



## THE MOVEMENTS AND PEDAGOGICAL APPROACHES OF KHOREZM JADIDS

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**Annotation:** In this article, we will witness the life and work of Polvonniyoz Haji Yusupov, who left a great legacy on the history, culture, spirituality, modernism of Central Asia, and his great legacy on the history and science of Khorezm. Polvonniyoz Haji Yusupov in his "Memories" specifically noted that the study of the spiritual, historical, religious-philosophical heritage of Central Asia, especially the people of Khorezm, is researched on a unique conceptual-methodological basis.

**Key words:** Central Asia, Turkestan, Turkish, research, spirituality, national, culture, history, territory, people, travel, foreign, east, modern, enlightenment, method modern, national upliftment, press, autonomy, national idea.

### Introduction.

In 1926, Polvonniyoz Haji Yusupov, the first chairman of the Khorezm People's Republic, wrote the book "History of Young Khivaliks" (memoirs). The author narrates the historical events that took place in Khorezm, Turkestan, in his own style, in the Khorezm dialect of the Uzbek language, in a very interesting way.

The value of Polvonniyoz Haji Yusupov's work and the difference from other books published about the history of that time is that the author saw, heard, heard, and directly participated in the historical event with his own eyes, impartially from communist ideas and beliefs. evaluates the events in his own way and tells the true story.

The manuscript "Memoirs" by Polvonniyoz Haji Yusupov consisted of 644 pages, which had not et been published. But the author himself was translated into Russian by Boris Cheprunov, a participant of the Khorezm "revolution" in the mid-30s. The size of the copy of "Memories" translated into Russian was 256 typewritten pages.

Researchers interested in the history of Khorezm, including Turkmen historians G. Nepesov, K. Muhammadberdiyev, Russian historians I.V. Pogorelsky, N. Qalandarov and others used this copy of the translation as a historical source in their scientific work. But they did not say a single good word about this historical work. Because they were afraid to tell the truth. The movement of young Khiva people was created as a stream of the Jadidism movement that was formed in Khiva at the beginning of the 20th century.

*There were two currents of the Jadidist movement in Khiva.*

From the very beginning, the left wing of the Khiva jadid movement set itself the goal of raising the political consciousness and activity of the people by opening new style jadid schools in Khiva Khanate. In 1904, in 1904, the progressive trade circles supported the left-wing movement of Jadids. The purpose of this society was to organize help for the Jadids to open a new type of school. Later, the Jadids of Khiva were not only engaged in educational work, but also engaged in the struggle against the khan system. In the Khiva khanate, the

Jadidist movement became a huge social and political force, and from August 1914 it was called the "*movement of young Khiva people*". Polvonniyoz Haji Yusupov, Bobohun Salimov, Husainbek Matmurod devonbegi son, Nazir Sholikorov, Mulla Jumanyoz Sultanmuradov, Mulla Bekjon Rahmonov, Khudoibergan Devonov, Otajon Safoyev and others contributed greatly to the ideological and organizational formation and strengthening of this movement.

Almost all the leaders of the social and political movement of young Khiva people were educated and conscious people who understood the objective necessity of making social, economic and political changes in Khiva Khanate.

Polyozhozhi Yusupov, during the course of 25 ears of covering the events as a live witness of the events, may have described some events briefly and left some out. But he was able to embody a quarter of a century of the history of Khorezm in the 20th century before the eyes of the reader.

Since the work was written in 1926, when the Shura ideology began to gain strength, some events, such as Kalandar Odinaev in 1924, briefly touched on the activities of the leader of the People's Republic of China. Also, he did not write a single line about Zakiy Validi, who secretly stayed in Khiva for four months in the fall of 1920. However, Mulla Bekjon, Khudoybergan Devonov, Polyozhoji Yusupov talked with Zaki Validiy about the ongoing process and future prospects every day. After some time, these conversations were briefly covered in Zaki Walidi's "Memoirs" published in Istanbul in 1969. Also, in the investigative testimony of Nazir Sholikarov, Polyozhozhi's comrade, who was imprisoned in 1937, Zaki Walidi's life in Khiva was reflected.

