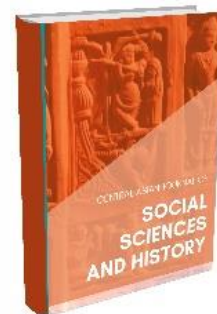




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History of The Attitude Towards Religious Values in Uzbekistan

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Abstract:

In this article, opinions are expressed that the documents served to form a family in the modern sense and to increase the family's prestige in society, to marry Uzbek girls before reaching adulthood, to eliminate the negative aspects of polygamy, and that the actions were carried out blindly without taking into account the national mentality, which caused some protests of the population.

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Introduction

In the first days after the October coup of 1917, the Soviet authorities began to force the population of the regions under its control to obey the laws and orders introduced in Russia, regardless of their national and religious affiliation.

At this point, a number of legal and regulatory documents adopted by the new government served to improve the social and spiritual life of the local population. In particular, at the end of 1917, the Decree "On Marriage and Divorce", in 1918 the Code "Marriage and Family" [1], on June 14, 1921, the Central Executive Committee of the Turkestan ASSR adopted the Decree "On the Elimination of Marriage". At their core, it was announced that religious marriages would not be

recognized by the state [2].

In fact, these documents served to form a family in the modern sense and to increase the family's prestige in society, to eliminate the negative aspects of marrying Uzbek girls before reaching adulthood, and polygamy. However, blind implementation of these measures, without taking into account the national mentality, caused some protests of the population.

Parents of young people who married before the age specified by Soviet law, especially if they were party members or held prestigious positions, were held to various responsibilities. If any of the school students, especially girls, got married before reaching marriageable age, school leaders and teachers would be severely punished.

It should be noted separately that during the Soviet period in Turkestan, the Bolshevik leadership, which considered subjugation of indigenous peoples to a new government and a new system as the main and first goal, implemented appropriate measures. In this regard, the political authorities started their practice first of all by destroying private ownership, contrasting peasants and workers with national intellectuals, stratifying intellectuals and repressing those who strive to preserve national values and nationality as defenders of feudal backwardness or bourgeois nationalists, closing national public organizations. .

It is known that the worldview and lifestyle of the indigenous population of the Turkestan region have been determined not only by historically formed national values, but also by Islamic rules, sharia and customary norms (in the nomadic population).

In the early days of the Soviet government, most of the Bolshevik leaders who tried to implement various "revolutionary" changes began to weaken the influence of Islamic religion and scholars, first in the country, and then in the national republics, because they were illiterate and chauvinistic. Due to the fact that the authorities and organizations of the Bolshevik Party did not have an ideological program, reasonable arguments and generally preferred administrativeism and violence, they used administrative and repressive measures in the fight against religion, religious traditions and clerics in most cases. According to archival sources, in 1920, during the independence movement, the local organs of the Bolshevik Party and the Soviet authorities closed down various organizations and societies serving the cultural and educational needs of the indigenous population and confiscated their buildings without any reason, which caused public protest. had strengthened. In order to prevent possible negative consequences in this regard

N.Torakulov, Deputy People's Commissar of Turkestan Communist Party, F.Olimov, Deputy People's Commissar of National Affairs T.Bogod sent a special letter to all people's commissariats, departments of public education, and other Soviet agencies to protect cultural institutions, schools, and livelihoods of local nationalities. urged to keep the organizations that serve.

In addition, at a time when the process of national-territorial delimitation in Turkestan is difficult, it was necessary for the authorities to refrain from making political decisions that would increase the anger and discontent of the Muslim population belonging to indigenous nations.

Even after the emergence of allied and autonomous republics in the country, the Soviet

government tried to conduct its policy towards the Islamic religion and the Muslim population cautiously. For some reason, the Instruction marked as "secret" (approved by the Presidium of the Central Executive Committee of the All-Union on August 21, 1925) detailed the procedure for teaching Muslim teachings among the peoples of the East who believe in Islam. According to this document, taking into account the cultural backwardness of some groups of Eastern peoples, the Presidium of the Central Executive Committee of the All Union allowed the teaching of Muslim teachings in mosques.

