

# Foreign Relations of the Khorezm People of Soviet Republic and its Study in the Abroad

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**Abstract---** *The history of Uzbek statehood in the twentieth century is one of the periods that require in-depth study. For a century, in addition to Uzbekistan, many scientific studies have been conducted in foreign countries on the abolition of the Khiva Khanate and the history of the Khorezm People of Soviet Republic. As a result, information and archival documents on the subject were put into scientific circulation. At the same time, this period in the history of our statehood was complex, controversial, and ideological pressures prevailed in the scientific study of the problem. Foreign relations of the Khorezm People Soviet Republic and its study abroad play an important role in the real creation of this period of the statehood of Uzbekistan. Because foreign researchers have different approaches to the issue, depending on their place of residence, socio-cultural environment, and have tried to cover the issue in the "anti-communist spirit." In some places, the role of Russian communists in the formation of the Khorezm People Soviet Republic is exaggerated, and the services of local People representatives are not sufficiently recognized, and sometimes the opposite is true. This allows for a comparative study of these issues. The article emphasizes these issues.*

**Keywords---** *Uzbek Statehood, October Revolution, RSFSR, Khorezm People Soviet Republic, Bukhara People Soviet Republic, Central Asia, "Questions of the History of the CPSU", All-Russian Congress, Turkestan ASSR, UNESCO, Khiva Revolution.*

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## I. INTRODUCTION

The history of the Khorezm People Soviet Republic (KPSR), the Bukhara People Soviet Republic and the Turkestan Autonomous Republic, which existed in the first quarter of the twentieth century, has been the subject of research by many historians for a century. The issue of foreign relations of the ASSR and its study abroad is one of the most pressing issues in the history of Uzbek statehood. The young government of the Khorezm People Soviet Republic, in addition to the Bukhara People Soviet Republic, Turkestan ASSR, RSFSR, tried to establish independent trade and economic relations with foreign countries such as Finland, Sweden, Germany, Turkey, Afghanistan, Iran, and India [1]. For example, on November 24, 1921, a special embassy delegation was sent to Afghanistan under the leadership of Kazakh Bobookhun Salimov. However, this democratic path of the new government leaders did not suit the Bolshevik leadership of Soviet Russia. At the same time, the leadership of the KPSR took the path of cooperation with advanced countries in the field of education. For this purpose, a number of young people from Khorezm were sent to study in countries such as Germany and Turkey at the initiative of the government [3].

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## II. THE MAIN FINDINGS AND RESULTS

In turn, the changes in the Khorezm oasis have attracted the attention of neighboring countries and sister countries. Tatar and Bashkir intellectuals, Azerbaijani and Turkish progressives have been especially active in this regard. For example, Bahri Kemal, a Turkish citizen who was in the KPSR in 1921, was one of the most active people of the time in the field of education. He tried to increase the number of national schools in Khorezm and recommended that they be taught in groups, taking into account the age characteristics of the students. At Bahri's initiative, a new party school was established in Khiva, which was later transformed into a dorilfun. Bahri began to invite experts from neighboring countries as the Minister of Culture and Education. Only 38 educators from Saratov province came to Khorezm. With the help of these specialists in 1922 a teachers' seminary was established in Khiva. Kashshof Poti was appointed its first director. The Khiva Teachers' Seminary has started working on the basis of the curricula of similar educational institutions in Turkey. According to these regulations and programs, spiritual education has been given priority in this educational institution.

The indifference of the KPSR government to the changes in the outside world, especially in neighboring and fraternal countries, but rather its desire to establish closer ties with them, is clearly reflected in the memoirs of one of the leaders of this young republic Bobookhun Salimov. According to him, the structure of the KPSR aroused great interest among politicians in Turkey, Iran, India and Azerbaijan. The following words of this politician can be a clear proof of this: *"A year ago, the British promised to fill Iran with gold", he said. As a result, it became clear that the British did not give away gold. Maybe there are a lot of disasters under him. Proof of this is that today the Iranians have begun a revolution that cannot withstand the oppression of the British. Revolutions have now begun in Turkey and North India as well. Sooner or later, the light of revolution will shine in all the lands of India. Here is the answer to the questions of the British about the East: the mother of our Soviet government was the revolution, and this government was born after the revolution. Therefore, wherever there is a revolution, we know it is necessary and necessary to help it. Because if there is no revolution in any country, it will be difficult for us to live in the world"*[4].

