

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 30.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



Muhammadjon Boltaboyev  
Fergana state university  
teacher

## HISTORY OF RELIGIOUS CONFSSIONAL POLITICS IN THE SOVIET PERIOD

**Abstract:** The concept of religious confession and issues of religious values are described in this article. Also, the attitude to religious confessions during the Soviet period has been scientifically investigated and analyzed.

**Key words:** religion, tolerance, religious belief, freedom of conscience, religious values, interethnic harmony, Islam, religion.

**Language:** English

**Citation:** Boltaboyev, M. (2020). History of religious confessional politics in the soviet period. *ISJ Theoretical & Applied Science*, 06 (86), 668-671.

**Soi:** <http://s-o-i.org/1.1/TAS-06-86-123> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.06.86.123>

**Scopus ASCC:** 1200.

### Introduction

Religion, as an integral part of human spirituality, is a holistic system of ideas and views that embodies the highest ideals of mankind, their dreams of truth and justice, fairness and justice, which strengthened in the form of stable rules. It should be noted that for many centuries our sacred religion has been a powerful factor in understanding the meaning of life, preserving our national culture and way of life, values, customs and traditions.

As President Shavkat Mirziyoyev said: "Islam is about glorifying the ideas of tolerance and humanity, promoting it as a religion based on the principles of peace and stability, interfaith and interethnic harmony, strengthening the unity of Muslim countries, strengthening cooperation in preserving the common Islamic heritage" [1,416-417].

At the same time, in our country, "For centuries, mosques, churches and synagogues have existed in our major cities, as evidenced by the fact that people of different nationalities and religions freely practice their religion. The fact that even in the most difficult and difficult periods of our history, there were no conflicts between them on religious grounds, testifies to the fact that our people have accumulated a great deal of experience in religious tolerance"[2,61].

Archbishop Vladimir was right when he said: In the 19th century, when the peasants who were forcibly relocated from the central regions of Russia were in a

desperate situation, the local population provided them with all possible assistance. Hieromonk Khariton, who witnessed the events of that period, said that "the local people were compassionate to the helpless nomads, without whom many of them would have died of starvation and poverty[3,43].

The Russian Orthodox clergy, who entered the lands of Turkestan, focused not on missionary activity but on meeting the religious needs of their communities.

It is known that the local Muslim population also helped when the Orthodox built the church. For example, local imams and merchants donated money for the construction of the St. George's Church in Chirchik[4,69]. This fact may be evidence that mutual respect between the representatives of the two religions was formed from those times. There are currently 16 religious denominations in the country. The roots of their friendly relations in the same region go back a long way. However, there have been periods in history when attitudes toward religion have been deplorable. This is undoubtedly the Soviet era, which included 1917-1991.

V.V.Bartold, N.A.Smirnov, L.I.Klimovich and others studied interpretation of specific issues related to the religion in Turkestan and later in Uzbekistan. The works of these authors provide a brief history of the development of Islam, the role of Islam in tsarist Russia, the origins of Muslim currents, the essence of

## Impact Factor:

**ISRA (India) = 4.971**  
**ISI (Dubai, UAE) = 0.829**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIIHQ (Russia) = 0.126**  
**ESJI (KZ) = 8.997**  
**SJIF (Morocco) = 5.667**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

dervishes and eshans, murids and Ismailis, Babylonians, Baha'is and other Muslim currents.

The task of Islam to establish communication between Muslims has been accomplished primarily through the activities of mosques. Because of them, Muslims were in constant contact with the clergy, where court proceedings were held, scholars, writers, philosophers, priests met, and topical issues were discussed.

It should be noted that it was not easy to annex the Russian serves, who had been liberated from serfdom in 1861, to Central Asia.

They escaped to the Center several times, but then were detained, and were forcibly returned. Perhaps this explains the religious policy of tsarism in Central Asia. However, in 1871, by order of the Russian emperor, the Tashkent and Turkestan Dioceses of the Russian Orthodox Church were established. The city of Verniy (now Almaty) was chosen as its center. By the end of 1916, the center of the diocese was moved to Tashkent. In the late 1970s, Protestant denominations such as Baptists and Adventists began to enter the Central Asian region.

The emergence of the first Adventists in Central Asia is associated with the activities of Russian Adventists. The first Adventist community in Tashkent was registered in 1976.

Baptism entered Turkestan in the late 19th century. The first church was founded in 1902 by Baptists who moved to Tashkent from Central Russia and Siberia in 1896-98. The Union of Evangelical Christian Baptist Churches of Central Asia is part of the World Union of Baptists.

A complete biblical Christian church was formed in America in the late nineteenth and early twentieth centuries. It originated in countries such as America and England on the basis of religious and philosophical current of revivalism ( means awakening) It was founded in 1901 by Charles Parham, principal of the Kansas School of Bible Studies. The first congregations of the Church of the Full Bible in Uzbekistan were formed in the late 1920s. Jehovah's Witnesses are one of the later denominations of Protestantism. The first societies of the Jehovah's Witnesses in Central Asia appeared in the 1950's and have been operating informally.

