

THE GENERAL GUBERNATORATE OF TURKESTAN'S ATTITUDE TOWARDS WAQF PROPERTY

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Abstract

This article highlights the issues of denationalization, liquidation, and confiscation of all types of material and spiritual valuables located in the country after colonization by the Turkestan General Government.

Keywords: Turkestan General Governorship, endowment properties, schools, madrasas, mosques, material and spiritual wealth, the issue of the Russian language, the audit of endowment properties.

Introduction

In 1882, on the orders of Tsar Alexander III, an order was issued to inspect the Turkestan territory. The revision (revision) was carried out in its own right by the mahfiy advisor Girs. In 1882, Girs made such remarks on the question of the foundation. "The Russian government, like the emir and Khans, cannot treat the courts of the foundation as before. In 1882, on the orders of Tsar Alexander III, an order was issued to inspect the Turkestan territory. The revision (revision) was s [1].

In a better regard for GIRs's views, he was also providing guidance to limit the influence of the courts of the foundation on the local indigenous people and ultimately to lose them. At this same time, the owners of the Waqf property were required by the Governor-General of Turkestan to hand over the Waqf documents belonging to them to the administrations of the provinces within the period until July 1, 1887 [2].

During this period, the documents of the foundation, which were not submitted, are considered forgeries and it was announced that they will lose their power. The main reason for this was that many of the foundation documents were kept in their owners, despite the development of "statutes" of various kinds by the colonists. Therefore, it was envisaged to deprive the owners of the property of the foundation and the courts of the foundation of the sole legal evidence in their hands. On this measure of the Turkestan general governorship, his prominent Colonel Gippius said: "by offering our mediation and promising many things on paper, the direct connection of the waqf courts with the executors living on the waqf land or the people in general was immediately interrupted, and at the very beginning the amount demanded from the Treasury was returned to the waqf courts, which

The Waqf documents, which had not been delivered by July 1, 1887, were declared to have no legal force. Nevertheless, 90% of the submitted foundation documents were not considered. Only a tenth of the remaining ten percent was recognized on our side as an exception. The Waqf documents, which had not been delivered by July 1, 1887, were declared to have no legal force. Nevertheless, 90% of the submitted foundation documents were not considered. Only a tenth of the remy"[3]. Gippius, Colonel of the Governor-General of Turkestan, on how this measure of



the colonists affected the Muslim clergy and their subordinate waqf courts, said: “the situation of the waqf courts, which by now did not trust us or otherwise hand over their waqf documents to the provincial authorities, is relatively good, because they can hope for the restoration of their rights over time or those who entrusted us with their rights under new rulers after the overthrow of the Russian government. But those who entrusted us with the documents of the foundation, on the other hand, risked a complete separation from their rights, because there is no need to return the documents to these courts. As times pass, these documents are broken and lost [4].” On the issue of Waqf, Alexander, then archbishop of the Turkestan region, said: “the loss of Waqf property is a policy that limits the rights of these courts, not only the state, but also Christianity. Compassion is contrary to one's own orthodox doctrine of contemplating the loss of courts established by charity.” In the issue of Waqf, Alexander, then archbishop of the Turkestan region, said: “the loss of Waqf property is a policy that limits the rights of these r”[5]. But these opinions of the Archbishop were not taken into account by the general governorship of Turkestan.

Thus, if we pay better attention to the 25-30 years of rule of the Russian Empire in the Turkestan region, when the colonists and their leader Kaufman at the beginning the people made great promises and wanted to recognize Sharia laws, then, as a result of the development of various statutes, instructions and manuals, interference in the internal affairs of representatives of us, if we pay better attention to the 25-30 years of rule of the Russian Empire in the Turkestan region, when the colonists and their leader Kaufman at the beginning the people made great promises and wanted to recognize Sharia laws, then, as a result of the development of various statutes, instructions and manuals, interference in the internal affairs of representatives of The question of the Waqf Estates was now confused and incorporated into the dead end.

The colonists, plundering the local people's wealth, were masquerading the struggle against the representatives of Islam and destroying the local people's Māori, as it was for the purpose of gaining wealth. As a result of the concealment of many Muslim settlements, the indigenous people were becoming illiterate and uncivilized., plundering the local people's wealth, were masquerading the struggle against the representatives of Islam and destroying the local people's Māori, as it was for the purpose of gaining wealth. As a result of the concealment of many Muslim settlements, the indigenous people were becoming illiterate and uncivilized.

The colonists were instead enforcing the forcible introduction of Christian and Russian culture and Customs, contrary to Muslim culture and customs, as well as the strengthening of Russian influence.

