



Research Article

HISTORY OF MENNONITE MUSEUM IN KHIVA

Submission Date: January 20, 2022, Accepted Date: January 30, 2022,

Published Date: February 11, 2022

Crossref doi: <https://doi.org/10.37547/social-fsshj-02-02-01>

Journal Website:
<https://frontlinejournal.s.org/journals/index.php/fsshj>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Dr. Gulra'no R. Orifjonova

Associate Professor, PhD. Kamoliddin Behzod National Institute of Art and Design Tashkent, Uzbekistan

ABSTRACT

In 2019, a new museum dedicated to the "History of Mennonites" opened in Khiva. It is known that more than 130 nationalities and ethnic groups live in Uzbekistan. The Mennonites were forced to disperse from Germany to various parts of the world because of their religious beliefs.

KEYWORDS

History of Mennonites, Khiva, Mennonites, Germany, Netherlands, Christianity, Anabaptists, spiritual values, agriculture, annabatism, nation, citizen.

INTRODUCTION

In 2019, a new museum dedicated to the "History of Mennonites" opened in Khiva. It is known that

more than 130 nationalities and ethnic groups live in Uzbekistan. The Mennonites were forced to

disperse from Germany to various parts of the world because of their religious beliefs. Mennonites in Khiva come from Russia. On April 16, 1844, with the decision and support of Muhammad Rahimkhan II, German mennonites from 40 families were placed in a village 15 km from Khiva.

THE MAIN RESULTS AND FINDINGS

The name Mennonites goes back to the Christian monk Menno Simons (1496-1561), who lived in the Netherlands. He was the founder and leader of the Anabaptist movement, promoting new ideas that differed from traditional Christianity. His followers were called mennonites.

The Mennonites adhered strictly to spiritual values, as a closed community, living apart from others. They adhered to labor discipline, engaged mainly in farming, and worked impartially in jobs necessary for the benefit of the community. From taking up arms, military service did not conform to beliefs.

The traditional church did not recognize Menno and his ideas. Mennonites were declared heretics and superstitious and persecuted and executed.

As a result, many of them were forced to come to Northern Germany and Prussia.

The Protestant Germans who separated from the annabatism of Christianity in the 16th century were called Mennonites. It meant obedience, which, according to their religious beliefs, was considered a grave sin, such as taking up arms and taking part in wars. That is why they were destined to leave their homeland and live in exile[1].

How did the Mennonites come to the Khiva khanate?

In the 18th century, German and Dutch Mennonites migrated to Russia at the suggestion of Catherine II. Catherine II granted them many privileges, including exemption from military service. But when Alexander II (1855-1881) ascended the throne, the privileges granted to the Mennonites were revoked. After that, they will travel to America and Central Asia.

In 1880, the Governor-General of Turkestan von Kaufmann invited his Mennonite compatriots to Tashkent. As a result, a team of 71 families is relocating. However, a year later, compulsory military service will be introduced in Turkestan. The Mennonites left Tashkent for the Emirate of

Bukhara. They settle in the village of Zirabulak near Samarkand.

Amir Muzaffar initially agrees to take the Mennonites as his citizenship. But when he sees that they are numerous and that their lifestyle is different, he becomes anxious and changes his mind.

The Mennonites then sought the help of the Khiva Khanate. Khiva khan Said Muhammad Rahimkhan II (Feruz) agreed to receive them and allocate land. There is only one condition for them - not to feed pigs.

Sayyid Muhammad Rahimkhan II, khan of Khiva, took the Germans of Aqmachit under his personal patronage and exempted them from all taxes and duties for four years; donated a musical organ instrument for the temple. In 1904, German Mennonites also became citizens of Khiva due to their support by the Khan. During this period, the positive attitude towards the Germans in the khanate was well preserved in the memory of future generations. This can be seen from the 1934 report of the NKVD: "... in the houses of the Mennonites you can see the hanging portraits of the former Khiva khan Sayid Muhammad Rahimkhan Bahodir II, who is still considered a

just ruler". Almost all of the Okmachit mennonites received names such as Otaboy, Matchon, Eshan. Mennonite elder Wilhelm Penner (Panor-bobo) taught the first Uzbek cinematographer Khudoibergan Devonov the art of photography and taught him Russian[2].

Mennonite leader Emil Reisen knew how to speak Russian and the local language. Feruz reportedly used him as a translator and economic adviser, and was instrumental in setting up the postal, telegraph, and electricity systems in Khiva. With the help of Reysen, the first power plant was built in Khiva.

The Mennonite community had its own school. Children were taught to read and write in German, arithmetic, as well as their own religious beliefs. Special literature was ordered from Germany, teachers were hired.

Among the Mennonites were many modern professionals who were new to the Khiva. Photographer Wilhelm Penner was one of them. He taught the young, curious Khudoibergan Devonov a profession that was strange to the locals. Khudoibergan first became acquainted with photography and later with cinematography



for a lifetime, becoming the first Uzbek photographer and cinematographer.