Another valuable aspect of the work is that Bobohun Salimov's trip to Russia, negotiations with Lenin, Chicherin, Karakhan, Broydolar in the Kremlin, and the treaty between the People's Republic of China and the RSFSR are reflected in it. Since Polyozhozhi was the leader of the PRC and a friend of Bobohun, he was presented with the travel document of the head of the delegation.

At this point, there was an assumption that perhaps a person like Bobohun Salimov, who was a "Kazikalan" during the Khanate period and an inspector during the People's Republic of China, wrote "Memoirs" similar to Polyozhozhi, not just a travelogue. According to 74-year-old Abdulla Yusupov, a member of the Khudoibergan Devonov dynasty, in 1983 he was at the house of grandmother Soataddin, the son of Bobohun, who lived in Karakalpakstan. During the conversation at that time, he showed A. Yusupov the large manuscript of Bobohun in the Arabic alphabet. Abdulla Yusupov read the writings of Bobohun because he knew the Arabic alphabet well. In it, he was interested in the details of Bobohun's meeting with Lenin, and looked only at this topic.

Many ears later, I don't remember whether the large-scale work was the memories of Bobokhun, or whether it was a travelogue included in Polyozhoji's "Memoirs". "Unfortunately, Grandfather Soataddin also passed away," says Father Abdullah.

According to my inquiries from the descendants of Babookhun from Gurlan and their research in Karakalpakstan, the manuscript reviewed by Abdulla Yusupov has not been preserved. Unfortunately, it should be mentioned here that there are many manuscripts created on the history of Khorezm, such as "Memoirs" of Polyozhoji. For example, "Materials of the history of Khorezm" by Mukhammad Yakub Akhangarov, "Materials on the history of the revolutionary movement of Khiva" by Jumanyoz Haji Boboniyazov, "Snapshots from the

history of the Khanate of Khiva" by Hasan Madaminov (1910 - 1913), Abdulla Boltaev's 85 notebooks, which make up about 50 volumes. Among them are the unpublished, very unique works, which cover the events based on impartiality, "History of Khorazm" by Bobojon Safarov, "Materials for studying Khorazm" by Matyakub Otajanov. These manuscripts are considered to be the works that illuminate the events of Khorezm in the first quarter of the 20th century and compare the sources. In addition, some of the authors were intellectuals who were in charge of Khorezm during this period, and some of them were living witnesses of the events - they wrote down what they experienced.

Turks, Tashkent and Bashkirs live in Khiva. I worked a lot in Khiva. Since 1917, it was very important that Usman Teregulov, who was my best friend and assistant for some time in the work of building our army, became the assistant military inspector here. During my stay in Khiva, I also got in touch with a Turkmen beg. I visited ancient monuments, madrasas, mosques and ruins until I felt empty in Khiva. Khiva also had a few Turkish POW officers. The government of Pahlavon Niyoz brought them from Tashkent and established a military school. Leaders - Ridvonbek and Hasanbek with equipment. Usman Teregulov and one of our Bashkir soldiers are at school

He worked together with Husain Alikae. About a hundred Uzbeks studied in their schools. But among the leaders of Khiva there were various provocations. Safonov, representing Moscow, expelled these Turkish officers and tried to close the school. After returning from Russia, Turkish officers showed me great respect in Istanbul. Officers Mirsharopov from Uzbeks and Kirgizov from Fergana were also there. These people and Mulla Bekjon showed great dedication to the development of modern culture in Khiva. They would have been of great service to the young government of Khiva if they had not died. Since Khiva was a distant country, far away from the railway, I advised them not to actively join the printing movement, which had begun to spread in other parts of Turkestan, but to work quietly. I recommended them to come to Bukhara. Sometimes I studied the written works left by the Khans of Khiva. Even so, the manuscripts I expected were not found in this treasure.

Of the important historical sources, there were only Kungirots, archival materials from the time of the Khiva Khanate. Mullah Bekjon, a representative of education, is a young man who studied in Istanbul. In his free time from government work, he would come to his room in the madrasa, cook pilaf with his own hands, and then we would talk for a long time. He wrote a number of works. Among them, some other works devoted to the history of music of Khorezm Uzbeks were published. After the dissolution of the Khiva government, the youth came to Bukhara, to us. But he did not deviate from the official path, remained a communist, and was finally punished in Tashkent in 1937.

