

THE MIGRATION OF MENNONITES AND JEWS TO INNER ASIA IN THE 18TH -19TH CENTURIES.

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Abstract: Mennonite pacifists did not take up arms as a matter of principle. They were originally engaged in agriculture and trade. Teaching in German was banned in schools, and the Germans began to move on. Native Jews were considered Russian subjects; merchants were allowed to trade freely throughout the region and in the largest cities of European Russia.

Key words: Iranian Turkish Tribes, Jews in Samarkand, Jews in Bukhara, Shiites, Mennonites.

Mennonites migration to Khorezm.

In the 18th century, German and Holland Mennonites moved to Russia at the invitation of Catherine the Great. The Empress granted them numerous privileges, including exemption from military service. However, when Alexander II (1855–1881) ascended to the throne, the privileges granted to the Mennonites were revoked. As a result, they began to migrate to America and Central Asia. The motives for the movement from Crimea and the Volga region in the fall of 1880 of 71 families (420 people) of the so-called Brethren Mennonites to Turkestan are associated with the “revelation”, according to which Central Asia was to become a refuge for “God’s people”. But unforeseen circumstances - the sudden death of the Turkestan Governor-General Kaufman, who personally invited them to permanent residence, “confused the cards.” As a result, one part of the sectarians decided to stay in Russian Turkestan, the other, in the amount of 30 of the wealthiest families, sought refuge in the Bukhara Khanate. After fruitless negotiations with the emir, the completely exhausted colonists, traveling in almost fifty vans, were forced to ask for asylum to the Khiva khan Said-

Muhammad Rahim.¹ Some of them even managed to create their own families with local Muslim women.² However, a genuine “German island” grew up on the lands of the Khiva Khanate at the end of the 19th century. In 1881-1883. The first families of the German-Mennonite ethno-confessional group, numbering about 200 people, arrived in Southern Khorezm. How the community came to this region, which had not yet been developed by Europeans, and how its future fate developed, is partially described by Uzbek writers - Davlat Rahim and Shikhnazar Matrasulov in the literary and artistic publication “Feruz” in Uzbek and historians Nellei Knauer and Valeria Gentschke. In 1882, German and Holland Mennonites moved to the area near the city of Old Urgench, located 160 km from Khiva. They established a small settlement and began engaging in agriculture. However, they were unable to live in peace in this region. The Turkmen Yomut tribe, who lived only 5 km from the settlement, began to steal their horses and livestock once they learned that the Mennonites would not take up arms, resist, or use force. Later, they even began to harass their women. A representative of the Khan, Qasim Devon, came to assess the situation of the Mennonites. Upon witnessing their dire situation, he reported it to the capital. As a result, in 1884, Feruz, the ruler, allocated land to them in the village of Oqmachit (now part of the Yangiariq district, 15 km from Khiva). This land had belonged to his uncle, Otajon To‘ra. Additionally, Feruz issued an edict prohibiting violence against people of other religions and mandated that they be respected. Mennonites were exempted from land taxes for one year and from public work duties (such as digging canals, repairing houses, etc.) for four years. The Mennonite community settled in the vicinity of Khiva, but before that, she had to trudge around the oasis a lot. N.H. Knauer reports that initially the community was allocated land in the Kligan Bekstvo, near Daudan, a tributary of the Amu Darya.³ This is the only way, in our opinion, that can explain education in 1911 Kyrgyzstan, the village of Khivinsky (Hohendorf).⁴ Several

¹ Гентшке В.К истории появления меннонитских общин в Туркестане (конец XIX-начало XX века) //Общественные науки в Узбекистане. 2002. № 6. С. 63.

² Дитц Я. История поволжских немцев-колонистов. М, 2000. С. 111-113.

