

**SOCIO-ECONOMIC AND CULTURAL REFORMS IN THE KHORAZM PEOPLE'S  
REPUBLIC**

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**Abstract:** The proclamation of the people's Republic of Khorezm in its time led to an increase in public interest not only in Central Asia, but also on a global scale. First of all, in different parts of the world, the national liberation movement began, and the world community was in a dormitory watching these realities with interest. As a result of the first quarter of the 20th century, the national liberation movements davriy press and newspapers and magazines tried to shed light on the imperialist colonialists' incessant coverage of such processes taking place one after another on the continents of Asia, Africa and America. This article highlights the political changes in the Khorezm people's Republic of Soviets, which was established as a national Republic at the beginning of the 20s of XX century, but ended in a short time, the issues of enlightening the Harats by their period, the press.

**Key words:** Modern ideas, science, enlightenment, modern, enlightenment, national development, student youth, motherland, patriotism, education, history.

**Аннотация:** Провозглашение Хорезмской Народной Республики в свое время вызвало рост интереса общественности не только в Средней Азии, но и во всем мире. Прежде всего, в разных уголках мира начались национально-освободительные движения, и мировое сообщество с интересом следило за этими реалиями. В результате усиления национально – освободительных движений в первой четверти XX века периодическая пресса и журналы старались беспрепятственно освещать происходящие на азиатском, Африканском и американском континентах процессы против империалистических колонизаторов. В данной статье освещаются политические изменения в Хорезмской Народно-Демократической Республике, сформировавшейся как национальная республика в начале 20-х годов XX века, но ликвидированной за короткое время, вопросы просвещения, освещаемые прессой своего времени.

**Ключевые слова:** Современные идеи, наука, просвещение, модерн, просвещение, национальное развитие, студенческая молодежь, Родина, патриотизм, образование, история.

**Annotatsiya:** Xorazm Xalq Respublikasining e'lon qilinishi o'z vaqtida nafaqat O'rta Osiyoda, balki butun dunyoda jamoatchilik qiziqishining ortishiga sabab bo'ldi. Avvalo, dunyoning turli burchaklarida milliy ozodlik harakatlari boshlanib, jahon hamjamiyati bu voqeliklarni qiziqish bilan kuzatib bordi. 20-asrning birinchi choragida milliy ozodlik harakatlarining kuchayishi natijasida davriy matbuot va jurnallar Osiyo, Afrika va Amerika qit'alarida imperialistik mustamlakachilarga qarshi kechayotgan jarayonlarni erkin yoritishga harakat qildilar. Ushbu maqolada 20-asrning 20-yillari boshlarida milliy respublika sifatida tashkil topgan, ammo qisqa muddatda tugatilgan Xorazm Xalq Demokratik Respublikasidagi siyosiy o'zgarishlar, o'z davri matbuotida ta'lim-tarbiya masalalari yoritilgan.

**Tayanch so'zlar:** Zamonaviy g'oyalar, fan, ma'rifat, zamonaviy, ma'rifat, milliy taraqqiyot, talaba yoshlar, ona Vatan, vatanparvarlik, ta'lim, tarix.

In the first half of the 20th century, the socio-economic and cultural reforms carried out in the national states of the USSR, USSR and Turkestan Autonomous Republic were in the center of attention of the countries economically and politically connected with the region. The results of our research showed that the realities, past and present disputes, conflicts between representatives of the national government and the Soviet government in the Republic of Khorezm People's Councils, and the media coverage of Russia, Turkestan, Turkey, Europe and other countries at the time was a reflection of such processes. In studying the history of this national republic, periodical literature and press materials of that time are the main sources.

From the first years of the establishment of the Republic of Khorezm People's Councils, the members of the local government in Khorezm felt increasingly dissatisfied with the policy of the Soviet government, which limited their freedoms, and led to the fact that a number of forces in the government looked for other measures and appeared to use different tactical political ways. For this purpose, negotiations were conducted with anti-Soviet forces. Initially, in order to correct this situation, the situation was explained to the foreign affairs agencies of the Soviet government, and it was demanded that measures be taken to correct this situation. On the other hand, the representatives of the local government of Khorezm tried to take advantage of the differences between the political organizations in Moscow and Tashkent, taking into account their position in Central Asia. Those in the national government of Khorezm were dissatisfied with some actions of the representatives of the Soviet government and appealed to Tashkent about it, and in some cases they got their support. Thirdly, the national government was sometimes able to openly repel the traps set by the ambassadors of the Soviet government. Finally, there were times when the leadership of the Republic of Khorezm People's Soviets overturned the strategic decisions of the central government in Moscow.

