



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.01267.2

STRUGGLE AGAINST ISLAM RELIGION IN THE 20–40-s OF THE XX CENTURY AND ITS MAIN TRENDS

Shavkatjon Tulanboev*

*Teacher,
 Namangan State University,
 UZBEKISTAN

ABSTRACT

In the article the ideological struggle of the Soviet government against the Islam religion in the first half of the XX century, persecution of religious people, finishing “vaqf” properties and the situations in Fergana valley are described. Also, negative consequences of the religious politics of the Soviet government in Uzbekistan is criticized in the article.

KEYWORDS: *Soviet State, New Economical Policy, Islam Religion, “Vaqf”, Madrasahs, Temple, Mosque, Mutavalli (A Staff In Mosque), Bolsheviks, Ideology, Policy, Religious Organizations, Courts Of Sharia, Old-Styled Schools, Jadids.*

INTRODUCTION

The struggle of the Soviet state against Islam rose to its new stage in the 20 years of the XX century. This can be explained by the violation of Muslim temples, which was considered a new wave of religious policy carried out at that time, the construction of pigeons and mineral fertilizers in their place, the persecution of the cultists.

In order to deprive the religious institutions of material resources, Soviet power issued a decree “on the abolition of foundations” with the order of December 14, 1918 № 6486 [1: B.287]. According to him, in Turkistan, in the Fergana Valley, the use of the properties of the foundation, which was formerly a material base of education and culture and was managed by trustees (from 1918 to 1920 years, foundations were included in the budget of state and local organizations and madrasahs, garages were closed, Sharia courts were liquidated), the policy of confiscation of them. At that time, the foundation lived in land properties, the material conditions of thousands of peasants who were engaged in the farm deteriorated, a large part of the land lost its fertility, became abandoned, neglected places. Returning the peasants to their land, paying

attention to the economic crisis in the country, the Soviet government left the issue of the complete liquidation of the foundations later.

Due to the trustees management of the property of the foundations in Madrasah and mosques, the rulers of religious institutions, whose activities were in existence, received a wide outbreak in the hands of individuals subordinate to the Bolshevik order. For example, the former Soviet of Margilan deputies accused the Imam of the Yorota mosque and the White Madrasah of appropriating the income of the foundation in his personal favor, and on July 19, 1919 he was dismissed.

At the meeting of the Namangan city Executive committee, which was on August 27, 1918, the Ayritom mosque trustee Ismoilkho'ja Eshon was dismissed for giving false information about his "crimes", that is, the income and expenses that came to the mosque. In the same year, Kholkhoja Eshon madrasa trustee Mulla Abdukahhor, Abduvahobboy madrasa trustee Mulla Ashur Rahimov (Andijan), Imam of Sabirkhoja mosque in Shakhrikhan Mulla Sadullakhoji were also taken from the case on charges of looting the foundations.

According to the sources of the archive, the madrasah, located in the Fergana region in 1918-1921 years, a large part of the mosques were destroyed and they were separated from their sources of income.

On November 17, 1920, following the Charter of the Turkestan ASSR NCC and the "Russian Federation on land use in the Republic of Turkistan", the foundation began to transfer lands to the state and completely abolished [2: B.35]. In the law, the foundations belonging to the mosques were not temporarily touched.

At the beginning of 1921, the Religious Department of the Cabinet of Ministers of the Republic of Uzbekistan became interested in the construction of mosques and madrasahs and began to lead them to their maintenance and repair. The offices of this department in major cities such as Tashkent, Fergana, Andijan, Margilan, Namangan, Kokand, Khujand, Osh, Samarkand were operating and holding its influence in the rural areas. That is, the activities of the mosques in the villages were focused on issues such as fasting and the spending of charity and fitr charity from the population of Kurban Eid days, the arrival of saints on the pilgrimage to Khaj [3: B. 43].

In 1922-1924, the opening of some way to religion and the activities of religious institutions was associated with the activities of Soviet power in the period of a new economic policy (NEP). Factors such as the complete destruction of the farm due to ruthless military clashes, the terrible famine, the process of resistance to Bolshevik procedures, had forced the authorities to work in a compromise way in the management.

