



CARRYING OUT LAND REFORM IN THE ZARAFSHAN REGION (1926-1927)

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Abstract

The article reveals some aspects of the story about the negative consequences of the policy of forced collectivization, the implementation of land and water reform in Uzbekistan, scientific research was conducted and appropriate conclusions were drawn.

Keywords: Land and water reforms, nationalization, agrarian revolution, district, farm laborer, farmer, imam, clergy, agriculture, grain growing.

Introduction

On December 2, 1925, at an emergency session of the Central Committee of the Uzbek SSR, the decrees “On the nationalization of land and water” and “On land and water reform” were adopted. These documents were the basis for the norms for implementing land and water reform through a forced method.

On the part of the political leadership of the Bolshevik Party, the implementation of land and water reform in Uzbekistan was planned to be carried out in two stages.

Thus, the strategy and tactics of the “agrarian revolutions” were approved at the second congress of the Narrow Communist Party.

According to this, in 1925-1929 the second land and water reform was carried out in the UzSSR. This reform was carried out in three stages:

Stage 1: In 1925-1926 in Fergana, Tashkent and Samarkand.

Stage 2: In 1927 in Zeravshan.

Stage 3: 1928-1929 in Kashkadarya, Kharezm and Surkhandarya.

In the villages of Bukhara district in November 1926, only 67 meetings were held, at which over 5 thousand people were present, at which up to 300 farmers spoke, demanding the confiscation and division of the Bai land among the poor.

Farmers and cheyrikars throughout the district were active, for example, in the Khairabad volost, the poor, who spoke at 3 meetings, demanded a reduction in the norm of land to be left to 25 tanaps (the regional land commission tentatively assumed that 40 tanaps of land should be left in each farm). In the village of Bogoutdin, the owner of 60 tanaps of land declared at a general meeting that he alone was not able to cultivate all the land and voluntarily surrendered 30 tanaps to the benefit of the poor.





There were no protests from the clergy against land reform. But the lower clergy were present at some meetings. For example, in the village of Karakul, the local imam advocated for land reform. It is noteworthy that in one of the villages of the Bogoutda volost, a local mullah agreed to the voluntary surrender of 30 tanaps of land in favor of the poor.

After the land reform, the situation in the villages of the Zeravshan region was outwardly calm. The poor, farm laborers and cheyrikars received land. They were satisfied and began to cultivate the land, waiting for the harvest. One in short, we can say that the farm laborer and the cheyrikar had no reason to worry.

But this did not mean that the former bais, elders and mullahs were happy. The main thing for them was to force the farm laborer, the poor man, to return the land and continue to work for the farmers. Such were their desires, hence the corresponding attempts to interfere in the reform process. The methods of influence were different: requests, threats, exhortations, many promises and beatings. In fact, all methods and available possibilities were tried. Usually the bai (owner of the land) acted himself, sometimes through dummies or bribed persons, and if the village council (village council) made concessions to the bai, then they acted through the village council.

Let's give some facts: Cheyrikar Razikov from the village of Charbagh came with the bai to the village council and asked to return the land back to the bai. The village councilors were firm and explained that under no circumstances should one give in to the bayou. Cheyrikar returned to his tanapas, but the bai did not get his way this time. Another case. Bai Shadman Juraev persuaded the farm laborer not to go to Dzhilvan (place of land development). The bai promised 10 tanaps of land and a good, well-fed life, when the farm laborer obeyed, the bai did not give him anything and forced him to work a lot for nothing. There were many such cases. For example, the Vabkent region counted up to 15 cases, the Bukhara region up to 10, and the district up to 25 cases.

The Vabkent region was distinguished by the activity of the bais in opposing farm laborers and cultivating the land. The bais deliberately withheld water, damaged crops, and there were cases of beating of the poor. For example, in the village of Asnab, the bai provoked the mirab into beating a farm laborer. In another village of Buzunduvan, Guy Fayzi Narziev personally beat up farmer Khusain Makhmadiev because he asked to return the 7 tanaps of land and a cow awarded to him by the court, which were mistakenly attributed to the bai's farm. In the village of Kulba, Yangibazar village council, Karakul district, Bai Mulla Arankul allowed his flock to sow a farm laborer, and when he wanted to file a complaint, he severely beat him and his friends. Another cattle breeder Usta Rizaev in the village of Susanna, in order to return his land, falsely





accused a farm laborer of raping the bai's wife and stealing astrakhan skins. Based on this statement, the secretary of the village council arrested and beat the farm laborer. In those years, assessors and Sharia kazis worked simultaneously in the Zeravshan region. In January 1926, a regional commission was created in Bukhara to conduct elections of assessors, which was tasked with urgently developing a specific plan and instructions for work. The regional executive committee invited all county executive committees to create similar commissions in all counties and immediately begin electing judges.

