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## THE NATURE OF THE ATHEISTIC PROPAGANDA SYSTEM OF THE COMMUNIST IDEOLOGY AND ITS CHARACTERISTICS IN NATIONAL TERRITORIES

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**Abstract:** The article analyzes the information related to the attitude of the Soviet government to religion and its violent policy and persecution of religious people from a historical point of view based on reliable sources.

**Keywords:** ideology, atheism, politics, religion, organization, club, priest, social life, education.

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### Annotation

The Soviet authorities condemned the activities of religious institutions and organizations in Uzbekistan and launched an attack against them. In particular, a number of magazines published in Uzbekistan, such as "Communist", "Mushtum", "New Village", "Education and Teacher", published articles aimed at strengthening propaganda against religion. Campaigns were organized to ban the Eid al-Adha and Eid al-Fitr holidays, to strengthen propaganda and propaganda on these days, to create centers promoting godlessness in the "Red Teahouse", "Red Corner", worker-peasant clubs, and they were financially supported[1].

Ideology of cultural spheres did not leave aside religious issues. In order to deny the high scientific and cultural value of Islam, Soviet ideologues based on Marxism chose the old, backward, reactionary views "incompatible with the socialist way of life" [2]. This foundation of the center ignored the definition of Islam as a Muslim culture, which is a form of world history, by the famous orientalist V.V. Bartold, who was engaged in the history of Central Asia.

At that time, the advice given by the progressive clergy, their proposals for peaceful educational reforms were rejected. Because the official government was afraid of them and estimated that this is a cunning policy of the priests trying to adapt to the new conditions [3].

Among the party and statesmen, there was an opinion that Islam was the leader of the indigenous peoples of Central Asia against colonial oppression and Russification.

That is why religion and priests were openly fought against in the 1930s. For this purpose, a special organization "Kurashchan Khudosizlar" was created, and its departments were established in all enterprises and institutions.

The "Fighting Godless" alliance played a major role in fueling the general state of suspicion. Although positive results were achieved in his work, such as marrying young girls, getting fat, and resisting the humiliation of women, he played a negative role in fighting against priests and religious

believers. Based on the information provided by this organization, a number of churches, mosques and religious schools were closed in Fergana, Bekobod and Tashkent by the government of the republic in 1931.

Residents of the Oktyabr district of Tashkent demanded the return of the mosques, which were turned into Komsomol clubs, to the people. But these performances were evaluated as organized propaganda against the regime.

According to the report of the "Kurashchan Khudosizlar" union, in 1931 the five-year plan was implemented, and 90,000 people joined its ranks in Uzbekistan, 60,000 of them were young people[4]. However, despite this, the people of Uzbekistan did not completely abandon their religious beliefs and values. He tried to preserve this faith as much as possible, despite the Bolsheviks' anti-religious violence and persecution.

However, the Bolshevik political circles tried to inculcate a different religion, a different belief in the people's consciousness. This religion was the religion of the party, that is, the idea of Marxism. All possibilities and means were used to popularize this idea. As a result of the introduction of Marxism as the main ideology in society, other worldviews were completely rejected.

There are 3,300 local organizations of the "Fighting Godless" association in Uzbekistan alone, in which 112,000 activists work. 3 mln. became a member, 60% of them were workers and farmers, 25% were women[5].

In many districts of the republic, anti-religious lectures, dialogues, question-and-answer evenings, contests such as "Best poem", "Essay against religion", "Caricature against religion" promoting creativity, radio broadcasts, theater performances, etc. tools were widely used.

During these years, the buildings of mosques and madrassas, which were seized from religious institutions, were turned into collective farm warehouses, horse stables, wine-vodka, beer-producing enterprises, pilgrimages to holy places were prohibited, and they were left unattended. The Baraqqhan madrasa in Tashkent, which educated thousands of scholars and brought them to adulthood, was handed over to the Museum of Atheists of the Uzbekistan SSR, and 17,000 soums were allocated from the state budget for the creation of the museum and the renovation of the building.

