

THE ROLE OF "Waqf" PROPERTIES IN THE LIFE OF THE PEOPLE OF CENTRAL ASIA

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Annotatsiya: Markaziy osiyo xalqlarining hayotida "vaqf" mulklari tarixiy, madaniy va iqtisodiy ahamiyatga ega. Vaqf, o'z mulkini ijtimoiy xizmatga bag'ishlash va jamoatchilik manfaatlarini o'z ichiga olgan dinî tushuncha sifatida shakllangan. Markaziy osiyo xalqlari orasida vaqf mulklarining tarixi asrlar davomida shakllangan bo'lib, ularning diniy, iqtisodiy va madaniy jihatlari alohida e'tiborga loyiqdir. Vaqf mulklari ko'plab masjidlar, maktablar, shifoxonalar va boshqa ijtimoiy muassasalarni qo'llab-quvvatlashda muhim ahamiyatga ega bo'lgan.

Kalit so'zlar: vaqf, ta'lim, markaziy osiyo, qadriyatlar, tarixiy an'analar, iqtisodiy rivojlanish, madaniy meros.

Аннотация: объекты «вакуфа» имеют историческое, культурное и экономическое значение в жизни народов Центральной Азии. Вақф сформировался как религиозное понятие, включающее в себя посвящение своего имущества социальному служению и общественным интересам. У народов Средней Азии история собственности вакуфа складывалась веками, и особого внимания заслуживают его религиозные, экономические и культурные аспекты. Имущество вакуфа сыграло важную роль в поддержке многих мечетей, школ, больниц и других социальных учреждений.

Ключевые слова: фонд, образование, Центральная Азия, ценности, исторические традиции, экономическое развитие, культурное наследие.

Abstract: "waqf" properties have historical, cultural and economic significance in the life of Central Asian peoples. Waqf was formed as a religious concept that includes devoting one's property to social service and public interests. Among the peoples of Central Asia, the history of waqf properties has been formed for centuries, and their religious, economic and cultural aspects deserve special attention. . Waqf properties were important in supporting many mosques, schools, hospitals and other social institutions.

Key words: foundation, education, Central Asia, values, historical traditions, economic development, cultural heritage.

Waqf (Arabic) is property allocated by the state or certain individuals for religious needs or charity. It is formalized through a foundation. Land, water, housing, school, madrasah, mosque, hospital, etc. can be the property of waqf. A person who entrusts his property to a waqf loses the ownership right to this property. However, he or his family members or a third party may retain the right to manage the waqf property to determine whether the waqf property is being used for the purposes stated in the waqfnama. The children or other descendants of the person who transferred his property as waqf property can receive benefits from the income from this waqf property. According to Sharia law, the head of state or a judge controls the Waqf property. This procedure is still practiced in some countries of the East. Waqfs, or religious endowments, have long been at the very center of daily Islamic life, establishing religious, cultural, and welfare institutions and serving as a legal means to keep family property intact through several generations. In this book R. D. McChesney focuses on the major Muslim shrine at Balkh—once a flourishing city on an ancient trade route in what is now northern Afghanistan—and provides a detailed study of the political, economic, and social conditions that influenced, and were influenced by, the development of a single religious endowment. From its founding in 1480 until 1889, when the Afghan government took control of it, the waqf at Balkh was a formidable

economic force in a financially dynamic region, particularly during those times when the endowment's sacred character and the tax privileges it acquired gave its managers considerable financial security. This study sheds new light on the legal institution of waqf within Muslim society and on how political conditions affected the development of socio-religious institutions throughout Central Asia over a period of four hundred years. Waqf is an important institution in the Islamic socio-economic system. It has played a key role throughout Islamic history. According to Cizakca (2002: 264), history has shown that waqf institutions have managed to provide social welfare services that many current states struggle to offer. The establishment of waqf institutions all over the Muslim world was indeed the result of benevolence—an act of devotion towards God. Baskan (2002: 18) reports that during the Ottoman period the financing of health, education and welfare services was entirely entrusted to the waqf system. Currently, the potential of waqf organizations is substantially unrealized. It is the conventional philanthropic institutions that are functioning more effectively. Therefore, there is a strong need to reevaluate the current waqf institution and its needs. Efforts are also needed to develop a better approach for its financial management to increase its efficiency and performance (Boudjellal, 2008: 125). This research aims at examining the role of waqf and its contribution towards socio-economic development, starting with the historical role of waqf in enhancing social welfare and moving on to discuss its important and unique potential role in the socioeconomic development of present societies, particularly how it can be developed to be a principal provider of public goods. It proposes several strategies for reviving the waqf institution and highlights the importance of integrating modern approaches into the waqf system to produce an efficient welfare service for the community.

Central Asia, a region rich in history and cultural diversity, has been shaped by various civilizations and religions over centuries. Among the significant concepts that have influenced the social and economic fabric of this region is the idea of "foundation" properties, known as "waqf" in Islamic tradition. These properties, designated for religious, educational, and charitable purposes, play a crucial role in the lives of the people in Central Asia. The concept of waqf dates back to the early Islamic period and has evolved significantly over time. In Central Asia, waqf properties have historically been established to support mosques, madrasas (educational institutions), and other community services. The establishment of these properties was often motivated by the desire to contribute to society, promote education, and provide for the needy. As a result, waqf has become an integral part of the socio-economic landscape of Central Asia. Waqf properties hold immense social significance in Central Asian communities. They serve as vital resources for providing education, healthcare, and social welfare. For instance, many waqf-funded schools and hospitals have been established to cater to the needs of local populations. These institutions not only enhance access to education and healthcare but also foster a sense of community and solidarity among the people. In addition to educational and healthcare services, waqf properties often support various charitable activities, such as providing food and shelter for the less fortunate. This aspect of waqf reflects a deep-rooted tradition of philanthropy in Central Asian societies, contributing to social cohesion and mutual support. Beyond their social functions, waqf properties also play a significant economic role in Central Asia. They are often involved in various commercial activities that generate income. The revenue generated from these activities is typically reinvested into community projects, such as building schools, hospitals, and other essential services. Waqf properties can also contribute to local economies by creating jobs and supporting small businesses. By promoting entrepreneurship and sustainable development, waqf properties help stimulate economic growth within communities. This economic dimension is particularly important in regions facing challenges such as poverty and unemployment. In contemporary times, the role of waqf properties has gained renewed attention in Central Asia. Governments and organizations are increasingly recognizing the potential of waqf as a tool for

social development and economic empowerment. Efforts are being made to modernize the management of waqf properties, ensuring transparency and efficiency in their operations. Moreover, as Central Asian countries seek to address pressing social issues such as education, healthcare, and poverty alleviation, waqf properties can play a pivotal role in these efforts. By leveraging waqf resources, governments and civil society can implement effective programs that benefit local communities.

The role of "foundation" properties or waqf in the lives of the people of Central Asia is multifaceted and significant. Historically rooted in religious and cultural traditions, waqf properties have evolved to meet the changing needs of society. They serve not only as sources of social welfare but also as catalysts for economic development. As Central Asia continues to navigate modern challenges, the effective management and utilization of waqf properties will be crucial for fostering sustainable development and enhancing the quality of life for its people.

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