



FEMALE SAINTS AND HOLY PLACES IN BUKHARA

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Abstract

This article analyses the history of formation of such shrines as Kizbibi (Qizbibi) and Hazrat Bibi, located on the territory of Bukhara province, as well as religious views related to it.

Keywords

Historic hill, shrine, place of pilgrimage, Ogoyi Buzruk, Hazrat Bibi, Bibi Mahsumai pok.

Аннотация

Мазкур мақолада Бухоро вилоятида ҳудудида жойлашган Қизбиби ва Ҳазрат Биби каби қадамжо - зиёратгоҳларининг шаклланиш тарихи ҳамда у билан боғлиқ диний эътиқодий қарашлар таҳлил қилинган.

Калит сўзлар: Тарихий тепалик, қадамжо, зиёратгоҳ, Оғойи Бузрук, Ҳазрат Биби, Биби Махсумай пок.

Аннотация

В данной статье анализируется история формирования таких святынь, как Кизбиби и Хазрат Биби, расположенных на территории Бухарской области, а также религиозные воззрения, связанные с этим.

Ключевые слова: Исторический холм, святыня, усыпальница, Агойи Бузрук, Хазрат Биби, Биби Махсумай пок.

The oasis of old Bukhara, considered one of the ancient corners of Movarounnahr, has been the center of attention of scientific researchers for centuries. The work on the study of the past history of the oasis and its relevant written sources began in the Middle Ages, especially in the late 19th and early 20th centuries, research by local and foreign scientists further developed.

Hazrat Bibi Hill, located near the village of Kumrabod, Bukhara district, Bukhara region, is located 8 km south of Bukhara city. Local people call the hill - Hazrat Bibi or - Bibi Makhsumai pok (pure). The hill and its surroundings have become a cemetery. S. N. Yurenev, a researcher and local historian who studied this historical settlement in the 60s of the 20th century, said that people lived around the hill. There are many legends related to this hill, during the Arab invasion, the natives resisted the invaders nine times, and in the last battle, they were defeated and converted to Islam.



The cemetery of Hazrat Bibi or Bibi Makhsumai pok is located in the northern part of the hill, and according to local historian Gulnara Koldosheva, there is also a cave on the hill, which consisted of 7 rooms: a guardhouse, a hotel and a guard house. Each of the rooms is 10 m 2. The doors of each room are circular, made of raw brick, and dome-shaped. According to legends, Hazrat Bibi lived in this cave at the end of the 13th century and the beginning of the 14th century.

The researcher said that - a meticulous building was built over Hazrat Bibi's grave, the building consists of three rooms built from north to south, the rooms have entrance doors from the north and south. The southern door leads directly to the greenhouse with a narrow corridor. There are also two marble tombstones decorated with Arabic inscriptions in the room, which were read by kari Asror (person who read the verses of the Holy Qur'an) and Sadriddin Salim Bukhari from Kazi-Said (Judge) village. In it - Bin Muhammad Moliksho. It is written as Saodati Malikshah Badast sari padarami mohon hamin jo (Tomb of Bin Muhammad Malikshah).

The door on the north side of the room leads to Hazrat Bibi's grave. The cave is a square-shaped building with a covered roof, the room is divided into two equal parts, the floor is made of earth, and it is built in the form of a slope from south to north. In the southern part of the room there are marble tombstones, it is interesting to note that all 3 tombstones face from north to south. The graves of Hazrat Bibi are located in the northern part of the room. It is a large sagona, about 4 meters long, and covered with a beautifully sewn tombstone. Hazrat Bibi's graves are oriented from east to west, unlike Bukhara Muslim graves. S.N.Yurenev was informed about this by local residents. The reason for placing the tombstone in this way was the existence of a legend among the people that Hazrat Bibi entered the earth alive without death (Astana in Khiva - Sheikh Mukhtar Vali and the surrounding graves were also from east to west).

Kizbibi (Qizbibi) or Ogyoi Buzruk women's house is located in Jondor district of Bukhara region, 30 kilometers away from Bukhara city, its area is 0.5 hectares. The buildings of the complex were built mainly during the 19th century and are located around four courtyards. A huge domed machit-khanaqah, consisting of winter and summer rooms, stands tall and unites the complex. Its majestic gabled facade, decorated with polished bricks, faces the tomb of Qizbibi to the east. The northern front with a small gable adjoins the temple courtyard surrounded by cells on three sides. In the southern part of the hall, a gatehouse adapted for short-term stay of pilgrims is attached to the courtyard. Kyzbibi mausoleum has a two-room mausoleum built around the end of the 18th century. The porch, which is considered to be its only decorative building, was later built facing the main gable of the mosque-khanaqah. The porch is decorated with a wood carving style with glass (decorations are not preserved). At the base of the porch is a black-gray marble tombstone. Its shape is unconventional, that is, in the form of a square board with a hole in the middle.

