



KHIVA IS THE CAPITAL OF THE REPUBLIC OF KHOREZM

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Abstract: *This article describes the structure and activities of the Khorezm People's Soviet Republic, reforms undertaken in it, the involvement of women in the new spheres of socio-economic life.*

Key Words: *Khorezm People's Soviet Republic, congress, constitution, women, Women's Club, Onabibi Qori Otajonova*

INTRODUCTION

On February 2, 1920, red soldiers seized Khiva, forced Said Abdullakhan to step down from the throne in front of about 4,000 people gathered at Khan Ark Square. The authorities were taken over by the Transitional Revolutionary Committee consisting of five members. Jumaniyoz Sultonmurodov, the leader of Khivian youth movement in Turtkul was nominated as the chairman of the committee, Bobookhon Salimov and Jalolokhun, Koshmuhamed one of the Turkmen leaders, and Mullah Oroz Hojimamedov were nominated as the members of the committee.

MAIN BODY

A few days after the coup in Khiva, on February 10, 1920, the Turkic Council discussed the events in Khorezm and the prospects of the Khiva after the revolution. It was decided to send an Extraordinary Commission to Khiva with great powers. On March 20, 1920, the head of G.I. Broydo, who arrived in Khiva, members of the commission and about 150 representatives of the center began to solve the fate of the people in Khorezm oasis.

On April 3, 1920, the summer lobby of Asfandiarhon in the Dishan-qala was transformed into the 'Educational center'. There is a boarding school for orphans, a club with 800 seats, a library with 200,000 bookshelves, a hospital for 120 seats, a pharmacy, a post office and a telegraph¹.

From 27 to 30 April 1920, about 2,000 people all over Khorezm gathered in the Nurullaboy palace, proclaimed the Soviet Union. As a result, Khiva, the 300-year-old khanate of the past, has become a center of Soviet government.

¹ Radjabova R.Y. Kink of Epoch. Khiva — City of Thousand Temples, p. 47.



The Executive Body of the Khorezm Republic was the Council of Ministers. The board of the Nurullaboy Palace was a board of directors on Earth Affairs, Military, Commerce, Food, Education, Justice, Public Oversight, Supreme Revolutionary Tribunal, Emergency Committee and Revolutionary Committee².

In April 1920 the Central Executive Committee of the People's Republic of Khorezm made a decision "On police management and protection of the city of Khiva". The principal head of the Khorezm police, Nazir Shalikorov, and the head of the Khiva City Guard Department was Hakim Yoqubov, and Telenkovsky, Ahmadjon Ibrohimov, Masharip Qoriev, Petr Pridannikov, Ollarukur Jumaniyozov, A.Kuryozov, R.Rozmatov, I.Ashirov, S. Mahmudov and others were among the police officers in the first years of their work.

The Turkish Communist Party concluded in June 1920 in Khiva that "The government's work capacity is low and that it is not worthy for the respect of the workers". The Bolshevik leaders, who were the leaders in Khiva, then formed a wrong and dangerous idea that not only religious representatives, but also Turkmen officials could not be trusted.

As a result of the strike on March 6, 1921, the young Khivians, led by Polyozhoji Yusupov and Jumaniyoz Sultonmurodov were set away from government. After the establishment of the Khorezm Communist Party, most of the young Khivians entered new organizations. Many young Khivians who were persecuted as anti-Soviet organizations during the Soviet era were killed unjustly in the late 1930's, when Stalin's repressions increased.

On May 15, 1921 in Khiva was convened General Assembly II. Preparatory events and congressional meetings were held under the direct supervision of the Bolsheviks' autocratic leaders. The 2nd Congress of the People's Republic of Khorezm affirmed the new constitution. The decisions of the Congress gave up on national democracies in the Republic of Khorezm, suggesting that society was on the path of division of upper and lower classes.

The new government had to draw attention to the organization of cultural and educational and medical institutions in Khiva. As a result, in April 1920 a boarding school for homeless and orphan children, a club with 800 seats, a library with 200 copies of books, and a 120-

² Maxmudov M.M. The history of the people in Central Asian and Uzbekistan. - Urganch, 1994. - p. 156. Mukhammadberdiev K.B. Khorezm people's revolution. Science. Tashkent , 1986.



suits hospital were opened. In the city the cinemas, mail-posts, telegraph, pharmacy and other establishments began to function.

In Khorezm Public University, which was established in 1921 in the Toza mahram building, 4 teachers were trained for 40 students. Among the teachers there were Afzal Tagirov, David Bakirov, Ahmon Abdalov and Hussain Koshokov³. At the same year, the Dorulmuallim School had 33 teachers⁴.

In recent years, the number of educational and cultural sites had increased in Khiva. In 1922, a Teacher Seminar was organized and a Turkish educator named Poti was appointed as its first director⁵. In 1924 there were 2,300 students in 36 primary schools in the city, and pedagogy and women's educational institutions were functioning.

