

The Influence of the Policies of the Russian Empire and Colonial Administration in the Agricultural Sector in the Country of Turkeston on the Vaqf Properties

Umurov Sharif Rajabovich

Samarkand State Medical University

Teacher of the "Social and Humanitarian Sciences" department

Abstract: This article provides information about the impact of the policy of the Russian Empire and the colonial administration on the agrarian sector in Turkestan, the legal basis of this policy, the liquidation of the foundation properties, and their transformation into state property. In addition, the main goal of the colonial administration to end the endowment was also highlighted. Also, registration of 212 madrassas in Turkestan by the General Vaqf Department, and their gradual closure. It is reported that their buildings were adapted to new Soviet schools, religious subjects were completely removed from the curriculum of madrasahs, and historians' research on this topic.

Key words: Laws, property, schools and madrassas, colonial administration, politics, Soviet authorities

Since the second half of the 20s of the 20th century, the Soviet government has pursued a policy of liquidation of endowment properties. From the beginning of 1923, the old structure of the General Foundation Department of the USSR was replaced, and work on foundations began to be adapted more to the Soviet order. Measures were taken to find and account for the foundation properties, and the proper procedure for using the properties was established. Timely Regulations on endowments and the procedure for the use of properties have been developed. A large part of the funds was allocated for educational activities. The staff of the foundation offices was reduced by 50%, and the personnel staff was greatly improved by selecting the best employees. The republican party organization decided to include the waqf lands in the state land fund and distribute them to poor farmers during the land and water reform. The Soviet authorities carried out the reform based on the instructions of the party organizations. On June 19-20, 1923, the 11th Congress of Soviets of the Turkestan ASSR was held. It discussed the implementation of the decisions of the CSI and regional executive committees. The main role of the General Foundation Department was important in the implementation of this work. In the decision of the 11th Congress of Soviets, the issue of national education was also considered. In the decision of the Sejd: "The issue of endowment should be solved by using the income of endowment properties, first of all, by using

the Soviet and new method schools as much as possible from the lower stages, and in order to fight against the priests, to give ample opportunity to use national intellectuals in new method madrasas, schools, and educational work.” It was noted.

On December 6, 1923, in the report of the People’s Commissariat of Education, it was said: “by the General Foundation Administration, 65 percent of the funds will be spent on the sovietization of madrasas and their provision, as well as 65 percent of the funds will be spent on the construction of buildings of the first nine-year schools and cultural and educational institutions, and 15 percent on economic needs.” In 1923, 10,000 decimes of waqf land, which were transferred to most waqf departments of the General Waqf Administration, were distributed to poor farmers in early 1924.

From January 1, 1924, 212 madrasahs in Turkestan were registered by the General Foundation Department, and their gradual closure began. Their buildings were adapted to new Soviet schools and began to be rebuilt. Religious subjects were completely suppressed from the curricula of madrasahs.

In early 1925, the General Waqf Administration of Uzbekistan wrote a report to one of the governing bodies about the state of foundations in the former Republic of Turkestan, and about the end of the reform of madrasas, it was said: “Since the day of establishment of the General Waqf Administration, 8 madrasas and about 30 schools have been reformed. The rest, as well as the almshouses, were either closed or removed from the endowment’s income. The reason for their closure was that the buildings and rooms of many madrasahs, schools, and religious institutions were completely unsuitable for modern schools, their reconstruction required a lot of money, and the number of students in madrasahs was not so large. From April 1, 1924, the reformed madrasas were transferred to the II stage of the single – labor (Soviet) school of the People’s Commissariat of Education. Religious Muslim schools in Tashkent, Fergana and Samarkand regions – madrasahs, schools, orphanages – are currently not provided with funds from the foundation.”

On December 19, 1925, the MIK of the Uzbek SSR adopted Resolution No. 168 “On Endowments”. This decision was signed by the deputy chairman of the MIK of Soviets of the USSR S. Kasimkhojaev and secretary Volik. In the decision, it was also mentioned that the property of the foundation includes land, bazaar, cappon, caravanserai, shops, bathhouse, mill, objuvoz and others. All waqf lands outside the city limits were handed over to the People’s Commissariat of Land Affairs of Uzbekistan for inclusion in the state land fund. Gardens and vineyards outside the city limits belonging to cultural and educational foundations and religious foundations (mosques) were not transferred to the People’s Commissariat of Land Affairs. They were left to the religious organizations.