³ Кнауэр Н.христианские секты в Туркестане //К истории христианства в Средней Азии. Ташкент, 1998. С. 248

⁴ Кронгардт Г. Немцы в Киргизии: 120 лет совместного пути //Московская немецкая газета. 2002. № 10. С. 10.

members of the community, unable to cope with the difficulties here, left for the USA and Canada

Gradually, the colony grew to 62 farms, and its territory increased to 60 hectares. According to oral reports from experts on the region, Ibragim Karimov and Abdulla Restorer R.Beshirov states that “all types of decor and interior items of the palace are of historical value, and some of them (tile stoves, ...) are of artistic value”⁵.⁵ Unfortunately, none of the published monographs, articles or guidebooks devoted to the architectural monuments of Khiva mentions the participation of A.N. Ropp and the Germans from the nearby village of Khiva in the construction and decoration of the above-mentioned objects. An exception is I. Notkin’s brochure, which briefly mentions the fireplace in the ceremonial pavilion of Isfandiyar Khan, lined with “German faience tiles, colored in bright colors”⁶.

Jews migration to Bukhara Emirates.

After the Khanate of Bukhara was taken over by the Iranian king (padishah) Nadirshakh. Iranian Jews begin to enter the cities of Central Asia. They moved into Bukhara, Samarkand and Khiva. They were engaged in painting and trade. During the Bukhara Emirate in the city Bukhara Jews lived separately from Muslims in three neighborhoods (mahalla): Makhallai-Kukhna (Old mahalla), Makhallai-Nav (New mahalla) and Amirobod (city of Emir). In Samarkand the Jewish quarter (Makhallai-Yakhudiyon) was located in the eastern part of the city. Samarkand synagogue “Kanesoi Gumbaz”, built in 1891, has survived to this day. According to Professor M. M. Abramov, the Mahallai-sharq (or Mahallai-Yakhudiyon) quarter in the eastern part of the city, arose at the end of the 18th century, where Bukharian Jews lived. It was considered an independent part of Samarkand. The quarter was led by a kalontar (elder), appointed by the society. Had its own community center; bathhouse, synagogue, teahouse, craft workshops, mainly dyers, shoemakers, weavers, a small market, cheder primary school. In 1843, the quarter received official status, as Emir

⁵ Дворец Асфандиярхана, объект дворцового комплекса Нуруллы-бая в г. Хиве //Архив ГлавНПУ Министерства по делам культуры Республики Узбекистан. Рукопись. Ташкент, 1984. С. 50-55

⁶ Ноткин Н. Искусство древних. Ташкент, 1967. С.19.

Nasrullah sold the land to the Bukharian Jews, where they formed their own quarter. Moshe Mullokandov (1839-1902), one of the richest men in Samarkand, was the personal representative of Emperor Alexander II and the chief treasurer of the Russian Bank in Samarkand.⁷ One of the largest Bukhara communities was formed in Kokand. From 1865 to 1917, great changes occurred in the life of the Bukharian Jews of Turkestan. This quarter still exists today, and is inhabited primarily by ultra-Orthodox Jews. In addition to Jerusalem, Bukharian Jews settled in Jaffa, Safed and Tiberias.⁸

To conclude, German Mennonites who lived for fifty years in Khorezm, the village of Ak-mosque. First, at the invitation of Catherine II, they moved from Germany and Holland to Russia in the second half of the 18th century, escaping compulsory military service and settling on the outskirts of the empire. Mennonites were hardworking Baptists, engaged in agriculture, cattle breeding, and brought with them unique potato and tomato seeds (yes, they were not in our diet until the end of the 19th century). In addition, Vilhelm Pinner not only taught the first Uzbek photographer and cinematographer Divanov the craft, but also introduced the accordion into the Khorezm traditional genre of khalpa. Local Jews in the Emirates during the centuries they reside different cities and tried to earn money and increased trade. After the establishment of the Russian protectorate, all prohibitions and restrictions that existed for the Jews of the Bukhara Emirate were abolished. Instead, a division was introduced into native Jews who were able to document their presence in the territory of Turkestan region at the time of the Russian conquest and the local origin of the ancestors and Bukharian Jews.

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⁷ Kobzeva O. P. Zarafshon vodiysi etnik xilma-xilligining shakllanishida Buyuk Ipak yo'lining o'rni. — In: Samarqand shahrining jahon madaniyati taraqqiyoti tarixidagi o'rni. Fan AN O'z. — 2007. — 164-166-betlar.

⁸ Kaganovich A. Reluctant friends: Russia and Bukharan Jews, 1800-1917. M.: New Literary Review, 2016

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