

ABOUT THE POLICY OF THE EMPIRE ADMINISTRATION IN TURKESTAN ON REGARDING THE WAQF LANDS

(ON THE EXAMPLE OF SIRDARYA REGION)

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ABSTRACT	KEYWORDS
This article presents the author’s opinion on the colonial policy of the imperial government regarding waqf lands in Turkestan using the example of the territory of the Syrdarya region. The source base for the researcher’s research in justifying the content of the space was a number of scientific literature and archival documents.	Russian Empire, Governor General, Turkestan, Syrdarya region, colony, waqf, V.P. Nalivkin, M.N. Rostislavov, descendants of Khoja Akhror, N. Golovachev.

Introduction

Today, in many research centers of the world, scientific research is being carried out to study the political, socio-economic history of Turkestan during the rule of the Russian Empire. Among them, the issues of agrarian sector, land ownership, as well as foundation ownership, which were the basis of the Turkestan economy in the second half of the 19th century and the beginning of the 20th century, are being studied. It should be noted that there was no comprehensive research on the history of separate land-water relations of this period, the practice of Sharia rules in the land ownership and water management system during the colonial period, the influence of the imperial legislation on it, and changes in irrigation management. the study of changes and its impact on the national economy is currently awaiting its solution.

It is known that after the conquest of Turkestan, the Russian Empire implemented a policy of colonization in respect of endowment properties as well as in all areas. They chose the way to reduce the economic power of Muslim religious and educational institutions in different ways. Due to the fact that the attitude towards the foundation properties during the empire's rule acquired a special character, the study of this process from the point of view of today is one of the urgent issues. Because researching the endowment properties in our country and the attacks on them allows us to understand the generosity and tolerance that has been unique to our people since time immemorial. After all, the best intentions and noble feelings are embodied in the foundation of the foundation.

After the complete conquest of Turkestan by the Russian Empire, the policy of further strengthening the colonial system required the collection and generalization of various statistical data on the economic and social life of the country. When the time comes, the endowment issues are partially discussed by V.P. Nalivkin [1:15] and M.N. It is worth mentioning that it is also found in the works of Rostislavov

[2:335-350]. In their works, these authors noted that the endowment property is the land given to religious organizations by khans and individuals, and the khiroj and tanab taxes collected from the state lands in the villages are endowment, and they are used with the help of korans and quarters. Also, in the first years after the conquest of Central Asia by the Russian Empire, the state of endowments, the policy of the Russian government in the field of endowment, the absence of a special law of the empire's administration, but the endowments of some regional heads were taken over by the Russian administration. It was shown that they took the income from them to the state, allocated a part of the income to the trustees of the religious organizations owning the foundation and demanded a report from them.

In the research of the researchers, the state of endowments after the decree on the management of Turkestan land was approved by the emperor on June 12, 1886, and the guidelines and rules about endowments were announced, the state tax on endowment lands inhabited by the population. The procedure for obtaining is also described. It is shown that an investigation was conducted on whether the waqfnamas are genuine or fake, and its results showed that waqfnamas without the seal of khans and emirs were considered fake, and in this way, the economic basis and support of Muslim religious scholars was weakened. It has been regrettably noted that the Waqf's income is not controlled, it is looted by mutawallis, and expenses are not spent properly. In addition, V.P. Nalivkin emphasizes that the property of the foundation should be transferred to the control of the state.

In his article, N. Yemelyanov also provided information about the foundation lands in Turkestan [3:6]. According to his information, there were 2,909 waqfs and 462,566 acres of land in the Syrdarya, Fergana, Zarafshan and Samarkand regions [4:12].

We know that Academician V. V. Bartold also attached special importance to the issues of foundation in Turkestan in his works. In his work entitled "History of Cultural Life in Turkestan", he analyzes the policy of the imperial government regarding the endowment issue in Turkestan and noted that the local people, especially the religious scholars, were dissatisfied with this policy [5:314-315].

