

THE SOVIET STATE AND RELIGION: FROM THE HISTORY OF SOVIET RELIGIOUS POLICY IN TURKESTAN

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Abstract: In this article has been analyzed the soviet state and religion and the history of soviet religious policy in Turkestan by the helping historical documents and sources as well.

Key words: soviet state, religion, policy, Turkestan, dissolution, destruction.

INTRODUCTION

After the Soviet state somewhat strengthened its political position, especially in the political arena, the dissolution of the Constituent Assembly in the center, the crushing of the Kokand (Turkistan) Autonomy in Turkestan, the implementation of the political path such as "military communism", "red terror", against the armed resistance movement The deployment of the Red Army forces, their brutality and violence, and others have now begun efforts to limit the activities of religious organizations, especially the Muslim ones, which make up more than 90% of the population and to close them under various pretexts. Most of these bans were explained by political excuses.

RESEARCH METHODS

In particular, on May 13, 1918, on the basis of order №243 of the Turkestan CPC (Council of People's Commissars), the activities of the "Shuroi Ulamo" organization and its Uzbek-language publication, "Al-izah" magazine, were suspended. In this order, it was emphasized that the activities of this organization are against the interests of the proletariat, and its property was confiscated [1.P.282; 280; 26; 33.]. The policy of "Military Communism", the destruction of autonomy, the severe economic situation in the country, the spread of infectious diseases, the rise of poverty and hunger, house destruction, the vagrancy and

looting of various gangs, criminal groups, the oppression and violence of the Red Army forces, the local Soviet administration arbitrary efforts without taking into account their style and traditions, all of these would extinguish the faith of the local people in the Soviet government and cause this government to leave the political arena soon.

RESULTS AND DISCUSSIONS

The occupation of the Fergana Valley by the forces of the armed resistance movement against the Soviet government appeared as a logical response to the above-mentioned reasoning. The attitude of the Soviet state to religion in 1918-1919 was full of contradictions and contradictions. The civil war that broke out in Russia required the Bolsheviks to be cautious about religion in this regard, many parts of the former empire were left behind by the Soviets, the difficult economic situation, famine, the intervention of a number of European countries and the United States in Russia, general discontent of the masses, etc. required a certain concessionary policy even in relation to believers who make up the majority of the population. For example, in order to prevent the situation from escalating, the head of the Soviet government and the Bolshevik Party, V.I.Lenin, in his speech on November 19, 1918, at the First Congress of All-Russian Women's Workers, said: "It is necessary to fight very carefully with religious concepts and temptations... As a result of intensifying the struggle we can anger the public even more," he noted[2. P. 186.] Some representatives of the Soviet leadership (A.I. Rykov, V.D. Bonch-Bruевич, etc.) also suggested the use of the ideas of "Christian Communism" and the ideas of certain currents of this religion. For example, one of the famous Soviet leaders A.I. Rykov spoke at the 13th meeting of the RKP(b) held in 1924 and expressed the opinion that "religion-sectant currents denying private property should be used comprehensively and fully", being close to revolutionary ideas [3. P.87; 477;71].

Looking at the issue from another side, it is evident that the Soviet authorities planned to use the Muslim nations as allies in order to implement the world revolution and build socialism in Soviet Russia by 1918. The Soviet

government, its leader V. I. Lenin, called the "Eastern peoples who suffered from imperialism and colonialism", their efforts should play the role of allies in the implementation of the communist society, the world revolution, as stated above. As the process of "world revolution" in the West was "prolonged", the Bolsheviks turned their attention to the East. For example, the fact that L. Trotsky (L. D. Bronshtein), a well-known figure with a much greater influence, supported the view of the Soviet leadership in this regard, indicates that the Soviet leadership was unanimous on the "Eastern issue" unlike other issues. In August-September 1919, that is, when the Soviet power in the country was in the midst of a deadly "fire nation", L. Trotsky wrote in his letters to the Central Committee of the Russian Communist Party (Bolsheviks) that "Asia may be the first place in anti-colonial uprisings. Our main task in this regard is to quickly shift the center of gravity in terms of international orientation... We must switch to a policy of determination and speed in the east... in this regard, we must gather material and personal elements for the Revolutionary Military Council to move southward in Turkestan[4. P.373]. In this regard, the Soviet government took swift action and began to support the forces opposing colonial oppression in the east. It is worth noting that this policy continued later in different forms and forms. In particular, in 1920, the Communist International issued an appeal entitled "To the Oppressed People of Iran, Armenia and Turkey". In it, along with many issues, the fight against imperialism came up with the idea of convening the "All-Muslim Congress" in order to "awaken the East".

At the First Congress of Eastern Workers held in Baku, it was at the initiative of the Comintern- Communist International (it is known that the Comintern was an organization under the control of the Bolshevik Party of the Soviet State - the author) The slogan of declaring a "holy red war" against "world imperialism" was raised [5. P.373]. In 1921, the head of Soviet diplomacy, G.V. Chicherin, also approved the same political opinion, saying, among other things, "The interests of world politics have recently begun to shift to the East, and the issue of relations with the Muslim world, which could be our ally, has also become

tense..."[6.P.374] . Based on the above considerations, it should be noted that the "Muslim factor" had a great place in the domestic and foreign policy of the Soviet state. But, on the other hand, the Soviet government, in order to spread its ideological influence and strengthen the loyalty of the Muslim population to the new government, started attacking the foundation properties that form the economic basis of Muslim schools in the Turkestan region, although at first the religious education system was preserved in a small area.

