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KHOREZM JADIDS (Methodological Guide)

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FOREWORD

Thanks to independence, a wide path has been opened to study the centuries-old rich historical, scientific, cultural and religious heritage of the Uzbek people and to use it as a common and invaluable property of the people. Spiritual wealth, values, are considered an invaluable treasure and source of development of the state, nation, and individual. The science of history is of particular importance in strengthening and developing this spiritual and ideological foundation.

The whole world recognizes that the territory now called Uzbekistan, our Motherland, was one of the cradles of not only Eastern, but also global civilization. Great scholars, virtuous people, scholars, politicians, and commanders have grown from this ancient and blessed soil. In the history of the Uzbek people, which has three thousand years of statehood traditions, the statehood of Khorezm and its system of governance occupy a special place. Ancient Khorezm is famous all over the world for its history and great scholars. Great figures such as Zoroaster, Musa al-Khwarizmi, Abu Raykhan Beruni, Abulghazi Bahadirkhan, Munis, Ogahi, and Bayani spread the glory of Khorezm to the world.

The first President of the Republic of Uzbekistan, I.A. Karimov, in his speech at the solemn ceremony dedicated to the 2500th anniversary of the city of Khiva, said about the fact that the Khorezm region has always been a hotbed of culture and a center of science: “The history of Khorezm is the foundation of Uzbek statehood, a confirmation of its power and antiquity. The history of Khorezm and Khiva embodies the stages of the rise of our people in the fields of writing, science, art, culture and spirituality.”[1. – P 12] The celebration of the 2500th anniversary of the city of Khiva on October 20, 1997 added to the beauty of the city.

In the second half of the 19th century, Asia, including Turkestan, lagged far behind Europe in the development of science and technology. Backwardness and ignorance, the deplorable state of the population of

the country, the lagging behind of Turkestan from European and world civilization, and the need to get rid of such a tragic life, to achieve freedom and independence began to arise in the advanced intellectual strata of their time. As a result, in the late 19th and early 20th centuries, a movement called “Jadidism” spread widely throughout the Turkestan region. The Jadidism movement was known as “Young Bukhara People” in the Bukhara Emirate and “Young Khiva People” in the Khiva Khanate. The reasons for the emergence of the “Young Khiva People” movement, the driving forces behind it, the main goal, ideas and directions of this movement, its spread, its major representatives, reforms, the attitude of the Khiva Khan and officials to them, and the fate of the members of this movement determine the relevance of the topic.

THE EMERGENCE, GOALS AND TASKS OF THE JADIDIST MOVEMENT

Jadidism has gone through a complex path of development from enlightenment to a powerful political movement. In particular, the socio-political life in Turkestan in the late 19th and early 20th centuries, the colonial policy pursued by the Russian Empire, the difficult economic situation of the people, economic backwardness from the developed countries of the world, cultural backwardness, stagnation in social consciousness - prompted the Jadids to use the experience of world development and quickly find ways out of this situation.

Jadidism is a social movement that emerged in Turkestan at the end of the 19th century, took shape at the beginning of the 20th century, reached its peak in a short period of time, and managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship. It covered all aspects of social life. It is safe to say that there was no political or cultural event that emerged during this period that was outside its sphere of attention and influence. Jadidism, like the fierce winds of early spring, blew on ideas and exposed the shriveled medieval life to the lowest layers. It thundered, announcing that the life-and-death issue of the Nation and the Fatherland was on the agenda. Flashing like lightning, it illuminated the wounds in its bosom. Being a blessing, Mother Turkestan gave life to the sprouts of education, press, and theater. At the heart of these ideas was the national idea of national awakening and the struggle for national independence.[2. – P 4]

The word "Jadid" means "new way" in Arabic. The Jadid movement in Turkestan at the end of the 19th century was not only a dry cultural-enlightenment movement, that is, a transition from the difficult teaching system of the old schools to a new method of teaching based on a light, eloquent method. At the same time, it also included the teaching of Turkish-Islamic legal relations to the nation, and the problems of national enlightenment, development, and national independence. The emergence of this movement was greatly influenced by various currents

that developed widely in the countries of the Middle and Near East, as well as the "Unity and Progress" and "Young Turks" movements in Turkey.[3. – P 272]

The history of the Jadid movement and the Jadids can be divided into two main periods:

- 1) From the 1990s to February 1917.
- 2) From February 1917 to 1929.

In the first period, the Jadid movement is divided into three stages:

- 1) The emergence of Jadidism and its acquisition of the form of a regular organized movement (1990s to 1905).
- 2) The relatively rapid and unopposed development of the Jadid movement (1905 to 1908).
- 3) The development of Jadidism during the period of increased struggle against freedom, democratic and revolutionary movements by the Russian Empire (1909 to 1916).

The second period is also divided into three stages depending on the development of events:

- 1) February-October 1917.
- 2) November 1917 - 1924. 3) 1925 - 1929.[4. – P 350]

Ismailbek Gaspirinsky (1852 - 1914) played a significant role in the emergence of the Jadid movement. He laid the foundation for the "new method", which was a new phenomenon in the life of Russian Muslims. He began the Turkic-language press by publishing the newspaper "Tarjiman". The popularity of the "new method" soon spread widely to the Muslim lands of Russia: Turkestan, the Khiva and Bukhara khanates. [5. – P 320] Ismailbey received his education in several central cities of Russia, Istanbul, Vienna, Munich, Stuttgart, and studied at the Sorbonne University in France. Undoubtedly, Europe, which was much more advanced not only than the Muslim East, but even Russia in terms of

development, could not but have a positive impact on changing Ismailbey's worldview. Ismailbey's main ideas found expression in his book "Russian Muslims", published in 1881. Their essence is the following:

- recognition that the Russian administration is deliberately keeping Muslims away from development, science and enlightenment, destroying the language, religion, and way of life of Muslims;
- emphasizing that the life of Muslims can be changed only by science, which is easier to understand, the most effective and understandable, and not by the Russian language, and that the education system of Muslims lags behind the requirements of the times;
- to teach that it is necessary to create opportunities for Muslims to study Russia, its life and laws, to renew their narrow worldview, to acquire life-enhancing knowledge;
- to emphasize that in order to ensure the actual equality of the Turkic peoples who want to live within Russia, their way of life, traditions, spiritual and moral values must be preserved, otherwise they may lose their identity;
- to realize that in order to achieve progress, culture, and establish justice, there is no need to disrupt the world order, to have a socialist revolution, otherwise great difficulties will arise.[6. – P 141 – 165]

According to Ismailbek, 3 things are needed to correct the situation:

1. National thought.
2. National language.
3. National education.

National thought is, first of all, the idea of national unity. Language is the only literary language. National education is the establishment of education in the mother tongue. The press educates thought and language. And the press is the education that educates employees. So,

the work should begin with education. Both "Tarjiman" and "Usuli Jadid" were born for this purpose.[7. – P 190]

On the 25th anniversary of the "Tarjiman" newspaper he published, a congratulatory telegram came from China's "Tarancha". In 1911, his book "Kho`jai Siyobon" ("Children's Teacher") was published in Bombay. The author was invited to India. A year earlier, one of the most prestigious French magazines "Revue du Monde Muslim" recommended his candidacy for the "International Nobel Peace Prize" for his great service to the nation, and this was supported by many press scholars in foreign countries.[8. – P 162] He showed that it is necessary to study 17 subjects, such as medicine, wisdom, chemistry, botany, and astrology, in addition to studying Arabic, Persian, and Russian. To achieve his goal, in 1884, he opened the first new-style Jadid school in the Crimean city of Bohcharoy, and wrote textbooks himself. Ismailbek Gaspirinsky began to widely spread Jadid ideas among the Muslims of Turkestan, and in 1893, for this purpose, he visited the Turkestan and Bukhara emirates. Although the Turkestan government and the Bukhara emir rejected his proposal to open new-style Jadid schools, he did not despair.

He, with the help of his ideas in Turkestan, Munavvar Qori Abdurashid oglu, Abdullah Avloni, Behbudi and other enlightened people, implemented new-style Jadid schools in Turkestan with great difficulty. By 1903, 102 primary and 2 secondary Jadid schools had begun their activities in Turkestan on their initiative. [9. – P 27]

Jadidism, enlightenment, is a great historical movement that arose with the aim of enlightening the nation and raising its spirituality. Jadids were not ordinary enlighteners who wanted to make the population literate. They were well aware of the socio-political and economic situation prevailing in Turkestan during the colonial period, the level of the spiritual state of the people, and were able to deeply analyze the causes of these processes. They realized that in order to ensure the independence of Turkestan and lead local nations to the path of social, political, economic, and spiritual development, it is necessary, first of all, to develop the general cultural, spiritual, and educational level of the

people based on the requirements and opportunities of the era. Their activities in developing public education, restoring the national cultural and spiritual heritage, and calling for the study of the culture and experience of European peoples were ultimately linked to the goals of achieving independence. The Jadids deeply realized that only an educated, cultured, enlightened, and spiritual nation could be capable of solving major historical tasks. The transition of humanity from one society to another, from one historical period to another, begins with enlightenment. The most mature, conscious, selfless, knowledgeable, far-sighted spiritual people of our time, who live as my country, are engaged in enlightenment.

Enlightenment eliminates spiritual dependence, fear and fear, gives a person incomparable divine power, unparalleled potential. Therefore, freedom fighters consider the freedom of a country and nation to be in the enlightened awakening of the people and fight for enlightenment. Our people have lived in the pursuit of enlightenment from time immemorial. Scientists who have made a great contribution to the development of world science have emerged from this country. They have amazed the world's scholars in both secular and religious sciences.

The Turkestan school of enlightenment has a rich past and a great heritage. Mahmudkhoj Behbudi, Munavvar qari Abdurashidkhan oglu, Abdulkadir Shakuri, Ashurali Zohiri, Saidrasul Saidazizi, Ishaqkhan Ibrat and Ahmad Donish, who began their activities at the end of the 19th century, considered enlightenment to be the only way to free the country and the people from national oppression and backwardness. These selfless people fought with all their might against the tyrannical regime and ignorance, spiritual slavery and oppression.

Under the conditions of the tyrannical Soviet regime, we did not have the opportunity to give a correct assessment to the Jadid movement and give it the due recognition. On the contrary, representatives of the Jadid movement were declared supporters of the ideology of pan-Turkism and pan-Islamism, which propagated the idea of nationalism. They were labeled "nationalists" and repressed.

The struggle to free Turkestan from medieval backwardness and religious superstition, to reform Sharia, to spread enlightenment to the people, to establish an autonomous government in Turkestan, to establish a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic, to build a free and prosperous society, to introduce a stable national currency, and to create a national army. The Jadid movement was formed from cultural and educational societies and associations opened by certain groups of free-thinking and progressive people in Tashkent, Fergana, Bukhara, Samarkand, and Khiva.[10. – P 519]

Jadidism in Turkestan is distinguished by the fact that it was a social movement that arose in the process of the national liberation struggle and began to open a new page in the history of the Uzbek people. Their worldview was dominated by ideas such as patriotism, nationalism, enlightenment, and progressiveness. The Jadids prioritized the liberation of the country from colonial oppression above all else. The Jadids realized the need to cultivate national consciousness in order to achieve freedom and independence. Through this, they wanted to create a national awakening. And they considered this to be in education and upbringing, in enlightenment. That is why the Jadids worked tirelessly to establish a new education and upbringing system.

The historical significance of this movement was extremely great in the late 19th and early 20th centuries. During this period, the spiritual crisis of society deepened, and without raising national culture and enjoying universal human values, it would not have been possible to create opportunities for socio-political and economic development that would have led to widespread enlightenment and educational work. The Jadids, or Enlightenment thinkers, were dedicated individuals who were ready to mobilize all their strength and talent for the spiritual perfection of the nation.

