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DOLZARB MUAMMOLARI**

№ 9 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

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Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

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Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent;

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08.00.00- IQTISODIYOT FANLARI:

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Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor;

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Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent

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Shakarov Qulmat Ashirovich – iqtisodiyot fanlari nomzodi, dotsent.

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent;

Turdiyev Bexruz Sobirovich – falsafa fanlari doktori (DSc), Professor.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist;

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Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor;

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Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, professor;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD);

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, professor;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor;

Taylanova Shoxida Zayniyevna – pedagogika fanlari

doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent;

Ibraximov Sanjar Urunbayevich – pedagogika fanlari doktori;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD);

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD).

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasini mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD).

22.00.00- SOTSIOLOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

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MUNDARIJA

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THE JEWS OF CENTRAL ASIA DURING THE RUSSIAN EMPIRE AND SOVIET ERA: THE LEGAL, SOCIAL, AND CULTURAL LIFE OF THE BUKHARAN JEWS

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Abstract. This article explores the historical presence and development of the Jewish community in Central Asia, with a particular focus on the Bukharan Jews. It examines their religious, social, and cultural life from pre-Islamic times up to the Russian Empire and Soviet era. Special attention is given to the transformation of their legal status, restrictions imposed during the tsarist regime, and the suppression of religious life under Soviet rule. The study also highlights the resilience of the Bukharan Jews in preserving their traditions, as well as the importance of safeguarding their tangible and intangible cultural heritage today.

Keywords: Bukharan Jews, Central Asia, Russian Empire, Soviet Union, legal status, cultural heritage, Jewish community.

ROSSIYA IMPERIYASI VA SOVET DAVRIDA O'RTA OSIYO YAHUDIYLARI: BUXORO YAHUDIYLARINING HUQUQIY, IJTIMOYIY VA MADANIY HAYOTI

Ahmadjonov Ahrorbek Shuhratbek o'g'li

2-kurs magistranti

Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti

Annotatsiya. Ushbu maqolada O'rta Osiyoda yahudiy jamoasining tarixiy mavjudligi va rivojlanishi, xususan, Buxoro yahudiylari misolida tahlil qilinadi. Unda ularning diniy, ijtimoiy va madaniy hayoti islomgacha bo'lgan davrdan boshlab Rossiya imperiyasi va Sovet davrigacha ko'rib chiqiladi. Ayniqsa, ular huquqiy maqomining o'zgarishi, podsho davrida joriy etilgan cheklovlar hamda Sovet davrida diniy hayotning bostirilishi masalalariga alohida e'tibor qaratiladi. Shuningdek, maqolada Buxoro yahudiylarining o'z an'analarini asrab-avaylashdagi barqarorligi va bugungi kunda ularning moddiy va nomoddiy madaniy merosini saqlab qolish zarurati ta'kidlanadi.

Kalit so'zlar: Buxoro yahudiylari, O'rta Osiyo, Rossiya imperiyasi, Sovet davri, huquqiy maqom, madaniy meros, yahudiy jamoasi.

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Introduction. Jewish communities have existed in Central Asia since ancient times, primarily forming in Bukhara and neighboring cities. The Bukharan Jews preserved their religious traditions, language, and culture, while also interacting with the local environment. The period of the Russian Empire and later the Soviet era brought significant changes to this community's life: their legal status, social position, and religious practices underwent

considerable transformation. This article examines the historical roots of the Bukharan Jews, their condition under Russian and Soviet rule, and the processes of preserving their cultural heritage.

Literature Review. An analysis of the literature shows that the history and culture of Central Asian Jews, particularly the Bukharan Jews, have been addressed by various scholars. Researchers such as M. Nosonovsky and D. Niyazov have explored their historical roots and cultural traditions. Works by Terentyev, Kupovetsky, and Babadzhanov serve as important sources on the legal and social status of Jews during the Russian Empire and Soviet periods. More recent studies by A. Kaganovich, A. Krylov, and G. Akhiezer focus on diaspora, genealogy, and heritage preservation, while local authors like I. Babakhanov and M. Abramov provide valuable insights into the religious and social life of the community. Overall, the existing literature highlights the place of Jews in Central Asian history, their legal restrictions, and the challenges of preserving their cultural heritage, though certain aspects still require deeper research.

