

PROGRAMS OF SOCIO-ECONOMIC AND POLITICAL REFORMS OF KHOREZM JADIDS

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ANNOTATION

This article analyzes the socio-economic and political reform programs of Khorezm jadids. The main ideas of the Khorezm jadids, their role in the process of Social Development and their importance today are revealed.

Keywords: Khorezm jadids, reform programs, enlightenment, national independence, social ideas, political ideas.

Annotatsiya:

Ushbu maqolada Xorazm jadidlarining ijtimoiy-iqtisodiy va siyosiy islohotlar dasturlari tahlil qilinadi. Xorazm jadidlarining asosiy g'oyalari, ularning ijtimoiy taraqqiyot jarayonida tutgan o'рни va bugungi kundagi ahamiyati ochib beriladi.

Kalit so'zlar: Xorazm jadidlari, islohotchilik dasturlari, ma'rifatchilik, milliy mustaqillik, ijtimoiy g'oyalar, siyosiy g'oyalar.

INTRODUCTION

The political and economic subjugation of the Khiva Khanate to Russia, the transformation of the Khanate into an open market for Russian tavors, the withdrawal of raw materials and natural resources from the region did not remain without its impact on the socio-economic life in the country. Under such conditions, the accelerated movement developed rapidly and began to rise from educational activities to the level of political demands.

The jadidis worked as an action aimed at educating the peoples living in the backward economic, social and cultural conditions, carrying out social and cultural reforms in the life of society, and, in the end, applying the ideas of national independence to life. This movement, having passed the path of its formation, became a precedent as a national liberation movement in its early stages from the beginning of the XX century to the February Revolution of 1917.

It is known that in the Khiva Khanate the intensive movement consists mainly of two streams. Its right flow was uniting the owners of commercial and industrial enterprises developing in the Khanate, as well as representatives of the large rich. This flow was led by Khiva Khan Asfandiyarkhan's Prime Minister Islamkhoja. The right flow of momentum was aimed at paving the way for the development of free market relations by conducting socio-economic reforms while maintaining the power of the Hun in the country. And the macro flow of the accelerated movement in the Khiva Khanate United tiny investors, artisans and representatives of different strata of the people, and the kazikalon Bobookhun Salimov was his leader. They had set the goal of cultivating the political activity of the people's masses through the establishment of new method schools in Khiva Khanate.

In 1904 year by the jadids" Society Charity " was formed, with its support, on 10 November of that year in Khiva the first new method School was opened. It is worth noting that the Khiva jadids intensively fought for the wide spread of educational Goyas. However, until the first World War, there was no single center and programming documentation of the Khiva jadids. Nevertheless, the accelerated movement became a major socio-political force in the Khiva Khanate, taking the form of a party in August 1914 year.

The accelerated movement in Khiva Khanate is a movement of officials who are supporters of the news, local rich and people of trade, civilized Muslim clergy, Madrasah scholars and Taliban, enlightened poets, reform of schools and madrasahs, introduction of secular sciences, simplification of literacy methods, greater education of students in their native language and the study of foreign languages.

They are Katarina Prime Minister Islamkhoja, destiny Bobookhun Salimov, poet Avaz Utar, court secretary Husainbek Matmuradov, merchant Palvanniyaz Khaji Yusupov, industrialist rich Nazar Sholikarov, printer–craftsman Atajan Abdalov, the first Uzbek cinema operator Khudaybergan Devonov, official in charge of water superintendents Muhammad Rasul, singer–musicologists Matyakub, Atajan Safaev, entered Babajon Yakubov, Khakim Jonmuhamedov, Muhammadiyor khaji Abdullaev, Atajan Khodjaniyozov and others. Their ranks were more than 40 people.

On the initiative of Prime Minister Islamkhoja, one of the prominent representatives of the Khorezm jadids, Khon signed a decree on reforms in the Khanate on 10 September 1910. According to this decree, the 12–day labor obligation was abolished, and in the activities carried out by the state, it was indicated that workers should pay 2 coins of Treasury money every day, that officials should not take money from the people for their work, determine the land tax and pay taxes depending on the amount of land owned by everyone, improve Control over the implementation of this reform is entrusted to the Prime Minister (Minister Akbar) Islamkhoja. It is worth noting that the main goal of such reforms was to improve the socio-economic foundations of the country, and to regulate political management.

