas with Shia sectarian Iranian populations, mosques located in their Guzars, and husayniyakhas, shia temples used mainly to hold mourning events in "Ashuro" days [6.p.762].

From the work of O.A.Sukhareva and a number of other researchers, it can be seen that the history of the emergence and formation of the Iranian community in Bukhara is associated with the long process of forced (violent) and voluntary resettlement of various ethnic groups from the northern regions of Modern Iran, Afghanistan and partly Tajikistan [6.p.763].

The next valuable resource was related to Lyushkevich's research, which examined some aspects of Iranian life using the example of life cycle rituals. An important source for the study of Iranians in Bukhara was Lyushkevich's research on the shia-Sunni confrontation of 1910, the

events preceding it, and measures to prevent further escalation of conflict between Bukhara's two religious communities [6.p.762].

The funeral was considered in detail in O.Lyushkevich's research work, which, in his opinion, remained unchanged in its Basic Rules of law, not taking into account the fact that certain aspects of this ritual were simplified. The "chil taboruk" ceremony, mentioned by O.Lyushkevich, today consists of a continuous prayer to the deceased, expressing the number of prayers in which a knotted ribbon sewn into a white cloth with forty knots is read, which is attached to the neck of the deceased [6.p.770].

The research work of researcher A.Djumayev is based on field studies in and around Bukhara, compiled from 2004, in which, based on various written and other sources, the ritual of "Ashuro" and its peculiarities are studied. The religious life of the shia (Iranian) communities of Central Asia also included references to various traditions and rituals such as "Shahsey-vahsey", "Ashuro", "Shome gharibon". According to his opinion, only a few of them are considered to exist today. A.Djumayev's study focused on the religious imagery and customs associated with the "Ashuro" (rabbinic) ritual in the Iranian shia community in Uzbekistan and was brought about by a comparative analysis of medieval written sources, pre-revolutionary and contemporary ethnographic field studies. There are three main objects of the study, which are considered to be a reflection of the Shia ritual of "Ashuro" in the Sunni milieu of Central Asia, as well as its distinctive features in conducting the ritual of "Ashuro" in the city and districts of Bukhara. It is also noted that the ceremony differs depending on where the ceremonies are performed (e.g. in a husayniyahana or a house) [7.p.114].

Russian researcher V.O.Leshenko has researched the practice of self-torture, which has become an integral part of shia culture, using the example of the "Ashuro" ceremony. Within the framework of the study, the essence of the ritual "Ashuro", the history of its occurrence, the role of self-torture in it and the attitude of Sunnis to this practice were analyzed [8.p.206].

DISCUSSION

From Uzbek researchers, Sh.Tokhtiyev's dissertation, written for the degree of Doctor of Philosophy (PhD) in Historical Sciences, entitled "The formation and peculiarities of shia communities in Central Asia", describes the emergence of the Shiite direction in Islamic history as a religious-political movement, the direction that arose in Shiism, current and factions and their religious views, the relationship between the Sunni and shia states of, Information about the formation and social life of Central Asian shia communities as an ethnic group in the 20th-early 21st centuries, the sacred sites and customs of the shia communities of Uzbekistan is given [9.p.2].

A brief description of the history, culture and religion of the "Iranians" of Central Asia is linked to Sh.Tokhtiev's article, "The origin of the Shias of Central Asia and the peculiarities of their composition". There are also historical references to the arrival of Iranians in Central Asia, the peculiarities of religion. The researcher's paper, "A Brief History of the history of Samarkand and Bukhara", also covers the history, culture and religion of Movarounnahr "Historia". The goal, as well as information about the migration of Iranians to Movarounnahr, their confessional characteristics and religious rites, are considered historical data [10.p.124].

The scientist who studied the history of the "Iranians" of Samarkand and Bukhara Sh.Tokhtiev called Iranians "immigrants from Iran in the early 20th century". It was during this period that Iranians formed a significant and growing segment of the newly arrived population in Central Asia. Their number has increased rapidly, especially in the regions bordering Iran. For example, 18,511 Iranians lived in the Transcaspian region. Other cities and provinces of the

Turkestan region also had a significant proportion of their population from Iran. In 1910, about 300 Iranian citizens were registered in Samarkand, with the exception of more than 16,000 "Iranians" who were close in language and religion to the Persians, who were subject to the Russian Empire [11.p.212].

In an article titled "The origins of Central Asian Shias and their distinctive features", researcher Sh.Tokhtiyev also provides some historical information about the history, culture, religion of the "Iranians" of Central Asia, as well as the origin of Iranians in Central Asia, specific aspects of their religious traditions. Another article by the researcher, titled "Sunni-shia relations in the emirate of Bukhara in the late 19th and early 20th centuries", summarizes the history of shia immigrants in Movaronnahr, their socio-political and economic life in the confessional environment, as well as the history of their conflicts against the local Sunni population, causes and consequences [12.p.218].