It can be seen that both sides, which worked towards the construction of the People's Power of the People's Republic of Khorezm, the national government consisting of the Young Khiva people and other progressive representatives, and the representatives of the Bolshevik government, which united the pro-Soviet forces, achieved more or less success in this way. The first side was superior in the issue of citizenship and endowment, while the second side was superior in the issue of cultivating talent and qualified personnel. While a certain balance was maintained between both sides, as both of them achieved a certain level of success, the disadvantages were also visible. During this period, the most problematic factor among members of the society was the question of identity, that is, national affiliation. In the Khanate of Khiva, which consisted of different peoples, citizenship was formed mainly on the basis of the concept of Muslimism, but when it came to the period of the People's Republic of Khorezm, the situation changed completely. Now, on the agenda, such realities as clearly defining the population's nationality, as well as dividing into which category from the class point of view, are becoming relevant. In addition to the majority of the local population of Khorezm being Uzbeks, the oasis also had a significant number of Turkmen, Karakalpak, Kazakh, and descendants of Iranian slaves from various ethnic groups. The introduction of national demarcation policy from the center reached Khorezm as well as in other regions of Turkestan. It is known that at this time among the people of Turkestan, national affiliation was more widely understood as Muslim, as well as the factor of connecting with a specific place (country, state, region, city) to which one belongs. Also, the unification around the "Uzbek" national concept, which began to spread widely in the Khorezm oasis during the reign of the Shaibanis and the Khanate of Khiva, was gaining relevance.

The representatives of the national government, regardless of how advanced and national ideas they set before themselves, had to choose a compromise path with the representatives of the

Soviet government under the care of the Red Army, which was one of the main forces in the overthrow of the Khanate, and to get used to the demands made by them in order to realize their wishes in different ways. In addition, among the Khorezm progressives, there were workers who fell into the trap set by the master, such as "freedom to the peoples of the East" and "self-determination of different peoples" promised by Lenin and Stalin. On the one hand, the leadership of the USSR, aware of the increasingly successful achievements of the Bolsheviks in the political and military spheres, is trying to correctly assess the situation, on the other hand, some of them believe in the lofty speeches and propaganda of the communists, and on the third hand, the realities of relying on the Soviets in the fight against the pro-Khanist forces threaten the future of this young republic. became decisive factors.

At this point, it should be mentioned that the dependence on the Soviets from the military point of view prevailed over all other factors. It is known that the USSR emerged as a result of the invasion of the Khiva Khanate by Soviet troops. Therefore, local political figures and the power in power - representatives of the Soviet government - both tried to create their own truths related to the history of Khiva in order to legitimize the republican government. Both of them focused on two motives - the previous power (dictatorship of Junayd Khan) and the great change in the history of Khiva (establishment of the People's Republic).

Despite suffering a lot of damage during the occupation in the winter months of 1920, Junayid Khan's dictatorship held a special place in the life of Khorezm residents, and this situation continued during the Republic period. Institutions of the former khanate period, local representatives in villages, tribal chiefs, and Islamic traditions still continued and influenced the population to one degree or another. Although Junayid Khan's army, composed mainly of mounted Turkmens, was reduced to a small army loyal to the Khan, it frequently attacked the territories of the Republic, although it stood in the desert. Junayidkhan was so important for the CPPCC that the republican government (communists) sent a special commission to reconcile with Junayidkhan in the fall of 1923.

For the Jadids of Khiva, dictatorship was a symbol of the country under the hands of a certain autocratic ruler and ignorance, and the monarchy had to be abolished. The progressives interpreted the facts such as the rise of Junayid Khan, his sharing of power with Isfandiyar Khan, and the subsequent assassination of Isfandiyar Khan and the replacement of his brother Saeed Abdullah as an open manifestation of bloody terror and tyranny. Junayid Khan's rule was described by Jadids as a dictator who executed a number of members of the progressive forces, in particular, their leader Husaynbek and his followers.