The procedure for using waqf properties by religious societies (mosques) was not changed in the decision of the MIK of the Uzbek SSR No. 168 “On Endowments”. According to the decree of the Turkestan MIK on endowments, the Regulation on the implementation of this decree approved by the Council of People’s Commissars on March 4, 1923, the income from religious endowment properties is used to repair mosques, provide “Mahkamai Shariah” (Religious Administration), priests: mullah, khatib, muezzin and other religious was spent on employees. It was planned to use the surplus funds for cultural and educational purposes. Thus, with its decision “On Endowments” dated December 19, 1925, the MIK of the USSR declared cultural and educational foundation lands as “state property”. With this, he deprived madrasahs of endowments, which are the economic basis.

Religious administrations of Fergana and Tashkent regions received applications on the eve of land and water reform in Uzbekistan. The Religious Department (Control) of Fergana Oblast was located in Qo`qon. In the documents of the time, the appeal published by the religious control staff of Qo`qon city was called the narrative of Kokan priests. In this appeal, based on the “Quran” and other religious books, an attempt was made to show that “land-water reform is legal and compatible with Sharia.” The ancients opposed the appeal issued by the religious control staff of Fergana region. They considered the land-water reform to be contrary to Sharia law.

The waqf lands in Fergana region amounted to 25,434 desyatinas. The facts show that the information about the results of land registration during the period of preparation for the reform was much less than in practice. For example, the state, waqf, ownerless, nationalized lands that were initially taken into account amounted to 30,572 desyatinas. As a result of the land-water reform in Fergana region, 239,607 tanabs or about 40,000 desiatins of state, endowment and other lands were added to the state land fund, which was established for distribution to landless and landless farmers. It can be seen that the amount of waqf and state land was 10,000 deciles more than the result of the initial land calculation.

On September 22, 1926, the Council of People’s Commissars of Uzbekistan adopted the decision “On the gradual transfer of the foundation properties in the city to the local economic departments.” This decision contradicted the decision “On Endowments” adopted by the MIK of Uzbekistan on December 19, 1925. The decision of the MIK stated: “Waqf properties will be under the care and discretion of the General Waqf Administration.” Based on this, the People’s Commissariat of Education of Uzbekistan opposed the decision of the SSC to transfer the foundation properties to local economic departments. The conflict between the People’s Commissariat of Education and the CPC and the fact that the CPC’s decision contradicts the decision of the Ministry of Education and Culture “On Foundations” forced directive bodies, including the Central Committee of the Communist Party of Uzbekistan, to cancel the CPC’s decision. It was decided to transfer the foundation properties to the People’s Commissariat of Education of Uzbekistan, not to the local economic departments.

Land and water reform in Uzbekistan was carried out step by step. In the second stage, in 1926-1927, the land-water reform was carried out in Zarafshan region. This important event was carried out on the basis of the decree of the Government of Uzbekistan dated December 16, 1926 “On land-water reform in Zarafshan region”. Zarafshan region was formed in the main part of the territory of the former Republic of Bukhara, which joined Uzbekistan. Taking into account the strong influence of Islam on the local population in Bukhara, the Soviet government approached the issue of seizing waqf lands from religious organizations very carefully. The decree “On land and water reform in Zarafshan region” states: “Cultural-educational education during the Emirate period, in order to fully resolve the right to use waqf lands for hard-working farmers, and to fully settle their taxes, which are a heavy burden on their shoulders, based on the norms established for each region.” Lands belonging to foundations and used for labor are attached to them.”

In accordance with the decree, it was assigned to the land-water reform commission to attach such foundation lands to the tenants’ working peasant farms in accordance with the norms established for each region, and to formalize the right to permanent use of these lands. This event was organized by the Soviets for political purposes. The inhabitants of the former Bukhara Khanate and Republic were relatively pious. The influence of the priests on the local population was strong. It was decided to attach the waqf lands to the farm that was using the waqf land, preventing the

population from protesting against the confiscation of the waqf land by the Soviets under the leadership of the priests. The difference between the reform in Zarafshan region and the reform in Fergana, Tashkent, and Samarkand regions was that. As in these regions, in the decree there is an instruction that cultural and educational foundation lands in Zarafshan region should be included in the state land fund. However, in the Zarafshan region, this land fund includes only cultural and educational foundation lands that are not used by hardworking farmers. That is why there were relatively many waqf lands transferred to the state land fund in Fergana region. In the Zarafshan region, the land fund distributed to landless farmers received very little waqf land, because the main part of waqf land was attached to the waqf farmers. As a result of the land and water reform, a total of 32,230 tanobs of land were transferred to the land fund in Zarafshan region, of which 12,850 tanobs were state land ownership lands and only 83 tanobs were foundation lands. In fact, in the Zarafshan region, which includes the most fertile lands of the former Bukhara republic, the waqf lands were much larger than in the Fergana region. The total waqf land considered in Fergana region was 31593 desyatinas, i.e. 189558 tanabs. In the territory of the former Republic of Bukhara, there are 488,265 tanobs of waqf land, of which 27,037 tanobs are cultural and educational waqf lands. In Bukhara, every three tanobs was equal to one tithe. So, in the Republic of Bukhara, there were 109,000 desyatina of cultural and educational endowment lands.

