



ISSUES OF HISTORIOGRAPHY OF THE RUSSIAN EMPIRE'S ATTITUDE TO EDUCATION AND FOUNDATION PROPERTY POLICY IN TURKESTAN

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ABSTRACT

The article focuses on the history of Turkestan in the period of colonial rule of the Russian Empire, the issues of socio-economic life in Turkestan in the second half of the XIX-early XX centuries. The study of the foundations of our country and the attacks on them at that time will allow our people to understand the generosity and tolerance that have always been inherent in them. After all, at the heart of the foundation are the most noble intentions, noble feelings.

KEYWORDS: Colonialism, Education, Foundation, ownership, socio-economic relations

The independence of Uzbekistan is one of the most important historical events of the twentieth century in our country and around the world. After all, under the vital influence of independence, radical revolutionary changes are taking place in all spheres of life of the Republic. In line with the qualitative changes in the socio-political and spiritual life of our country, very favorable conditions have been created for historical research in the new spirit and content.

As the field of ideological struggles of the XXI century has reached an unprecedented level in the history of mankind, the issue of preserving the national image and identity of each nation, and for this, a deep understanding of its historical roots remains relevant.

From ancient times to the present, Uzbekistan has a place in the history of the development of world civilization, especially in the history of the development of Islamic civilization.

During the years of independence, the development of history has reached a new level due to the radical changes taking place in Uzbekistan.



As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, "... there is no other country with such a rich history and great scholars as our ancestors. We need to be able to study this heritage in depth and pass it on to our people and the world. " One of the most important tasks facing the science of history is the policy of atheism, which became the dominant ideology during the dictatorial Soviet era. As a result, our history has been brutally distorted and falsified.

In order to gain a fuller understanding of the attitude of the Russian Empire to the policy of foundation property in Turkestan in the second half of the XXI century-early XX century, we consider it necessary to provide some information about its place in the history of Movarounnahr.

At a meeting with historians of the Republic, statesman and public figure Islam Karimov said about Khoja Ahror Vali: his high prestige played a decisive role in this. "No ruler, ruler, or prince has ever spoken to this great man, who is called the Sheikh of the Sheikhs. The people have raised him on their heads. We are ready to raise such dear ancestors on our heads," he said.

Decree of the President of the Republic of Uzbekistan No. 4947 of February 7, 2017 "On the Strategy of actions on the five priority areas of further development of the Republic of Uzbekistan for 2017-2021" No. PK-2789 of February 17, 2017 Resolution "On measures to further improve the activities, organization, management and funding of research activities of the Academy of Sciences", June 30, 2017 No PK-3105 "Recent History of Uzbekistan under the Academy of Sciences of the Republic of Uzbekistan" This dissertation research will serve to a certain extent in the implementation of the tasks set out in the Resolution "On the organization of the activities of the Public Council on"

The attitude of the Russian Empire to the policy of foundation property in Turkestan and its consequences can be found in the works of Russian scholars of the second half of the XIX century. This is because the policy of further strengthening the colonial system in the period after the complete occupation of Turkestan by the Russian Empire requires the collection and compilation of various statistics on the socio-economic life of the country. Foundation issues are partially addressed by V.P. Nalivkin and M.N. It is also found in the works of Rostislavov. In their works, the authors note the endowment of the lands of waqfs given to religious organizations by khans and



individuals, the use of kharij and tanob taxes on state lands in rural areas, their use with the help of qurans, as well as the status of waqfs in the first years after the occupation of Central Asia. The Russian government's policy in the field of foundations is based on the fact that the Tsarist administration does not have a special law on this issue, but some regional leaders have taken control of the foundations of the Russian administration. mentioned They were approved by the emperor on June 12, 1886, when the regulations on the administration of the Turkestan region were approved. described. An investigation has been conducted into the authenticity or falsity of the waqfs, the results of which show that waqfs without the seals of khans and emirs are considered counterfeit, thus weakening the economic foundations of Muslim clerics. It was noted with regret that the income of the foundation was uncontrolled and was looted by the trustees, and the expenses were not spent properly. In addition, VP Nalivkin emphasizes that the property of the foundation should be fully at the disposal and control of the state.

In fact, after the Andijan uprising of May 1898, the government began to focus on the property of the foundation and to determine its policy towards it. AP Khoroshkin in his article "Foundations in Tashkent" provided information about the property of foundations not only in the Tashkent region, but also in other parts of the country. He concluded that the property of the foundation should be owned by the state, not by religious organizations.

According to Yemelyanov, there are 2,909 foundations in Syrdarya, Fergana, Zarafshan and Samarkand regions, as well as 46,266 tanob lands in Turkestan region.

We know that Academician VV Bartold also focused on the issue of foundations in Turkestan in his works. In his History of Cultural Life in Turkestan, he analyzes the policy of the tsarist government in Turkestan on the issue of foundations, and notes that as a result of this policy, the local people, especially the clergy, are dissatisfied. The team of authors of the first group includes the works of BA Bobrovnikov, OM Kerensky.

