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Article



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THE ORGANIZATION OF THE RELIGIOUS ADMINISTRATION OF THE MUSLIMS OF CENTRAL ASIA AND KAZAKHSTAN AND ITS PLACE IN THE DEVELOPMENT OF ISLAMIC VALUES

Abstract: This article reveals the religious and educational scene of the Republic of Uzbekistan during the Soviet Union. Information is provided about the activities of the Central Asian and Kazakh Muslim Religious Administration, which was established as a result of the change in the Soviet Union's attitude to religion.

Key words: Eshon Bobokhan ibn Abdulmajidkhan, Ziyovuddin Khan ibn Eshon Bobokhan, Shamsuddin Khan Bobokhanov, Sheikh Muhammad Sadir Muhammad Yusuf, Mir Arab, journal, imam-khatib, madrasa, religious administration of Muslims of Central Asia and Kazakhstan, judge.

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Introduction

World War II, which caused the untimely and unjust deaths of millions of people, was fought by two atheistic ideologies: fascists and socialists, and other powerful countries allied with them. In such a difficult situation, the leader of the USSR, Stalin, began to think about "introducing" religion into the life of society. By 1943, Joseph Stalin's attitude toward religion had "changed." The reason for this was to raise the will of the Soviet people, to increase their love for the motherland, and in this way to win the war. Religious freedoms began to be granted to Muslims in the eastern regions of the Soviet state. Funerals were held for those who died in the war. This was an impossible situation in the atheistic Soviet state.

Main part.

Eshon Bobokhan ibn Abdulmajidkhan, one of the great clerics living in Hazrat Imam region of Tashkent, took this opportunity to appeal to the Chairman of the Council of People's Commissars of the UZSSR, Yoldosh Okhunboboyev, and ask him to make a decision to open a religious office. Y.

Okhunbobayov directly applied to Stalin and received permission to open a religious office. At this time, Eshon Bobokhan went to Moscow and was received by I. Stalin. I. Stalin instructs Eshon Bobokhan to convene a congress of Muslim scholars and offer them practical help to win the war. On October 15-20, 1943, a congress will be held in the Hazrat Imam region of Tashkent. At the end of this congress, which was attended by 160 people, the religious office of the Muslims of Central Asia and Kazakhstan was formed and the people were addressed:

"Dear Muslim brothers, our dear children! We, the citizens of five countries, are addressing you on behalf of all Muslims. Unite to fight like real lions against the fascist gazandas! Protect every corner of the homeland and strengthen your ranks with discipline! Ask God to help us win over the enemy as soon as possible!" [13, p.27] As a result of this appeal, the Muslims of Uzbekistan collected 128,000 rubles, 93 tons of consumer goods, 90 head of cattle and many other clothes to the Red Army.

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Due to the opening of the religious office, the Mir Arab Madrasah¹ was reopened in 1945 and started its activities in 1946. Here are a few words about the madrasa: The madrasa was built in the 17th century (1630-1636) by Shaykh Abdullah Yamani with the support of Shaybani Ubaydulokhan. He trained thousands of students from that time until the beginning of the 20th century. However, as a result of the infamous policy of the atheistic state, this center of knowledge, famous in the Islamic world, was also closed.

It is worth noting that this knowledge was a means for the development of many well-known scholars. Mufti Eshon Bobokhan, Mufti Eshon Ziyovuddin Khan and the famous scholars of our time Abdugani Abdullayev, Mukhtorjon Abdullayev, Yusufkhan Shokirov, Muhammad Sadiq Muhammad Yusuf, Fazil Qori Sobirov, Rahmatulla Qori Obidov, Abdurashid Qori Bahromov, Usmonkhan Alimov, Abdulg Afur Razzokov and most of the imams in our republic were also honored students of the madrasa.

