
AGGRAVATION OF THE SOVIET GOVERNMENT'S ATTITUDE TOWARDS CLERGY AND RELIGIOUS INSTITUTIONS IN THE TURKESTAN AUTONOMOUS SOVIET SOCIALIST REPUBLIC

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ABSTRACT

This article describes the policy pursued against Muslim clerics and Islamic religious organizations during the years of Soviet rule and its consequences. In Turkestan, and later in Uzbekistan, the old-fashioned schools continued to operate in the 1920s. These schools, which have a centuries-old tradition, are the main link in the process of literacy of the local population. Undoubtedly, in Muslim Turkestan, where religious beliefs and values are strong, the population, despite Soviet propaganda, paid great attention to the education of his children in religious schools. That is why the Soviets intensified their policy of sovietizing these schools.

KEYWORDS: *Old Method Schools, New Method Schools, Foundation Lands, Mosques, Cemeteries, Cemeteries, Mutawalli, Religious Institution, Priests, Pilgrimage, Mahkamai Sharia, Mudarris, Madrasa, Soviet School, Religious Sciences, Religious Beliefs, Values.*

INTRODUCTION

In Turkestan, and later in Uzbekistan, the old-fashioned schools continued to operate in the 1920s. These schools, which have a centuries-old tradition, are the main link in the process of literacy of the local population. Undoubtedly, in Muslim Turkestan, where religious beliefs and values are strong, the population, despite Soviet propaganda, paid great attention to the education of his children in religious schools. That is why the Soviets intensified their policy of sovietizing these schools. The issue of speedy completion of old schools was a constant focus of Soviet officials. From the early 1920s, the government began to pay special attention to the reform and Sovietization of these schools. [1]

MAIN PART

On June 20, 1922, in accordance with the decree of the Turkestan Central Executive Committee "On the return of foundations to madrassas and mosques of the Republic of Turkestan", the foundations belonging to the old schools were returned. [2]

However, the VII Conference of the Communist Party of Turkestan, held on October 16-21, 1922, set the Soviet school the task of gaining a higher position than the old schools. To accomplish this task, Soviet schools were given full support, and in the coming years the old schools would be deprived of any financial support. [3]

On October 22, 1922, the Central Executive Committee of the Turkestan ASSR passed a resolution "On granting schools the right to teach religious knowledge" but this decision was not consistently implemented. At a meeting of the Presidium of the All-Union Central Election Commission, the decision granting the Central Election Commission of the Republic of Turkestan the right to teach religious education in Soviet schools was annulled. As an exception and as a temporary measure, the teaching of religious knowledge was not banned only in the old schools in

the Uzbek-majority part of Turkestan. [4]

The Central Committee of the Turkestan Communist Party set up a control commission to review the decree of June 20, 1922 on the return of foundations. It was headed by U. Eshonkhujayev. On November 11, 1922, this commission made the following proposals: [5]

- Waqf lands belonging to mosques, cemeteries, cemeteries were returned to these institutions. Expenditure on foundations is controlled by local foundation departments;
- Proper, equal distribution of income is carried out by the foundation. Preliminary support should be provided to new madrassas and Soviet schools.

It is clear from the decision of the Central Committee of the Turkestan Communist Party that the Central Committee of the Turkestan Communist Party submitted proposals to the Turkish Central Executive Committee, firstly, to change the order of use of income from foundation property, secondly, to change the management of foundations and establish foundation bodies. Foundations, revenues from cultural institutions were to go to reformed schools and Soviet schools. [6]

On December 28, 1922, the Central Executive Committee Council of the Republic of Turkestan adopted a new decree No. 173 "On Foundations". According to him, before the October coup, the property belonging to the foundations, mosques, pilgrimages, cemeteries, cemeteries, as well as charitable and cultural-educational institutions (madrassas, schools, orphanages and others) will be given to the relevant institutions. [7]

DISCUSSION AND RESULTS

The order of foundation management has been changed. Under the new decree, foundations will be managed by the General Endowment Board. Mosques, madrassas, and other religious organizations were managed by trustees. For madrassas, schools, orphanages, and other religious charities, the trustees are elected by the waqf department, while the trustees of mosques and other religious institutions are elected by the indigenous population, that is, the citizens of that neighborhood. On March 4, 1923, the Council of People's Commissars of the Turkestan ASSR approved the "Regulations" on the ways and procedures for the implementation of the decree of the Turkestan Central Executive Committee adopted on December 28, 1922. [8]

According to the Charter, the General Foundation consists of organizational, information, academic and financial departments. The academic department was in charge of madrassas, schools, libraries, and the reform of old schools. According to the "Regulations" of the Council of People's Commissars of the Turkestan ASSR, the Academic Department was assigned the following tasks: b) development of new draft programs, based on which the publication of new textbooks; c) training of teachers who meet the requirements of the new program in cooperation with the People's Commissariat of Education and the General Directorate of Social Education; d) perfecting mullahs, preachers, judges, muftis in a revolutionary spirit; e) the publication of anti-cultural journals based on bigotry and other petty obsolescence; (f) Educational activities shall be carried out in coordination with the responsible departments of the People's Commissariat of Education". [9]

