

On the Administrative Structure and Urban of the People's Soviet Republic of Khorezm

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ABSTRACT

The article emphasizes the aspects of the Khorezm people's Soviet republic (1920-1924), an integral part of the history of the statehood of Uzbekistan, devoted to the administrative structure, urban planning and revealed in the researches carried out. At the same time, importance is attached to the aspects of the subject that need to be studied.

KEYWORDS: *Khorezm People's Soviet Republic, October revolution, RSFSR, "Questions of the history of the CPSU", Turkestan ASSR, Khorezm revolution*

The Khorezm Oasis occupies a special place in the history of Uzbekistan statehood. A comprehensive in-depth study of the history of this oasis, which has witnessed many historical events from the beginning of the 1 millennium BC to the 20th century, with its specific contribution to world civilization in the fields of irrigation, farming, urban planning, statehood, architecture, craftsmanship, art, spiritual and ideological life and others, is one of the important issues of today.

The first quarter of the 20 century in many regions of the World, Urbanization, modernization processes developed rapidly. It was during this period that the Central Asian region underwent the processes of the national liberation struggle, the emergence of enlightenment movements, the resumption of its national state by different peoples, which became colonized by large empires. These processes took place in the Turkistan region in an unusual way and as a result created the basis for the formation of the present-day Republic of Uzbekistan. One of the works carried out for the restoration of national statehood was the establishment of the people's Soviet Republic of Khorezm in 1920, and its nearly five – year activity left a deep mark in the history of our homeland.

For almost five years, a number of changes have been made in the administrative overhaul and urban planning of the people's Soviet Republic of Khorezm. As a legal basis for these changes, separate sections and articles on the administrative structure of the first Constitution of the people's Soviet Republic of Khorezm, adopted on 30 April 1920, were allocated.

According to its constitution, the XXSR acts as an independent state, defining its administrative units. According to this, the people's Soviet Republic of Khorezm was divided into 22 districts: Dargonota, Pitnak, Hazorasp, Besharik, Khan, New Urgench, Gurlan, Kipchak, Mangit, Kılıçboy, Monak, Toshhovuz, Pursi, Khujayli, Kohna Urgench, Kungrad, Khiva, snake, Gazovot, Shovot, China, Kushkupir.

From the point of view of the ideological approach to the history of Khorezm in the 20th century, several studies focused on the problem of the administrative structure of the People's Soviet Republic of Khorezm. Because the region, headed by representatives of the Hong family and high-ranking officials who were present at that time in the administrative structure along with management

procedures that had existed for centuries, was divided into districts based on ethnic characteristics instead of non-existence. Because the Soviet government remained faithful to the theme of "divide and rule" even in the administrative division of the Khorezm People's Soviet Republic. For centuries, they have been on the path of destroying the unity and solidarity of the Uzbek, Turkmen, Kazakh, Karakalpak peoples connected by blood ties. In M. Matkarimov's work "The Republic of Khorezm: State Structure, Ministers and Economy" emphasizes this approach: "in April and early May 1920, district councils (Councils) of these districts were formed, in each of which 5-7 council members were elected. Councils were elected in districts where 14 Uzbeks, 5 Turkmens and 3 Kazakhs live, and whites were elected in the districts of each district." [1:49].

The 4th Congress of All People's Representatives of Khorezm, held on October 20, 1923, decided to transform the Khorezm People's Soviet Republic into the Khorezm Soviet Socialist Republic. This decision was supported by the Constitution, which consists of 5 chapters, 12 chapters, adopted on October 20. Khorezm is also a particular obstacle in the issue of the administrative structure of the People's Soviet Republic.

As for the influence of the center on the congresses of the People's Soviet Republic of Khorezm, several changes were made to such local self-government bodies. Jo "The study of Raev and Sh. Karimova confirms our opinion. "Based on the decisions of the All-Khorezm Congress of 4 councils, 4 regional and 8 district executive bodies were created in the country, these are the Khazorap region, the Novourgench region, the Toshovuz region, the Khujail district, the center was moved to a separate district. In May 1924, in the new Urgench region of the Soviet Socialist Republic of Khorezm, due to the fact that Uzbeks make up the majority, the districts were merged (with the exception of the Khiva district), and the districts were reduced from 4 to 3. Taking into account the interests of small peoples, national departments were created under the central executive authority of Khorezm: 9 people - the Turkmen section; 5 people - the Kazakh section and 3 people - the Karakalpak section [2:199].