Statistical research and studies conducted by the tsarist government are of great importance in the study of the subject. Such statistics also provide information about madrassas, in particular the property of waqfs belonging to the descendants of Haji Ahror. For example, the local historian AN Sobolev in his major book on the historical geography of Turkestan writes about the property of waqfs belonging to the



descendants of Hoja Ahror:) have been carefully considered. It is a document of several sajens in length and half an arshin in width.

The document consists of many sheets of paper glued together. The first part, the beginning, and the much older part are the originals, but the second part is a forgery. "The author has included this label of the foundation among the oldest documents in Turkestan.

Based on the study of these documents, LN Sobolev concludes: The saint dedicated a third of the land (the width of which could not be determined) for generations to come from the city of Karshi along the road from Samarkand to Tashkent. Sobolev also provided detailed information about the foundation villages of the Khoja Ahror dynasty.

Another local historian, AP Khoroshkhin, was also interested in the history of the great wealth of Hoja Ahror and collected popular stories and legends. On the basis of examples of true oral tradition, the scholar concluded that "the lands from the south of Samarkand to the Shakhrisabz Mountains" were the waqf property of Hoja Ahror.

Valuable information about the foundation property of the descendants of Hoja Ahror in Tashkent is also available in A.P. From a study by Khoroshkhin. This information is also noteworthy: "In the second half of the XIX century, the foundation property of the descendants of Hoja Ahror was also available in the Oktepa and Akkurgan mahallas of the Sebzor district of Tashkent, with a total value of 300 thousand rubles. There were 800 executors working on those properties. "

In 1896, in the 88th issue of the newspaper "Turkestanskije Vedomosti" "L.K.Yu." An article by an unknown author entitled "Letters of Margilan" was published under the acronym. This article provides information about the wealth of Hoja Ahror: The descendants of Hoja Ahror own a huge foundation in Turkestan. According to a document issued by the Emirate of Bukhara, one-third of the land in Tashkent, Samarkand, Bukhara and Karshi, from Karshi to Tashkent via Samarkand, belonged to the above-mentioned saints (Hoja Ahror-U.Sh.).

Local historian V.L Vyatkin also provides important information about the lands belonging to his descendants based on the study of the foundations of Hoja Ahror. Part of the land owned by his descendants in Tashkent was 300 tithes.



In 1902, academician VV Bartald also got acquainted with the foundation labels of Hoja Ahror. According to the scientist, this document is a copy of the foundation letter made in 1533, copied in 1875. VV Bartold first quotes the main part of the text of the documents of the Hoja Ahror Foundation in Persian-Tajik. This foundation is believed to have been compiled by O.D. Chekhovich before 1533 in the life of Hoja Ahror. A characteristic feature of the research of the colonial period of the Russian Empire is that the value of the property of the foundation, its location, some foundation documents, the names of institutions are given in the form of information. Even during the Soviet era, oriental historians studied the foundations of the Hoja Ahror dynasty. For example, PP Ivanov put forward important ideas about the large feudal economy of Haji Ahror. He tried to determine the total area of Haji Ahror's waqf properties in Karshi and Samarkand. According to P.P.Ivanov's estimates, Hazrat Eshan. Land properties in Karshi amounted to 150,000 tanob, and in Samarkand - 200,000 tanob. The author also mentions that after the death of Hoja Ahror, that huge farm collapsed.

These conclusions of the scientist are not based on the information in the foundations. Because P.P.Ivanov did not get acquainted with the foundation labels of Hoja Ahror. His search for foundation documents in Tashkent and Samarkand in 1936-1937 was unsuccessful. Historians know that the colonial policy of tsarism in Turkestan during the Soviet era was exposed by P. Goluzo and G. Safarov. In his work, LIDembo analyzes the legal aspects of waqf lands in Central Asia, noting that the main elements of waqf are the waqf documents establishing waqf, waqf property, waqf ownership and legalizing it. . In fact, endowments are very complex legal documents, in which the name of the foundation, the location of the property, its boundaries (if the property is land), the purpose for which it is used, the rules of use, etc. are recorded in the presence of witnesses. It is said that foundations are tax-free. During the khanate, the waqf property was completely exempted from taxes through the graces granted by the rulers. Orientalist RANabiev used authoritative sources of the XV-XVI centuries: "Manoqibi Hoja Ahror" by an unknown author, "Rashahat ayn al-hayat" (drops from the spring of life) by Fakhriddin Ali as Safi. case, Hoja Ahror stated important facts about the riches, the ways of managing this vast farm.

Unfortunately, these ancient sources are not based on the principles of truth and justice, but on the one-sidedness of the spirit of the kamfir ideology that prevailed at



that time. From 1960, the orientalist historian ZA Qutibaev began to study the history of the property of the foundation of Hoja Ahror and his descendants. B. Kazakov, O.A. Sukharev, and others are among the scientists who conducted research on the property of foundations in the Soviet era. As mentioned above, after the independence of our country, reforms in all areas have changed radically. Economics, politics, science, religion and other fields.

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