

Jews And Their Activities In The Russian Residences Of The Emirate Of Bukhara (1880-1917)

Khahitov Shodmon Akhmadovich

Doctor of Historical Sciences, Professor.

Abstract. This article presents a scholarly observation of the history of Burkharan Jews and European Jews who worked in the Russian settlements of the Emirate of Bukhara, their training, numbers, impact on the socio-economic life of the region, use of available benefits, participation in trade and domestic services.

Keywords: Address, Emir, Bukhara Emirate, Russian address, Jew, Bukhara Jew, Russian Jews, enterprise, shop, shop, real estate, Russian citizen, Old Margilan, Palace, winery, garrison, political spy, market, merchant.

1. Relevance

An unequal treaty signed between the Emirate of Bukhara and the Russian Empire on 23 September 1873 gave Russian citizens the privilege of free movement within the Emirate and trade with a duty not exceeding 5%. The construction of railways led to the establishment of Russian settlements in the Emirate of Bukhara for a number of reasons, including the need to protect the Bukhara-Afghan border, the Russo-British conflict and the policy of 'Russification' of the region.

Representatives of more than 20 nationalities and ethnic groups from the European part of Russia, where the population belongs to different ethno-national and confessional denominations, were settled all over the Emirate.

Generally speaking, Jews in Bukhara have lived in Bukhara for many centuries. Bukhara Jews lived from ancient times, and up to 16th century sources called them by different names, such as "Children of Israel", "Jew", "Bani Nadir", "Musavi". After the 16th century, wherever they lived in Central Asia, they were collectively called Bukhara Jews. When Bukhara Emirate became the vassal of Russian Empire, all Jews, living in Bukhara, were called "Bukhara Jews", and the Jews, living in 5 provinces (Samarkand, Fergana, Syrdarya, Near-Caspian, Ettisuv) in the territory of Turkestan Governorate General were called "Local Jews". In 1897, the

first census of the Russian Empire showed that 5,000 Jews resided in Turkestan. This number does not refer to the Jews of the Emirate of Bukhara.

2. Methods and level of training

With the emergence of Russian settlements in Bukhara Emirate there was a process of settlement of "Bukhara Jews" from the European part of Russia [Niyazov N.2016: P.24; 38]. Although a little ahead in the description of events, one can say that in 1897 English scientist M.E. Adler came to Bukhara to gain information about Jews. According to him, in the last decade of the XIX century about 4 to 5 thousand Jews, skilled enough in crafts and trade, lived in Bukhara. The Jews, in particular, had great experience in trade, having toured India, China, Afghanistan, Moscow (Russia), London (England), Paris (France) and engaged in trade [Akobirova M.; Gandov B.1992: B.26].

The main purpose of this information is that after Bukhara Emirate became a protectorate of the Russian Empire, archival sources confirm that Jews immigrated to the Emirate, as well as Tatars, quickly found a place in the economic life of Bukhara, they were referred as "Bukhara Jews" and "Bukhara Tatars" [NAU, I-3 Fund, Line 1, Collection 875, Page 106., I-3 Fund, Line 12, Collection 2079, 912-913].