The decision of Turkistan ASSR MIK on the right of substitute-tooth controlled by the educational department of the foundation offices and the activities of the religious department of the Cabinet of Sharia further aggravated the situation of religious institutions. The old method was reformed by the Educational Department of schools and orphanages.

All regional activists took part in the meeting of the Fergana district executive authority held on 4 December 1928, in which mainly the religious issue was discussed. At the meeting, issues such as the complete liquidation of the properties of the foundation, the Prevention of the activities of old-style schools, the immediate transfer of the buildings of the pulled religious institution to the

state, and the formation of a special commission, their functions were determined. The transparent aggression of Soviet power in 1928 against the activities of religious institutions and organizations caused not only spiritual and religious, but also members of society as a whole.

The head of the Soviet state after I. Stalin stated in his speech on 3 March 1928 year that “the fight against the ears, the decisive struggle against religion”, religion and the pious became victims of a brutal repression. The adoption of the above-mentioned decisions also put an end to the activities of the religious department of the Cabinet of Sharia. To this extent, the aggravation of the policy of secularism of Soviet power led to the fact that, even in accordance with Article 158 of the criminal code of the USSR of Uzbekistan, criminal liability was established in relation to persons who tried to establish religious organizations and open old-fashioned schools. The above decisions of Soviet power in relation to religion and religion began to show the practical foundations of its rapid integration in Uzbekistan. The income of foundations, the material basis of religious institutions and organizations, was confiscated, 90 percent of the income from the property of the former foundation was transferred to the construction of Soviet-type schools, 10 percent to the account of the people's educational commissariat [4: B. 225].

In the history of Soviet society in the late 20s-early 30s of the XX century, religious institutions and organizations, as well as religious leaders, attitude towards the pious were extremely reactive, mercilessly characterized by a large scale decline of the atheist movement. The ideas of the all union of godless gods, carrying out its propaganda and propaganda work, trying to prove the “falsity” and “groundlessness” of holy places in the villages between the working and peasant masses, condemning the pious as supporters of the bourgeoisie and the petty bourgeoisie, accusing them of hostility to socialism, visiting the tombs of the holy saints, widely propagating the harmfulness of religious.

In 1938-1939 in Andijan city there were 71 mosques, 1 Russian church, 3 Jewish synagogues, which prevented the performance of religious ceremonies in various ways. In order to preserve its religious values and Islamic institutions, the work of raising funds through the hashar of the population is also understood as the propagation of scribes by government agencies. And this was one of the excuses in the queue, which was conceived to persecute the pious.

In the Fergana region of the Republic, literature and manuals containing 79 166 sums of the fight against religion were purchased in 1940 for the wide propaganda of anti-religious propaganda. In 1940, on the territory of the only Fergana region, the number of “wrestling godless” yachts reached 2 243 units, and the number of members was 45 824 people. There were also 272 agitators in the country, 210 lecturers in the cities and villages, who carried out anti-religion propaganda [5:p. 225].

At the meeting of the party of Fergana region, which was held in September 1940, it was noted that the chairmen of the Council of Soviets of all cities and villages will be given strict control over religious institutions in their territories, re-registration, demolition of unsuitable mosque buildings and the use of construction materials derived from them for other purposes to

In the 20-40 - ies of the XX century, the drastic changes aimed at finding a mini-decision on administrative-command in the sphere of socio-economic and cultural policy of Soviet power dealt a huge blow to religious scholars, as did all strata in society. The transparent aggression

against the people of religion and the people of religion has long had a negative impact on them, which they cannot cope with.

In 1940, more than 3 000 printers were registered in Fergana, one of the largest regions of the Republic. Most of them were mosque imams, neighborhood mullah, qori and Otinbibis, who were secretly or openly operating in cities such as Kokand, Andijan, Margilan, Namangan, Chust, Asaka, Kuva, and some were forced to engage in farming or crafting because of the tax burden, while some were forced to give up their religious duties. In 1939, 316 scholars in Fergana region were taxed 621511 soums, in 1940 367 of the scholars were taxed and 798754 soums were imposed upon them [6: p. 162].

