

The Emergence And Activity Of The Youth Movement In Khorezm

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Annotation

This article provides a brief overview of the emergence of the "Young Khivans" movement, its goals and objectives, its members, their activities, and the challenges faced by the movement. It also addresses the coverage of these activities in the media, as well as the activities of the right-wing and left-wing factions.

Keywords: Jadid, Khorezm, Abulg'oziy Bahodurxon, New Urganch, "Jamiyati Xayriya", "Shajarayi turk", Islam Khodja, Boboosun Salimov.

Abulg'oziy Bahodurxon, who ruled on the throne of Khorezm for more than twenty years and founded the city of New Urganch, as a historian and scholar, often used the phrase "yurt buzulg'on edi" in his work "Shajarayi turk" when describing the history of the land. Through this expression, the chronicler lamented the internal uprisings, revolts, and unnecessary bloodshed that occurred as a result of mistakes and shortcomings in the succession of the throne and in relations with neighboring states. Abulg'oziy Bahodurxon mentioned that one of the periods when "the land was in turmoil" coincided with the events we are about to discuss.

The establishment of the "Jamiyati Xayriya" organization in 1904 led to the widespread spread of the Jadid movement in Khorezm. This organization began opening schools in the remote areas of the region, funded by wealthy investors. Overall, the Jadid movement in the region had two main currents. The right-wing current was led by the enlightened administrator, the Khan's prime minister, Islam Khodja, and their goal was to implement political and economic reforms while preserving the Khanate.

The right-wing current, which united the owners of developing trade-industrial capital and investment landowners in the country, aimed to elevate the region's interaction with the outside world by building schools, hospitals, and introducing railways. However, in 1913, the brutal assassination of Islam Khodja by the Khan under his orders severely dealt a blow to this current of the Jadid movement, and many of the wealthy investors, fearing retribution, either changed their views or abandoned the movement.

At the helm of the left-wing current of the Jadid movement was Boboosun Salimov, the chief judge of the Khanate. Their goal was to abolish the Khanate and establish a republic - a leadership system similar to those in European countries, where leaders would be elected by the people. The representatives of the left-wing current, above all, dreamed of leading the country, which had been subjected to dual oppression and stagnation, onto the path of progress through enlightenment.

When discussing the conditions for the emergence of the Jadid movement in the Khiva Khanate, it is essential to highlight the effective influence of the first Russian bourgeois-democratic revolution of 1905-1907 and the bourgeois revolutions that took place in Iran and Turkey between 1907 and 1909. After the defeat of the first Russian bourgeois-democratic revolution, Russian social democrats such as N.A. Andreev,

A.M. Kislikov, A.S. Safranov, L.S. Babrovskiy, B.E. Kroshilov, and others, who had been expelled to the Khiva Khanate, played a significant role in revolutionary activities within the Khanate. Additionally, the people who traveled from distant Russia and Turkestan for seasonal work contributed, to some extent, to the formation of progressive-democratic movements in the region. Annually, about 3,000 people from the Khanate worked in various cities of Turkestan, bringing with them advanced democratic ideas.

The formation of the Jadid movement in the Khiva Khanate was also influenced by individuals of Tatar descent, who had come to the region for various reasons. They played a considerable role by bringing with them newspapers and journals published in the Tatar language, which were accessible to the local population. These included Russian publications such as “Vaqt”, “Ittifoq”, “Taraqqiy”, “Yulduz”, and “Din va Maishat”, as well as the “Vaqdat” newspaper in Turkish, published in Istanbul, along with many other social and political works. These publications were distributed in the Khanate, which positively influenced the political awareness of the local population, particularly the intellectuals.

