



## Limitation of Religious Spiritual Values and Increasing Spiritual Decay

Jumayev Bekzod Boymurad ugli<sup>1\*</sup>

<sup>1</sup> "Young border guards" military-academic lyceum, Head teacher of history

\* Correspondence: [bekzodjumayev3434@gmail.com](mailto:bekzodjumayev3434@gmail.com)

**Abstract:** This article analyzes the nature of the policy towards religion during the time of the Soviet government and the reasons for the destruction of national and religious values.

**Keywords:** religion, spirituality, value, decline, coup, priest, politics, Muslim, prohibition.

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### 1. Introduction

All the various policies of the Soviet government were in some way directed at religion, at the suppression of religion, at the Muslim population. The Muslim priests of the Russian Empire before the October coup were not only the supreme, religious leaders of the Muslim nations, but they were also an organized national-political force, which the Russian government counted on. The great service of the Muslim clergy of the Russian Empire to the history of their people was that they instilled in the minds of their co-religionists the understanding that all Muslims, regardless of their race, language and territory, are a single spiritual, historical and social unity. They are united by faith and fate. It is interesting to note that the famous Soviet orientalists recognized the role of Islam in uniting the Muslim peoples into a nation. T. Saidboev writes: "...Islam helped in the formation of various tribes and tribes as an ethnic unity" [1.35] the social philosophy of Islam is alien to the spirit of classism, idiosyncrasy, and bigotry. Islam brought to the nations the slogan that "all people are brothers and sisters", there should be no slaves and slave owners. That is why the first Muslims were Arab slaves during the lifetime of Muhammad. In this regard, it should be noted that the internal organization of Islamic mosques is democratic, which is not found in other religions. After the February revolution of 1917, the struggle of the movement of Muslim peoples took a religious form, in one place they wanted complete independence, in another they demanded autonomy. The first uprising of the Caucasus Mountains in May 1917 demanded the establishment of an Islamic state, Uzun Khoji announced this state under the name of the "North Caucasus Emirate" [2.166]. In November-December 1917, the first extraordinary congress of Turkestan peoples demanded autonomy in Turkestan based on sharia and announced the establishment of Kokan autonomy [3.49].

As the core of the future "Islamic army" (leadership), Muslim troops began to be formed. However, the Muslim nations declared their full national independence and withdrawal from Russia after the Bolsheviks seized power. The Bolsheviks, in their quest

for power and in their early efforts to gain it, dealt with the issue of Muslims with great care and openness. Taking into account the complexity of the issue and the need for strict methods to solve it, the Bolsheviks divided the Muslim issue into two parts.

1. The issue of Muslims is a political-scientific issue.
2. The issue of Muslims is a cultural-religious issue [4].

In order to solve the first part of the problem, it was necessary to have a high level of diligence in relation to the second part. The program of the RKP (b) also requires this, which emphasizes that "special care and special attention should be paid to the remnants of national feelings." In December 1917, the Soviet government issued a decision to return to Muslims the "Uthman" copy of the Holy Qur'an, which was confiscated by the tsarist government and kept in the State Public Library [5].

This holy book was solemnly handed over at the Muslim Congress held in Petrograd in December 1917. In January 1917, by the decision of the People's Commissariat of Nations, the mosque in Orenburg was given to the Bashkirs [6].

Muslim peoples of Central Asia, Caucasus, Kazakhstan and Crimea were also confiscated by the Tsar government. A similar number of religious-historical and national antiquities were returned. All of this brought back the prestige of the Soviet government in the eyes of Muslims. Muslims did not yet understand the cunning method of the Bolsheviks, and this method bore fruit. On top of that, the Bolsheviks started campaigning in Muslim regions that communism and sharia are not opposites, but compatible with each other. That's why at that time some of the Muslim clergy said: "Sharia is for the Soviet government!" put forward the slogan.

In 1921, when Stalin openly supported the slogan of "Soviet Shariatists" to the congresses of the peoples of Dagestan and Tver regions, he meant exactly this "Soviet Shariatists" movement. (Babokhan in Turkestan, Rasulov in Tatarstan, Trko Khoji in Dagestan, Ali Mintoiev and Sugayib Mulla in Chechnya were the famous ideologues of this movement [7]. In order to publicly guide the political and religious affairs of Muslim nations, the nations created a special "Muslim commissariat" under the People's Commissariat [8,96] It was established religiously and not according to the military "commissariats". Nevertheless, the most prominent representatives of the Muslim intellectuals said that the Bolsheviks were hypocritical in the matter of Muslims, and used faceless means of propaganda to direct the Muslim people to "Soviet development". In this regard, the Soviet government took the path of repression when the Muslim democratic agitations started very effective actions against the Bolsheviks - the "Central Muslim Council" in Petrograd and its branch in Moscow - the National Soviet "All-Russian Muslim Military Council" were closed [9].