The Jadids, striving to bring the nation out of the swamp of backwardness and superstition, put forward the idea of reforming the education system in schools and madrasas on the basis of imparting

secular knowledge through strict adherence to Sharia, and they themselves set an example of practical action in this regard.

The spirituality of the Jadid movement is clearly manifested in the following: firstly, they believed that freedom and independence should not be achieved through various riots and wars that lead to bloodshed, but through the education of the population, raising their enlightenment and culture, raising them to a level of understanding of the origin of dependence and its negative consequences for the fate of the nation;

Secondly, in the idea that the development of national consciousness is the main factor in ensuring national unity, and the emergence of national unity is the main factor leading to its development;

Thirdly, the representatives of the Jadid movement did not limit themselves only to promoting and propagating their ideas, they also carried out a lot of practical work to increase the general literacy of the population. At their own expense, they opened schools, published newspapers and books. History shows that there was no turning back for the Jadid movement: it began with enlightenment and narrow-minded culturalization, turned into a political movement, and set itself the task of restructuring society and its governance. Thus, the phenomenon (uniqueness) of Jadidism is that over the past three centuries, this movement was the first to try to build a national statehood, fought for a single independent Turkestan, and laid the foundation for the idea of national independence, urging the sleeping East to wake up and move, to remember freedom, national pride, its great ancestors, its rich culture, and in general, all the values forgotten under the oppression of the colonial system. The teachings of the Jadids were the true teachings of their time. Because they were able to attract not only progressive individuals, but also thinking youth, as well as all progressive intellectuals. Their activities and programs became an example for the future. The fact that the Jadids developed a solution to mature social tasks based on evolutionary-reformist trends, and that they were able to choose the most effective ways to carry out formational-institutional

changes and radically eliminate the colonial system, is undoubtedly their historical merit.

As for the Jadidists in Turkestan, Mahmudkhodja Behbudi is the father of the Jadidist movement in Turkestan. In the 1920s, a number of articles and memoirs about his life and creative work were published in the local press by his contemporaries, such as Sadriddin Aini, Hoji Muin ibn Shukrullo, and Laziz Azizzoda. In recent years, especially after independence, with the interest in studying the activities of the Jadidists, Behbudi began to be rediscovered. In shedding light on Behbudi's biography, Hoji Muin's articles published in the newspapers "Mehnatkashlar Tovuz" (1922) and "Zarafshon" (1923), which he edited in 1922-1923, are of great importance. Salih Qosimov, Ahmad Aliyev, Naim Karimov, Sirojiddin Ahmedov, Sherali Turdiyev, and today's young researchers, Halim Sayyid, Normurod Avazov, Zebo Ahrarova, and others, who have been publishing about Behbudiy since the 1970s, rely on the information of Khoji Muin in their research. According to him, Mahmudkhodja Behbudiy was born on January 19, 1875 (1291 AH, 10 Dhu al-Hijjah) in the village of Bakhshitepa near Samarkand into a priestly family. His father, Behbudkhodja, the son of Salikhodja, was from Turkestan, a descendant of Ahmad Yassavi, and his maternal grandfather, Niyozkhodja, was from Urgench, and came to Samarkand during the reign of Amir Shah Murad (1780 - 1785).[11. – P 218]

Mahmudkhodja Behbudiy is known in history as the “father of the Jadids of Turkestan.” Mahmudkhodja Behbudiy was one of the front-line fighters for independence. Fayzulla Khojayev said this about Behbudiy: “In terms of political and social activity and breadth of knowledge, there is no one who can equal him among the Jadids of Turkestan at that time.” Behbudiy showed great dedication in establishing the “new method” schools established by Gaspirinsky in Turkestan and providing them with textbooks and manuals. He wrote dozens of articles about the potential of new-type schools to be an important factor in our national and cultural development. He created textbooks such as "Muntakhabi jug'rafiyai um'yil" ("Brief General

Geography"), "Kitobat-ul atfol" ("Children's Letter"), "Mukhtasari tarikhi islom" ("Brief History of Islam"), "Amaliyoti islom", "Madhali jug'rafiyai umraniy" ("Introduction to Population Geography"), "Mukhtasari jug'rafiyai Rusiy" ("Brief Geography of Russia"). It is known that he organized a publishing house and printed textbooks, manuals, and maps. These are important not only as textbooks and manuals compiled for the first Uzbek schools, but also from the point of view of the development of our language and writing culture.

Behbudiy published the newspaper "Samarkand" and the magazine "Oyna" in 1913. It is known that the newspaper was initially 2, then 4 pages long, published twice a week, and stopped after the 45th issue due to financial difficulties. "Oyna" was the first magazine published in the Uzbek language in the country. It was very popular among the people. At first, it was published once a week, and from 1914, every fifteen days. Ziyoy Said in his "Materials on the History of the Uzbek Periodical Press" reports that 68 issues (a total of 1720 pages) of this magazine were published over 2 years and stopped on June 15, 1915.[12. – P 291]

One school was not enough for enlightenment. It was necessary to get acquainted with the events of the time and the world, to be aware of the state of the Nation and the Motherland, its daily situation. Therefore, the nation needed such a mirror in which it could see both its own shortcomings and its merits. This need and necessity led Behbudiy to the theater and the press. "Padarkush" came to the stage in this way. The drama "Padarkush", written in 1911, was published only in 1913. "Padarkush" is the first example of Uzbek drama that was unanimously recognized by everyone. "Padarkush" was first staged in Samarkand on January 15, 1914. "The people finally came in large numbers, and three or four hundred people turned away because the belats were not enough and there was no place," wrote the local press. We also read there: "The belats were sold out a day or two ago, thanks to the enthusiasm of the young people. Some people sold their belats to others for two prices, with a profit of 10

The role of the rich man is played by Abdulla Avloni himself. The local press describes this day as “Historical Day”. A.N. Samoilovich, who came to Tashkent in 1916 and saw a series of performances of “Turon” at the Coliseum, writes: “A new literature has appeared in Turkestan. This was expected for me... The center of the new literature is Samarkand... The main reformer of the young writers is the Samarkand mufti Mahmudkhodja Behbudiy.”

Munavvar Qori Abdurashidkhanov (1878 – 1931)[13], one of the major representatives of the Jadid movement, was one of the ardent promoters of Ismail Gaspirinsky’s ideas on education and teaching, madrasah and school reform in Turkestan. In this regard, the distribution of copies of such publications as "Tarjimon" published in Bohchasaroy, "Vaqt" and "Yulduz" printed in Tatarstan, and "Siroti mustaqim" ("The Straight Path") printed in Istanbul played a significant role in various ways to Turkestan. In 1901-1904, Munavvar Qori, with the help of his Crimean friend Rasim Kishod, opened the "usuli savtiya" school in Tashkent. By 1910, such schools reached 10 thousand. A spy of the Russian Empire wrote in 1912: “Munavvar Qori, who lives in Tashkent, currently has 80 students. He teaches them in the Tatar style. The students of this school stage plays in the Sart language.”

According to the magazine “Nauka i prosveshenie”, several hundred children studied at Munavvar Qori Abdurashidkhanov’s “Namuna” school. Talented young people, whose training was quite serious, worked as teachers in this school. Among the young people who received their education, such talented writers and artists as Hamza, Qayum Ramazon, Oybek, and Mannon Uygur later emerged.

The work of the great teacher greatly disturbed the representatives of the oppressive Russian government. This is written about in the work of the poet Mominjon Mukhammadjonov “Turmush urinishlari”: A large gathering of Russian teachers was held in Almaty (Verniy), at which it was decided that “Tatars and Kazakhs should not be educated together with Sart children!” Educated Tatars should not be allowed to settle in Turkestan! Because they will spread knowledge to the Kazakhs, open

their eyes and minds. Then there will be no food left for us in Turkestan. 2- Teachers who know the new order will not be able to gather children and teach them until they show the "inspectors" whose works their programs and books are written. "Imperial officials regularly familiarized themselves with the school curricula and participated in the examinations."

As noted in Sirojiddin Ahmad's article "Munavvar Qori"[14. – P 25 – 28], Munavvar Qori also wrote pedagogical and literary works. He was one of the first in Turkestan to publish the books "Adibi avval", "Adibi soniy", "Yer yuzi" ("Geography"), "Havoyiji diniya" (in 1907). In 1914, he translated Salim Ismail Ulvia's "Tajvid", a book on Quran recitation, into Uzbek and published it in Orenburg. It is known that he collected poems by poets such as Kami, Khislat, Sofizoda, and Hamza, which were published in the journal "Sadoi Turkiston", and published them under the name "Sabzazor".

The great thinker did not limit himself to these works. In collaboration with like-minded young people - Ubaydulla Khojayev, Abdulla Avloni, Toshpulat Norbotabekov, Karim Norbekov and others - in 1909 he founded the "Charity Society" under the chairmanship of a Tashkent nobleman. However, this society could not operate freely, as it relied on the instigation and support of several agniyolars from an economic point of view.

Munavvar Qori Abdurashidkhanov was one of the founders of the national press. In September 1906, he published the newspaper "Khurshid" ("Sun") and was its editor. He edited such publications as "Najot" (1917), "Kengash" (1917), "Hurriyat" (1917), "Osiyo", "Haqiqat", "Turon".

Munavvar Qori considered the press to be a great force, a great instrument, a herald of truth, a great force. Munavvar Qori was one of the organizers of the "Turon troupe", which began its activity in 1913. On February 27, 1914, the first opening ceremony of the Uzbek National Theater took place in the building of the "Coliseum" Theater in

Tashkent. The opening of the first act of the performance was entrusted to Munavvar Qori Abdurashidkhanov. At this ceremony, he said: "You all know that not a single theater has been performed in the Turkestan language. For this reason, some of our people approach the theater, perhaps with the eyes of playfulness or mockery. However, the original meaning of the word theater is "Ibraxana" or "School of the Great." The theater stage is like a house with windows on all sides, and whoever enters it sees his own beauty and soul, his faults and shortcomings, and learns from them."

Munavvar Qori, searching for the reasons for the backwardness of Turkestan, said, "There is no other way to answer such questions that have arisen one after another than ignorance and ignorance of the world. In order to get rid of this scourge of ignorance and ignorance of the world, it is necessary to first know and learn about the corruption of the corrupt customs that prevail among us," he said. He sees theater art as an institution for "knowing the corruption of corrupt customs" and correcting them, as "a good doctor."

Munavvar Qori Abdurashidkhanov showed in his works with thoughtful subtlety that a person cannot be enlightened and his conscience will not awaken until his eyes are opened, that if his conscience does not awaken, he will not be able to protect his own or his people's freedom, and that this is unbelief. He fought bravely and heroically on this glorious path.

Abdulla Avloniy (1878 - 1934)[15] - a famous poet, teacher and thinker of the Uzbek people, one of the prominent representatives of the Jadidists. In his autobiography, he wrote: "I began to read various newspapers and magazines. In 1904, I joined the Jadids. I opened a "new method" school in Mirabad and started teaching," he says.[16. – P 8]

Abdullah Avloni created textbooks and reading books for the school he opened, consisting of four parts: "The First Teacher", "The Second Teacher", "School Gulistan", "Turkish Gulistan or Morality". He

established the “Jamiyati Khayriya” to support school and educational work. He established a “Nashriyot” company and opened the “School Library” bookstore in Khadra.

He was one of the organizers of the professional theater circle "Turon", founded in 1913. This circle later merged with the troupe founded by Hamza and became the basis of the current drama theater, the current National State Academic Theater named after Hamza. The Avloni circle produced such great personalities as Nizomiddin Khojayev, Gulom Zafari, Shokirjon Rahimiy, Shamsiddin Sharofiddinov (Khurshid), and Mannon Uygur, who later became famous revolutionaries and cultural figures. They staged the works of new writers: Mahmudkhodja Behbudiy, Hamza, Abdulla Qodiriy and played the main roles themselves. In 1916, the famous Azerbaijani actor Sidqiy Ruhillo came to Tashkent and, together with the "Turon" group, staged the play "Layli and Majnun". Abdulla Avloni played the role of Qays' father in this play.