In 1943, a special "Literniy train" went from Tashkent to Moscow. The two compartments in it are distinguished scientists of Uzbekistan, Qori Niyazov², A. Alimov, the Central Asian judge Eshon Bobokhan ibn Abdulmajidkhan and several other notable people, who took part in a special decision on the establishment of the Academy of Sciences of the Uzbek SSR and the religious supervision of the Muslims of Central Asia and Kazakhstan. were invited secretly³. The wonderful trip of this delegation ended successfully and the desired result was achieved. However, it would be a mistake to understand that the permission to open religious control for Muslims in the region means that the Shura government has given up the policy of tyranny. There were social, political and other specific reasons why religious control was allowed to be organized in the difficult conditions during the war years when the country was in turmoil and famine, citizens lived under the slogan "everything is for the front". On the other hand, the actions of self-sacrificing clerics to restore the national and religious values of the people, the proposal to establish a religious office was a great courage. Sometimes there are cases of biased assessment of the activities of the religious control during the government of the Soviets. However, in such a difficult situation, how many poor children and intellectuals were persecuted, and the efforts of religious scholars to preserve the values and heritage of the holy religion of Islam in a difficult situation are certainly commendable. Islam Karimov, the First President of the Republic of Uzbekistan: "Our people, despite all the storms and storms of history, have

preserved their national identity and ancient values, and reached today's modern times unscathed. the sense of spiritual courage, without a doubt, is having a decisive influence" [12, p.171]. he wrote. Religious control has been recognized as an official religious and independent organization with great influence, which unites Muslims in a large region, then in the republic, and provides them with spiritual guidance and patronage for nearly seventy years. Today, under the management of Office of Muslims of Uzbekistan, more than two thousand and one hundred mosques, nine secondary and special Islamic educational institutions, the Tashkent Islamic Institute named after Imam Bukhari and the Imam Bukhari International Center are operating as an organization in the Republic of Uzbekistan, encouraging the Muslims of Uzbekistan to do good deeds. is directing.

In such a situation, it is more appropriate to assess that the interference with the religious beliefs of the country's citizens will be reduced in order for different nationalities and peoples to support each other, to use, to help each other and, most importantly, not to be defeated spiritually by the enemy in the same difficult situation that befell the allied republics in 1941-1945. . In these processes, by 1941, Islam was given an official status in the former Union, and four religious departments were established on the territory of the country, and a management system was created.

In 1942, during a period of consecutive defeats of the Union troops, the influential publication of its time "Trud" published an appeal by Mufti Abdurahman Rasuli (1881-1950), chairman of the Central Religious Department of Muslims, entitled "Regarding the German-Nazi invasion of Muslim clerics and believers." In this appeal, a verse from the Holy Qur'an was also quoted: "We, Islamic scholars and religious figures living in the Soviet Union, call upon all Muslims to protect the Motherland and the Muslim world in unity from German Germany and their allies." The appeal will be translated into the languages of all Muslim nations living in the territory of the Soviet Union and distributed in places where the population lives.

On March 3, 1943, another telegram of mufti Abdurakhman Rasuli about collecting funds for the formation of a tank column was published in "Izvestiya" newspaper. In response, I.Stalin will write a letter of gratitude to all those who contributed to this good work.

At this time, scholars led by Sheikh Eshon Bobokhan ibn Abdulmajidkhan in Uzbekistan strongly called on the public to help the front and set a practical example. Explaining the rules of Islam such as zakat [3, p.4541] to the public, [4, p.314] the

¹ Tashmuhammad Qori Niyazov (1897-1970) is a distinguished scientist of Uzbekistan. The first president of the Academy of Sciences of the USSR.