In Khorezm, as well as in the city of Khiva, the work had been started to bring women to new spheres of socio-economic life. Sharifa Urozova, one of the first active women, who left paranji-chachvon(cloth for covering head and face) and enjoys the light of the world, later recalled: "1922. Khiva's women gathered at the rally near the former palace. Maria Emelyanova, the organizer of the event, gave a inspiring speech. They set a fire at the square. , I threw into the fire that damned cover making my face pale and turning this light world into darkness for the next five years. All of the world enlightened at my eyes, and I felt like a bird from the cage. My friends Onabibi, Avazjon, Gadoyjan, Khayitzhon and others threw their 'parangi' into the fire one after the other. I was glad to see the happy expressions on my friends' face"⁶.

In 1924, the first women's club named after Klara Tsetkin opened in the former Mamat Mahram courtyard in Khiva. Among the members of the club there were Haydat and Bonu Saydasheva, Saodat Salimova, Norjon Abdusalomova, Anabibi Sapaeva, Fatima Bekmuhamedova, Onabibi Muratova, Aymonjon Boltaeva and Onabibi Allayarova, who sought to involve young women in public affairs. On March 10, a women's sewing workshop called *Mart Arteli* opened in Khiva.

³ Sobirov O., Kozokov E. Excerpts from the History of Khorezm . Urgench: "Murabbiy", 1994. p. 11.

⁴ Kuchkorov Z. The Memorial Hall. - T .: "Sharq", 1998. pp. 11-12.

⁵ Sobirov O., Kozokov E. Excerpts from the History of Khorezm , 1994. pp.7, 11, 22.

⁶ Urozova Sh. From Darkness to Light // "Soviet Uzbekistan", January 1967, January 11; Kuchkorov Z. The Memorial Hall. - T .: "Sharq", 1998. pp. 11-12.



Khiva is the center of Khorezm theater arts. In 1922 an art troupe with amateur musicians and singers was organized in the city. One of the founders of Uzbek national theater art, Hamza Hakimzoda Niyazi, was a leader of the theater team that began a new life in the city. The reputation of the Khiva theater is associated with the names of outstanding masters of art - Matyakub and Matusuf Kharratov, Matchan Khudayberganov, Qurji ota Avazmatov, who contributed to the continuation of traditions such as maqoms, lapars, and Khorezm lasges. In 1923, Madrahim Sheroziy from Khiva theater and Onabibi qori Otajonova presented the Khorezm art at the Moscow Exhibition of National Economy.

On March 8, 1920, the first issue of the "Revolutionary Sun" (now called 'Khorezm haqiqati'(Khorezmian Truth) was published in Khiva's lithography. Since June of this year, such newspapers as "Rosta", "Krasnoarmeyskiy Listok" and "Izvestiya" were started to appear in Khiva⁷. With the efforts of the printing press officer Otajon Abdalov, who was working at the printing house for over a decade, 700kilos of letters and equips loaded on 20 coach vans from Russia. O. Abdalov got acquainted with the printing houses in Tashkent and Moscow on the road. As a result, on May 1, 1923, in Khiva, the first typographical method 'Tigel' typing machine was launched⁸.

In Khorezm, relationships with religious organizations and scholars were intense. As a result, the rural area around a number of mosques, madrassas, and madrasahs in Khiva was seized by the government or subjected to large taxes. According to information received by Naqqosh Abdulla Boltaev, 12 of the 64 madrassas in Khiva were destroyed in 1922. The thirty four Imams of the Ichan Qala and 50of the Dishan-Qala mosques were under constant pressure⁹.

RESULTS AND DISCUSSION

In accordance with the new Constitution approved at the Fourth All-Russian Congress in Khiva on 17-20 October 1923, the Khorezm Soviet Socialist Republic was proclaimed. A few days after the congress, the Central Asian Bureau of the Central Committee of the RCP (b) was informed that "There is not enough ground for the path of socialist development in

⁷ Sobirov O., Kozokov E. Excerpts from the History of Khorezm. Urgench: "Murabbiy", 1994. p. 11.

⁸ Matrasulov Sh. First typography in Khorezm. Volume XII, 1994, 22 September ; Yuldashev U. From lithography to computers. Volume XII, 2003, June 19.

⁹ Rahmonov A. Historical Typography// Khiva — City of Thousand Temples. P.57



Khorezm". At the same time, in the process of nationalization of the state, the Khorezm republic was successfully dissolved.

As a result, the 5th convocation of the All-Union Congress of the People's Republic of Khorezm on October 20, 1924, approved the proposal to join the newly established Republic of Khorezm to Uzbekistan and Turkmenistan in the Soviet Union and to transform the Kazakh-Karakalpak Province into an independent autonomous region. As a result, some time later, on November 30, 1924, the government of the Khorezm SSR stopped its activities. In turn, Khiva was deprived of the capital of the Republic and became the administrative center of the new Khorezm district.

CONCLUSION

The research outcomes can be used in preparing fundamental investigations on the history of state establishment of Uzbekistan, writing textbooks and methodological manuals', for lectures and special courses on humanitarian subjects at educational establishments of the republic. The presentation of special materials of the research in planning special investigations on the history of cities and city life in Khorezm region in separate and within Uzbekistan.

RECOMMENDATIONS

Former soviet ideology refused studying the theme of building national state establishment. So this actual topic has not been studied in the history of Uzbekistan. The theme is in great need for further investigations and the outcomes of the research fulfils the missing part of the Central Asian peoples history people's. On basis of archive data and written scripts preparing fundamental investigations on establishment of Khorezm People's Republic and its role is important.

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