In Aynichog, Avloni wrote and staged plays such as “Pinak” (1915) and “Is it easy to be a lawyer?” (1916) for his theater. In addition, he translated the works of Tatar and Azerbaijani Jadid writers into Uzbek.

Abdulla Avloni lived and breathed with the sorrow of the nation and the homeland, with the future of the country and the noble intention of the people, and sang and glorified it in his works. In this regard, the following words of Avloni are very instructive and are similar to the words spoken to us today: “The mirror of the existence of every nation in the world is its language and literature. Losing the national language is losing the soul of the nation... What has happened to us? We have strayed from the path of our ancestors! They say, seek your bad house until you get it from your good neighbor. The sacred language and literature that our ancestors have created and attained will not be lacking for us. If we seek and search for our own home, we will also find those we have lost. "If it's gone, let it be gone, it's too small for my head, and it's a great shame to wear a European hat and be laughed at."

Abdullah Avloni saw that the root of all ignorance, darkness, and stupidity, and the lack of understanding of the nation's identity, is lack of enlightenment, and he advises and exhorts generations, children, boys and girls to go to school, study, learn, and gain knowledge.[17. – P 7]

Thus, Abdullah Avloni, as a major representative of the Jadid movement, made a worthy contribution to the national awakening at the beginning of the 20th century.

Abdurauf Fitrat (1886 - 1938) is one of the major representatives of the Jadid movement. According to information provided by F. Khojayev, while he was still studying in Istanbul in 1909 - 1913, together with his compatriots, he founded the “Bukhara General Educational Society”.

This society served as a mutual material and spiritual association of the Bukhara people. At that time, Turkey was experiencing a period of intoxication from the "Young Turks" revolution. Such a revolutionary atmosphere in Turkey certainly had a positive effect on the young Fitrat. He plunged into the political arena. Here Fitrat deeply and comprehensively studied Eastern literature, art, and history. Representatives of progressive Turkish literature became closely acquainted with Western literature through Turkish literature. He sees with his own eyes the differences between the cultures and literatures of the West and the East, and understands their causes more deeply.

Fitrat entered literature as a poet and literary critic. Soon he tried himself in dramaturgy and prose. He created the work "Munozara" (original title: "A discussion between a foreigner in India and a Bukhara scholar on several issues and the new method") in 1905-1907, before leaving for Turkey. He wrote the works "Sayha", "Sayyohi Hindi", "Rahbari Najot", "Tarihi Islam" while studying in Turkey, and "Munozara" was published in Istanbul in 1908, "Sayha" in 1910, and "Sayyohi Hindi" in 1913. "Rahbari Najot" and "Oila" were published in Baku in 1915-1916. These works were widely distributed among the people at that time. They were also translated into other languages. For example, "Munozara" was published in Turkish and Azerbaijani languages by the publisher

Abdulvohid Burkhanov in St. Petersburg between 1909 and 1914. In addition, his works "Mavludi Sharif", "Abo Muslim", "Begijon" and his first poems were published in newspapers and magazines such as "Oyna", "Taraqiy", "Sadoi Turkiston", "Turon", "Hurriyat", "Bukhara Sharif". As one of the organizers of the Bukhara Jadid movement, Fitrat fought tirelessly to provide the people with enlightenment and culture. However, this movement took place in different places depending on the circumstances. For example, until 1915-1916, the Bukhara Jadids worked as a united front, but later they split into two. While some of the Jadids (led by Abdulvohid Burkhanov) followed the old-fashioned path of spreading culture only, another group of them, young people who had studied abroad, such as Fitrat and Fayzulla Khojayev, advocated the spread of enlightenment and culture among the masses, as well as the fight against the emir. This group received the name "Young Bukharaites" in history. The main reasons for this division are: First, the severity of the socio-economic and political situation in Turkestan, including the Bukhara Emirate, the dual oppressive policy of the Russian Tsar and the Emirate, second, the lack of confidence in the influence of the Bolsheviks' propaganda and propaganda among the local people, and finally, third, the fact that the representatives of the local people were kept in political obscurity, and their ideological and theoretical level was not sufficiently developed.

Fitrat dreams of seeing his homeland free and free. Abdurauf Fitrat, who was powerless in realizing his intentions and noble dreams, longs for the national heroes like our great grandfather, the great Amir Temur. In the drama "Temur's Saga", he addresses Amir Temur in the language of his hero: "Khokanim, a child of the Turkish people, who has been crushed and plundered, who has fallen and fallen and wounded, has come to ask for your help. A guard of Turan, whose gardens have been destroyed, whose flowers have withered, whose nightingales have been flown, has come to you to complain."

This appeal is also embedded in the content of Fitrat's other works. The main idea in them is the glorification of the motherland, the homeland,

the freedom and independence of the people, the nation. After all, for a person striving for enlightenment, and especially for a poet, can there be a greater intention than to see the people and the country liberated, oppressed by the tyranny of the amir on the one hand, and the colonial rule of the Russian Empire on the other? For such progressive ideas and thoughts, Fitrat was accused of sedition and rebellion by many of the Jadids, while the imperial authorities accused him of opposing colonialism, and during the Red Sultanate, when communist ideology prevailed, he was accused of nationalism, a supporter of the idea of Pan-Turkism, and a fictitious label of "enemy of the people." According to Professor H.Yakubov, Fitrat was brought under his protection by his close friend Fayzulla Khojayev in 1937. During the years of repression, Fitrat was also imprisoned along with many others.[18. – P 304]

THE EMERGENCE, GOALS AND TASKS OF THE JADIDIST MOVEMENT IN KHOREZM

When speaking about the conditions for the emergence of the Jadidist movement in the Khiva Khanate, it is necessary to emphasize, first of all, the effective influence of the first Russian bourgeois-democratic revolution of 1905-1907, and the bourgeois revolutions that took place in Iran and Turkey in 1907-1909. The revolutionary activities of N.A. Andreev, A.M. Kislikov, A.S. Safranov, L.S. Babrovsky, B.E. Kroshilov and other Russian social democrats who were exiled to the Khiva Khanate after the defeat of the first Russian bourgeois-democratic revolution, as well as those who went to Russia and Turkestan, far from the khanate, to work and work seasonally, also played a certain role in the formation of progressive-democratic movements in the khanate. Every year, an average of about 3,000 people worked in seasonal work in various cities of Turkestan, bringing with them progressive democratic ideas.

In the formation of the Jadid movement in the Khiva Khanate, Tatars who came to the Khanate for various reasons also had a certain amount of merit. They brought with them magazines and newspapers published in the Tatar language understandable to the local population and distributed them among the citizens. In particular, they distributed the newspapers "Vaqt", "Ittifaq", "Taraqqi", "Yulduz" published in various cities of Russia, the magazine "Din va Maishat", the newspaper "Vahdat" published in Turkish in Istanbul, and many other socio-political literature throughout the Khanate, which had a positive effect on the awakening of the political consciousness of the local population, especially the intelligentsia.

The emergence of a trade and industrial stratum, as well as an intelligentsia with progressive democratic sentiments, who understood the need to end feudal and patriarchal clan relations, which were a serious obstacle to the development of capitalist production relations in the khanate, and to change the existing methods of governance in the khanate, also played a significant role in the formation of the Jadid

movement in the Khiva Khanate. The gradual, albeit slow, emergence of the buds of capitalist development in the khanate - large and small factories, Russian commercial and industrial companies, and branches of banks, the arrival of many educated people from Russia to work in them, their constant contact with the local population and their influence on it, also played a certain role in the formation of the Jadid movement in the Khiva Khanate. [19. – P 321]

Under the influence of these factors, as in Turkestan at the beginning of our century, the necessary conditions were created for the spread of the Jadid movement among the advanced representatives of the local bourgeoisie, trade and industrial circles, petty bourgeoisie and artisans in the Khiva Khanate.

The Khiva Jadid movement, which formed at the beginning of the 20th century, consisted mainly of two currents. Its right current subjugated the owners of the developing trade and industrial enterprises in the country and representatives of the large wealthy. This current was headed by the khan's prime minister, Islamkhoja [20. – P 5]. Islamkhoja was the grandson of Said Muhammadkhoja Mutavalli, one of the most influential Khorezm Said Otoy Khojas, and was born in 1872. His father, Ibrahimkhoja, was the uncle of Feruzkhan, was the governor of the Khanate, and later held the post of prime minister. Islamkhoja, who received his education at school and madrasah, worked as a tax collector at the khan's palace. In 1889, Feruz sent the 17-year-old Islamkhoja to the important strategic and trading city of Hazorasp, which was second only to Khiva, as the governor. After some time, Islamkhoja, who had gained experience, began working in Khiva again at the age of 26 as Feruzkhan's prime minister. [21. – P 107]

The right wing of the Jadid movement set itself the goal of opening a wide path for the development of capitalist relations by carrying out socio-economic reforms, while preserving the khan's power in the country.

Islam Khoja develops a reform program to be implemented in the khanate. The reform program consists of 10 points and is based on the criteria of progress for that time. Asfandiyar Khan reviews the program and approves all 10 points:

1. All officials in the khanate will be provided with salaries by the state. According to the previous rule, spending a part of the income from taxes as salaries will be canceled.
2. Land tax, mining fee, and 12 days of free work per year for unemployed miners will be canceled. The categories of taxpayers will be strictly defined.
3. Zakat, customs and excise taxes will be revised, and trade taxes will be harmonized.
4. Water use will be regulated. Water use will be brought under government control with the help of mirabs.
5. Market fees will be regulated.
6. Road construction and improvement of bridges over canals will be initiated.
7. Modern hospitals will be built in all cities and governorates to treat patients, and medical services will be improved for the population.
8. All types of endowment lands will be recalculated and the income from them will be spent on the development of culture and education.
9. Russian language, geography, and history will be included in the curriculum of all schools, as well as in new-style schools as textbooks.
10. Strict control of accounts will be maintained in the Khan's treasury, and separate income and expenditure books will be kept.

