



An Analysis of Transformational Processes in the Spiritual Life and Traditions of Central Asian Jews

Isroil Haydarov,

2nd year master's degree
Namangan State University
Uzbekistan, Namangan

ABSTRACT

This article analyzes the spiritual and ceremonial life of the Jews who entered the Central Asian region in the early Middle Ages on the basis of ethnographic materials.

Keywords:

Jews, Central Asia, spiritual culture, rituals, customs, holiday, Purim holiday, tradition, circumcision

In the field of modern ethnology, the research topic focuses on the deeper study of the world's smallest ethnic groups, from the largest ethnic groups, and their knowledge of traditional and modern lifestyles, ceremonies and traditions. Especially since the last quarter of the twentieth century, ethnologists and social anthropologists around the world have paid special attention to the study of ceremonies as a phenomenon of folk culture. The processes of globalization that have taken place around the world in recent decades have led to the issue of the preservation of ethnic identity and the study of national ceremonies as topical issues.

In ethnology, "ceremonies", "traditions", "traditions", "holidays" are widely used as the main object of study of science. Because along with the process of formation of each nation, unique and appropriate national-ethnic traditions, customs, ceremonies, holidays and celebrations are formed and developed. They make up an important part of people's lives.

That is why, since the formation of ethnology as a science, the study of national traditions, customs and traditions as a phenomenon of folk culture has been one of its current problems. However, it is unfortunate that in the field of ethnology, cultural studies, folklore and folklore, there is still no perfect theoretical and methodological approach to the definition and description of the above terms and their distinctive features. Therefore, in some cases, some researchers have used synonymously or inconsistently differentiated certain terms, such as "ceremony" and "tradition", "tradition" and "holiday". The use of the case is also unsatisfactory. Of course, what are the similarities and differences between the terms "ceremony", "tradition", "tradition" and "holiday"? The question naturally arises. In our opinion, these terms are closely related, but very different from each other.

The Jews perform a number of rituals to prove their loyalty to Jehovah. They consist of annual and daily prayers, celebrations, and

ceremonies. Prayer is performed both at home and in the synagogue. To the east of the Jewish synagogue is a chest and a pulpit for copies of the Torah. Women pray separately from men. In the synagogue, worship is conducted in the form of a choir.

Newborn boys are circumcised on the eighth day. In Judaism, it is forbidden to eat a variety of foods, mainly pork, rabbit, twins, camels, ungulates, and birds of prey.

The most important Jewish holiday is the Passover. This holiday is celebrated on the occasion of the liberation of the Jews from slavery in Egypt, unlike the Christian Passover. The ancient Jews called Easter a dinner of lamb and wine. When God decided to exterminate the non-Jewish children in Egypt, they painted the roofs of their houses with blood and declared that they were Jewish. For seven days after the Passover, the Jews ate unsalted, unleavened bread. By eating Matsa, every Jew will feel the hardships of their ancestors under Moses. This holiday is celebrated on the 14th day of Nisan in the Jewish solar-lunar calendar (this date falls in mid-April) [8. - B. 42.].

On the 50th day after Easter, the Jews celebrate the Feast of the Press or Shevuot. It was originally a farming festival, later celebrated on Mount Sinai as a celebration of God's giving the Torah to Moses. It is celebrated on the 6th and 7th of the month of Sivona according to the Jewish calendar.

In autumn, the 1st and 2nd days of the Jewish calendar (late September-early October) celebrate the New Year - Rosh-Ashona. It was a feast of purification for the Jews, who blew trumpets made of the horns of the sacrificial ram and knocked over their pockets.

On the 9th of Tishri, the Feast of Atonement is celebrated in Yam Kippur. Jews fast between Rosh Hashanah and Yam Kippur. On the days of fasting, they do not bathe, walk barefoot, in old clothes, and in the synagogue they weep and repent.

Purim (lot) is one of the happiest Jewish holidays. This holiday is celebrated in the spring in honor of their deliverance from the tyranny of the Persian king Haman, who wanted to exterminate the Jews. They were rescued from Haman by a girl named Jesper,

who was raised by her uncle Mordecai. Therefore, on this day, the Jews will shout, "Cursed be Haman," "May God's mercy be upon Mordecai." - S. 186.].

In all nations, there are certain national and religious traditions that make a family strong and happy. In Judaism, the marriage ceremony is one of the lifebloods of the nation and is a special event. In particular, pre-wedding ceremonies - bridesmaids ("host"), bridesmaids ("sweethearts"), engagements ("sweet-wives"), bridesmaids ("kosh-chinar") special attention is paid. Among the Jews of Bukhara, these ceremonies have risen to the level of cults and have been passed down from generation to generation. The pre-wedding ceremonies of the Jews of Bukhara are rich in various traditions and customs.