Researcher M.Vakhabov reported that Iranians also called themselves Tajiks. Iranians could bring their name "Tajik" from their old homeland. Local people say: "Mo Tajik ro ironiho miguim". This translates to "We call the Iranians Tajik" [13.p.58].

In his study, B.Muhamedov noted that the village of Zirabad, Kagan district, Bukhara region, was inhabited by an "Iranian" ethnic community that migrated to Bukhara territory several centuries ago, noting that they have their own customs and rituals that are not found in other regions. One of the schools located in the village of zirabad mentioned the existence of a museum dedicated to famous Iranians who came from this village [14.p.164].

According to the doctor of historical sciences, professor R.Kholikova, in the environment of the Russian protectorate in recent times, when the emirate of Bukhara existed, it was noted that an elite of state officials was formed in this state, who served the ruler faithfully, part of this elite was formed among the local nobility, and the second part was made up of immigrants from different states, The ethnic group, called "Iranians" by religious affiliation, were captured during the Turkmen and Khiva invasions of Iran, and then considered Shiites resold in the slave markets of Khiva and Bukhara. In addition, many slaves were captured during the invasions of Bukharan rulers into the territories of Iran and Afghanistan. Many Iranians were recorded to have been displaced during the reign of nodirshah, Amir Shahmurod and others [15.p.30].

The specificity of the shia diaspora in Uzbekistan, yesterday and today, the impact of neighboring countries on this situation were studied by the researcher B.Akhrorov. Also, in this research work, information is given about what names shia communities are called according to their origin on the territory of Uzbekistan [16.p.135].

In the study of the candidate of Historical Sciences, Associate Professor M.B.Kurbanova, the tradition of commemorating Fatima from the rituals of the Bukharan Iranians and its peculiarities were studied. The research work describes the story of the death of Fatima, which is told during the ceremony, the procedure for mourning, reading from the verses of the Quran and sitting together around the table. Although this ritual is not performed in Sunni, the researcher M.B.Kurbanova noted that now, along with Shias, Sunni – Uzbeks and Tajik women also participate in this ceremony [17.p.102].

Insights M.B.Kurbanova, according to the hump Fatima the "Ashuro" ceremony, which is organized at the time of his death, is also specially announced by the wife of kayvoni in the women's community. On this occasion, navha, dedicated to the memory of Fatima, is performed as a mourning song of the rabbis. Otinoyi-oyamullo recite the Qur'an from the surahs of Karim and pray in memory of the martyrs. In particular, the tablets of Fatima's life are recounted in the

likeness of "Amri Maruf". The ceremony is performed mainly in the husayniykhana (Shia mosques), and in some cases in the apartments with the participation of women only. The "Ashuro" ceremony, which commemorates the Fatima of Central Asian Iranians, blended, embodied the roots of ancient religious beliefs as well as Islamic creeds [17.p.142].

CONCLUSIONS

The following conclusions emerge from the study of theoretical-methodological basis of studying traditions of shiia communities in Uzbekistan:

The first. Abu Rayhan Beruni advocated moderation in religion and was a supporter of tolerance towards all sects. And in his writings, the Shiite ceremony of "Ashura" is mentioned.

The second. Sadriddiy Ayni pointed out that the differences between Ainy communities (sects) are not religious, but political and economic in nature, and conflicts are instigated by religious leaders fighting for power.

The third. Based on the research of Russian, Turkish and local scientists, the history of the formation of Shia communities in Uzbekistan was studied.

REFERENCES

1. Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. -TA. 1 t. - T.: "Fan", 1968. – B. 386-387.
2. Bo‘riyev O. Abu Rayhon Beruniy tavalludining 1050-yilligiga // Markaziy Osiyo tarixi va madaniyati. Konferensiya materiallari. – Toshkent, 2023, - B. 213.
3. Алексеев А.К. "Таърихи инкилоби фикри дар Бухоро" как источник по суннито-шиитским отношениям в бухарском эмирате (к. XIX — нач. XX вв.). Электронная библиотека Музея антропологии и этнографии им. Петра Великого (Кунсткамера) РАН http://www.kunstkamera.ru/lib/rubrikator/03/03_05/978-5-88431-234-0/ © МАЭ РАН. – С. 91-92.
4. Литвинов В.П. Объекты поклонения мусульман-шиитов Туркестана // Вестник КазНУ. Серия Востоковедения. – 2016. – Т. 67. – №. 1.
5. Derviş L. Özbekistan iranilerinin tarihine kısa bir bakış // Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi. – 2021. – №. 51. – S. 12.
6. Аверьянов Ю., Сеитов Э. Обрядовая жизнь шиитов ирони Бухары по данным полевых исследований // Оазисы Шелкового пути: **современные проблемы этнографии, истории и источниковедения народов Центральной Азии: К 100-летию доктора исторических наук Балкис Халиловны Кармышевой, 2018: сб. науч. ст. / отв. ред. Котюкова Т.В. – М., 2018. – С. 762.**
7. Dzhumaev A. Tradition of ashuro among the Iranians of Bukhara: Sources and Historical and Cultural Context //Islamology. – 2010. – Т. 3. – №. 2. – P. 114.
8. Лещенко В.О. Шиитская ритуальная практика самобичевания: культурный и религиозный аспекты // Проблемы **современного востоковедения [Электронный ресурс]: материалы III Междунар. науч.-практ. конф., Минск, 29–30 июня 2023 г. / Белорус. гос. ун-т; редкол.: В. Р. Боровой (гл. ред.) [и др.]. – Минск: БГУ, 2023. – С. 206.**
9. Toxtiyev Sh.R. Markaziy Osiyoda shia jamoalarining shakllanishi va o‘ziga xos xususiyatlari: Tar. fan. fals. dok. (PhD) ... dis. – Toshkent, 2021. – B. 2.
10. Тохтиев Ш.Р. Краткая история самаркандских и бухарских «Ирани» // Вестник Челябинского государственного университета. – 2012. – №. 33 (287). – С. 124.