In the decision of the first session of the Communist Party of Uzbekistan, it was said, for example, about the anti-religion campaign: "Public type anti-religion campaign should consist of organizing a very wide dissemination of natural-scientific knowledge and natural phenomena known to many in a scientific-mass way. While recommending to treat the religious superstitions of the masses with extreme caution, the Party Council believes that it is an urgent task to organize direct atheistic propaganda in the city party and Komsomol cells, as well as in party clubs (circles).

Materials and Methods.

In rural cells and among the non-party masses, anti-religion propaganda should be carried out with more emphasis on natural-scientific education. Public debates can be held only after careful preparation and in any case with the special permission of the propaganda and propaganda department of the Central Committee" [3].

In fact, these guidelines remained on paper, and the practical activities of the leadership of the Bolshevik Party and the Soviet government were completely different. For example, at the time of the above-mentioned assignments and recommendations, there were a lot of rude interventions in the lives of indigenous people in cities and villages in connection with the problems of preparing for the second land water reform, involving Muslim women in social life and production, and ending the kulaks as a "class". In order to strengthen the fight against religion, especially Islam, the 5th plenum of the Central Committee of the Communist Party of Uzbekistan (March 17-21, 1927) discussed the issue of "Practices and tasks on the ideological front" from the perspective of great statesmanship, and decided that "Muslim priests and schools" in a special section named as follows: "Islam, like other religions, is a great obstacle to the development and strengthening of culture, the ideas of the proletariat, and the construction of socialism. As a religion, Islam strives to adapt as much as possible to the system of life and to define production, trade and various other relations in its sharia rules"[4].

It is limited to making general comments about other religions, and at the same time, in Uzbekistan, in the whole region, Muslims' mosques and madrassas are turned into warehouses, military barracks, their priests are persecuted, etc. By 1927, it became clear that the ruling party and government bodies, which were engaged in the implementation of the measures, were beginning to destroy the influence of Islam in the republic.

The point is that in the political document quoted above, contrary to any custom, including the previous practice of the communist party, the majority of Muslims are now Sunnis, and the clergy are mainly divided into 2 groups (Eshans, conservatives and reformist clerics), and other clergy : it is noted that there are sheikhs, qaris[5].

In the analyzed document, unlike the documents of any other political party in the region, it is

said that the Eshans, being ideologues of the patriarchal-feudal system, "keep their deep roots in the backward regions of Uzbekistan, especially Kashkadarya, Surkhandarya and Khorezm"[6]. Also, as noted in this document, after the suppression of the independence movement, priests took over the positions of judges of a number of officially recognized religious organizations, institutions, and madrasas, and taking advantage of the weakening of the control of the party and Soviet bodies, they are now attacking their rights by exaggerating their rights. Next, traditional old schools are being restored; in some places, such schools, madrasas, and orphanages are growing at the expense of Soviet schools. Therefore, it was determined that it is necessary to apply measures aimed at preventing the religious administration from interfering with the school and educational work in general.

In 1927, the All-Union Central Committee was established to lead the introduction of the new alphabet in Central Asia and Azerbaijan[7]. It was determined that all state organizations, other institutions, and offices should complete the transfer of work to the Latin alphabet by December 1, 1929, and the transfer of the Uzbek script to this alphabet by November 7, 1930 [8].

In the 20s of the 20th century, the main reason for the transfer of national records from the Arabic alphabet to the Latin alphabet in the Soviet republics, where the majority of the population was Muslim, was to facilitate the work of improving the literacy of the indigenous population, and to attract more young people to the fields of education and culture. aimed at limiting and destroying the possibilities of using the scientific, cultural, and literary resources created over the centuries in the Arabic alphabet, separating them from the Islamic world, and making it difficult to master the Qur'an and other religious literature. It should also be noted that when talking about the obstacles and difficulties in transferring writing from the Arabic alphabet to the Uzbekized Latin alphabet in Uzbekistan, the party and Soviet leaders spoke about the opposition of "bourgeois nationalists" (for example, R. Inoghomov and his colleagues) and "reactionary priests".