The implementation of these reforms would lead to the establishment of strict discipline in the Khanate, the prevention of plundering of state property, the appropriation of it by taxpayers, and the prevention of rebellions that had previously arisen due to taxes. Such reforms would

serve to bring to Khorezm the scientific and technical achievements of developed countries, which the Jadids dreamed of.[22. – P 109]

The left wing of the Khiva Jadid movement united representatives of various classes of the petty bourgeoisie, artisans and workers. Bobookhun Salimov was the leader of the left wing.[23. – P 5] Bobookhun Salimov (real name Muhammad) was born in 1874 in the Gurlan bey to the family of Sheikhulislom (qazikalon) Salimohun. He graduated from the Allokulikhan madrasah in Khiva, was well versed in secular knowledge, as well as Arabic, Persian, Russian and other languages, and wrote poems as a poet. In 1910-1918, he replaced his father as Sheikhulislom. Due to his inclination towards progressive ideas, he became a major figure in the Jadid movement. [24. – P 322] Bobookhun Salimov, in collaboration with his close friend, an experienced teacher, Bekjon Rahmanov, who had studied in Istanbul, created the textbooks "Alifbe" and "Oqish Kitoby". Bobookhun Salimov, being a high-ranking religious scholar - qazikalon, favorably looked at new teaching methods and innovations, protecting them from the dogmas of Sharia, on the other hand, he actively led the work of fighters for independence and development and was one of the organizers of the "Young Khiva" party.[25. –P 279 -280]

Avaz Otar oglu, Poyoz Khoji Yusupov, Otajon Safayev, Khudaybergan Devanov, Mulla Bekchan Rahmanov, Otajon Abdalov, Husaynbek Matmuradov devonbegi oglu, Mulla Jumaniyoz Sultanmuradov and many other progressive people who followed Bobookhun Salimov were members of the left wing of the Jadid movement.[26. – P 322]

The left wing of the Khiva Jadid movement, along with their Turkestan like-minded people, had set themselves the goal of increasing the political activity of the masses by opening new-style Jadid schools in the Khiva Khanate. Progressively inclined trade circles supported the left wing of the Jadids and in 1904 founded the "Jamiyati Khayriya". The purpose of this society was to organize assistance to the Jadids in opening new-style schools. Thanks to the financial support of the "Jamiyati Khayriya", a new-style Jadid school was opened in the city of

Khiva on November 10, 1904 under the leadership of Husayn Qo`shakov, who had graduated from the new-style "Muhammadiya" madrasah in Kazan. Initially, 12 children studied in this school, and later 55. Of these, 45 were Uzbek children. At the initiative of Khusayn Kushayev, in the 1906-1907 academic year, with the wishes and support of advanced intellectuals and elders, a girls' school was opened in Urgench. Feruz went to Urgench, got acquainted with the school's work, dressed Khusayn Kushayev in a sarupo, and allocated a place from the treasury.[27. – P 273]

Khusayn Kushayev's wife, Komila Kushayeva, taught girls at this school.[28. – P 101]

With the help of the Jadids, new-style schools were also opened in Khojaly, Kungirov, Tortkul, Gurlan and Shovot in 1906-1911. Together with Husayn Qoshakov, Komila Qoshakova, Yusuf Ahmadov, Muhammad Sharif Khudaiberganov and others worked as teachers in these schools. Along with opening new-style schools, the Khiva Jadids also did a great deal of work in creating textbooks for them. Bobookhun Salimov, in collaboration with his colleague Mulla Bekchon Rahmanov, who was studying in Istanbul, Turkey, created the textbooks "Alifbe" and "Oqish Kitoby".

It can be said without exaggeration that the new-style Jadid schools, based on the combination of religious and secular subjects, had a positive impact on the development of culture and education in the Khiva Khanate and made it possible to spread knowledge among the population; The number of progressive-minded people in the khanate, at least in part, increased, playing an important role in the growth of the political consciousness of the population.

Khiva Jadids were not content with educational work, but were also engaged in the struggle against the khanate. The Jadid movement in the Khiva Khanate became a very large socio-political force, and from August 1914, Polvonniyoz Khoji Yusupov, Husaynn Matmuradov, Nazir Sholikarov, Jumaniyoz Sultanmuradov, Mulla Bekchon

Rahmanov, Boboikhun Salimov and others played a significant role in the ideological and organizational formation and strengthening of the "Young Khiva" movement.[29. – P 34]

Almost all of the leaders of the Young Khiva socio-political movement were educated and conscious people who understood the objective necessity of carrying out socio-economic and socio-political changes in the Khiva Khanate.

The representative of this movement was Polvonniyoz Khoji Yusupov from Khiva. Polvonniyoz Khoji Yusupov (1861 - 1936) was born in Khiva into a small merchant family. He spent his childhood under the wing of his parents until the age of 10, not knowing any sorrows. Then, after his parents died, his uncle Yusufboy took him into his upbringing. He studied at an old-style school in Khiva and became literate. Then he traveled to Moscow, St. Petersburg, Turkey, Syria, and Egypt on commercial business. Having become acquainted with the socio-economic life of these countries, he returned to Khiva with great impressions. He could speak Arabic, Persian, and Russian fluently. Polvonniyoz Khoji Yusupov led the movement of young Khiva residents, the left wing of the Jadid movement that emerged in Khiva at the end of the 19th century.[30. – P 167]

He would take newspapers and magazines published in Russia and Turkestan, such as "Tarjiman", "Vaqt", "Yulduz", "Taraqqiyot", and read them in his spare time. He visited Russia several times and visited major industrial, scientific and cultural centers. He visited Mecca, the holy place of worship for Muslims, as well as countries such as Turkey, Syria and Egypt. Having become acquainted with the political life of these countries, he returned to Khiva with a great impression. Polvaniyaz Khoji Yusupov has left us a valuable memoir consisting of 323 sheets (645 pages of text) in manuscript form. This memoir is an important source in studying the situation of the Khiva Khanate on the eve of the revolution and the history of the revolutionary movement.

Otajon Safayev, Bobojon Yakubov, Hakimboy Jonmuhammedov, Muhammadyor Khoji Abdullayev, Khudaybergan Devanov, Otajon Khoja Niyazov, Rahmonbergan Yakubov, Muhiddin Umarov, Husaynbek Matmuradov, Mulla Jumaniyoz Sultanmuradov, Nazir Sholikarov and others played a great role in establishing the political movement of the “Young Khiva” movement.[31.- P 324]

In July 1918, the young Khiva people developed their own program. They called themselves the Khiva Revolutionary Party. This program, in the form of a “Manifesto”, initially contained the following points:

1. Complete abolition of the sole rule of the country by the Khan and his government.
2. The annexation of the Khiva territory to the Turkestan Republic and its inclusion in the RSFSR.
3. Declaration of the wealth of the Khiva Khan, toras, beks and ministers, and all kinds of property as national wealth.
4. Use the properties of large landowners to improve the lives of the poor.
5. Spend all the income of endowments, in accordance with the Sharia, only for public education.
6. Drain canals from the Amu Darya River to develop new lands in Khiva.
7. Open schools in Khiva for free education for children.
8. Open free hospitals and medical institutions in the cities and villages of Khiva.
9. Return to their owners the land and other wealth forcibly seized from the poor by the Khan of Khiva.
10. Clarify what the national wealth that went to the treasury during the reign of Asfandiyar Khan was spent on.

11. Begin to improve bridges and communication routes.
12. Return to their owners the land and property forcibly seized from the poor by the begs.
13. Completely abolish forced labor (begor).
14. To abolish the Khan and his government, to establish a people's government and to quickly begin implementing the above program, to wage a ruthless struggle against the Khan's supporters, the bourgeoisie, and counter-revolutionaries who oppose the people's government.

According to Polvonniyoz Khoji Yusupov, this program was adopted at a meeting chaired by Shokir Siddikov and under the secretariat of David Bakirov. The secretary of the Young Khiva Revolutionary Committee, Otajon Mahram Sapayev, opposed Article 2 of the program, which aimed to make Khiva part of the Turkestan Republic, saying: "...at a time when all the condemned peoples took advantage of this freedom and gained their independence, if we, the young Khiva people, destroy our independence, we will betray the homeland and the nation, and we will have a bad name in history." However, many voted to leave this article, thinking that if we remove it, the Soviet government would not help us.

This program was clarified and the article on joining the RSFSR was removed, and a version consisting of 12 articles was published in the Tashkent newspaper "Izvestia" on January 8, 1920 under the title "Immediate Tasks of the Khiva Revolutionary Party".[32. – P 292 – 293]

THE ROLE OF THE “YOUNG KHIVAIS” IN THE POLITICAL REFORMS AND CHANGES OF 1917 IN THE KHANATE OF KHIVA

The second bourgeois-democratic revolution that took place in Russia in February 1917 also affected the socio-political process in the Khanate of Khiva. The revolutionary events in Russia further activated the activities of the “Young Khivaists”. As is known, the Young Khivaian Party was organized in August 1914. Polvonniyoz Khoji Yusupov was elected its chairman. The full members of the party were Jumaniyoz Khoji Boboniyazov, Otajon Sapayev, Bobokhon Yakubov, Khakimboy Muhammadov, Muhammadyor Abdullayev, Khudaybergan Devanov, Husaynbek Matmuradov, Mulla Jumaniyoz Sultanmuradov, Nazir Shalikorov and others. They, having spread the truth about the bourgeois-democratic revolution in Russia among the people, called on the masses to fight against the tyrannical regime in the Khiva Khanate.

In April 1917, a rally of many thousands of people was organized with the participation of young Khiva residents against the khan's tyranny. A favorable situation arose that day for organizing this rally.[33. – P 50]

As is known, in February 1917, as a result of the bourgeois-democratic revolution, the Russian Empire was overthrown and a provisional bourgeois-democratic government was established in its place. Russian soldiers had gathered in the city of Khiva to swear allegiance to that government. Taking advantage of this situation, young Khiva residents, as a sign of goodwill, went to the barracks where the soldiers were stationed with several hundred people. The military detachment chief negotiated with Colonel Merzlyakov and agreed with him on a plan to carry out democratic changes in Khiva, as in Petersburg. The “Young Khivaists” asked Colonel Merzlyakov for help in realizing their goals. In turn, Colonel Merzlyakov helped them on the condition that he would not kill the khan. He sent a company of soldiers to lead a crowd of several thousand people organized by the Young Khivaists to the khan's palace, and the crowd led by them headed to Nurullaboy's palace under the slogans “Long live freedom”, “Down with the tyrants”. The

members of the “Young Khivaists” party demanded that the khan rule the state on the basis of the constitution and hand over some of the khan’s officials to them.

According to the memoirs of Abdulla Boltayev, a witness to these events, Polvonniyoz Khoji Yusupov and Nazir Sholikarov, as representatives of young Khiva residents and the city population, went to Asfandiyor Khan and presented their demands. Polvonniyoz Khoji Yusupov was the first to speak, saying, “In the Russian Empire, workers and peasants overthrew the tsarist rule, declared independence, and established the “Consultation Board.” We, the young Khiva residents, have come to you as representatives on behalf of the citizens of Khorezm to obtain independence from you and establish the “Consultation Board.” Asfandiyor Khan looked at them and said, “If you have come as representatives, will you obtain independence by force or by Sharia?” Polvonniyoz Khoji Yusupov answered this question from Khan: “We will obtain independence by Sharia.” The Khan looked at the young Khiva representatives and said: “Do you also know the path of Sharia?” These words of Asfandiyar Khan angered Polvonniyaz Khoji Yusupov and Nazar Sholikarov. Nazar Sholikarov jumped up and said to Asfandiyar Khan in a loud voice: “We know Sharia well, but you do not know it. What Sharia allows for violating the honor of young girls and giving them to another man as wives, or what Sharia allows for violating the honor of girls and beating them to death, torturing them by pouring boiling water on their bodies, robbing innocent people of their property, and torturing them to death? If necessary, we will prove your terrible deeds with evidence.”[34. – P 9]

Then Polvonniyaz Khoji Yusupov addressed the Khan and said: “In the distant past, there was a “Mashrutiya Administration” in history. We will also establish a “Consultation Office” in this way and work together with you in consultation.” Nazir Sholikarov angrily said to the khan, “If these demands of ours are not accepted, we will remove you from the position of khan and install another khan in your place, and we will receive freedom and advice from him.” It is clear from this that in the

initial period of their activity, the young Khiva people were in favor of introducing a democratic system of government in Khiva without a coup d'état, without any upheavals, and through a peaceful parliamentary process, while maintaining the khan's authority. Asfandiyorkhan, who was left helpless after a conversation with representatives of the "young Khiva people," said, "My ancestors worked according to Sharia law, and of course I will not deviate from Sharia law either. Therefore, if these things are in line with the future, we will grant freedom."

