

## The Tradition Of Commemorating Fatima In Shia Communities Of Bukhara

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### ABSTRACT

The article gives information as to the tradition of commemorating Fatima in Bukhara Shia communities. In addition to this, "Fatima Ashura" - special features of the commemoration ceremony of Fatima and the role of the figure of Fatima, the daughter of the Prophet Muhammad (p.b.u.h.) in the rituals held among the women of the Bukhara oasis were researched in this article

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### Introduction

Currently, the restoration of national, spiritual precepts is one of the main tasks of deep study of the culture, daily lifestyle, religious customs and rituals, paintings of each people. Belief is a valuable resource in the study of the beliefs of any historical or legendary person, associated painting-duties, customs.

Regardless of how Shiites (Iranians) are called in Uzbekistan, those displaced by the Bukharan Khanate from Khurasan and its other provinces, Marv, in the 15th-17th centuries form a separate confessional group of Muslim-Shiites in the region. They have preserved their traditions in their daily lifestyle, ritual, painting.

From time immemorial, it has become a tradition among Shiites living in the territory of Central Asia, in particular Uzbekistan, to commemorate, honor the deceased, and they considered it permissible to periodically remember the memory of people who passed through the universe. It should be noted separately that in the rituals performed among the women of the Bukhara Oasis, The Prophet Muhammad's (p.b.u.h.) daughter Fatima urine is common.

### Main Part

On the 10th day of the month of "Mukharram" (according to the Muslim calendar), commemoration of the sufferings of Khusayn, the son of Caliph khazrat Ali, in Karbala, Abu Talib, and Fatima, the daughter of the Prophet Mukhammad (p.b.u.h.), are held. Bukhara Shia communities observe aza (mourning) for another sixty days starting from the tenth day of the month of Mukharram, so the day of mourning for them is not only considered the month of Mukharram, but also continues into the next month of Safar, like the Persians of Iran. Also, commemoration of Fatima ("Ashura") "Ashura of Fatima" - days of commemoration of Fatima Zakhro are considered to have some aspects that are different from each other. In Muslim traditions, the name Fatima is also distinguished by the fact that it is used in many meanings. The name Zahro is also used in the meaning of "purifier".

Fatima is praised by all Muslims as an example of piety, patience and high moral qualities. The cult of Fatima was widespread among Shiites during the Fatimid Caliphate (909-1171), whose ruling dynasty traced its origins to Fatima. Bukhara Shiites also attach great importance to this cult. Narrations about the death of Fatima have been preserved in them. One of them says: “According to Fatimah’s will, after her death her body should be washed (purified) by her husband Khalifa Ali”. Ali cleans his wife, covers her with a shroud, and buries her in the Baqi cemetery in Medina. According to another popular tradition, Fatima’s coffin was carried to the cemetery by Ali, his sons Imam Khasan, Khusain and an angel. On the thirteenth day (or third day) of the month of Jumadi, Muslim tawqimi (calendar) astrologers, or in Bukhara called “khisobdonkho” (accountant), determine the day of remembrance and designate it as “Chilla imamho” – “forty days of the imams” (the last day of Ashura).

It should be noted that holding the ceremony of "Ashura" is of special importance for Bukhara Shiites even now. This ceremony was held by women during the day and by men in the evening in the Mir Ali Shia mosque in the center of Bukhara.

In Bukhara, this mourning ceremony is led by a woman called “oyamullo” (learned woman, protector of women). They are the queens who glorify Muhammad (p.b.u.h) and his descendants, including Fatima. During the ceremony, women are given sweet tea with white sugar, cardamom and cinnamon. At the end of the ceremony, women are sprinkled with rose water in a special copper jug. After that, it is the turn of “ravzakhani”. In it, they tell stories about the painful death of Imam Husain.

In Bukhara, ceremonies are held mainly in the Shiite mosque - khusaynikhana, and women of different ages participate in them, with the exception of girls who bring their mothers or other relatives. During the ceremony, the oyamullo (educated, learned, literate woman) tells stories (rawza) about the painful and sad death of Fatima, and sings mourning songs (marcia). This is the most complicated part of the ceremony, the woman’s speech should be fluent, pleasant, attractive to the participants of the ceremony in every way. In the next stage of painting and drawing, they become navkhakhan, express their sorrow for the death of Fatima, cry, clap their hands on their chests, and cry loudly. It is called “sinazani” in Bukhara Shia. At the next stage of the ceremony, they perform “navkhakhani”, i.e., they torture themselves. A special table will be prepared for the ceremony. In it – “buy” (in Tajik – “smell”) a piece of dough fried in oil, khalva, and other hot dishes are served. In addition, a piece of specially baked kulcha is distributed for this ceremony.

After the ceremony, an elderly, respectable, learned woman, who is known as “the owner of prayer” among the public, recites some surahs from the Qur’an. After that, a special table is decorated. Among the delicacies on the table are kholvaitar, kishmish, white sugar, some other hot food - soup, khalisa - mutton porridge, kebab. Another specially baked “Abulfayz Abbas” bread will be served at the ceremony.

The main feature of the “Ashura” day, dedicated to the death of Fatima, is the participation of Uzbek and Tajik women. This can be assessed as the “washing away” of the boundaries between the Sunnis and Shiites who have been living together in Bukhara for many years, and it is reflected in the acceptance of Fatima as a “Holy Woman” and “Protector of Women”.

## Conclusion

In conclusion, the tradition of commemorating Fatimah is widespread among the women of the Bukhara oasis, and it can be found in the daily life of women. This tradition shows the high respect and esteem shown by the people of Bukhara to the family members of the Prophet Muhammad (p.b.u.h.).

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