³ On the establishment of the religious office of the Muslims of Central Asia and Kazakhstan, see: Russia-Srednya Asia, (p.172-174). Babadjanov, SADUM

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antiquity, and various ideas that are harmful to Islam have also been challenged. These actions showed that the Muslims of the country were united with other peoples in the fight against fascism, both at the front and behind the front. On July 12, 1943, under the leadership of Eshon Bobokhan ibn Abdulmajidkhan, scholars such as Abdurazzak Eshon Muhammadalimov, Akromkhan Tazikhanov, Mulla Sadiq Islamov, Safogori Aliqoriyev, who well understood the necessity of the times and the nature of the conditions that arose with their intelligence, sent to the Presidium of the Supreme Soviet of the USSR Central Asia and They send a letter with the initiative of establishing a religious management body for the Muslims of Kazakhstan [14, p.46]. On July 31, 1943, the decision of the Presidium of the Supreme Soviet of the USSR No. 55 allowed the creation of a special office that would act as a management center for the activities of the Muslims of Central Asia and Kazakhstan. On May 19, 1944, the Council for Religious Affairs was established under the USSR Central Committee. Its task was to strengthen the relationship between government bodies and leaders of religious organizations, as well as believers of Islam, and control their activities. The documents reflecting the investigations of I. V. Polyansky (1878-1956), the chairman of the Council on Religious Affairs under the Council of Ministers of the USSR, regarding the religious situation in Uzbekistan and the activities of scholars are kept in the Central State Archives of the Republic of Uzbekistan. In 1943, according to the decision of the Presidium of the Supreme Soviet, when the religious management center was allowed to be opened, an organizational commission of the region's Muslims was formed in order to take practical measures to establish religious supervision. The commission is headed by Sheikh Eshon Bobokhan ibn Abdulmajidkhan, Sheikh Abdulgafar Shamsutdinov (Kazakhstan), Sheikh Muhammad Salih Bobokalon (Tajikistan), Sheikh Olimkhontura Shakirkhontora (Kyrgyzstan). A number of prominent religious figures entered under the leadership of Sheikh Anna Eshon (Turkmenistan). Sheikh Abdurakhman Rasuliy, the chairman of the religious administration of the European part of the former Union and Siberian Muslims, Sheikh Khalil ar-Rahman Nasriddinov, the imam of the Moscow mosque, Sheikh Qiyamiddin Qadiri, the imam of the Kazan mosque, and other distinguished scholars will be invited to the founding meeting in Tashkent.

Ziyavuddin Khan ibn Eshan Babakhan was appointed as the responsible secretary of the founding committee. According to the decision of this assembly, on October 15, 1943, the 1st congress was

convened in Tashkent⁴, in the house of Eshon Bobokhan, located on Bejinsky street (now Ziyovuddin Bobokhanov) street. More than 160 representatives from the five sister republics took part in it. According to Amirsaidkhan Usmonkhoyayev, 160 delegates participated [8, p.93]. At the congress, a decision on the establishment of a new religious center under the name "Religious control of Muslims of Central Asia and Kazakhstan" was adopted, as well as a charter (Regulation) consisting of three sections and 28 articles. In the first section of the charter, the legal basis of the organization of religious control of Muslims of Central Asia and Kazakhstan, and religious organizations subject to its goals were determined. In the second part, tasks of the organization, conditions for appointment and dismissal of imams in mosques, election of 11-member board of directors were introduced. In the third section, the composition of the five-person inspection commission was formed, and the system of conducting inspections was determined. In this way, 85-year-old Sheikh Eshon Bobokhan ibn Abdulmajidkhan was unanimously elected as the chairman of the religious supervision of the Muslims of Central Asia and Kazakhstan, and he was given the title of mufti of the five allied republics in the region. Sheikh Muradhoja Salahi is appointed the deputy chairman of religious supervision, Ziyavuddin Khan ibn Eshan Babakhan as the responsible secretary. Kurultoi decided to establish a representative office of religious supervision headed by a judge in the republic. According to him, Ziyovuddin Khan ibn Eshon Bobokhan (Uzbekistan), Sheikh Abdelgaffar Shamsuddinov (Kazakhstan), Salih Bobokalon (Tajikistan), Olimkhontora Shakir (Kyrgyzstan), Kina Eshon (Turkmenistan) were elected judges of their republics.