Although we know that waqf is mainly characteristic of Eastern countries, it was not new for the tsar's government. The generals and officials of the Russian Empire first clashed with the Waqf properties when they conquered the Transcaucasia and the Crimea. However, taking into account the specific characteristics of the Turkestan region, its place and views in the Muslim world, they recognized it as harmful for them and treated the waqf properties very carefully [4:12]. That's why they tried not to lose him as hard as possible. These measures were gradually implemented by the colonists. The following evidence also proves these thoughts and opinions:

By 1865, after the occupation of Tashkent by the Russians, according to the order of the mayor General Chernyayev, 69 stalls belonging to the foundation of the Kokaldosh madrasa in the bazaar were demolished. These stalls brought a monthly profit of 5 gold, i.e. 19 rubles, for the Kokaldosh madrasa. That is why 19 rubles per month from the market income was assigned to the madrasa. But this money was given until December 1867. In response to the complaint written by the mutawallis and mullahs of the Kokaldosh madrasa on February 8, 1884, it is reported that the provision of this fund was canceled in 1868 [6].

According to information provided on March 28, 1869, the properties of the Nazarboy Foundation in Tashkent were transferred to the Tashkent Department of Economic Affairs by order of the mayor. In fact, Nazarboy foundations were introduced for the poor, widows, orphans and the "Lashkarboshi" madrasa and students studying in it. As a result of this, more than 100 widows who are studying in the

madrasa and living on the income of the foundation were deprived of their last source of livelihood [7]. At the same time, according to the order of the governor-general, two-fold tax was levied on these waqf lands. The collected 4932 rubles 28 kopecks were given to the Tashkent Department of Economic Affairs. Later, it was decided to transfer a part of the profits from the Nazarboy foundation properties from 1868 to 1872 to the "Mehr-shafqat" society based on the order of the Governor General of Turkestan dated June 3, 1872 No. 3741. This order was implemented on June 13, 1872.

In fact, the violence of the government of the Russian Empire in Turkestan had different forms. One of such actions is the policy aimed at expanding the Russian daha area in the city of Tashkent at the expense of land and property belonging to the local population, in particular, the waqf land of the descendants of Khoja Ahror. The report No. 5748 sent by the military governor of the Syrdarya region to the governor-general of the country on August 18, 1871, Golovachyov, contains important information about the colonial policy: "Khoja Ahror madrasa in Tashkent is located on the right bank of the Solor river, in the Akkurgan ditch He had vast waqf lands along the Some people belonging to the Russian population of the city are in a hurry to get plots of land from the areas belonging to the foundation. Perhaps, soon there will be a need to acquire those foundation lands. (So far) a part of the foundation land has been turned into an area for planting rice crops for military units. Because I was informed on April 25 of this year that there are no empty, unoccupied places on the outskirts of the city" [8].

In the course of this document, there are evidences that reveal the true essence of the empire's agrarian policy in the country. For example, the military governor of the Syrdarya region, talking about the expansion of the Russian population of the city at the expense of waqf land, transferring a certain percentage of funds to the benefit of the madrasa does not correspond to our (that is, the Russian administration is meant) interests, [8] he writes. Governor-General Golovachyov said in his report, "Because if we do this (that is, if we transfer funds to the benefit of the madrasa) we will strengthen the Muslim community. However, our mission in the country is the opposite," he concludes. It is not difficult to understand that the main ideas of the Russian colonial policy were openly expressed through these words of Golovachyov. We have no doubt that von Kaufman fully supported the views expressed in the report of the military governor of Syrdarya.

From this information, it is understood that the foundation properties served as the main economic pillar of the Turkestan Muslim society, the poor, orphans, and students, who are the strata in need of social protection. The one example above (Nazarbiy Avlodi Foundation) clearly proves that they were not established only to serve the interests of noble priests. According to the researcher O'Sultanov, in the Syrdarya region that we are studying, in particular, the share of generational waqfs in Tashkent waqf ownership was only 2 percent [9].

