

## Judaism and its Spread in Central Asia

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**ANNOTATION:** This article discusses the confessional landscape of Uzbekistan, the role of the Jewish religious confession among them, and the history of Jewish relations entering the country's territory.

**KEYWORD:** confession, freedom of conscience, Judaism, synagogue, Benjamin de Tudel, Jews of Bukhara, Joseph Mamon Mag'ribiyah, Ashkenazi.

### Introduction

It is known that the population of Central Asia, especially in Uzbekistan, has long been a believer in different religions and denominations. For example, the spread of Judaism in the Middle East dates back a long time. The Jews have long imposed our land. There are several stories about their arrival. Among them, one of the most publicly recognized is that the Jews entered the region through Iran. The people's move to Central Asia lasted for many centuries. It is believed that they were during the persecution of Assyria — miles. In the seventh and sixth centuries B.C.E., they began to move to Iran. Even there are also reports that in the eighth century B.C.E., some Jews left Israel and took refuge in such lands as Egypt and Persian. For some time, the Persian Empire ruled over the Middle East, and it was during that time that the Jewish exile was carried out. The Jews originated in the Middle East during the So'g'diyona Empire, in the second century B.C.E. They came to Marv through Iran and then spread from there to Bukhara, Samaria, Nakhchivan, and other cities. This is also reinforced by the fact that local Jews speak in one of the Persian languages. [8]

During the nineteenth and tenth centuries B.C.E, a Jewish sect called the Karaim appeared in the Middle East. Supporters of this sect would only recognize Torah, and the Talmud would be denied. One of the most prominent leaders of the tenth century Central Asian karayms traveled to Alexandria to prove his views against the supporters of the Gaza Strip, Menexem Talmud. Xivi al-Balxi, another of the figures in the Karaim sect, wrote many works in which he criticized the Talmud and doubted its reliability.

By the beginning of the 13<sup>th</sup> century, when Chihuahua's armies conquered the cities of Nakhchivan one by one, they brutally destroyed the inhabitants of the land. Ancient Jewish communities were also in crisis. The few remaining Jews lived in and around Bucharest Ancient Jewish communities were also in crisis. The few remaining Jews lived in and around Bucharest. The Jewish crisis that began in the XIII century, with some exceptions, lasted until the 18th century. During the reigns of Emperor Tiberius and the Tyrians, many Jewish communities from Iran were relocated to the Movarounahr region, some of which lived in Bucharest. Although Christian

communities in Central Asia were in crisis during the Timorese era, Jewish communities remained and, despite being separated from their religious centers and moving away from their religious centers, they occupied their positions for a long time. [6]

According to the Spanish Jewish traveler Benjamin de Tudel, about 30,000 Jews lived in Samaria in 1165. It is known that this tourist traveled east to Baghdad and was not in Samaria. It is not surprising that this figure is based on legendary data from local Baghdad Jews.

Jewish lifestyles and traditions consist of the preservation of ancient Jewish, Persian, and local cultures. In various processes of history, the influence of some of these three cultures has been observed to intensify or, conversely, decrease. In the early 18<sup>th</sup> century, due to political processes in the Middle East, the Jews were divided into congregations of Iran, Afghanistan, Hiva, Mogadishu, and Bucharest. Because the majority of the Jews lived in and around the city of Bucharest, the Jews of Central Asia were known as the Jews of Bucharest.

Since Judaism was a religion unique to a single nation, their holy book and beliefs remained unique, no matter where they were or how far from the other. In the 18th century, The Jews of Central Asia experienced a period of depression. In 1793, Joseph Mamon Magribiyah, who was originally from West Africa and lives in Sfat, Palestine, arrived in Bucharest to collect material support for his city's Jews. Seeing that local Jews have begun to move away from their religion, he makes a covenant to stay here and to teach his nation a religious education. Jews have always preferred to live in peaceful, low-income areas. Although the Jews of Central Asia were called the Jews of Bukhara, they lived more in Samaria. In the middle of the 18th century, when Nebuchadnezzar (1736-1747) conquered Samaria, his armies included Turks, Lesbians, Afghans, Ironians, as well as Jews. They lived in the city of Samaria, such as King Kash, Chor-Raga, Novadon, and Qoshhovuz. During the reign of Nebuchadnezzar, the Government of Bukhara treated the Jews softly.

The Jews, who had multiplied in number, wanted to live in one place. However, both in Bucharest and in the provinces of Haggai, Kattakogon, and Karmana, the Jews lived separately from Muslims. In the spring of 1843, local Jews were given a contract to sell 2.5 acres [2.5 ha] of land from eastern Samaria for 10,000 silver pieces. It was signed by 32 Jews, whose validity the state confirmed with four seals. So the Jews had their first neighborhood.

About 1.5,000 Bucharest Jews moved to Palestine in the 1980's and 1930's - about 4,000 . Until the 1940's, there were Hebrew-language schools, periodic and special editions of Jews in the Middle East. In 1932, a Jewish theater was established in Samarkand. Later, teaching and cultural activities in the Jewish language were discontinued. Until the breakup of the USSR, the Jews of Bukhara (28396) lived mainly in Uzbekistan. [9]

During the Stalinist slaughter of 1937, about 1,000 Jews from Bucharest were arrested, synagogues, Jewish schools, theaters, museums and newspapers were closed. The Jews of Bucharest, who survived the massacre, were recognized as mature professionals in such fields as ethics. They were also trade, musical science, linguistics, acting, craftsmanship, and later mastered maintenance, pedagogical, engineering, and medicine.

Beginning in the 1970's, The Jews of Bukhara in Uzbekistan began to go to their historic homeland in Israel. By the 90s of the last century, this process became popular - ancient Jewish neighborhoods were emptied. Many will also move to Europe and America.

Among the Jews of Bukhara were large Jews of science and culture. Doctors of science in Uzbekistan - Professor Isaac, Kalantarov, Pinkhasov, Mallayev; composers — Leviyev, Yudakov; artists —

Yelizarov; These include artists from Uzbekistan — Boboxonov, Davidova, Akilov, Jacobova, and Shamayeva. [9]

After Uzbekistan's independence, national and religious freedoms of the Jews were paved the way. Currently, in the cities of Tashkent, Bukhara, and Samarkand, there are national cultural centers of Bucharest and Ashkenasi (European) Jews, as well as synagogues. After Uzbekistan's independence, national and religious freedoms of the Jews were paved the way. Jewish communities have their own temples in three administrative areas of the country, with a total of eight synagogues registered.

## RESULTS

During the course of Independence, the atmosphere of religious tolerance has been established in Uzbekistan, and representatives of all religions and beliefs have freely exercised their beliefs on a legal basis. Like other religious leaders, legal guarantees and conditions were provided for citizens who believe in Judaism.

Active cooperation was also established with the state of Israel, which believes in the Jewish faith.

**CONCLUSION.** The conclusion is that like all confessions in the Republic, citizens who believe in The Jewish religion and its various streams have equal rights in all aspects and are actively participating in the country's political, social, and cultural life. They freely exercise their beliefs and contribute greatly to the upbringing of the people in harmony with other confessions and the preservation of peace and security.

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