Methodology. This study is based on a historical-descriptive and analytical approach. Primary sources such as archival documents, travel notes of European researchers, and contemporary press materials were examined alongside secondary literature by local and international scholars. A comparative method was applied to trace the evolution of the legal, social, and cultural status of the Bukharan Jews across different historical periods — from the Russian Empire to the Soviet era. The study also employs elements of cultural-historical analysis to assess the preservation of tangible and intangible heritage within the community.

Discussion. The history of the Bukharan Jews reflects both the resilience of a minority community and the pressures exerted by shifting political regimes. Under the Russian Empire, their legal status improved compared to earlier periods, yet they remained socially marginalized and subject to restrictions. The Soviet era brought further transformations: while integration into urban life and social structures expanded, religious and cultural practices were heavily suppressed. The reviewed literature and historical evidence highlight contradictions: on the one hand, testimonies of discrimination, such as the “21 prohibitions,” illustrate systemic inequality; on the other, some accounts describe relative security under Russian administration compared to earlier conditions. This duality underscores the complexity of minority survival strategies, including adaptation, preservation of traditions, and selective assimilation. Today, the legacy of the Bukharan Jews raises important questions about cultural continuity, identity, and heritage preservation in a rapidly changing social environment.

Results. The Bukharan Jews are modest and humble people who treat others with great respect. They willingly give *tsdaka* (charity), make donations to the synagogue, but do not display this openly and dislike showing it off [1; p. 7]. A Jewish community existed in Khwarazm even before the advent of Islam. The Israeli Iranologist M. Zand notes that in Persian historical chronicles there is information that the city of Khwarazm was founded in the 4th century CE by Prince Narse, the son of an Iranian king born to a Jewish woman [2; pp. 5–6]. According to him, this mention of half-Jewish descent serves as an indication confirming the existence of a Jewish community in Khwarazm [2; p. 6].

In Central Asia, particularly in Uzbekistan, Jewish communities have lived since ancient times. They call themselves “Yahudi” (Jew) or “Israel.” Until the Second World War, alongside the terms “Central Asian,” “Bukharan,” and “local Jews,” the term “native Jews” (*tuzem*

yahudiylari) was also used [3; p. 150]. The designation “Bukharan” was originally applied only to the Jews who lived in the Emirate of Bukhara [4; p. 6]. However, over time, this term came to refer to all indigenous Jews of Central Asia who spoke a dialect of the Tajik language [4; p. 6]. The origins of Jews in Central Asia go back to the pre-Islamic period [4; p. 6]. The Talmud mentions a Jewish community in the city of Merv, located in present-day Turkmenistan [4; p. 6]. Near the city of Bayramali, Jewish cemeteries dating back to the 5th–7th centuries have been discovered. Medieval Muslim historians also noted that Jews lived in Khwarazm in the 7th century [4; p. 6].

In the 1860s, Turkestan was gradually incorporated into the Russian Empire. Although the Emirate of Bukhara, where the majority of Central Asian Jews resided, formally remained an independent state until the establishment of Soviet power in 1920, in practice it was in a state of vassalage to Russia. In foreign policy, and sometimes even in internal matters, it was dependent on Russia [4; p. 7]. By the end of the 19th century, the authorities compiled a register of Bukharan Jews who had moved to Russian Turkestan but were not permitted to purchase real estate or acquire permanent residency there [5; p. 34].

In 1867, the Turkestan Governor-Generalship was established with Tashkent as the center of Syr-Darya Province, encompassing territories within the borders of present-day Kazakhstan. By this time, Bukharan Jews were living temporarily or permanently in Turkestan, Chimkent, Perovsk, and Kazalinsk. By 1870, only 83 Jews (the majority of them men) resided in Perovsk and Kazalinsk [6], [7; p. 209]. In 1878, Bukharan Jews settled in Tugrat, outside the borders of Syr-Darya Province. In the early 1880s, several Bukharan Jewish families relocated to Alma-Ata (Awliye-Ata) [7; p. 209]. During the process of socio-political urbanization in Syr-Darya, Bukharan Jews generally lived in local districts that were ethnically homogeneous [7; p. 209]. After the Kokand Khanate was abolished in 1876 [8], all Bukharan Jews who had resided in the Turkestan region prior to 1867 were granted the status of tuzemets (“native”) by the Russian authorities [8; p. 211].