In order to carry out these activities, it was first necessary to make the Uzbek and other Indigenous Peoples illiterate. Therefore, on October 22, 1890, three proposals were made by Nalivkin to eliminate Turkestan madrasas:

1. Gradual loss of existing madrasas.
 2. Keeping them dahlless in one way or another.
3. In order to carry out these activities, it was first necessary to make the Uzbek and other Indigenous Peoples illiterate. Therefore, on October 22, 1890, three proposals were made by Nalivkin to eliminate Turkestan madrasas:
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3. Gradually transform these madrasas into "Russian-Tuzem" educational institutions for adults. And to carry out this work, it was indicated by Nalivkin that there was no need to spend any funds on the part of the state, that is, the madrasas themselves had the income of foundation properties-land, trade, Mills and other real estate [6].

Of course, the colonists were not limited to these, but also carried out several activities. These included:

1. Much of the Waqf property has not been recognized on the pretext that the documents were forgeries.

2. Those recognized also lost much of their property, and the provision of funds to them from the state treasury was introduced. Of course, the colonists were not limited to these, but also carried out several activities. These included:

1. Much of the Waqf property has not been recognized on the pretext that the documents were forgeries.

2. Those recognized also lost much of their property, and the provision of funds to them from the state treasury was introduced. In doing so, the waqf magistrates were also deprived of income on their estates. But some of the proceeds from the Treasury were also being withheld.

3. From March 1894, the Mutawalli and Mudarris of the madrasas began to be appointed or elected by the state.

4. The Waqf properties became leasable by the government rather than the Waqf court.

5. From 1895, it was given to residents living on the Waqf lands in the Fergana Valley on private property.

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6. The foundation lands were granted to the residents on this land as private property.

7. The distribution of the income of the foundation was also brought under the control of the government.

In order to carry out this work, the administration of the governor-general of Turkestan gradually developed a number of manuals, guidelines and laws on April 10, 1886-1887 and 1891, according to which the issues on the property of the foundation were fully adapted to the interests of the Russian Empire, and these are as follows.

A) on the management of Religious Affairs.

Muslims of the Turkestan region can pray in mosques, tombs and shrines. 1. App. There must be a special permission of the U'yezd administration to pray outside the lands whose names are mentioned above. 2. App. In order for Muslims to trade with goods that honor their saints, it is necessary that the U'yezd administration have an index.

With this, the language, religion, customs of the Turkestan governorate general were gradually subordinated to the rule of the Russian Empire, according to which they should now plead with God at the site of their land hoax, and not sell without question their religion, objects honoring saints, from the government [7].

2. The construction of new mosques is allowed only when it complies with the laws of the



building charter. Visiting the mosque, mausoleum and tombs of the Saints, their concealment is carried out by order of the governor-general.

The colonists were also restricting their construction through such Talaas by requiring the local population to show the project of the school, madrasas and mosques that were to be built after that to the government before.

1. Although the imam and other ministers in mosques and shrines are elected by the community, they are confirmed and removed from the position held by the U'yezd Chiefs.

With the provision of the right to elect Mutawalli, Imam and other servants to the local population under this article, these persons will only be confirmed if they please the colonial officials.

2. The overall control of the religious courts in Turkestan, namely mosques, tombs, mausoleums and shrines, is assumed by the heads of the uyezd as well as the province, according to the instructions approved by the governor-general. It can be seen from this that the shrines in question were also always in the attention of colonial officials, depending on their location.

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B) on the management of educational institutions of Muslims.

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5. Muslim science abodes in Turkestan i.e. schools and madrasas will be under the general control of the U'yezd and the provincial administration according to the charter developed by the Turkestan general governorate.

6. It is necessary for the governor-general to have permission to establish or conceal new madrasas. And schools are organized with the permission of the head of the uyezd. In this case, their construction and repair are carried out according to the building regulations. The establishment of new madrasas is allowed on this condition that in the case of buham they must have Russian classes or they must be opened within a period of five years).

It can be seen from this that the colonists were turning the populace into illiterate, uncivilized, obedient slaves by not allowing the growing Turkestan people to build schools and madrasas. With the introduction of the Russian classes in the existing madrasas, which were about to be built new, the local people were gradually introducing Christian customs and language into their way of life.

7. The appointment of Mutawalli, mudarris and other servants in schools and madrasas, their taking of their duty office is carried out by the U'yezd, the heads of the region. The aim of this is to keep schools and madrasas in constant control, and about these madrasas is a prominent officer of the colonial government. 7. The appointment of Mutawalli, mudarris and other servants in schools and madrasas, their taking of their duty office is carried out by the U'yezd, the heads of the region. The aim of this is to keep schools and madrasas in constant control, and about these madrasas is a prominent officer of the colonial government.