*Leaving Khorezm.* During my time in Khiva, some of my comrades sent new messages from Tashkent and Bukhara, Kazakhstan. In early January 1921, they suggested not to be late for the upcoming congress in Bukhara. I was ready to go. Charjoi road is in the hands of the Red soldiers, it is very scary, Turkmen printers are the masters around. If you get guards, you can run into raiders.

Father Pahlavan is the greatest saint respected by the whole people in Khiva. The grave is also very well looked after and organized. He said: "If you are a traveler, be on the road, if you are a coward, stay at home." I also followed his words and set out without taking any guards.



With the help of military control, I got red army papers, uniforms and a rifle from one of Khiva's military units. In the Turkmen village of Sadvor, which is the second station on the Chorjoi road, I hired a man named Mahmud to take them out to Chorjoi. Ahmadjon stayed here until the summer, when he had the opportunity to go to Bukhara with my wife, child, and guards - Kharis Sasonboy. We left Khiva on December 19. We slept one night in the city of Hazorasp, and the second night in the house of the Turkmen guide in Shahver. After that, in order not to fall into the hands of the Reds, we had to go to the Karakum desert, take a little detour, and arrive in Chorjoi in 7 days. Turkman told me: "You are a Red soldier, you have a rifle in your hand, the oppressors will kill you, they won't let me live either, I won't go, get another guide." After some persuasion, he agreed to deliver. He knows the road on the left very well. On the second night, we slept in the same bed in the Turkmen's house... The next day, after drinking our tea, we set off. We were always passing through shifting sands, and the end of the road was not in sight. Our tracks would disappear in a minute. A deer was seen in a place formed by piles of sand. I took out my glasses and looked, since it was a long time ago, he didn't run away. I aimed and it must have hit. There is some snow in the sand. I headed in the direction the deer ran. My guide Makhmud said: "Don't go at all, you will lose your way, you will be separated from your horse. "The fairy of the deer that you shot down, it appears to people as a deer, runs into the road and kills the person who follows it," he begged. I ignored his words and went after the deer. Turkman felt sorry for his horse more than me. I came to the hill where the deer was lying, it was wounded and covered with blood, and it fell down without being able to go far. I called Turkman. I said, the deer is here, it is not dead et, it needs to be slaughtered. The Turkman came and slaughtered him, cut off his two legs, put them in a sack and put them on his horse. "You are a sniper. At night, we will make a fire somewhere and cook kebabs," he said. We continued on the road.

Faizullakh and Bekjon are Mullah-type individuals. The figures of Khorezm and Bukhara... had a high reputation in front of the people, and people had high hopes for them. Both governments printed money on silk. The Russians took away the treasure of the Khans, the treasury was empty. Even so, these silk money became more valuable than Kerensky and Soviet money.

The hope of finding a way to freedom lived in the left-wing politics like in Turkey. By endorsing every action of the Reds, very easy ways were found to become friends with them, to get closer to the Soviets, and to lose circles that look at the world differently. Faizullakh Khoja and his close relatives were one of those people, they were very rich millionaires. The Bolsheviks tried to make Faizullah Khoja feel closer and more superior compared to other millionaires like him. Seeing that he was deceived, Faizullakh, who was guilty of guilt, died in agony after having harmed several of his friends.

One such activist in Khiva was Bekjon Mulla. He was a poor idealist teacher. Everyone would be happy with left-wing ideas. Since he did not speak Russian, he did not understand well who the Russian leftists in the RKP were and their thoughts. In 1918, he came to Orenburg to talk with our government. If there was a way, he wanted to go to Moscow. He tried to show himself as an internationalist and therefore believed that his work would go well in Moscow. His whole goal was to destroy the Khiva Khanate and, with the help of the Soviets, together with the young people of Khiva, form an eastern government of the Soviets. I also taught Bekjon Mulla the first decree explaining that our people will not establish the Soviet system in Bashkortostan. I met Salah Asnagulov, a nationalist Bashkir communist who