The Khan, who was afraid of the political events in Russia, the overthrow of the Russian Empire's autocracy, and the political demonstrations taking place in Khiva, was forced to accept the demands of the young Khivans. The Khan signed the "Manifesto" prepared by the young Khivans. Along with the Khan, the qazikalons Khudaybergan Akhun, Hikmatulla Akhun, and Ibrahim Akhun also put their seals on the manifesto. The Khan handed over to the Young Khivans from his officials Ibrahim Khoja Yakub Khoja oglu, Ashir Mahram Ali oglu, Ruzimhammad Mahram Muhammad Amin oglu, and Ota Mahram Mamat Mahram oglu.[35. – P 9 – 10]

On April 5, 1917, when the participants of the demonstration came to the Nurullabai Palace and received consent from the frightened Asfandiyor Khan to establish the Idorai Mashrutiya (Majlis), they did not have a petition or manifesto in their hands. The manifesto signed by Asfandiyar Khan and three qazi-domulla Ibrahim akhun alam, qazi-ul-kuzot domulla Hikmatulla Khoja akhun, and qazi-ul-kuzot domulla Khudaibergan akhun was also hastily written in the Nurullabay Palace. The content of the manifesto is given below in full:

“On Jumad-us-Sani 25th of Hijri 1335 or April 5th of the year 1917 of the birth of Jesus, I - Khiva Khan Said Asfandiyar Bakhodir Khan, declare the following desire”:

1. I have given my citizens constitutional rule so that they can rule the state according to their wishes, the laws of the sacred Sharia and the

demands of the time, by just and worthy people elected by the general council and appointed to manage state affairs.

2. My citizens must act justly in the affairs of governing the state in accordance with the sacred Sharia.

3. I have given my citizens unity, peace and freedom so that they may live in peace with each other as brothers.

4. In the Khiva state, ministerial and official duties shall be performed by conscientious and just persons elected and appointed by the people. Ministers, officials and governors who are not wanted by the people shall be dismissed from their posts and, if their crimes are proven, shall be punished in accordance with the holy laws of Sharia.

5. All officials, ministers and civil servants shall be paid salaries from the treasury in accordance with their duties.

6. A treasurer shall be appointed for the financial affairs of the Khiva state and entrusted with the control of income and expenditure.

7. A temporary committee of 30 people shall be appointed to control the ministers and officials and to carry out my above order until the people elect their representatives. May the citizens of Khiva maintain peace, advance their cause, and exert all their efforts to take their place among other civilized nations.[36. – P 287 – 288]

On April 6, 1917, young Khiva residents gathered a large crowd in the Old Ark Square and demanded that the Khan read the manifesto. After the Khan read 2-3 lines of the manifesto, tears filled his eyes and he could not read it because his throat was choked. Nazir Sholikarov, who was standing next to the Khan, took the manifesto from his hands and read it to the end himself: “From this day on, the Khan of Khiva has been overthrown and a new government has been formed,” when the Khan looked down. Asfandiyar and his officials entered the Old Ark in a very unpleasant state, and the people gradually dispersed. On April 5, 1917, a new office to govern the country, the “Mashrutiya Office,” was established. Polvonniyoz Khoji Yusupov and Husaynbek

Muhammadmuradov, were elected to it from the young Khiva residents. The members of the "Idorai Mashrutiya", which began work on April 6, 1917, defined their tasks.

Some historians claim that the young Khiva people did not have a clear program. However, it is necessary to note the fact that they had a program that met the requirements of their time. This program raised the urgent problems of that time. The "young Khiva people" put forward demands such as ending the khan's tyranny, uniting the Khiva region with Turkestan, converting the surplus property in the hands of khans, beks, qazis, and princes into public property, distributing the surplus property in the hands of large landowners to the poor, developing public education at the expense of funds from endowment lands, opening schools where children would be educated for free, building hospitals, returning the lands confiscated by the khan to the poor, building roads and bridges, and abolishing forced labor.[37. – P 49]

One of the first practical actions of the "Mashrutiya Administration" was to take control of the country's revenue book. In accordance with the decision of the Majlis, the Khan's property confiscated by the Khan was returned to the young Khiva residents and other Khiva citizens. Bourgeois democratic measures were taken to provide land to the peasants, establish foundations, schools, and education. In addition, issues related to Uzbek and Turkmen national relations, including the presence of Turkmen representatives in the "Mashrutiya Administration," were considered.

The "Young Khiva Residents" fought as hard as they could to implement their program. However, this party was also unable to fully fulfill the tasks it set itself. In addition, the Khan and his supporters opposed the "Young Khiva Residents," organized intrigues, and attacks, hindering their work.

In March 1917, General Mirbadalov, who was appointed commander-in-chief of the Khiva Khan's troops by the Turkestan Provisional Government, relied on the reactionary forces and organized a special

rally near Kokhna Ark under the leadership of Yusuf Akhun, Tavdiy Efendi, and Mulla Ramazan. The goal was to declare the "Young Khiva" party "apostates", dissolve the Majlis, and fully restore the Khan's power. After the rally, 17 active members of the Majlis (Parliament) (mainly "Young Khiva") were arrested, and some were executed.

The Young Khiva Party was suppressed. New members, clergy, and feudal lords were elected to the "Majlis". For example, Isak Khoja, a representative of the feudal clerical movement, was elected chairman of the inspectors. Artik Akhun was elected chairman of the council, and Davlat Akhun was his assistant.

Thus, the power of the Young Khivas did not last long.

Asfandiyar Khan, in collusion with the reactionary clergy and Junaid Khan, dissolved the "Idorai Mashrutiya" on May 23, imprisoned and killed its members, and some fled abroad. The revenge against the young Khiva people continued unabated.

The leaders of the "young Khiva people" – Polvonniyoz Khoji Yusupov and Nazir Sholikarov – were accused of "irreligiousness" and were brought to trial. At the trial, Nazir Sholikarov showed his Russian passport and rode away from the court on a horse without permission, saying, "Since I am a Russian citizen, I can be tried not by the khan's court, but by a Russian court." Polvonniyoz Khoji Yusupov escaped from the court with the help of a revolutionary-minded Russian soldier serving in the Khiva military garrison.[38. – P 15]

Polvonniyoz Khoji Yusupov and Nazir Sholikarov fled to Tashkent, Mulla Jumaniyoz Sultanmuradov to Petro-Aleksandrovsk, and other leaders to the cities of Chorjoi and Mari and continued their activities.

After this incident, the "trust" of the young Khiva people in the Khan completely disappeared. Now they were forced to take the path of open struggle against the Khan and his tyrannical regime. However, the young Khiva people did not have the necessary strength to fight against the Khan. Therefore, they were forced to appeal to the Soviet government

established in Turkestan and the Amu Darya region (Tortkul) and ask to overthrow the Khan's rule. This proposal of the young Khiva people was very popular with the Soviets and the Bolsheviks. Because they intended to soon abolish the Khiva Khanate and establish the Khorezm Soviet Republic in its place.

Under the guise of "assisting the young Khivans" and democratic forces and "protecting them from the oppression of the khan," the Bolsheviks intensified their interference in the internal affairs of Khiva.

At the end of December 1917, Polvonniyoz Khodzhi Yusupov and Nazir Sholikarov arrived in Tashkent and reported to the Council of People's Commissars of the Turkestan region on the situation in Khiva. In this report, they called themselves "Social Revolutionaries" for the first time. Polvonniyoz Khodzhi Yusupov and Nazir Sholikarov asked the Turkestan Republic to intervene in the affairs of Khiva and rescue the imprisoned young Khivans from the clutches of the khan.

At the beginning of 1918, a committee of young Khivans was formed in Tashkent under the chairmanship of Polvonniyoz Khodzhi Yusupov. The number of young Khivans continued to grow.

In a report to the Central Executive Committee of the Turkestan Republic, the young Khiva people outlined their program requirements: the inclusion of Khiva in the Turkestan Republic, assistance to Khiva in getting rid of the khan's tyranny, including sending armed soldiers and arming young Khiva people, etc.

Taking advantage of the dissolution of the Young Khiva Party, the khan abandoned the reforms that had been planned. Any reforms were declared illegal. However, this did not stop the revolutionary movements. In particular, the revolutions that took place in Petersburg in October 1917, in Tashkent in November, and in the Amu Darya region of Turkestan in December significantly revived the movement against the feudal tyranny and colonial policy of the Khiva Khanate.

The cities of Petro-Aleksandrovsk (Tortkul), the center of the Amu Darya department of Turkestan, and Chorjoi, became the stronghold of the democratic forces in Khiva. Especially after the victory of the October Revolution, the Bolsheviks intensified revolutionary agitation in all regions of the Russian Empire, including among the working people of the Khiva Khanate and among the Russian soldiers stationed there. As a result, at the end of 1917, a revolutionary upsurge occurred among the Russian soldiers stationed in the Khiva garrison. Under the leadership of the Soviets of Soldiers and Cossack Deputies, the soldiers, who came from the poor workers and peasants, advocated the overthrow of the khan's power. They came out under the slogans "Long live freedom", "Down with the tyrant khan and his retinue - officials and traitor colonels!" In fact, the commander of the Khiva troops, Colonel I.M. Zaysev, in collusion with the Khiva Khan, Ataman Dutov, and Junaid Khan, had hatched a plan to suppress the revolutionary uprisings by force of arms, round up all those who were sympathetic to the Soviets, and execute 17 young Khiva residents who were in prison.[39. – P 44]

Revolutionary-minded soldiers took young Khiva residents under their protection and allowed many of those sentenced to death to escape from Khiva. They refused to obey the orders of their commanders. The number of soldiers who voluntarily left the service increased.

The khan and the command of the Khiva army, alarmed by this, decided to quickly send the revolutionary units in Khiva to Petro-Alexandrovsk.

Uprisings and uprisings against the khan and colonial oppression also occurred in other cities and villages of the khanate.

The revolutionary movements of the people, although still weak, gradually revived. Conflicts between the ruling classes and merchants intensified, and the khan's power, deprived of such supports as the Russian Empire and the Provisional Bourgeois Government, became much weaker.

These events indicated that a revolutionary situation was gradually emerging in the khanate.

The Khiva Khan, the clergy and other reactionary forces, who were threatened by the strengthening of the people's democratic movement and the establishment of a Soviet government in Turkestan, including its Amu Darya region, waged a fierce struggle against the Soviet government and all democratic movements.

A large armed force was needed to combat the growing popular discontent and the Soviets. The Khiva Khanate did not have such a force. At that time, the Khiva Khanate did not have a permanent army. The existing khan's servants were not sufficiently trained for military work and were poorly armed. The Khiva Khanate maintained its power with the help of Russian soldiers. In early 1918, when the Russian soldiers led by Colonel M.I. Zaytsev left Khiva, the khan lost his last military support.[40. – P 16]

THE ROLE OF THE “YOUNG KHIVAIANS” IN THE OVERTHROW OF THE KHIV KHANATE AND THE FORMATION OF THE KHOREZM PEOPLE’S SOVIET REPUBLIC

The ruling circles of Khiva needed a force capable of protecting the old regime, ensuring the peace of the rich and officials, and suppressing revolutionary movements by force of arms. Therefore, the ruling circles of Khiva, relying on Junaid Khan, set out to achieve their goals. Junaid Khan immediately took advantage of this situation in his own interests. A large number of the lower classes of the population, the echelons, gathered around him and gathered great power.

In January 1918, Junaid Khan occupied the city of Khiva with his armed forces and demanded that Asfandiyar Khan obey him. “Having prevented the discontent of the local feudal lords, Junaid Khan officially left the khan on his throne. The Majlis was dissolved by Asfandiyar Khan. In practice, the reins of governance of the entire khanate passed into the hands of Junayd Khan.

Junayd Khan Qurban Mamed (Muhammad) Sardar• one of the leaders of the independence movement. He fought against the colonial Russian Empire and the Soviet troops. He belonged to the Junayd branch of the Bayramali clan of the Yavmut tribe. His fame among the Turkmens was widespread for his fair resolution of disputes and his courage. For many years he was the mirab, qazi, aksakal, and military leader of his clan. During the campaigns of the Russian Empire to Khiva, young Qurban Mamed participated in battles against the Russian invaders along with the young men of the Yavmut tribe. Asfandiyar Khan appointed Junayd Khan the leader of the Turkmen tribes (1915). The Turkmen elders proclaimed him Junayd Khan.[41. – P 639]

In January 1918, Russian troops under the command of Zaytsev left the territory of the Khiva Khanate. Asfandiyar Khan lost his military support. Junayd Khan, who had subdued all the Turkmen clan sealers

and elders, entered the center of the khanate without resistance, with the fatwa of the Khiva scholars.