Rosenbach said: "Old schools cannot pose any danger to us, but madrasahs can pose a tremendous threat to US " [8].



C) on the control of the courts of the foundation and their income.

8. Control of the Waqf estates in Turkestan is under the responsibility of the uyezd as well as the provincial administration, according to the charter issued by the governor-general.

9. The approval of the Mutawalli specified in the Waqf document and their removal from the position holding them is carried out by the heads of the U'yezd.

It should be noted here that after the conquest of the Turkestan territory by the Russian Empire, the requirements of the "Waqfnoma" were grossly broken, and individuals who were completely alien to this property were appointed mutavalli.

10. The establishment of new foundation properties is allowed in the event of a special permit from the governor-general.

In doing so, firstly the governor-general was restricting the increasing availability of waqf properties, and secondly the colonists were preventing agricultural land, one of the main sources of income, from falling under the hands of representatives of the Islamic faith.

11. In the event that a school or madrasa ceases its activities, its endowment property is acquired for the benefit of the state. Also, Foundation property is obtained by institutions abroad for the benefit of the state. In doing so, firstly the governor-general was restricting the increasing availability of waqf properties, and secondly the colonists were preventing agricultural land, one of the main sources of income, from falling under the hands of representatives of the Islamic faith.

11. In the event that a school or madrasa ceases its activities, its endowment property is acquired for the benefit of the state. Also, Foundation property is obtained by institutions abroad for the benefit of the state. In addition, properties endowed by foreign institutions are also taken into state ownership if they are deemed "dangerous".

It can be seen from this that if the number of Waqf Estates continued to increase during the Khanate period, the loss of those estates under the colonialists was being tried.

12. The sale of foundation properties consisting of land is prohibited.

In addition to these, the administration of the governor-general of Turkestan put forward the following idea in its reports on Islam: "Islam is based on living with the state, and because of this, it is from it that it is used to expanding its sphere of influence and spreading its ideas. In the event that the state's emphasis on Islam is destroyed, it gradually loses its importance in Muslim marriage"[9].

As a result of the conduct of such a policy by the Russian Empire in the Turkestan territory, in 1898, an uprising broke out in Andijan under the leadership of Muhammad Ali (Dukchi eshon). The main reason for the uprising was the increased taxes and the pretense that the revenues of the waqf courts were being seized by the colonists were also the result of the above policies.

The transformation of mosques-warehouses, madrasas – into barracks by the Turkestan governorate general, the seizure of Waqf revenues, the attitude towards Islam and Muslim priests, which was fundamentally different from those in the Caucasus Middle and Crimea.

While the center of Islam during the reign of Amir Temur was the city of Samarkand, with the disintegration of this vast empire, Samarkand also began to lose its importance. The Kokand Khanate began to lose its importance. The Kokand Khanate flourished during the reign of Umarkhan, and diplomatic relations with Turkey were established for the first time in history. It also gave rise to The Post-Bukharian Islamic center of Central Asia. the center of Islam during the reign of Amir Temur was the city of Samarkand, with the disintegration of this vast empire,



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The services of Central Asian “theologians”, “jurists” and Arabic experts in Islamism are unparalleled. Several of his famous works on Islamic doctrine and jurisprudence are precisely those created by Middle Asian scholars. In particular, “Hidoya-i-sharif” was written by the Margilan scholar Burhoniddin Ali. "Akaid “-in Bukhara,” Hikmat ul-ayn" was born in Samarkand. services of Central Asian “theologians”, “jurists” and Arabic experts in Islamism are unparalleled. Several of his famous works on Islamic doctrine and jurisprudence are precisely those created by Middle Asian scholars. In particular, “Hidoya-i-sharif” was written by the Margilan scholar Burhoniddin Ali. "Akaid “-in Bukhara,” Hikmat ul-ayn" was born in Samarkand. In addition, the Muslim world has produced such scholars as Mir Alisher Navoi, So'fi Olloyor, Ahmad Yassavi, and Boborahim Mashrab.

Taking these factors into account, the new Governor-General of the Turkestan region, Dukhovskiy, made the following remarks about Islam [10].