To the south of Kyzbibi's mausoleum, a number of buildings have been erected that make it especially difficult to get to the tomb. There was also a hotel, a women's mosque and courtyards. All of them, except the mausoleum, were demolished in the 30s of the 20th century. Men never entered the mausoleum and the women's room. This custom is still preserved. The complex is surrounded on the north-eastern side by a kitchen or almshouse and a farm yard.

Until the beginning of the 80s of the 20th century, more than half of the area was covered by shifting sands. Nevertheless, this place remained popular as a place of pilgrimage among



the inhabitants of the surrounding villages. From the first years of independence, great attention was paid to the improvement of the complex. A lot of work has been done by the state and by the government.

In the Shafirkon district, one of the hills is called Kirkkiz (forty girls). The reason why it is called like this is that the men of the village always go to collective work (hashar) in order to dig a new ditch out of the desert. 40 of the village girls put on their father's military uniforms, armed themselves and fought against the enemy and died. Elders of this village, especially Mahmudov Hasan, told a story about this in 1963.

There is some truth in this legend. Because the north side of the Jilvan gorge was a desert, and nomadic tribes from this desert always attacked the villages and took the women and girls of the villages as captives. Such events are known in history. The fact is that in ancient times, before Islam, women occupied the main positions in the life of the clan. Therefore, female "saints" existed before Islam, and later local people created various legends praising such female "saints" as a remnant of tradition.

There are many saints and shrines, such as Bibi Makhsumayi Pok or Kizbibi near the village of Somonchuq in Jondor district of Bukhara region, or Mohi tobon hill and saint near Chorbakr village in Bukhara district.

The reason why they are all called Kizbibi or Hazrat bibi is that, according to the imagination of religious women, they were virgins until the end of their lives, that is, they did not touch the earth. In 1984, the "Mohi Tobon" hill near Chorbakr was used for a canal, and archeological excavations were carried out with the participation of scientific staff and students of the Department of History of the, Bukhara State Institute and Archeological institute of Academy of Sciences of Uzbekistan. When opening the tomb of "Mohi Toban" called "Holy" on this hill, many fragments of pottery came out. Most of them are material monuments of II-I centuries B.C. The pagans who lived in Mohi Toban worshiped the moon more. In another legend, the ancients imagined the moon as a beautiful girl and the sun as a handsome young man. The sun always chases after the girl and cannot catch up with her. During the day, the moon takes refuge from the bright light and heat of the sun, and in the evenings, she hides her face every night. it opens little by little, becomes completely dharakhshan on 14-16 days, opens its face and looks for the sun. They imagined that the sun could not find it, and it would gradually close its face again. Such a legend has reached our time by word of mouth among the people of Bukhara.

The place of pilgrimage of Bibi Makhsumai Pok was also a holy place of worship for childless women. One of them is connected with Bibi Mahsumai pok or Kizbibi cemetery located in Somonchuk village of Jondor district. According to legends, "Bibi Makhsumai pok" was a virgin, that's why she is called Kizbibi. Kizbibi disappeared so that I would not see the infidels when they came. He is not dead. When he looked at the wall of the hill and called loudly "Bibi Mahsumai pok, Assalamu alaykum", the last word, "alaykum", came back from there. If a woman (pilgrim) took a lover out of a cave, the word "son" came back from the side of the hill, when the narzchor called "Will God give so-and-so a daughter or a son". If the visiting woman took out a bead from the pit of the cave, then after the greeting, the woman who eats food calls out, "Will God give so-and-so a son, girl?" The voice of "Girl" is heard from the side of the hill. Pilgrims who were surprised by these secrets, could not understand the truth, and hoped that "Bibi Makhsumaipok is alive and has disappeared." In fact, they did not realize that the last words of the narcissist were echoes coming back from the hills. Forgers



and narcissists have created many legends about this "saint". It is thought that if a man goes to this "saint", he will surely get hurt, and if the path on the hill wants to pass through the cave, it will squeeze the man and he will not be able to get out of the cave.

Among our people, a group of intelligent, wise, peerless virgins of their time, referred to as Kizbibi, is meant. The wisdom of these girls is so great that if any scientific problem is not solved in Bukhara madrasas, they would go to the Qizbibis on horseback and get the correct answer from them and return to their tracks. Among the districts, only 3 places in Bukhara and Jandar have shrines of female saints called Qizbibi, Hazrat Bibi, Bibi Mahsumai, and legends related to each other are woven into all three of them, and it is based on the religious relics of fire worship that all three have disappeared.

In modern times, one can occasionally meet devotees of the above-mentioned female saints. Foreign researchers and pilgrims from the rest of the republic are coming to visit Kizbibi (Qizbibi).

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