After the Russian Empire turned Bukhara Emirate into a protectorate, settlements were established on its territory from 1883. Russian troops were stationed along the Emirate's 1100km-long Bukhara-Afghan border and military garrisons, border outposts and outposts with Russian officers and soldiers and Cossack detachments were established. Russian cities of European type were established in Karki, New Chardzhou, New Bukhara, Patta-Gissar, and Termez. Along the railways, stanitsa, posyolka (towns) and settlements were created, and the process of entering the Emirate intensified with each passing year. Russian citizens in the Emirate, as well as locals who moved into Russian settlements, received benefits by treaties, special decrees, regulations and appeals. On June 23, 1888, a special document "**Decision on Additional Rights**" was signed to the treaty of September 28, 1873. This decision consisted of 8 sections and was signed by **A. Charikov**, head of Bukhara Emirate's Political Espionage Department and **Ostanakul Koshbegi**, twin of the Emir of Bukhara and head of Zakat Department. According to the document, Russian citizens in the Emirate were granted the right to own real estate (land, housing) as well as to build industrial enterprises and open shops and businesses. On the basis of this document, every Russian citizen could build a warehouse and industrial enterprise in the UAE, from 750 fathoms¹ m. to 1,500 fathoms m. (1 Russian fathoms 71 cm) to build a house from 300 fathoms m. to 750 sazhen., a shop with a market to build on, the right to acquire land from 5 fathoms m. to 15 fathoms m. Acquisition of land had to be done with the permission of the Bukhara Emirate Government and the Bukhara Emirate Directorate of Political Investigation. The construction of planned dwellings, bridges, administrative buildings, sanitary facilities, commercial and industrial units at railway stations and wharves was also allowed. The plan for such structures had to be approved by the Governor General of Turkestan and the Emir personally. According to this document, the authority to control railway stations was

temporarily transferred to the Political Investigation Department of Bukhara Emirate [Logofet D.I.1909: P.218-223].

In the following years a number of official documents were adopted, thanks to which the privileges of Russian citizens in the emirate were extended [Logofet D.I.1909 : C.224-239]:

- "Regulations on management of farms and improvement of their situation in Chardzhou and Bukhara stations" (June 23, 1889);
- "Regulations on trade in alcohol in Bukhara Khanate" (June 25, 1889);
- Resolution "On opening trade facilities in Bukhara Khanate" (approved by Turkestan Governor General on 25 June 1889);
- Resolution "On gold mining in Bukhara Khanate" (24 February 1896).

The Russian Empire also attempted to occupy land in the emirate for building and arable farming by signing non-bloc agreements to this effect. In particular, to the north of Patta-Gissar (Eastern Bukhara), 1200 tenthof land belonging to the emirate were purchased and a fortress bearing the same name was built in 1900. On 22 January 1900, the Emir of Bukhara, under pressure from the imperial government, signed an "**Act of ownership**". Under this act, 10,510 tenth of land from the north of the Amu Darya and Syr Darya to the Kattakum were granted on the condition that they would not be returned to the Russian Tsar. Thus, lands of Termez and its suburbs were donated to the Russian government, which accelerated the process of Russian migration and led to its wide spread [Kichkilov N. 2010: P. 107]. In addition, small islands along the Amu Darya, at the confluence of the Surkhandarya and Amu Darya rivers, along Surkhandarya tributaries, in areas adjacent to Kofirnihon, Vakhsh oasis, Kyzylsuv, Zarafshan, Vakhsh ridges, between Amudarya and Pyandj,

were once used by Kazakhs and Kyrgyz people, and there were vacant lands on the area of 10000 sq. km, which were later abandoned. The plan is to rehabilitate them by rehabilitating irrigation canals and canals that have lost their carrying capacity (irrigation).

According to D. N. Logofet - Colonel of the Russian Frontier Service of the Amu Darya (East Bukhara), full member of the Imperial Russian Geographical Society, who lived in Bukhara for almost 10 years, retired servicemen and Cossacks settled here. When leasing these lands, the Emir's treasury was to pay a tax of 2 roubles a year for 1 tenth, and 30 roubles for a permanent purchase. The Bukhara government stipulated that Russian citizens temporarily using land should not interfere with Bukhara tribes (local people) [Logofet D.I.1909: P.175-177].

