



Memoir of the Leader of the Khorezm Jadid Movement

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ABSTRACT

Palvanniyaz Yusupov, the leader of the Khorezm Jadid movement and the first chairman of the government of the People's Republic of Khorezm, was born in 1861 in a merchant family. He grew up under the care of his parents until he was 10 years old. Unfortunately, after the death of his parents in 1871, his uncle Yusufboy took him under his care. His uncle, Yusufboy, made it possible for him to study at a school in Khiva and to acquire knowledge of commerce like himself. Palvanniyaz, who loved to trade, traveled with his uncle to Russia in 1877, Iran, Turkey, Egypt, Syria, and Arabia in 1904-05. After visiting the cities of Mecca and Medina, he returned to Khorezm as Palvaniyazhaji

Keywords:

Introduction. Palvanniyaz Yusupov, the leader of the Khorezm Jadid movement and the first chairman of the government of the People's Republic of Khorezm, was born in 1861 in a merchant family. He grew up under the care of his parents until he was 10 years old. Unfortunately, after the death of his parents in 1871, his uncle Yusufboy took him under his care. His uncle, Yusufboy, made it possible for him to study at a school in Khiva and to acquire knowledge of commerce like himself. Palvanniyaz, who loved to trade, traveled with his uncle to Russia in 1877, Iran, Turkey, Egypt, Syria, and Arabia in 1904-05. After visiting the cities of Mecca and Medina, he returned to Khorezm as Palvaniyazhaji.

Research methodology. The methodological basis of the research is the principle of objectivity and historicity. A statistical method was also used in the analysis of the data in the article.

Analysis and results. Palvonnyazhaji can benefit from the news of the rapidly changing era through trade. He learned Russian, Persian, and Arabic languages. As an advanced intellectual of his time, he had a habit of reading newspapers and magazines published in Russia and Turkey. Based on what he had seen, observed, and studied in different countries, he is progressive and familiar with his thoughts. He was especially attracted by the revolutionary ideas of Ismail Gasprinsky who inspired the Jadidist movement in Central Asia.

Meanwhile, after trading, Khiva is gaining a well-deserved reputation as a mature investor and haji (pilgrim). Among the officials in Khiva Khan's palace, he found friends. Among the officials who took Paliyazhaji (abbreviation of the name Palvanniyaz) close to Husainbek Matmurodov, a large landowner and member of the Divan Begi (finance minister of Khivan Khan) dynasty.

In 1912, Khan of Khiva Isfandiyyar Khan traveled to Russia and the Caucasus. Husainbek

Matmurodov, who was part of this trip, was also included among his traveling companions Palvanniyazhaji as his secretary.

In 1913-14, conflicting events escalated in the khanate due to factionalism in the palace of Isfandiyar Khan (1871-1918). Islamkhoja, the progressive prime minister, who initiated great reforms in the khanate, was killed in August 1913.

Isfandiyar Khan is instigated by various gang members and falls into the maelstrom of the conspiracy of his officials. As a result, a stratum consisting of owners and merchants, which began to form in 1904-05 and usually gathered at parties in their shops and homes, gathered as an interest group in 1910-14. In 1917, due to the intensification of political processes, the dethronement of the emperor in Petersburg, the freedoms granted by the government of the time, and the leadership in the situation of the First World War, the opposition began to appear as a political force in the colonial Khiva Khanate. Husainbek Matmurodov, Nazir Shalikarov, Babahun Salimov, and Palyazhaji Yusupov were among those who created this political power.

On April 5, 1917, this political force called the people to a demonstration for the first time in the history of Khorezm and forced Isfandiyar Khan to sign a manifesto in his palace in which he promised to create a representative body - the Majlis, which also included members of the Young Khivans. After the council established in the autumn of the same year was dissolved by Isfandiyar Khan and his loyal officials, the above persons (except Husainbek) were forced to seek refuge in different cities and leave as political refugees.

As a result, revolutionary committees of the group, which called themselves "Young Khivans", began to appear in the cities of Tashkent and Turtkul. In this way, Palyazhaji Yusupov was forced to live as an immigrant in Tashkent from 1918-20. During this period, he met "Young Bukharans" and other progressive people who had taken refuge in Tashkent. Besides, the last 2 years in Tashkent were the most political events in his history, full of hot, intense, and conflicting events.