The formation of the Jadid movement in Khiva was significantly influenced by the rise of the trade and industrial class, as well as the intellectuals with progressive democratic sentiments, who recognized the necessity of eliminating the feudal and patriarchal tribal relations that were serious obstacles to the development of capitalist production relations. These individuals also understood the need to change the existing governance methods in the Khanate. Although slow, the process of capitalist development in the region began to take shape through the appearance of small factories, Russian trade and industrial companies, and bank branches. The arrival of many educated people from Russia to work in these institutions and their constant interaction with the local population also played an important role in the formation of the Jadid movement in the Khiva Khanate.¹

Under the influence of these factors, similar to the situation in Turkestan at the beginning of the 20th century, the Khiva Khanate saw the emergence of a local bourgeoisie and the necessary conditions for the spread of the Jadid movement among the trading and industrial circles, small bourgeoisie, and artisans. The Khiva Jadid movement, which formed at the beginning of the 20th century, consisted mainly of two factions. The right-wing faction attracted the owners of the emerging trade and industrial enterprises and representatives of the wealthy class in the region. This faction was led by Islam Khodja, the Khan's prime minister.²

Islam Khodja was born in 1872 as the grandson of Said Muhammad Khodja Mutavallin, one of the most influential families in Khwarezm. His father, Ibrahim Khodja, was the uncle of the ruler, Feruz Khan, and later became the prime minister of the Khanate. Islam Khodja received his education in schools and madrasas, and initially worked as a zakotchi (tax collector) in the royal court. In 1889, at the age of 17, Islam Khodja was appointed governor of the strategically important trade city of Hazorasp, the second most significant city in Khwarezm after Khiva. After gaining experience, he returned to Khiva at the age of 26 to serve as the prime minister under Feruz Khan.³

¹ М.Матниёзов. “Хоразм тарихи”. I жилд. Урганч. “Хоразм” 1996-йил. – Б.321.

² Полвонниёз Хожи Юсупов. “Ёш Хиваликлар Тарихи”. Урганч. “Хоразм”. 2000. – Б.5

³ Умид Бекмухаммад. “Хоразм тарихидан саҳифалар”. I-китоб. Тошкент. “Янги аср авлоди”. 2009-йил. – Б.107

The right-wing faction of the Jadid movement aimed to promote the development of capitalist relations through social and economic reforms, while maintaining the Khan's authority in the country.

Islam Khodja developed a reform program to be implemented in the Khanate. The reform program consisted of 10 points, which were based on progressive criteria for that time. Isfandiyar Khan reviewed the program and approved all 10 points:

1. All government officials in the Khanate will be paid salaries by the state. The previous practice of using a portion of tax revenues for salary payments will be abolished.

2. The land tax, excavation fee, and the obligation for peasants to work 12 days annually on state excavations for free will be canceled. The categories of tax payers will be strictly defined.

3. Zakat, customs, and kharaj taxes will be reconsidered, and trade taxes will be coordinated.

4. Water usage will be regulated. The use of water will be placed under government control with the help of water overseers.

5. Market fees will be regulated.

6. Road construction and the improvement of bridges over canals will be undertaken.

7. Modern hospitals will be built in all cities and regions to treat the sick, and medical services for the population will be improved.

8. All types of waqf lands will be re-accounted for, and the income from them will be used to develop culture and education.

9. The curriculum in all schools will be updated, and the new method schools will include Russian language, geography, and history as subjects.

10. The Khan's treasury will be strictly monitored, and separate income and expenditure ledgers will be maintained.

The implementation of these reforms would establish strict order and discipline in the Khanate, prevent the plundering of state property, and ensure that tax revenues would not be misappropriated. This would also help prevent uprisings caused by tax issues. Such reforms would serve to bring the scientific and technological achievements of advanced states, which the Jadids longed for, into Khwarezm.⁴

The left-wing faction of the Khiva Jadid movement united representatives from various sectors of the petty bourgeoisie, artisans, and working classes. The leader of the left-wing faction was Boboosun Salimov.⁵ Boboosun Salimov (born Muhammad) was born in 1874 in the Gurlan district to the family of Shaykhul-Islam (Qozikalon) Salimov. He completed his education at the Alloqulixon Madrasa in Khiva and became well-versed in secular knowledge, as well as in Arabic, Persian, Russian, and other languages. He was also a poet. Between 1910 and 1918, he served as Shaykhul-Islam in place of his father. Due to his inclination toward progressive ideas, he became a prominent figure in the Jadid movement.⁶

Boboosun Salimov, along with his like-minded friend and experienced teacher, Bekjon Rakhmanov, who had studied in Istanbul, co-authored textbooks such as "Alifbe" (Alphabet) and "O'qish kitobi" (Reading Book). Despite being a high-ranking religious scholar, Salimov embraced the new teaching methods and viewed

⁴ Умид Бекмухаммад. "Хоразм тарихидан саҳифалар". 1-китоб. Тошкент. "Янги аср авлоди". 2009. – Б. 109.