Khorezmians in the Soviet Republic, urban planning was carried out mainly in the Administrative Center of Khiva. Over the centuries-old history of the city of Khiva, it has repeatedly degraded, and the rise again caused changes in the structure of the city. The appearance of the city in the 19th century has survived to the present day.

There were clearly defined sections in the historical topography of the city of Khiva. The traditional principle of building a city is reflected around the fortress: Ark (fortress) - Shahristan (city) - rabad (around the city). City (Shahristan) is surrounded by powerful fortress walls, around which the quarters of the city are located - Dishan kala (outer city), which, in turn, is also surrounded by fortress walls [3:13].

The structure and appearance of the city of Khiva in the first quarter of the 20th century can be obtained from a map compiled by Matkarimov and Nematullaev in 1920. It is noteworthy that the map shows not only existing buildings, but also the population, land plots, mosques and madrassas, which are clearly represented on the map. The plan with the names of 14 gates of the same period (Ichan and Dishan fortress), 43 madrassas, 79 madrassas and foundations of mosques depicted the location of the mentioned streets, administrative buildings, bazaars and caravanserais and other buildings. M. Ne according to Fatullayev, in 1920 there were 27083 people living in 49 families in the city of Khiva, including 909 families in Ichan-kale and 13767 people in it, 4040 families in Dishan-kale and 13316 people. The area of the city was approximately 468 tanabs, and one tanab was considered equal to 60 gases, and 1 gas was 0.5 arshin [4:19].

The results of scientific research show that at the end of the 19th - beginning of the 20th centuries, two-level governance existed mainly in the cities of most of Uzbekistan. This is reflected in the

administrative and planned division of cities. The divisions originated in the form of large and small suburban divisions. Large and small divisions are guided by different phrases. In cities such as Kokand, Margilan, Tashkent, there are large divisions from Ta'ra, and they are called by the expression "Daha". There are also four such large divisions in Samarkand with the inscription "qit'a". And in the city of Bukhara, the twelve largest urban districts are called "jarib" or "mahalla". The phrase "mahalla" is more pronounced in relation to small town-planning units (Tashkent, Kokand, Margilan). So, "mahalla" expressed large divisions in Bukhara, and in other cities-tiny divisions. In such cities as Bukhara, Samarkand, small divisions were called "guzar".

There was no clarity in such a system of administrative-territorial division of the cities of Khorezm, in particular Khiva. In the literature, where there are small compounds similar to quarters and Guzar, it is believed that the name "elot"[5:68].

In the archive of Khiva khans there is a list of ahali places, which are listed as villages consisting of places called "masjid". The phrase "masjid" is widely used in the meaning of a small town-planning unit, such as a "mahalla". If we assume that an average of 6 people live in each apartment in Larda, then it is estimated that the population of the mosques of the village of sheikhs is about 270 people. In our opinion, it is appropriate to use the phrase "elot" for rural areas, such as sheikhs. In Khorezm, the question of a "masjid" finds its confirmation not only in the building of a religious institution, but also in the urban population system. In particular, A. In According to Abdurasulov's research, the places where aholi lived before Khiva were called "Masjid-qavm" ("Qavm" - an abbreviation for the word association)[6:19].

In his monograph dedicated to A. Abdurasulov Khiva, there is valuable information that can be attributed to large urban units. He noted that Khiva to'qqizta was: Amin chorsu, Kumyoska, Kaptarkhona, Up, Kukhna bozor, Kalta minor, Mayvaston, Qora a'lam, Yangi qal'a it is registered that "mavze" are infected[7:63]. In addition, in the materials of the Institute of "Repair Research" Ichan kal'a was given as allocated to eight streets. Eight jugs of A. Abdurasulov, according to our estimates, correspond to the presented topics. In addition to the mentioned source dedicated to Khiva, this topic is not found in any other source. But the question of "elot" is firmly established in special publications and currently in oral speech. From the point of view of content, it seems more correct to call them "mavze-elot" if we assume that they represent a suburban unit. If we compare the topics with the current districts, we can also find other grounds for our conclusion. In the Ichan fortress in Khiva, the can-helots retained their name in two of the current districts (Kumyoska, Kaptarkhona) and corresponded to the location of the same can-helots. "The "mavze-elot" also continued at Dishan Castle. Only one "mavze-elot" (Qora a'lam) is located only in Ichan-kale, and only one "mavze-elot" (Kumyaska) is located only in Dishan-kale. we see that the rest is located both in the Ichan Fortress and in the Dishan Fortress.