They were accused of "narrow nationalism" and "bourgeois nationalism". In addition, Sherali Lapin announced the resolution of the Council of Muslims at the 3rd regional congress of Soviets on November 18, 1917 [10.80-81]. Then Sherali Lapin says that "based on the principle of self-determination of the nations announced by the Soviet government, they could have demanded that they hand over all power to themselves, but they are making concessions to "alien elements", their representatives, by allowing them to take part in power" [11.147]. In the introduction, Sherali Lapin says: "The path followed by Muslims is an independent path, which was shown to them by the Qur'an and Sharia rules.

**Materials and methods.** Therefore, they cannot join any of the Russian political parties,

but rely on all the people's organizations and support the authorities leading to the Constituent Assembly, Muslims believe that the Russian revolution will allow the nations to determine their own destiny" [12.26]. After that, Sherali Lapin, on behalf of the Muslim Council, announced her proposals for organizing the administration of the country. However, the 3rd regional council of the Soviets, the Muslim council, and the Muslim organizations completely rejected the proposals of the regional council to organize the administration of the country. It can be seen from this attitude that the Soviets tried not to bring the Muslim people closer to the power. Such policies and events clearly show the attitude of the Soviets towards Islam.

It should be emphasized that the Bolsheviks conducted a very cautious and strict national-religious policy in the Muslim countries occupied by the Red Army. Lenin said: "What can we say to the Kyrgyz, Uzbek, Tajik, and Turkmen peoples who are still under the influence of their mullahs?" we will come to these nations and say: "overthrow the exploiters who are oppressing you?" - can we say? We can't do that, because they don't trust us, they trust their own Muslims, mullahs" [13.68-72]. Lenin advises to destroy the fortress of Islam from far and wide. The treacherous actions of the Bolsheviks turned many Muslim souls and the majority of the population towards the Soviet side.

On December 23, 1923, the Bolsheviks subjugated the part of the priests who stopped the rebellion. They held a "general meeting" with the participation of all the mullahs under the slogan "Soviet power is not against Islam", then similar meetings were held in other places of Central Asia. Islam's "communism subjugation" ended in the late 20s of the 20th century. A severe and consistent destruction of Islam, physical killing of Muslim clerics and intellectuals, repression of even national communists as "infiltrators to the Party" and "open collusion with Muslim clerics" began. Since then, even mentioning the phrase "Muslim nations" has become a crime.

Stalin carried out such massacres consistently and continuously. So, how many Muslims died in the massacre and starvation organized by Stalin? Only the Central Committee of the VKP(b) and the NKVD know the exact answer. According to the 1923 data obtained from the decision of the 12th Congress of the Party, 30 million Muslims lived in the SSR at that time, according to the results of the 1959 census, the number of Muslim population decreased to 24 million during Stalin's violence. Another thing we should pay attention to is that Muslims had many children. Why don't they decrease without increasing? It is also noted in the new paper "Uzbekistan's literature and time" that 14,000 mosques and madrassas were closed or destroyed in the first Turkestan region alone in 1929-1939. Sheikhs, imams and other religious figures were repressed, from the most ordinary worker in this madrasa, mosque to highly qualified sheikhs.

**Results and discussion.** Therefore, the Soviet government increased all-round persecution and persecution of religious people, deprived them of their voting rights. For example, -"27,453 people were disenfranchised in the Soviet elections held in the summer of 1926, and 33,204 people were disenfranchised in the elections in the winter of 1926-27. "Many of them were representatives of religious people."

At the 1st conference of party organizations of Surkhandarya region in 1945, at the 2nd conference held in 1949, at the 3rd conference held in 1951 and at the 4th conference held in 1952, the issues of ideological and political work of the party organizations were firmly placed on the agenda. These meetings are the responsibility of experts in the field to widely

promote mass-political work in regional collective farms, enterprises and institutions, to launch the study of classic works of Marxism-Leninism in a mass way, to conduct continuous lectures on the history of Bolshevism, the history of communist organizations, to intensify atheist propaganda, political schools, assigned tasks such as reviving the activities of clubs and party schools [14.227-230].

Such a situation was rampant not only in Surkhandarya region, but also in the entire former Union. In connection with the implementation of this goal, in 1947, a new political organization was established in the USSR, namely the All-Union Society for the Dissemination of Political and Scientific Knowledge (later it was called the "Knowledge" society). The republican regional, district and city branches of this organization were also established. Not a single settlement, collective farm, state farm or enterprise was left out of this society's attention. In this way, the Communist Party took control of all socio-economic processes, including the cultural and educational sphere.

**Conclusion.** All cultural and educational institutions became a force that fulfills the social orders of the Communist Party. One of the most characteristic features of this period was the task of "educating a new person" through culture and art. So who was the "new man" from the point of view of the party? He was a representative of the crowd that was gradually losing its identity, a "new man" who was always ready to fulfill the goals and tasks of the party he was leading.

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