When talking about the existing waqf lands in the Syrdarya region, it should be said that according to the appeal of the head of the Military People's Department of the Governor General of Turkestan No. 5777 dated September 10, 1875 by the military governor of the region N. Golovachyov, the amount of the waqf and property lands in the Syrdarya region and a record of the income from them is prepared [10] (Note: on October 6, 1869, a special commission was formed to check foundation documents, determine their ownership and right to use them) . The commission says that the information on Tashkent city, Kurama and Khojand uyezds was prepared by the heads of these uyezds and it should be checked on the spot. It seems that the commission could not prepare the information in time due to the large number of waqf and property lands in these areas.

In 1875, military governor Golovachyov's report to the governor-general about the available waqf lands in the Syrdarya region and the income from them contains important information. In particular, it is reported that the area of waqf land in Khojand uyezd and districts such as Oratepa, Jizzakh, and Nov, which belong to it, is 7 thousand 36 tanobs. 10 tons of alfalfa belonging to the "Avliyoota" cemetery and 14 tons of land, garden and 2 tons of alfalfa fields belonging to the "Tikturmas" cemetery will be brought. The documents of such endowments were formalized by the Qazi of Auliyaota, son of Imam Khoja Eshon Khoja, and approved by the judges [11:136]. The income of this endowment, allocated for graves, was used for the permanent maintenance of the cemetery and served as their main economic source.

The report contains information about other existing waqf lands in Awliyoota and their income. On the side of the road on the left side of Shymkent gate in the outskirts of the city, the land donated by Pir Muhammad Sheikh Muhammadbek to the mosque of Avliyota is 10 tanobs, and it is leased to local residents for 15 years. These lands also did not bring income during the colonial period [11:137]. In addition, 130 square meters of land in Shymkent uyezd, which were under the foundation of the grave of Muhammad Darvesh, were taken from the state account, and the rest were given to people working as translators in the administration of the empire [12].

There are no private lands in Kazalinsk district, only one small foundation land in Kostamsk district. This land was established as a waqf by the Khan of Khiva for madrasa students before the Russians occupied the Syr Darya region, 40 to 50 bushels of wheat and barley were grown annually, and the Kyrgyz used it as a community [10]. After the occupation, the water of the Syr Darya river decreased and the water supply to the canals stopped, and the land of the foundation was neglected.

The main reason why these lands did not bring income is the suspension of the waqf properties by the empire's administration. The transfer of revenues to the administration caused the dissatisfaction of the local residents who use this land, and the land gradually fell into an abandoned state.

Thus, if we look at the 25-30-year rule of the imperial government in Turkestan, at the beginning, they made big promises to the people and wanted to recognize Sharia laws, but later on As a result of the development of regulations and instructions, the issue of waqf was completely confused and led to a dead end. In 1899, when the issue of waqf properties was considered by the Governor General of Turkestan, it was said: "We must not forget that the Muslim people of Central Asia are limited to Muslim countries that have always been faithful to the religion of Islam. Islam had a strong relationship with the state, and because of that, it had its influence on the local people. By now, Islam has lost its former importance in Turkestan. The struggle of the Christian state with Islam should be to gradually limit its influence on the local people" [13].

It should be pointed out that Alexander, who was the archbishop of Turkestan at that time, said: "The loss of the foundation properties and the limitation of the rights of these courts are not only the state is a policy that is incompatible with Christianity. It is against the orthodox teaching to think about the loss of courts established as mercy and charity. What will the native people think of us if we, as conquerors, lose the best in them? The Orthodox Church cannot advise its government in this matter" [14:124]. But these comments of the archbishop were not taken into account by the general governor of Turkestan.

In short, in Turkestan, especially in Syrdarya region, the government of the empire pursued a two-pronged policy towards endowments. The main goal of this was the complete elimination of waqf lands in Turkestan. Consequently, the Waqf properties have been the main economic pillar of the Muslim society in the country, the poor, orphans, and students, who are the strata in need of social protection.

The aim of liquidating endowments was politically to destroy the Islamic ideology in the country, and economically to direct the income from such properties to the state treasury.

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