At that time, one of the largest waqf properties belonged to the descendants of Khoja Ahror. Valuable information about their foundation properties in Tashkent AP. Taken from Koroshkhin's research letter. This information is also worthy of attention: "In the second half of the 19th century, the waqf properties of the descendants of Khoja Ahror existed in Oktepa and Aq Kurgon neighborhoods of Sebzor 99acha of Tashkent city, and their total value was 300,000 rubles. 800 tenants worked in those properties.

In 1902, academician V.V. Bartold got acquainted with the foundation labels of Khoja Ahror. According to the scientist, this document is a copy of the foundation document drawn up in 1533, copied in 1875. For the first time, V.V. Bartold quotes the main part of the text of Khoja Ahror foundation documents in Persian Tajik language. Since 1960, the orientalist historian Z.A. Qotiboyev began to deal with the history of the foundation properties of Khoja Ahror and his descendants. The documents of the Central State Archive of the Republic of Uzbekistan, the 1st fund of the office of the Governor General of Turkestan, were of great importance in collecting general information about the waqf properties of Khoja Ahror's descendants, as well as in revealing the nature of the policy of the colonialists regarding the waqf in the country. It is also found in the works of V.P. Nalivkin and M.N. Rostilavov. In his article, N. Emelyanov also gave information about foundation lands in Turkestan. According to his information, there are 2909 times and 462566 tons of land in Syrdarya, Fergana, Zarafshan and Samarkand regions.

A.P. Kharoskhin in his article entitled "Waqfs in Tashkent" gave information about the waqf properties not only in the Tashkent region, but also in other regions of the country. According to his conclusion, the waqf properties should not belong to religious organizations, but should be owned by the state. Academician V.V. Bartold We know that he also paid attention to the issues of waqf in Turkestan in his works. In his work entitled "History of Cultural Life in Turkestan", he analyzes the policy of the Khorizam government on the issue of waqf in Turkestan and notes that as a result of this policy, the local people, especially the clergy, are dissatisfied. Did

Foundation properties belonging to madrassas were used by the endowment departments of the People's Commissariat of Education of the USSR to support Soviet schools. In particular, in the

economic year 1926-1927, 7 secondary schools (reformed madrasas), 3 technical schools, 4 pedagogic courses, 95 schools for illiteracy, 1 women's club, 1 library, 6 children's Kindergarten provided 17 scholarships. He also plans to complete the construction of 15 schools, build 1 classroom in 7 schools, build new school buildings, repair historical monuments, Soviet school buildings.

On August 15, 1927, the Ministry of Education and Culture of Uzbekistan adopted a decision "On the transfer of the foundation properties to the care of the People's Commissariat of Education of the Uzbek SSR." Until the decision of the Ministry of Education and Culture of the USSR on August 15, 1927, the properties of religious foundations were under the control of mosques, but from October 1, 1927, they were also declared state property and, along with cultural and educational foundations, were placed at the disposal of the People's Commissariat of Education of the USSR. All waqf properties became state property and were used by local economic departments.

The 4th session of the 2nd convocation of the MIK of Soviets of Uzbekistan will be held on November 13-19, 1928. Waqf issues were also discussed. According to it, the government will make a special decision on the transfer of former cultural-educational, religious endowment lands within the state land property to landless and landless farmers and labor unions. Based on the decision, the waqf lands of all madrasas were distributed to poor, poor, landless and poor farmers. This strict decision of the government led to the complete disappearance of the waqf properties of madrasahs.

The main purpose of liquidating the endowment properties was to reduce the prestige of the priests in the country. As a result of liquidation of endowment properties, funds allocated to schools and madrasahs decreased sharply. They began to close one after another. The endowment properties were declared state property and transferred to the People's Commissariat of Education. Foundation properties belonging to madrasahs were used by the endowment departments of the People's Commissariat of Education of the USSR to support Soviet schools. Based on the decision issued at the 4th session of the 2nd convocation of the MIK of the Soviets of Uzbekistan on November 13-19, 1928, the endowment lands of all madrasahs were distributed to poor, poor, landless and landless peasants. This strict decision of the government led to the complete disappearance of the waqf properties of madrasahs.

In addition, at the same time, on the basis of the agrarian, that is, "land-water reform" policy of the Russian Empire, the expenses related to the financing of the Russian troops stationed in the region, the colonial management agencies and the financial support of the resettled population are taxes collected from the native population. , was intended to cover with payments. In the end, this situation was one of the factors that worsened the material situation of the local population not only in villages and villages, but also in urban areas and caused other negative consequences.

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