The local authorities of Khorezm considered their actions as fair and legitimate fighters of advanced groups against Junayidkhan, and tried to present their powerless appeal to the Bolsheviks as the correct and righteous way. Having lost a centuries-old tradition and ensuring the entry of the Soviet occupying forces into the country, they justified this act and made it known as a great reality in the history of Khorezm. On the one hand, it was similar to the path taken by the communists in Czarist Russia, a constitutional monarchy, when they carried out the October coup of 1917. Thus, they evaluated the announcement of the constitutional monarchy in 1917 and the construction of the Khorezm People's Republic as the most remarkable event in the country's history.

During this period, another alternative history of Khorezm was created by representatives of the Soviet government, in particular, G. Broido. Broido described Junayid Khan's dictatorship in Khiva as a struggle for land and water between settlers and nomads, and began to show it as a long-standing conflict in the lives of the people of the Khanate of Khiva. According to him, the minority Turkmens were subjected to socio-economic oppression by the authoritarian Khiva

administration, and this was the Turkmens' rebellion against the injustice of the khanate. According to the opinion of this early Soviet society, the minority Turkmen and the majority Uzbeks willingly contributed to the development of the social revolution in Khiva and the establishment of the People's Republic. This process, this version of the social history of the Khiva Khanate was the cornerstone of the understanding of Khorezm by representatives of the Soviet government, and it was the main factor that legitimized the construction of the People's Republic of Khorezm, allegedly.

This exaggerated history of Khiva, which was created later, drew a lot of attention to the martyr Husaynbek. Husaynbek, the founder of the Young Khiva movement and the Prime Minister in the first constitutional government in the history of Khorezm, became the symbol of the new Khorezm. Husaynbek, who belonged to Khiva society, had a complex character, was at the forefront of the old regime, and at the same time the leader of the forces opposed to the khanate, was seen as an enemy by the conservative Russian controllers in 1917. Husaynbek became a certain legend after his death and was appreciated by his loyal people as the founder of the republic.

Only in the imagination of the people of Khorezm there are two other people with the same reputation as Husaynbek, who were declared enemies of the People's Republic of Khorezm: Said Abdullah, the last Khan of Khiva, and Junayid Khan, the former dictator of Khiva. After Saeed Abdullah abdicated and was exiled to Soviet Russia in 1920, he was gradually seen as a martyr and "mythologized". For four years, Said Abdullah could not escape the persecution of the communist government in Khorezm. In 1923, the representatives of the communist government in Moscow demanded to the Commissariat of Nations that he be investigated at the Communist University of Eastern Workers, and after the Khorezm rebellion in 1924, the exiled khan's son was executed by order of the leadership of the Soviet government.

Unlike the above-mentioned two martyrs from Khorezm - Husaynbek and Said Abdullah, Junayid Khan kept his position in Khorezm for a long time. Despite the fact that he was created during the Soviet era and, according to the widespread opinion, was portrayed as a tyrant and executioner, Junayidkhan became a legendary hero among the local population during the Khorezm People's Republic. Junayidkhan's dictatorship in 1918-1919 was evaluated as a problem caused by Uzbeks in Khiva, but during the rule of the republicans, it was turned into a symbol of all the forces against the republic. Having become a symbol of a certain ideology and heroism, Junayid Khan's bulgushi became relevant as the organizer of the Muslim state. In his time, he was recognized as a person who embodied the image of a hero composed of the Uzbek and Turkmen inhabitants of Khorezm. Khorezm's military actions against the occupation by the Soviets also boosted his respect among the people.

So, the Republic of Khorezm People's Councils showed itself as a very complex political structure. Briefly, it can be considered as a political structure built after the occupation of Khiva Khanate territory by Soviet military forces and destroyed by high-ranking Soviet government. On the other hand, the appearance of the USSR and its disappearance from the scene of history is a product of the socio-political processes of that time - the conflict between the supporters of the autocratic khanate system and the republican moderns, progressives who could not stand together and turned into opponents, and communists and representatives of the Soviet government. In addition, the USSR can be seen as a product of political ideas received from the West through the Ottoman state and Russia, a political system that is unconventional for the region.

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