

SYNAGOGUE: DEFINITION AND HISTORY

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Abstract

The synagogue is the central point for life as a Jewish community- it is where many rites of passages take place. It is important as a place of study e.g. it is where a young boy/girl will learn Hebrew and study the Torah in preparation for their bar/bat mitzvahs. They believe that any prayer can only take place where there are at least 10 adults. The synagogue is the central point for life as a Jewish community - it is where many rites of passages take place. This scientific article studied the definition and the history of Synagogue.

Key words: Synagogue, Jewish, Hebrew, Torah.

Абстракт

Синагога является центральным местом жизни еврейской общины, здесь проходят многие обряды перехода. Это важно как место учебы, т.е. здесь мальчик/девочка будут изучать иврит и изучать Тору в рамках подготовки к бар-/бат-мицве. Они считают, что любая молитва может состояться только там, где есть не менее 10 взрослых. Синагога является центральным местом жизни еврейской общины, здесь проходят многие обряды перехода. В данной научной статье изучалось определение и история синагоги.

Ключевые слова: синагога, еврей, иврит, Тора.

Abstrakt

Ibodatxona yahudiy jamiyati hayotining markaziy nuqtasidir - bu erda ko'plab marosimlar o'tkaziladi. Bu o'qish joyi sifatida muhim, masalan. Bu erda yosh o'g'il/qiz ibroniy tilini o'rganadi va bar/bat mitsvalariga tayyorgarlik ko'rish uchun Tavrotni o'rganadi. Ular har qanday ibodatni faqat kamida 10 ta kattalar bo'lgan joyda o'tkazish mumkinligiga ishonishadi. Ibodatxona yahudiy jamiyati hayotining markaziy nuqtasidir - bu erda ko'plab marosimlar o'tkaziladi. Ushbu ilmiy maqolada Sinagoganing ta'rifi va tarixi o'rganilgan.

Kalit so'zlar: Sinagog, yahudiy, ibroniy, Tavrot.

Introduction

Synagogue, also spelled **synagog**, in **Judaism**, a **community** house of **worship** that serves as a place not only for liturgical services but also for assembly and study. Its traditional functions are reflected in three **Hebrew** synonyms for synagogue: **bet ha-tefilla** (“house of prayer”), **bet ha-kneset** (“house of assembly”), and **bet ha-midrash** (“house of study”). The term synagogue is of Greek origin (**synagein**, “to bring together”) and means “a place of assembly.” The **Yiddish** word **shul** (from **German** **Schule**, “school”) is also used to refer to the synagogue, and in modern times the word **temple** is common among some **Reform** and **Conservative** congregations.

History

The earliest known synagogue evidence dates to the third century BCE, while synagogues undoubtedly have a longer antiquity. Some academics believe that after private residences were temporarily used for public worship and religious teaching before to the demolition of Solomon's Temple in Jerusalem in 586 BCE, synagogues were born. According to other experts, synagogues were first built during the two-week period when priestly representatives of Jewish communities outside of Jerusalem attended ceremonial sacrifices in the Temple of Jerusalem. During this time, members from those communities gathered to worship together in synagogues.

Whatever their roots, synagogues thrived alongside the ancient Temple religion and were around long before the Second Temple was destroyed by Titus in 70 CE, ending Jewish sacrifice and the established priesthood. After that, synagogues gained even more significance as the undisputed hub of Jewish religious life.

Numerous synagogues are mentioned in literature from the first century CE, not just in Palestine but also at Rome, Greece, Egypt, Babylonia, and Asia Minor. All significant Jewish communities had a synagogue by the middle of that century, where daily morning, afternoon, and evening services were held along with special liturgy on the Sabbath and other religious holidays.

The primary functions of modern synagogues are the same as those of ancient synagogues, but they have also incorporated social, recreational, and charitable programming as the needs of the times have changed. They are essentially democratic organizations founded by a group of Jews who pray and study the Bible to find God. There is no need for a priesthood in public worship because the ritual does not involve sacrifice. Each synagogue is independent, therefore its construction, upkeep, rabbi, and authorities all reflect the preferences of the neighborhood.

Jews in Modern-Day Samarkand

Approximately 4,200 Jews remain in Uzbekistan, mainly in **Bukhara**, **Samarkand** and **Tashkent**, the major Jewish cultural centers. The **Jewish Agency**, **Chabad** and the **Joint Distribution Committee** are the most visible Jewish organizations in the country,

providing Jewish education through schools and summer camps. The Jewish Agency sponsors a moadon (youth center) in several cities, including Tashkent, Samarkand, Bukhara and some smaller cities in the Fergana Valley, like Andijan.

In July 2001, more than 250 kids participated in a 10-day summer program about Israel and Judaism offered by the Jewish Agency outside of the nation's capital, Tashkent. The campers, who ranged in age from 10 to 16, arrived from all around Uzbekistan, which is about the size of California. They all shared a Jewish identity, singing Hebrew songs, making challah, and making drawings of the Kotel, even though their knowledge of Jewish subjects varied greatly. While others observed kosher laws and took Shabbat off, some even spoke Hebrew.

The majority of modern Uzbek Jews speak Russian. A Jewish variety of Tajik, still used today in Bukhara and Samarkand, was their historical language. Some people can also speak Hebrew, English, and Uzbek. Unfortunately, there is not much mingling of Ashkenazim and Bukharim among adults.

A synagogue, the old Jewish quarter, and a Jewish cemetery are some of the prominent Jewish attractions in Samarkand, which is now home to about 2,000 Jews.

Synagogue in Bukhara

The synagogue in Bukhara appeared accidentally, as the legend says. When the treasurer Nadir Divan-begi decided to build a "Lyabi-Hauz" pond on the central square, he faced a problem. The elderly Jewish resident who lived at the place of the future pond did not want to give her house for new construction. But in the end, the vizier managed to make an agreement: in exchange for her home, the woman asked to build a synagogue.

For Jews, the synagogue is a sacred site of worship. Jews and Muslims from Bukhara prayed in the same mosque prior to its completion. The synagogue is still in use today, however due to their enormous resettlement, just 400 Jews are left in this area now, down from 35,000 when it first opened.

Bukharian Jews also contributed to the history of Central Asia, primarily by their skill in dyeing, the secrets of which were known by them only. Bukharian Jews attracted the Uzbek people to such famous music as "Shashmaqom", which was included in the list of masterpieces of UNESCO's cultural heritage. They opened a lot of music schools in Bukhara in the 10th century.

At present, it is rare to meet a Jew in Bukhara, most of them moved to other countries. But the small part that still remains is perceived by local residents as a kind of city attraction, and the old synagogue is the regular residence of elderly representatives of Bukharian Jews.

Conclusion

A synagogue history is only feasible insofar as Jewish history is viewed from the perspective of this significant institution. A distinction can be made between the

synagogue's internal and external histories, with the former focusing on the evolution of the cult associated with it and its various institutions, and the latter covering the fortunes of Jews and their social and cultural standing insofar as they affected the synagogue.

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