

EJLHSS

ISSN : 3031-7347

<https://doi.org/10.61796/ejlhss.v1i7.799>**CHANGES IN THE POLICY OF THE SOVIET STATE
REGARDING ISLAMIC RELIGION AND EDUCATION****Murodov Shuhrat Komil ugli**
Termiz State University
Shuhratmurodov14@gmail.com*Received: May 22, 2024; Accepted: Jun 29, 2024; Published: Jul 31, 2024;*

Abstract: With the establishment of Soviet power in 1917, the ideology of forming a Soviet personality in a new form was put forward. This led to the abolition of traditional educational institutions in the country - old-style schools and madrasahs. Changes in the political situation during World War II led to the establishment of an important religious office in the region in 1943 - the Religious Office of the Muslims of Central Asia and Kazakhstan

Keywords: Religious Department, Freedom of Conscience, Mir Arab, Baku, Buynok, Central Asian Muslim Religious Department, Council on Religious Affairs

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Annotation**

Researchers who studied the history of Islam during the Soviet period have different assessments of the conflicts of this period. Although the main focus of such studies is on the study of Islam and its situation, critical, contradictory opinions and considerations are put forward in the approaches.[1.33-45]

A characteristic feature of the studies on the problem is that the authors who analyse the political situation of the existing system, after studying the available factual materials, give their conclusions about the state's policy towards religion in different years. In particular, the attitude of the Soviet government towards religion was regularly changing, the policy of restriction and persecution of religion was implemented by the government in some years, sometimes there was a "period of softening" in religious policy, taking into account the internal and external political situation.

After 1917 with the establishment of the Soviet government, Soviet schools were established in place of the old-style schools. As a result of this, the Waqf economy, which is the economic basis of traditional schools, was terminated, and its activities were handed over to the Commissariat of Public Education.[2.71]The General Foundation Department was established within the Commissariat of Public Education, and the profit from the foundation was directed to the organization of courses to end illiteracy, as well as to the financial support of Soviet schools, the evening teacher's course and other courses. However, the Soviet state did not succeed in eliminating the system of traditional schools and madrasahs soon and completely.

Based on the analysis of other literature on the topic [3.414-415], it can be said that in the 20-s of the 20th century, mosques, madrasahs and various religious and historical buildings were converted into living houses, warehouses, and culture rooms in the territory of Uzbekistan. Religious people were persecuted and religious books were declared reactionary. Madrasahs and mosques were demolished and turned into museums and prisons.

This attitude of the government towards Islamic education is observed in many other republics with a Muslim population in the Union.[4.67-107]

During the Soviet period, the government's religious policy was not uniform, and the attitude towards Islam changed under the influence of internal and external factors. In some years, a policy of favouring religion was pursued and some reliefs and freedoms were given to religious people. Researchers interpret the period from 1928 to World War II as "the period of persecution and persecution of Islam, as well as other religions in the USSR, or brutally crushing them." [5.14-17] Because in these years, All mosques in the country were closed en masse, religious representatives were repressed, and Muslim religious structures were abolished.

Most of the literature focuses on the relationship of the state to Islam in the following years, especially in the years of World War II, and the war of 1941-1945 made the government of the USSR take some measures regarding religion, especially Islam, in order to ensure political stability.[6.272]

By rejecting the previous ideological instructions, the Soviet state had to have a positive attitude towards religion and religious beliefs, thereby strengthening the spiritual and political unity of the people, and mobilizing its physical strength for war. In this process, the state was forced to open a second line behind the front in order to provide moral and material support to the army and the people during the war years, and to increase people's confidence in victory.

Based on this, in 1942-1943, religious centers were allowed to be opened in a number of cities in the Soviet Union: the Department of Muslims of the North Caucasus in Buynok, the Religious Department of Muslims of the Caucasus region in Baku, the Religious Department of Muslims of Russia and Siberia in Ufa, and the official Religious Department of Muslims of Central Asia and Kazakhstan in Tashkent in 1943. (hereinafter - RDMCAK) is established.

The religious administration began its official activities on October 20, 1943 with the efforts of Eshon Babakhan ibn Abdulmajidkhan. In 1957-1982 it was managed by Z. Bobokhonov, in 1982-1989 by Sh. Bobokhonov, in 1989-1993 by Muhammad Sadiq Muhammad Yusuf.