Sh. Reyimbayev analyzed the manifestation of the territorial and administrative system of the cities of Khorezm through the administrative division of the city in his PhD thesis "Architectural and architectural system of the cities of Khorezm in the late 19th - early 20th centuries". He explained that at the end of the 19th century, at the beginning of the 20th century, Communities, villages, places where the population lived were governed through "masjid-qavm", which were small subdivisions of urban planning, during this period people, if the community reached thirty households, were considered a large community, and "masjid-qavm" were united, most of the residents were members of the community. As a result of the research carried out by A. Abdurasulov, it was determined that at the beginning of the XX century there were a total of 79 mosques (taken from the personal archive of Grandfather Safarov, who personally participated in this process) in the city, there were only 65 residents. M. In the city plan drawn by Ne'matullaev in 1922 year, 79 names of mosques were also mentioned, and 65 of them indicated the population, the number of

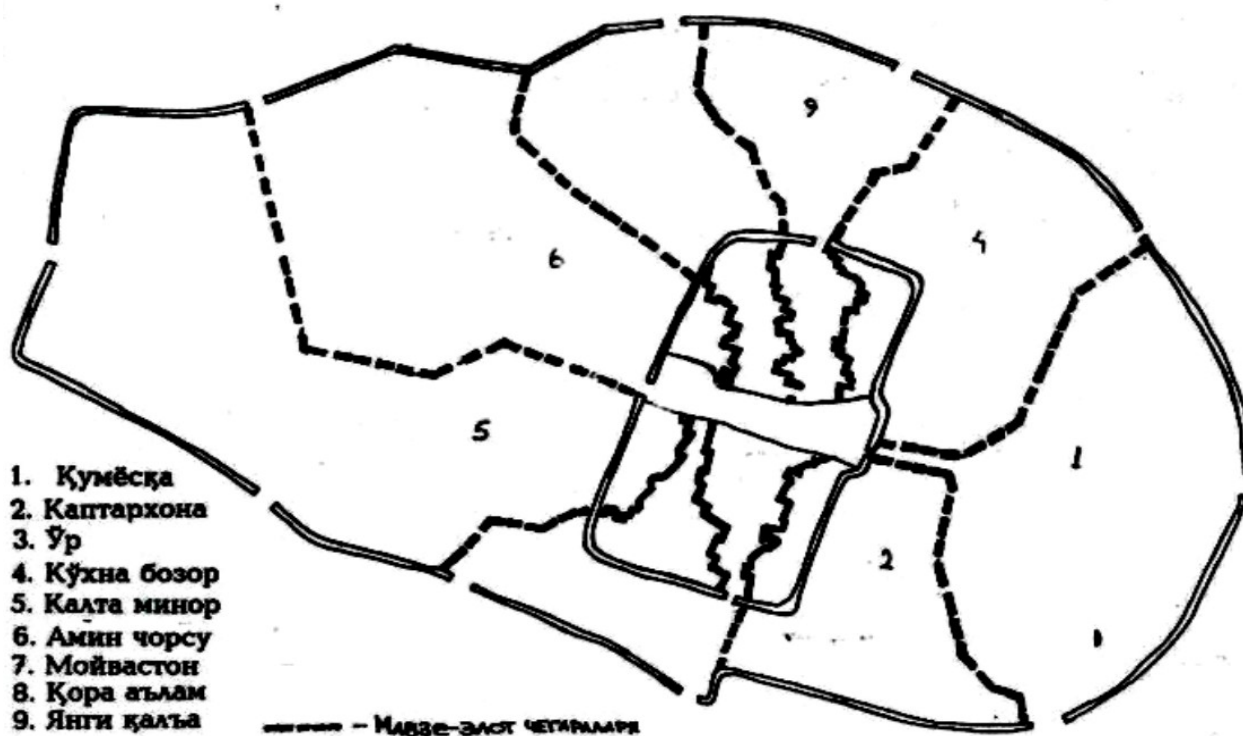
apartments. And the names of the "masjid-qavm" employees were not named. During this period there were 64 "masjid-qavm" in the city of Khiva. The names of the owners of the "masjidqavm" according to A. Abdurasulov, the following are: Boboris bobo, Miskin bobo, Poyaki, G'assollar, Abdulla rais, Bog'bonli, Ismoil bekcha, Tokhir elon, Said ota, Poyanda, Otamurod qushbegi, Muso tora, Qozi xos, Tovg'on turk, Said, Makhmud ota, Khasanmurod Qushbegi, Uch avliyo, Bektemir, Khasan quri, G'alg'al, Pano zargar, Chilla avliyo, Otajon devon, Rofanik, Nurillo chitkar, Nurillabek, Khabibullo eshon, Mamat makhram, Khusayn zargar, Norbek, Abdulla sarrof, Shoqalandar bobo, Bobo karvonboshi, Yoqub mekhtar, Nurillaboy, Khasan bog'bon, Qalam yasovulboshi, Matkarim sayis, Sultonobod, Jonkeldi, Ibodullo eshon, Said Mukhammadjon, Nuri Xoja, Olak Edakchi, Kulol Masjid (pottery), Kaptarkhona, Bozor yuzboshi, Khasan quli, Rakhmonberdi biy, Masharip lassi, Qumyosqa, Saydomit (Said Khamil tora), Polvon qori, Obdol bobo, Said Niyoz sholikor, Tort Shobboz, Khon masjid, Davlat qorakoz, G'afforboy, Zargar masjid, Gadoylar, Qora a'lam, Madraimkhon, Islom khoja[8:49].