⁵ Полвонниёз Хожи Юсупов. "Ёш Хиваликлар тарихи". Урганч. "Хоразм". 2000. – Б. 5.

⁶ М. Матниёзов. "Хоразм тарихи". 1 жилд. Урганч. "Хоразм" 1996– Б. 122.

innovations positively, protecting them from the strict interpretations of Sharia. At the same time, he subtly led the efforts of the fighters for independence and progress, being one of the founders of the Young Khivans Party.⁷

The supporters of Boboixun Salimov included Avaz Otar o'g'li, Polvon Niyoz Khoji Yusupov, Otajon Safayev, Xudaybergan Devanov, Mulla Bekchan Rahmanov, Otajon Abdalov, Xusaynbek Matmuradov (son of Devonbegi), Mulla Jumaniyoz Sultonmuradov, and many other progressive individuals, who were members of the left-wing faction of the Jadid movement. From the outset, the left-wing faction of the Khiva Jadid movement, like their counterparts in Turkestan, aimed to increase the political activity of the masses by opening new-style Jadid schools in the Khiva Khanate. Progressive circles in trade and commerce supported the left-wing faction of the Jadids and, in 1904, established the "Jamiyati Xayriya" (Charity Society). The aim of this society was to assist the Jadids in opening new-style schools.

With the material support of the "Jamiyati Xayriya" (Charity Society), a new-style Jadid school was opened in Khiva on November 10, 1904, under the leadership of Khusayn Qoshayev, who had graduated from the "Muhammadiya" Madrasa in Qozon. Initially, 12 students attended the school, which later expanded to 55 students, 45 of whom were Uzbek children.⁸

In 1906-1907, with the initiative of Khusayn Qoshayev and the support of progressive intellectuals and elders, a girls' school was opened in Urganch. Feruz Khan visited Urganch, got acquainted with the school's activities, and, after providing financial assistance from the treasury, dressed Khusayn Qoshayev in special attire.⁹

Between 1906 and 1911, with the help of the Jadids, new-style schools were opened in Xo'jayli, Qo'ng'iro't, To'rtko'l, Gurlan, and Shovot. In these schools, alongside Khusayn Qoshayev, teachers like Komila Qoshayeva, Yusuf Ahmadov, Muhammad Sharif Xudayberganov, and others contributed.

In addition to opening new-style schools, the Jadids of Khiva made significant efforts to create textbooks for them. Boboixun Salimov, in collaboration with his like-minded friend Mulla Bekchan Rahmanov, who was studying in Istanbul, co-authored textbooks such as "Alifbe" (Alphabet) and "O'qish kitobi" (Reading Book).¹⁰

The new-style Jadid schools, which combined religious and secular education, undoubtedly played a positive role in the cultural and educational development of the Khiva Khanate. They provided an opportunity to spread knowledge among the population, and, to some extent, contributed to the growth of progressive-minded individuals in the Khanate. These schools played an important role in the development of political consciousness among the people.¹¹

Polvonniyoz Khoji Yusupov (1861-1936) was born into a small trading family in Khiva. He spent his childhood without concern under the care of his parents. After his parents passed away, his uncle, Yusufboy, took him into his care. He attended an old-

⁷ Отамурод Кушжонов, Нейматжон Полвонов. "Хоразмдаги ижтимоий-сиёсий жараёнлар ва ҳаракатлар" Тошкент. Abu Matbuot-Konsalt. MCHJ. 2007-йил. 279-280-бетлар.

⁸ Ж.Йолдошев, С.Хасанов. "Жадид тарихшунослиги асослари". "Халқ талими" журналида. Тошкент. 1992 йил. 11- 12-сонлар. – Б.34-94.

⁹ Отамурод Кушжонов, Нейматжон Полвонов. "Хоразмдаги ижтимоий-сиёсий жараёнлар ва ҳаракатлар" Тошкент. Abu Matbuot-Konsalt. MCHJ. 2007. – Б. 273.