County-city foundations are divided into three sub-divisions: religious foundations, organizational-information, financial-economic. The proceeds from the foundations of religious institutions - mosques, cemeteries, and tombs - were used to reform madrassas and schools, to renovate them, and to build schools in a new way. The charter stated, "If a madrasa does not accept the program of the General Waqf Board, it will not use the resources of the waqf". [10]

The Organizational Information Department has a number of tasks, including "reforming the old schools and madrassas in accordance with the instructions of the General Foundation; j) a new method of appointing teachers to schools and madrassas; h) organization of modern training

courses for teachers in cooperation with the Department of Public Education; i) Reconstruction of schools belonging to the local population, which were taken directly from the People's Commissariat of Education. [11]

Thus, the General Foundation and its local bodies began to discuss the issues of the foundation, to finance the reform, construction and renovation of madrassas and schools of the new method, to organize cultural and educational activities among the population. In particular, it was necessary to address the issues of education, organization of pedagogical work, leadership. [12]

M.Akhunov has been appointed the chairman of the main foundation department, Munavvar Kori Abdurashidkhonov, the leader on religious issues, who has a good understanding of the foundation's issues, has been appointed the head of the academic department. A number of foundations have been established in the field. One of the initial tasks of the foundation bodies was to reform the old method schools, and in order to accomplish this task, the academic department had to develop a program to reform the old schools. [13]

At the meeting of the Presidium of the Central Executive Committee of the Turkestan Autonomous Soviet Socialist Republic on January 18, 1923, was recognized as the groove line. The issue of "Education Week" was also discussed at the meeting. According to the "Regulations" to be followed by the Central Commission for the Organization of the Week of Education, graduates of Soviet schools are more likely to enter the civil service than graduates of other schools, and secondary and the advantages of admission to higher education, the exemption of Soviet school students from local taxes. [14]

The list focuses on reforming old schools. As mentioned above, Munavvar Qori Abdurashidkhonov spoke about the reform of madrassas and schools before the decree on foundations in 1920. "Why do madrassas and schools need to be reformed?" Munavvar Qori explained the need for reforms in this area as follows. In the middle Ages, Arabic language, logic, geography, astronomy, mathematics, natural sciences, Sharia, and Islamic subjects were taught in Central Asian schools and madrasas. Great scholars, philosophers and professors were educated in such schools and madrasas. "The large observatory built by Ulugbek in Samarkand proves that science and culture were at their peak at that time," said Munavvar Qori. [15]

On February 12, 1923, a meeting of the Mahkamai Sharia and Waqf departments of Tashkent was held. According to the Resolution of the Central Executive Committee of the Republic of Turkestan No. 5 of January 18, 1923 on the occasion of "Education Week" and the decision of the Executive Committee of the Old City of February 1, 192 assigned to the city education department. [16]

It mandates the reform of schools, madrassas and sanctuaries, as well as direct financial support from the Mahkamai Sharia. The resolution, issued by the old city executive committee, places great emphasis on teaching students the Koran with Tajweed. [17]

The occupation of Central Asia by the Russian Empire made almost no change in the field of religious foundations. During this period, the renovation and opening of new madrassas and schools were banned. The purpose of such a policy was to teach only religious education in madrassas and schools, and not other subjects. Munavvar Qori opposed such a policy and suggested that madrassas and schools teach only religious knowledge, and that they should develop curricula for the application of general subjects. He put forward the idea of transforming old schools into new schools of thought. In 1923, the head of the academic department Munavvar Kori Abdurashidkhonov began to develop programs for the reform of schools and madrasas. The practice in this regard required fundamental, clear reforms. Archival documents indicate that as early as 1923, a reform program was developed and began to be implemented. According to the new program, "There are 5 madrassas and 6 schools left in the Tashkent Foundation. There are 14

schools with 440 students in Samarkand, 32 secondary schools in Khojand, 3 schools in Kattakurgan and 1280 students in Kattakurgan. During this period, the number of new schools was 60, and the number of students was 2,580. [18]

The report of the Andijan Waqf Department to the Main Waqf Department on October 16, 1923 informs that the Waqf Department was established on May 19 and Qori Boda was elected its chairman. On September 4, 1923, 4 schools were reorganized here. [19]

The program of reforming the old schools is kept in the archives of the People's Commissariat of Education of the Turkestan ASSR. [20]

The document is called "A brief project for the reorganization of religious schools (schools and madrassas) and the program of these schools for the 1923-1924 academic year". The document was signed by Deputy Chairman of the Main Foundation Y.Aliyev and Head of the Academic Department M.Abdurashidkhonov. The program was written by Munavvar Qori Abdurashidkhonov and consists of two parts. The first section is called "School Reform" and the second is called "Madrasa Reform". [21]