The first task of the newly established institution was to provide material and moral support to the front, according to the requirements of the time. The office took the initiative to collect funds for clothes and weapons for soldiers, and to establish a permanent committee that provides support to the families of those who went to the front. Muslims voluntarily donated 280,000 soums from their personal funds to the National Defense Fund. 4 million 117 thousand soums worth of bonds were bought, 63 tons of wheat, 90 thousand heads of cattle were collected, 490 thousand soums worth of goods were transferred to the aid fund for the families of the frontline soldiers. I.Stalin, in his letter to the Mufti of the Central Asia and Kazakhstan Muslim Religious Department, Eshon Bobokhan ibn Abdulmajidkhan, expresses his gratitude to the clerics and all Muslims on behalf of

⁴ In the literature on the history of the religious office, it is said that the congress began on October 20. In the "Journal" published by the Religious Control in 1946, it was written that the Charter of the Religious Control was accepted and approved on October 18,

1943 (Journal-1 p-21). This was done on the third, final day of the congress. Accordingly, it is more reasonable to believe that the congress started on October 15.

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the Red Army troops for the support provided to the USSR Defense Fund [14, p.46].

Such good deeds as inviting the country to good deeds, serving the people, opening mosques and madrasahs, publishing the Holy Qur'an continued in the subsequent activities of the Religious Control. According to the opinion of most western scholars, among the 4 religious governing bodies established within the Union, the religious control of the Muslims of Central Asia and Kazakhstan was far from bigotry and had a modern style [14, p.46].

From the first years of its establishment, the religious office has also launched its own publishing house to provide scientific and educational resources of interest to Muslims. The report of I. Ibodov, the representative of the Council on Religious Affairs under the Council of People's Commissars of the Uzbek SSR, sent to the center in the fall of 1944, states that there is information about the readiness to publish a journal of religious control and a religious-lunar calendar. stored in the national state archive of Uzbekistan. The publication of the office is called "Journal of religious control of Muslims of Central Asia and Kazakhstan" and is printed at printing house No. 1 in Tashkent. After several printings, the magazine was discontinued for unknown reasons. Currently, the 3-4 issues of this magazine published in 1946 have been preserved. The magazine is written in the Arabic alphabet and contains articles written in Uzbek, Kazakh, and Tatar languages. On the last page of this magazine, under the column "Notice", there is a petition with the title "A request from respected scholars and writers of the pen", which says: "We intend to continue the religious magazine with the permission of our government of religious supervision of the Muslims of Central Asia and Kazakhstan. It is planned to be published once a month and will continue according to the following content: articles related to religion in the constitution of the Shura Republic and their explanation, laws and decisions of the government on religions, orders of the religious control towards Muslims, interpretations of the holy verses, translations of the hadiths, [5, p.77] articles written by means of opinion gathering, opinions expressed in connection with them, religious fatwas, great scholars of religion and science who have reached our country and their services to religion, religion and fun, literary debates, raising the spirit of patriotism in our people, fascism We invite you to contribute by citing religious and literary articles, stories and poems, examples from our own Uzbek, Arabic and Persian literature. It is possible to understand the scope of the magazine's direction and topics from the quoted quote.

The next 5-6 issues of the magazine were published in 1948. In it, information can be obtained

from the archived journals about the announcement and conditions of admission to the Barak Khan in Tashkent and Mir Arab madrasahs in Bukhara. After a total of 6 issues, the magazine will cease publication and will not be published again for the next 20 years. Attempts to restore it are unsuccessful. Only in the USSR, when L. Brezhnev came to power, the strong anti-religious company was stopped and the office revived the idea of publishing the magazine. After that, starting from 1968, the magazine was published in the Uzbek language under the name "Muslims of the Soviet East" and gradually in the following years in Persian, Dari, Arabic, Russian, French and English languages. Another edition of the religious control, the religious-lunar calendar, was printed in several thousand copies from 1943 and distributed to all republics. 1000 pieces were also sent to the All-Union Organization of Cultural Relations with Foreign Countries for distribution to foreign countries. It was prepared in cooperation with the Institute of Astronomy.