1. In this way, Islam is completely opposed to the policy of Russification of the Muslims of the country, while being hostile to Christian culture.
2. Sufism is harmful to us.
3. Islam, which took advantage of the humane laws of the Russian Empire and the gifts of our culture, is strengthening and becoming an anti-state organization.. In this way, Islam is completely opposed to the policy of Russification of the Muslims of the country, while being hostile to Christian culture.
2. Sufism is harmful to us.
3. Islam, which took advantage of the humane laws of the Russian Empire and the gifts of our culture, is strengthening and becoming an anti-state organization. And in doing so, we are taking advantage of the mistakes we have made.
4. The persecution of Islam after this, along with the fact that it is a non-Muslim affair, is impossible.
5. In addition to being one of the major Muslim centers, the Turkestan region is densely populated religiously and ethnographically, its population has been poisoned by the doctrine of Sufism. This requires special attention.
6. It is harmful to establish an administration that unites Muslims into a single organization.
7. Although centuries pass, not all of the 14 million Muslim population accepts Christianity.
8. The rapprochement of the Muslim population with Christians can only occur if the importance of Islamic religion has decreased. At some point, there have also been instances of Muslims attempting to prove that they are not enemies. Belief in such statements leads to a disregard for them. This is in contrast to the policies we are pursuing.
9. Islam is so powerful in the eyes of ignorant and zealous Asians that an attempt to quickly exclude it from the minds of people raised in such a spirit is in vain. It is only possible to properly educate the growing younger generations, not to recognize everything that is alien to Islam, to



make sure that it is an unhealthy idea.. Islam is so powerful in the eyes of ignorant and zealous Asians that an attempt to quickly exclude it from the minds of people raised in such a spirit is in vain. It is only possible to properly educate the growing younger generations, not to recognize everything that is alien to Islam, to make sure that it is an unhealthy idea. Therefore, it is necessary to replace the education in most Muslim schools with general education, as in Russian schools.

10. It is necessary that those in our administration learn the language of the local people, while gradually reducing the translators. This leads to the penetration of the Russian language among the local people.

11. It is necessary to replace the Qazi courts in the Turkestan territory with court courts on a general basis. This measure reduces the influence of Islam on the local people.

Apart from these, strict control was established by the administration of the governor general of Turkestan over the vaqf courts of all schools, madrasas, tombs and shrines in the territory. The activities of the eshans were banned. Tatar teachers in Muslim schools were immediately replaced. At the same time, the governor-general of Turkestan paid great attention to Islam and its representatives, and their position among the local people was discussed in every possible way.

The colonists continued their policy of this kind in later years. In particular, in August 1908, the mahfyid Commission under the leadership of Governor-General Mishenko considered the issue of the situation of the Islamic religion in the country[11]. Turkestan Muslims were divided by them into three streams.

1. Panislomism flow. The ultimate goal of this is shown to be to extract the land from Christian influence. colonists continued their policy of this kind in later years. ticular, in August 1908, the mahfyid Commission under the leadership of Governor-General Mishenko considered the issue of the situation of the Islamic religion in the country[11]. Turkestan Muslims were divided by them into three streams.

1. Panislomism flow. The ultimate goal of this is shown to be to extract the land from Christian influence.

2. Revolutionary movement. These are said to be not fully formed.

3. Progressive movement.

In addition the commission considered the escalation of revolutionary sentiment among the indigenous people of the country dangerous and set about enforcing increased control over the madrasas.

In 1911, Interior Minister Maklakov instructed all provincial governors to conceal the school, madrasa and other Muslim courts that had been deemed “safe” for the government.n addition the commission considered the escalation of revolutionary sentiment among the indigenous people of the country dangerous and set about enforcing increased control over the madrasas.

In 1911, Interior Minister Maklakov instructed all provincial governors to conceal the school, madrasa and other Muslim courts that had been deemed “safe” for the government. The administration of the Turkestan governorate general continued its policy in this way until 1917. Thus, ending the attitude of the Turkestan governor-general to Islam, the colonists limited the activities and rights of Islamic religious organizations and priests in them, who could resist their policies of invasion, robbery and Russification.



During these years, full control was established over the country's slaughterhouses, schools, cemeteries and shrines, and over the imam, eshon, Darwesh.hus, ending the attitude of the Turkestan governor-general to Islam, the colonists limited the activities and rights of Islamic religious organizations and priests in them, who could resist their policies of invasion, robbery and Russification. During these years, full control was established over the country's slaughterhouses, schools, cemeteries and shrines, and over the imam, eshon, Darwesh. The Mudarris in the madrasas, the Mutawalli who ran the Waqf Estates, began to be appointed by government agencies. While the new schools and madrasas were only built with the permission of the government, the government also took over the appointment of Qazi and imams. With this, the rights of not only representatives of Islam, but also of the local people were limited. But despite this, the colonists did not achieve their goals to the fullest extent.hile the new schools and madrasas were only built with the permission of the government, the government also took over the appointment.

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