worked with the Soviets and later defected from them. Later: "What to do. You don't trust this regime. We wanted to try it in Khiva. Conditions are different there. I myself am a teacher of literature and history. I want to do this work even during the Soviet regime," he said. I told him: "According to the Soviets, there is no national Turkish history and literature." They will explain that the most beautiful period of our nation was the period after the conquest of Russia. They force you to speak on political platforms that the only way to happiness is the way given by the Soviet authorities. It is very good if you overthrow Afsandiyar Khan of Khiva and establish a national government in his place. But this cannot be done with the help of the Soviets," I said. There was no need for him to go to Moscow. Maybe our words had an effect, he went back. At the end of 1920, three days before we left Khiva, the three of us talked very openly in the inner rooms of the House of the Republic. Khoja Niyaz understood that the Soviets would not allow the republic to survive for a long time.

After losing the government of Khiva, the Soviets did not sit down and say to Bekjon Mulla: "Come, you were a left-wing political figure, let's work together." He was imprisoned, suffered a lot, and was later punished. The famous writer and poet of Crimea, Shafqi Bektora, escaped and arrived in Istanbul after a long journey through the camps and camps of Turkestan and Siberia. He and another friend met the young left-wing socialists of Khiva, including Bekjon Mulla. Remembering our meeting in Khiva, Bekjon Mulla cried: "I could not go abroad and be useful for the freedom of Turkestan." Bektora, who came to Istanbul, told me this.

In mid-September 1920, in Khiva, the second deputy of the Council of Supervisors of the USSR, Koshmamadkhan Sapiyev, and 100 Turkmen soldiers from his men were shot without trial and without questioning. As a result of this tragic tragedy, the national conflict between Uzbeks and Turkmens intensified. Especially S. V. Malyshev, another full-fledged employee of the representative office of the RSFSR in Khorezm, exceeded the limit. He called a joint meeting and asked the leaders of the "independent" Khorezm government to immediately collect a large amount of wheat, rice, oats, oil, fodder and other products from the population for the red soldiers stationed in Khiva and their horses. demanded to give. He even insists that these food products and fodder should be recovered from the income from the waqf lands. Of course, this situation angered the majority of the people. In particular, the head of the government, Polvonniyoz Haji Yusupov, could not stand such an insult and gave the following answer: - "Relax, when I was at the head of the government, the foundation, which has existed for many centuries, is still in place. vaqfnama is given according to mullahs and muezzins who study, live and serve in lib, madrasa, mosques. Also, I can't bear to hear the word that when such and such a person was killed at the head of the government in history, the endowments that existed for many centuries were destroyed, mosques and madrassas were ruined. I'm telling you right now, don't hesitate about this matter. If you continue to force me, I will kill you and myself, and I will hear the word that he killed himself because he could not tolerate the inappropriate actions of the full-fledged representative he had put in Khorezm." The pressure of the representatives of the RSFSR and the Communist Party in Turkestan and Khorezm on the People's Republic of China, which consisted mainly of "young Khiva people", grew stronger. Under the influence of such pressure, the government of the young Khiva people realized that they were deceived by falling into the trap of the enemy. This situation caused further growth of national feeling, pride and consciousness of "young Khiva people". As a result, they embarked on a struggle for national independence and freedom against the

Soviet-communist invasion. "Young Khiva" immediately established contact with and helped Junaid Khan and other national liberation forces fighting against the Soviet government and the invading communists. The entire people of Khorezm supported this struggle.

After gaining its independence, our republic had the opportunity to research and study modern education science. It is appropriate to thoroughly study the pedagogy of the moderns, who left an indelible mark in the history of our pedagogy. Therefore, our task, first of all, is to continue these spiritual roots and the rich traditions of our ancestors.

In the 20<sup>th</sup> century, first of all, many people put the issue of educating the masses of the people and at the same time educating worthy children of the modern age on the agenda. In other words, enlightenment, equality, and freedom had to be interpreted together with high concepts that had a clear meaning in the same period. This generation, whose activity began at the end of the last century and continued until the years after the revolution, was a great service not only in the general enlightenment of our people, but also in preparing them for a new life in social and political enlightenment.

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