By the beginning of the 20th century, approximately 8,000 Jews (12 percent of the city’s population) were living in Bukhara. They had not assimilated with the local population and were distinguished by their unique beauty and light skin, which was rare in Turkestan [9]. By 1865, Bukharan Jews were living in almost every city of Central Asia. In Bukhara itself (according to some sources, the name derives from the Hebrew word meaning “chosen”), Jews resided in two neighborhoods — the New Mahalla and the Old Mahalla [9]. The oldest synagogue in Central Asia is located in Bukhara. It is more than 400 years old [9]. According to legend, this synagogue appeared thanks to a Jewish widow who, in exchange for her house situated on land desired by local authorities, requested that a synagogue be built for her community [9]. According to the synagogue’s caretaker, it houses written Torah scrolls dating back 600 and even 900 years, though these are not shown to outsiders [9].

Among the Bukharan Jews living in the territories of the Emirate of Bukhara and in former Turkestan cities, there were also Jews who had converted to Islam [10; pp. 162–163]. They were commonly given the nickname “*chalya*,” which meant “half (Jew), half (Muslim),” and this eventually became the designation for this ethnic subgroup [10; p. 162]. However, the term was used only by outsiders, since the Jewish-Muslims themselves considered it offensive [10; p. 162]. The derogatory nature of this word was also understood by the surrounding

population, which is why it was used only in a way that was not spoken directly to the individuals concerned.

Before Perestroika, the majority of Bukharan Jews lived in Tashkent, with the exception of the period of the Second World War — when, after the German occupation of the city, thousands of people were evacuated to the eastern regions of the Soviet Union. After the war ended, all the evacuees returned to Tashkent [11; pp. 11–19]. Some Jews were forcibly exiled in 1910 by order of the tsarist government, while others were compelled to flee eastward after the pogrom against Jews in Karmine in 1920 [12; p. 5].

One of the most pressing issues faced by the religious leadership of the Jewish community in Bukhara during the 1820s–1840s was providing religious literature for the students of the yeshiva (religious school) and members of the theological circle studying the Talmud and Kabbalah [13; p. 211]. From 1793, Rabbi Yosef Maman (1752–1823), a native of Morocco who had settled in Bukhara, served as the spiritual leader of the local Jews and made every effort to obtain religious books for them by any means possible [13; p. 211]. Based on the religious literature brought to Bukhara by Yakov Samandar from Constantinople, Vilna, Kabul, or Livorno, several generations of Bukharan Jewish Talmudists in the 19th century — including Yitzhak-Chaim Cohen Rabin, Shlema Babajan Pinkhasov, Shlema Musaev, Yosef Khudjayinov, Avraam-Chaim Gaon, and Dovid Khefets — received their education [13; p. 211]. The Jews represent one of Uzbekistan's national minorities, and it is of particular importance today — before it is too late — to preserve their tangible and intangible cultural heritage [13; p. 211].

During the period of the Russian Empire, the issue of the legal status of Jews who had come to Central Asia from Iran and Afghanistan was discussed in several pre-revolutionary press publications. However, almost no dedicated scholarly research was carried out on this topic. Only a small study was conducted by I. I. Zarubina on the linguistic features of Jews who had come from Herat and settled in Bukhara [14; p. 3].

In 1918, large numbers of Jews who had suffered under the oppression of the tsarist regime, pogroms, and famine began arriving in Turkestan. Among these arrivals, epidemiological diseases — such as typhus, tuberculosis, malaria, syphilis, and cholera — were widespread. This situation illustrates the dire condition in which the Jews reached Turkestan. Many of them were orphans, widows, and elderly people in need of assistance [15; p. 3]. However, other studies emphasize that almost all European travelers and researchers of the late 19th and early 20th centuries noted in their works that, before the Russian conquest of the region, the condition of Bukharan Jews had been “rightless and humiliating” [16; p. 16].

This quotation in Russian sources describes the socio-legal position of Bukharan Jews and draws attention to a set of restrictions known as the “21 prohibitions” (*21 zapret*). Among these restrictions were: wearing robes made of plain black cloth, tying a rope around the waist, wearing a special head covering, the prohibition on using turbans, a ban on riding horses, the prohibition on building houses taller than those of Muslims, as well as the obligation to give way to Muslims and to bow before them [17; pp. 6–7].

Conclusion. The Bukharan Jews, as a community with ancient roots in Central Asian history, have preserved their religious and cultural heritage for centuries. During the Russian Empire, although some of their legal restrictions were eased, they never achieved full equality. Under the Soviet regime, religious life was severely restricted, yet the community continued to

develop socially and culturally to some extent. Today, preserving their tangible and intangible cultural heritage holds particular importance before it is irretrievably lost.

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