Bobookhun Salimov described the meeting of the Khorezm delegation with Anvar Pasha, a former Ottoman officer who was in Moscow at the time, among those who welcomed the changes in Khorezm: *"This Thursday, the famous Anwar Pasha from Istanbul arrived in Moscow", said Nazmi Sodiqbek, a Turkish officer. And the point is, if you want to talk to that person, I'll let you know the appointment time, so I left and sent us a message so they could come right away. We also went to visit Anwar Pasha at the appointed time. We talked for about an hour and a half and came to our places with answers. Shortly after a Turk came to Anwar Pasha on Saturday and told him that Anwar Pasha wanted to see us, Anwar Pasha came with a number of Turkish officers and talked to him for about three hours. We, also, from among the many great countries in Moscow, handed over two karakul skins to the Khorezmdin monument as we went to the high banquet, thanking and rejoicing for the memory of the poor. He was infinitely pleased.*

*Anwar Pasha responded with a speech of gratitude, followed by a speech by the Speaker of the Turkish delegation Baqir Somibek, in which he described the current atrocities committed by European countries, especially*

*the British, against the Islamic world and the Turkish state. Then another Turkish representative gave a very influential speech about the Muslims of the East" [5].*

The KPSR delegation, which met with Indian progressives in Moscow, is described in the memoirs of Boboohun Salimov as follows: *"Impressed by the poor man's words, the participants of the meeting often clapped their hands. Then the representatives of India made a long and sincere speech congratulating the independence of Khorezm. In response to the poor mother, I also expressed my sincere gratitude and said that we would like to see India speak with our Muslim brothers in India at high banquets in a great country that would soon save India from the hands of British tyrants. Indian representatives heard our speech and were applauded (caught in applause) by the ultimately intensely United hand" [6].*

Similar to the fact that the KPSR also negotiated with representatives of other nationalities and territories, made agreements with them on further cooperation in the economic and cultural spheres, a lot of information has been preserved and this issue is expressed in the research carried out in our country [7]. However, the study of this issue abroad is not until it has acquired a wide scope.

Although the history of the KPSR is not widely studied abroad, it is worth noting that in some places in the research devoted to the history of Turkestan in the end of the XIX – the first quarter of the XX century the issue of the last years of the Khiva Khanate and the establishment of the Republic of Khorezm was also touched on. In particular, foreign researchers A. Park [8], E. Allvors [9], E. Shixi [10], S. Becker [11], H. Eudin and R. North [12], A. Beningsen [13], In the scientific publications of Central Asian or "Soviet" scholars, such as B. Hayit [14], the history of the KPSR is more extensive than that of other researchers. These researchers tried to shed light on the history of this period on the basis of archival materials, memoirs or oral information of Turkestan immigrants, along with the use of more periodicals.

After the independence of Uzbekistan, there have been qualitative changes in research on the new history of Central Asia. Their opportunities to come directly to our country, to use the press and archival materials here, to get acquainted with Uzbek historiography have expanded. Among such researchers the researches of S.Dudanov, T.Zarkoni, I.Baldauf, A.Khalid and others stand out [15]. According to them, the basis of the Jadid movement in Turkestan was enlightenment initiatives, ideological changes in the East, especially in Turkey, Iran, Afghanistan and India, the efforts of Tatar, Bashkir and Azerbaijani and Crimean intellectuals, the press (newspapers and magazines), the national press, theater, factors such as new method schools, progressive forces in Russia, etc. played a major role in the national awakening and the formation of new states in the region.

A significant part of the research conducted abroad on the history of the KPSR was conducted in Turkey, and they are distinguished in a number of respects. This is because some of these studies were written by people who directly or indirectly witnessed the political processes that took place in the Khorezm oasis in the first half of the 20th century, while others were based on reports published in the Turkish press in those years. Furthermore, Turkish historiography, which conducts research on Turkestan, has a history of almost a hundred years. In addition, a number of Turkestan-born politicians or professionals who lived in Turkey as immigrants under Soviet pressure told Turkish researchers about their experiences as direct witnesses to the processes that took place in the KPSR.

In fact, the consistent observation of the political and cultural processes in Turkestan, including Khorezm, in the Ottoman Empire took place in the second half of the 19th century - the first quarter of the 20th century; the events that took place were covered. Hundreds of documents kept in the Ottoman archives also contain materials related to Khorezm, in particular, the KPSR. This is confirmed by the three-volume publication "History of Central Asia in Ottoman Documents", published in English, Russian and Turkish in collaboration with the UNESCO Institute for Central Asian Studies (Samarkand) and the Turkish Society of Archivists in recent years [16].