In such a series of events, Polyozhozhi and his comrades-in-arms became even more determined. The "Yosh Khivalikar" party was formed on June 5, 1918, as an official organization with its program, structure, and stamp. The existing socio-political system in the khanate, political changes in Turkey, Iran, Russia, and Turkestan, the events of Kokand in November 1917 and January 1918, and political changes in the country had a great impact on the formation and gradual development of their worldview as objective conditions. At the same time, the influence of Russian revolutionaries, soldiers' councils, and local revolutionaries in Turkestan played a big role as a subjective factor.

It was this organization and its colleagues who caused the assassination of Isfandiyar Khan due to a conspiracy in October 1918, and the overthrow of Said Abdullah Khan in 1920. Palyazhaji and his comrades were the first leaders who established the People's Republic of Khorezm with the support of the Bolsheviks who was a member of the majority faction of the Russian Social Democratic Party. Therefore, at the 1st Congress of the People's Republic of China in April 1920, Palvanniyazhaji Yusupov was elected as the head of the government. But Yusupov's government, which began to pursue a national and independent policy, was not liked by representatives of the RSFSR in Khorezm. As a result, in March 1921, Palyazhaji and the ministers of his government were forced out of their jobs, and they were disgraced. Palyazhaji and some comrades are forced to run away and hide.

Although Palyazhaji was later "exonerated" when Atamakhzumakhun Muhammadrahimov became the chairman of the government and began to work in the finance and tax affairs of the Khorezm People's Soviet Republic, he tried to completely withdraw from politics. Because the balance of power had completely passed into the hands of the chauvinist figures of the RSFSR.

So, after the events of 1924-25, Palyazhaji works as an ordinary employee at the Khiva Museum, monitoring the course of

events. He died in 1936 due to illness and old age.

Naturally, being an advanced intellectual of his time, constantly familiarizing himself with newspapers and magazines, as well as living in the "hot" process of political events, he used to write a diary as a living witness of history. The quiet life at the Khiva Museum prompts him to write memoirs based on diaries.

As a result, his memoirs in 1926. Palyazhaji's memoirs, written in the Arabic alphabet, consist of 644 pages, in which the author writes about the reality he saw, observed, and experienced in Khorezm, as well as in Turkestan.

Since the voluminous work was written mainly based on a diary, no title, topic, section, or chapter was given to it. The events in Palyazhaji's work are mainly the processes that took place in 1910-25.

It is known that in Khorezm historiography, Beruni, Utamish Haji, Abulghazi, Munis, Ogahi, Bayani, and Babajan Tarrah covered the series of events in the oasis in their works and left a great spiritual heritage for the future generation, an important source for acquiring modern knowledge. This memoir of Palvanniyazhaji Yusupov is among such works. Because of this, the memories attracted the attention of many learned people in his time, even during Palyazhaji's lifetime. For this reason, the Russian writer Baris Cheprunov (1891-1938), who knew Palyazhaji closely and was a participant in the last events in Khorezm, translated "Memories" into Russian. The size of the copy translated into Russian is 256 typewritten pages. Copies printed in several copies were sent by Cheprunov to the manuscript fund of the party archive of the Uzbekistan branch of the former Institute of Marxism-Leninism, to the library of the Karakalpakstan branch of Sciences Academy of Uzbekistan (fund 14, case 2). This copy of Cheprunov's translation was used by many researchers who wrote works about Khorezm in the first quarter of the 20th century. These include G. Nepesov ("Iz istorii Khorezmskoy revolutsii", T, "Uzbekiston" 1962), K. Muhammedberdiev ("Istoriya

Khorezmskoy revolutsii", T, "Fan", 1986), I. V. Pogorelsky ("Istoriya Khivinsky revolutsii i Khorezmskoy Narodnoy Sovetskoy Respubliki" L, " University, 1984)" N. Kalandarov ("Obrazovanie i deyatelnost XKP", T, "Uzbekiston", 1975) and other research works created by them can be indicated.

Unfortunately, the name of Palyazhaji Yusupov was not mentioned in the works of them and other authors for many years. Because the ideology of the USSR used to discredit Haji Yusupov and his government as the "national bourgeois government". Therefore, in the works above and related to this topic, the activity of Polvonniyoz Haji Yusupov was not fully covered, and only limited, one-sided information about Yusupov's government was content.