Thus, in the second half of the 19th century, as a result of political, socio-economic changes in Central Asia, Catholic and Protestant communities began to form. Also, by the beginning of the XX century in Turkestan there were 70 Orthodox churches, two monasteries (Issyk-Kul monastery - for men, Svyato-Nikolsky monastery - for women, near Tashkent). Two other Christian denominations entered: Catholics and Protestants and their denominations, Mennonite-Protestant, Lutheran, Baptist of Western Protestant origin, Seventh-day Adventist, and others[5,17].

Bartold, S.Dimanshteyn, A.Semyonov,  
N.Smirnov, L.Klimovich, M.Kobetskiy,

E.Yaroslavsky and others studied the history of religion in Uzbekistan in 20-30s years of 20<sup>th</sup> century.

The peculiarity of the scientific school, which promoted various forms of religion in Uzbekistan, was its close connection with the tasks facing the Soviet government in Uzbekistan. S.Dimanshteyn's, N.Smirnov's, M. Kobetsky's researches show the confessional policy of the Soviet government, the essence of the decrees of the laws on freedom of conscience, the peculiarities of its implementation, the organizational strengthening of the "Union of Fighting Atheists" and the activities of its branches in Uzbekistan. The material is presented visually, without any historical interpretation. The description of the historical processes taking place in Uzbekistan due to the violent influence of the condemning style in scientific research and the domination of the communist ideology is not true. In Uzbekistan in the 20-30s of the XX century the history of covering the state of religious denominations turned out to be falsified in many ways. In the end of 30s, "the destruction of the socio-class roots of religion," "the atheism of a large part of society," "the true spiritual freedom of the individual" were described.

From the analysis of sources and literature of this period, the legal principles of the decisions announced by the Soviet government and it was found that their application in practice was subjected to gross violations, and that priests and believers were unjustifiably sacrificed. The government's support to Islam and Muslim clergy for some period the period did not last long (1919 - 1921). A strong anti-religious policy has been pursued since 1922. Mullahs were called the major political force able to fight to the end and major factor against the Soviets in 1927. "As a result, by the end of the 1930s, anti-religious propaganda aimed at overcoming the religious problem, even if it destroyed the pious physically, became widespread. In 1941 - 1945, anti-religious propaganda was stopped and all the forces of the Soviet ideology were directed against the fascist invaders.

Since the 1960s, a new specialty called "Scientific Atheism" has been introduced at the faculties of history and philosophy of Uzbek universities and pedagogical universities. In the magazines "Communist of Uzbekistan", "Party Life", "Science and Life", "Women of Uzbekistan", "Social Sciences in Uzbekistan" were organized responsible sections to cover the atheistic work in the country, to give a higher scientific level to published materials. However, the impact of totalitarian methods proclaimed in government decisions led to the formation of new appearances of "scientific approach to solving atheistic problems."

As in the previous period, in the 1960s, voluntaristic decisions to close mosques and churches and stop registering religious organizations continued to be widely used. The leadership of Muslim,

## Impact Factor:

<b>ISRA (India)</b>	<b>= 4.971</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
<b>ISI (Dubai, UAE)</b>	<b>= 0.829</b>	<b>PIIHQ (Russia)</b>	<b>= 0.126</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 8.997</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

Christian and other religious communities, as before, could not go beyond the line drawn by the party. As before, anti-religious tendencies were characteristic of the research in 70s-80s. However, the topic of research has changed significantly, and the method of conducting a sociological survey among the population in order to "determine the real religious situation" in the region has been widely used. M.Abramov, M.Abdurasulov, R.Mavlyutov, E.Lisavtsev, M.Usmonov, I.Makatov, K.Shadiev, G.Baltanova and other researchers devoted their works to the issues of national traditions and the modernization of Islam, national relations, "bourgeois falsification of religion in the USSR"[7]. They contain more information about the state of religious denominations in Uzbekistan than in previous literatures. However, even in academic publications, the Marxist idea that "religion is the lifeblood of the people" was often followed. As before, the issues of "overcoming religious heresy" and "ruthless struggle against religion", which were considered "alien to the socialist way of life" of the Soviet people, were raised.

In short, during the colonial period, the Muslim religion maintained its influence on the Central Asian community through a network of many religious institutions and clergy. The deep-rooted nature of Islam in the spiritual and social spheres has enabled the preservation of religious customs and traditions in the daily life of the local population.

Secondly, the next period till the mid-1930s of 1917 is associated with the Soviet government's use of administrative and repressive measures to address the problem of religious denominations, which grossly violated the declared principles of freedom of conscience, making innocent victims of the pious. In the anti-religious literature of those years, there are many works that convince the people of Uzbekistan of the need to intensify repressive actions against the clergy. The magazine "The Ungodly" and the newspaper of the same name were published, the Uzbek anti-religious radio university staged demonstrations, 1932-1937 was declared the "Five Years of the Ungodly" and the goal was to "forget the name of God" until May 1, 1937. Mass repressions began in the country.