Among Turkish researchers, Rajab Boysun's "National Movement of Turkestan" [17] (1945), Z.V. Toghan's "Memories". Controversy over the national existence and culture of Turkestan and other Muslim Eastern Turks" (1969, 1981) [18], T. Khorezmli "50th anniversary of the Khorezm People Republic" (1970) [19], I. Yorkin's "Construction of the Khorezm People Republic after the overthrow of the Khorezm Khanate and its annexation to the Soviet Union" (1971) [20], A. Zavqi's "National Governments of Turkestan" (1974) [21], Ali Suavi's "Khiva Khanate and the Spread of the Russians in Turkestan" (1977) [22] The work of the existing researchers is particularly noteworthy. M. Saray, a Turkish historian who has been studying the history of Tsarist Russia and Central Asia during the Soviet era, said, "Political relations between the Ottoman Empire and the Turkestan Khanates during the Russian occupation (1775-1875) [23].

In this regard, the research of Z.V. Togon, who is originally from Bashkortostan and has repeatedly conducted scientific and political activities in Turkestan, deserves special mention. Taking an active part in the political process in Russia, he worked as one of the leaders of the young Soviet government. Later, dissatisfied with the national policy of the Central Government, he came to Turkestan and joined the anti-Soviet forces and led the independence movement, and staying in the cities of Khorezm, where political changes were directly witnessed. This historian, who continued his work in Turkey and Germany, also drew attention to the issue of the KPSR in several places in the above-mentioned works, revealing the hypocritical policy of the Soviet government here [24], Z.V. This work of the dam is "The wolf that divides. Memoirs from the History of the Struggle of the Peoples of Turkestan for National Independence" [25] in Tashkent was also a great achievement of modern historiography.

Among the scientific works published in Turkey was B., who was originally from Uzbekistan and later published in Germany. It should be noted that Hayit's works "Memoirs on the history of the end of independence of Bukhara and Khiva" (1967), "Turkism in the Soviet Union and some issues of Islam" (1988) [26] have a special place in Turkish historiography. It is noteworthy that this researcher, who wrote his works on the basis of thousands of press releases and archival materials, has made a special contribution to the development of Turkish Central Asian researchers. Thanks to his efforts, a number of experts on the issue of the Turkestan national movement have arrived in Turkey. Among them, the above-mentioned works of M. Saray deserve special recognition. The researcher's research is based on the memoirs of a group of Turkestans who lived as immigrants in Turkey, as well as memoirs published by Turkish citizens who worked in various fields in Turkestan during the years of the revolution.

Also, many of our compatriots, originally from Turkestan, who later lived in Europe and Turkey and introduced the independence movement to the world, published magazines such as "Yosh Turkiston", "Milliy Turkiston" in Uzbek, Turkish and other Turkic languages in Ankara and Istanbul. These publications also regularly published

memoirs of Turkestan immigrants, including the above-mentioned T. It should be noted that Khorezmli's article "50 years of the Khorezm People Republic" (1970) was published [27]. The study, co-authored by I. Kayabali and J. Arslanoglu, highlights the history of national movements in Turkestan and emphasizes the role of the KPSR in these movements [28].

In recent years, one of the studies published in Turkey on the history of the KPSR, F. It should be noted that Kara's article "Khorezm (Khiva) People Republic" [29] is quite consistent.

### III. CONCLUSION

Foreign studies on the history of the KPSR are distinguished by their methodological aspects. They prefer a critical approach to both Soviet-era and independence-era research, and an objective coverage of the issue. Among them are historians from the United States, Germany, Turkey and other countries, the socio-political conditions of the KPSR, the policy of the RSFSR towards this young republic, the spread of communist ideology among the local population of Khorezm, especially among intellectuals. The leadership of the KPSR considers the frequent "changes" to be the result of disagreements between the Center and the Young Khiva. It should be noted that some of the researches of Turkish researchers attract attention among foreign researchers due to their relatively large scale. For example, they were directly in Turkestan at that time and were based on publications published by a number of Turkish intellectuals, prisoners of war and politicians, and Turkestan immigrants who witnessed the political process.

Foreign researchers took different approaches to the issue, depending on their place of residence, socio-cultural environment, and tried to cover the issue in the "anti-communist spirit". In some places, the role of Russian communists in the formation of the KPSR was exaggerated, the services of local people were not sufficiently recognized, and sometimes the opposite was the case, as can be seen in research in the West and Turkey. It should also be noted that the enlightenment movements of the time did not distinguish between the attempts to take advantage of the crises in socio-political life, and the views of Turkestan immigrants and Western historians who covered these processes were often inconsistent.

The study of the short-term (1920-1924) activities of the Khorezm People Republic, and later the Khorezm People Soviet Republic, which emerged after the end of the Khiva Khanate, shows the predominance of ideology in Soviet-era research and general justification efforts in the last years of the twentieth century. I think it is necessary to study the archival documents of foreign countries such as Finland, Sweden, Germany, Turkey, Afghanistan, Iran, which have diplomatic relations with the KPSR, and compare them with the available sources. At the same time, it is advisable to conduct research in collaboration with scientists from these foreign countries.

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