

Sukhareva's Research on Population Statistics in Bukhara (on the Example of Persians-Iranians)

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ANNOTATION: This article analyzes the research work of ethnographer Olga Alexandrovna Sukhareva on Bukhara and her views on the role of Persians - Iranians in the ethnic composition of the population of Bukhara. The article also analyzes the role of the Persians in the emirate, the resettlement of the Persians in Bukhara, the formation of Iranian neighborhoods from a scientific and ethnographic point of view.

KEYWORD: Oriental Studies, collection, people, dissertation, ancient, dynasty, monograph, population, Persian, neighborhood.

INTRODUCTION

In 2003, the 100th anniversary of the birth of Olga Alexandrovna Sukhareva, a famous scientist, a graduate of the Central Asian State University in the 1920s, a student of A.A. Semyonov and M.S. Andreev, a successor of Russian Oriental Studies, was celebrated. Olga Alexandrovna is a polymath scholar, ethnographer, historian-orientalist, philologist - in Iranian (Persian) languages, art critic and researcher in the field of religion.

Sukhareva Olga Alexandrovna is fluent in Tajik and, because she was fluent in Uzbek, she knew the intricacies of the life of this people. Olga Alexandrovna understood ethnography as a natural thing, not as hard work. That is why she was not only a great ethnographer, a scholar of materials, but also a great researcher. M.S. Andreev's contribution to Olga Alexandrovna's collection of ethnographic information about the life of the peoples of Central Asia and its presentation to the public was significant. M.S. Andreev led an expedition (Andreev) organized in 1940 at the Central Asian State University. The expedition also included M.S. Yusupova, N.V. Rusinov, O.D. Chekhovich and L.I. Rempel.

Discussion

During the war, the expedition's activities were suspended. However, since 1947, O.A. Sukhareva resumed her research on Bukhara. Olga Alexandrovna visited Bukhara almost every year in 1950, as well as in 1956 and 1960. In 1948, in addition to Bukhara, she visited Karshi and Shakhrisabz.

Work on the theme of "Bukhara" was carried out in conjunction with other works. This was written in correspondence in 1955, 1956 and 1958. She worked on theme "Bukhara" for 15 years. As a result, she completed her doctoral dissertation. In 1963, O.A. Sukhareva defended her doctoral dissertation on "Bukhara 19th - early 20th centuries: late feudal city and its population".

381	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 6 in Jun-2022 https://grnjournals.us/index.php/AJSHR
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Bukhara is one of the most ancient cities in Central Asia and has long served as the capital. Throughout its centuries-old history, the city has played an important role in economic, political and cultural life and is often known as the capital of various states. During the Mangit dynasty, Bukhara was the capital of the emirate.

The ancient city, which has a high status, has always been in the center of attention of many people throughout its history. This is why the history of this city is much covered in historical sources compared to other cities in Central Asia.

European and Russian tourists who have visited Bukhara since the 16th century have left a lot of information about the life of the city in their memories and recollections. In particular, in the memoirs of the Englishman Jenkinson, who visited Bukhara in 1558-1560, the city is described as “very large”. Meyendorf’s memoirs show that Bukhara had 8,000 houses and a population of 70,000.

Also, Budrin, N.Khanikov, Vitkevich, Eversman, Burns, A.Vamberi, Spassky, I.T.Poslavsky, N.F.Sitnyakovsky, P.P.Shubinsky provide information about the territory and population of Bukhara.

On the role of Persians, ie Iranians, in the ethnic composition of the population of Bukhara, O.A. Sukhareva provides ethnographic information in the monograph “Bukhara 19th - early 20th centuries: late feudal city and its population”.

In Bukhara, Persians live mainly in the neighborhoods in the western part of the city. They are also in the majority in the Joybor neighborhood. They also live in the areas adjacent to the Alley, up to Sarakhsiyon, Kosagaron, Mir Dostum mahallas. Iranians also live in the Qumrabat and Afshar neighborhoods outside the city walls. They formed the majority in Chakar, AbdullaHoja, Chukur mahalla, Hovuzi Baland mahallas near the city wall. Two smaller groups of Persians not affiliated with the Joibor group live in the city center, in the area of the old Shahrستان, and in the Dostchurogasi neighborhood to the west of the Ark.

