



# Prohibition Of Religious Customs And Ceremonies During The Soviet Government

**Jumaev Bekzod,**

Independent researcher of Termiz State University, State Security Service of the Republic of Uzbekistan  
Border troops "Young border guards"  
teacher of the military-academic lyceum  
UDK: 94(575.1)

**ABSTRACT**

In this article, the policy of the Soviet ideology towards religion, its influence on the local regions, the prohibition of Islamic rituals, etc., are highlighted.

**Keywords:**

religion, tradition, ritual, Islam, tradition, prohibition, priests, mosque, madrasah, socialist lifestyle.

**Introduction.** Putting the cultural spheres in our ideology did not leave aside the religious issues. In order to deny the high scientific and cultural value of Islam, the Soviet ideologies based on Marxism chose the old, old-fashioned, reactionary views of Islam as "incompatible with the socialist way of life". The definition of Islam as a Muslim culture, which is a form of world history, by the famous orientalist V.V. Bartold, who was engaged in the history of Central Asia, was not taken into account. At that time, the advice given by the progressive priests, their proposals to carry out educational reforms in a peaceful manner, were rejected. Because the official government is afraid of them and considers that this is a cunning policy of the priests who are trying to adapt to the new conditions [1].

**Materials and Methods.** It is defined by the rise of the atheistic movement in the Soviet government in the 20s of the 20th century. It is not wrong to say that the reason for the

strengthening of the atheistic spirit in the society was the fact that Party organs carried out large-scale campaigning and propaganda against religion, especially among the youth.

The influence of social life on the ideology of Marxism-Leninism is especially evident in the literary process. The first period, which includes the years 1925-1934, was characterized by the search for the creation of an organization of writers based on Marxian-Leninist ideology. From this point of view, the decision of RKP(b)MQ on June 18, 1925 "On the policy of the party in literature" plays a decisive role in the further fate of Uzbek literature [2]. Such organizational work, through such policies in society, no matter what

Makarov K. Otchetnyy doklad o deyatel'nosti republikanskoy organizatsii "Fighting Godless" tried to dissuade the Muslim people from their faith, destroy religion, and instill completely different ideas into people's minds.

Among the party and state officials, there was an opinion that Islam is the leader of the local nations in Central Asia against the colonial oppression and Russification [3]. That is why in the 1930s a "cold strike" was openly declared against religion and priests. For this, a special organization "Kurashchan Khudozizlar" was created, and its departments were established in all enterprises and institutions. The "Fighting Atheists" alliance played a major role in fueling the general atmosphere of suspicion. In his career, he achieved positive results in matters such as marrying off young girls, getting fat, humiliating women, resisting their enemies, but he played a negative role in brutally fighting against priests and religious believers. Based on the information provided by this organization, a number of churches, mosques and religious schools were closed in Fergana, Bekobod and Tashkent by the government of the republic in 1931[4].

**Results and discussion.** Residents of the Oktyabr district of Tashkent demanded the return of the mosques, which were turned into Komsomol clubs, to the people. But these speeches were evaluated as organized propaganda against the regime. According to the report of the "Kurashchan Khudosizlar" union, the five-year plan was completed in 1931, and 90,000 people joined its ranks in Uzbekistan, 60,000 of whom were young [5]. However, despite this, the people of Uzbekistan did not completely abandon their religious beliefs and values. He tried to preserve this faith as much as possible, despite the Bolsheviks' anti-religious violence and persecution. However, the Bolshevik political circles tried to inculcate a different religion, a different belief in the people's consciousness.

This religion was the religion of the party, that is, the idea of Marxism. All possibilities and tools were used to popularize this idea. As a result of the introduction of Marxism as the main ideology in society, other worldviews were completely rejected. Anyone who did not accept the idea of Marxism, regardless of who he was, was declared an "Enemy of the People". Special newspapers and magazines on atheism, all kinds of public literature were published, and various plays on anti-religious themes

were staged. As mentioned above, the "Association of Atheists" was formed, many of its local organizations carried out atheistic work by force [6]. This was an open attack on the freedom of religion and rights of the citizens, and for this reason, it caused protests not only among the clergy, but also among the people, and made people panic.

