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RESEARCH ARTICLE

XX CENTURY LAND REFORM IN LOCAL PRESS RELEASES

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Abstract

The article gives media scope, translations and investigation of the arrangement of "land and water reform" in Turkestan. Although it was said within the long publicity and publicity of the Soviet government that the "land reform" served the financial improvement of the locale, neighborhood inhabitants, knowledge and devout pioneers backed this arrangement, as a result of our inquire about, residential resistance to the approach of "land reform" by nearby coherence, showed discontent.

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Introduction:-

The Bolshevik idea of expropriating land in Central Asia caused different contentions. The expropriation of private property behind the land reform was especially adversely gotten by neighborhood clerics. They too expressed their protests through the press. It is in this spirit that several articles have been composed in local Muslim publications. We refer here to some articles in al-Izah magazine, a publication of the Society of Ulema. The magazine had an independent position from the official government in its assessment of contemporary events. One of his articles are called "About the Earth" [1, pp. 391-392]. The general content of Mubashir Khan's article is to explain the ruling of the "Land Reform" policy proposed by the official government in accordance with Islamic law. The author completes his remarks by quoting arguments from the verses of the Qur'an and the hadiths in the Jami as-Sahih collection. The article explains the sentence "...وجعلنا لكم فيها معاش" in verse 10 of Surat al-A'raf (7) in the Qur'an (... We have created for you in it the means of subsistence ...) the essence begins with the need to use it. According to him, the whole life of man, his origin, the end, the meaning of his life is connected with the earth. Therefore, "it should be considered a gift of God," says the author. Continuing his remarks, he states, "land is an inalienable right of man and the appropriation of land without his permission and consent is oppression, which is contrary to religious law." It is clear that this idea was a sharp rejection of the Bolsheviks' slogan of collective land use, propaganda, and land reform policy. This article warns about the serious consequences of the implementation of this policy, the possession and use of land without the consent of the landowner, that is, through expropriation, according to Sharia law. Probably for this reason, when many lands confiscated by the government was given to new owners, they renounced these confiscated lands and returned them to their former owners. Although the article is short in size, it clearly reflects the religious / Islamic position of the "official government" and local clerics on the land issue [2].

The Main Findings And Results:-

In the above context, as well as the appeal of the "Central Office of the Union of Ulema" in Kazan, the announcement will be published in the form of an article. This article, published in the magazine "Religion and Life", will also be published in the magazine "Al-Izah" under the title "Address of the Qur'anic scholars to Muslims" [3, pp. 343-345]. It warns that the expropriation of private property in fraternal nations under the guise of

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“reform” is being carried out with the participation of local citizens, and that these actions are “oppressive”, are inadmissible, and haram for Muslims.

Another article in this magazine symbolically called “Socialists and Islam” [4, pp. 235-238]. The interesting thing about the article is that if we pay attention to the introductory part, it was published in Dagestan magazines and republished in “al-Izah”. It is no coincidence that the author of the article took a translation of this article from another magazine and published it in “al-Izah” magazine. It was a time when many concepts, such as socialism, Bolsheviks and Mensheviks, political groups, and the memorized ideas they put forward, were of interest to many. The author of the article Mubashirkhan begins the article by describing that in the history of mankind, two classes of rich and poor have existed since ancient times, managing the property of large property owners through the service of the poor. He explains that over time, the relationship between the rich and the poor has deteriorated, with the rich denying the interests of the poor, who are members of the same religion, and forming groups to protect the interests of the poor. These poor people call themselves “Socialists” and say that while they initially had a single goal, they later had different goals in different areas of government.

Their goals were unique in several respects:

1. The abolition of the monarchy and the establishment of a "government of the republic" in its place;
2. Not to sell large lands, mountains, hills, rivers as private property, not to inherit, not to donate, to use them together for the common good.

The author points out that the contentious issues of the “ديموکرات”/ (“democrat”) and “انقلابی” / (“revolutionaries”) were the fate of small lands. Democrats cite “small landowners claiming to own land in their possession, but revolutionaries suggest not dividing it into large and small lands. Their size stems from the individual's ability to cultivate the land on his or her own, the fact that a person is coming out with a proposal to transfer excess land, as well as private printing presses, to the state. However, in the ideology of both groups, the role of state and religion in the governance of society is different, that is, everyone can believe in any religion, but religion is limited to matters of faith and worship, “معاملات” / (“transactions”), social relations, public administration not to interfere in the issues.

The author puts forward his comments here, pointing to the extent to which these ideas are necessary in our region. In a society with a perfect Islamic Sharia, the only condition for its reform is the idea that it is possible to protect the interests of the weak by reorganizing the “زکوٰۃ” / (“zakat - according to the Shari'ah, a wealthy Muslim gives alms to the widows and the poor "during fasting" in the amount of one-fortieth of his property and income”) relationship.