Third, the peculiarity of the scientific school studying the history of religion and religious denominations in Uzbekistan was that it was closely linked to the issues being addressed by the Soviet government in the country. The information given in the published works of S. Dimanshtayn, I. Smirnova, M. Kobetskiy, E. Yaroslavsky and other opposing the

religion authors, were published without any historiographical analysis. Due to the domination of the communist ideology, the history of various religious denominations in Uzbekistan at that time was falsified in many ways.

Fourth, the analysis of the research work carried out by historians dates back to the 40s and 80s of the twentieth century gave the opportunity to observe the Soviet government's path of development of confessional policy - direct opposition to religious denominations, followed by warmth in relations with them during the war and in the postwar years, and finally measures to "restore the Leninist principles of the Communist Party's attitude to religion." In practice, this meant the publication of a large number of anti-religious literature devoted to "exposing outdated traditions and superstitions of its time," but they did not contain factual material. Voluntarist decisions to close mosques and madrassas and slogans characteristic to specific atheistic propaganda of 30-s have been widely.

Fifth, archival materials stored in the Central State Archive of the Republic of Uzbekistan, fortified during the Soviet era, were studied. They contain a lot of information about the destruction of graves, the closure of mosques and madrasas. Until September 1, 1962 the following religious institutions were closed in Uzbekistan: the Barakkhan madrasah in Tashkent, the Kyzyltosh, Chigatay-Chakar, and Sarichopon mosques; Mitan Mosque in Ishtikhon district of Samarkand region; Sufi Domullo and Goyibberdi mosques in Andijan region; "Khavast" and "Unkurgan" mosques in Tashkent region. The villages of Syrdarya and Stalinchi in the Tashkent region, the churches in the Big Kurgan and Gallaaral in the Samarkand region, and the synagogues in Tashkent, Bukhara, and Samarkand were also closed. The number of positions in the Spiritual Administration of Muslims of Central Asia and Kazakhstan has been reduced by 350[7,87-88].

Sixth, although the literature was characterized by anti-religious tendencies, the subject of research was somewhat broader in the 70s and 80s of the twentieth century. The method of conducting a sociological survey among the population in order to "determine the real religious situation" began to be widely used. Typological groups of pious, hesitant, and atheists have not always been taken into account in organizing the survey. Such deviations and exaggerations were not coincidences but the result of the government's resolute attitude towards religion.

<b>Impact Factor:</b>	<b>ISRA (India) = 4.971</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 0.829</b>	<b>PIHII (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 8.997</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 5.667</b>	<b>OAJI (USA) = 0.350</b>

## References:

1. Mirziyoyev, Sh.M. (2017). *Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib, yangi bosqichga ko'taramiz*. Tashkent: O'zbekiston. T.1.
2. (2000). *Milliy istiqlol g'oyasi: asosiy tushuncha va tamoyillar*. Tashkent: O'zbekiston.
3. (2000). *Arxiepiskop Vladimir. ... A druzey iskat na Vostoke*. Tashkent.
4. Ibragimov, E. (2007). *O'zbekiston – diniy bag'rikenglik o'lkasi*. O'zbekiston – bag'rikeng diyori. – Tashkent: O'zbekiston.
5. Ganiyev, J.X. (2008). *O'zbekistonda diniy konfessiyalar tarixshunosligi muammolari (1917-2000yy.)*. Tarix fanlari nomzodi ilmiy darajasini olish uchun yozilgan diss.. avtoreferati. Toshkent.
6. Abramov, M. (1970). *Preodolenie perejtkov v shariata v sovetkom Uzbekistane*. Diss ... kand. filosof. nauk. (p.194). Tashkent.
7. Abdurasulov, M. (1973). *Iroda erkinligi va islomning taqdir aqidasining tanqidi: Fals. fanlari nom. ... diss. (p.192)*. Tashkent.
8. Mavlyutov, R. (1974). *Islam*. (p.168). Moscow: Politicheskaya literatura.
9. Lisavtsev, E. (1975). *Kritika burjuaznoy falsifikatsiy polojeniya religiy v SSSR*. (p.316). Moscow: Misl.
10. Usmonov, M. (1975). *Islom aqidalari va marosimlari*. (p.143). Tashkent: O'zbekiston.
11. (n.d.). SGA RUz., f. 2456, op.1, d. 321, l. 87-88.
12. Farxodjonova, N. F. (2019). *Modernization and integration: social-philosophical analysis*. Rol' nauki v formirovanii sovremennoj virtual'noj real'nosti. (pp.10-12).
13. Tohirov, M. K., & Kasimahunova, A. M. (2019). Svetovoj dozimetr s cvetovym soprotivleniem. *Problemy sovremennoj nauki i obrazovanija*, (11-2 (144)).
14. Farxodjonqizi, F. N., & Dilshodjonugli, N. S. (2020). Innovative processes and trends in the educational process in Uzbekistan. *Academicia: An International Multidisciplinary Research Journal*, T. 10, №. 4, pp. 621-626.