At that time, the number of apartments differed sharply from each other. For example: 78 people lived in 23 apartments next to the smallest vassals in Ichan-kala (on average 3-4 people in each room). In the largest district of Said Niyaz Sholikor in Dishan Castle, 833 people (on average 4-5 people in each apartment) lived in 184 apartments. And the names of the people of the "masjidqavm" were called by the name of the crafting, which naturally engages the population of the same land, or by the name of the person who built the mosque here.

P. Ivanov cited in the materials of the "Archive of the Khiva Khanate" a list of 147 villages (residential punks) around Khiva. The largest of them were 10 mosques named after Nauhas, the smallest of which was named after "Rofanik", and it was noted that only one person would live.

About the "mavze-elot" the architect, engaged in the history of the Khiva architecture Sh. Reyimboev commented as follows: "these large divisions have so far been named" elot "in some places of the sources, in other places" subject". To clarify this, we called name these large divisions "Moze-elot"[9:19]. Historian scientist A. Abdurasulov also points out that in Khiva there were nine mavze-elot ("mavze"). These are: Qumyosqa, Kaptarkhona, Or, Kokhna bozor, Kalta minor, Amin chorsu, Moyvaston, Qora a'lam va Yangi qal'a[10:63].

Sh. Reyimboev in his study "The architectural and historical system of the cities of Khorezm in the late 19th – early 20th centuries" A. Abdurasulov confirms thoughts. "If there were 80 mosques in the city, then each of them would include 9 mosques in the average score. They correspond to the current districts in terms of area"[11:20].



The map compiled by M.Ne'matullaev in 1920 year, before it was found, in studies related to the city of Khiva, the old names of streets, the number of madrasahs and mosques were shown differently in the study of different periods.

"It is noteworthy that from a scientific point of view," writes A.Abdurasulov in his book collected historical ethnographic essays called "Khiva" - "the old names of the streets, the number of madrasahs and mosques before this plan was found were shown in different ways in the research of different periods. Chunanchi, published in the pamphlet 96 mosques in Khiva, 120 Madrasah is brought as there"[12:23]. The influence of the center on the young government of the people's Soviet Republic of Khorezm and the policy of basically turning the country into a primary homashyo base led to the fact that the demographic situation of the population, urban issues became 2-level issues.

This period, all the achievements in the field of urban planning in Khorezm, the architect, the historian of architecture I.Notkin will evaluate as such.".. At the beginning of the 19 century and in the 20 century, the ideas of Khiva architects reached its highest peak, inextricably linked with the experience of folk architecture, first reflected in ornamental-decorative art and samples of civil architecture"[13:19].

In the place of the conclusion, it should be noted that the administrative structure of the Khorezm people's Soviet republic, due to ethnic features, during a short period of activity, several marotabs were changed. Urban planning, the development of national architecture ceased, the place of folk architectural styles was occupied by Russian-European architecture and did not succeed in Khorezm. Khiva Khanate was liquidated in 1920 year, the urban settlement of the Oasis developed stichiyaly in the epoch of the Khozam People's Soviet Republic about five years. There is not a single map of the period of 1920-1924 years. The development of architectural achievements of the period from the last century to the 1920 year has ceased.

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