The appeal of the Commissioner for National Affairs, Tashkhoja ibn Ashirkhodja oglu, to the Fuqaho Society (a society of lawyers established in Tashkent) caused a great deal of controversy. Paolo Sartory summed up the essence of the debate in his article: "Muslim lawyers have argued through their answers that socialism is not in accordance with the rules of Sharia" [5. pp. 124-127].

The Commissioner's questions consisted of four questions formed in the psyche of his time:

1. How does the Shari'ah treat the poor?
2. Do the poor have the right to exercise their rights?
3. Is it possible to be common in other matters (socialism), except for the family: agriculture, commerce, and social life?
4. How does the Shari'ah relate to the generalization (socialization) of the land?

The answers will be published in the “Ulug Turkiston” [6, pp. 4-5] newspaper and “Izhar al-Haq” [7, pp. 23-24] magazine.

The Fuqaha Society answers the first question with the following meaning: “The Shari'ah pays special attention to the poor and commands them to give 40/1% of the income of the rich to the poor for their own benefit”, says “Majma al-Anhar”, one of the traditional works of jurisprudence. The question is not only that “socialists care for the poor,” but also that the attitude towards the poor and the issue of supporting them is much more entrenched in Islamic law. It is understandable that behind these provocative questions was the aim of showing the superiority of the ideas of the socialists.

To the third question, the Fuqaha Society first gives the following brief answer: "Muslims can use only three things together according to the Shari'a." It refers to Burhanuddin Marghinani's famous work "al-Hidoya fi-l-furu'" and cites as evidence that water consists of grass, grass and fire on land that does not belong to anyone. It emphasizes that the general use of other things (including land and private property) are strictly forbidden by Sharia.

The Fuqaha Society answers the fourth question in complete opposition to the Bolshevik idea: "The Shari'a does not allow the confiscation of private property by the tsar, which is passed down from generation to generation." In the second part of the answer, this idea explained by referring to one of the popular local fatwa books, "Radd al-Mukhtar", and a verse from the Qur'an [8, p. 29].

A slightly broader form of these answers is published by the Fuqaha Society in its "Izhar al-Haq" (اظهار الحق) magazine [7, pp. 23-24].

We see that the early stages of the debate over the generalization of private property, especially in Central Asia, have started unsuccessfully. Although very rare in the mass media, the Communist Party's reporting meetings [9, pp. 4-6] and the independent publications [10, pp. 45-47] focused on various debates in the reform process. These include problems such as most farmers returning land given to them by the government to their owners, not wanting to farm on those lands, or the rich themselves agreeing with the farmers to give them large plots of land.

One of the concerns of the Soviet government about the "Land Reform" was the intensification of anti-Bolshevik movements in rural areas. They have even acknowledged this fact in some of their articles [11, p. 3].

If we pay attention to the Bolshevik publications on "land reform", that is, the government's approach naturally supports the ongoing land reform. However, the purpose of our focus on this approach is that we can see here historical methods of promoting reform. In particular, in most publications, the author expresses his attitude on behalf of the people; the surprising aspect of the articles is that they are forced to rely on religious (Islamic) evidence or to prove that socialism is in accordance with religious law. For example, "Pravda Vostoka" [12, p. 2] reports that "Ulemas" [13] have issued fatwas stating that "land reform" is in accordance with Sharia law. A facsimile copy of the religious evidence (narration) provided by the scholars is also cited as proof of the views. However, the analysis of these legends showed that it was not in line with the Bolshevik idea of "expropriation of private property". The "legal legitimacy" of the Bolsheviks were published in parallel in Uzbek in local publications. In almost all publications, there is a single "narration" [14] and the fatwas of the "Control of Religion" on the legality of "land reform" [15, p. 3]. According to the narration: "It is not against the Shari'a for the Soviet government to give the lands of abandoned, ownerless or unwilling landowners to landless peasants. Therefore, land reform can be considered in accordance with Sharia law". As we can see, there are three types of land: private, non-private, and public land. In the context of the "legend", the idea is to lease land that is not owned or state-owned land to landless farmers. In other words, the Bolsheviks interpret the "fatwa - allowance" on state lands in the "narration" as private lands.

Conclusion:-

In conclusion, the proposals and ideas of the Bolsheviks on land reform was critically accepted as a controversial issue. The official government also tried to conform to__ Sharia law as a local mentality, a norm of faith, in promoting and promoting its implementation through the press. The reason was that without them the reform would not have been successful. As a result, fake documents and propaganda materials also were used. The reason was that it was impossible to defend the proposed expropriation as initiative in open debates, as was clear from the official responses of local scholars, such as the Civil Society.

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