However, already in his time, about Palvanniyaz Haji Yusupov and their "revolutionary activities", K. Khromykh ("Sozdanie fronta v Sredney Azii. Khorezmskaya republic" (Voennaya mysl, 1920, 3 1, p. 7), G.B. Skalov ("Khivinskaya revolution 1920 goda", "Novyy Vostok", 1923, No. 4, p. 250), A. Vinogradova (Khorezmskaya Sovetskaya Narodnaya Respublika", "Jizn natsionalnostey", 1923, Kn.1, p. 183) were created. By the time of Stalin's rule and the tradition of creating only one-sided works about the People's Republic of Khorezm and its personalities appeared, and this tradition continued on this ideological basis even in the next period.

Only during the Khrushchev era, after the victims of repression began to be justified, some allegations about Polyozhozhi and his comrades began to appear. If Kh. Devonov, N. Sholikarov was acquitted, and the first article about the memoirs created by Polvonniyoz Haji was written by M. Kh. Aliakberov ("Obshchestvenye nauka v Uzbekistane" magazine, No. 2, 1968).

After that, until the period of independence, not a single authentic book or article about Polyozhoji Yusupov and his activities was published. Only after independence, in the February 14-15, 1992 editions of "Turkiston" newspaper, the article "Shot and sold" (authors Rozimboy Hasan and

Abdulla Abdurasulov) was published, in which the activities of Polyozhohzi were briefly covered along with Khudaybergen Divanov, Nazir Shalikarov, and Babaahun Salimov.

Maksud Matkarimov took the first step to fill the gap in historiography related to this period, to cover the history truthfully and objectively, taking advantage of the opportunity given by independence. In 1993, Associate Professor Matkarimov, a Candidate in Economics, published a book entitled "Republic of Khorazm: State Structure, Supervisors and Economy" in the "Khorazm" publishing house. In this work, for the first time, the activity of the People's Republic of Khorezm, and the policy carried out by the inspectors were truthfully covered, and the activity of Palyazhaji was also brought to the pen.

In 1999, the candidate of historical sciences, Professor Matyaqub Matniyazov, created an article "About Polvonniyoz Haji Yusupov and his "Memories". In 2007, A. Koshjanov and N. Polvonov published a monograph entitled "Social political processes and movements in Khorezm", and in 2011, Nematjon Polvonov, candidate of history, "History of social movements and political parties in Khorezm" (1900-1924).

So, with the honor of independence, coverage of Polvonniyoz Haji Yusupov and the government of the People's Republic of Khorezm, ministers of this government, and their activities were carried out on a large scale, based on impartiality.

The most important is the "Memories" of Palvanniyaz Haji Yusupov, which were kept by his grandson Anvar Atabaev, during the years 1995-98, Bolta Davletov and Bakhtiyor Atajanov converted the Arabic alphabet into Cyrillic. So, as a result of several years of hard work, the efforts of Bolta Davletov and Bakhtiyor Atajanov, and the aspirations of Anvar Otaboev, the Cyrillic version of "Memories" was created.

Palyazhaji Yusupov, while writing the work as a live witness of the events during the 25-year coverage of the events, may have briefly described some events and left some out. But he was able to embody a quarter

century of the history of Khorezm in the 20th century before the reader's eyes.

Since 1926, when the Soviet ideology began to gain strength, some events, such as Kalandar Adinaev in 1924, briefly touched on the activities of the leader of the People's Republic of Khorezm.

Also, he did not write a single line about Zaki Validi, who was secretly in Khiva for four months in the fall of 1920. However, Mulla Bekjan, Khudoybergan Divanov, Palyazhaji Yusupov talked with Zaki Validi about the current process and prospects. 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, Polyozhohzi's comrade, who was imprisoned in 1937, Zaki Walidi's life in Khiva was reflected.

Conclusion. Another valuable aspect of the work is that Babaahun Salimov's trip to Russia, negotiations with Lenin, Chicherin, Karakhan, Broydolar in the Kremlin, and the treaty between the People's Republic of Khorezm and the RSFSR are reflected in it. Since Palyazhaji was the leader of the PRK and a friend of Babahun, he was presented with the travel document of the head of the delegation. Thus, the memoirs of Palvanniyaz Haji Yusupov are of great historical importance and reflect not only the activities of Khorezm veterans but also the history of Khorezm in the first quarter of the 20th century.

Referance:

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