The museum reflects the origin of the Mennonites, their distribution around the world, the history of their arrival in Central Asia, as well as the lifestyle and activities of the Khiva Khanate. The main part of the exposition is dedicated to showing the peculiarities of their way of life - ethnography. There are two ensemble-type expositions in the museum, the first of which reflects the way of life of the Mennonites, that is, the way of life of the Mennonites through the display of their clothing, residential interiors.

In one family example, men's, women's, young girls', and boys' clothing was represented using a group of mannequins. One of the professions in which the Mennonites practiced was created through the image of a carpenter. A worker standing next to a lathe makes wooden tools in a workshop. His coat of arms is korjoma, and the interior of the workshop is also created using the ensemble method. The museum was created mainly with reference to historical photographic specimens of the Mennonites. Household appliances, household items, boxes, sewing machines, straw baskets are exhibited using the thematic method.

CONCLUSION

In the spring of 2019, German President Frank-Walter Steinmeier and his wife visited Khiva. He also visited the Museum of Mennonites and got acquainted with historical exhibits about the life of his compatriots.

"The harmonious coexistence of people of other religions and lifestyles at that time is a clear example of the brotherhood and unity that still prevails in the minds of the Uzbek and German peoples", he said.

In the village of Oqmachit, where the Mennonites lived, proposals were made to restore, restore and reconstruct their fortress and turn it into a tourist destination.

The opening of such museums, the organization of exhibitions, the creation of expositions are extremely important for a multi-ethnic and multi-ethnic Uzbekistan. This museum teaches the younger generation to treat each other with respect for different nationalities and ethnic groups in the spirit of patriotism. Increases the socio-cultural function of museums.

REFERENCES

1. <https://xs.uz/uzkr/post/nega-germaniyalik-mennonitlar-khonadonidakhiva-khoni-feruzning-surati-osib-qojilar-edi>
2. Inoyatova D. M. History of the German Diaspora in Uzbekistan (second half of the XIX century - beginning of the XXI century). - Tashkent. Abstract. - B.51.
3. Orifjonova, G. R. (2018). ETHNOGRAPHIC COLLECTIONS OF THE STATE MUSEUM OF TEMURIDS'HISTORY: SAMPLES OF ART OF COPPER-EMBOSSING. ISJ Theoretical & Applied Science, 4(60), 309-312.
4. Orifjonova, G. R. (2022). PECULIARITIES OF SURKHANDARYA ETHNOCULTURAL CLOTHING. CURRENT RESEARCH JOURNAL OF HISTORY (2767-472X), 3(01), 21-25.
5. Orifjonova, G. R. EMBROIDERY ART OF UZBEKISTAN. EPRA International Journal of Multidisciplinary Research (IJMR).
6. Иноятлова, Д. М. (2014). Становление и развитие этнополитики в современном Узбекистане. Вестник Омского университета. Серия «Исторические науки», (1 (1)), 49-58.
7. Зиямухамедов, Д. Т. (2021). КОНЦЕПЦИЯ ОБЩЕСТВА И ЧЕЛОВЕКА В НОВЕЛЛАХ ПУ СУНЛИНА. Социосфера, (3), 23-31.
8. Иноятлова, Д. М. (2018). Диаспорология-актуальное направление в новейшей истории Узбекистана. Вестник науки и образования, (12 (48)), 75-77.
9. Иноятлова, Д. М. (2018). Языковая политика в современном Узбекистане. Наука, техника и образование, (9 (50)), 47-49.
10. Иноятлова, Д. М. (2022). ЭТАПЫ СТАНОВЛЕНИЯ И РАЗВИТИЯ ИНСТИТУТОВ ГРАЖДАНСКОГО ОБЩЕСТВА В УЗБЕКИСТАНЕ. ВЗГЛЯД В ПРОШЛОЕ, 5(1).
11. Иноятлова, Д. М. (2021). История появления и формирования немецкой диаспоры в Туркестане. Ежегодник Международной ассоциации исследователей истории и культуры российских немцев, (1), 47-61.
12. Polvanov, J. N. M. (2021). Different Ways For Human Capacity Building in Poverty Reduction in Uzbekistan. Oriental Journal

of Economics, Finance and Management,
1(01), 1-5.

13. Polvanov, J. N. M. (2021). THE IMPORTANCE OF PUBLIC CONTROL IN BUILDING A DEMOCRATIC STATE BASED ON THE RULE OF LAW AND THE FORMATION OF CIVIL SOCIETY AND IN THE MANAGEMENT OF SOCIETY. Oriental Journal of History, Politics and Law, 4-8.
14. Orifjonova, G. R. (2018). ETHNOGRAPHIC COLLECTIONS OF THE STATE MUSEUM OF TEMURIDS'HISTORY: SAMPLES OF ART OF COPPER-EMBOSSING. ISJ Theoretical & Applied Science, 4(60), 309-312.
15. Ziyamuhamedov JT. Reflection of real life through the bizarre and supernatural in the classic prose of the far east. ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL. 2021;11(1):1268-73.
16. Orifjonova, G. R. (2022). PECULIARITIES OF SURKHANDARYA ETHNOCULTURAL CLOTHING. CURRENT RESEARCH JOURNAL OF HISTORY (2767-472X), 3(01), 21-25.