Another of the factors that contributed to the repression of Muslim scholars was also due to personal hostility of the heads of government by members of the Soviet local government in the localities. There have also been cases of retaliation from such scholars when the time comes of mutineer leaders who have criticized some religious scholars for their lack of justice in power, bribery, moral corruption, hypocrisy. Religious scholars have been accused of giving young people a religious education and starting them wrongly, as if they are being distracted. “Meliboy khalfa, who lives in the village of Big-yaydak in the Naryn District of Fergana province, at the same time, without working anywhere, is seducing young people with religious propaganda, taking money from some as a talisman. It also organized religious conversations, gathering people of many different ages at home. In the village under its influence, fasting people have increased”, many can meet the charges.

Well, thanks to the inhuman, violent policy of Soviet power on religious scholars, scribes perfectly aware of Islamic knowledge and spirituality in the Republic were completely lost, instead of them blind performers, persons who were superficially aware of religious knowledge, took the leadership of religious institutions. Such people performed their duties and were the executors of the orders issued from above. Religious scholars have been trampled on by spiritual values in the process of repression. Religious and secular sciences preserved by the scribes, as well as rare manuscripts reporting from the past of our country were confiscated or lost.

The collapse of the independence movement, the mass penetration of the entire layer of the peoples of Turkestan into the path of this struggle forced the Soviet authorities to conduct a cautious policy. Turkestan ASSR MIK with the aim of shifting foundations to madrasahs and mosques and entering into the trust of local residents with the purpose of repairing religious institutions, stabilizing life in the country in favor of the Bolsheviks. Turkistan ASSR MIK on June 20, 1922 year 75-digit, on October 23, 1923 year 164-digit. Although the soviet governorship returned the foundations to religious institutions and organizations, their activities were controlled by the state legislature [7: p. 227].

The above decisions of the Soviet authorities in relation to religious institutions will soon be the conduct of a national-territorial boundary in Turkistan. also, with the solution of domestic political and economic problems, he again returned to the path of his policy, which consisted of ingenuity in relation to religious organizations. The activities of Muslim institutions in the Fergana region were completely reflected on the basis of the decisions of the measures to end. The religious policy of the Soviet government of Uzbekistan conducted in the USSR, like other spheres, was based on the requirements of communist ideology, and consisted in the restriction and prohibition of religious belief, one of the centuries-long values of the people. During this

period, not only the religion of Islam, but also the struggle against other religions was escalated, which, due to the political situation in the country, sometimes pave the way to a certain degree of freedom of religion, in some periods it was completely subjected to oppression and prohibitions.

Nevertheless, it was not possible to completely abolish religion from the people's hearts, life and household life, which were loyal to their values. Religion, as in all times, remained an important part of the spiritual life of the people.

REFERENCES:

1. Маҳмудов Э. Туркистон АССРда Совет ҳукуматининг вақф мулкларига муносабати (Фарғона вилояти мисолида) / Фарғона водийси янги тадқиқотларда. II Республика илмий анжумани материаллари. – Фарғона, 2012. – Б. 287.
2. Мустафаева Н. Ўзбекистонда совет ҳукуматининг диний сиёсати // Ўзбекистон тарихи. – 2005. – №2. – Б. 35.
3. Мустафаева Н. Ўзбекистонда совет ҳукуматининг диний сиёсати // Ўзбекистон тарихи. – 2005. – №2. – Б. 43.
4. Салмонов А., Ғаниев А. Совет ҳокимиятининг Фарғона водийсида вақфлар ва диний уламоларга муносабати / Фарғона водийси тарихи муаммолари. Республика илмий анжумани материаллари. – Наманган, 2012. – Б. 225.
5. Салмонов А., Ғаниев А. Совет ҳокимиятининг Фарғона водийсида вақфлар ва диний уламоларга муносабати / Фарғона водийси тарихи муаммолари. Республика илмий анжумани материаллари. – Наманган, 2012. – Б. 225.
6. Юсупов Р. М. Ўзбекистонда XX асрнинг 40–80 йилларида мусулмон диний ташкилотлари ва уламолар фаолияти. – Тошкент, 2008. – Б. 162.
7. Салмонов А., Ғаниев А. Совет ҳокимиятининг Фарғона водийсида вақфлар ва диний уламоларга муносабати / Фарғона водийси тарихи муаммолари. Республика илмий анжумани материаллари. – Наманган, 2012. – Б. 227.