Asfandiyar Khan, left with no choice but to recognize Junayd Khan's rule and "began to appoint Turkmens to state positions." Robbery, tyranny, invasions, and oppression were rampant in the country. Forced labor and taxes were increased. Asfandiyar Khan, with the help of Turkmen chieftains, persecuted young Khiva residents and allowed them to execute those captured and plunder their property.

Young Khivas such as Rahmonbergan Yakub oglu, Otojon Khoja Niyazov, and Kurbanboy Qalandarov, who had received a letter of immunity from Junayd Khan to live in places other than Khiva, were brutally executed by the ushak beg Saidmuhammad in the city of Tashkhovuz.

Young Khivas who came to Kokand to establish contact with the Turkestan autonomy government and seek help from this government did not receive practical help and returned to Tashkent.

At a time when the influence of the Turkmens was growing in the country, the powerful Shommikal, Husaynbek devonbeg, and the influential Khan Eshon, Salay Yusuf oglu, Eshonkul Jabborkul oglu, Muhammadamin Eshchon oglu, and Yusufjon Ahmadjon oglu were released by the khan. Asfandiyar Khan was dissatisfied with this and asked Junayd Khan to punish his enemies. In May 1918, Junayd Khan ordered his son Eshshi to bring them for questioning. However, Eshshi, who had received a bribe from Asfandiyar Khan and Ashir Mahram, took Husaynbek Matmuradov, the son of the devanbegi, Ishak Khoja Ibrahim Khoja, Abdusalom Khoja Islam Khoja, and Tolib Mahsum Avaz Khoja to the sand and executed them in a place called "Kurtkol".[42. – P 16]

In August 1918, Mulla Jumaniyoz Sultanmuradov, who arrived in Turtkul from Tashkent, began to accept all those who had migrated from the Khiva Khanate and were dissatisfied with the oppression of the Khan

and Junayd into the membership of the Young Khiva Party, and founded the Turtkul Committee of the Young Khiva Party.

It was this committee that united the Khiva people who had fled the oppression of the Khan and the Turkmens in the Amu Darya department, organized propaganda among the forces dissatisfied with the khanate system and organized them in the fight against their common enemy Junayd Khan. They created a secret organization of young Khiva people in such cities as Khiva, Gurlan, Khojaly, Mangit, and Mari. On October 30, 1918, they actively participated in the distribution of the "Khitobnoma" and other leaflets adopted by the Young Khiva Revolutionary Committee in Tashkent.[43. – P 297]

The young Khivas' request for military assistance from the Turkestan Soviet Republic, which was cut off from the center, was not resolved positively. Then Polvonniyoz Khoji Yusupov, in order to take revenge on his enemy Asfandiyor Khan and destroy him with the help of his ally Junayid Khan, agreed with Jumaniyoz Sultanmuradov and Yusuf divans and wrote a letter to the Yusuf divan, asking to deliver it to Junayid Khan. In the letter, Polvonniyoz Khoji Yusupov said that Asfandiyor Khan had asked Kolesov, the chairman of the Turkestan Communist Party, for soldiers to liberate the people from Junayid Khan's oppression, that he had seen the letter signed by Asfandiyor Khan with his own eyes, and that this news should be delivered to Junayid Khan through his maid. After reading the letter, Junayid Khan ordered his son Eshshi to kill Asfandiyor Khan. Eshshi, Ushakbek and other commanders executed Asfandiyar Khan in his palace on October 1, 1918.[44. – P 177]

When Junayd Khan received the "fake" letter from the young Khiva people, he used it to eliminate Asfandiyar Khan. But he himself could not ascend the throne of the khanate directly.[45. – P 298]

On October 3, 1918, Junayd Khan appointed Asfandiyar Khan's older brother Sayyid Abdullah as khan to the throne of the Khiva Khanate. Sayyid Abdullah was a physically weak and weak-willed man. He now

became a puppet khan in the hands of Junayd Khan. Junayd appointed his own people to all state positions.

Junayd Khan's military general dictatorship, which brought unprecedented suffering to the people of Khiva, continued until the end of 1919. An additional land tax of 30-40 gold coins was levied on each Turkmen cavalry (30 tanobs of land) and 5 gold coins on each tanob of Uzbek lands. In addition, every male over a certain age was obliged to serve as a serf in Junayd Khan's army.

One of Junayd Khan's counter-revolutionary measures was to crush the young Khiva people. In May 1918, prominent figures of the young Khiva people, Husaynbek Matmuradov, Isok Khoja Khojayev, Abdusalim Khoji Islamkhojyev, Khoji Avazberdi Eshonov, and 24 other members of the young Khiva party were shot dead in the market square of Khiva.

Junayd Khan's military feudal policy certainly did not prevent the people from becoming more angry. Opposition to Junaid Khan's policy grew among Uzbek and Turkmen workers. Even the heads of the Turkmen clans, Shammi Kal and Ghulam Ali, who were supporters of the young Khivas, began to fight against Junaid Khan. In Kungir, a person named Kutlimurod Boy armed 103 people at his own expense and set out to fight against Junaid Khan. Mangit Beg also joined him with his armed detachment. The number of fighters against Junaid Khan increased day by day.

Relying on counter-revolutionary forces in the Khiva Khanate and the help of foreign countries, Junaid Khan was determined to brutally suppress all forces opposing him and to destroy the Soviet government established on the right bank of the Amu Darya.

In order to strengthen the ranks of his army, Junaid Khan forcibly recruited the able-bodied part of the Khiva population, deprived the peasants of their horse-drawn carts, food, and fodder. Thus, the number of his cavalry reached 4,000, and the number of "Oljachilar" reached 6,000.

By mid-September 1918, having defeated his main enemies in the Khiva Khanate, Kushmame Khan, Ghulam Ali, and Shamurad Bakhshi, Junaid Khan launched several attacks on the Amu Darya sector.

In order to prevent the military threat of Junaid Khan, units of Red Soldiers began to be formed in the Amu Darya department. The Petro-Aleksandrovsk Soviet, its military section, and the leadership of the "Young Khiva" party asked the Turkestan Autonomous Soviet Socialist Republic for help and asked to send units of Red Soldiers against Junaid Khan. In response, the government of the Turkestan Republic sent a detachment of 100 Red Soldiers from Chorjoi to Petro-Aleksandrovsk under the command of the Chorjoi Military Commissar N.A. Sheydakov. In addition to rifles, this detachment was armed with 2 machine guns and 2 cannons.

N.A. Sheydakov's detachment sailed down the Amu Darya on the steamship "Verniy" on September 20, 1918 and arrived in Petro-Aleksandrovsk. He was appointed military commissar of the Amu Darya department.

The military commissar of the Turkestan Republic, K. Osipov, together with the deputy minister of foreign affairs, the left-wing socialist P. A. Domogatsky, on September 19, 1918, appointed the socialist, staff captain V. P. Konoplev, as the extraordinary representative of the Khiva and Amu Darya departments of the Turkestan Republic. At the end of October 1918, Konoplev arrived in Petro-Aleksandrovsk with a detachment of 120 people. He took over the city council and military leadership. On Konoplev's initiative, 3 cavalry detachments (each of 100 people) were formed from the Ural Cossacks, which were intended to be used against the Soviets. In particular, the Cossack centurions under the leadership of Ataman Filchev were against the Soviets. The young "Young Khiva" party led by Sultanmurodov, especially its left wing, called the "Khiva Revolutionary Party", did a great job in defending the city of Petro-Aleksandrovsk from the rule of Junaid Khan.[46. –P 133]

The democratic forces who fled Khiva and came to Petro-Aleksandrovsk began to gather around the Young Khiva Revolutionary Committee. From among them, such active participants and military leaders of the Khiva revolution as Akhmadjon Ibragimov, Vaisov, V. Polvonniyazov later emerged.

Junaid Khan was fully aware of the events taking place in Petro-Aleksandrovsk. Therefore, he rushed to attack quickly. He laid siege to Petro-Aleksandrovsk on November 24, 1918. The siege lasted 11 days. On December 3, having bravely repelled 7 enemy attacks, the city's defenders launched a counterattack. Junaid Khan's detachments began to retreat towards Shabboz in disarray. In this battle, Junaid Khan was separated from about 1,700 soldiers.

At the same time as the siege of Petro-Aleksandrovsk, Junaid Khan also sent troops to Nukus and surrounded it.

In order to eliminate the threat posed by Junaid Khan to the Amu Darya section, the Trans-Caspian Front gathered a detachment of 250 people in the city of Chorjoi at the expense of railway workers and volunteers and sent it to Petro-Aleksandrovsk under the leadership of Naumov, a member of the Chorjoi Council. The Khiva Revolutionary Battalion (598 people) was formed from the 3 existing companies in Petro-Aleksandrovsk and one of the companies that arrived under the leadership of Naumov. A cavalry regiment was formed from 3 Cossack hundreds (546 people). [47. – P 87]

By the summer of 1919, the number of people who fled from Khiva to Petro-Aleksandrovsk reached 20 thousand. The “Young Khiva” committee in Petro-Aleksandrovsk became the center for the mobilization of Khiva democratic forces led by Sultanmuradov. This center set a goal of ending the dictatorship of Junayd Khan by forming a military detachment from the refugees.

After negotiations with the Khan of Khiva and Junayd Khan did not yield the expected results, the Petro-Aleksandrovsk, Tashkent and Charjoi committees of the “Young Khivaists” movement decided that it

was necessary to overthrow the dictatorship of Junayd Khan only by force of arms.

The “Young Khivaists” gained popularity among the people. After overthrowing the khan’s dictatorship, they promised to implement radical socio-economic plans to grant the people broad freedoms, free them from the oppression of the khans, priests and printers, and provide them with land and water. They established close ties with the Turkmen tribal leaders who opposed Junayd Khan. They formed clandestine groups throughout the territory of the Khiva Khanate and began arming Khiva refugees in Petro-Aleksandrovsk.

By the summer of 1919, the political situation in the Amu Darya department, and in the Turkestan Republic as a whole, had become much more tense. In the northern part of the Amu Darya department, in the populated area of Zair, an extraordinary commission of 17 people and an armed detachment of internationalists of 80 people were sent under the leadership of A.F. Khristoforov to disarm the Cossack ataman Filchev's centurion detachment and to strengthen the Chimboy Soviet. On August 14, 1919, ataman Filchev raised an uprising against the Soviets and captured and shot 17 members of the extraordinary commission. Soon the rebels captured the northern part of the Amu Darya department between Nukus, Zair, and Muynak. In the territory occupied by the rebels, ataman Filchev, the head of which was established his own government.

Junaid Khan immediately recognized this government and established close ties with it. In September 1919, Junaid Khan also established ties with the Kolchak government. However, they were unable to destroy the Soviet government established in Turkestan, including the Amu Darya region. On August 17, 1919, a detachment of Red Soldiers under the leadership of N. Sheydakov arrived in Petro-Aleksandrovsk. Sheydakov was appointed commander of the Khiva group of soldiers of the Transcaucasian Front. In September 1919, martial law was declared in the city of Petro-Aleksandrovsk. The city was transformed into a Soviet Revolutionary Committee, with N. Sheydakov appointed as its head. In

September 1919, the Orenburg Front was liquidated, and part of the Red Soldiers were sent from Chorjoi to Petro-Aleksandrovsk.

The "Young Khivas" conducted extensive propaganda to raise the political consciousness of the people, unite all democratic forces, and liberate the working masses from the oppression of the khan and the invasion of Junaid Khan.