¹⁰ Ж.Йолдошев, С.Хасанов. "Жадид тарихшунослиги асослари". "Халқ талими" журналида. Тошкент. 1992 йил. 11- 12-сонлар. – Б. 34

¹¹ Н.Қаландаров. образование и деятельность Хорезмской коммунистической партии. Ташкент; Узбекистон. 1975. с 23.

style school in Khiva and learned to read and write. Later, he traveled to Moscow, Saint Petersburg, Turkey, Syria, and Egypt for commercial purposes. During these travels, he gained significant impressions of the social and economic life in these countries and returned to Khiva with these experiences. He was fluent in Arabic, Persian, and Russian.

Polvonniyoz Khoji Yusupov led the left-wing faction of the Jadid movement, which emerged in Khiva at the end of the 19th century, and played a key role in the Young Khivans movement.¹²

He regularly read newspapers and journals published in Russia and Turkestan, such as “Tarjimon”, “Vaqt”, “Yulduz” and “Taraqqiyot”. He visited Russia multiple times and stayed in major centers of industry, science, and culture. He also visited the Muslim holy city of Mecca, as well as countries like Turkey, Syria, and Egypt. Having closely observed the political life in these countries, he returned to Khiva deeply impressed. Polvonniyoz Khoji Yusupov left behind a valuable legacy in the form of a manuscript consisting of 323 pages (645 pages of text). This manuscript is an important source for studying the situation of the Khiva Khanate on the eve of revolution and the history of revolutionary movements.

In organizing the activities of the “Young Khivans” political movement, the contributions of figures such as Otajon Safayev, Bobojon Yoqubov, Hakimboy Jonmuhammedov, Muhammadyor Khoji Abdullayev, Xudaybergan Devanov, Otajon Khoja Niyazov, Rahmonbergan Yoqubov, Muhiddin Umarov, Husaynbek Matmuradov, Mulla Jumaniyoz Sultonmuradov, Nazir Sholikarov, and others were significant.¹³

In July 1918, the Young Khivans developed their program. They referred to themselves as the Khiva Revolutionary Party. The initial points of this program, presented in the form of a “Manifesto”, included the following:

1. Completely abolishing the autocratic rule in the country by the Khan and his government.
2. Annexing the Khiva region to the Turkestan Republic and integrating it into the RSFSR (Russian Soviet Federative Socialist Republic).
3. Declaring the wealth and various properties of the Khiva Khan, emirs, beks, and ministers as the property of the people.
4. Using the property of large landowners to improve the lives of the poor.
5. Using the income from waqfs (endowments) under sharia law exclusively for public education.
6. Creating irrigation channels from the Amu Darya to develop new lands in Khiva.
7. Opening schools in Khiva to provide free education to children.
8. Establishing free hospitals and healthcare facilities in cities and villages of Khiva.
9. Returning lands and other properties that were forcibly taken from the poor population by the Khiva Khan to their rightful owners.
10. Clarifying how the people’s wealth that was collected during the reign of Asfandiyar Khan was spent.
11. Improving bridges and communication routes.

¹² Матёкуб Матниёзов, Абдулла Сотликов. “Жаҳон тарихи ва маданиятида Хоразм. Урганч. Хоразм”. 1999-йил. . – Б. 167.

¹³ М.Матниёзов. “Хоразм тарихи”. I жилд. Урганч. “Хоразм” 1996. . – Б. 224.

12. Returning the land and property that was forcibly seized from the poor population by the beks to their rightful owners.

13. Completely abolishing forced labor (begor).

14. Abolishing the Khan and his government, establishing popular sovereignty, swiftly implementing the above program, and waging an uncompromising struggle against the Khan's supporters, the bourgeoisie, and counter-revolutionaries who opposed the people's government.

This program was later revised, and the clause concerning the annexation to the RSFSR was removed. The revised version, consisting of 12 points, was published under the title "The Immediate Tasks of the Khiva Revolutionary Party" in the "Izvestiya" newspaper in Tashkent on January 8, 1920.¹⁴

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¹⁴ Отамурод Қўшжонов, Неъматжон Полвонов. "Хоразмдаги ижтимоий-сиёсий жараёнлар ва ҳаракатлар" Тошкент. Abu Matbuot-Konsalt. МСНЖ.2007-йил.. 292-293-бет.