In Hebrew, the word for marriage means "to dedicate oneself." According to the Jewish religion, marriage is a great prayer, a great blessing from God to the Jews. The Torah says, "God blessed the people and said, 'Blessed are you, and multiply, and fill the earth.'

In Bukhara Jews, the first pre-wedding ceremony is performed with the help of a gift. Yenta (the groom), in particular, carefully inquired about the girl's suitability for the groom, her parents, and all the information about her in general. Indeed, according to section 21: 6,7 of the Torah, it is strictly forbidden to marry a divorced woman, a woman who has given birth to a child of a non-Jewish person, or a woman known for adultery. If a woman is married to an illegitimate woman in defiance of the Torah, the children are called "aunts" ("those who are angry"). Daughters born of such marriages are not entitled to marry a real Jew.

When a suitable girl is found through Yenta, the future groom asks the girl's father for her hand in marriage. They then verbally agree on a marriage contract and a large sum of money.

If the bride and groom agree, an engagement ceremony will be held at the bride's house. It agrees on the following issues: the amount of money to be given to the girl's father; set a wedding day; terms in the marriage contract (book) [5. - B. 252.].

Relatives, acquaintances, neighbors and the rabbi of the bride and groom will take part in the ceremony.

In addition, in Bukhara Jews, a week before the wedding, the bride and groom perform the following ceremonies without seeing each other: The groom announces the wedding in a synagogue at a ceremony called "ufruf". After the shshagoga prayer, he invites all the believers to a feast, and the bride performs the purification ritual in the Mikwe special bath.

After the engagement, the pre-wedding ceremony takes place at the bride's house on a specific day of the week. There will also be a "kudobin" on Wednesday or Thursday. After "Kudo-bin" there will be "robinon" - "ceremony of seeing a girl". After the ceremony, before the wedding, the groom often comes to the bride's house and performs a "mysterious meeting" ("bozshi boz").

On Friday, the bride's sarpo will be performed at the "taxzanon" ceremony. Kaywans (women hosting the wedding) praise the sarpas to the participants of the ceremony. On Saturday night, there will be a "shabi dukhtaron" girl's party, which will be attended by girlfriends, and sometimes the groom and his friends. After the feast, the bride goes to the bathroom on Sunday, followed by the eyebrow-raising ceremony for the first time.

The Jews of Bukhara will hold a henna-dyeing ceremony at the bride's house on Monday. Only women took part in it. The marriage contract will be signed on Tuesday. The main text of the agreement is written in Hebrew. Sarpo and other financial issues are recorded in colloquial language. It is also agreed that the girl will be given a large sum of money. According to some sources, in order to prevent social justice and mutual enmity, according to the Torah, the holy book of Judaism, the bride is given a ring under the "hupa" on the wedding day as an analogue of the thick money given to the girl.

The ring should, of course, be made of fine gold, unadorned and unadorned with precious stones. The rich and the poor are equal. When the ring is worn, the bridegroom recites the following prayer aloud: "Harey At

Mekudeshet Li Betabaat Zo Kedam Moshe Ve Israel" - S. 147.].

The girl's sarpo includes women's clothing, blankets, gold and silver jewelry, blankets, and more. The minimum sarpo is called a "setvi" and consists of 15 shirts, 15 necessities, 15 scarves, 3 jackets, 3 blankets, and 3 pillows.

In general, the pre-wedding ceremonies of the Jews of Bukhara are a mixture of the cultures of many nations. At their weddings, there are dances of Uzbek, Tajik, Iranian, Arab, Turkish, Spanish, Russian and Caucasian peoples. Men attending the wedding should wear headscarves and women should wear headscarves [6. - S. 103.].

In short, the Jews of Bukhara hold family ceremonies in high esteem and respect. Although some pre-wedding rituals are based on the Bible, most of the rituals are national in nature. Since the Jews of Bukhara have lived in Central Asia for thousands of years, they have seen the bride ("hostkori"), the bride ("kandkhuri"), the engagement ("shirin-khuri"), and the maiden feast ("koshchi"). nor ") pre-wedding ceremonies are similar to Uzbek folk traditions. Even today, in order to prevent extravagance and luxury in the wedding, the rabbi and his assistants require the wedding participants to get married and the wedding ceremony to be held in a concise and prescribed manner. Accordingly, the basis of society is the unity of the couple, the unity of the family, and the spiritual level of the couple plays an important role in determining the spiritual environment of the family.

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