They wisely took advantage of the growing public anger against the Khiva Khan and Junaid Khan, who were in a state of political and military turmoil in the Amu Darya region, and began to make extensive preparations for a popular "revolution" in Khiva.[48. – P 23]

At the end of 1919, Junaid Khan, supported and armed by Kolchak and the Ural Cossacks, colluded with the detachments of Ataman Filchev and Khan Maxim, who were operating on the right bank of the Amu Darya, and prepared a plan to attack the city of Petro-Aleksandrovsk. In early November 1919, the detachments of Filchev and Khan Maxim captured the city of Nukus, putting Petro-Aleksandrovsk in danger. All measures were taken to protect the city. On November 3, 1919, a joint meeting of the young Khiva revolutionary committee (revkom) was held. The representative of the Turkocommission for Khiva affairs also attended this meeting. The meeting decided to act against Junaid Khan and his supporters by uniting all revolutionary forces.

Sheydakov's detachment consisted of 360 infantrymen, 150 cavalrymen, 125 artillerymen and machine gunners, and 40 sailors from the steamer "Khivinest".

On November 19-20, 1919, Sheydakov's detachment sailed on steamers along the Amu Darya, landed on the shore 15 miles from Nukus, and engaged in battle with enemy forces.

The fighters of Sheydakov's detachment fought fiercely and occupied the city of Nukus. Although the detachments of Filchev and Khan Maxim were partially defeated, they retreated, leaving the main forces

on the left bank, where Junaid Khan and his supporters still had considerable strength.

In order to further strengthen the military situation in the Amu Darya department, the Presidium of the TurkTMIK (Central Executive Committee of Turkestan) decided to create a special commission and send it to the Amu Darya department. Sultanmuradov, chairman of the Petro-Aleksandrovsk “Young Khiva” committee, was appointed a member of the commission of the Central Executive Committee of Turkestan in Petro-Aleksandrovsk and Khiva.

By a special resolution of the Turkish commission dated November 20, 1919, G.B. Skalov was appointed plenipotentiary representative of the RSFSR in Khiva. N.M. Scherbakov, chairman of the operational department of the headquarters of the Turkish front, was appointed commander-in-chief of the Khiva group of soldiers.[49. – P 119]

Upon arrival in Petro-Aleksandrovsk, G.B. Skalov and N.M. Shcherbakov reorganized the Khiva Sakarya Group of Forces under the command of N. Sheydakov and renamed it the Amudarya Group of Forces.

This group of forces included units from Chorjoi to the Aral Sea. It consisted of two detachments: the northern detachment under the command of Sheydakov and the southern detachment under the command of V. Uryadov. M.N. Shcherbakov was appointed commander of the Amudarya Group of Forces.

It should also be noted that by the end of the 19th century, not only the humiliated Uzbek population, but also various national groups and political movements had entered into a struggle against Junaydkhan in the Khiva Khanate. In this struggle, each social group, class, and political party pursued its own goals.

The emerging national bourgeoisie, the lower middle class of the clergy, under the leadership of the young Khivas, intended to participate in the

political struggle and, in case of victory, establish a bourgeois democratic type of "Oz national" government.

The goal of the Turkmen tribal chieftains (Kashmamadkhan, Ghulam Ali, Shamurad Bakhshi) was to overthrow Junaydkhan and take his place, while preserving the existing patriarchal feudal system.

Junaydkhan, an ardent enemy of the Soviet government, and his supporters intended to suppress the popular movement in Khorezm, destroy the Soviet power established in the Amu Darya region, and maintain and strengthen their rule based on violence.

The Khan of Khiva, his officials, and large landowners intended to temporarily rely on the armed forces of Junaydkhan to suppress democratic movements and preserve and strengthen the patriarchal feudal system based on khan despotism.

The workers who formed the minority and the majority of the hardworking peasants, artisans, small merchants, grocers, young Khiva residents and Bolsheviks, relying on the material and military assistance of the RSFSR and Turkestan Soviet governments, intended to end the dictatorship of Junaid Khan and the rule of the Khiva Khan and establish a People's Republic in Khorezm. Thus, in 1919, such a political situation arose in the Khiva Khanate that only young Khiva residents, Bolsheviks, and Turkmen tribal leaders, who had conspired and united in a single national front, could, relying on the people's revolutionary movement and the military power of the Red Army, overthrow the dictatorship of Junaid Khan and create favorable conditions for the victory of the revolution in Khiva.

The impetus for the revolution was the uprising of a part of the Turkmen tribal chieftains led by Mulla Uraz Khojimamedov against Junaid Khan in the fall of 1919.

A delegation led by Mulla Uraz Khojimamedov arrived in Petro-Alexandrovsk with a request for armed assistance against Junaid Khan, and then left for Tashkent.

Considering the situation, G.B. Skalov and N.M. Sherbakov, who was acting as the temporary commander of the Amudarya group of troops, immediately decided to intervene in the Khiva events.

New Turkmen tribal chieftains began to leave the ranks of Junaid Khan's soldiers with their detachments. Turkmen tribal chieftains (Shamurod Bakhshi, Ghulom Ali, Yakshi Galdi, etc.) also joined the fight against Junaid Khan.

The Military Revolutionary Council of the Turkestan Republic decided on December 22, 1919 to launch military operations against the Khiva Khanate. According to the decision, two detachments of Red Soldiers were formed, the Southern detachment was commanded by Shcherbakov, and the Northern detachment by Shaydakov. On that day, the Red Soldiers crushed the Cossack detachments that had rebelled in the Amu Darya section, crossed the Amu Darya and invaded the lands of the Khiva Khanate. The troops of the Northern detachment continued their war efforts in the South direction, capturing the main centers of the khanate. Khojaly was captured on December 29, Kuhna Urgench and Amonkalā on January 9, Porsu on January 14, Ilolli on January 16, and Tashkhovuz on January 18. By January 20, Ghaziabad and Badirkent were occupied. The southern detachment crossed the Amu Darya on December 24 and also began its offensive. Under the pressure of this detachment, Junaid Khan's troops retreated to Ghaziabad and Pakhtakor, where a fierce battle took place. Junaid Khan lost about 400 of his warriors in this battle.

Junaid Khan was forced to flee to Karakum after this defeat. The Red Army occupied the capital of the khanate on February 1, 1920. Although the main power was in the hands of Junaid Khan, Sayyid Abdulla Khan was the official khan of Khiva. He had sent a representative to the commander-in-chief of the Red Army before the invaders entered Khiva, demanding an end to the war. The Red Army occupied the capital of the khanate, Khiva, almost without resistance. On February 2, he abdicated. Said Abdulla Khan's manifesto on the abdication of the throne was read out at a large rally attended by 4 thousand people. The open armed

struggle under Junayd Khan lasted for more than two months. The decisive armed force in this struggle was the Red Army.[50. – P 119 - 120]

The puppet khan Sayyid Abdulla in the hands of Junaydkhan completely lost the trust of the people. Especially the young Khiva people gained the trust of the people and became a real force.

The Tashkent and Charjoi committees of the “Young Khiva people” arrived in Khiva long after the seizure of power. The Khiva Revolutionary Committee even specially summoned Polvonniyoz Yusupov, the chairman of the Tashkent organization of the “Young Khiva people”.

The Turkestan Commission of the Central Executive Committee of the RSFSR and the Central Committee of the Russian Communist Party and the special representative of the Turkestan Revolutionary Military Council G. Skalov formed the Provisional Government. According to his testimony, the members of this government were invited by Said Abdullakhan. After that, the Provisional Government included Mullah Jumaniyoz Sultanmurodov (chairman of the Tortkul Committee of the "Young Khiva People"), Muhammadjonbiy, Bobookhun Salimov, Jalolokhun, Mulla Abdulkhai Qori, and the Turkmen Mulla Oroz and Mulla Navruz.

In general, after the Khiva Khan was deposed, all power in the khanate passed into the hands of the 5-member Provisional Revolutionary Government, the Revolutionary Committee. The head of the Tortkul Committee of the Young Khiva People, Sultanmuradov, was appointed as the Chairman of the Revolutionary Committee. Bobookhun Salimov, Jalol Akhun (representative of the family clergy), and the leaders of the Turkmen revolutionary detachments, Kushmamadkhan and Mullaoroz Khojimammedov, were appointed as members of the Revolutionary Committee.

In addition, on April 9, 1920, other inspectors were also established within the Provisional Revolutionary Government, dealing with sectors.

Shaikhutdin Khasanov was appointed as the military inspector, Polvonniyoz Khoji Yusupov as the inspector of state control, Eshjon Qari Jobborkulov as the inspector of the national economy, Mulla Bekchon Rahmanov as the inspector of national culture and education, and Bobookhun Salimov as the inspector of justice. In order to resolve daily issues, a presidium of 3 people was established, which included Mulla Jumaniyoz Sultanmuradov (chairman), Polvonniyoz Khoji Yusupov and Bobookhun Salimov (deputy chairmen).

The state administration, judiciary and justice were revised. By a special resolution of the government, the Supreme Revolutionary Court and the Ministry of Justice were established. The Supreme Revolutionary Court was established to combat enemies of the revolution, and it had the right to impose the highest punishment - execution.

The court was chaired by Olimjon Akchurin. Kushmamadkhon Sapayev and Bobookhun Salimov were elected members of the court.

The people's court, which was established to consider and resolve universal and civil cases, was chaired by Abdulvohid Karimov.

The special police department established in the city of Khiva was engaged in maintaining order and combating crime. Nazir Sholikarov chaired it.

Changes also occurred in the administrative system of the republic. On April 9, 1920, 20 district councils were established instead of the 20 beyliks that existed in the Khiva Khanate. This was of great importance in the preparation of the First All-Khorezm Congress of Representatives of the People.

From the first day, the Russian government, the Communist Party and its Turkish Commission, as well as members of the Military Council of the Turkic Front, G. Broyda, A. Izmaylov, G. Skalov and others, began to rule in Khiva. Just as the Bolsheviks led by Lenin carried out an illegal and military coup in Petrograd to establish Soviet rule, the same actions were repeated in Khiva. Local specific conditions, historical

traditions and customs, and the will of the people were completely ignored. Davlatmurod Tozamahrash, who served as prime minister in the khanate, was shot, and other members of the government were imprisoned.

From April 27 to 30, 1920, the 1st All-Khorezm Congress of People's Representatives was held in Khiva, at which the Khorezm People's Soviet Republic was established on the territory of the Khiva Khanate. At the congress, the republican government - the Council of People's Ministers - was formed, Polvonniyoz Khoji Yusupov was elected chairman of the government, Bobookhun Salimov was elected deputy chairman, and 15 ministers (ministers) were elected. 10 of these elected were representatives of the "young Khivas".[51. – P 121 -122] They began to do great work in establishing a democratic system in the country and stabilizing an independent state. They tried to govern the government based on local conditions, Sharia, and independence. The composition of the government also consisted of the "young Khivas" and the heads of the Turkmen clans and tribes, which reflected the balance of power at that time. Elections to the people's government were universal, and all citizens of the republic who had reached the age of 18, regardless of religion, nationality, or gender, had the right to vote and be elected to the congress or local soviets. Only the khan and his family members, representatives of the clergy, and usurers were deprived of voting rights.

The government headed by P. Yusupov was trying to preserve and strengthen private property, endowment lands, and religious institutions instead of disbanding them. Private property was also recognized in the constitution of the USSR. This did not please the representatives of the Russian Soviet government in Khiva. Therefore, their activities did not go far. The Soviet government began to grossly interfere in the internal affairs of the USSR, almost did not allow it to conduct independent work. [52. – P 122 -124]

In August 1920, the representatives of the Soviet government in Khiva summoned Kushmamekhan and Gulomalikhan to Khiva and tried to

execute them with their men, thereby causing conflict between the local population and the Turkmen herders. Although Gulomalikhan escaped, Kushmamekhan and his men were executed. However, all these cases were blamed on the government of the "Young Khivas". As a result, on March 6, 1921, a demonstration was organized by the Red Army in Khiva, a revolutionary committee was formed, and members of the government headed by Polvonniyoz Khoji Yusupov were arrested. Polvonniyoz Khoji Yusupov and Nazir Sholikorov managed to escape and hide.[53. – P 123]

The policy pursued by the communists in the USSR was aimed at eliminating local cadres, intellectuals, and people with independent views. The fact that the republican government - the Council of People's Advisors and the chairmen of the Khorezm Central Executive Committee - were changed ten times in just about 5 years of the existence of the Khorezm Republic is a clear proof of our opinion.