The role of Muslim priests was degraded and eliminated, but Islam was preserved in the traditional life of the local people. In addition, during these times, there were sentences on the facades of universities: "Religion is opium." It was written to instill in the minds of the youth and the minds of the masses. We can observe that there were many such cases. It should also be noted that "Stalin's 30-year physical repression, 60-year mental violence of the terrible state atheism machine cannot turn Muslims away from their religion." Even after 70 years of destroying mosques, madrasahs, and killing mullahs who recite the Koran and become imams during prayer, according to Soviet data, 80 percent of Muslims recognize their piety. The remaining 20 percent, as Khrushchev said, are communists in the office, and ...godly at home" [7].

So, in these times, a person who considers himself to be godless will also calm his heart when he is alone. That is why one of the Soviet activists from Turkestan said that I am an atheist, but I am a Muslim, by which he means his nationality and culture.

During the time of the Soviet government, programs, textbooks, and manuals were developed for educating young people in the spirit of atheism and atheism at the levels from kindergartens to higher educational institutions. It was forbidden to read the Holy Quran. Islamic teachings were viewed as superstition and heresy [8]. The Qur'an was translated into Russian for Christians, but not into Uzbek for Muslims.

So, we can see from the above points that, apart from various pressures, they used various ideas with all their might to destroy Islam, the enemy of the Soviets. The religion of Islam defined a correct and clear position, spirituality, and self-awareness for the Muslim peoples. Religion helped to unite the Muslims

to a strong, strong idea. After Uzbekistan gained national independence, in 1992, our holy book, the Koran, was translated into Uzbek. In 2001, a new translation of this holy book was published.

The Soviet authorities viewed the traditional folk traditions and customs, which are part of the spiritual heritage of the Uzbek people, and which are part of the spiritual heritage of the Uzbek people, as "obstructions and harmful habits" that hinder the inculcation of socialist values in people's minds. Therefore, it was recommended by them to "study the socialist rituals and holidays that have appeared among the people and, on this basis, to develop proposals for the introduction of new customs and civil ceremonies into people's lives"[9]. Historians, ethnographers, philosophers, scientists, figures of literature and culture, and representatives of other fields took part in the development of recommendations on new holidays and family traditions.

Representatives of different religions in Uzbekistan continued to follow their religious traditions, despite being severely persecuted by the Soviet authorities. In particular, Eid al-Fitr and Eid al-Adha are considered important religious holidays for the Uzbek people, and many people consider it an important reality in the religious and spiritual life of the society.

**Conclusion.** Such religious events and the large participation of the population in them were vigilantly controlled by the Soviet authorities. For example, the Council of Religious Affairs under the Soviet of People's Commissars of the USSR (later the Soviet of Ministers of the USSR) was one of such bodies that directly controls the religious life of society. Such a council was formed at the SSR of Uzbekistan. This organization was established on the basis of the decision of the Committee of the SSR of Uzbekistan on August 9, 1944 [10]. In turn, this decision was adopted on the basis of the decision of the USSR Central Committee of the USSR on May 29, 1944, according to which the position of the representative council on religious ceremonies was introduced under the Central Committee of the USSR, and the position of the representative council on religious ceremonies was

introduced in the regional executive committees of the republic's regions.

#### References:

1. Икромов А. Одуховенстве и школе // Избранные труды в 3-х томах. –Т. 1972г. Т.1с.280-297б
2. Жўраев Н, Каримов Ш, “Ўзбекистон тарихи” 2-китоб, “Шарқ” – Т. 2011. 149-бет
3. Хансуваров И. Мусдуховенство // “Комунистическая мысль” Кн.5 -Т. 1927. С.60-102.
4. Макаров К. Отчетный доклад о деятельности республиканской организации “Курашчан худосизлар” за 1930-31гг. –Т. 1931. С.14
5. Шамсиддинов Р. Каримов Ш. Ўзбекистон тарихидан материаллар. 3-китоб. Андижон” 2004.
6. Авторхонов Абдурахмон. “Кремл салтанати” // рус тилидан таржима ва сўзбоши. Қ Бахрвники – Т. Чўлпон 1993.
7. Жўраев Н, Каримов Ш, “Ўзбекистон тарихи” 2-китоб, “Шарқ” – Т. 2011. 416-бет
8. Ражапов В.Т. XX асрнинг 80-йилларида Ўзбекистонда маданият соҳасидаги ўзгаришлар ва муаммолар. Тарих фанлари номзоди илмий даражасини олиш учун ёзилган дисс. – Наманган, 2006. – Б.26.
9. Комунистическая партия Узбекистана в резолюциях и решениях съездов и пленумов ЦК. Том III. - С. 298 - 299.
10. MA of Uzbekistan, fund 2456, list 1, case 21, sheet 2.