Recognizing that the movement, which began in 1927 and remained in the history of the Soviet era under the name "Hugem", was aimed not only socially, but also to save Muslim women from the influence of religion and priests, from superstitions in marriage, the movement was devoted to the Islamic religion, national values and the intellectuals who defended them, the majority of the population. it certainly cannot be denied that he caused serious damage to his part. In 1926-1928, in order to strengthen these measures, political and social restrictions, and repression, the anti-religious society "Fighting Godless", and the magazine "Bezbojnik" ("Godless") were also established in Moscow. E. Yaroslavsky was the chairman of the society "Fighting Godless" in the center. Only in these years scientific and artistic works along with religious books written in Arabic alphabet were destroyed in Uzbekistan. Only one famous madrasa "Mir Arab" in Bukhara, which had the right to operate officially, remained in the republic. This practice was continued in the following years. At times, the judiciary has been forced to intervene in cases where the authorities have violated the law on religion and religious organizations in an excessively egregious manner. For example, on August 26, 1928, the People's Commissar of Justice of Uzbekistan and at the same time the Prosecutor of the Republic M. Mavlonbekov wrote the following in a letter to the Central Executive Committee of

Uzbekistan: in order to limit its activities, it determined the following: a) receiving fees for the performance of "Zikr", "Jahra" and other religious ceremonies, prohibiting ceremonies to be held outside religious buildings; v) to notify the relevant administrative authorities in advance and obtain permission to go to the villages to hold ceremonies. Eshons and saids who did not fulfill these requirements will be brought to administrative responsibility, pay a fine of up to 100 rubles or be subjected to compulsory labor for a period of 1 month. Having studied this decision, its illegality is, firstly, that the executive committees are not given the right to issue such decisions on the issues of the activities of priests and religious organizations and on the performance of religious ceremonies and the determination of the procedure for collecting donations[9]; secondly, in accordance with Article 5 of the decree on the separation of the church from the state, the aforementioned decision of the executive committee of Fergana district was canceled due to the fact that the public order is not violated when holding religious ceremonies, and collecting donations is not officially prohibited[10]. However, there have been very few such interventions to protect the rights of religious people. Under the pretext of the fight against religion, an attack on the ancient traditions, culture, and values of our people began. Religious and national holidays such as "Eid of Lent", "Eid of Sacrifice", "Navroz" were banned and replaced by political holidays of the new Soviet government: "October Revolution", "Constitution Day of the USSR", "Red Army Day", "V.I. Celebrating Lenin's birthday" was introduced. Walking in national clothes, having a circumcision wedding was considered old-fashioned and uncivilized. In this way, the Soviet power attacked the historically formed national values, lifestyle and spirituality of the Uzbek people and implemented its authoritarian policy.

As a general conclusion, it should be said that the fight against religion and the identity (mentality) of indigenous peoples in Uzbekistan was carried out in a rough manner and mainly with the help of administrative methods, in our opinion it can be explained by a number of reasons.

Firstly, the multi-ethnic native population living in the territory of present-day Uzbekistan, especially the urban population, was much higher in terms of economic, social, and spiritual-educational development compared to the native population in other regions of Central Asia.

Secondly, the weight of national intellectuals among the local population in Uzbekistan was much higher than in other neighboring republics, and a minority of them approved the new political system in the first years.

Thirdly, the majority of educational, cultural, religious organizations, institutions, political associations, and press bodies serving the interests of indigenous peoples are located in Uzbekistan and have influenced the minds of the population of neighboring regions with their activities.

Fourthly, military troops, penal structures, and workers and intellectuals belonging to the majority of Slavic nations from the colonial period in the territories belonging to Uzbekistan were the support of the new government.

Fifth, taking into account the above-mentioned and the fact that most of the large and medium-sized cities in the region are located in Uzbekistan, the new ruling circles in Russia will first of all establish a new power in Uzbekistan itself, and from there, with the participation of the Turkcommission, Turkburo, and the Turkestan Front of the Red Army, the Central Asian Military District will exert its political influence on the neighboring regions. they aimed to spread, and when

the independence movement was suppressed, they achieved their goal.

Conclusion. It should be said that the fight against religion and the identity (mentality) of indigenous peoples in Uzbekistan was carried out in a rough manner and mainly with the help of administrative methods, in our opinion it can be explained by a number of reasons.

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