From the first months of the formation of the Khorezm Republic, the ideological and political situation became increasingly tense. The government of the "Young Khivas" and the democratic forces, understanding the local conditions, worked with respect for the traditions and values of the population. However, the Red Army and its commanders, who entered during the occupation of Khiva, had a negative impact on the socio-political life of the republic. They quickly began to implement revolutionary measures, regardless of local conditions, the mood and views of the people. In carrying out these works, the Khorezm Communist Party (formed in December 1921) became their closest assistant.

The ideological and political struggle continued in the Khorezm Republic in the following years. Many leaders of the republic did not stop the struggle for independence. In the spring of 1923, the inspector of trade and industry Nurullaev was summoned to Khorezm and imprisoned for his firmness in negotiations with the RSFSR in Moscow. On the instructions of Soviet Russia, a radical political coup was carried out in the Khorezm Republic in the summer and autumn of 1923. In

October 1923, the USSR was transformed into the Khorezm Soviet Socialist Republic (SSSR). A new Constitution of the USSR was adopted. This constitution legally consolidated the state's transition to the path of socialist construction. [54. – P 221 – 222]

The government of the "Young Khivas" soon realized their deception. As a result, they launched an independence movement against the Russian communist invasion. The "Young Khivas" helped Junaidkhan and other forces fighting the Red Army.

CONCLUSION

Based on the results of the research, the following conclusions can be drawn:

- Jadidism is a social movement that emerged in Turkestan at the end of the 19th century, took shape at the beginning of the 20th century, reached its peak in a short period of time, and managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of a socialist dictatorship. The socio-political life in Turkestan at the end of the 19th century and the beginning of the 20th century, the colonial policy pursued by the Russian Empire, the difficult economic situation of the people, economic backwardness from the developed countries of the world, cultural backwardness, and stagnation in social consciousness prompted Jadidism to use the experience of world development and quickly find ways out of this situation;
- The emergence of the Jadid movement in the Khiva Khanate was effectively influenced by the first Russian bourgeois democratic revolution of 1905-1907, and the bourgeois revolutions in Iran and Turkey in 1907-1909. The Tatars who came to the Khanate for various reasons also played a certain role in the formation of the Jadid movement in the Khiva Khanate;
- The emergence of the commercial and industrial strata, as well as the intelligentsia with progressive democratic sentiments, who understood the need to end the feudal and patriarchal clan relations that were a serious obstacle to the development of capitalist production relations in the Khanate and to change the existing methods of governance in the Khanate, also played a major role in the formation of the Jadid movement in Khiva;
- The Khiva Jadid movement, which was formed at the beginning of the 20th century, mainly consisted of two currents. Its right wing subjugated the owners of the developing commercial and industrial enterprises in the country and representatives of the big rich. This wing was headed by the khan's prime minister, Islamkhodja. The right wing of the Jadid

movement set itself the goal of opening a wide path for the development of capitalist relations through socio-economic reforms, while preserving the khan's power in the country. The left wing of the Khiva Jadid movement united representatives of various classes of the petty bourgeoisie, artisans and workers. Bobookhun Salimov was the leader of the left wing. Following Bobookhun Salimov, Avaz Otar oglu, Poyoz Khoji Yusupov, Otajon Safayev, Khudaybergan Devanov, Mulla Bekchan Rahmanov, Otajon Abdalov, Husaynbek Matmuradov, son of Devanbegi, Mulla Jumaniyoz Sultanmuradov, and many other progressive figures were members of the left wing of the Jadid movement;

– Islam Khoja develops a program of reforms to be implemented in the Khanate. The program of reforms consists of 10 points and is based on the criteria of progressivism for that time. Khiva Khan Asfandiyor Khan reviews the program and approves all 10 points. The implementation of these reforms would lead to the establishment of strict discipline in the Khanate, the prevention of plundering of state property, the appropriation of it by taxpayers, and the prevention of rebellions that previously arose due to taxes. Such reforms would serve to bring to Khorezm the scientific and technical achievements of developed countries, which the Jadids dreamed of;

– The left wing of the Khiva Jadid movement, from the very beginning, along with their Turkestan like-minded people, set themselves the goal of increasing the political activity of the masses by opening new-style Jadid schools in the Khiva Khanate. With their help, they established the “Jamiyati Khayriya” in 1904. The purpose of this society was to organize assistance to the Jadids in opening new-style schools. Thanks to the financial support of the “Jamiyati Khayriya”, a new-style Jadid school was opened in Khiva on November 10, 1904, under the leadership of the Turkish enlightener Husayn Qo`shakov. On the initiative of Husayn Qo`shayev, in the 1906-1907 academic year, with the wishes and support of advanced enlighteners and elders, a girls' school was opened in Urgench. Husayn Qo`shayev's wife, Komila

Qo`shayeva, taught girls in this school. With the help of the Jadids, new-style schools were also opened in Khojaly, Kungirov, Tortkul, Gurlan and Shovat in 1906-1911;

– In establishing the activities of the “Young Khiva” political movement, the services of Otajon Safayev, Bobojon Yakubov, Hakimboy Jonmuhammedov, Muhammadyor Khoji Abdullayev, Khudaybergan Devanov, Otajon Khoja Niyazov, Rahmonbergan Yakubov, Muhiddin Umarov, Husaynbek Matmuradov, Mulla Jumaniyoz Sultanmuradov, Nazir Sholikarov and others were of great importance;

– Khiva Jadids were not content with educational work, but were also engaged in the struggle against the khanate. The Jadid movement in the Khiva Khanate became a very large socio-political force. The “Young Khiva” movement became a political party in August 1914. Polvonniyoz Khoji Yusupov was elected its chairman;

– Khiva Khan Asfandiyorkhan, under the influence of the “Young Khivaists”, signed a manifesto on February 5, 1917, which contained their demands. On April 5, 1917, a new office to govern the country, the “Mashrutiya Office”, was established. Polvonniyoz Khoji Yusupov and Husaynbek Muhammadmuradov were elected to it from the “Young Khivaists”;

– The “Young Khiva” put forward demands such as the end of the khan’s tyranny, the unification of the Khiva region with Turkestan, the conversion of surplus property in the hands of khans, beks, qazis, and princes into public property, the distribution of surplus property in the hands of large landowners to the poor, the development of public education at the expense of funds from endowment lands, the opening of free schools for children, the construction of hospitals, the return of lands confiscated by the khan to the poor part of the population, the construction of roads and bridges, and the abolition of forced labor;

– In March 1917, the Turkestan Provisional Government, relying on the forces of General Mirbadalov, who was appointed commander-in-chief

of the Khiva Khan's troops, dispersed the Majlis. 17 active members of the Majlis (Parliament) (mainly "Young Khiva") were arrested, and some were executed. The "Young Khiva" party was persecuted. Thus, the rule of the young Khiva people did not last long. After this incident, the "trust" of the young Khiva people in the Khan was completely lost. Now they were forced to take the path of open struggle against the Khan and his tyrannical regime;

– In January 1918, Junayd Khan occupied the city of Khiva with his armed forces. Although initially Asfandiyar Khan, and then Sayyid Abdulla Khan, retained the status of Khan, in practice the reins of governance of the entire Khanate passed into the hands of Junayd Khan. At this time, the situation of the "Young Khiva people" became even more difficult. Asfandiyar Khan, with the help of Turkmen chieftains, persecuted the "Young Khiva people" and allowed them to execute those captured and plunder their property;

– At the beginning of 1918, the "Young Khiva" committee was formed in Tashkent under the chairmanship of Polvonnioz Khoji Yusupov. In July 1918, the "Young Khiva" developed their own program. In this, they called themselves the "Khiva Revolutionary Party". The number of "Young Khiva" increased. In August 1918, Mulla Jumaniyoz Sultanmuradov, who arrived in Tortkul from Tashkent, began to accept all those who had migrated from the Khiva Khanate and were dissatisfied with the oppression of the khan and Junayd into the membership of the "Young Khiva" party, and the "Young Khiva" party founded the Tortkul committee. They created secret organizations of "Young Khiva" in cities such as Khiva, Gurlan, Khojaly, Mangit, and Mari;

– Junaid Khan and the Khiva Khan began to use the "Young Khiva" Soviets in the fight against the ruling forces. The "Young Khiva" committee in Petro-Aleksandrovsk became the center of concentration of democratic forces in Khiva, headed by Sultanmuradov. With the help of the "Young Khiva" the Red Army occupied the capital of the khanate

on February 1, 1920. On February 2, Sayyid Abdulla Khan abdicated the khanate;

– After the Khiva Khan was deposed, all power in the khanate passed to the 5-member provisional revolutionary government, the Revolutionary Committee. Sultanmuradov, the head of the Tortkul Committee of the “Young Khiva” was appointed chairman of the Revolutionary Committee. Bobookhun Salimov, Jalol Okhun (representative of the family clergy), and the leaders of the Turkmen revolutionary detachments, Kushmamadkhan and Mullao'roz Khojimammedov, were appointed members of the Revolutionary Committee. In addition, on April 9, 1920, other inspectors were also established within the Provisional Revolutionary Government, dealing with sectors. Shaikhutdin Khasanov was appointed as the military inspector, Polvonniyoz Khoji Yusupov was appointed as the inspector of state control, Eshjon Qari Jobborkulov was appointed as the national economy inspector, Mulla Bekchon Rahmanov was appointed as the inspector of national culture and education, and Bobookhun Salimov was appointed as the inspector of justice. In order to resolve daily issues, a presidium of 3 people was established, which included Mulla Jumaniyoz Sultanmuradov (chairman), Polvonniyoz Khoji Yusupov and Bobookhun Salimov (deputy chairmen);

– On April 27-30, 1920, the 1st All-Khorezm Congress of People's Representatives was held in Khiva, and it was announced that the Khorezm People's Soviet Republic was established on the territory of the Khiva Khanate. At the congress, the republican government was formed - the Council of People's Inspectors, Polvonniyoz Khoji Yusupov was elected chairman of the government, Bobookhun Salimov was elected deputy chairman, and 15 inspectors (ministers) were elected. 10 of these elected were representatives of the "Young Khivaists";

– The activities of the "Young Khivaists" in the USSR did not go far. The Soviet government began to grossly interfere in the internal affairs of the USSR, almost did not allow it to carry out its independent work. On March 6, 1921, a demonstration was organized by the Red Soldiers

in Khiva, a revolutionary committee was formed, and members of the government headed by Polvonniyoz Khoji Yusupov were arrested. The government of the "Young Khivas" soon realized that they had been deceived. As a result, they launched an independence movement against the Soviet occupation.

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CONTENTS:

PREFACE.....	3
THE EMERGENCE, GOALS AND TASKS OF THE JADIDIST MOVEMENT.....	5
THE EMERGENCE OF THE JADIDIST MOVEMENT IN KHOREZM, ITS GOALS AND TASKS.....	19

THE ROLE OF THE “YOUNG KHIVAIANS” IN THE POLITICAL REFORMS AND CHANGES OF 1917 IN THE KHANATE OF KHIVA	29
THE ROLE OF THE “YOUNG KHIVAIANS” IN THE OVERTHROW OF THE KHIV KHANATE AND THE FORMATION OF THE KHOREZM PEOPLE’S SOVIET REPUBLIC.....	38
CONCLUSION.....	53
LIST OF REFERENCES.....	59



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