This was the result of the dualistic, "wave" policy towards religion typical of the Soviet state. In particular, on December 14, 1918, Burug No. 6486 of the Commissariat of Public Education of the Turkestan ASSR (-Autonomous Soviet Socialist Republic) was announced. According to it, funding of Muslim schools was stopped and the property of the foundation was confiscated [7.P.26;33].

The policy of confiscating foundation properties, which are traditionally the material support of education, culture, and spirituality in the country, and confiscating them at the expense of the state, in turn, had a great negative impact on the activities of religious institutions. As a result of the deprivation of privileges of religious institutions, they fell into a difficult situation not only materially, but also socio-economically. In many cases, this caused clerics and priests to join the armed resistance movement, strengthening the spirit of protest against the Soviet government.

"Waqf" - the original dictionary meaning of the word - is called binding[8.P.63]. Waqf properties began to appear in the Muslim state from the 13th century. The famous scholar of jurisprudence, Burhoniddin Marg'inai (12th century), wrote in his work "Hidaya" that: "Conversion of land into waqf is considered legal, because some of the companions of the Prophet converted their land into waqf "[9.P.52.] Movable and immovable properties are bequeathed as waqf. These land areas can be mills, baths, market places, covered markets, caravanserais, shops, warehouses, residences, etc. In turn, the income of the foundation was used to build schools, madrassas, mosques, guesthouses, orphanages, hospitals, hanaqahs, etc., and to provide salaries to the people working

there. Waqf lands are divided into more than 30 types. Its most common type was the property of mosques. Endowments were also bequeathed for madrasas, schools, courts, hospitals, libraries, etc. In the country, by the beginning of the 20th century, waqf properties were usually divided into two[10.]. These are: charitable (waqf general) and waqf generational. Waqf made up the main part of general waqf properties and usually belonged to mosques, madrasahs, shrines, cemeteries, and houses. Usually, these properties are based on plots of land, and in most cases they are leased to farmers. The income will naturally be used to support the above-mentioned institutions, schools, madrasahs and others under the mosques. Also, this type of waqf included a shop, a caravanserai, a market, a mill, a market square and stalls, a bakery, an objuvaz (-objuvaz-a device for washing rice) and others [11.P.34].

The second type of waqfs - waqf descendants included properties belonging to a number of influential religious class representatives (saids, khojas, alams, sufis, mutavallis, etc.). In 1918-1919, during the Soviet government's struggle against waqfs, although a certain part of them was preserved, they were constantly confiscated by the local Soviet administration. After the establishment of Soviet power, consideration of endowments was put on the agenda in mid-1918. The People's Commissariat for the Affairs of Nations, which studied the issue, presents its conclusion on a number of issues including foundations in the Turkestan ASSR. In it, it is noted that the life style of the people of the country is closely connected with the rules of the Islamic Sharia, and confiscation of endowments, in turn, "...can lead to serious dissatisfaction and active resistance" among the population. With this, the commissariat recognized that the general nationalization of the foundation's properties was incompatible with the functioning of the Soviet system. Therefore, the commissariat proposes to the CSI to first carry out good monitoring and control over endowments, to identify abuses and deficiencies in this regard, to inform the public, and then to nationalize endowments [12.P.72.].

The Soviet administration begins to check the affairs of waqf managers, to put their preferred mutawallis in the waqf management. For example, on July 19,

1919, the Council of Deputies of Old Margilan fired the imam of the Yorotaliq mosque and the head of the Okyolboy madrasa for embezzling the income of the endowment [13.P.35]. Prior to that, at the meeting of the executive committee of Namangan city held on August 27, 1918, Ismailkhoja Eshon, the head of the Ayritom mosque, was accused of concealing the income and expenses of the mosque and was dismissed from his job [14.P.35.] Also, Mulla Abdukahhar, head of Kholkhoja Eshon madrasa, Mulla Ashur Rahimov, head of Abduvahobbay madrasa, Mulla Sadullahhoja, imam of Sabirkhoja mosque in Shahrikhan, and many other imams of mutawalli and others will be released from work under various pretexts[15.P.35.]. This situation was implemented in a number of religious institutions of Samarkand, Fergana, and Syrdarya regions during 1918-1921. This, in turn, causes madrassas, mosques, etc. to be separated from their source of income and become destitute.

CONCLUSION

Also in this situation were not only the forces opposing the Soviet regime, but also local figures who expressed sympathy for it, as well as local figures working in Soviet institutions, as well as caused objections from the Jadid educators. In particular, Munavvarkari Abdurashidkhanov (1878-1931), who spoke at the congress of heads of public education of the Turkestan Autonomous Soviet Socialist Republic held on June 30, 1920, made a speech on the issue of waqfs in Turkestan and stated that “waqfs are not only intended for religious and charitable purposes, on the contrary, they are also necessary for cultural development and public education” and criticized the work carried out by the Soviet government in this regard [16.P.118-119.]. At the same time, the speaker highlighted the importance of schools and madrassas in spreading knowledge and enlightenment to the general public and emphasized the following aspects. 1. Foundations should be established not for religious and social service, but for the purpose of improving the culture of the people [19, 73]. 2. National schools and madrassas are the common source of education, science, and art for the people of Turkestan. 3. Giving a religious color to schools, madrasahs and foundations is the result of the

old imperial policy. 4. To change the activities of schools and madrasas from endowment funds, to transform them from religious institutions to cultural and educational resources, to change their essence based on a new program[17.P.6.]

In the subsequent implementation of these issues, local traditions had a great role. It was they who were the creators of the development of certain programs for the reform of the educational system[18.P.21.].

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