During the registration of their population in 1926 year, there were 1,917 Persians and 94 Iranians who lived in Bukhara. In addition, 1210 households, or 4,000 Persians, lived around the city. Thus, there were 2,000 Persians in the city and 4,000 in the suburbs, for a total of 6,000 Persians.

The migration of Iranians in Bukhara took place at different times. According to Hafiz Tanish Bukhari’s Abdullanoma, many Persians were deported from Marv and Iran in the 16th century during the reigns of Ubaydullah and Abdullah II.

In addition, in the middle of the 18th century, some Persians settled in the city of Bukhara during the invasion of the Emirate of Bukhara by the Iranian ruler Nadirshah, according to Muhammad Yaqub Bukhari’s work “Gulshan ul-mulk”.

However, it was not the Iranians who migrated to make the Bukhara Persians a distinct ethnic group, but those who were displaced from Merv, which had long been part of Central Asian cities. In the 18th century, by order of Amir Shah Murad, the Murgab dam was demolished and the people of Marv were forcibly relocated to Samarkand and Bukhara. Abdulkarim Bukhari writes: “Shah Murad ordered the relocation of 5,000 families from Merv, then another 2,000 families were relocated to Bukhara ... In total, 17,000 families were brought to Bukhara during this period.”

In Muhammad Yaqub Bukhari’s Gulshan ul-mulk, it is said that Amir Shah Murad emigrated to Bukhara “thirty thousand Shiites.” Mass relocation of Mervs to Bukhara took place during the reign of Amir Haydar.

The Persians living in Dost-Churogasi and Topkhana mahallas came to the city at the same time through forced evictions. Of the 90 houses in the Topkhana neighborhood, 60 were Persian homes.

These are the survivors of the Shia sect. In this neighborhood there were Husayniyyahs associated with their faith.

The individual migration of the Persians lasted until the early 20th century. The Persian merchants and artisans who came for trade saw the environment in which their sects lived and joined the local Persians in Bukhara. The immigrant Iranians were called “Mashhadi” (Mashhadians) or “Pirsians” (Persians).

Until the end of the 19th century, slavery in Bukhara existed in social life, and some Persians were enslaved with different origins. They were also purchased by the state to serve in the army and in the palace. According to Sukhareva, the descendants of the liberated Persian slaves lived on a narrow street in Kosagaron mahalla called “Guchai Gulomo”.

Results

During the reign of the Mangit dynasty, the number of Persians among the high officials also increased. During the reign of Muhammad Rahimbi, the Persian Davlatbiy worked as koshbegi. During the reign of Amir Nasrullah, instead of a otaliq, he was promoted to the rank of koshbegi, and was appointed to this position by the Persians. Later, Jonmirza, a Persian who was bought by the khan during the reign of Abdullah Khan, was later appointed as a Persian Abbas koshbegi. After that, his son Ostanakul was appointed to this position, and he is the last qoshbegi of Persian origin. During the reign of Ostanakul Qoshbegi, a group of high-ranking Persian officials was formed in the palace. Among the military, too, the Persians made up the majority. The Persians would also be appointed to high military positions. And a layer of Persians belonging to the class of servicemen was formed.

Conclusion

The growing influence of the Persians in Bukhara and the formation of wealthy Persian officials have provoked protests among the local population. In 1910, religious protests took place in Bukhara. There was an open genocidal clash between Sunnis and Shia followers. As a result of this incident, the relations between the local population and the Persians became tense.

Nowadays, the formation of traditions of national harmony among nations, the introduction of the principle of religious tolerance, the fact that Persians (Iranians) and Bukhara people speak the same language and have almost the same social way of life have led to the disappearance of differences between them.

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