Although the main tasks of religious administrations are to manage religious traditions in the country, issue fatwas on religious issues, publish religious books, educate Muslims in a religious spirit, and establish relations with foreign Muslims, but the Soviet government's various. As a result of the religious policy carried out in the years, this organization has fulfilled the function of a means of implementing the goals of the state. Also, its activity was under constant control of "special bodies". For this purpose, as early as 1944 the Council for Religious Affairs ("Sovet po delam religioznyx kultov", and from 1965 "Sovet po delam religiy") was established as part of the Soviet of Ministers of the USSR. At the same time, the representative of the Council of Religious Affairs was established in the republic based on the decisions of the USSR Central Committee on May 1944 20 and the UzSSR Central Committee on August 1944 9[7.14-17]

With this, the state, firstly, with the help of religion, aimed to strengthen the people's confidence in victory during the war years, and to increase its mobilization, and secondly, it managed to control the administration of the regions by means of religious organizations. In other words, the state compromised with religious beliefs in order to achieve its goals. The agreement was two-sided, while the Soviet government pursued its own goals in the establishment of Muslim Religious Departments, Muslim scholars tried to make concessions in order to ensure the survival and existence of Islam. The presence of the religious administration can be considered as fulfilling the task of implementing the state's regulation of control over religion.

This situation was interpreted in foreign periodicals at the time, and it is noted that the improvement of relations with the Arab countries in the years after the war was aimed at expanding the ranks of the Soviet Union's supporters at the international level in the conditions of the "Cold War" relations.[8.130-132] This can be seen in giving Muslim citizens "freedom of conscience" or officially allowing the operation of Islamic educational institutions.

For example, Mir Arab madrasah in Bukhara in 1945, Baraqkhan madrasa in Tashkent in 1956-1961, and Tashkent Islamic Institute in 1971 were officially allowed to operate with a limited number of students. But the activities of these educational institutions are constantly under

the control of special bodies, and such control is visible in cases such as the teaching of subjects, the composition of students and teachers, and the organization of education.

It is noted that the Soviet government pursued a two-pronged policy in the field of religion in the 1960-1980s-1980s. Atheist propaganda has increased in the society and the activity of religious structures has decreased. This process could be observed not only in the activities of the Department of Muslims of Central Asia and Kazakhstan, but also in the activities of other structures in the Soviet Union.

Based on the conclusions presented in the archive documents and literature, it can be said that in 1970-1980 the state's attitude towards religion changed due to the increasing role of Islam in international relations.[9.157-172]Conferences devoted to the problems of Islam in foreign countries and adopted international procedures influenced the religious policy of the Soviet state. The most important result of this policy was the establishment of the Tashkent Islamic Institute in 1971

The "reconstruction" policy announced in Soviet society in 1985 led to some positive changes in religious policy, as in other areas. D. Arapov calls these years "the beginning of the post-communist period in the history of the local Islamic homeland".[10.133-136]During this period, there is a retreat from the policy of strictly limiting religious belief, the expansion of official mosques, and an increase in the number of worshipers.

Historiographical analysis of the problem shows that the attitude of the Soviet state to Islamic religion and education was constantly changing with the demands of the political situation. In the literature, the activities of educational institutions in the years 1917-1991 have not been comprehensively studied from the point of view of territory and pedagogy.

The activity of RDMCAK in 1943-1991 had a certain importance in the revival of Islamic traditions in the cultural and educational life of the country's Muslims. The pressures and tensions of the Soviet system had an impact on the internal and external activities of the Religious Department. In this process, one of the important changes in the life of Muslims can be seen in the official permission to operate Islamic educational institutions. Between 1943 and 1991, this organization was able to contribute to the revival of Islamic religious values in the region. The analysis of archival sources showed that the number of students in madrasa and TII was limited, and education was under full control, but the heads of the Religious Department actively participated in the organization of educational activities of religious educational institutions. All of these activities led to the formation of Islamic culture and education specific to its time.

References

- [1]. Мустафоева Н. Туркистон маорифи XX асрнинг 20 йиллари муаллифлари назарида // O'zbekiston tarixi. – 2004, 3-сон. – Б. 33-45.; Мустафаева Н.А. Ўзбекистонда совет ҳукуматининг диний сиёсати // O'zbekiston tarixi. – 2005. 2- сон. – Б. 35-43.; Абдуллаев Ю. Очерки по методике обучения грамоте в узбекской школе. Под. ред. Н.П. Архангельского. – Ташкент, 1966. – С. 13; Мукминова Р.Г. Культура и образование в Средней Азии XVI-XVIII вв. Новые тенденции в изучении истории Узбекистана. – Ташкент, 2003. – Б. 41.; Bennigsen A. Islam in the Soviet Union// Journal of the South Asian and Middle Eastern Studies. – Villanova, 1985. Vol.8. №4. – Р. 115-133.; Арапов Д.Ю. Ислам и советское государство (1944-1990) Документы. – М.: Марджани, 2011. – С. 14-17.
- [2]. ЎЗР МДА, Р-17 жамғарма, 1-рўйхат, 271-йиғмажилд, 71-варак.