In particular, paragraph 9 of the program of Sayyid Islamkhoja on the reform of the country is called "on education", in which it is noted the need to open schools in the style of Jadid and to teach secular subjects . As a result, new method schools were opened in Khiva under the direct leadership and material support of Islamkhoja Tatar teachers were invited to work in schools . In particular, one of the representatives of the jadids – Huseyn Qushaev opened a school in Khiva on November 10, 1904. In it, initially 14 students received training, soon their number reached 55 people. In another new style school, which was opened in Khiva in 1911, 70 pupils studied. Teachers such as Komila Kushaeva, Yusuf Komach Oglu Ahmedov, Muhammadsharif Khudoyberganov, who worked in Jadid schools, began to actively participate in political and educational actions in the Khanate.

Babookhun Salimov, the judge of the Khanate and Mullah Bekjon Rahmonov, who studied in Istanbul, Turkey, jointly created textbooks such as “Alphabet” and “Reading book” for Jadid schools . The new method schools and most of the teachers in them were mainly representatives of the Turkish, Tatar, Bashkir, Kazakh nation, and many of them were active in Khiva.

In 1910-1912, at the direct initiative and leadership of the minister Akbar Sayyid Islamkhuzha, the Russian–tuzem school building and the Khan's summer reception, post-Telegraph, hospital buildings were built in the Ichan fortress part of Khiva. The post-Telegraph building was built in the European style by master Khudaybergan Khodji and decorated it with minarets of sharqana. Communication with Petro-Alexandrovsk, Chorzhoj, Tashkent and other cities was carried out by means of the Telegraph installed in the building.

On September 23, 1913, the hospital building in the Dishan fortress of Khiva was opened tantanally. On the facade of the luxury building is written “Hospital named after Prince Alexei, 1912 year”. The construction of the hospital was initiated by the Prime Minister Islamkhoja from 1911 and the architect from Moscow A.Location Implemented on the basis of the Roop project.

A telephone connection was established between Khiva and Petro-Alexandrovsk (quadruple) in 1920 year. In 1924, during the Khiva siege in Yanvar, postal workers moved to Ichan fortress and connected with Moscow and Tashkent via radiotelegraph antennas installed in the Islamic minaret. Thus, the main ideas of the Khorezm jadids on the reform of the socio-economic system of society and public administration were reflected in the instructions of said Islamkhoja to the governors consisting of 11 articles, as well as in the program of reforms consisting of 10 articles. This reform programme consisted of:

1. Assign a monthly salary depending on the position of officials and servants in the Khanate;
2. The regulation of taxation from farmers and the separation of taxpayers into three categories;
3. Arrangement of zacot, BOC, xirage etc;
4. Regulation of taxes for trade from the population;
5. Regulation of land irrigation works;
6. Construction of roads, railway bridges and organization of postal and telegraph services;
7. Construction of hospitals in cities, opening of Feldspar services in villages, offering medical workers;
8. Centralization of all Foundation lands and spending their income on educational work;
9. Transition to the new method of teaching in all schools, compulsory inclusion in the program of schools in the subjects of the Russian language, geography, history;
10. Maintaining the account of the Khan Treasury, carrying books of receipts.

We think that if this program was implemented, the Khiva Khanate would be able to establish its national development through evolutionary reforms and peacefully realize democratic changes. However, with the death of Islam, the program of reforms has ceased.

The execution of the program was initiated, but it was unsuccessful due to the fact that the start and finish dates were not clearly specified.

In conclusion, at the beginning of the XX century, a complex political process took place in the country of Turkistan Russia, where the Tsar became a colony. The negative changes in the socio - Political life and economic life of the indigenous peoples who lost their independence, the collapse of the colonial system and the activities of the criminal bodies set the task of creating political organizations that can resist them even in the minds of the peoples of the region.

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