3. Research results

Jews living in Russian settlements and in the territory of Bukhara Emirate had significant numbers among other nationalities. For example, 2500 people, including 345 Jews, lived in New Bukhara (Kagan) at the end of XIX century. Jews in that city were numerically equal to Russians and Persians and outnumbered the Tatars, Bashkirs, Armenians, Georgians, Poles, Ossetians and Germans several times [NAU, I-3 Fund, Line 2, Collection 643, 511]. Jews were engaged in various occupations, including factory and miller, wine and haberdashery merchants, managers of shops selling textile goods, merchants of candles, tea, cloth, bread, halva, confectionery, shoes, watchmakers, seamstresses and weavers [Gafurov A.1989: P.19]. It should be noted that the bulk of the Jews were merchants and traders, and there were also a large number of them in the sphere of domestic services. According to researcher A.Gafurov, in 1910 in New Bukhara there were 8 cotton-cleaning factories, 3 transport offices, 3 food shops, wine and gastronomic shops, 5 haberdashery shops, 4 trading and industrial enterprises, 5 weaving and tobacco factories, 3 ready-made clothing factories, 5 manufactory factories, 5 hotels [Gafurov A.1989: P. 20-21]. A significant percentage of these structures were owned by Jews. Similar enterprises were located in Karki,

Patta-Gissar, Chardzhou, Termez as well as in the Bukhara Emirate principalities, Karshi, Kulyab and Baisun where there were many Jewish enterprises. It should be noted that in areas close to the Russian-Afghan, Russian-Persian (Iranian) borders, mainly Jewish and Armenian merchants traded in silk and fabrics, foodstuffs and various sweets. They had their own shops in nearby markets at military garrisons and outposts and border posts, generating a waxing income. Because of their knowledge of the Persian language, the Jews were able to import many goods from Iran and Afghanistan and engage in a lucrative trade. There were even traders among the Jews who accepted Afghan citizenship. They obtained bipatriotic (dual citizenship, i.e. Russian and Afghan citizenship) rights at the same time. According to archival sources, brothers Shailan and Monaksim Yaguda, who obtained Afghan citizenship in 1891 and owned silk and cloth shops in the Afghan border city of Takhtabazar, lived in Afghanistan. They returned to Patta Hissar several times between 1891 and 1898 [NAU, 1-3 Fund, Line 1, Collection 39, Pages 138-139].

The Russian Empire government exercised strict control over Jews who were considered Russian citizens. The Russian government received many applications and petitions from Jewish citizens to open liquor shops, establish industrial enterprises and even open Jewish and Russian language schools. Apart from the fact that they are allowed to open shops, there are certain restrictions, and the Statute stipulates that not more than 15% of them are entrepreneurs [NAU, Fund I-3, List 1, Collection 90, pp. 25,46,47,127,147, Collection 31, pp. 45,46,47].

According to one of the archives, Salisni's request to open a Russian-language school for Jewish and local children in Bukhara has been preserved. A special list of Jewish properties in New Bukhara and Karkhi was compiled. Letters of recommendation to the police departments of the cities raised the question of preventing them from becoming leaders of socio-political activities and bringing them closer to administrative and deputy positions. The Jews built the synagogue (house of

prayer) in the New Bukhara (Kogon), which they put forward as a barrier to increasing the number of immovable properties. While there were two Jewish synagogues in Old Bukhara, no synagogue was allowed to be built in New Bukhara, the main gathering centre for Jews. In 1910 the proportion of land purchased by Jews in New Bukhara was 26,000 fathoms.

Despite the above obstacles, Jews fled central Russia during the First World War, escaping military service and fleeing to the many Emirates of Bukhara. The Governor General of Turkestan was forced to exploit the potential of Jews in various professions. For example, a Jewish optician-mechanic, Atshuler, who had the profession of a locksmith, was asked to live in Turkestan. The tsarist government expelled Jews who did not have a residence permit in New Chardzhou and rejected a petition of Jews from 12 December 1912 to build a synagogue in that city [Almeev 2001: p. 22, 35, 37, 41].