During this period, special attention was paid to the publication of anti-religious literature, and during 1939-1940, 470,000 copies of literature with 30 different titles were published[6].

In 1940, 79,166 soums worth of anti-religious literature and manuals were purchased in Fergana region alone. 272 agitators and 210 lecturers worked to promote the ideas in these literatures among the people[7].

The representative of religious affairs always fought against the mosques opened without the permission of the representatives of the region, tried to close and destroy them. They used to impose taxes on the imams of unofficial mosques and forced them to give up imams. Illegal imams could not be punished administratively or criminally. After some time, the pious would appoint an imam from among themselves and open the mosque again secretly. Because praying in the mosque is in the hearts of Muslims, secret mosques were opened. The issue of closing unofficial mosques was one of the most difficult tasks for representatives of the Religious Affairs Council in Uzbekistan.

The Soviet authorities could not find an opportunity to eliminate religious rituals - marriage, funeral, maraka, etc., even with pressure, and were forced to appoint registered religious figures in large villages and districts without mosques. An additional 104 Muslim clerics were registered in populated areas without official mosques, and as a result, about a thousand unofficial clerics were suspended across the country.

In the spiritual life of the Uzbek people, religious holidays, ceremonies and customs are

important. Religious rites are symbolic actions performed as a group, expressing religious ideas and concepts. Religious rituals are a component of religious worship. In fact, many religious ceremonies were created by our people before Islam. They are customs that have been formed among the people for centuries and have become universal values. Muslim religious figures gave religious content to these national ceremonies and adapted them to Islam.

Religious rituals of Uzbeks reflect good qualities in interpersonal relationships, national and universal values, and stabilize kindness and benevolence among the population. These ceremonies are for the benefit of the people. Some of the religious traditions that have been carefully preserved by the people since ancient times are Ramadan and Eid al-Adha, pilgrimages to holy places, weddings and marriages, circumcision, commemoration of the deceased, funerals, etc. This holiday, wedding and other ceremonies are preserved by our people and are held with public participation.

Rituals and traditions specific to Islam have become embedded in the life of our people and have become the people's way of life. In particular, Ramadan and Eid al-Adha are traditional Muslim holidays. During these holidays, people received news from their relatives, the elderly, the sick, and the warring parties were reconciled. Religious holidays brought citizens closer to each other and strengthened their unity. He looked forward to these joyous holidays with great impatience. Our people spent these Eids without work, dressed festively, relaxing and having fun.

During the Soviet era, it was forbidden to celebrate these holidays. On the days of Eid, the working day was not canceled in Soviet offices, enterprises, and farms, and holidays and holidays were not allowed [8].

In order to remove religious figures from religious activities, the Soviet authorities took administrative measures against them under various pretexts, and even brought them to criminal responsibility.

In order to eliminate unofficial mosques and religious figures, the Soviet authorities allowed the Religious Control to appoint a limited number of additional official mosques and religious figures to perform the religious rituals of the population. The measures taken reduced the number of informal mosques and informal mullahs, but did not completely eliminate them. The Soviet authorities were against the celebration of religious holidays by the population. Eid days are declared as working days. Eid prayers are only allowed to be opened by the state, official mosques are allowed. Young children are prohibited from participating in Eid prayers. Under the pressure of the Soviet bodies of religious control, by issuing fatwas, Eid prayers, fasting, breaking the fast, making sacrifices, reading Tarawih prayers, and reading Khatmi-Quran are restricted. In order to weaken the material base of religious organizations and reduce the influence of priests on the population, the Soviet organizations forbade collecting money from the participants of Eid prayers by holding bags and organized the installation of sealed boxes in mosques. This event drastically reduced the amount of money collected during the Eid prayer and limited the activities of religious organizations (mosques, madrasas, Religious Control).

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