There are also subtleties in the reorganization of schools, which, first of all, require caution, otherwise the population will distrust the new methods of schools. The reforms were initially carried out by the Tashkent Old City Foundation. According to the General Endowment Board on April 1, 1923, there were 15 primary schools and 4 reorganized madrasas in Tashkent. According to the General Foundation, the Soviet school program was introduced in all educational institutions under the Tashkent Old City Foundation, and the teaching of religious subjects in the reorganized schools was banned. Naturally, this would lead to a resurgence of local discontent. [22]

The foundation was not interested in the views of teachers and parents. The people of the General Foundation supported this misconception. In his speech at the meeting of the People's Commissariat of Education of the Republic of Turkestan on April 12, 1924, the chairman of the main foundation M. Akhunov said in this regard: the sciences began to be taught. [23]

The program is temporary, and all schools in the Old City of Tashkent operate under the Soviet program. There were no requests from other foundations to replace the existing program with a Soviet one". [24]

The chairman of the main foundation, M.Akhunov, misbehaved and did not pay much attention to the new methodological schools. He mainly supported Soviet schools. In other cities and provinces, the reform of old schools was carried out on a program basis by the Academic Department of the General Foundation. During the 1923-1924 school year, the local foundations did a lot of work to implement school reform. [25]

According to statistics for the Syrdarya, Fergana and Samarkand regions, in 1917 there were about 1,500 schools and sanctuaries, most of which, or about 80-90%, were funded by foundations. [26]

Since the establishment of Soviet power, there has been a sharp decline in the number of old-fashioned (religious) schools, among other things, due to declining funding for foundations and other reasons. By the beginning of 1923, there were about 20 madrasas and about 150 schools and sanctuaries left in the provinces, and the number of students in them had decreased considerably during this period. There were an average of 10-15 students in madrasas and 8-12 students in schools and dormitories. [27]

Since the establishment of the General Endowment Board, reforms have been made to these schools through the transition to new methodological programs. The share of social studies and Soviet studies was 40%. In this way, 8 madrasas and about 30 schools were reformed, the rest were closed, and the sanctuaries were removed from the foundations. The reason for their closure

was that the buildings of many madrassas, schools and sanatoriums did not meet the level of demand of modern schools at all and required large sums of money for reconstruction.

Beginning April 1, 1924, the reformed schools were transferred to Phase I of the Unified Labor Schools Program of Public Education.

Local religious schools, madrassas, and enterprises in the Tashkent, Fergana, and Samarkand regions did not operate at the expense of foundations, but this does not mean that the old method of closing religious schools in Uzbekistan has been completed. It goes without saying that in all the cities, in almost all the mosques in the villages, as well as school activities were organized in the homes of clergy, mullahs, and imams, where most of the students were married teenagers. These schools, under the control of public education inspectors, the government itself has been unable to combat such old schools.

In the Bukhara and Khorezm People's Soviet Republics, religious and semi-religious mixed schools have survived due to the lack of work on the establishment of a single labor school.

Until October 1924, 105 schools were operating in the Old Bukhara region and Zarafshan region at the expense of foundations. Since October, the number of such schools has been declining,

Only 30 schools used the new methodology program, which had 800 students and 38 teachers. The share of social sciences in the school curriculum is only 30 percent. There were 267 schools in Gijduvan, Karakol and Karmana districts, 124 of which operated under the new Khiva method program, with 2,400 students and 150 teachers. [4]1,500 old schools in the Khorezm region were under the jurisdiction of mosques (mahallas). There were many madrassas and sanctuaries in the USSR.

As of 1922, there were 89 madrassas in all districts of the Republic, employing 189 teachers, 101 imams, and 338 servants. 1395 students studied in madrassas. Only the waqf lands of these madrassas were 328054 tanobs. There were also many industrial and commercial foundations owned by madrassas. As of 1924, there were 126 madrassas in the USSR. Most madrassas were located in Khiva, the capital of the former Khiva khanate. By the end of 1924, there were 61 madrassas, of which only 45 were permanent.

There were many sanctuaries in the Khorezm Republic, and in 1922 there were 195 sanctuaries in the USSR, more than half of which were closed. The waqf lands belonging to the qarihans were 35,164 tanobs. As of May 1, 1924, there were about 500 schools with 2,500 students. What is the reason for the slow emergence of new method schools? a natural question arises. A partial answer to this question was found in the speech of the Chairman of the General Foundation on June 4, 1924. There are 10 madrassas and schools of the second stage in the Khorezm People's Soviet Republic, which employ 738 students and 73 employees. There were 41 reorganized Phase I schools with 3,080 students. These schools have 123 employees. Other documents state that 10 madrassas and more than 10 schools in the Republic of Turkestan have been reformed.

CONCLUSION

It is obvious that during the initial reform period, Munavvar Qori Abdurashidkhonov, the head of the academic department of the Main Foundation, will be actively involved in school reform. In 1923-1924, it was planned to reform 40% of the old schools in the Turkestan ASSR. According to the academic department, there were 5,600 schools in colonial Turkestan, with more than 70,000 students, but reform slowed in 1923-1924.

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