Native Jews and Russian citizens of Bukhara Emirate continued to settle in the Turkestan region, despite the socio-economic restrictions imposed on them. The process of migration of doctors, merchants, craftsmen and Jews from the European part of Russia to the Fergana region continued. Archival documents mention that they were engaged in various professions and lived a full life [NAU, Fund I-23, List 1, Collection 797, Page 8]. "Bukhara Jews" were engaged in selling fabrics and silk and dye products in the cities of Ferghana. The Jews mainly rented warehouses and shops. They lived mainly in the cities rather than in the villages. Especially in the Tashmazor part of the old town of Margilan, Jewish communities were densely populated. According to archive sources, 352 Jews, including 13 Bukharians and 2 Samarkandis lived in Old Margilan in 1898. There were 13 warehouses and palaces of the Jewish community, 56 shops at Margilan market, 8 paint shops and 2 brick kilns [NAU, I-23 Fund, List 1, 797 Collection, pp.15, 16.17, 33].

The Bukhara Emirate controlled the ownership of real estate (land and yards) of Jews in 1900-1904 in Russian settlements. In this connection, in the archival documents provide that: "During the next 4-5 years (1900-1904) the

migration of Bukhara Jews to the Fergana Valley intensified. More than 50 of them moved in these years and were mainly engaged in trade" [NAU, Fund I-23, List 1, Collection 759, pp. 51]. The government of the Russian Empire and the Turkestan Governor General's Office constantly monitored the activities of Jews and their relocation from one place to another. Yusuf Avizov and Yakub Gadoev, a Jew who moved from Bukhara to Old Margilan on September 5, 1893, received a teaching certificate and tried to open a school to teach his Jewish children Hebrew. The information that Yusuf Avizov was authorized to teach by certificate No. 831 [NAU, Fund I-23, List 1, Collection 759, pp. 50,51] confirms the above opinion. Further, in the message sent to the chief of Margilan district on June 15, 1904: "It is established that Yusuf Yakubov (Jew) did not live in Old Margilan. Yusuf Yakubov and Shimon Yakubov live in old Margilan and are currently engaged in textile trade" [NAU, Fund I-23, List 1, Collection 1148, pp. 22].

4. Conclusion

In conclusion, with the emergence of Russian settlements in Bukhara Emirate, a diaspora of Ashkenazi Jews (Jewish Jews) existed throughout the Emirate. The Bukhara and Local Jews quickly found common language, engaged in business, trade, crafts and achieved significant results. However, the Russian Empire government used all available means to control the activities of the Jews.

Reference

- [1]. Niyozov N. Excerpts from the history of the Jews of Bukhara. -Bukhara: Bukhara Publishing House. 2016.-B.24; 38. (75 pages). [Niyozov N. Buxoro yahudiylari tarixidan lavhalar. -Buxoro : "Buxoro" nashriyoti. 2016.-B.24;38.(75 bet)].
- [2]. Akobirova M; Qandov B. Jewish Bukhara // The truth of Bukhara, May 26, 1992. [Akobirova M; Qandov B. Yahudiyoni Buxoro//Buxoro haqiqati,1992 yil 26 may].