In old Bukhara, the Zeravshan Regional Executive Committee established, along with the elections of the assessor court in the Zeravshan region, to hold elections of Sharia kazis, who until now were not elected, but appointed. The population of the region gladly accepted this innovation, since thanks to this decree it became possible to choose a cazi from among their own, worthy of such an honorable position and well known to the population, and not to obey the cazi of the old order, which often did not correspond to their purpose.

In the Bukhara district, on the lands of new irrigation, 783 plots were occupied (in 1927) by settlers along Jilvan Arik and 214 plots along Shahrud. By the end of 1927, 25 percent of all plots were developed in Jilvan, and 45 percent in Shahrud. By the autumn of 1927, exceptional attention was paid to the new irrigation lands during the sowing campaign. All lands were raised by tractors and primarily on newly developed lands, as the most difficult to cultivate. Each farm was supposed to be given 8 poods of seed grain (4 tanaps for insemination). The water industry was supposed to primarily provide water for irrigation on new irrigated lands.

By the beginning of 1927, the operational work on land reform in most districts of the Zeravshan region had essentially ended. The results of the regional land commission were as follows: only 1,685 villages were worked. In 2,198 bai households, 44,472 tanaps of surplus land were cut. 678 non-labor farms in 22,698 tanaps were liquidated, including: 46 landowner type (8,623 tanaps), 405 large traders and townspeople (8,593 tanaps), 193 non-labor village farms (8,593 tanaps) and 84 former emir officials (2,052 tanapa).

From the confiscated and trimmed surpluses, allotments were given to: 3,779 cheyrikars, 1,379 farm laborers, 1,682 land-poor, 78 landless and 136 other categories. 57,420 tanaps were distributed to 7,049 households. As a result of the division it turned out: farms with up to 4 tanaps - 83; from 4 to 8 tanaps - 1,135; from 8 to 12 tanaps - 2,547; from 12 to 16 tanaps - 1,825; from 16 to 20 tanaps - 828; over 20 tanaps - 618; not identified - 13 farms.





In the process of work, 238 hidden bai farms were identified that were subject to reduction - 7102 tanaps and 339 different categories of non-labor farms with the withdrawal of 10207 tanaps.

During the period of land reform, 873 village meetings were held. They were attended by 131,066 people. 608 assistance commissions were organized, in which 9,715 people participated.

Land reforms in the Zeravshan region were carried out in 1926-1927. During the land reform, the lands of not only bai, but also medium-sized dehqan farms, handicraft farms and even poor farms were taken away. Waqf lands supporting religious schools, madrassas and other institutions suffered serious damage. The lands of religious institutions were confiscated.

The class orientation of the reforms was based on extremist practices. All these processes aggravated the political situation in the village. As a result, rich farmers began to fiercely resist the land commission; they damaged agricultural implements and fought armed. Taking all this into account, in 1926 the Central Executive Committee of the Soviets of the UzSSR changed Article 80 of the Criminal Code. For hiding land or for false information about agricultural equipment, the punishment was 3 years in prison.

In 1927, with the opening of a silk-winding factory in Old Bukhara, great changes took place in the lives of women in the city. In two years, 500 women were hired at the factory. It was in the same year that 40 women worked in the Ozod Zamon weaving artel. By the end of the year, the number of women workers at the factory reached 350. Not only in cotton production, but also in industrial enterprises, the proportion of women was large. For example, a weaving factory in Bukhara ranked first among light industrial enterprises in Uzbekistan. In 1932, the workers of this factory fulfilled the annual plan by 150 percent.

Gradually, the role and place of women in society is increasing. They were partially freed from material dependence and were given the opportunity to fully demonstrate their talents and abilities. This led to a change in the policy towards equalization of working conditions for women, which was equal to the same practice in other countries. The population of the world has realized that the future of the nation and society is fully connected with the activities of women; in all spheres of social life, science, technology, production, management are associated with the active activities of women, and therefore society in its development receives a new direction. Where women are poor and frightened, life is all-round poor and full of fears, as has been proven in practice. It is found that a poor woman cannot raise her children to be strong





and noble. This paved the way for the feminization of society and enabled women to achieve greater success in various social spheres.

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