On September 22, 1945, the 1st plenum of religious control of Muslims of Central Asia and Kazakhstan was held. In it, the report of Qazi Ziyovuddin Khan ibn Eshan Bobokhan and Qazi Murodhoja Salihkhoyayev on the progress of religious supervision was heard, and a new work plan was drawn up. In this plenum, the proposal to open a madrasa and the issues of regulating the work of mosques were considered. At that time, there were 30 mosques under the religious supervision of the Muslims of Central Asia and Kazakhstan⁵, more than a hundred unregistered mosques operated independently.

In 1957, after the death of Sheikh Eshan Bobokhan, at the 3rd Congress of Muslims held in 1957, his son and successor Ziyovuddin Khan ibn Eshan Bobokhan [1, p.176] was elected as the new mufti of the religious administration. Ziyovuddin Khan ibn Eshan Baba Khan became a worthy successor to his father, a good teacher and orderly leader of the country's Muslims, and served many Muslims with his effective work. It was during his administration that the activities of the religious administration expanded, and it operated on a wide scale in various fields. We will briefly touch on these. New copies and translations of the Qur'an were published in the territory of the Soviet Union in 1957 at the suggestion and initiative of Ziyovuddin Khan ibn Eshan Bobokhan. Also, Imam al-Bukhari's [2, p.61] "Al-Jami' al-Sahih" collection of hadiths will be published.

1962 will be a conference of all four Muslim religious authorities on the territory of the Soviet Union. In it, the office of international relations of the Muslim Union is established and Ziyovuddin Khan

⁵ These numbers are as of 1960.

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ibn Eshan Babakhan is elected as the chairman of the office. Under his leadership, relations between the Muslim organizations of the Soviet Union and the Muslim countries of Asia and Africa were established.

In the following years, the agreement between India and Pakistan was held in Tashkent (1966), the visit of the Chief Sheikh of Al-Azhar University Muhammad al-Fahham to Tashkent (1970), and the establishment of the Tashkent Islamic Institute [11, p.560] named after Imam Bukhari in the building of the Namazgoh Mosque in Tashkent (1971). Ziyavuddin Khan ibn Eshan Baba Khan also had a significant contribution to the works carried out for the peace of people and the development of the scientific potential of Muslims. In 1955-1982, Ziyavuddin Khan ibn Eshan Bobokhan was a member of the World Peace Council [8, p.376], He became a member of the Asian and African Unity Organization, a member of the Islamic Conference, a member of the World Council of Mosques, and a member of several other international organizations and participated in efforts for world peace. The activity of Ziyavuddin Khan ibn Eshan Baba Khan in these processes is proof that Islam is a religion of peace and his life and work. This activity is a living and practical manifestation of pure Islamic enlightenment.

In the fall of 1982, Ziyavuddin Khan ibn Eshan Baba Khan resigned due to ill health and died on December 23 of the same year. At this year's Kurultoy, the son of Ziyovuddin Khan, Shamsiddinkhan Bobokhanov [6, p.202], was elected mufti to the

religious office. During his leadership, the material condition of Central Asian mosques improved, Islamic architectural objects [1, p.202] were renovated, a library was opened under the religious administration and enriched with new literature. The era of "Reconstruction" policy, which began during the era of M. Gorbachev, was difficult for the religious administration. This period was remembered with companies such as "Cotton Work" and "Uzbeklar Work". Many people were unjustly punished and suffered injustice. In 1989, Shamsiddin Khan was dismissed from all his positions after being accused by several influential clerics of "selling out to the godless government and being unfit for his duties."

Conclusion.

At the extraordinary congress held in 1989, Sheikh Muhammad Sadiq Muhammad Yusuf was elected as the chairman of the religious administration and mufti. His time also passes against the background of complexities and various big realities, such as the collapse of the Soviet Union. In 1990, the Kazakh judiciary was separated from the religious administration and the Office of Muslims of Kazakhstan was established. With the end of the Soviet Union in 1991, the Central Asia and Kazakhstan Muslim Religious Administration was transformed into the Uzbek Muslim Administration. Religious offices were also established in Turkmenistan, Tajikistan and Kyrgyzstan.

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