- [3]. Logofet D.I. A country of lawlessness. The Khanate of Bukhara and its current state. St. Petersburg. 1909. - P. 218-223. [Logofet D.I.Strana bezpraviya. Buxarskoy xanstvo i yego sovremennoye sostoyaniye.S-peterburg.1909.- S.218-223].
- [4]. Gafurov A. From the history of the founding and development of the city of Kagan and its role in Russian-Bukhara relations (1888-1917) - Bukhoro-1989.- P.19. [Gafurov A. Iz istorii osnovaniya i razvitiya goroda Kagana i yego roli v rusko- buxarskix otnosheniyax (1888-1917gg.) – Buxoro-1989.-S.19].
- [5]. Kichkilov H. "Treaty of ownership" or the transfer of Termez to Tsarist Russia / Materials of the Republican scientific-theoretical conference on "Bukhara in the late XIX - early XX centuries.-Bukhara-2010.-P.107. [Kichkilov H.“ Egalik akti” bitimi yoki Termizning Chor Rossiyasi ixtiyoriga o‘tishi/ “XIX asr oxiri- XX asr boshlarida Buxoro ” mavzusida Respublika ilmiy-nazariy anjuman materiallari.-Buxoro-2010.-B.107].
- [6]. Logofet DN - Colonel of the Russian Border Service of the Amudarya (Eastern Bukhara), a full member of the Imperial Russian Geographical Society, lived in Bukhara for almost 10 years. [Logofet D.N.- Amudaryo (Sharqiy Buxoro) rus chegara xizmati polkovnigi, Imperator rus geografiya jamiyatining haqiqiy a‘zosi, Buxoroga salkam 10 yil yashagan].
- [7]. Almeev R.V. Archival materials and history of Bukharian Jews. - Tashkent-2001. P.22,35,37,41. [Almeyer R.V. Arxivnie materiali i istorii Buxarskix yevreyev.- Toshkent-2001.S.22,35,37,41]
- [8]. NAU I-3 Fond, List 1, Collection 39, Page 138-139. [O‘MA, I-3-fond,1-ro‘yxat, 39 -yig‘ma jild,138,139-varaqlar].
- [9]. NAU I-3 Fond, List 1, Collection 90, Page 12, 46-47,127,147; Collection 31, Page 45-47. [O‘MA, I-3-fond,1- ro‘yxat, 90 -yig‘ma jild, 25- varaq,46,47-varaqlar,127- varaq, 147- varaq, 31-yig‘ma jild,45- varaq, 45- varaqning orqa tomoni, 46,47- varaqlar].
- [10]. NAU, Fund I-23, List 1, Collection 797, Page 8. [O‘MA, I-23-fond,1- ro‘yxat,797 -yig‘ma jild,8- varaq].
- [11]. NAU, I-23 Fund, List 1, 797 Collection Volume, 15 Page, 16.17 Page, 33 Page. [O‘MA, I-23-fond,1- ro‘yxat,797 -yig‘ma jild, 15- varaq,16,17 varaqlar, 33 varaq].
- [12]. NAU, Fund I-23, List 1, Collection 759, Page 51. [O‘MA, I-23-fond,1- ro‘yxat,759 -yig‘ma jild, 51- varaq].
- [13]. NAU, Fund I-23, List 1, Collection 759, Page 50, 51. [O‘MA, I-23-fond,1-ro‘yxat,759 -yig‘ma jild, 50,51- varaqlar].
- [14]. NAU, Fund I-23, List 1, Volume 1148, Collection 22. [O‘MA, I-23-fond,1-ro‘yxat,1148 -yig‘ma jild, 22- varaq].
- [15]. NAU, Fund I-3, List 2, Collection 643, Page 511. [O‘MA, I-3-fond,2- ro‘yxat,643 -yig‘ma jild,511- varaq].
- [16]. [NAU, Fund I-3, List 1, Collection 90, Volume 25,46,47,127,147, Pages 31, 45,46,47].
- [17]. Bakhronovna R. D. HISTORY OF THE CENTRAL ASIAN INTELLECTUAL HERITAGE FROM THE VIEWS OF FOREIGN RESEARCHERS //International Journal of Intellectual Cultural Heritage. – 2022. – T. 2. – №. 3. – C. 90-95.
- [18]. Rasulova D. B. INTERPRETATION OF TURKISH MEDICAL ISSUES ON FRENCH SOURCES //湖南大学学报 (自然科学版). – 2021. – T. 48. – №. 12.
- [19]. RASULOVA D. B. INTERPRETATION OF THE CONSTRUCTION OF THE CENTRAL ASIAN RAILWAY IN FRENCH

STUDIES //International Journal of Philosophical Studies and Social Sciences. – 2021. – T. 1. – №. 1. – C. 33-40.

of the XIX century //International Journal of Intellectual Cultural Heritage. – 2021. – T. 1. – №. 1. – C. 79-90.

[20]. Rasulova D. B. Issues of study of Central Asia in the French historiography