- [3]. Jo'rayev N., Karimov Sh. O'zbekiston tarixi: O'zbekiston Sovet mustamlakachiligi davrida. – Toshkent, Sharq. 2011. 2- қисм. – Б. 414-415.
- [4]. Usmanova D., Minnulin I., Mukhametshin R. Islamic Education in Soviet and Post- Soviet Tatarstan // Islamic Education in the Soviet Union and its Successor States. Ed. Michael Kemper, Raoul Motika and Stefan Reichmuth. – New York, 2010. – P. 21-67.; Bogomolov A., Danylov S. Islamic Education in Ukraine // Islamic Education in the Soviet Union and its Successor States. Ed. Michael Kemper, Raoul Motika and Stefan Reichmuth. – New York, 2010. – P. 67-107.
- [5]. Bennigsen A. Islam in the Soviet Union // Journal of the South Asian and Middle Eastern Studies. – Villanova. 1985. Vol.8. №4. – P. 115-133; Арапов Д.Ю. Ислам и советское государство (1944-1990) Документы. –М.: Марджани, 2011. – С. 14-17.
- [6]. Bennigsen, A (co-authorship Lemerrier-Quelquejay Ch). Islam in the Soviet Union. – New York: Praeger, 1967. – 272 p.; Harry Lipset. Education of Moslems in Tsarist and Soviet Russia // Comparative Education Review, Vol.12, No.3, October, 1968. – P. 310-322; Devin DeWeese. Islam and Soviet Legacy of Sovietology: A Review essay on Yaacov Ro'i's Islam in Soviet Union // Journal of Islamic Studies, 13:3, 2002. – P. 298-330; Khalid Adeeb. Islam after Communism. Religion and Politics in Central Asia – London, 2007. – P. 78.
- [7]. ЎзР МДА, Р-2456 жамғарма, 1-рўйхат, 2-йиғмажилд, 2-варак; Арапов Д.Ю. Ислам и советское государство (1944-1990) Документы. – М.: Марджани, 2011. – С. 14-17.
- [8]. Islam: Im Hinterzimmer // Der Spiegel. – 1979. №6. – P.130-132.
- [9]. Валиева Д.В. Ислам и попытка империалистической реакции использовать его в своих целях // Фальсификаторы истории (Критика буржуазной историографии Средней Азии и стран зарубежного Востока). – Ташкент, Фан. 1985. – С. 157-172; Королева Л.А., Королев А.А. Ислам в СССР: некоторые аспекты государственно–религиозной политики// Альманах современной науки и образования. – Грамота, 2008. № 6 (13): в 2-х ч. Ч. I. – С. 110-112.
- [10]. Абдулатипов Р.Г. Судьбы ислама в России. История и перспективы. – М.: Мысль 2002. – С.133-136; Арапов Д.Ю. Ислам и советское государство (1944-1990) Документы. – М.: Марджани, 2011. – С. 14-17.
- [11]. Murodov Shuhrat Komil o'g'li. (2023). ACTIVITY OF RELIGIOUS EDUCATIONAL INSTITUTIONS IN UZBEKISTAN IN THE YEARS OF INDEPENDENCE. *European Journal of Interdisciplinary Research and Development*, 21, 229–235. Retrieved from <https://www.ejird.journalspark.org/index.php/ejird/article/view/874>
- [12]. Муродов, Шухрат Комил ўғли (2022). ЎЗБЕКИСТОН МУСУЛМОНЛАРИ

ИДОРАСИНИНГ ТАШКИЛ ТОПИШИ ТАРИХИ. Oriental renaissance: Innovative, educational, natural and social sciences, 2 (11), 571-575.

- [13]. Murodov Shuhrat Komil ugli. (2024). State And Religion Relations in The Republic of Uzbekistan. *Czech Journal of Multidisciplinary Innovations*, 30, 1–6. Retrieved from <https://www.peerianjournal.com/index.php/czjmi/article/view/854>