11. Yalgashev B.M. "Samarqand vohasi etnik guruhlarining kelib chiqishi va ularning yashash tarzi" // Ижтимоий-гуманитар фанларнинг долзарб муаммолари. -№ S/2 (3)-2023. <https://scienceproblems.uz> – В. 212.
12. Tokhtiev Sh.R. Суннитско-шиитские отношения в Бухарском эмирате в конце XIX-начало XX вв. // Theoretical & Applied Science. – 2019. – №. 10. – С. 218.
13. Вахабов М.Г. Формирование узбекской социалистической нации. – Т., 1961. – С. 58.
14. Мухамедов Ш.Б. Этнокультурные особенности Бухары: история и современность // Социальное и национальное в советской культуре: к 65-летию Декады татарского искусства и литературы в Москве: **сборник статей по материалам Международной научной конференции (г. Казань, 27–28 октября 2022 г.)** / отв. ред. И.И. Ханипова. – Казань: Институт истории им. Ш. Марджани АН РТ, 2022. – С. 164.
15. Холикова Р.Э. К генеалогии Астанакула кошбеги-премьер-министра Бухарского эмирата (1888-1910 гг.) (со слов его родственников) //Проблемы современной науки и образования. – 2016. – №. 20 (62). – С. 30.
16. Ahrorov B. O'zbekistondagi shia diasporasi tarixi va buguni // Development and innovations in science. – 2023. – Т. 2. – №. 10. – В. 135.
17. Курбанова М.Б. Традиция поминания Фатимы-и Захро шиитской общиной Бухары / М. Б. Курбанова // Этнос и конфессия: материалы Восемнадцатых Международных Санкт-Петербургских этнографических чтений, Санкт-Петербург, 03–05 декабря 2019 года. – С. 102.
18. Курбанова М.Б. "Марказий Осиё халклари турмушида фотима култи." zenodo (2023). – В. 142.
19. Ibrohim Ma'ruf o'g, Nig'matullayev. "The Tradition Of Commemorating Fatima In Shia Communities Of Bukhara." *Periodica Journal of Modern Philosophy, Social Sciences and Humanities* 28 (2024): 26-28.
20. Nig'matullayev I. PROTESTANTLIK KONFESSIYALARIDA DINIY RUTBALAR IYERARXIYASI //Центральноазиатский журнал академических исследований. – 2023. – Т. 1. – №. 1. – С. 21-29.
21. Nig'matullayev I. O 'ZBEKISTONDAGI SHIA JAMOALARINI O 'RGANISHDA ZAMONAVIY YONDASHUVLAR //Innovations in Science and Technologies. – 2024. – Т. 1. – №. 1. – С. 84-92.
22. Ibrohim, Nig'matullayev. "Mahmudxo'ja Behbudiy asarlari va uning ahamiyati." *Yosh Tadqiqotchi Jurnal* 1.2 (2022): 43-46.
23. Nig'matullayev I. O 'ZBEKISTONDA SHIA JAMOALARI VA ULARGA NISBATAN ISHLATILGAN NOMLAR TAHLILI //Interpretation and researches. – 2024.
24. Нигматуллаев И. ЎЗБЕКИСТОНДА МИЛЛАТЛАРАРО ТОТУВЛИК ВА ДИНИЙ БАҒРИКЕНГЛИКНИНГ ЎЗИГА ХОС ХУСУСИЯТЛАРИ //BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI. – 2022. – Т. 2. – №. 1. – С. 166-171.
25. Alidjanova L., Nigmatullayev I. Abu Raykhan Beruni And His Scientific-Spiritual Heritage //International Scientific and Current Research Conferences. – 2020. – С. 80-82.